

Detailed information about Panels and Round Tables

Africa Challenges

International conference of the „African Studies Association in Germany“ (VAD)

Johann Wolfgang Goethe University

Frankfurt am Main, 07 – 11 June 2021

Vereinigung für Afrikawissenschaften in Deutschland e.V. (VAD)
c/o GIGA Institut für Afrika-Studien
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Foreword

In June 2019, the idea of conceptualizing European-African relations as a 'challenge' was presented for the first time as a central conference theme. At that time, no one could have foreseen what dimensions the concept of 'challenge' would once again take on. Even when the conference concept was largely fixed and the calls for panel proposals and papers had been sent out, the special significance of this term could not have been imagined.



Since then, the whole world has had to deal with many other, initially pandemic challenges. Linked to this, there are new painful experiences of inequality, for example in terms of health care and access to vaccines. Certainly, in a less significant place is the challenge of finding a new event date and format for the VAD biennial conference.

Reflection on challenges has an essential aim: it should invite critical reflection of the questioner and - as is the case with any crisis - lead to a redefinition of those to whom talk of the challenge seems relevant! In this respect, too, the concept of challenge proved to be much more pertinent than expected at the time of its formulation. Indeed: European-African relations are a challenge, but not only in terms of how 'Africa' is perceived by the European public and academia, but very specifically in terms of whether and to what extent a professional association like the VAD plays a role in this. Feeling challenged undoubtedly also means a willingness to change oneself. What might the VAD represent in 10 or 20 years time? This is an absolutely worthwhile question! Possible answers to this should be significant for any form of participation in the biennial conference.

A little more than 50 years after its foundation, it is urgent for the VAD to look more deeply into the questions of its purpose and possibilities. Many things would not have been possible in the past if the VAD had not existed. The association was intensely active and experienced comparatively greater public awareness through public statements in the 1980s, especially with regard to the struggle against apartheid.

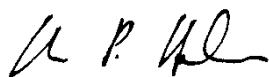
Today it is about issues of the African diaspora in Germany, discrimination of PoC and dealing with cultural diversity. In all these areas, there is an urgent challenge to find new and ethically responsible positionings, and to connect the long-established competences with the political agenda of the present. The VAD will have to reinvent itself if it still wants to play a significant

role in the medium term. The past two and a half years of board work have shown that focusing on societies in Africa is no longer sufficient, nor does it correspond with the self-image of the VAD. In this sense, it must be stated that with the end of the term of office of the current board, the greater challenges still lie ahead for the professional association. This clear diagnosis is not matched by a ready-made recipe on how exactly to tackle this task. Against the background of the imperative for self-transformation, the current conference also has a special significance. It is important to apply the concept of challenge to the broad spectrum of phenomena associated with 'Africa' and African issues in the broadest sense of the term as well as - more reflexively - to the positioning of the academics themselves and to the VAD.

In this sense, I wish all participants an interesting and content-rich conference, fruitful debates in the individual panels and new inspiration for the urgent research questions of the present.

Special thanks are due to the organisational team, Stefan Schmid, Harriet Annuscheit and Kira Kreft, who had to cope with a considerable amount of extra work due to the necessary double rescheduling. Thanks are also due to the panel convenors, most of whom were willingly accepting the imposition of multiple rescheduling. We would also like to thank the speakers, whose flexibility made the realisation of the conference possible in the first place. Finally, we would like to thank the German Research Foundation (DFG), the Association of Friends and Sponsors of the Goethe University (FuF), the Foundation for the Promotion of International Scientific Relations at the Goethe University Frankfurt/Main (IWBZ) and the Center for Interdisciplinary African Studies (ZIAF) at the Goethe University making the conference possible with their financial support. The sponsors also supported the idea of free registration for the online event.

Frankfurt/Main May 3rd, 2021



Hans Peter Hahn for the Board of Directors of the VAD

Opening Ceremony and keynote

June 07 16.30 – 18.30

16.30 - 16.45 Welcome by Hans Peter Hahn,
Goethe University Frankfurt

16.45 - 17.00 Welcome by Andreas Mehler,
Albert-Ludwigs-Universität Freiburg

17.00 - 17.45 Keynote by Nanjala Nyabola, Nairobi

17.45 - 18.15: Live Q+A with Nanjala Nyabola

Africa is Not a Problem to be Solved: Decolonising the Way We Know Africa

What's the point of African Studies? Every year scholars gather in North America and in Europe to discuss disparate themes untied loosely under the umbrella of "African studies". Yet every year, African scholars are excluded from these meetings by structural (their areas of study are not included), bureaucratic (visa regimes) or practical (access to resources like libraries or catalogues) limitations. The result is a skewed body of knowledge that routinely excludes the richness and fullness of communities on the continent. Similarly, primarily facing the Western academy as the consumer of knowledge about Africa, African studies is inclined to view Africa as a set of social, political, or economic problems to be solved, positioning the academic as an interlocutor between the academy and the policy makers, rather than a person giving a community deeper and richer knowledge about themselves. Simply, the way we know Africa through a distorted epistemology. An epistemology that begins with the problem necessarily leads to a methodology centred on problem-solving, by extension pathologising communities on the continent instead of working with them to build knowledge that is useful to us all.

Drawing from the speaker's own experiences of research and writing on the role of technology in politics in Kenya, this talk will challenge the epistemology that begins with the position that Africa is a set of problems to be solved. Having researched and published a book and several articles on the subject outside the academy, the speaker will highlight the importance of and opportunities for decolonisation that arise when the research begins without the presumption that African societies can only be understood through a set of problems. What changes when research begins without the presumption that the challenges that African communities face are somehow fundamentally different from those elsewhere? How different is the knowledge created when we assume that the primary audience for our knowledge creation is the communities we engage with rather than the academy? Does an epistemology based on building communities of knowledge and practice rather than insulating knowledge within the academy and the academic lead to different outcomes? Does a decolonial purpose for African studies emerge when the point is to generate knowledge for Africans within Africa, rather than for the academy? These are some of the guiding questions this presentation hopes to address.

Timetable

Time		Zoom Room 1	Zoom Room 2	Zoom Room 3	Zoom Room 4
Monday June 7th	10:30 - 12:00	FID Afrikastudien, GoetheUniversität: Research Data Day / Forschungsdatentag (in German)	P 08: Challenging the Rule of Law (I): The African Laboratory (Jonas Bens & Leonie Benker, Berlin)	P 27 (I): Governing African mobility: actors, institutions and practices (Johara Berriane, Berlin & Elieth Eyebiyi, Paris)	P 06 (I): Africa Plays: Leisure in Africa (Tom Michael Mboya, Eldoret & Florian Stoll, Bayreuth)
	12:30 - 14:00	FID Afrikastudien, GoetheUniversität: Research Data Day / Forschungsdatentag (in German)	P 08: Challenging the Rule of Law (II): The African Laboratory (Jonas Bens & Leonie Benker, Berlin)	P 27 (II): Governing African mobility: actors, institutions and practices (Johara Berriane, Berlin & Elieth Eyebiyi, Paris)	P 06 (II): Africa Plays: Leisure in Africa (Tom Michael Mboya, Eldoret & Florian Stoll, Bayreuth)
	14:30 - 16:00	FID Afrikastudien, GoetheUniversität: Research Data Day / Forschungsdatentag (in German)	P 13: Utopia(n) Challenges in Africa? Grinding Practices, Ethical Controversies (Antje Daniel, Wien & Melina C. Kalfelis, Bayreuth)	P 50: Writing a novel, or writing Africa? Recent fiction by writers from Africa and the challenge of addressing problems in African societies without reproducing hegemonic stereotypes about the continent (Anja Oed; Mainz)	
	16:30 - 19:00	Opening ceremony / keynote (Great Auditorium)			

Time		Zoom Room 1	Zoom Room 2	Zoom Room 3	Zoom Room 4
Tuesday June 8th	10:30 - 12:00	Plenary Panel P 51(I): Critical Reflections on Knowledge Production and Representation in African Studies (Alzbeta Sváblová, Bayreuth, Diana B. Kisakye, Bayreuth & Serawit B. Debele, Göttingen)	P 11: Challenging the institutional bias in research on education - multiplicities of learning processes in Africa (Iris Clemens & Erdmute Alber, Bayreuth)	P 09: Beyond the Nobel Prize for Peace - Turmoil and uneasy transformation in the Horn of Africa (Magnus Treiber, München & Sabine Mohamed, Göttingen)	P 44: An African perspective on associations and the bureaucratization process (Laure Carbonnel, Dakar & Kamina Diallo, Paris)
	12:30 - 14:00	Panel P 51 (II): Critical Reflections on Knowledge Production and Representation in African Studies (Alzbeta Sváblová, Bayreuth, Diana B. Kisakye, Bayreuth & Serawit B. Debele, Göttingen)	P 16 (I): Dying, death and burial – the ‘challenging’ functions of end-of-life rituals on the African continent (Isabel Bredenbröcker, Frankfurt (Main) & Joh Sarre, Bayreuth)	P 45 (I): The challenge of misunderstandings in longdistance interconnections: Encounters, exchange and disparities in African history (Susann Baller & Amadou Dramé, Dakar)	P 26 (I): Lands of the Future - Futuremaking with Pastoralists in Africa (Echi Christina Gabbert, Göttingen & Günther Schlee, Halle (Saale))
	14:30 - 16:00	P 35 (I): Challenges of the revolution: Making, living and keeping the Sudanese revolution (Valerie Hänsch, München & Mai Azzam, Bayreuth)	P 16 (II): Dying, death and burial – the ‘challenging’ functions of end-of-life rituals on the African continent (Isabel Bredenbröcker, Frankfurt (Main) & Johanna Sarre, Bayreuth)	P 45 (II): The challenge of misunderstandings in longdistance interconnections: Encounters, exchange and disparities in African history (Susann Baller & Amadou Dramé, Dakar)	P 26 (II): Lands of the Future - Futuremaking with Pastoralists in Africa (Echi Christian Gabbert, Göttingen & Günther Schlee, Halle (Saale))
	16:30 - 18:00	P 35 (II): Challenges of the revolution: Making, living and keeping the Sudanese revolution (Valerie Hänsch, München & Mai Azzam, Bayreuth)	RT 02: Providing Nuanced, Yet Coherent Assessments? Challenges for Social Science Research on Africa		Book launch Berghahn
	Whole Day	Film screening Arsenal Filmverleih			

Time		Zoom Room 1	Zoom Room 2	Zoom Room 3	Zoom Room 4
Wednesday June 9th	10:30 - 12:00	P 01 (I): Political participation and micro-politics in African states (Tareq Sydig, Marburg)	P 21 (I): In the shadows of autonomy: Decentralized state structures and local contexts in Africa (Matthew Sabbi, Bayreuth & Lamine Doumbia, Dakar)	P 24 (I): The ‘Anglophone’ Conflict in Cameroon: Causes, Consequences and Conflict Resolution? (James Kewir Kiven, London & Gordon Crawford, Freiburg)	P 41: The marketization of African wildlife encounter in safari tourism, conservation volunteering and trophy hunting (Antje Schlottmann, Frankfurt (Main) & Olivier Graefe, Fribourg)
	12:30 - 14:00	P 01 (II): Political participation and micro-politics in African states (Tareq Sydiq, Marburg)	P 21 (II): In the shadows of autonomy: Decentralized state structures and local contexts in Africa (Matthew Sabbi, Bayreuth & Lamine Doumbia, Dakar)	P 24 (II): The ‘Anglophone’ Conflict in Cameroon: Causes, Consequences and Conflict Resolution? (James Kewir Kiven, London & Gordon Crawford, Freiburg)	P 31: Sustainable investments in Africa: creating synergies of profits, people and planet (Karin Wedig, Bonn & Matthias Rompel, Eschborn)
	14:30 - 16:00	RT 03 (01): Futures Lost, Found, and Restituted: Archives, Curatorship and the Politics of Audiovisual Heritage in Africa	P 30: Questioning the Coloniality of Territory: the Case of Nineteenth Century Ethiopia (Felix Schürmann, Erfurt & Woldemariam Ambo Zegeye, Mekelle)	P 39: Seeing like a space: A methodological challenge for African Studies (Susann Ludwig, Leipzig & Julia Büchele, Basel)	P 42: Challenging Notions of Education and Knowing: Islamic Practices of Teaching and Learning across Africa (Anna Madeleine Ayeh, Bayreuth)
	16:30 - 18:00	RT 03 (02): Futures Lost, Found, and Restituted: Archives, Curatorship and the Politics of Audiovisual Heritage in Africa	RT 05: Social Security Coverage and Informal Employment - Implications of new Survey Data from six African Countries	RT 01: Germany and the Rwandan genocide: New evidence from the German Foreign Office’s archives	Book launch Nomos
	Whole Day	Film screening Arsenal Filmverleih			

Time		Zoom Room 1	Zoom Room 2	Zoom Room 3	Zoom Room 4
Thursday June 10th	10:30 - 12:00	P 10 (I): Unpacking EU-West African migration governance: stakes, actors and colonial continuities (Leonie Jegen & Franzisca Zanker, Freiburg)		P 12: Moralities in an entangled world: On studying moral configurations and questions of change (Martina Drescher, Eberhard Rothfuß & Eva Spies, Bayreuth)	P 18: The impact of mobile technologies on social structures in Africa (Tamara Gupper, Frankfurt (Main) & Roos Keja, Utrecht)
	12:30 - 14:00	P 10 (II): Unpacking EU-West African migration governance: stakes, actors and colonial continuities (Leonie Jegen & Franzisca Zanker, Freiburg)		Meet the Editors: Julia Grauvogel (Africa Spectrum)	P 05 (I): Lifeworlds in Crisis: challenging notions of difference (Andrea Behrends & Tylor Zoanni, Bayreuth)
	14:30 - 16:00	P 36: Adaptation to climate change and demographic Change in Africa: exposure and vulnerability assessments across different scales (Gabriel Tati, Cape Town)	P 54: Opportunities and Challenges of Cooperative Provenance Research (Lars Müller, Hannover)	P 33 (I): Challenges of the future - care for the afterlife in Africa and its diaspora (Sophia Thubauville, Frankfurt (Main) & Sabine Klocke-Daffa, Tübingen)	P 05 (II): Lifeworlds in Crisis: challenging notions of difference (Andrea Behrends & Tylor Zoanni, Bayreuth)
	16:30 - 18:00	RT 07: The governmental crisis in Burkina Faso and in Mali (VAD Sahelausschuss)	P 47: Transnational anticolonial spaces: challenges to nationalism (Dmitri van den Bersselaar, Leipzig & Ngozi Edeagu, Bayreuth)	P 33 (II): Challenges of the future - care for the afterlife in Africa and its diaspora	
	Whole Day	Film screening Arsenal Filmverleih			

Time		Zoom Room 1	Zoom Room 2	Zoom Room 3	Zoom Room 4
Friday June 11th	10:30 - 12:00	P 15: Conceptualising religious infrastructures in Africa (Yanti Hölzchen, Frankfurt (Main) & Benjamin Kirby, Leeds)		P 46: “Post-truth” politics: Potentials and challenges for African studies (Joschka Philipps, Basel)	P 52: African Universities or Universities in Africa? (Akiiki Babyesiza, Berlin & Susanne Ress, Bamberg)
	12:30 - 14:00	RT 04: Expertise of and for research funding policies: norms, ambivalences and the role of African Studies (Stefan Skupien, WZB)	P 37: Between Annexation and Appropriation or the Production of the Colonial Space (Ute Hasenöhr, Innsbruck & Nicole Wiederroth, Duisburg-Essen)		
	14:30 - 16:00	P 53: What does it take to decolonize the VAD (Association for African Studies in Germany)? (Hans Peter Hahn, Frankfurt (Main) & Abimbola O. Adesoji, Ile-Ife)			

Meet the editors of *Africa Spectrum*

June 10 12.30 – 14.00

Africa Spectrum is a peer-reviewed open access journal dedicated to original research on the politics, societies, and economics of sub-Saharan Africa, both in contemporary and historical perspective. As a multidisciplinary journal committed to intellectual pluralism, *Africa Spectrum* welcomes submissions employing a variety of theoretical and methodological approaches from across the social sciences and humanities. Since 2003, the journal has collaborated closely with the African Studies Association in Germany (Vereinigung für Afrikawissenschaften in Deutschland, VAD). Learn more about the journal's aims and scope, meet the editors, and discuss your ideas for articles, analytical reports, book reviews or special issues. We share insights and answer questions to help demystify the submission and review process.

Book Launch Berghahn

June 08 16:30 – 18.00

About the book

Rangeland, forests, and riverine landscapes of pastoral communities in Eastern Africa are increasingly under threat. Abetted by states who think that outsiders can better use the lands than the people who have lived there for centuries, outside commercial interests have displaced indigenous dwellers from pastoral territories. This volume presents case studies from Eastern Africa, based on long-term field research, that vividly illustrate the struggles and strategies of those who face dispossession and also discredit ideological false modernist tropes like 'backwardness' and 'primitiveness'. This volume does not provide comfortable truths. On the contrary, while genuinely acknowledging the urgency of the obligation of governments to provide good living conditions for their citizens, it exposes, in anthropological detail, the painful, harmful, and deeply dissonant developments that first brought people together in the *Lands of the Future* Initiative. It will not curry favour with self-proclaimed modernizers. It takes a stand against power inequalities, harmful development, short-sighted growth paradigms and forms of repression on a global scale.

Read the introduction „Futuremaking with Pastoralists“ here:

https://www.berghahnbooks.com/downloads/intros/GabbertLands_intro.pdf

Reviews

“Explains clearly how changes in pastoral and agro-pastoral land use/lease in East Africa lead to environmental degradation and depletion of resources... a very important book.” Taddesse Berisso, Addis Ababa University

„This book is a rare hybrid – timely as a sensitizing intervention, cutting in its analysis, generative in its suggestions, positioned in its judgment, while taking care to not burn bridges in its deliberate and delicate effort to make grounded insights accessible not only to other academics, but also to potential stakeholders involved in the transformation of land use in East Africa and beyond.“ Felix Girke, University of Konstanz

The editors



Echi Christina Gabbert is an anthropologist at the Institute for Social and Cultural Anthropology, Göttingen University, Germany. She coordinates the *Lands of the Future Initiative*, that focuses on pastoralism, global investment and local responses in East Africa in the 21st century.

Fana Gebresenbet is Assistant Professor at the Institute for Peace and Security Studies (IPSS) at Addis Ababa University, Ethiopia. He has done extensive fieldwork on land investment in pastoral regions of Ethiopia.

John G. Galaty is Professor of Anthropology at McGill University, Canada. Focused on eastern Africa, his areas of specialisms are pastoralism and social change and rangeland development.

Günther Schlee is Professor of Social Anthropology at Arba Minch University, Ethiopia, and Director emeritus at the Max Planck Institute for Social Anthropology in Halle, Germany. His main publications include *Identities on the Move: Clanship and Pastoralism in Northern Kenya* (Manchester University Press, 1989) and *How Enemies Are Made: Towards a Theory of Ethnic and Religious Conflict* (Berghahn Books, 2008).

Further Links

Link to the bookpage at Berghahn:

<https://www.berghahnbooks.com/title/GabbertLands>

Book Launch Nomos

June 09 16:30 – 18.00

Book launch on a highly topical subject: Migration from the Global North to the Global South
Reading Sample:

https://www.nomos-shop.de/shopfiles/leseprobe_978-3-8487-8266-6_leseprobe.pdf

About the book

In this study, the author Dr. Asaf Augusto conceptualises Portuguese labour migration to Angola after the 2008 global economic crisis. The book will be of interest to those who want to understand, both theoretically and empirically, how labour migration from the Global North to the Global South operates in formerly colonised spaces.

The book will be introduced and discussed by Professor Russell King, Professor of Geography at the University of Sussex and Visiting Professor in Migration Studies at Malmo University in Sweden.

Research Data Day / Forschungsdatenmanagement

ORGANIZED BY THE FACHINFORMATIONSDIENST AFRIKASTUDIEN, GOETHE-UNIVERSITÄT.

Note: due to the topic of the day which closely relates to German legislation and the German university system all contributions will be in German only. There will be no translation.

FORSCHUNGSDATEN UND FORSCHUNGSDATENMANAGEMENT

Fördereinrichtungen verlangen zunehmend von ihren Empfängern, ihre Forschungsdaten in Forschungsdaten-Repositorien zugänglich und nachnutzbar zu machen. Jedoch ist das Management von Forschungsdaten in der Afrikaforschung von großen Unsicherheiten begleitet. Zum einen ist die Landschaft der bestehenden Infrastruktur-Angebote heterogen und unübersichtlich. Es fehlt zudem Wissen hinsichtlich der Rechtslage und den entsprechenden Erfordernissen im Umgang mit personenbezogenen Forschungsdaten. Außerdem wird gerade in der Afrikaforschung das Forschungsdatenmanagement unter forschungsethischen Perspektiven als besonders sensibel betrachtet. Dieser Workshop bietet die Möglichkeit mit Rechtsexpert*innen und Expert*innen der Datenarchivierung ins Gespräch zu kommen und wird speziell auf fachspezifische Fragestellungen eingehen.

PROGRAMM 07.06.2021:

10.30 - 12.00

INFRASTRUKTUREN

Elisabeth Huber (Qualiservice, Universität Bremen): Datenarchivierung und Data Sharing
Jonas Huisl (Universität Bayreuth): WissKI und easydb – Informationssysteme für eine digitale Forschungsinfrastruktur im Exzellenzcluster „Africa Multiple“

12.30 - 14.00

UMSETZUNGEN

Sabine Imeri (FID Sozial- und Kulturanthropologie, Humboldt-Universität zu Berlin): Forschungsdaten in den ethnologischen Fächern
Christoph Kümmel (DFG): Forschungsdatenmanagement aus Sicht der Forschungsförderung: Anforderungen und Qualitätskriterien

14.30 - 16.00

JURISTISCHE PERSPEKTIVEN

Elke Brehm (Technische Informationsbibliothek (TIB), Hannover): Juristische Perspektiven zu Datenschutz und Persönlichkeitsrechten
Linda Kuschel (Bucerius Law School, Hamburg): Urheberrecht und Forschungsdaten

Film Program

The accompanying film program from 8th – 10th of June 2021 is provided in cooperation with two projects at the film department of the Goethe-University Frankfurt – the DAAD project "Archival Studies Master Program Jos" and the BMBF project "CEDITRAA - Cultural Entrepreneurship and Digital Transformation in Africa and Asia". The films are distributed by Arsenal - Institute for Film and Video Art in Berlin.

All films will be available by Vimeo link on the calendar day indicated. No fixed screening timings, you can watch the film throughout that day.

JUNE 8TH

REASSEMBLAGE (USA 1982, D: Trinh T. Minh-ha)

In this documentary, director Trinh T. Minh-ha distills sounds and images from the everyday lives of villagers in Senegal, resisting the ethnological need to explain the "other" by resorting to explicit attributions. A critique of the ethnological viewpoint and documentary authority.

Running Time: 40 min. | Version: OmU - English with subtitles

Website: http://films.arsenal-berlin.de/index.php/Detail/Object/Show/object_id/10462/lang/en_US

LA ZERDA ET LES CHANTS DE L'OUBLI (DZA 1982, D: Assia Djebar)

For LA ZERDA ET LES CHANTS DE L'OUBLI Algerian writer Assia Djebar changed professions in order to recapitulate the colonialization of the Maghreb using French newsreels. The film employs montage to search for the truth in these "images of a killing gaze", a truth which they pointedly do not show: the "resistance behind the mask".

Running Time: 59 min, | Version: OmU – Arabic with English subtitles

Website: http://films.arsenal-berlin.de/index.php/Detail/Object/Show/object_id/14405/lang/en_US

JUNE 9TH

LES MISÉRABLES (SDN 2006, D: Gadalla Gubara)

Despite his loss of sight, Gadalla Gubara continued to work and shot his final film at the age of 87 with the help of his daughter Sara. The experimental film is an adaption of Victor Hugo's famous novel. Gubara found the situation of the people in Sudan comparable to that portrayed in the novel.

Running Time: 105 min. | Version: OmU – Arabic with English subtitles

Website: http://films.arsenal-berlin.de/index.php/Detail/Object/Show/object_id/13997/lang/en_US

JUNE 10TH

Mueda: Memoria e massacre (MOZ 1979, D: Ruy Guerra)

The film depicts an anti-colonial work on memory, a re-enactment played by amateurs of the massacre of Mueda that was carried out by Portuguese soldiers on 16th June 1960 when they opened fire on demonstrators, killing hundreds. This was the catalyst for the anti-colonial movement and popular theater started exploring it in 1968, while the war of independence (1964 - 1974) was still going on.

Running Time: 75 min. | Version: OmU – Portuguese/ Makonde with English subtitles

Website: http://films.arsenal-berlin.de/index.php/Detail/Object/Show/object_id/14138/lang/en_US

THE DAAD-TNB-PROJECT "ARCHIVAL STUDIES MASTER PROGRAM JOS"

Since the end of 2018, the DAAD-funded project "Archival Studies Master Program Jos" has been running at the Institute of Theatre, Film and Media Studies (TFM) of Goethe University Frankfurt under the direction of Prof. Dr. Vinzenz Hediger (Professor of Film Studies) and in cooperation with the University of Jos as well as the Nigerian Film Corporation (NFC). Modeled on the Frankfurt Master's program "Film Culture: Archiving, Programming, Presentation", which the Institute for TFM has been offering together with the German Film Institute since 2013, the master's program "Film Culture and Archival Studies" in Jos, Nigeria, was launched at the end of 2019. In the future, up to 25 students per year will be trained in this program to become academic specialists for media archives and institutions of film culture.

Within the framework of the DAAD project, institutional partners in Germany and Nigeria are supporting the development of the program over the course of four years. In cooperation with the DFF – Deutsches Filminstitut und Filmmuseum, the Arsenal – Institute for Film and Video Art, the Lagos Film Society and the National Film, Video and Sound Archive in Nigeria (NFVSA), the development work includes fellowships for lecturers from Jos with institutional partners in Germany, co-teaching between lecturers from Goethe University and the University of Jos, as well as technical workshops by specialist staff from the film archives of the DFF and Arsenal for students and archive staff in Jos. Starting in 2021, up to three students from the program in Jos will also have the opportunity to study abroad in Frankfurt as part of a DAAD scholarship. In addition, up to six students in the master's program can be supported locally with scholarships.

Further information about the project can be found here:

[Website Goethe University](#)

[Archive Ausser Sich](#)

THE BMBF PROJECT CEDITRAA - CULTURAL ENTREPRENEURSHIP AND DIGITAL TRANSFORMATION IN AFRICA AND ASIA

In April 2021, the joint project of Goethe University (GU) Frankfurt and Johannes Gutenberg University (JGU) Mainz titled "CEDITRAA - Cultural Entrepreneurship and Digital Transformation in Africa and Asia" started under the project management of Prof. Dr. Vinzenz Hediger. In the project, which is funded by the BMBF, the regional studies centers from the Rhine-Main University Network are working together for the first time in an interdisciplinary research assignment – at Goethe University the Center for Interdisciplinary African Studies (ZIAF) and the Interdisciplinary Center for East Asian Studies (IZO), and at Johannes Gutenberg University Mainz, the Center for Intercultural Studies (ZIS).

The research team, which is composed of economists, African studies, Korean studies, sinology, ethnology, and film studies, is investigating how digitization is changing cultural production in sub-Saharan Africa and East Asia. This is done using music and film as examples of cultural expressions of an immaterial nature. Cultural production in Nigeria and South Korea – two countries whose cultural production is no longer dominated by the products of the U.S. culture industry – will be examined. The Frankfurt and Mainz researchers are interested in the extent to which the new cultural industries with supra-regional reach are becoming a factor in the economic development of their regions of origin.

(More information will be available soon on the project website at www.ceditraa.net.)

P 01: Political participation and micro-politics in African states

June 09 10:30 – 14:00

Convenor: Tareq Sydig, Center for Conflict Studies at the University of MarburgLong abstract

Recent studies on African Statehood and Statebuilding have illustrated inadequacies in conceptualizing politics around a unified, institutionalized state and have developed understandings of politics as a multidirectional process rooted in social communities and lifeworlds as much as political and bureaucratic institutions associated with the state. This is especially urgent in post-colonial states, which face institutions weakly associated with societies, but not necessarily weak societies or social engagement, as well as authoritarian states, which in regulating institutionalized politics push political processes outside of official channels. These findings raise important questions for research on African politics: How do people pursue political interests, when institutions conventionally understood to accumulate such interests fail to do so both intentionally and due to inadequacies? And are they building alternative social institutions?

Political institutions are regarded beyond the nation state; international institutions and actors provide similar points of access to Africans pursuing political goals and can be used strategically, while also exerting repressive power on multiple levels. With international organizations, NGOs, foreign states, and regional organizations present, political, military, and economic power is multiscalar, requiring multiscalar strategies in dealing with them. This panel thus invites contributions which focus on empirically showing how Africans pursue political goals within challenging institutional frameworks. Especially encouraged are Sociological or Anthropological case studies which shift attention away from institutional logics of state building toward citizen's strategies in dealing with existing institutions to work with, circumvent or subvert them. It encourages theoretical papers discussing whether informal politics and social institutions have the capacity to offer alternatives to conventional states, explaining enduring challenges to expansive institutions while providing a possible vision of a non-statist state.

Presenters Session I

01 Kairedin Tezera: Dynamics of Legal Pluralism and Hybridism: the case of customary, religious, and State legal systems among Muslim Siltie People southern Ethiopia

Kairedin Tezera is an Assistant Professor of Social Anthropology at Addis Ababa University, Ethiopia.

The Siltie legal landscape consists of three parallel legal systems, namely the religious, the customary and the state legal systems. The religious legal system comprises: Sharia courts, courts of local Mashayik/Waliyes, and the recently developed Salafi Social committee which is favoured mostly by young educated Muslims. The state legal system, on the other hand, consists of the state-imposed modes of dispute resolution and some public institutions and associated rules, while the customary legal system comprises the respective norms, and values of the local communities. This paper explores the responsibilities of the different courts and shows how actors from the three different courts interact and compete for local power positions among the Siltie people in southern Ethiopia.

All the three legal systems portray intra-system plurality. In the religious realm, Sheiks and young Salafi Imams who are not on the Sharia courts, for instance, enjoys wider legitimacy than state installed Qadis due to the respect they earn as men with deep knowledge of Islam and integrity. They do not agree often with the Qadis because the latter usually are aligned with political power indicating the existence of intra-faith conflict between the Sufi based dispute settlers, young Salafis and the Qadis over legitimacy.

The findings of this study indicate that dispute settlers from the three courts borrow local

norms and legal concepts from each other to pass verdicts in their respective courts indicating the emergence of a hybridized legal practice in the area. It indicates further that while the Ethiopian constitution limits the jurisdiction of customary and religious courts to personal law and family law, practically they often exceed their official responsibilities and handle all forms of disputes, including criminal cases and even homicide. Elders and religious figures (Sheiks and Imams) use their mediation services not only to settle conflicts, but also to generate local power.

The interactions of the three courts are characterized by cooperation and contestation. By portraying their services as instruments to reinstating disputants into the community rather than sanctioning legal norms, customary court judges present themselves as more important actors than others. State and Sharia court judges have developed a divided loyalty towards state rules, Islam and the local custom and also favor the customary courts due to their effective functioning and handling of legal cases and great acceptance in the area. The state courts, for instance, refer family dispute cases and negligence crimes (like car accident cases) to elders' courts since the customary courts end the cases in a more constructive ways and pays attention to a restorative justice to prevail in the area. Elders, on the other hand seek the assistance of state court judges when they handle domestic violence.

02 Christopher Appiah-Thompson, Jim Jose, Tod Moore: Examining the Role of Customary Institutions and Culture in the Resolution of Electoral Conflict in Ghana

Christopher Appiah-Thompson is a Doctoral Candidate in Politics at Australia's University of Newcastle.

Since the democratization of various African states in the 1990s, the reality has often failed to match the promise of democracy. This has occasionally manifested in disputes, sometimes violent, over electoral outcomes. The losing parties have refused to accept the outcomes alleging manipulation of the electoral laws, processes, and results by the incumbent party. Such disputes point to possible limitations in the performance of formal institutions such as the electoral commissions, the associated electoral laws, and the judiciary in ensuring their peaceful resolution even where there may be no actual large-scale electoral violence. This paper argues that in addition to these institutional mechanisms there is an important role played by the informal traditional conflict resolution strategies and the positive values in the (political) culture. It does this by examining the case in Ghana in 2012 when the losing party vehemently disputed the results. The paper draws on the empirical reports of election observers and journalists; the views of electoral officials, legal actors, politicians, and judicial records. It is argued that traditional methods for conflict resolution were effectively deployed to complement the weakness of the formal adjudication role of the electoral commission and the judiciary. It also demonstrates how these traditional peacebuilding strategies can help to infuse innovation, sustainability, and creativity in delivering free and fair electoral outcomes as well as peace, justice, and security.

03 Liliana Narvaez-Rodriguez: Namibia's trajectory of peace: A case for institutional hybridity
Liliana Narvaez-Rodriguez is an HPL Lecturer at the Universidad de La Sabana in Bogotá, Colombia.

Namibia's ethnic microcosm characterised also by the presence of both horizontal and vertical inequality puts it as a perfect case for potential ethnic violence, however, despite the propensity for ethnic violent disputes arising, no armed conflict has flourished. Why is it that Namibia has been successful in avoiding solving its ethnic disputes by violent action? What has Namibia done differently from other countries in the region that has laid down a path of peaceful solution to ethnic disputes? The research programme on ethnic armed conflict and civil war onset pre-

sents significant agreement on the importance of political inclusion and power-sharing agreements, though it has surprisingly neglected the study of informal institutions in reaching this conclusion. Despite them being a fundamental part of how politics is conducted in African regimes, they have been disregarded in the contemporary study of conflict and peace, ignoring the event of finding cases in which ethnic groups are formally included in power but yet resolve to violence. From a historical neoinstitutionalist perspective, the present case study analysis seeks to provide an analysis of Namibia's trajectory of peace by incorporating the full spectrum of institutions (formal and informal). I therefore analyse the impact of informal institutions in the form of traditional leadership in Namibia (1919-2012) and explore whether they had any impact in avoiding the violent solution to ethnic disputes. By drawing on Afrobarometer data (rounds 2-6) and primary and secondary sources, I find that the recognition and further integration of traditional leadership into formal state structures through both the Traditional Authorities Act (1995) and the Regional Council Act (1997) created a hybrid system which enhanced the legitimacy of the nation-state formal institutions. This alternative to a conventional statehood form, firstly, allowed the people to bring forward ethnic disputes indirectly to the Namibian state; and secondly, expanded the state's arm to unreachable rural and isolated communities. Namibia's trajectory of peace therefore presents a case for institutional hybridity presenting the workability of traditional leadership within modern state structures and serves as an example of the inoperability of conventional democratic mechanisms in these societies. In this way, the peaceful resolution of ethnic disputes in Namibia is explained by the efficient redistribution of political participation, economic assets, and social services through both formal and informal mechanisms of distribution.

04 Martina Santschi: Negotiating statehood and authority: Trajectories of (post-) civil war governance structures and practices in Northern Bahr el-Ghazal, South Sudan

Martina Santschi is senior researcher at swisspeace in Bern and associated researcher at the University of Basel, Switzerland.

South Sudan has a long history of civil wars (1955-1972, 1983-2005, 2013-2018). These civil wars have strongly shaped local governance structures and practices in South Sudan. As such, after the second civil war officially ended in 2005, state building did not start from scratch nor did it so in 2011 after the independence of South Sudan. Instead, the current local government entities are deeply rooted in socio-political structures and in the local government established by the Sudan People's Liberation Movement/Army (SPLM/A) during the second civil war (1983-2005).

In the case study of Aweil East County, formerly part of Northern Bahr el-Ghazal state, "traditional" socio-political institutions intersect with administrative chieftaincies and local government administrative entities. These local government structures including a judiciary were introduced by the SPLM/A as part of the Civil Authority of the New Sudan. Interestingly, these new entities and their practices partly refer to chieftaincies and chiefs the colonial administration had established in the early 20th century. However, the administrative chieftaincies at the same time correspond with "traditional" socio-political structures including cattle camps and clans and refer to spiritual leaders. During the last decades, insurgents, traditional leaders and citizens have shaped, negotiated but also competed over authority, governance practices and structures in local political arenas.

This paper explores the trajectories of governance structures and practices in Northern Bahr el-Ghazal during and after the second civil war. As such, the article sheds light on the introduction of the new structures and practices by the SPLM/A and describes the interlinks and overlaps of socio-political structures, chieftaincies, and local government entities. Lastly, the paper illustrates how a variety of actors including insurgents, traditional authorities and citizens contested, claimed, and negotiated statehood, authority, and governance practices in local political areas

during and after the second civil war. This paper is based on empirical data collected during extended field research between 2007 to 2010 for a doctoral thesis in social anthropology and more recent field research between 2014 and March 2018.

Presenters Session II

05 Tim Glawion: How outsourced security and public goods support or undermine rebel governance: the case of Ndélé, Central African Republic

Tim Glawion is a research fellow at the GIGA Institute in Hamburg.

Non-governmental organizations, international institutions, and even armed groups are challenging the traditional norm of the “Weberian state” as the monopoly-wielding actor over key public domains such as security and education. What are the effects on people’s access to public services, when indeed alternative providers step in? The rebel-held town of Ndélé in the Central African Republic provides an insightful case study of multi-actor governance under the predominance of a rebel group. One could assume that the competition between international, state, and armed group actors leads to a race to the top in service provision to gain popular legitimacy. However, the opposite can be observed. By analysing a ‘hard power’ governance sector – security – and a ‘soft power’ domain – education – we show how the interactions between the three types of actors lead to a lack of accountability towards the population and undermine the creation of long-term institutions needed to provide decent public services. By delegating all public sectors to the state or internationals, while dominating the security sectors, Ndélé’s rebels shield themselves from criticism without allowing sectors to function on their own, creating a genius inefficiency that prolongs their rule. The outcome is that rebels continue to profit from the situation, while Ndélé remains one of the least-developed areas of the world and witnesses continued armed conflict. The findings are indicative to other conflict zones in Somalia, Afghanistan, or Libya, where state, international and armed groups compete over and unwillingly substitute for one another in the provision of services.

The town of Ndélé has been selected as a typical case of rebel governance. The goal of in-depth research of such a singular case is to draw general results that can be applied to other regions with similarities to this typical case. We used site-intensive methods inspired by anthropology and applied to political studies. In June and July of 2018, we visited the Central African Republic, dividing our time between the capital and Ndélé, carrying out 28 interviews as well as several focus group discussions and studying a wide range of primary documents. In March and April 2019, local researchers conducted a follow-up trip to Ndélé, conducting interviews and a qualitative survey. Our local collaborators conducted ten key stakeholder interviews and 60 qualitative surveys. Based on this data we used process tracing and hermeneutic analysis to study how Ndélé’s education and security sector are governed.

06 Nestor Zante: When the State fails to provide security: vigilantism and co-production of security in rural Burkina Faso

Nestor Zante is a doctoral student in African Studies, affiliated to the Institute of Political Science and Sociology, at the university of Würzburg.

Since a regime change took place in 2014, Burkina Faso experiences a collapse of security in the context of the threatening Islamist movement in the country’s North. With the increase of insecurity, self-defense groups known as Koglwéogo, “bush guardians”, began to form up in 2015. Composed of almost all the components of the community - farmers, herders, local traders, young people, the elderly, men and women -, its objective is to defend their communities and to protect their property. Considered illegal by the Burkinabe state and legitimized by local traditional leaders, in the last five years, the Koglwéogo groups had contributed to reinstall security in many villages. Today these groups are to be found in large parts of the country. They

proclaim the return to traditional law, thereby rejecting the legal executive institutions as being meaningless and corrupted. The extending security vacuum in Burkina Faso led to the creation of a “state within the state” where most state functions are now executed by the Koglwéogo groups.

Based on five months of research among the Koglwéogo group of the Province of Zoundwéogo, the Eastern region of Burkina Faso, this paper examines the conflicting relation between the Koglwéogo, the communal leaders and the state, represented by institutions of police, gendarmerie, and justice. I answer to three questions: How do Koglwéogo groups relate to the Burkina Faso state? How do they negotiate their role as non-state actor’s security providers? How do traditional institutions impact the group and its legitimacy?

07 Alzbeta Svablova: Early warning in Liberia: Fostering the disconnections between the state and its citizens

Alzbeta Svablova is an associated lecturer at the University of Bayreuth.

In Liberia, there is a number of different initiatives active in the field of early warning. All of them are characterized by their disconnectedness from the state. The proposed paper analyses one of Liberia’s early warning projects, the Early Warning Early Response (EWER) and argues that the dynamics of its functioning effectively reinforce the gap between the state and its citizens, with substantial consequences for the image of the state as the primary response actor.

EWER was established in 2011, before the second postwar elections, to facilitate monitoring of electoral violence. Afterwards, it was maintained in the form of an interactive on-line platform fed with information about incidents of violence from the grassroots level. The initiative was coordinated by a voluntary group, comprising mainly NGOs and civil society organizations, based in Monrovia. The system builds upon an alternative understanding of warning and, more importantly, of early response. Instead of relying on the capacity of state-related response actors (e.g. police), largely absent beyond the capital, communities use their own mechanisms of conflict prevention and resolution, based on local capacities. Local actors represent the central component of the system and also its primary beneficiaries. The original ambition of the EWER project was to provide timely information and conflict-related expertise to decision-makers, which could be used for advocacy or policy planning. However, the objective did not materialize.

EWER, as a bottom-up system of early warning, represents an alternative mode of conflict management. It has a high level of local legitimacy, is flexible and provides a timely, targeted response. At the same time, it offers a form of participation for the periphery of the country and acknowledges the agency of grassroots actors outside the political center. By so doing, it challenges the long-established pattern of a one-directional flow of information from the capital to the “rest” of the country.

Building upon the empirical case of Liberia’s early warning system(s), the proposed paper analyses the dynamics of the relationship between the state- and non-state actors in a context of an externally led state-building intervention.

08 Kayode Onipede: Pelupelu: A Complementary Perspective to Governance in Nigeria (1900-1958)

Kayode Onipede currently works at the Department of General Studies, Ladoko Akintola University of Technology.

Pelupelu is the combination of two systems of government, that is, monarchism and modernism, represented by the traditional and political elites in the management of the affairs of the Ekiti people from 1900-1958. The unadventurous elites headed by the monarchs, as custodians of culture, complimented the efforts of the colonial government and were primary/essential in the

administration of the Native Authorities (NA) within the period. The monarchs coordinated age-grades, traditional guilds, and the youths to complement and provide support for the government. They attended to customary-related cases in the palace courts, like land matters, marital issues, and security, among others. Using the indigenous social and political structure, they mobilized citizens as subjects to contribute to social development by building schools and constructing roads as civic duties and responsibilities.

Studies, however, suggested that the challenge of good governance in Africa resulted from the relegation of the indigenous institutions in post-colonial administration, particularly in Nigeria. The relegation, some scholars have argued hindered Nigeria social developments with significant security challenges threatening her fabric.

This paper, therefore, examines pelupelu: a complementary perspective to governance in Nigeria (1900-1958) to understudy and expose the relevance of indigenous socio-political institutions to addressing the challenges of security and proper management of Nigeria. The study will adopt a historical method of data exploration, using oral interviews, archival materials, journal articles and textbooks. The data will be analyzed and interpreted descriptively.

The paper proposes a functional synergy between monarchism and modernity to bridge the gap of political indifference and further social cohesion necessary for good governance in Nigeria.

Link: <https://vad-africachallenges.de/panel/p-01-i-political-participation-and-micro-politics-in-african-states/>

P 05: Lifeworlds in Crisis: challenging notions of difference

June 10 12:30 – 16:00

Convenors: Andrea Behrends, University of Bayreuth
Tyler Zoanni, Max Planck Institute for Social Anthropology

Long abstract

Epidemics, poverty, pollution, climate change, species extinction, refugees, permeable borders, economic downturns, xenophobia, authoritarian governments—these are only a few of the things widely perceived as crises today. What is more, these and other so-called crises often seem less like the exception to people’s lifeworlds and more like their defining conditions. In this panel, we explore the ways that lifeworlds are seemingly put in crisis in Africa, and how such “African challenges” are globally and locally perceived. By focusing on situations that are often perceived as crises, we want, on the one hand, to take a closer look at how people cope with increased uncertainty, which may be perceived as an acceleration of events that threaten to undermine familiar forms of life and interaction. On the other hand, we highlight those social forms and practices that arise during such situations—in other words, what crises enable as well as what they undermine.

We invite papers that explore challenging circumstances in Africa on multiple scales. We see this as an occasion to reflect on how “Africa challenges” our understandings of “crisis”.

Questions we would like to address are: Who is declaring a crisis? What does this declaration entail? And how does it affect people in different ways? At the same time, we invite particular focus on how attending to crisis challenges conventional analyses of difference in Africa.

Whatever else a crisis may be, it is typically seen to make a difference in people’s lives, and a profound one at that. How, then, are established ways of classifying and categorizing people called in question, challenged, or redefined during a crisis situation? We have in mind well-established differences along classifications of gender and generation, race, and ethnicity, native and foreign, culture and society, but we welcome other engagements with difference as well.

Presenters Session I

01 Remadji Hoinathy: Vigilance committees facing the peril of Boko Haram

Remadji Hoinathy is a Senior Researcher at the Institute for Security Studies and member of the board of the Centre de Recherche en Anthropologie et Sciences Humaines (CRASH) in N’Djamena, Chad.

Active since 2009 in Nigeria, Boko Haram has, since 2014, extended its violent abuses to all countries bordering Lake Chad (Chad, Niger and Cameroon). This geographical expansion led to the reactivation, in July 2015, of the so-called, multinational joint force, whose mandate is now focused on the fight against Boko Haram. Carried out by the countries’ national armies, this military force has reduced the number of attacks by the group, but they were not able to put an end to them. Therefore, in the fight against the terrorist group, communities have mobilized to support the efforts of the defense forces and the authorities, in particular through vigilance committees. Led by civilians, these committees are informally structured groups made up of volunteers from the communities. They have emerged in areas affected by Boko Haram, particularly in the Far North and Northern regions of Cameroon. As their size and composition varies from village to village, their main practical task is to monitor the entry and exit of people in and out of their villages and to inform the authorities of any suspicious activity. As they belong to the communities, they themselves protect, they play a crucial early warning role, in collaboration with the administrative authorities and security forces, to prevent terrorist attacks.

Although seemingly innocuous, the existence, structure and functioning of vigilance committees inevitably created a new power dynamic within the communities. These committees also serve as a shield against the recruitment of new members in the communities affected by Boko Haram. In this paper I examine the daily life of these committees as a response of the everyday suffering of villagers and communities from the Boko Haram crisis, but also as an inauguration of a more collaborative approach to the co-production of security in the context of terrorist insurgency.

02 Nina Haberland: Managing Everyday Crises: Negotiations of Care Responsibilities in a Tanzanian Social Welfare Office

Nina Haberland is a university assistant and PhD student in Social and Cultural Anthropology at the University of Vienna.

Every day, women, men, and their children, often accompanied by their relatives, sit on the wooden benches in front of the two bureaus of a Tanzanian social welfare office waiting patiently to be heard by one of the social workers. Among them are mothers claiming alimony for their children, fathers wanting to see their children, quarrelling spouses and poor elderly seeking for free medical treatment.

Crises, one could say, thus forms the daily business of the social welfare office. To enter (re)negotiations of care responsibilities between various parties such as the parents, family members, church leaders and state actors, however, requires the declaration of a crisis by one of the social welfare officers. Only if one can prove to be in need and deserving the agents of the state step in and open a file.

Drawing on 12 months of ethnographic research in the department of health including the social welfare office and a public hospital in a district in Northern Tanzania, I explore notions of crises and the (re)negotiations of care responsibilities in the context of state welfare. By referring to a range of different cases I examine what is perceived as crisis, who decides on what ground to open a file and how these decisions affect the everyday life of the office's clients. Based on recent calls for a relational (state) anthropology, the social welfare office presents an interesting intersection where questions of moralities, deservingness, and political belonging come to the fore and reveal well-established forms of classifying and categorizing citizens seeking for state support.

03 Christian Ungruhe: Youth Crisism. Reflections on the persisting victimization of young people in Africa

Christian Ungruhe is a Marie Curie Postdoctoral Fellow in Anthropology at the Erasmus University Rotterdam.

Crisis has long been the dominant analytical lens in public and academic engagements with young people in Africa. Over the past 35 years children and youth have been labeled as people living with and in deficit: from particular groups such as working children, street children and street youth and victims of child trafficking in the past decades to the notion of a whole generation of socially immobile youth today. To some degree, academic studies have called for a more nuanced picture of African childhoods and youth. However, after more than a decade of emphasizing African children's and youth's agencies, possibilities, and creativities in more or less challenging social, political and economic environments (see Bordonaro & Carvalho, 2010; Christiansen et al., 2006; Honwana & de Boeck, 2005; Martin et al., 2016; Spittler & Bourdillon, 2012), other recent studies increasingly highlight the young people's powerlessness, bleak presents and uncertain futures. Doing so, the image of an enduring social, political, and economic exclusion is manifested in popular conceptualizations of "being stuck" (Sommers, 2012),

“persistent marginalization” (Resnick & Thurlow, 2015) and probably most prominently in Alcindra Honwana’s (2012) conceptualization of “waithood” (see Dhillon & Yousef, 2009), all implicitly acknowledging the more than twenty-year-old observation of Africa’s “lost generation” (Cruise O’Brien, 1996). Seemingly affected by deficiencies of various kinds and hence often forced into all sorts of problematic or dangerous engagements in order to – socially or literally – survive, today’s young generation in African settings is widely portrayed to live lives out of place and outside social norms.

The persisting image of young people in crisis has led to what I want to conceptualize as youth crisisism in Africa. Far from denying or underestimating hardships in the lives of African youth, I argue that the public and academic discourse on young people is generally shaped by an ideology that foregrounds crisis as an almost natural condition for growing up in African settings. Hence, youth cannot be thought without crisis. By referring to the experiences and life worlds of young female labour migrants as well as aspiring male football migrants in Ghanaian settings I want to empirically challenge this ideology. I will show how these young peoples’ life worlds are not dominated by lack and stasis but by an imagined (social and spatial) mobility that qualifies discourses which foreground and reproduce the victimization of African youth. In addition to how young people deal with a seemingly and persisting crisis in everyday live, I want to discuss the consequences of the image of youth in/as crisis for the academic engagement with youth, e.g. by asking how a dominant ideology of crisis shapes local knowledge about youth and how this, in turn, refuels the academic production of an African youth crisisism.

04 Lotje de Vries: #CARcrisis: How one hashtag obscures shifting crises in the Central African Republic

Lotje de Vries is assistant professor at the Sociology of Development and Change Group of Wageningen University.

A crisis is supposed to be an exception to the norm or the status quo. Crises are believed to mark a historic shift, potentially bringing about radical change, challenge existing order. Yet, whether or when something is labelled a crisis is hardly the result of ticking boxes of objective criteria. Instead, it greatly matters who calls crisis, and how powerful the forces are to validate or object the framing of a particular situation. This paper looks into the crisis dynamics of the Central African Republic (CAR) that started with the Seleka rebellion in 2012. I will demonstrate how in the 8 years since, the situation in the country has taken different forms all of which continued to receive the marker #CARcrisis in the ‘Twittersphere’. This paper analyses the #CARcrisis from two interlinked angles.

First it considers how the initial crisis was the product of decades of political turmoil. Few are the presidents that did not encounter attempted or successful coups or dealt with rebellions after independence. Citizens have long learned to navigate this political context and expect little from the state and its administration. In many ways, the crisis that emerged in 2012/2013 was a more serious variation of the turmoil that had characterised the country for at least two decades prior. Considering its past, the question is to what extent the events in 2012 really were a crisis and if yes, how to label the preceding chronic instability?

Second, the paper looks into who called crisis and what such labelling of events —and the subsequent international support it brought— did to the unfolding of the crisis in the years that followed. I will explore how the consistent emphasis on the crisis-aspects of the situation increasingly shaped a reality of everyday live. The repeated framing of the crisis as an opposition between two religious’ groups, the #CARcrisis greatly affected social order in communities across the country. This paper interrogates whether the hashtag and framing of #CARcrisis — and the international response to it— contributed to establishing new norms of social relations marked by mistrust. Unfortunately, it seems that the impact of the crisis on the social realm

marks a historic shift, diverting from the norm that was long upheld despite the ‘chronic crisis’ in politics.

Presenters Session II

05 Catherine Bosibori Nyabwengi: Terrorism and Violence: Challenging the Intrinsic Vulnerability and Peacefulness of Women in Kenya

Catheline Bosibori Nyabwengi is a PhD Student in African History at the University of Bayreuth.

Terrorism and violence are among the current crises facing the world today, and countries in the global south are not an exception. In Kenya, Throughout the last decade, with immense support from the USA and other countries in the global North, Kenya has been at the forefront in the fight against terror groups, especially al-Shabaab in Somalia. However, despite this, the country’s terror crisis keeps on escalating evident in the increased terror attacks. Of significance is the idea that terrorism has raised gender concerns within Kenya’s public and violent discourse. There is gender blindness in terrorism, coupled with the gender challenge myth of political protection that is very central in Kenya’s political space. Additionally, there is a narrative of intrinsic vulnerability or peacefulness of women. Traditionally, from the long-held patriarchal notion, women belong in the private sphere, are harmless and less violent. This always leads to the narratives that depict women as victims, passive or coerced actors, in terrorism in the country. However, the recent terror activities in Kenya points out to women’s active participants in violence and terrorism. Several cases have been reported on women not only spying for terror groups but also launching attacks, recruiting members, crossing over to Somalia to be members in Al-Shabaab, making bombs as well as financing terror groups across the globe. Even with such cases, the counter-terror strategies and initiatives in Kenya are gendered in a way that regards men as the only suspects in terrorism. At the same time, women enjoy the immunity that is founded on old traditional gender constructs. This paper challenges the intrinsic vulnerability of women in terrorism in Kenya. It shows that terrorism and violence crisis in Kenya has led to the emergence of a powerful yet invisible and immune woman in Kenya’s public sphere and, more specifically, in the security discourse. The changing gender identities, and femininities as result of not only women empowerment but also the social and political developments in the county have not been fully factored in the counter-terror strategies. The gender myth of the political protection of the vulnerable groups (mainly women and children) has blurred the counter-terrorism strategies. This is the immunity that the terror groups are exploiting to counter the already established counter-terror strategies hence making the terror crisis a male affair, a complicated one, and the war against terror incomplete and unsuccessful.

06 Janneke Tiegna: Security Crisis in Burkina Faso: (Re)actions of the population

Janneke Tiegna is Doctoral Researcher at the Institute for African Studies, University of Leipzig, Germany.

After the deadly ambush of November 2019 which killed 37 people, the online journal Quartz Africa published an article with the headline “Burkina Faso has replaced Mali at the epicenter of the Sahel’s security crisis”. 2019 marked a very tragic year with more than 220 security incidents, in which more than 629 people were killed. The current security crisis is not a recent phenomenon. The first attack was perpetrated in April 2015 by an Islamist organization during Burkina Faso’s one-year transition after the popular uprising and the fall of the former President Blaise Compaoré. But connections with Islamist organizations existed in Burkina Faso since the beginning of the Mali crisis in 2012. Over a 600,000 internally displaced people have left their homes, more than 2000 schools are closed, many health centers are closed or have reduced

their service affecting over 1 Mi. people. Further, in the Sahel region the public services are reduced, many town halls and courts had to close due to the terrorist attacks.

The first part of this presentation will look at what is being perceived as security crisis in Burkina Faso by the population, but also by the international cooperation's and humanitarian aid organizations. Further the presentation will review examples of how the population of Burkina Faso is going through this security crisis and how are they reacting to it. The presentation will address the following questions: What protection mechanisms are being developed? How the lifeworlds now differ from before the crisis in Burkina Faso have started? How do people deal with increased insecurity? Under what restrictions does the population live and how do they react to travel restrictions, curfew, and canceled events due to national mourning?

I will take a more detailed look at people on the move like traders, bus, and lorry drivers, and at people who are working in the entertainment and leisure industries like bar and restaurant owners, artists etc. How do they circumvent these prohibitions? Do they develop new ideas and strategies to earn a living? Do people in Burkina Faso react to the security crisis within their own lives and social circles (family, friends, colleagues etc.) or do some go further by taking an active role in securing areas in Burkina Faso or to support other people in remote areas with donations? Further the presentation looks at how the crisis affects people in different ways. Do people in Burkina Faso profit also from the growing security crisis? Using selected examples, the presentation shows how, and which social forms and practices are undermined or made possible by the security crisis in Burkina Faso.

07 Clara Wiest: The art of life in Congo, Kinshasa

Clara Luisa Wiest is a master's student of Social and Cultural Anthropology at the Goethe University Frankfurt and the École des Hautes Études en Sciences Sociales.

"L'enfer, vraiment c'est ici en Congo. Et qu'est-ce qu'on peut y faire? On n'y peut rien." - "Hell is really here in Congo. And what can you do about it? You can do nothing about it."

Imagine you are an ambitious student of anthropology. You have studied for a semester at the University of Dar es Salaam in Tanzania, you have had some short but stimulating sojourns in different parts of Kenya and now, for an impression of francophone Africa, you want to do research in Congo, Kinshasa. You perceive this as a challenge, and you are looking forward to it.

Your goal? Primarily pointing out that Africa is a diverse continent with an extensive amount of different cultures, and not a large, poor "country" of catastrophe and crisis, which is one reason why you want to get to know another part of that diverse continent.

You arrive in Kinshasa and live in a host family which has been arranged by a kind doctoral student who lives in Germany and comes from Congo, Kinshasa.

With every day that goes by now you have to realize that you had been ignorant enough to assume that a kind of life-affirming "hakuna matata" mentality you had gotten to know in Dar es Salaam, would exist in Kinshasa.

Generally, you get along well, and you broaden your horizon in uncountable ways thanks to the knowledge of the people surrounding you. But you are confronted with the Kinois (citizens of Kinshasa) telling you the story of poor Africa, poor Congo, poor Kinshasa whenever possible, a narrative comparable to the UNICEF posters showing little black children with flies on their faces, stories about how families in Kinshasa only eat a very small amount of food once a day, how the country is in actuality rich but its people so impoverished, about the "bad" Lingala and the worthless Congolese franc.

You ask yourself if this is a narrative, they tell you to educate you about the circumstances. But the Kinois pronounce their suffering and fatigue to each other just as well. It is not a narrative for foreigners, it is a mirror of reality. A presence of chronic crisis based on decades of cruelty

and conflict which people are fully aware of and address, a constant combat against conditions that make life extremely difficult. No water, no electricity, no jobs, and once in a while someone dies way too young which the Kinois reflect and point out, every day.

Of course, they manage this kind of life skillfully, having learnt to move smoothly within these forces that crush you immediately if you do not pay attention. But this skill does not ease the suffering. The Kinois are fully aware of their challenges and of the fact that many people live in much easier conditions.

Try to imagine a life you cannot simply live, you have to fight it, and you better fight it well.

Link: <https://vad-africachallenges.de/panel/p-05-lifeworlds-in-crisis-challenging-notions-of-difference/>

P 06: Africa Plays: Leisure in Africa

June 07 10:30 – 14:00

Convenors: Tom Michael Mboya, Moi University, Eldoret
Florian Stoll, University of Bayreuth

Long abstract

Africans of all walks of life engage in recreation activities. Even the poorest and most powerless of them do so in the midst of, and virtually in spite of, the challenges they struggle with every day. How do Africans play? What do they play? How are these games related to the social environments in which they are played? Do local ideas of play interact with notions of play from other contexts? If yes, how? Do the games tell us things about African societies? What meanings can be read in this playing? More than just a footnote of larger social changes, leisure is a dimension in its own quality.

With the rise of global entanglements and a multi-polar world order, everyday life, and types of consumption in Africa change. Rising incomes, urbanization and digitalization modify the continent. But how are those changes reflected in the lives of Africans? Does the evidence from these lives challenge or confirm the concepts of consumption and recreation from Northern societies?

The panel asks for contributions that will highlight the significance of leisure in African settings. It addresses the challenge how we can study the multi-faceted character of the continent by contrasting different contexts. From drinking to gambling to family routines, it is telling how people spend their free time. The study of leisure shows differences with regards to inequality (economic class, race, gender, space ...) and allows to identify specific ways of lives. We propose a panel that will explore leisure in Africa from different disciplinary perspectives, especially those with a strong empirical foundation. In particular, the conveners ask for contributions that are not limited to local case studies but combine field research with a theoretical argument. With regards to the different backgrounds of the conveners (Literary Studies and Sociology), we welcome interdisciplinary work.

Presenters Session I

01 Daniela Waldburger: Beer, cinema, sports, and women – masculinity and leisure in the nostalgic narratives of ex-mine workers in Lubumbashi, Democratic Republic of Congo

Daniela Waldburger is a Senior Lecturer/ Post-Doctoral Researcher in African Studies at the University of Vienna.

This paper centres gender as an analytical category in a discussion of the significance of leisure in (post)colonial Lubumbashi as it emerges from narratives told by ex-workers of the *Union Minière du Haut-Katanga* (UMHK) and its successor *Gécamines*. The paper is a fruit of an empirical research that focuses on the ex-mine workers' nostalgia of a glorious past. In the ex-mine workers' narratives *kazi* („work“) refers to a period when employment stood for prosperity that reflected in material things such as housing, food, salary, in provision of health care, education, prestige and, not least, in leisure activities. These ex-mine workers were members of the *Collectif des ex-agents de la Gécamines* “Départs Volontaire” who all lost their employment in 2003 in a deal with the World Bank to save the run-down company. They were all born between the 1930s and 1950s, started their work careers in the late 1950s to early 1970s and experienced a worker's life that was characterized by control from birth to death, from the educational path, provided housing, to controlled leisure activities. Leisure activities thus were defined by the colonial state and the company and served primarily as means of surveillance. However, after the experience of a sustained severe economic decline in the Democratic Republic of Congo that started before they lost their jobs and has continued for a long time after,

the ex-mine workers tell narratives of this work life, and of the attendant leisure activities, that are characterized by an immense nostalgia of an „object of loss.“ This paper examines the narratives of loss of income and the consequent radical redefinition of leisure – which is also seen as a loss – by paying particular attention to the ways the ex-mine workers link them to notions of masculinity.

02 Tom Michael Mboya: Cosmopolitan music consumption and popular conceptualizations of nationhood in a postcolonial African state – Rhumba Night in Eldoret, Kenya

Tom Michael Mboya is Associate Professor of Literary and Popular Culture Studies at Moi University, Eldoret.

Based on empirical research and guided by theories that see leisure as an instrument of community imagination and building (Parker, Hemingway), this paper uses music consumption that gestures towards the entanglements of a postcolonial African society with the cultures of other (African and non-African) societies in a discussion of popular conceptualizations of nationhood in the Kenya of early twenty-first century. It takes for a case study the Rhumba Night – a weekly “theme night” musical event in a night club that caters for the middle classes, in which a deejay mostly plays modern Congolese popular music of the 1970s to the present – that is today a staple in the menu of a majority of the night clubs in Eldoret, Kenya. The significance of Rhumba Night is read by situating the phenomenon in the deeply ethnicized political context of its flourishing.

03 Evans Mugarizi: The State and Leisure. The Kenya National Drama and Film Festival

Evans Mugarizi is a Lecturer in Literature, Theatre & Film Studies at Moi University, Eldoret.

This paper examines the Kenya National Drama and Film Festival (KNDFFF) as state-supported leisure activity and discusses the Kenyan state’s preferred definition of the functions of leisure. The KNDFFF is a vital co-curricular activity that has a long history and has continued to grow and mutate. It started in 1959 during the colonial period. Its main objective at the time was to socialize the children of British settlers, born away from home, into their European culture. What started as an indulgence of just a handful of European schools around Nairobi has since grown into what is arguably the largest theatre extravaganza in Africa. From featuring only published English plays, the festival has morphed into a large pageant of theatre genres that includes plays, dances, narratives, singing games, verses, mimes, stand-up comedy, spoken word, and film. Institutions at all levels of learning participate in the festival, and there is freedom to choose the language of performance. The language choices are: vernacular, Kiswahili, English, French and Kenya Sign Language (KSL). The festival climaxes with a state concert at which the best teams are presented before the head of state. With an interrogation of the KNDFFF’s objectives that seek to bring on board all Kenyan school children and college going youth at its core, the paper will also take a special interest in the significance to the state’s understanding of Kenyan national identity of the ever growing diversification of genres of performance – both indigenous and (originally) foreign – and the transposing of what are traditionally live stage performances like cultural dance, poetry, spoken word and narrative to the filmic platform in the KNDFFF.

04 Robin Frisch: Playing with money: Lotteries and the social meaning of money in Togo

Robin Frisch is a PhD candidate in History at Bayreuth University.

Lotteries are extremely popular in Togo. The national lottery is played regularly by over 80% of the residents of Lomé. Winning numbers are announced daily, and serious players spend

much of their time studying past winning numbers. Research about gambling in Africa is surprisingly silent about money. How is money used and perceived in gambling? It is promising to question the underlying cultural and social representations of money in these practices to get a more complete understanding of the everyday economy. Drawing on an ethnography of official and underground lotteries in Lomé in 2019, this article formulates a theoretical argument about the social meaning of money in gambling.

If we try to understand the reasons and motivations for the popularity of gambling, we should consider it as a social reality embedded in a specific cultural context. What do cultural symbols like the “trickster” or *Mami Water* mean for the conception of money in gambling? What is the link between gambling and other forms of “fast money” like pyramid schemes?

This paper focuses on the symbolic meaning of money and engages with sociological, historical, and economic debates about the multiplicity of money. This study shows contesting conceptions of “state money” (fiscal money) or “exchange money” (market money). “Gambling money” gives an illustration of the variety of money, beyond the modern, western idea of rational and “colourless” money. Playing with money means managing hopefulness, unpredictability, and different regimes of speculation. How is gambling gendered and what does the male dominance in lotteries imply for the domestic economies? In how far is gambling in Togo a form of “speculative accumulation” and therefore a reaction on the restrictive austerity measures during the structural adjustment?

Presenters Session II

05 Sam Ndogo: Between Entertainment and Subversion: Performing the everyday life in Kenyan comedy shows

Sam Ndogo is Senior Lecturer in Literature, Theatre & Film Studies at Moi University, Eldoret.

In the last two decades comedy has continued to gain popularity as a form of leisure in Kenya. This can be seen in the number of such comedy shows on Television as well as other online platforms, most notably YouTube. Focusing on performances of Captain Otoyó, a comedian who features in the Churchill Show, this paper considers comedy as a source of leisure as well as a form of subversion of dominant narratives and political power. Churchill Show, the most popular TV show in Kenya is recorded live on Thursdays at Nairobi’s Carnivore Restaurant and other locations in Kenya. The programme is later aired on the Nation Television (NTV) on Sundays between 8pm and 9pm. Otoyó’s shows are remarkable because of the way he employs parody to say things that people may not dare, such as politics, corruption, ethnic tensions, sex and cheating. As such, by poking fun at trite issues these comedies make the audience to reflect upon themselves when it comes to political subordination, prejudice against minorities and the opposite gender. At another level, the comedies become a reflection of the audience’s own desires, values, and behaviour when it comes to topics like politics, sex, infidelity, and ethnicity. Since form and content are inextricably intertwined, the paper also examines various techniques Otoyó employs to elicit humour, including imitation, ethnic accents, stereotypes, mockery, mimicry, allusion, caricature, clowning, costume, exaggeration, ellipsis, word play and pun. Drawing from the Bakhtinian notion of the carnivalesque, the paper argues that comedy is an aesthetic form providing leisure to the audience as well as critique on contemporary social political issues in Kenya.

06 Helena Funk: Language and Leisure – Speech Interactions in Nairobi

Helena Funk is an MA student in Linguistics at Leipzig University.

This paper examines spoken language during leisure time in Nairobi and how it contrasts with its use in official settings. The main objective is to show specific arrangements of talk among “middle-class”-Nairobians that cover which language, wording, and style certain groups use in

leisure activities. Multilingual places such as Nairobi are characterized by people coming from various backgrounds, countries, and socio-economic strata. The impact of this variety on everyday interactions can be observed in speech performances. While official settings, such as work situations, have un-written laws on how to speak and which language to choose, leisure time activities seem to be less limited but research reveals particular speech patterns. People choose different languages while talking with friends or family members. While English is often used for serious topics, many Nairobians stress that joking is easier in Swahili or Sheng. Other emotions are again related to English, vernacular languages, other languages or combinations of them, which mark the performative character of language choice. There are different standards to be “cool” in certain environments. These standards vary between English, Sheng, and Swahili as the language of preference. In contrast to coolness, the language choice for individual prayers leads to quite homogenous answers. Also, tone and spoken varieties of a language such as British, American or Kenyan English are associated with specific characteristics of a person. Additionally, the presentation shows that the lack of language ability – especially of vernacular languages – leads towards a movement to (re-)study these languages. People stress the individual importance to teach them to coming generations as “there are things you cannot express in another language”.

The data are based on over 60 interviews conducted during a three-month field research stay in Nairobi in 2019. The personal perspectives of middle-class inhabitants will outline their understanding of language use during their leisure time and in official settings. The use and choice of specific languages, wording and other aspects of speech open up an analytic dimension of leisure activities that ethnography has difficulties to grasp. Thereby this study contributes to the academic discussion on leisure. In this presentation, language choice will be understood as a social performance – seeking fusion between the actor, the interlocutor, and the setting. The theoretical framework builds on theories from Cultural Sociology because it offers tools for opening up a space to analyze speech as interactions. Moreover, it helps to distinguish talk during leisure time and in official settings.

The study of language choice contributes towards a better understanding of leisure time and its meaning to people. Thereby, it adds a new dimension to the discourse on leisure in Africa.

07 Hanna Lena Reich: Night as a space to play – nocturnal leisure activities in Nairobi
Hanna Lena Reich is a Post-Doctoral Researcher in Anthropology at Bayreuth University.

The night is very often depicted as a time or space for leisure activities, especially in the African urban context. Night is the time for many people to feel they can let go of the responsibilities they have during the day, they can forget about work, they can dress differently and behave differently, especially after a few glasses of alcohol or using other substances. Night is when people allow themselves to lose control and “play” differently compared to the day.

A city like Nairobi offers many nocturnal leisure activities, from eating out to club-hopping, game/quiz nights in bars to gambling in the casino, fashion shows to cultural events. Many nocturnal spaces encourage people to play and show off, because the environment is designed in such a manner as to optimize flaunting wealth and confirming social status.

But what does the night offer that allows people to engage more intensely in leisure activities? What kind of play and entertainment do people look for? Who gains access and how?

In my paper I would like to share ethnographic examples from Nairobi, inviting the audience to nocturnal entertainment spots such as bars, nightclubs and casinos where I describe the experiences of people by using the concept of *nocturnal atmospheres*. I propose to understand night as an atmosphere, as a “tuned space” that depends on one’s own subjective mood (a), the external realities such as the environment b) as well as the sociocultural context (c), in my case Nairobi as an African City as well as the nocturnal spaces my informants interacted in.

By applying the concept of *nocturnal atmospheres*, I will illustrate how nocturnal leisure activities such as dancing, drinking, flirting and gambling are shaped not only by the personal experiences of the participants, but also through external factors such as the design of spaces, light and darkness, infrastructures, sounds and smells, clothing and habitus of people as well as the sociocultural context these leisure activities are performed in with their specific social rules regarding gender, class and ethnicity.

08 Ndiouga Benga: Mettre en scène le corps La lutte (lamb) à Dakar, Sénégal: perspectives locales et globales (1990-2012)

Ndiouga Benga is Full Professor in History at Cheikh Anta Diop University, Dakar.

A ses origines, la lutte est une activité de loisir multiséculaire dans l'espace sénégalais. Après les indépendances, Senghor, premier Président du Sénégal, dans sa théorie de la Négritude choisit la lutte d'une part, comme un moyen de valoriser la culture noire et d'autre part, comme un outil pour affirmer l'authenticité dans son but de construire l'Etat-Nation. La lutte fut considérée comme le premier sport national. Dans les années 1990, l'arrivée des promoteurs (Daouda Faye, Gaston Mbengue, Fondation Elisabeth Diouf Solidarité-Partage) et des sponsors (Senelec, Lonase, Nestlé, Sips, Orange) ouvre à la lutte de nouvelles voies. La monétarisation de l'activité de lutte qui se déroule timidement dans la période antérieure connaît une intensité. La lutte devient un spectacle qui coûte et peut rapporter gros. La quête de l'argent est au centre des stratégies de consolidation de la lutte. Le mouvement *Boul Falé (Don't worry)* met en scène le corps (*doole*) et crée une activité médiatisée, basée sur l'affairisme, et parfois avec des liens avec le politique (relations Mohamed Ndao Tyson-Président Abdou Diouf en 2000, école de lutte Balla Gaye-Président Abdoulaye Wade en 2012). Le lutteur tend à devenir le modèle du corps idéal et la figure de la réussite pour une partie de la jeunesse urbaine. De plus, la lutte est porteuse d'une culture d'entreprise qui s'exporte. En témoignent les séances de lutte organisées par la diaspora sénégalaise en Italie ou en Espagne.

Link: <https://vad-africachallenges.de/panel/p-06-i-africa-plays-leisure-in-africa/>

P 08: Challenging the Rule of Law: The African Laboratory

June 07 10:30 – 14:00

Convenors: Jonas Bens, Freie Universität Berlin

Leonie Benker, Humboldt-Universität zu Berlin

Long abstract

Africa has been the main laboratory for international rule of law interventions. From different disciplinary perspectives papers explore how these interventions have challenged Africa and/or how Africa has challenged the understanding of “the rule of law” more generally. Beginning in the second half of the twentieth century, international rule of law interventions in postcolonies have become a central part of an emerging global justice and human rights regime. The African continent has been the main laboratory in which this instrument has been applied, tested, and transformed. Examples are interventions of international criminal justice institutions in Africa, the facilitation of national constitution-making processes, the implementation of security sector reforms, the promotion of various human rights programs and other legalized and legalistic forms of development policies. Many in Africa and beyond view the implementation of international rule of law regimes as an illegitimate and neocolonial North-South intervention and there is a call for “African justice” instead of “Western justice”. Such counter-movements include the African Union’s attempt to create an African criminal court, the rise of alternative (neo-)traditional justice systems, and a growing movement of decolonial approaches to law and statehood in academic discourses. International rule of law interventions have become a major trope in discourses on peace and security as well as wider issues of law, rights, and governance in Africa and beyond.

This panel invites papers investigating the phenomenon of Africa as the laboratory of international rule of law interventions. From different disciplinary perspectives papers should explore how these interventions have challenged Africa and/or how Africa has challenged the understanding of the “rule of law” more generally.

Presenter Session I

01 Pnina Werbner: African Trade Unionism, ILO conventions and social citizenship: The case of Botswana

Pnina Werbner is Professor Emerita in Social Anthropology at Keele University, UK

Against a current tide in Africa rejecting international law, in Botswana trade unions have appealed to international labour law in their struggle with their own employer – the government of Botswana. Indeed, historically, as trade unions in colonial Africa increasingly began to mobilise and organise workers, their demands for improved pay and work conditions soon came to be framed in terms of international conventions applicable to workers anywhere. In the period following the Second World War, at a time when British and French colonial powers began to rethink their relationship to their colonies, the International Labour Organisation based in Geneva became a key actor formulating the social rights of workers internationally (Cooper 1996: 216). In their attempt to portray themselves as progressive, British, and French colonial powers accepted the new labour discourses outlined by the ILO as being applicable to the colonies, with dissent coming mainly from white settlers in these colonies. Among the range of issues brought to the fore in the ILO recommendations of 1944 were social security, job security, pensions, a minimum standard of living for workers and their dependants, and the ‘stabilisation’ of migrant labour (ibid.: 217-21, 364). Later, these recommendations were converted into a Convention (ibid.: 218-19), and they influenced the inclusion of social rights in the UN 1948 Universal Declaration of Human Rights. The ILO thus became, as Cooper points out, the forum

for the formulation of what T.H. Marshall called social citizenship as the right of the ‘universal worker’ (ibid.: 467).

My paper discusses some of the complexities linked to the introduction of ILO conventions into Botswana, but above all it shows how public worker trade unions attempted to hold government to account, invoking these conventions, including periodic forays to Geneva to represent workers’ interest.

02 Deginet Wotango Doyiso: Language and Legal Transplantation: The Wholesale Implantation of Western Modern Laws in Ethiopia

Deginet Wotango Doyiso is a doctoral student conducting research on the topic of law and language in Ethiopia at the University of Cologne, Germany

The political landscape in Ethiopia has been reorganized and reshaped several times over the past 150 years, with major changes in both constitutional and subordinate legislation. Until the 1950s, Ethiopia had few statutes, no court reports, and no legal treatises or authoritative doctrinal works. By far the most important de facto source of rules governing social relations was the customary laws of the various ethnic and religious groupings. But in a way that is partly comparable to the situation in Napoleonic Europe, Emperor Haile Selassie I, with the aim of fulfilling Ethiopia's quest for modernization, bringing legal unification, and strengthening the top-down nation-state building process, decided that Ethiopia should introduce uniform modern codes. A Codification Commission was established in 1954, and foreign experts who had very little, if any, knowledge of then-existing Ethiopian law and customs, were recruited to prepare the draft of all the codes. The Commission translated the draft laws from the original French and English into Amharic (the only national language at the time). The national Parliament authenticated only the Amharic version of the codes as the official and authoritative versions, and the other versions remained just drafts. Within a span of ten years, the Ethiopian government produced a comprehensive and sophisticated set of six systematized code books for a modern state that shaped the country's future legal development. With the exception of a few amendments to some codes and the complete revision of the Ethiopian Penal Code in 2004, the transplanted laws have survived regime changes and still serve as the primary source of regulation in their respective areas.

Research on the development of modern Ethiopian laws is still in its beginnings. In the central part of my paper, I analyze the peculiarities of the Ethiopian legal transplantation process against the widely held assumptions in legal transplantation discourse. I base my analysis on recently developed theories, such as Twining's contribution to the theory of legal diffusion (2005: 203-240). While the 1950s are definitively a critical period in Ethiopia's modern legal history, it is equally important to take preceding periods into account to understand the historical context in which the massive codification process was necessitated. I argue that the Ethiopian transplantation process is characterized by the following aspects: (1) no single identifiable exporter, owing to the eclectic approach followed, (2) complex pathways rather than a direct one-way transfer, (3) a voluntary process where parental relationships between the exporters of the law and Ethiopia cannot be established, (4) a process that extends across levels of ordering and is not limited to export-import between countries, and (5) a process in which the intentions of the codifiers, namely the creation of one unified legal source of regulation, has failed and in which a transition to a plurality of sources of normative ordering is taking place. Finally, I discuss the repercussions of the legal transplantation and translation process, which assigned authority exclusively to the Amharic version, on the current interpretation of Ethiopian laws.

03 Leonie Benker: Northern Ugandan Perspectives on the International Criminal Court: Pluralizing Local Voices

Leonie Benker is a doctoral student at the Institute of Social and Cultural Anthropology at Freie Universität Berlin, Germany

Over the years after its formal establishment in 2002, the International Criminal Court (ICC) has been the target of much criticism. Numerous scholars, politicians, lawyers, and civil-society actors all over the world have questioned the court's legitimacy, pointed out its institutional and operational shortcomings, and expressed concerns about its dependency on states' willingness to cooperate and the resulting limited scope of action of the court. Additionally, the fact that an overwhelming majority of the ICC's cases are situated on the African continent has led many critics to accuse the court of neocolonial tendencies, claiming that its workings are characterized by an "African bias". Regarding the ICC's first intervention in Africa, its 2005 decision to indict five leaders of the Northern Ugandan rebel-group Lord's Resistance Army (LRA), many scholars and other experts have argued that the court's involvement in the conflict did little to bring peace and/or justice to the region but that it instead exacerbated the situation even further. A regularly stressed argument in discussions about the consequences of the ICC's intervention in the LRA-conflict is that the conflict-affected populations themselves were opposed to the ICC's intervention, as they preferred local and informal traditional justice measures to formal criminal justice meted out by criminal courts such as the ICC. Based on three months of fieldwork in Kitgum District in Northern Uganda, this paper takes a closer look at this supposed homogeneous nature of local opinions. Wanting to contribute to a pluralization of local voices, the paper carves out the ambiguities and complexities of local perspectives on the ICC and connects them with the larger question of African agency on the international criminal justice stage.

04 Katrin Seidel: Constitutional Experiments in Post-Colonial Africa: In Search of 'Unity in Diversity'?

Katrin Seidel is a Senior Research Fellow at the Department of Law and Anthropology of the Max Planck Institute for Social Anthropology, Germany

African constitutions have been heavily influenced by former colonizers and during the Cold War by United States or Soviet Union and, more recently, by the international community and their rule of law requirements. African constitutional tradition is characterized by a colonial path dependency of planting the 'territorial (modern) nation state' and its rule-of-law approaches into African soil, co-orchestrated by multiple 'external' actors. According to the European nation state model which is based on the assumption of a homogeneous people, African states have adapted constitutional models even though African key feature have been diversity, legal plurality and heterogeneous statehood. Considering the 'alien origin of African constitutionalism' (Deng 2008), to balance 'unity in diversity' has been one of the major challenges from the very beginning. In search of appropriate context-specific 'formulas', constitutions and constitution-making have become an arena of experimentation to promote societal values and a country's re-building after conflict, but also a significant instrument of power.

As I will sketch out, constitution-making in post-colonial Africa follows historical experimenting trajectories shaped by specific political and constitutional developments in response to adapt to change. This regional perspective allows to reflect on common features, path dependencies throughout history, current challenges and lessons learned to overcome the vicious cycles of exported constitutional models. It will be shown that turning a blind eye to issues of legitimacy and identity as well as suppressing diversity and developing a single national identity along with single culture provoke alienation and resistance. I argue that Africa cannot adopt an undigested liberal democracy model of the state reconstruction. Moreover, international rule-

of-law principles cannot be exported to Africa ready-made, but it must be divorced from its colonial origins and uses. Each country must critically reflect on its own constitutional history to overcome constitutional challenges and then rethink many exported models of statehood and rule of law.

Presenter Session II

05 Sigurd D'hondt: Weaving the Treats of International Criminal Justice: The Double Dialogicity of Law and Politics in the ICC al-Mahdi case*

Sigurd D'hont is Associate Professor of Applied Linguistics at the Research Collegium for Language in Changing Society of the University of Jyväskylä, Finland

**co-authored with Dupret, Baudouin (CNRS/IEP Bordeaux, France) and Bens, Jonas (Freie Universität Berlin, Germany)*

In this paper, we examine the international criminal trial of Ahmad al-Faqi al-Mahdi, a Malian Islamist who appeared before the International Criminal Court (ICC) in The Hague, charged with the destruction of Islamic shrines during the 2012 jihadist occupation of Timbuktu. Our objective is to analyze the so-called 'al-Mahdi case' as a branch of a broader dialogical network (since the destruction of the tombs occurred in the context of an asynchronous, translocal 'dialogue' between jihadists and the international community) and as an event that unfolds in a dialogical site (as the jihadist responsible for the destructions was referred to the ICC four years later). We show that these two dialogical orders exist largely independent of each other but are at crucial points also partly entangled. We conclude by pointing out the relevance of this 'doubly-dialogical' approach to the broader field of sociolegal studies of international criminal justice.

06 Diana Kisakye: Challenging the Rule of Law in the East African Court of Justice

Diana Kisakye is a doctoral researcher in political science in the Africa Multiple Cluster of Excellence at the University of Bayreuth, Germany

Even though Africa has proven to be the most fertile ground for testing international legal regimes, scholarly accounts remain pessimistic in assessing these experiments. Drawing on international adjudication theories, scholars paint a gloomy picture of Africa's Regional Economic Community (REC) courts, dubbing them as having limited or narrow authority (Alter, Helfer and Madsen 2016). By favouring state-driven compliance processes as a measure of performance, these approaches understate the peculiarities in which REC courts operate. Located at the intersection of opposing and fragile national and regional integration politics, the courts rely on key non-state actors to foster judicial empowerment (Gathii 2020). Likewise, courts in hybrid democracies in Africa count on allies to construct judicial autonomy (Trochev and Ellett 2014). Even though recent work on African REC courts posits that international adjudication in Africa is carving out its own path, a systematic analysis of how these courts negotiate judicial politics is still lacking. Through an in-depth study of the East African Court of Justice (EACJ), this paper seeks to examine how Africa's REC courts construct and exercise their power. It highlights the promising and volatile path that these courts have trodden and seeks to explain their emerging judicial power.

Following Piana (2020), I conceptualise judicial power as a combination of the actors' agency and the structural conditions conferring authority to the court. Thus, the paper foregrounds judges and their key constituencies as a window into understanding the adjudication processes. Arguing that judges are social and political actors, who operate within existing configurations of power, the paper considers the judges' diverse relational attributes as central to shaping ju-

dicial power. The author draws on expert interviews, court documents and an analysis of judgments to systematically assess the courts' functioning and interrogate the relevant actors' intrinsic motivations. Initially, the paper delves into a review of the court's structural norms (organisational and institutional). Subsequently, it provides insights into the court's composition and output and ponders what these attributes could reveal about the performance of international courts in Africa. Lastly, it briefly considers international adjudication theories and illustrates that they do not transfer with ease to the EACJ.

This paper finds that the EACJ has gone from having an empty docket to becoming an active court that proactively interprets Treaty provisions to an impressive range of subject matters. Likewise, preliminary findings from interviews highlight the use of the courts as arenas of political mobilisation. However, the opaque procedure for judges' nomination poses an obstacle to judicial independence and the courts' legitimacy. In sum, the paper highlights that REC courts in Africa are challenging international adjudication theories by pushing their expectations and breaking new ground. It also expands our understanding of some of the key players in regional politics whilst unravelling intricate details about the rule of law in Africa. Diana Kisakye is a doctoral researcher in political science in the Africa Multiple Cluster of Excellence at the University of Bayreuth, Germany.

07 Konstantinos Magliveras: The Rule of Law in Africa and the Quest for Continental Justice
Konstantinos D. Magliveras is Professor of the Law of International Organizations at the Department of Mediterranean Studies of the University of the Aegean, Greece

In any legal system and indeed in the legal system developed by individual international organisations the application of the rule of law is very closely connected to the existence and operation of one or more independent, impartial and effective courts of justice. It is exactly these venerable judicial organs which guarantee that the rule of law is upheld and is not compromised by any stakeholder. Especially in regions like Africa, where the rule of law is often breached and is constantly under threat, the existence of judicial organs at a continental level are not a luxury but a clear necessity and no effort or expense should be spared to ensure their existence. In that regard, the proposed paper will paint a bleak picture because the current status of continental courts of justice is not conducive to secure the rule of law. In particular, continental justice faces several very important issues and challenges. These include but are not exhausted with the still inoperative Court of Justice of the African Union (AU) and the seemingly abandoned project (unique among intergovernmental organisations) to create a continental court with an expansive criminal jurisdiction, which will surpass the rather limited (objectively speaking) jurisdiction of the International Criminal Court (ICC). While, as will be suggested in the proposed paper, in view of the non-operation of the AU Court of Justice, the African Court on Human and Peoples' Rights might have to play a far more extensive role, this is not without problems. Indeed, the fact that less than ten Member States have accepted the ability of private parties to lodge complaints before it reduces considerably its appeal. Moreover, it is equally significant to note that the processes towards (eventual) economic integration, which are presently pursued at continental level (principally the Agreement Establishing the African Continental Free Trade Area), do not envisage dispute settlement mechanisms operated by a court of justice but have clearly favoured the system of the World Trade Organisation (WTO). Even though the WTO system has been in practice for several decades now and has resulted in many decisions of note, presently it is rather in a state of flux and, specifically, in the African context it could lead to the fragmentation of the still evasive continental justice. The paper will conclude by offering some comments and pertinent suggestions as to how to improve the present situation and safeguard that the rule of law is placed at the center of the emerging continental legal system.

08 Jonas Bens: Africa as Laboratory of Legalized Modernity

Jonas Bens is a postdoctoral researcher at the Institute of Social and Cultural Anthropology and the Collaborative Research Centre “Affective Societies” at Freie Universität Berlin, Germany

Scholars of colonialism have argued that colonial contexts served as a field of experimentation to try out European modernity: the colonies as “laboratories of modernity” (Rabinow 1989; Stoler 1995; Tilley 2011). This included the implementation of modern forms of bureaucracy and governance regimes through law in colonial Africa (Merry 1991). Although formal colonialism in Africa has ended in the second half of the 20th century, the many international legal interventions, transplantations, and translations in Africa as well as the respective counter-movements discussed in this panel show that the continent remains a testing ground of legalized modernity. In reference to the studies presented in this panel, this paper explores the analytic of the colonial laboratory in order to understand not only how notions of legalized modernity have challenged African modes of governance and justice-making, but how African (post-)colonial contexts have shaped and still shape basic notions of law and modernity.

Link: <https://vad-africachallenges.de/panel/p-08-challenging-the-rule-of-law-i-the-african-laboratory/>

P 09: Beyond the Nobel Prize for Peace - Turmoil and uneasy transformation in the Horn of Africa

June 08 10:30 – 14:00

Convenors: Magnus Treiber, Institut für Ethnologie, LMU München
Sabine Mohamed, Institut für Ethnologie, Heidelberg Universität & Max-Planck-Institut zur Erforschung multireligiöser und multiethnischer Gesellschaften, Göttingen

Long abstract

It may have been a charming idea to award 2019's Nobel peace prize to a young, educated and promising African leader. Within few months' time Ethiopia's new Prime Minister Dr. Abiy Ahmed indeed tackled the everlasting stalemate with neighbouring Eritrea and invited imprisoned and exiled politicians and activists back into Ethiopia's political arena. His pledge for national reconciliation and regional commitment, his reference of borders as artificial relicts of a colonial pasts and his return to a pan-Africanist vision are framed by his proposed policy of *medemer* (Amharic: coming together/addition), a likewise integrative as pragmatic approach. Yet, initial euphoria has ended. While cross-border relations with Eritrea did not substantially improve, ethnicity-based identity policy within Ethiopia became increasingly radical and brought up new types of hardliners and informal youth militias, who spread fear and violence even inside the country's capital. With hundreds dead and over two million people displaced, Ethiopia's path towards reconciliation has become uncertain and the whole region's political development is once again at stake. Considering such ambiguity, Human Rights Watch called the Nobel Prize a 'bittersweet' award.

In this panel, we seek an understanding of what is actually happening in Ethiopia, Eritrea and the wider region. We invite presentations that discuss political events, developments, and visions in the context of the region's conflict-laden political and social history, changing global intervention, economic transformation, and transnational entanglement, such as trade, migration, and refuge. Furthermore, we are interested in views from below. How do people experience, perceive, and discuss the current dilemma and their yet open future? How does hope for peace and stability relate to an apparently intensifying call for a strong hand? Will rivaling visions of desirable futures on various political, though intertwined levels eventually prove incompatible? Has peace itself become a simulacrum in the Horn of Africa?

Presenters

01 Gerrit Kurtz: The Diplomacy of Democratic Transition Processes in the Wider Horn of Africa

Gerrit Kurtz, PhD is a research fellow for conflict prevention and diplomacy at DGAP (German Council on Foreign Relations).

The wider Horn of Africa is experiencing monumental democratic change processes. Mass protests and internal divisions have brought new leaders to power based on a broad reform agenda. Ethiopia and Sudan are at the forefront of these developments. With Somalia scheduled to hold its first popular election in late 2020 and the formation of the transitional government of national unity in South Sudan in February 2020, transition processes characterize the political life of the vast majority of the populations at the Horn. Despite their deep domestic origins and repercussions, global interventionism shapes the role transitional governments play, too. Indeed, transitions are as much local as well as international processes, as foreign governments and international organizations mediate peace processes, observe elections, facilitate much-needed economic aid and debt relief, and provide external legitimacy to selected actors.

The proposed paper looks at the intersection of diplomatic practices and political economy dynamics of on-going transition processes at the Horn of Africa. Existing research mostly treats diplomatic practices and the political economy of democratic and post-war transitions through separate concepts and perspectives. This is where the paper makes a theoretical and empirical contribution, as it investigates the many ways in which diplomatic practices of key international actors shape and are shaped by power structures, incentives and bargaining of national elites in the states at the wider Horn of Africa. It discusses the cognitive, political, and bureaucratic conditions that shape diplomatic practices in transition contexts. For its empirical material, the study relies on original interviews of diplomats from the United Nations, European Union, Germany and other member states in recent transition processes in the Horn of Africa, in particular Sudan and Ethiopia, as well as on interviews with Sudanese and Ethiopian policymakers and civil society.

The paper describes the central challenge of transitions as a set of trade-offs that can be summarized as stabilization and transformation. Stabilization often includes the continued presence of existing power structures for example in the security services, economic elites, and public administrations, while transformation aims to leave these structures, mechanisms, and old elite actors behind. Shifting combinations of international, transnational, and domestic incentives and demands help to determine an outcome along this spectrum. Navigating between these incentives and demands requires skills, experience, and empathy.

02 Haile Akalu: Appraising the Ethiopian Democracy' And Multi-National Federalism: The Quest for Meritocracy

Haile Muluken Akalu PhD is Assistant Professor of History in the Department of History and Heritage Management, College of Social Sciences and Languages, Mekelle University, Ethiopia.

The Ethiopian multi-national federalism established following the demise of the Derg regime in 1991 has been the subject of popular and academic writings. The system has been criticized and applauded in terms of both the very idea of ethnocentric federalism and its practice. Whatever the perspective difference behind the contested claims of researchers, the extreme political fragmentation the country witnessed seems to vindicate critiques of the system. Although significant political, economic, and cultural strides were witnessed since the launching of a federal state structure, it remains that the actual practice of the system is not a panacea to the set of political questions that led to the demise of the Imperial regime and the proliferation of armed insurgencies.

Available studies on the issue suffer from an extreme focus on event-based castigation of the system or dogmatic attack of the system on theoretical grounds. Studies also suffer from party and government-based appraisal of the merits and demerits of the system. There has been negligible effort to diagnose the discontent of the Ethiopian multi-national federalism from the broader level of the country's political history and the international system which dictated the Ethiopian political trend. Viewed in that sense, it appears that the political crisis is less inherent to the constitutional foundations of the federation and more tied to flawed & contested history of the country, weak & dishonest intellectual capacity of political actors, the haste and mismanagement of the Transitional Government, the forfeiting of key political demands, discrepancy between rhetoric & practice, and the undue influence of superpowers on local politics. By pinpointing the root causes of the political crises, the article recommends a thorough reengineering of the idea and practice of multi-national federalism rather than discarding the system as inherently detrimental to the unity and prosperity of the Ethiopian peoples. It argues that China's Meritocracy is more relevant to the Ethiopian context than democracy. The study relied on the writings of prominent political figures who participated in and shaped major political dynamics, organizational reports, parliament minutes, and academic research.

03 Netsanet Weldesenbet: Memorializing - In Music That Circulates: Asmara in Songs and Music Videos in Ethiopia (DFG-Invitee)

Netsanet Gebremichael Weldesenbet PhD is a lecturer at the Institute of Ethiopian Studies, Addis Ababa University.

This paper explores how, music and music videos on Asmara circulate in contemporary Ethiopia are sites where questions of memory and memorialization are circulated as deliberations of the present. In so doing, the paper first, chronologically and thematically historicizes songs produced on Asmara in Ethiopia so far. This illustrates the ways in which Asmara carries layers of historical registers in songs in Ethiopia, qualifying Asmara as a site of reminiscing in contemporary musical productions in Ethiopia. In so doing this paper illustrates how contemporary musical and fictive musical renditions on Asmara are not only sites of representing the past but are artistic productions which reiterates contemporary political deliberations creating conditions of memorializing of Asmara in Ethiopia as knots that mediates difficult transition. In songs such as in “Gual Asmara” which mobilizes Asmara as a site of memory for lost love, histories of non-movement between Addis Ababa and Asmara in pre 2018 are highlighted through themes of disconnection, separation and longing as embodiment of memorialization. In these renditions, Asmara seems to offer both empirical and conceptual ground for composing songs as an act of memorialization. Hence, reminiscing practice in the form of songs is an act of memorialization embedded in the circulation of the imagination of Asmara through themes of romantic relations, separation, longing – waiting for a lost love and mobility through music. Musical productions of Asmara from Ethiopia, therefore, mobilizes Asmara as a site of reminiscence of a different kind of past that opens up a conceptual site for memorising practices in music and music videos. It is therefore in this sense that I argue, musical rendition emerges as sites of memorializing practices of the present time through production and circulation of music and musical videos by making reference to an experienced and imagined past as acts of imagining the future.

04 Andrea Nicolas: Ethnopolitics, Democracy, and the Appropriation of Tradition: Oromo Gadaa-Organisation in Ethiopian State Politics

Dr. Andrea Nicolas is a free-lance social anthropologist, affiliated with the Max-Planck-Institute for Social Anthropology in Halle.

In Ethiopia, upheavals and riots have torn the country over the past few years. The new Ethiopian prime minister, Abiy Ahmed, is ready to use the “the social capital” of traditional authority to deal with the political protests and insecurities in the country. With the Oromo being one of the largest ethnic groups in Ethiopia, major part of that task will be pacifying and re-integrating Oromo protesters, who constitute a vital part of the dissidents. To gain their support, Abiy Ahmed and the party he represents (the Oromo-based ODP) will not least have to make recourse to *gadaa*, the traditional Oromo generation system, which is of high symbolic value for many political activists. Significantly, many of the rebelling Oromo youth protesters carry the name *qeerroo*, a term that previously designated among some Oromo groups the young men and fighters in the *gadaa* system (an idea that became soon emulated, in different ‘ethnic variants’, by youngsters also of other ethnic groups all over Ethiopia).

Gadaa is a special form of age- and generational organisation, in which males are collectively organised as members of cohorts. It used to serve as a governmental system to the Oromo of Ethiopia and Kenya before Ethiopian state expansion and British colonial rule. When in 1991 a new government took over in Ethiopia, an impressive revival of this institution set in. A process of bureaucratization was set into motion that saw the installation of ‘*gadaa* bureaus’ and offices and went along with heavy state involvement in leadership election and the running

of *gadaa*. Goal of this strategy was to re-activate common Oromo ethnic ‘roots’ and to re-unite the different Oromo groups in Ethiopia under the ruling Ethiopian state party.

At the same time that government representatives made claims to be the ‘true’ preservers and maintainers of *gadaa*, it also remained a vital reference point for the political opposition in Ethiopia and the Oromo diaspora worldwide. Political dissidents stress the values of *gadaa* participatory democracy for the Oromo nation, and contrast them to the ‘totalitarianism’ and ‘dictatorship’ for which they blame the present Ethiopian state. All sides make deliberate recourse to the western ‘democracy’ model, which is said to be substantially embodied in the indigenous ‘*gadaa* democracy’ of the Oromo. Cultural and ethnic activists among the Oromo of the diaspora in the USA, Canada, Australia and Europe promote, via internet-websites and academic publications, the political idea of using *gadaa* as a blueprint for future state government. Meanwhile, the actual working of *gadaa* on the local levels gets profoundly changed, anthropologists playing a major role in this development.

With the upcoming 2020 elections in Ethiopia, the competition of ethnic political parties to gain access to *gadaa*, or to directly shape it in their favour, would ever more increase. The paper shall review what impacts and consequences these developments have for the wider political situation in Ethiopia and at the Horn of Africa.

Link: <https://vad-africachallenges.de/panel/p-09-beyond-the-nobel-prize-for-peace-turmoil-and-uneasy-transformation-in-the-horn-of-africa/>

P 10: Unpacking EU-West African migration governance: stakes, actors and colonial continuities

June 10 10:30 – 14:00

Convenors: Leonie Jegen, University of Amsterdam
Franziska Zanker, Arnold-Bergstraesser Institute

Long abstract

The unprecedented influx of refugees and other migrants to Europe in 2015 led to a renewed push towards integrating West African states into European migration ‘management’. Management of mobilities as such is not a novelty in Eurafrikan relations, which have and continue to be shaped by their shared colonial past. Nevertheless, the recent increased relevance of migration for European policy makers resulted in a surge of funding for national policy development and institutions building, for example through the EU Partnership Framework on Migration. Numerous meetings, events and summits have been dedicated to the purpose of dealing with migration governance.

The already asymmetric partnership is however far from becoming more cooperative. Migration is a common development strategy for many individuals, communities and West African states and many national reforms are driven by external incentives. This also leads to migration becoming increasingly politicized and mobility undermined by initiatives targeted at regulating and restricting movement.

This panel seeks to unpack Eurafrikan migration governance, by inviting proposals that look at stakes, actors and colonial continuities in the processes. The panel will pose a number of questions including how do West African governments formulate migration governance approaches in view of growing external influence in the field? Is migration governance used as a leverage to European counterparts? What is the role of international organizations like the UNHCR and IOM in political migration agendas? How are African governments, political communities and civil society actors resisting, subverting, or coopting externalized migration agendas? And how can we embed current developments in a wider post-/neo-colonial perspective? This panel seeks contributions from all disciplines that seek consider West-African perspectives on migration governance.

Presenters Session I

01 Eleonora Frasca: Is there a role for European law in regulating West Africans’ mobility to the EU? The European bias for soft law and non-transparent cooperation
Eleonora Frasca is a PhD Candidate in European Immigration Law at UCLouvain in Belgium.

In recent years, EU migration cooperation with West African countries has intensified. The key instrument for cooperation is the EU Emergency Trust Fund for Africa, which has financed projects in the Sahel and Lake Chad region for EUR 318 230 000 under the theme “improved migration management”. The legality and effectiveness of the EU Trust Fund for Africa have been questioned by scholars, civil society and EU Institutions such as the European Parliament and the European Court of Auditors, as regard to compliance with the principle of transparency and democratic accountability. However, this has been the only instrument deployed so far in West Africa within the “European Migration Partnership Framework”.

By comparing migration cooperation with Western Africa states to cooperation with the Balkan region, this paper seeks to argue that EU law has little place in the realm of migration governance in West Africa, which is highly influenced by some EU Member States and not enough

influenced by African States. Although soft law is a typical feature of *global* migration governance, where the only formalised international migration regime is refugee law, this is not true for *European* migration governance, which has gradually but steadily become formalised and “Europeanised” into law.

With Western Balkans neighbors, EU visa facilitation agreements have been linked to EU readmission agreements, those being the two main *legal* instruments deployed for migration cooperation. There is little place for soft law arrangements, and easing the tight visa regime *de facto* allows, through time, circular mobility of those third country nationals to the EU, and eventually leads to visa exemption. With African countries, no EU readmission agreements have been stipulated, with the exception of Cape Vert. Instead, the preferred way of cooperation is soft law arrangements, such as the so-called Migration Compacts coupled with “projects” funded under the EU Trust Fund for Africa.

This paper will therefore investigate and compare the striking differences between the strategies that the EU deploys in these two regions, and more precisely the way mobility rights of non-nationals to the EU territory are or are not at stake. What is the place for circular migration between West Africa and Europe? Are the instruments deployed at the European level effective in their objectives? Is the EU speaking with one voice in West Africa or are some EU Member States defending their interests while making use of European Institutions (and money) to achieve their proclaimed goals? Drawing from the results of the [GLOBMIG project](#), not only the qualitative, but also the quantitative differences between those approaches will be presented. While state sovereignty is increasingly challenged by the international legal system, and migration is raising as a truly global issue to be eventually regulated (e.g. the Global Compact on Migration), EU Member State governments are trying to limit mobility from African States with different para-legal means. A legal analysis of EU-West African cooperation on migration will be presented and the main challenges resulting in legal deadlock will be pointed out.

02 Mante Makaускаite, Eugenija Kovaliova, Adaeze Soka: From high level political agenda to an unexpected grassroots initiative: creating legal pathways between Nigeria and Lithuania
Mante Makaускаite and Eugenija Kovaliova are reflective practitioners running AfriKo a Lithuania based research and consultancy center and alumni of African Studies at the University of Copenhagen.

Adaeze Soka, is Director of Design and Strategy at Ventures Platform Foundation, Nigeria, and alumni of African Studies at the University of Copenhagen.

Valletta Summit on Migration has opened a stage for a number of “migration governance” initiatives between the EU and West Africa. While most of these initiatives have been led and implemented by traditional players in this field (EU member states known as key countries of destination, IOM, etc.), Valletta Summit has also encouraged such new actors as Lithuania to be part of this agenda. Lithuania, an EU member state with very limited previous interactions with West African countries as well as little if any political interests in this region, decided to not only contribute to the EU Trust Fund for Africa (symbolically), but also expand its development cooperation geography. As a result, among traditional country’s priority areas in the Eastern Neighborhood, since 2016 Lithuania has been funding small projects aimed at “addressing the root causes of illegal migration” in West Africa. Though clear understanding of specific measures to be applied was definitely missing (and discourses developed by traditional actors were therefore unquestionably absorbed), there was an aspiration to contribute to the EU agenda.

This high-level political context led to the birth of the “[Digital Explorers](#)” project - one of the EU-funded pilots on legal migration aiming to offer lawful pathways to persons wishing to migrate for work in Europe. Implemented by Lithuanian and Nigerian partners, Digital Explorers has provided a 1-year career advancement journey for young Nigerian ICT specialists to

Lithuania for employment in local ICT companies and skills enhancement training. Consciously built on the principles of mutual collaboration and knowledge sharing between the two countries that have no historical relations, the project presents an opportunity to cooperate from a clean slate where actors identify opportunities that are relevant and beneficial for both sides. On the one side, Nigeria has interest in young people development as well as increasing its remittances flows (there is even a discourse around diversifying Nigerian economy through talent export). On another side, Lithuania is eager to internationalize and is also lacking ICT specialists for its growing digital economy. Digital Explorers projects aims to match those needs by providing growth opportunities for Nigerian ICT specialists that are employed in Lithuanian ICT companies.

At least these are the aspirations of the implementing organizations that still have to challenge and navigate various political agendas, frameworks and discourses shaped by traditional actors. However, critical self-reflections are part of the everyday journey of the project - can the promise of mutually beneficial partnership be delivered? (how) can the tensions between brain drain, brain gain, and brain waste be mitigated? are we coopting external agendas or reinforcing existing inequalities? These and similar questions will lay the ground of this paper that will narrate the story of Digital Explorers from its beginning to the current realities. The paper will combine Nigerian as well as Lithuanian perspectives covered by [Ventures Platform Foundation](#) and [Af-riKo](#) accordingly.

03 Leander Kandilige, Thomas Yeboah: West African migration regimes in the context of EU externalised migration management policies

Leander Kandilige is a lecturer at the Centre for Migration Studies, University of Ghana.

Thomas Yeboah is a research fellow at the Centre for Trust, Peace and Social Relations, Coventry University, UK.

This paper critically examines attempts at regional integration in West Africa and how these attempts are both aided and frustrated by the externalised migration management interests of the European Union. We start by showing how African countries have increasingly sought to promote migration within the continent through various regional migration frameworks and the contiguous external influences of the European Union's migration policies that are essentially designed to restrict movement from the African continent. We note that European policies and programmes in the form of 'mobility partnerships', 'readmission agreements', 'voluntary assisted returns' and the 'EU Emergency Trust Fund for Africa' are all geared towards either dissuading African migrants from arriving in Europe in the first instance or returning those who manage to arrive in Europe, especially irregularly.

Drawing on several cases and examples, we argue that in their attempt to restrict movement to the European Union, EU migration policies towards Africa and other forms of interventions have further contributed to restricting migration within the African context, thereby serving to undermine the goal of free movement protocols that seek to promote intraregional mobility and socio-economic development in (West) Africa. We choose West Africa as a primary case study because this region has the most advanced free movement protocol which aims to allow ECOWAS citizens to benefit from opportunities in member countries, including access to coastal areas by landlocked member states, utilization of arable land by indigenous agriculturalists, employment of English and French language experts, and unrestricted access to natural resources by member states. This is envisaged to be achieved through removing barriers and obstacles to free movement and promoting intra-regional and regional integration.

04 Rossella Marino, Ine Lietaert: The Gambia's return migration management complex: From the global to the local

Rossella Marino is a PhD Fellow attached to the Department of Social Work and Social Pedagogy of Ghent University and UNU-CRIS.

Ine Lietaert works at UNU-CRIS (Brugge) as assistant professor in global governance and regional integration, she is also affiliated to the Department of Social Work and Social Pedagogy of the Faculty of Psychology and Educational Sciences at Ghent University.

The discourse on increasing the returns of foreigners not having, or no longer having, the right to stay in their host countries strongly dominates within the European Union (and beyond). This was confirmed by the pledge to enforce more returns from Europe to the Gambia after the latter's 2017 shift from autocracy to democracy made it allegedly safe for Gambian refugees to return. One way to encourage returns is through assisted voluntary return programs, realized by migration management operators and aiming at facilitating returnees' sustainable reintegration in their communities of origin. With a largely renewed political set-up, Gambian institutions forged intense partnerships with the non-governmental actors implementing managed reintegration programs as well as with international entities wishing to play a role in The Gambia's boasting migration governance machine. In this highly complex, politically charged, and evolving system of relationships, host countries' rhetoric and priorities seem omnipresent. As large demonstrations by citizens show, clearly disconnected from Gambians' understandings of reasonable numbers of returns and sufficient reintegration measures. In this article, we argue that the concepts of "brokerage" and "translation" – which refer to the multidimensional processes of (mis)appropriation of global prescriptions by local actors – are particularly apt to increase knowledge of how the multifaceted (policy) objectives inherent to return governance are received, contested, and implemented by various actors involved in assisted return programs for returnees from the whole of Europe to the Gambia. This article aims to elucidate the (return) migration management complex within The Gambia as a prominent country of emigration and targeted country of return. Concretely, we first present a detailed mapping of the migration management architecture in The Gambia and describe the role of the different actors at the national and local level. Based on interviews with NGOs staff, governmental actors and community leaders, we subsequently explore their orientations towards external and internal migration management objectives, and the way this translates into support measures for returning Gambians. This allows investigating if and how bottom-up challenges to the globally dictated paradigm of sustainable reintegration emerge from actors and practices implementing assisted return.

Presenters Session II

05 Susanne Schultz, Almamy Sylla: Deportations as a post-colonial practice and its externalized extremes. The case of Mali

Susanne Schultz is a doctoral researcher at the Bielefeld Graduate School in History and Sociology.

Almamy Sylla is a PhD student at the Université des Lettres et des Sciences Humaines de Bamako.

Like African migrations, deportations take place largely within the African continent. Debates on deportations, however, have so far primarily focused on the Global North. This paper analyses the history and practices of deportations from a less Eurocentric and more African perspective. It builds on the core thesis that deportations from West, Central and North African countries in these regions in the form of (mass) deportations became a political instrument with the independence of many states. These "African" deportations thus served to confirm the new state sovereignty in the period of decolonization. From the mid-1980s on, they were supplemented by deportations from European countries, first from France, while in the last fifteen years the externalization measures of European migratory control on the African continent have

spilled of an unprecedented new push of securing, detaining and forceful returning. Eventually, in the 2015-aftermath and the context of the Valetta Process, return has become the most important paradigm in cooperation with African states on the part of the EU and its member states within the framework of the European Partnership Programme. Mali is one of the ‘priority countries’ herein. At the same time, more humane and flexible ‘accompanied voluntary returns’, mostly in collaboration with the IOM and European development agencies, are preferred by all sides, thus linking deportations and development. In this paper, Mali serves as an example to examine this (new) state practice, its evolution and effects. The Malian state itself never carried out deportations; rather Malian citizens have been strongly affected by (inner-African) deportations since the 1960s. These forced and *assisted* returns interrupt the circularity of migrations that is so characteristic of the West Africa region. Meanwhile, the Malian State takes an ambivalent stance towards the management of expulsions, repatriations, and deportations vis-à-vis other African, European, and international actors. In Mali, controversies arose, among other things, about how to deal with deportees, for example with regard to their reintegration and the instrument of ‘voluntary return’. In the 1990s, Malian civil society started to organize against the unwanted forms of forced return. At the same time, the state withdrew from reintegration measures, so that civil society became primarily responsible. In the context of the Valetta Process, this practice has changed and diversified again. Consequently, today Malian returnees are met with very particular social, economic, and institutional regimes.

This paper makes the theoretical case that deportations within the African continent are particularly constitutive of the post-colonial African nation-state and society, while deportations from the Global North remain, as a form of colonial heritage, especially symbolically significant. Eventually, externalization and deportations in particular represent a political and social field, which, on the one hand, reproduces global inequalities and colonial continuities, but, on the other hand, creates paths for the development of new forms of action at various levels of (West African) actors.

06 Nadine Segadlo: Navigating through an external agenda and internal preferences: the case of Ghana’s National Migration Policy

Nadine Sigaldo is a PhD student at the Institute of Migration und Intercultural Studies (IMIS) and at the Institute of Social Sciences at Universität Osnabrück.

In the context of international migration from African countries to Europe the EU widely applies the strategy of curbing irregular migration. EU efforts focus on combating the root causes of migration and flight and achieving African compliance on return and readmission. This approach ignores the interests of countries of origin. It also undermines what countries of origin do to deal with migration in their states. In West Africa, the regional organisation ECOWAS strongly promotes migration management, and introduced the 2008 ECOWAS Common Approach on Migration with guidelines for migration governance in the region. Ghana, as one of the first ECOWAS member states, adopted a National Migration Policy (NMP) in 2016. The country has a long migration history, has experienced different migration trends, and is affected by various migration streams. As little is known about the country’s policy responses to migration management, this study investigates migration policy-making in Ghana. It specifically examines the case of the NMP for Ghana and aims at uncovering stakeholder involvement in the policy process as well as its determinants. Guided by an analytical framework derived from theoretical considerations of the advocacy coalition framework, the framework of institutions, actors and ideas and an extensive literature review, the study uses a qualitative approach. The results are based on 14 weeks of field research in Ghana in 2018 in which 40 experts were interviewed. Together with an analysis of a plethora of secondary data the study finds that interests in the policy and the resources stakeholders possess, which then form the basis for their power, mainly account for stakeholders’ involvement in the policy process leading to the NMP

for Ghana. The research further reveals that the NMP does not primarily respond to a perceived problem related to migration in Ghana: the internal migration flows from deprived to less deprived areas. Rather it largely pursues the interests of the EU, who is the main financer of the policy, to foster migration control. The results of the study therefore suggest that in the case of Ghana's NMP internal interests were outweighed by the external agenda of the EU in the policy formulation process.

07 Rhoumour Ahmet Tchilouta: International Organization in the Externalization Process of EU Border Policy: The Confusing Role of IOM in Niger's bordering process
Rhoumour Tchilouta is a Phd Student at PACTE/ Grenoble Alpes University.

Since 2011 with the fall of Gaddafi's regime in Libya, previously considered the EU's "subcontractor" in the externalized management of its borders, Niger has emerged, in the European Union's views, as the perfect candidate to replace Libya. After a huge diplomatic ballet in Niger, the Euro-African Summit in Valletta in 2015, has achieved reinforcing Niger's position as Europe's "new border-guard". Thus, in continuation of this summit, Niger, as a "good student", has adopted a repressive and security approach in the management and control of migration flows through a law that criminalizes migration towards the North of the country. This change of approach on the migration issue has caused a deep transformation of the Nigerien national territory. Indeed, Niger's government has adopted a method of controlling migration flows based on "vertical borders" that consists in scattering all throughout the country, from South to North, with checkpoints at all possible and strategic points of migrant passage (roads, water points, railway station, outskirts of towns, hamlets...). The concept of "vertical border" is a notion used by Central American migrants themselves, which evokes the increasing number of checkpoints along routes and traffic nodes, and a migratory situation associating emigration, immigration, and transit. In Niger, this bordering process is implemented by certain international organizations, under the "indulging" glance of the Nigerien authorities, amongst which the OIM.

Since 2015, a rich scientific literature has been produced on the IOM's role in the governance of migration and its responsibility in the process of externalizing EU migration policies in Niger. But despite the growing interest of researchers on the migration stakeholders in Niger, there is no (or very little) scientific documentation on the IOM specific agency in the governance of Niger's internal and external borders. Whilst, since the "crisis of 2015", the IOM has been imaginative in supporting the Nigerien authorities in managing its borders. The country, in general, and the Agadez Region in particular, have thus become an "epicenter", in which various migrant control and border management mechanisms implemented by IOM are being experimented and developed. From the setting up of "Community Border Watch Committees", to full-scale simulations of "cross-border crises", through the deployment of the "Migration Information and Data Analysis System (MIDAS)" at border posts or the creation of "Mobile-border" posts, IOM is on all fronts. In my proposed presentation, which will be based on field observations and documentary analyses on ongoing migration policies in Niger, I will discuss several questions raised by the complex role of IOM in the governance of Niger's national borders. Through the projects and programs, that it implements in Niger to curb irregular migration, I will characterize its role in the ongoing bordering process in the light of the "migration crisis" of 2015 and analyze the consequence of such actors' interventions on the state of Niger's sovereignty since the latter, seems to be dispossessed of its modalities of border control and management in favor of international organizations such as the IOM.

Link: <https://vad-africachallenges.de/panel/p-10-unpacking-eu-west-african-migration-governance-stakes-actors-and-colonial-continuities/>

P 11: Challenging the institutional bias in research on education - multiplicities of learning processes in Africa

June 08 10:30 – 14:00

Convenors: Iris Clemens, General Education, University of Bayreuth
Erdmute Alber, Social Anthropology, University of Bayreuth

Long abstract

Education is a continuous challenge for any society and at all times. Different times and contexts have to find their particular answer to the questions of what to learn and how to organize this process. However, due to the historical processes of colonization and, subsequently, globalization with its power formations, the global implementation of educational concepts have led to the emergence of specific educational institutions globally, which are relatively homogenous with regard to the organization of education and the contents taught. *Education for all*, to some extent implies *one* education for all. Whether these educational institutions fulfil the task of creating connectivity to the given society is an open question though. Recent observations which can be summarized in buzzwords such as ‘waithood’, failed generation etc. show how debatable this question is.

In addition, beside such official institutionalized educational settings, learning takes place in multiple processes and events and might provide the learners with necessary skills, knowledge, or competencies. In our interdisciplinary panel, we want to investigate learning processes in the African context in a broad sense and work out their necessary multiplicity. By stressing the relationality of any learning situation, we want to highlight the interwoven net of narratives, persons, artefacts, ideas, practices etc. that constitutes learning processes in Africa. Additionally, the panel seeks to open a trans-disciplinary discussion about researching learning and education in Africa.

We ask: Where does learning take place and in which settings? Who are the related institutional or non-institutional actors? How can multiplicity be grasped beyond and in relation to institutionalized learning? Which disciplinary approaches relate to these questions? We welcome empirical as well as conceptual papers that also contextualize learning processes in a globalized web of relations.

Presenters

01 Anna Madeleine Ayeh: Life-long religious learning among Muslim women in Benin – the true „Education for all“?

Anna Madeleine Ayeh is a doctoral student in Social Anthropology at University of Bayreuth, Germany.

Learning about one’s religion is a multifaceted endeavour for Muslim women in Benin: It entails scriptural knowledge about the primary sources of Islamic jurisprudence, historical knowledge about the Prophet’s life, practical skills of prayer, recitation, fasting, and the guiding principles behind these. It encompasses gendered ideas of morality that are supposed to guide wifehood, parenting, and femaleness in general. Visions of futures are engendered in processes of learning (and teaching), and often women are named responsible to raise a future generation that will live in accordance with a particular vision of Islamicity that is imagined to create a harmonious community.

Interestingly, religious learning in Muslim Benin thrives without uniformity and despite campaigns by colonial and postcolonial governments to eradicate, respectively control it. Today, the field of Islamic learning is multiple in its nature: Some learning contexts have retained their century-old ways of producing and transmitting knowledge, gathering children in the savant’s

backyard to teach them the recitation of the Qur'an on wooden slates. Others have been merging Islamic learning with curricula of public schools, providing both religious and secular learning and thereby fructifying Islamic knowledge for the demands of the national job market.

From neighbourhood-based learning circles to higher education programmes – Islamic education “has it all”, and therefore reaches, in one form or another, all Muslims in Benin. Is Islamic education the true “Education for all” (cf. Millennium Development Goals, UNICEF 2015)? Drawing on empirical work with girls and women of all age groups and in different learning contexts, this paper explores the multiple learning processes that constitute Islamic learning in Benin.

02 Dele Layiwola: Pedagogy, Research, and the Post-colony in Africa

Dele Layiwola is Professor of Performance & Cultural Studies and erstwhile Director of African Studies at the University of Ibadan, Nigeria.

Understanding institutional frameworks and the set-up of society are key to understanding the present historical condition of nation states and nationalities in Africa. Indigenous populations respond to institutional stimuli set out in pedagogical processes and structures. Though history marches on, we must pay attention to diversity and alterity.

In the epistemological attempt to decolonize methodologies, Linda Smith (2012), drawing on the discussions and views of other scholars like Robert Young (1990); J. Abu-Lughod (1989); C. Steadman (1992) as well as from her own fieldwork among indigenous peoples collates the role of history in indigenous knowledge systems as follows:

history as a totalizing discourse

is there a universal history?

is history one long chronological line?

that history is about development and institutional evolution

that history is about a self-actualization

can history be told in one coherent narrative?

is history as a discipline innocent and objective?

Is history constructed around categories that are primary, binary, or tertiary?

is history largely ideological and patriarchal?

To what extent can 'literacy' as a western concept be used to gauge the development of society?

These research questions will be interrogated before being used to interrogate other received concepts in the field.

The research methodology is best done within the wide scope and scale of cultural studies. The field of cultural studies has always been described as 'a non-disciplinary discipline' (Willis in Barker, 2008: xxii). Cultural studies is an elastic omnibus that interrogates the legitimacy of both the conqueror and the conquered. Hence this paper has adopted theories from cultural studies and post-colonialism for its analyses. If we understand that colonialism and conquest are based on institutional regimentation, we realise that most post-colonial societies are forced to take on the task of imposing a new framework on indigenous institutions and forms of traditional education. The intruding institution or authority insists that it be considered superior based on late arrival superior aggression theory whereby the last to arrive seeks to dominate the primal and primordial frameworks they seek to conquer and obliterate.

It will be found that today, forms of knowledge that sustained and have stood the test of time in indigenous societies are being jettisoned with newfangled discoveries that came with modernisation and modernity. For example, indigenous languages with a profound catholicity of knowledge acquisition on flora and fauna are being relegated wholesale for the language of the

coloniser. A case of acquiring a tongue to lose a voice. Much of indigenous knowledge, especially of herbal remedies and healing systems are irretrievably lost.

My conclusion is that we should privilege new systems of education that will strike a balance between indigenous knowledge systems and new forms of post-colonial educational and research institutions. If these can be invented and harnessed, the privileges of holistic learning where the philosophy and knowledge systems of primordial institutions square up and support new forms of knowledge, and curriculum, to make for a more rounded and balanced development. This is when we can answer Anthony Appiah's rhetorical but critical question: 'Is the Post- in Postmodernism the Post- in Postcolonial?' (1991: 336 -356).

03 Erdmute Alber: Behind the neo-liberal institutional setting: parents' perspectives on children's learning trajectory

Erdmute Alber is professor for Social Anthropology at the University of Bayreuth, Germany.

“Government has asked us to send our girls to school, but what they find there is pregnancy!” This claim of a mother verbalizes the ambivalences of West African rural parents who invested resources and hope into new educational pathways of their children but are more than often involved into serious vital conjunctures of their offspring. As generally living in different places than their parents, pupils are often seen by them as out of control and, thus, difficult to educate. My paper deals with such ambivalences on formal learning processes from the perspective of parents who are today more than any other group carrying the financial burdens of generalized schooling have created. At the same time, they see themselves as not only having to carry the costs of schooling but also of early pregnancies, drop-outs, or other turning points in their children's lives. Analyzing kinship-based moralities of inter-general relationships from parents' perspectives, I reflect on new precarities based on generalized schooling in neo-liberal circumstances.

Link: <https://vad-africachallenges.de/panel/p-11-challenging-the-institutional-bias-in-research-on-education-multiplicities-of-learning-processes-in-africa/>

P 12: Moralities in an entangled world: On studying moral configurations and questions of change

June 10 10:30 – 14:00

Convenors: Martina Drescher, University of Bayreuth
Eberhard Rothfuß, University of Bayreuth
Eva Spies, University of Bayreuth

Long abstract

On the African continent, the quests for improving everyday life and transformations in general are shaped by a high frequency of interventions by international experts and all kinds of organisations as well as by a multitude of national and civil society initiatives. What role do moralities play in those contexts in which different actors, transformative projects, and ways of implementing them can be found? How do, for instance, moral practices of wealth distribution of either religious groups, savings circles or economists speak to each other? The panel addresses the challenge of how to conceptualise moralities beyond static rules of conduct, and how to study changing moral configurations in contexts of global entanglement.

We suggest that moralities should not be understood as given rules, which are limited to a specific social field, nor as principles that clash or mix when different actors meet. Rather, following M. Lambek we understand moralities as dimensions of practice and as continuously constituted in and through practice. Moral questions, demands, criteria and evaluations about well-being, justice, and the right ways to act and live a 'good life' are thus seen as products of ongoing interactions between diverse agencies and the ways in which they relate to each other: In the course of their interactions, moral claims, concerns and judgements emerge and may in turn influence imaginaries of change and ways of shaping the future. Thus, studying moralities in the making means looking at everyday relational processes in which diverse agencies participate and continuously constitute moralities. It also means exploring these moralities in flux as a result and/or catalyst of transformative actions of individuals, organisations or social movements.

We invite submissions of conceptual and empirical papers that discuss emerging moral configurations connected to transformative projects in fields of development, religion, security, arts, health or education and present ways of studying them.

Presenters

01 Ademola Fayemi: Reconfiguring Ethics Scholarship in African Studies: Reflections on the Limitations and Prospects of African Languages

Ademola K. Fayemi (PhD) is a Senior Lecturer in Philosophy at the University of Lagos, Nigeria.

How can we better reconfigure ethics scholarship in African Studies and what implications would be doing so have on multiple and changing moralities in global Africa? This paper addresses this question by arguing the imperativeness of a reflexive interrogation of the use of indigenous languages in the construction and re-interpretation of moral values in ethics scholarship in African Studies. This paper provides some theoretical reflections on the weaknesses and strengths of a reconfigured linguistic nuances in the articulation of the overlapping dominant moral ideals embedded in traditional and changing moralities in African culture. This paper defends a pluriverse conception of African ethics studies reconfiguration that marks a considerable shift from both the 'exterior orientation' that prizes exogenous knowledge production on moralities in Africa with international dissemination and preservation mechanisms, as well as the 'interior orientation' in African Studies that is driven by the postcolonial quest of defending African identity in African ethics scholarship by largely writing back to audience and moral

agents outside of Africa. In reconfiguring ethics scholarship in the new African Studies, this paper argues that theoretical, ethnographic, heuristic, analytic, casuistry, and hermeneutic approaches must be taken seriously in re-addressing some Eurocentric categorization of values in the African context as either ‘morality’, ‘ethic’ rather than ‘ethics’. Drawing on Michael Lambek’s *The Ethical Condition* that emphasizes the continuous constitution, exchanges, and changes in moralities amongst different actors, and Thaddeus Metz’s Afro-communal construction of relational virtue ethics, this paper argues that infusing the everyday indigenous languages of moralities in different African cultures is promising in the anthropology, criticality, and metatheory of ethics in African Studies. Hermeneutics of African moral languages in multiple contexts and African linguistic spaces would change the current narratives on the seeming limited scope of African ethics by promoting, *mutatis mutandis* (allowing for necessary variations, multiplicity, and flexibility), a flourishing culture of ethics in African Studies. The salient ideas in such ethics would be beneficial for everyday struggles in global Africa and beyond. Furthermore, this paper exposes some fundamental limitations of the new emphasis on African languages in ethics scholarship while concluding with some prospects for future African Studies.

02 Gerda Kuiper: The shifting moral configurations of the trade in second-hand clothes in Tanzania

Gerda Kuiper (PhD) is Senior Researcher in Cultural and Social Anthropology at the Global South Studies Center, University of Cologne, Germany.

The (im)morality of the informal economy on the African economy has sparked much debate over the past decades. Such debates have also informed policy. For example, the Tanzanian government has in recent years attempted to include informal small-scale traders into the formal economy by making business IDs mandatory for petty traders. This paper looks into a specific informal sector in this country, namely the trade of second-hand clothes. Most of the clothing consumed in Tanzania is second-hand. These clothes - locally known as *mitumba* - are imported into the country by large and middle-scale companies and then distributed further by informal small-scale traders. The trade has become particularly controversial in recent years, due to an (ultimately failed) attempt by Eastern African countries to ban it. These governments and other critics of the trade argue that the export of second-hand clothes is an unethical act of "dumping waste". In contrast, consumers and traders value the clothes and the possibilities they provide. For instance, profits made through the distribution of *mitumba* are commonly redistributed by traders to family members, either by including relatives in the trade or by sending remittances, thus allowing these traders to meet certain moral expectations and to transform their own lives.

This paper analyses the moral economy of the Tanzanian *mitumba* trade by discussing the diverging discourses about the trade as expressed in newspaper articles, reports, and other grey literature. This discussion is supplemented with ethnographic observations of local trading and consumption practices that reflect these moral considerations. The paper aims to highlight interactions between the diverse moral evaluations of the *mitumba* trade in Tanzania over the past decade.

03 Magnus Echtler: “A woman who says ‘It is democracy! We are now equal’ belongs to hell”: Patriarchal morality in the Nazareth Baptist Church, South Africa

Magnus Echtler (PhD) is Habilitand in Social and Cultural Anthropology at the University of Bayreuth, Germany.

Facing the challenge of another succession conflict in 2011, doing ethics in the Nazareth Baptist Church, one of the largest African Indigenous Churches in South Africa, took a decidedly conservative turn. When Isaiah Shembe founded the Nazareth Baptist Church in 1910, he established a transformative project that entangled Christian millenarian hope with African traditionalism, and his way to salvation entailed adherence to biblical laws, a protestant work ethic, dancing to salvation in African or Scottish attire, and a variant of patriarchal respect (*ukuhlonipa*) that included the ancestors. The church's multiple moralities transcended yet retained both African and Christian traditions and trajectories, but as 'Black Messiah' Shembe ruptured the epistemic domination of white mission Christianity. He was a charismatic leader, who proved his divine mission through miraculous deeds. After his death, charisma turned hereditary, but this concept did not prevent conflicts over church leadership amongst his descendants.

In the latest succession conflict, one of the contenders, Mduduzi Shembe, strengthened his position by mobilizing traditional authorities, notably chiefs, both within the church and beyond. In my paper, I analyse how Mduduzi's claim was supported by preachers' moralizing sermons, but also through doing ethics at the church's assemblies, where moralities materialized in gestures of respect, dancing, dress, in spatial layout and atmosphere. These assemblages created a utopian Zulu homestead, a heterotopia of perfection emitting an affective force that demanded commitment to Mduduzi. In conclusion, I link the church's moralities with Zulu nationalist forces in post-apartheid South Africa.

04 Seth Tweneboah: The Clash of Values and the Moralisation of Homosexuality in Ghana
Seth Tweneboah (PhD) is a Lecturer at the Centre for Conflict, Human Rights and Peace Studies of the University of Education, Winneba, Ghana.

Despite the growing secularisation of African societies, religious and moral solidarity crucially provides a platform for African states to assert their sovereignty when it comes to resisting external pressure. In this presentation, I present homosexuality as a means through which local sexual morality and international legal and human rights standards are contested in the Ghanaian public sphere. The presentation demonstrates the way in which the controversy over same-sex relationship, which marks a significant sexual revolution, yields itself to moral panic in society. At the core of the presentation is the question of the extent to which religious and moral resources both impede and facilitate political modernity in Ghana.

Methodologically, the presentation is a product of ethnographic fieldwork (between 2015 and 2020) drawing on different sets of interviews with three key non-state agents (chiefly actors, traditional religious specialists, and churchly leaders). It also relies on extant and more recent literature on the politicization of homosexuality (for example, Tweneboah, 2019, 2020). The data gathered from the field of study are interrogated, using content analysis method to contend that the ongoing controversy over homosexuality in Ghana and most of Africa manifests itself as a clash of different legal, religious, and moral norms and ideological values of society.

The presentation, in many ways, calls attention to the urgent need of studying the often-ignored topic of the invocation of Africa's shared moral traditions and norms as conduits of distinguishing itself, and at the same time, participating in the global secular political arena. The presentation also reflects ongoing endeavor to strengthen critical scholarship within Africa's religion-secular engagement.

Link: <https://vad-africachallenges.de/panel/p-12-moralities-in-an-entangled-world-on-studying-moral-configurations-and-questions-of-change/>

P 13: Utopia(n) Challenges in Africa? Grinding Practices, Ethical Controversies

June 07 14:30 – 16:00

Convenors: Antje Daniel, Universität Wien
Melina C. Kalfelis, Universität Bayreuth

Long abstract

Discourses on Africa keep being dominated by reports on corruption, terrorism, social disparities as well as by an ongoing fight against poverty, causing deep disillusionment. Less visible are narratives of people and their capability to aspire and to imagine an alternative future. Utopian studies and concepts of ‘real’, ‘concrete’ or ‘everyday’ utopias reveal that such imaginations and experiments of social transformation become visible in present practices, narratives, and spaces. While in some cases social struggles claim for alternative futures, others enact and perform in a way that grant other norms and moralities a right to exist. This is the case once citizens publicly decline political, economic or societal orders by creating a (quasi-)autonomous or alternative space with its own rules of coexistence (e.g. separatist movements, religious communes, eco-villages etc.) or if actors take on government tasks and thereby question the monopoly of the state. In other cases, it is cosmologies or ideas about how life should look like that cause frictions, incomprehension, and condemnation.

In this panel, we understand respective practices, events, ideas, and orders as utopian moments of the present that (in)directly criticize established structures and highlight shared visions about the future. These moments include new ways of living, decision-making and problem-solving procedures as well as new forms of production, which not only make actors move against the current, but also provoke turmoil and ethical conflict.

The panel invites presentations from various disciplines including philosophy, sociology, geography, and anthropology focusing on such utopias as well as the irritations, ambivalences, and tensions they create. The concept of the ‘real’ and ‘everyday’ utopia enables a less biased reflection on alternative futures in Africa in which the very core of today’s most essential pillars is being challenged.

Presenters

01 Hanno Moegenburg: Democratic Infrastructuring and Technopolitical Utopias: Postapartheid, Activism and Ordinary Interventions for Technological Sovereignty

Hanno Mögenburg is doctoral student at the Department for Social and Cultural Anthropology at the University of Konstanz.

Against the background of infrastructural failure and neglect concurring with what is being termed as a prolonging energy crisis in South Africa, residents in the marginalized parts of the country’s biggest metropole Johannesburg organise themselves to cope with the precarious state of service delivery. Community activist groups and local expert networks formed, addressing the social unrest, and circulating and testing knowledge(s), rumours, tools, materials, and skills to tamper or extend public infrastructure for water and electricity. By applying a practice theoretical approach, I discuss these practices as interventions into the process of “doing” the national infrastructure (infrastructuring), that are decisively political as they aim to renegotiate the politico-ethical and physical condition for infrastructural connectivity in democratic South Africa after apartheid. Thereby, residents (individually as well as collectively in organised activist associations) involve in a discursive and material battle with the state and its agents, for the authority over service delivery and public infrastructure is crucial to establishing and executing state power. While the Johannesburg’s city administration, the parastatal energy producer Eskom, and other municipal private/public partners constantly upgrade infrastructural

protection measurements and create interdepartmental special police units to be sent into the townships to fight what they call a “culture of non-payment”, residents in the affected areas react by develop their means and techniques to “re-appropriate” local infrastructure and eventually create no-go areas for law enforcement and prosecution authorities. I argue, that by producing such zones of temporary infrastructural sovereignty, they openly challenge not only who the state is or represents, in whose interest it should work, and its materiality should be designed for, but simultaneously implement what they perceive to be the failed promise of a postapartheid order, which has arguably been the utopia of the anti-apartheid struggle: to be liberated from a racist, sexist, and capitalist regime. Hence, the self-installation of infrastructure for unconditional provision with basic services to all, as it is done in some neighbourhoods, is always supported by invocations of these promises from the struggle. Yet, I emphasize that these zones of autonomy from access by state, law enforcement and disconnectors from Eskom, are far from being free of domination as well. I will show that this local contention of postapartheid’s sociomateriality that is fought at the grid’s edge is characterised by micro-political battles for power, representation, and monetisation between activists, (lay-)technicians, charlatans, and local electricity patrons.

02 Emrah Yalci: Nicole Amarteifio’s “An African City” as a Postfeminist / Diasporic Utopia in Ghanaian Audio-Visual Culture and an Alternative Narrative of Africa

Emrah Yalcin defended his Ph.D. Thesis in July 2019. Since March 2020, he works in the social project “Empowerment of young Muslims through participatory media” by the Turkish Community in Schleswig-Holstein in Kiel.

A Ghanaian screenwriter, Nicole Amarteifio’s contribution to Ghanaian audio-visual culture, “An African City” (2014-) suggests an alternative perception of Africa through the representation of Accra by using postfeminist and diasporic perspectives. The adopted audio-visual framing of the Ghanaian urban space contributes an optimistic discourse to narratives of Africa to imagine an alternative future by challenging the mainstream media dominated by dystopic representations including corruption, terrorism, social disparities, and poverty. The plot of the series, which focuses on five young female returnees who have diasporic backgrounds, raises questions about the utopia of returning home, postcolonial identity construction of Ghanaian woman and influences of such postfeminist and diasporic imaginations on this audio-visually constructed utopic urban space. Getting insights from cultural studies, cultural geography and media sciences, these topics will be discussed accompanied by the selected scenes from the series during the presentation.

03 Amado Kabore: Utopian Security. Self-Defence Groups in Burkina Faso at the Margins of State Norms and Human Rights

Dr. Amado Kabore is a postdoctoral researcher at the “Centre national de la recherche scientifique et technologique” in Ouagadougou.

Since 2015, Burkina Faso has been facing a rapid deterioration of its national security situation. This circumstance has given rise to a notable number of international military interventions and other security-related programmes. At the same time, there was a movement being born inside the countries’ territories. After the regime change, the self-defence groups of Koglweogo rapidly spread across the country to fight, as they claim, thievery. However, because of their punitive practices, like imprisonments and physical punishments during extra-legal hearings, the groups are being accused of human rights violations. Meanwhile, in communities there is no consensus on their procedures. While the physical punishments are publicly condemned, citizens also praise Koglweogos’ deterrence effect. Until today, the groups’ legal status remains unsettled, albeit many are firmly established in city districts and municipalities.

Beyond public discourses and media coverage, this paper will draw a more nuanced picture of Koglweogos' agenda and practices. Fieldwork with a unit in Ouagadougou not only reveal regulated, partly bureaucratised forms of extra-legal governance, but also mediation procedures on a surprising variety of matters like drug abuse, menaces, unpaid debts, and intra-family conflict. Koglweogo members show strong commitment to these procedures, not least by affording time and resources as well as by putting themselves at risk. They have to justify themselves in front of their families for engaging in such a way and have to invest time and other resources. In the end, they also have to cope with ambiguities connected to their engagement themselves.

Despite the moral greyzone Koglweogo is moving in, citizens from various social and economic backgrounds use the extra-legal negotiations to find resolutions over their disputes. On a daily basis, men and women approach Koglweogo to share their problems and ask for the support the state is not providing. The negotiations between alleged delinquents, defendants, accusers, and relatives show vividly how citizens crave for a point of contact that takes their experiences of injustice serious. They claim to feel more safe since Koglweogos' appearance, leaving little doubt that the way the groups proceed makes a difference in communities. Yet, at the same time, the groups constantly blur the boundaries between security and insecurity through their actions. It is against this background, that this paper explores the governance as a utopian form of governance in West Africa and how it challenges state norms and international human rights.

04 Isaac Osei-Tutu: The Utopia of Hope: Hope as (Underlying) Utopia-Motive in Neo-Pentecostal/ Charismatic Economy

Isaac Osei-Tutu is a doctoral student at the Center for Religion, Economy and Politics (ZRWP/CREP) at the University of Zurich and a Junior Fellow at the Bayreuth International Graduate School of African Studies (BIGSAS) of the University of Bayreuth.

Neo-Pentecostal/Charismatics (nPC) build their economies on hope. Believers contribute financially at church hoping to receive rewards both in the here-and-now and in the afterlife. Irrespective of failed and/or still anticipated promises from pastors, believers continuously invest at church believing and hoping that their offerings will someday be surely rewarded. This hope and perpetual anticipation built on positivity contributes to a successful church economy in which the believer constantly contents him/herself with statements like “it is all well with my soul”. In such a belief or mindset, the Christian life becomes utopian, believers hold themselves as living in a world which is already ‘perfect’, a human state which is ‘good’, and a life which is ‘prosperous’ – they aspire these realities, practicing their religious-economic ideals as already achieved and/or to be fully realised in heaven. Is the motive of hope in nPC-economy, therefore, not utopian? My paper addresses this question.

Link: <https://vad-africachallenges.de/panel/p-13-utopian-challenges-in-africa-grinding-practices-ethical-controversies/>

P 15: Conceptualising religious infrastructures in Africa

June 11 10:30 – 12:00

Convenors: Dr. Yanti Hölzchen, Frobenius-Institut for Research in Cultural Anthropology, University Frankfurt

Dr. Benjamin Kirby, Centre for African Studies (Lucas), University Leeds

Long abstract

African countries are vital laboratories for rethinking infrastructure. Infrastructure is widely conceived as an inert supporting “scaffold” for social and economic activity. Recent studies have used African settings—from Cairo to Kano, and Dakar to Dar es Salaam—to instead conceptualise infrastructure as relational “ecology” or “socio-technical process. Infrastructural networks are populated by the very things—objects, people, and resources—that they gather, re-direct, circulate across space. An expanded definition of infrastructure not only transforms how we understand systems that are conventionally bracketed under this category (e.g. electric grids, public transport, and waste management), but also incorporates more unexpected formations (e.g. languages, corporeal physicality, governmental technologies, and established cultural styles). As such, we take infrastructures to be emergent, “world-shaping” formations which constitute and reconfigure relational arrangements of objects, people, regulations, etc.

This panel welcomes empirically-grounded contributions from participants interested in “thinking infrastructurally” about religion in African settings—urban, suburban, or rural. Papers may address questions such as: How do religious infrastructures evolve in relation to wider dynamics (e.g. political, economic, historical) unfolding in African settings? How do they (re-)produce and transform mundane experiences of sociality and spirituality? How do religious groups insert themselves into infrastructural networks in meaningful ways (e.g. capitalising on the affordances generated by fiber optic networks, applying religious imagery to minibus taxis and roadside billboards)? What are the infrastructural operations of things ordinarily designated “religious” within shared ecologies (e.g. religious buildings, religiously-administered social services and legal institutions, distinctively religious styles and forms of sociality)? If weakened regulatory and governance landscapes have allowed religious organisations to become powerful development actors, how are the infrastructures that they configure variously distributed, contested, and shared among different groups?

Presenters

01 Murtala Ibrahim: Islam in the Digital Infrastructure: The Rise of Cyber Islamic Practices in Northern Nigeria

Murtala Ibrahim is a Post-Doc Researcher in the ERC Consolidator Project "Sacralizing Security: Religion, Violence and Authority in Mega-Cities of the Global South" at the University of Utrecht, Netherlands.

This paper explores the emerging intersection between Islam and new media technology particularly among the Salafi group in northern Nigeria. The paper explores how the new media precipitates unprecedented changes in how Islamic knowledge and ideas are produced and disseminated as well as the transformation of religious discourse and social relationship that generate new form of sociality in the region. New media platforms such as Islamic Facebook forums and WhatsApp groups provide spaces for religious discourse, theological arguments, sharing news and information about Islam, circulating Islamic audiovisuals, as well as the evolution of Islamic digital media culture. The new media also facilitates the emergence of new cyber imams who acquired online followers and build their authority online, which result in shifting the nature of traditional religious authority and interpretive rights. Of particular interest is the

appearance of alternative discursive entities in the cyberspace such as the former Muslim atheists who now freely speak their minds, spread their ideas, and challenge the notions of orthodoxy and blasphemy. These dissenting voices could not have the freedom to express their views in the offline conservative society of northern Nigerian. It is arguable that the new media is transformed into religious infrastructure that afforded the rise of new online cyber-Islamic public that impacted the offline public; while at the same time generate an online counter-public that challenges the dominant religious order. The paper further examines how engaging in the new technology mediated practices such as the use of the digital Islamic audio files, texts, images, and various apps become part of the emergent paraphernalia of Islamic orthopraxy.

02 Patrick Desplat: Occult infrastructures and the (in)visibilities of religion, magic, and sociality in urban Mahajanga/Madagascar

Patrick Desplat is Assistant Professor at the Department of Social Anthropology at Georg August University Göttingen, Germany.

This paper takes rumors of organ trafficking, theft of ancestors' bones and child molesting in urban Mahajanga (Madagascar) as starting point to critically explore the diverse, often interlocked (in)visible layers of religious infrastructures. The urban agglomerate of Mahajanga is a cosmopolitan migrant city and characterized by its broad religious diversity: Malagasy practices related to ancestors and spirit possession as well as various expressions of Christianity, Islam or Hinduism are often practiced in a mutual tolerant and harmonious way. Although churches and tombs are valued in different ways, they compose dominant and much visible religious infrastructure(s) of materiality that channel and facilitate the circulation of objects, ideas, work, and people.

Rumors and other vivid stories of 'people stealer', on the other hand, are inherent of new 'occult economies'. They explain how people make sense of abstract social and economic forces, including their experiences of humiliation, injustice, or feelings of being disconnected from global processes. The investigated rumors entangle magical with material means and work as local metaphors for rapid political and economic transformations. As religious infrastructures they are invisible and barely traceable. They are, moreover, a prime example of how infrastructures not only act as connecting constructions but also resonate social schisms. Within these narratives, existing spatialities become fraught with uncertainty, ambivalence and even danger. Although these rumors exist as infrastructural undercurrents, they engage with central aspects of social life and Malagasy values. They work around and between the inadequacies and inequities of more formal religious systems, whether public, private or—more usually—some improvisation on these themes. Therefore, both the visible, dominant as well as invisible, marginalized infrastructures are not mere conceptual juxtapositions but are mutually constitutive.

03 Nelly Babere: Religious Infrastructure, Public Health, And The Politics Of Urban Development: The Case Of Sinza Ward In Dar Es Salaam City

Nelly John Babere is a Senior Lecturer at the Department of Urban and Regional Planning at Ardhi University, Tanzania.

Religious infrastructures are dynamic elements in the rapidly urbanizing landscapes of cities in the Global South. In many of these settings, escalating population density is often accompanied by a growing aspiration among religious groups to remodel urban landscapes, often manifesting as a religious 'construction boom'. Through the development of religious sites and their accompanying infrastructure, diverse religious groups are actively contributing to the transformation of urban space. In settings where regulatory planning mechanisms are unevenly implemented, the proliferation of religious infrastructures has created a number of public health challenges. In many cases, the politics of developing and managing the spaces used for religious activities

has heightened the unlivability of urban neighborhoods. Speaking to a residential area in Dar es Salaam, one of the fastest-growing cities in the world, this paper explores the public health challenges posed by infrastructures developed by Christian and Muslim groups. This study employs a mixed method approach, allowing for the collection of rich and triangulated data to substantiate a rise of complaints about these developments. We focus on the Sinza ward, a planned settlement in Dar es Salaam city where we reached a total number of 100 respondents through interviews and focus group discussions to investigate this new phenomenon. We demonstrate that, despite the implementation of policies initiated by planning authorities to regulate the development of urban spaces, mushrooming religious infrastructures have proven difficult to contain. As noted by our respondents, religious sites (typically initiated by Christian and Muslim groups) often appear overnight, spatially inconveniencing other uses within the built up area. We focus on two ways that these ‘pop-up’ developments threaten the public health of the neighborhood and directly affect the quality of space that other residents wish to have. First, we consider the issue of noise pollution. Spatial analysis indicates that the distance between individual religious developments is extremely small, amplifying the possibility of antagonistic encounters between residents, particularly during busy hours of worship. Elderly people, school-aged children, and middle-aged adults alike report being greatly affected by the amount of noise that religious sites produce on a daily basis in ways that tangibly impair their wellbeing. Many find themselves unable to engage in other activities outside school or work. A second risk that religious infrastructures pose to the community relates to their built quality, most of which are constructed with weak materials and sometimes unfinished. Speaking to these issues of noise pollution and structural integrity, we argue that religious infrastructures can subject neighborhoods like Sinza to a number of public health hazards which are typically overlooked by urban planners. If religious infrastructures are important ‘architectures of circulation’ (Larkin 2013) which help to sustain mixed habitats, we propose that more attention be directed to how they may also operate as ‘architectures of obstruction’ or ‘blockage’ which generate uneven geographies of urban wellbeing.

04 Peter Lambertz: Enchanted Infrastructures: Risk, Promise and Progress on Congo’s Inland Waterways

Peter Lambertz is Marie-Curie Postdoctoral Fellow at the Institute für Anthropological Research in Africa (IARA) at Katholieke Universiteit Leuven, Belgium.

Congo’s baleinières (“whaleboats”) are artisanal means of transportation that, ever since the 1990s, assert a “return to the river” by offering a waterborne solution to the challenges of mobility and transportation to millions of Congolese. In socio-technical synergy with their Chinese Diesel engines, they have grown out of, and into, the specific infrastructural arrangements that have emerged in recent decades out of the DR Congo’s sole historical experience. The paper combines an inquiry into baleinières’ names and inscriptions with ethnographic insights gathered during participatory journeys aboard these wooden watercrafts in Congo’s Tshopo province. The paper explores the conceptual dialectic between religion and infrastructure by investigating the interconnections between spirits, technology, and mobility: (1) The ritual coping with the risks of navigation is well-known to anthropologists. Local forms of occult maneuvering are fueled by sinister economic competition among rapidly rising new armateurs (boat owners) and seem to target especially the vessels’ engines. Moreover, the danger of accidents due to snags, rocky riverbeds and sudden rainstorm incites passengers to charge their journey with religious song and prayer. This lends the infrastructural everyday life of baleinières decidedly religious overtones. (2) Similar to the quest of visibility, which various religious movements pursue in urban public space, baleinières are also infrastructures that display and thus foster feelings of religious belonging and affiliation. Especially in parts of the country that inhabitants and traders experience as remote (often due to the breakdown of roads and bridges), mobility

and the journey itself are lived as a form of salvation, offering exodus and economic resurrection, and making baleinières appear as a “chosen technology”. Inspired by existing work on the anthropology of infrastructure, this string of argumentation inquires into the “enchantments of infrastructure” (Harvey and Knox 2012) that locate baleinières on a wider temporal horizon between technological progress and despondency.

Link: <https://vad-africachallenges.de/panel/p-15-conceptualising-religious-infrastructures-in-africa/>

P 16: Dying, death and burial – the ‘challenging’ functions of end-of-life rituals on the African continent

June 08 12:30 – 16:00

Convenors: Isabel Bredenbröker, Goethe Universität Frankfurt / UCL London
Johanna Sarre, Bayreuth International Graduate School of African Studies

Long abstract

Considered a crucial life-cycle event and a rite of passage, funerals have not only served as tools for the conservation of existing power structures but also as arenas in which social change and values are negotiated. Funerals are as much about the dead as they negotiate issues of crucial importance to the living. Concepts of tradition and inventing neo-traditions have therefore been found to play a crucial role in relation to African funerary practices and their potential to articulate stability or change. Attempts at challenging social organization and values are not unidirectional, but may be directed at a variety of aims, representing a multitude of interests and agendas. Ways of handling dying, death, and burial can be read, for example, as contesting local or particular versus national political interests. They may serve to direct wealth and value towards gift economies rather than economic exchange. They may be used for making claims to citizenship, belonging and land. They may also structure the articulation of labor and loyalty that is expressed through payments, contributions, and moral evaluations in the funerary cycle. People on the continent continue to be challenged in handling dying, death and burial under circumstances of profound social change and external influences, such as missionary activity, epidemics (AIDS/Ebola) as well as transnational or rural-urban mobility. Furthermore, from a cultural comparative perspective, African approaches towards death, dying and funerary practices have always challenged the Western concept of how a good death is produced.

Presenters Session I

01 Isabel Bredenbröker: The materiality of death in a Ghanaian Ewe town

Dr. des. Isabel Bredenbröker is an adjunct lecturer at the Department of Ethnology (Anthropology) at Goethe University, Frankfurt.

The paper discusses how local perceptions and uses of materials and things in a Ghanaian Ewe town are vital in creating a body politic within which the dead can be owned by the living community members and integrated into the wider body social.

Traditionally distinguishing between good and bad deaths, which require different sequences of activities by the living, the community controls the movement and containment of the dead, the transformation of their bodies and their immaterial spiritual components. This is supported by a choice of synthetic, durable, and commodified materials such as plastic or cement as well as other things that are marked as new and imported. These, in the local perception, help to contain and arrest the dead whilst stripping them of their personal relations to the living. As such, the materiality of graves, gifts for the dead and obituary banners tells the story of successful containment of a deceased – but also of the financial capacity of family members to pay for this. Local evaluations and uses of durable and de-personalised materials help to generate a space and time for the dead, which can ultimately be manipulated by the living as social time. Additionally, there are impediments on the way of towards a successful burial. Both the moral evaluation of a deceased as well as their direct nuclear family members, most of all their children, depend on their perception as active community members in the eyes of kin, local elders, and chiefs. The process of negotiating possibly negative social credit marks a tool of local traditional governance authorities and traditional social structures to draw absent community members back into town and gain something for their traditional institution’s positions in the process.

Containment may be more difficult, with spirits potentially evading the control of the living, if they have left life in a bad way, such as by accident or suicide. In these cases, different sequences are available which attempt to contain the more ephemeral, immaterial parts of a person that have, as a result of their cause of death, split from the body and are now in limbo between the spatio-temporal locations of the dead and the world of the living. Strategies to contain these dead aims at preserving existing social systems of governance, exchange, and moral evaluations, whilst also potentially serving to challenge these same systems.

The paper will describe the different sequences and interrelations between material evaluations, social evaluations, exchange, and political structures around death in the town community. It will highlight how actors representing the state versus actors representing community and local governance employ their control over movement and containment of the dead to increase their influence and position.

02 Joh Sarre: Practices surrounding the Kibra (Nubian) Muslim Cemetery, Kibera/Nairobi – challenging the Kenyan topos of the ‘rural homeland’

Joh Sarre successfully defended her PhD thesis in anthropology in January 2021. Up until March 2021, Joh Sarre was a lecturer at Bayreuth University.

In the Kenyan context, how and even more so where to bury a deceased person is sometimes subject to fierce debates, as the famous study of the S.M Otieno case has shown (Cohen & Odhiambo 1992). In death, a person’s multiple relations, attachments and belongings have to be negotiated and the ambiguities that persisted through people’s lives have to be disambiguated to decide how and where to bury the body.

The proposed paper draws on empirical material from fieldwork among the Nubian inhabitants of Kibera, allegedly Kenya’s biggest slum, and their negotiations surrounding death and burial. I propose to enquire how the topos of the ‘rural homeland’, which is of tantamount importance in Kenyan discourses of belonging both for the living and the dead, plays out in practices surrounding Nubian burials and the Kibra (Nubian) Muslim Cemetery. In the envisaged paper, I argue that by laying their dead to rest there, the Nubian inhabitants of Kibera both challenge and reaffirm the powerful and exclusionary discourse of the ‘rural homeland’. These practices, I intend to show, are at the heart of Kenyan Nubians’ struggle to be recognized as belonging to and having land and citizen rights in relation to the Kenyan nation state.

03 Eva Serapim Tandoh Quansah: The impact of gendered roles during death ceremonies and its implications for the emergence of gender equality in Ghana

Dr. des. Eva Serapim Tandoh Quansah is a faculty member at the Centre for African and International Studies, University of Cape Coast, South Africa.

Death could be explained as the end of life of a person but in the Ghanaian context, death does not signify the end of life of a person but marks the beginning of a new life. It is for this reason that proper burial rites have to be performed for the dead. This is to enable them to be able to transition into the spiritual world. Funerals are not just organized anyhow and by anyone. There are specified roles assigned to be performed by individuals within the specific families of the deceased. During funeral ceremonies, there are roles for women, men and for the children of the deceased. This paper seeks to explore the impact of gendered roles during death ceremonies and its implications for the emergence of gender equality in Ghana.

04 Tabea Häberlein: Dying and the challenge of achieving adulthood – for those remaining alive. A case study from rural Togo

Dr. Tabea Häberlein is a lecturer at the chair of Social Anthropology, Bayreuth University.

Dying, burials, and funeral rites are a focus points of rites-de-passage in society. In principle when the elderly fade away, the formerly younger become elderly themselves, and generations shift.

In fact, however, a current anthropological debate describes younger generations in (West) Africa often as struggling for economic freedom, status, and autonomy. Instead of becoming self-reliant, younger adults remain dependent on their elder relatives because of difficulties to enter the job market. But when an older person dies, the chair of the person providing service and goods for the younger people remains empty. The person who died as well as those who surrounded him/her change their social and economic status: Having been a care provider, the deceased becomes a care receiver (at least by expecting care services and funeral of a dead human body) whereas the living descendants have to provide money and care for the deceased. This change has impacts.

In this paper, I present the case of my locally well-known guest father, a locally well-known and influential elder from northern Togo, whom I have known since 2006 and who died in 2018. In 2019, he was honored by an extensive funeral rite, attended by several hundreds of guests. In the role of a foster daughter, I participated and helped in arranging the ceremony together with the deceased's sons and daughter. Drawing on intense and active participant observation, I will show the process of my sibling group becoming adult. Through daily decision-making processes, the group of grown-up children framed and organized the timing of rituals for the wellbeing of the deceased and the remaining people (e.g. combining fetish rituals and contradicting Christian services; valuing the gifts of the cattle of the sons and the daughters – including myself).

I argue that the required decision-making around the end of life of elderly persons is a crucial point for achieving the social status of adulthood for the subsequent generation. Not achieving or even refusing the challenge of adulthood – through sorcery, alcoholism or even death of the offspring – is another option in this process. The intergenerational challenge is here firstly about timing. Achieving adulthood means to conduct a 'good life' with respect to the individual life-course. The second challenge relates to how economic difficulties threaten efforts to attain social maturity after the death of a father. Both challenges are interconnected, can fail and are constitutive of personhood of socially adults.

Presenters Session II

05 Shina Alimi: History, Memory and Social Construction of Class Boundaries of "Other Spaces": Testimonies from a Graveyard

Dr. Shina Alimi is a lecturer at the Department of History, Obafemi Awolowo University, Ile-Ife and a Catalyst fellow of the Centre of African Studies, University of Edinburgh.

This study focuses on history, memory, and social construction of class boundaries in Africa by examining how and why in death, cemeteries correspond to and represent the miniature, extension, or continuation of a real-life experience of social stratification and boundaries. The project is based in part on how testimonies at the cemetery constitute objects of analysis of social history, and on examining broad methodological questions of writing social history in Africa. This study draws empirical data from the physical structure of burial space in Ibadan (the largest city in West Africa), tombstone inscriptions, obituary adverts in newspapers and African oral literature. The central argument of this study follows Michel Foucault's thesis of "heterotopia" which views a cemetery as a heterotopic site that connects with all other sites of

the city, state, or village (Foucault: 1967). Unlike previous studies that view cemeteries as sites of disposing human corpse, cultural institution, or an emotional space, I interpret a cemetery as a miniature as well as an extension of other spaces within urban space where all cultures and social relations are “simultaneously represented and contested” (Foucault: 1967) and social hegemonic structure of real societies are perpetuated. I argue that Cemetery, therefore, is not a mere necroscape, but a mirror that reflects complex relations of other places. These complex social relations are reflected through a spatial or physical arrangement of burial sites, material forms, art, styles, and size of grave markers. I also argue that the cemetery is also characteristically heterochronic. It is an immobile space that perpetually accumulates time, different epochs, cultures, styles, and tastes. Thus, cemeteries depict traditions, changes, and continuities of society.

06 Stephanie Zehnle: From Secret Burials to Cannibal Murders: Colonial Criminalization of Sierra Leonean End of Life Rituals

Jun. Prof. Dr. Stephanie Zehnle is assistant professor in Extra-European History at Christian-Albrechts-University, Kiel, Germany.

The practices of secrecy in some burials in Sierra Leone have caused fatal misunderstandings during the recent Ebola crises. Traditional burials organized by secret societies (Poro and Bundu) were accused of allowing dangerous intimacy with the corpses during their rituals, so that Ebola would have spread mainly via funeral visitors. Letting aside the question of medical truth here, it appears that these allegations themselves have a deep history: When Sierra Leone was colonized the British Colonial Government considered the local secret societies a major opponent to conquest, law, and order. Moreover, the police and government interpreted secret burials as crimes and charged the Poro and Bundu authorities with kidnapping, ritual murder and even cannibalism. To find evidence for these theories, many corpses were exhumed, and witnesses of the burials questioned by the police. Throughout this investigation, various basal concepts of a ‘natural’ or ‘unnatural’ death competed.

This paper will elaborate on this criminalization of secret burials in Sierra Leone and investigate why secrecy was necessary only with regard to some deaths. Why was a safe transition from life to death only considered possible by silencing death for a certain period of time? How did the relatives of a deceased react to their exclusion from the funeral and to the taboo to care for their dead? And what was the role of missionaries and Christian Africans in this discourse? In addressing these questions, the proposed presentation will discuss African funeral rites located somewhere between the conflicting poles of publicity and secrecy of death.

07 Marc Engelen: The advent of Christianity in Rwanda and the contestation of funerary practices. A transculturation case study

Marc Engelen is a Double Degree PHD candidate at the universities of Groningen and Bayreuth.

The history of the first Christian missionaries in Rwanda offers a rare opportunity to study funerary practices and debates in particular, as a gateway to a better understanding of cultural exchange in general. On the one hand, the records, and publications of the first missionary societies comprise many elaborations on discussions concerning dying and burial. On the other hand, the specific constellation of actors of the missionary stations daily life enables a comparison of multiple Western and African outlooks. Through these different perspectives, the complex entanglement of cultural values and underlying hegemonic discourses present when Christianity was introduced in Rwanda reveal themselves.

Historical research into the beginnings of Christian missionary history in Rwanda has produced a rich literature about the political and economic ties of the Christian missionaries with the

Rwandan royal court and the different colonial governments. Yet, typically, the cultural aspects of the presence and activities of those missionaries remained unnoted (i.e., in the work of Ian Linden, Alison des Forges and Paul Rutayisire).

In contrast, cultural aspects are at the heart of this paper, which focuses specifically on *transculturations*. It relies on the methodology proposed by Rebekka Habermas and Richard Hölzl which recognizes missionaries as important but not the only actors in cultural exchange, thereby better acknowledging the agency of African actors. By utilising the concept of transculturation and focusing on debates on funerary practices whilst consulting the extensive collection of historical materials from archives of the Society of the Missionaries of Africa (in Rome) and of the United Evangelical Mission (in Wuppertal), this study reconsiders missionary history in Rwanda through the lens of cultural exchanges.

More specifically, this paper shows how the contestation of funerary practices differed by region, that Rwandan mortuary customs were not simply replaced by Western ones, that the funerary habits of the Christian missionaries were affected by the practices they witnessed in Rwanda and that the African intermediaries of the missionary societies had their own particular input in the debates.

This study is part of a PHD project funded by the Friedrich-Naumann-Foundation.

08 Oluwasola Obisesan: Islamic Preaching of Resilience: Deconstructing the Mythology of Death in Nigeria's Boko Haram Theatre

The continuing loss of lives in the Northeast as a result of Boko Haram's attacks is creating a socio-cultural shift about death in the region. This is due to the growing numbers of Islamic preachers discourses on 'dying and death'. Against this background, this paper examines the influence of Islamic preachings in Nigeria's Northeast and how such is deconstructing the 'traditional' notion of death. It argues that 'dying' and 'death' is gradually becoming a normal passage amongst inhabitants in the mainstream states (Borno, Adamawa and Yobe) facing the challenges of armed conflict by Boko Haram. Therefore, against the popular notion of life preservation and death avoidance, citizens and residents in the region do not entertain such fears of dying and 'special' rites about death in the region as it was prior to the emergence of conflict by Boko Haram due to the growing madrassas and Ulama's preachers whom are constructing a religious inclined socio-psychological perspective of 'providential death'; hence, the regularization of burial and death in the region. The study therefore seeks to find answers to why death and passage rites are changing; who and what are the focal actors shaping this socio-cultural dynamics; what are the political agency of these actors and its implications for the region; what are the myths and facts associated with the concept of dying and death in the context of Islamic preachings in the region and how have these provided resilience against Boko Haram's attacks on soft target in the face of protracted conflict against the people of the affected states.

The study relies on primary and secondary data for the study. For the primary data, it employs a semi-structured in-depth interviews (IDIs) with a purposively selected respondents from three most affected states of Northeast (Borno, Adamawa and Yobe states). In carrying out this, targeted population include two (2) senior instructors from five Madrassas from each of the three states while one (1) Mosque Sheik or senior cleric representative from 10 mosques from the three affected states will be interviewed.

In addition, One (1) government agency personnel each from State Emergency Management Agency (SEMA) from Borno, Adamawa and Yobe will also be engaged using IDIs to provide trends, behavioural analysis and perceptiveness on the subject matter. These agencies are carefully chosen due to their direct involvement in the displacement, disaster, and death of the people of the region by the Boko Haram's conflict. Also, IDIs are extended to one (1) Islamic scholar

each from Religious Studies Department based on their expertise on the subject matter from University of Maiduguri, Adamawa State University, Yobe State Polytechnic, University of Ilorin, Ahmadu Bello University and University of Abuja. Secondary data will be sourced from books, journals, newspaper, unpublished theses, and internet sources. Data got will be processed descriptively using a content analysis.

Link: <https://vad-africachallenges.de/panel/p-16-i-dying-death-and-burial-the-challenging-functions-of-end-of-life-rituals-on-the-african-continent/>

P 18: The impact of mobile technologies on social structures in Africa

June 10 10:30 – 12:00

Convenors: Tamara Gupper, Goethe University Frankfurt
Roos Keja, Goethe University Frankfurt and Utrecht University

Long abstract

After the first dust has settled about the rapid adoption of new ICT by African users, especially mobile phones, the initial euphoria on their potential for economic, political, and social development has been complemented with more ambiguous accounts. This panel focuses on the highly volatile research subject of mobile technologies in Africa, challenging assumptions about their impact on society. In what has become known as ICT-4-Development (ICT4D), it is often assumed that easier access to information and long-distance communication would logically lead to improvements in different aspects of people's life. However, the unfolding research field on the impact of mobile phones in Africa indicates that mobile phones are appropriated in manifold and ambiguous ways.

When considering political participation for example, access to social media is considered to be a catalyst for a free exchange of opinion and democratization processes, thereby potentially 'giving voice' to people who might otherwise not have access to debates. However, this is not evident in contexts where movement within social and political hierarchies is restricted. Mobile technologies as medium for information exchange and expression both exist within and shape local power structures. Their usage also has a material component, such as users' economic means or availability of infrastructure. Mobile technologies exist in urban, rural, and transnational environments, and can contribute both to confirming and weakening their interlinkages. In light of mobile technologies in Africa, this panel focuses on the ways in which social hierarchies, power structures and established practices change through their usages, thereby overcoming simplistic assumptions. Can we discern how mobile technologies challenge or reconfirm existing structures and social processes, or might there not even be an apparent change? This panel invites empirically informed contributions on social effects of mobile technologies in different thematic areas, such as civil society, politics, economics, health, or education.

Presenters

01 Sarah Chiumbu: The public sphere is no longer rational: Mobile phones and the weaponisation of social media in urban Africa

Sarah Chiumbu is an Associate Professor in the School of Communication, University of Johannesburg, South Africa.

Majorities in sub-Saharan Africa own mobile phones. Ownership of affordable smartphones is also growing. The smartphones have revolutionised and democratised access to information and means of expressions for the majority of Africans across the continent. Social media platforms – most significantly, Twitter and Facebook – are making room for citizen agency and have given a voice to many citizens, especially in those countries where freedom of expression is curtailed. Twitter, most specifically, with its relatively low bandwidth consumption, provides an essential platform for political discourse in Africa. The prevalence of mobile phones and increased access was previously viewed as an opportunity for citizens to engage in participatory communication and to advance deliberative democracy. Studies in this area expressed optimism that the explosion in the use of mobile technologies in Africa would boost democratization. However, social media platforms are increasingly becoming sites for the suppression of free expression to the extent that healthy political discourse is under threat.

This paper intends to analyse this phenomenon in the context of elections in South Africa and Zimbabwe. The choice of elections is because they have dominated political conversations on Twitter across the continent. Using the 2019 South Africa and 2018 Zimbabwe elections respectively as case studies, the paper analyses how a small but a vocal minority, armed with a smartphone, can make a significant impact on the broader public sphere resulting in what Richard Seymour (2019) refers to as “networked fascism”. Anti-democratic and often violent forms of participation define political discourse. In both South Africa and Zimbabwe, “online warriors” emerged during the elections in support of the different main political parties. This development has brought attention to how mobile phones are reconfiguring political participation and shaping electoral outcomes. Although in both countries, most people are not on social media due to digital inequalities, social media influences what is on TV, radio and newspapers, where most people get their news, and thus it plays a critical role.

02 Dércio Tsandzana: Noise on the social networks, no action on the streets: how young people participate in Mozambique?

Dércio Tsandzana is a doctoral student in Political Science, Sciences Po Bordeaux, France.

Since the 'Arab Spring', many initiatives have been multiplied in Africa as strategy of political protest, mobilized by young people mostly living in urban areas with access to the Internet. Mozambique is a country where young people (mostly between 18-35) represent a large demography of the population while the access to the Internet tends to increase. However, the possibility and will to protest is not in the same tendency. In fact, since the 2016 demonstrations in Maputo City, there has been no concrete demonstration in the streets, but on the other hand ‘political comments’ are growing on the Internet and social networks. In this proposal, we intend to understand two angles of analysis: (1) the reasons behind the decrease of the street mobilization, in substitution of the presence on the social networks; (2) the impact of young people political participation on the social networks in the urban space. For its concretization, based on a qualitative and ethnographic perspective, a fieldwork/research was carried out between 2018 and 2019 in three cities of Mozambique: Maputo, Beira and Nampula.

03 Shephard Pondiwa: The Social Effects of the Use of Mobile Technologies in Education: The case of the Midlands State University in Zimbabwe

Shephard Pondiwa is Director Records and Archives, Midlands State University, Gweru, Zimbabwe.

It has become inevitable, in the current digital era for educators to integrate ICT in their teaching and gradually replace traditional teaching methods with modern ones which are ICT led. The provision of education using ICT and mobile has become a common practice at most institutions of higher learning and in some cases at preschool level. In Zimbabwe a number of universities have embraced the use of ICT and mobile technology in their teaching and learning. This has come with a number of socio-economic implications. The use of ICT is critical in knowledge-based societies and those that aspire to catch up with the more developed ones. This study looks at how the Midlands State University (MSU) has adopted ICT particularly the use of mobile technologies in learning and teaching. The study also looks at how the use of mobile technologies has affected the social structures within the university communities. The study employed a case study approach that used questionnaires and structured interview questions. The study concludes that the use of mobile technologies has brought a number of positive and negative changes in the university community. It also argues that the use of mobile technologies has contributed to social stratification among university students with those who afford mobile technologies occupying the top strata and those who can't afford occupying the lowest level in that social strata.

04 Mira Demirdirek and Catherina Wilson: Restricting digital mobility among an already ‘immobilized’ population: How urban refugees circumvent spatial, legal and digital restrictions in their daily life in Dar es Salaam, Tanzania

Mira Demirdirek is a MA student in African Studies at Leiden University. She is currently writing her thesis on youth’s usage of mobile communication for the navigation of livelihood uncertainties in Dar es Salaam. She is interested in questions of borders, mobility, and the securitization of migration.

Catherina Wilson works as a lecturer and post-doctoral researcher at the Institute for History, Leiden University. She is currently involved in TRAFIG, a project that looks at mobility and connectivity as solutions to protracted displacement amongst Congolese refugees in urban Tanzania and The Netherlands. Her interests include mobility, urban culture, youth, and refugee studies in Central and East Africa.

Despite Tanzania’s historical reputation for its hospitality, in recent decades policies have confined refugees to settlements in the interior of the country. Nevertheless, an important number among the refugees prefer the city to the camp and several have moved to Dar es Salaam to look for a better life. The inaccessibility to work permits, the illegalization of their status and, in many cases, the lack of humanitarian support has resulted in their economic immobility. This immobility is linked to the fear of exposure of their refugee identity and is further reinforced by the financial hurdles of transportation costs. In order to survive in the city, refugees have developed different strategies to navigate through marginalization. The use and appropriation of modern and ever-changing Information and Communication Technologies (ICTs), such as mobile telephony and social media, is one of them. Through ICTs, urban refugees have been able to overcome work and mobility restrictions. This paper identifies three major ICT usage types related to the livelihood of these refugees: (1) the promotion of products/services; (2) the communication with clients and (3) communication with supporters. In all three cases, ICTs mobilize the spatially and economically ‘immobile’ refugees.

Hitherto, identity documents have not been a crucial requirement to access basic services in Tanzania, as the civil registration system in Tanzania is still relatively weak. Yet, with political discourse emphasizing the importance of civil registration, there have been significant policy changes from 2012 to 2019. The latest one is the introduction of the biometric SIM card registration which requires SIM card holders to register with fingerprints and National identification documents. This procedure reinforces the exclusion and exploitability of marginalized groups by jeopardizing their access to vital means of income.

Based on data collected through participant observation, interviews, focus group discussions and virtual ethnography during a three-month ethnographic fieldwork among urban refugees and Tanzanian citizens in Dar es Salaam, the purpose of this paper is twofold: (1) it discusses the ways in which these urban refugees have overcome restrictions by the appropriation of ICTs, while continuing to circumvent being locked out of their SIM cards, by relying on the support of Tanzanian citizens. (2) At the same time, the biometric SIM card registration can be placed in the context of a global rollout of digital identification systems that displays the reinforcement of the exclusion of already marginalized social groups through technology, consolidating already existing power relations and intensifying their exploitability.

Link: <https://vad-africachallenges.de/panel/p-18-the-impact-of-mobile-technologies-on-social-structures-in-africa/>

P 21: In the shadows of autonomy: Decentralized state structures and local contexts in Africa

June 09 10:30 – 14:00

Convenors: Dr. Matthew Sabbi, University of Bayreuth
Dr. Lamine Doumbia, Dhip-Dakar

Long abstract

Decentralized municipal governments in Sub-Saharan Africa have both democracy and local transformation responsibilities. Though decentralization should ordinarily enhance the autonomy of local institutions to deliver services, we find that actual public authority is co-produced through interface with actors outside of the state bureaucracies. The interface also affects the behaviour of the local bureaucracy. Surprisingly, this challenge is widely overlooked by research and by policy makers and the actors in the local political arena do not receive adequate scholarly attention. While extant studies focus on the behaviour of professionals in state bureaucracies, the aim of this panel goes a step further by integrating actors on the margins. Decentralization processes open and/or strengthen the local political arena with a host of actors and institutions including the bureaucracy, councillors, neo-traditional authorities, local ‘big men’, youth group and local movements. Some of these actors and institutions are new and follow formal state practices while others follow pre-colonial concepts and institutions to legitimize themselves. These diverse actors and interfaces altogether shape, contest and adapt to bureaucratic practices of the state. We are particularly interested in how these different logics and interfaces mimic and affect delivery of everyday municipal services. Topics of interest to this panel include among others:

Who are the state and non-state actors in decentralized the municipal arena; and under what conditions do municipalities work?

What innovative strategies frame encounters between municipal officials and residents/ grassroots actors and institutions?

Who takes the lead in the co-production of local authority; and how autonomous are municipal administrations?

How are topics on accountability and responsiveness framed and pursued by the different sets of actors?

Do decentralization processes and the interfaces bring more democracy and more participation; or do decentralization processes decrease such expectations?

Presenters Session I

01 Jane Ayeko-Kümmeth: In the Shadow of Institutionalality: Assessing Uganda’s ad hoc Social Accountability mechanisms (DIPF and Barazas)

Jane Ayeko-Kümmeth is Associate Researcher at Bremen International Graduate School of Social Sciences (BIGSSS), University of Bremen.

Uganda has established several mechanisms and institutions to enhance social accountability and transparency. These range from formal, informal and what I call ad hoc mechanisms. In the context of Local Government this is mostly done through District Integrity Promotion Forums (DIPF) and Barazas—a platform for public engagement in local democracy and accountability. The DIPFs act as watchdogs to identify corruption tendencies at an early stage and act immediately. Whereas other accountability mechanisms are created by acts of parliament, DIPFs were created by the Directorate of Ethics and Integrity while Barazas are a presidential directive. Both DIPFs and Barazas are neither formal nor informal mechanisms. This paper ex-

plores their effectiveness and shows that among the many shortfalls, corruption among the implementers is the biggest hinderance. This works against the very essence of their creation. It argues that creating several accountability mechanisms is not a viable strategy to increase social accountability nor curb corruption but rather inculcating moral integrity among citizens. Integrity often compels people to do things right.

02 Aïdas Sanogo: Land Governance and Decentralized Entities in Bouaké, Côte d'Ivoire
Aïdas Sanogo is Lecturer in Anthropology at Centre Universitaire de Manga, Burkina Faso.

Land governance as conceived and implemented in the city of Bouaké has led to the growth of a gray zone that each actor involved in land access and property processes goes through. This paper looks into the role played by the Town Hall in the resolution of an ongoing conflict opposing a traders' association to the Ivorian state. It more specifically analyses the case study of a public domain (réserve administrative) gone private, through a detailed account of the social actors involved in the land conflict, as well as their discourses and practices. Taken as a social actor among several others, the Town Hall refers here to an entity that operates both at the individual and the collective level. At the individual level, I look into the relationship between the traders' association members and the Town Hall officers. At the collective level, I draw on the discourses and practices of both the traders as well as the Town Hall officers, who portray the Town Hall as a homogenous unit with regards to the initiated conflict resolution attempts.

03 Antje Daniel: Multi-layered Encounters between Reclaim the City and the Capetonian municipality

Antje Daniel is a substitute professor/ post-doc at the Department of Development Studies, University of Vienna, Austria.

Cities became more and more key points of transformation and are places for dealing with social conflicts. This is also the case in South Africa: The Capetonian social movement Reclaim the City emerged in 2017 and struggles for citizens' rights – particularly the right for housing. Processes of gentrification challenge this right for adequate housing. Citizens can't afford the rising cost of living and have to move. Once again, in history the most vulnerable groups of the society black and coloured people are affected by evictions. Reclaim the City together with the supporting non-governmental organisation Ndifuna Ukwazi calls for affordable housing in the inner circle of Cape Town and occupied two houses for the people who were evicted.

Based on an ethnographic field research in 2017 and 2018 the presentation investigates the different layers of interaction between Reclaim the City and the municipality. While social movement theory analysed the relation between social movements and the state from a structuralist perspective which describes political institutions and movements as entities and opposing actors I will draw a more complex picture. By focussing on multi-layered encounters between municipality and Reclaim the City the paper will show in which situations Reclaim the City avoids, contradicts, or cooperates with the municipality. The municipality also reacts contradictory: On the one hand, they accept and protect the illegal occupation of Reclaim the City or integrate their ideas and advice for social housing in court cases. On the other hand, politicians try to control the movement and even co-opt it for party politics. Therefore, the interaction between Reclaim the City and the municipality show different, partly ambivalent interaction between avoidance, cooperation and resistance.

04 Oscarine Chimène Mela: Gouverner la route en ville à Yaoundé: Les motomen, awara et la régulation de la circulation

Oscarine Chimène Mela est Doctorante en Sociologie à l'Université de Yaoundé I, Cameroun

Le 07 novembre 2019, le Gouverneur de la région du Centre convoque une réunion au cours de laquelle il informe les motomen des restrictions qui leur seront dorénavant imposées sur certains itinéraires dans la ville de Yaoundé. Cette décision s'intègre dans un processus plus large de salubrité en vue d'améliorer l'image de la capitale politique du Cameroun qui accueille, en avril 2020, le Championnat d'Afrique des Nations. Sur le terrain, engagés par la Communauté urbaine et plus connus sous l'appellation de "Awara", des agents de sécurité, sont chargés de veiller à l'application de cette décision dans un contexte d'envahissement du centre-ville par les motos régulièrement impliqués dans des accidents. Dans cette contribution qui s'appuie sur des données collectées dans le cadre d'une enquête qualitative, les interrogations qui nous intéressent sont les suivantes : Qui est Awara ? Comment travaille-t-il ? Quelles sont les interactions entre le personnel de ces brigades de sécurité et les motomen ? De quelle manière les premiers perçoivent-ils les seconds et inversement ? Située au croisement des problématiques de mobilité et de régulation urbaines, l'analyse ouvre sur une représentation conflictuelle du droit à la ville. Ainsi, alors que les autorités municipales, prétextant l'ordre, travaillent à la relégation des motomen à la périphérie, ces derniers revendiquent une plus grande considération

Presenters Session II

05 Anja Osei: Who talks to the chief? Who builds the Party? MPs and their Local Political Networks in Three African countries

Anja Osei is Independent Research Fellow at the Dept. of Politics and Public Administration, University of Konstanz, Germany.

The influence of chiefs and other intermediaries on party-politics is a widely discussed topic in the research on Africa. This argument is mostly framed in the logic of local patronage networks and these relations are often described as shortcuts to the population that enhance the strategic coordination between voters and candidates in countries with weakly institutionalized political parties.

According to the works of authors like Koter, politicians must build on pre-existing networks between leaders and their followers. Not all local networks are the same, but also do not all politicians have the same access to these networks. Thus, the relationships that actually form on the ground are determined by the availability of local leaders, by the choice of a politician to use these as a resource, and by the access that he or she is granted.

While previous contributions have been interested in the effect of these networks on electoral outcomes, this paper looks at the MP as a part of the of the local network structure. Do the local networks that politicians entertain differ in any systematic way with regard to age, political faction, experience, or social capital? Women, for example, might find it harder to be integrated in local power and patronage structures, and ruling parties might be generally more successful in garnering the support of local leaders since they can make more credible promises to deliver material benefits. And finally, there might be certain categories of politicians that do not seek to build intermediary relations but rather invest into the local party.

To answer these questions, the paper uses original data on the local discussion networks of Members of Parliament (MPs) in Ghana, Togo, and Sierra Leone. Methodologically, descriptive, and statistical social network analysis is used.

06 Ewald Eisenberg, Djibo Mamane, Harouna Diallo: Decentralisation, Subsidiarity and Local Government Empowerment in Francophone West Africa

Ewald Eisenberg is professor in administrative sciences at the University of Applied Sciences Kehl, Germany.

Djibo Mamane is professor in law at the University Abdou Moumouni Niamey, Niger. Harouna Diallo is assistant professor at the University of Law and Political Sciences Bamako, Mali.

Most francophone countries of West Africa decentralisation has changed the status of local authorities by setting up a system for the democratic election of deliberative local and regional councils and executives. These local entities possess a legal personality, financial resources, and management autonomy. The states which had inherited a centralized administrative organization from the colonial era have by now set up a system of decentralized communities at different levels (regional, local, and sometimes and intermediate level).

In parallel with the territorial reform movement, more and more public missions have been transferred to the different levels, in particular local service provision as water, health care, education, culture, etc.

The growing role of municipalities and regions has led to a rapid increase of needs for institutional and financial empowerment of local governments and local capacity building. Local authorities need local elected representatives and collaborators who are able to meet their new responsibilities.

Transparency, accountability, responsiveness, participation in local decisional processes are important issues for anchoring local democracy. Good local governance is not naturally guaranteed. Sometimes decentralization of power goes even in parallel with a movement of decentralization of corruptive practices. It is important to provide local communities with local leaders and local staff who have internalized the principles of good local governance. That is why training and research on how awareness and values grow is so important. The other reason for training is to increase efficacy and effectiveness by professionalizing local leaders.

There is still not enough qualified personnel working in the local administrations. Training and a motivating status play a crucial role. These are important levers to increase the skills of local officers (in terms of knowledge, know-how, skills, and attitudes).

Lack of financial capacity is also an important problem which is hampering the decentralization process. Sustainable and reliable funding is a sine qua non condition for real autonomy for local authorities.

Implementing the principle of subsidiarity has become a necessity in West Africa where the central governments have lost a big part of credibility towards their population. The new African Charter on the Values and Principles of Decentralisation, Local Governance and Local Development (2018) of the African Union recognises this development.

But true fiscal decentralization is still lacking. Communities are generally underfunded and depend on grants and subsidies from the state and foreign donors. In most UEMOA countries, the share of local authorities in financial public resources is far less than 2% of the total mass of public finances.

Lack of qualitative and quantitative human resources prevents local authorities from working satisfactorily. Therefore, the states have designed national strategies for strengthening the capacities of those involved in decentralization.

We, the above-mentioned research team of researchers in the Universities of Kehl, Bamako, Niger and Senegal will point out research data and conceptual developments in order to contribute to a sustainable concept of decentralization particular in the field of strengthening human resources capacities and financial capacities (what “works” under which conditions, innovative strategies to enable municipal officials to promote local development).

07 Drissa Tangara, Lamine Doumbia: Municipal administration and Suburban Land Management: a case study of the Commune VI municipality of Bamako District

Drissa Tangara is Doctoral student, Sociology of Education, IPU/ ISFRA and Point Sud, Bamako, Mali.

Lamine Doumbia is Postdoc Fellow, DHIP-CREPOS Dakar and University of Bayreuth.

This article aims at reporting the mechanisms for suburban land management by municipalities in Bamako, in particular the case of the commune VI of Bamako district. It seeks to understand the multiple actors' role involved in this management of peri-urban land as well as their legal, customary mechanisms and the strategies of by-passing rules in their daily activities of this municipality. It is a contribution to the discussions of panel 21 entitled "In the shadows of autonomy: Decentralized state structures and local contexts in Africa" during the Africa Challenges Conference.

Mali experienced effective decentralization in the years 1993-1994 with the adoption of Law No. 93-008 which regulates the conditions for the free administration of municipalities in the Republic of Mali. Bamako, the capital city has six (6) municipalities (communes). The Commune VI, the largest in terms of population (469,653 inhabitants in 2009) and area (70 km²), covers the south-eastern periphery of the capital city and has ten (10) areas. Half of these areas (5 out of 10) are located on the outskirts of the capital city on the main roads to Sikasso, in the south and to Ségou in the East part of the country.

Thus, the availability of space and the rapid growth of the city of Bamako are putting pressure on the rate of land occupation or even land grabbing. Whether for housing, land development or exploitation, land management experiences a multitude of actors whose roles remain, uncontrolled, neglected or even illegal.

Through a qualitative approach, individual interviews have been carried out with municipality workers in commune VI Town Hall, particularly the Mayor in charge of the land issues, the municipal officer responsible for issuing the municipal documents on the land tenure, a Geometer-Expert in Land planning. Also, the traditional authorities in charge of land management according to customary Land Code have been interviewed. Their perceptions as well as their daily experience in municipal peri-urban land management have been analyzed.

The results show a "hybridization" of actors and their roles in the daily management of municipal peri-urban land in commune VI of Bamako district. Some land disputes arise from the establishment of municipal administrative acts of the commune VI. Customary Land Code and the modern Land Code trespass, making the management of Sub-urban land a source of instability or even urban insecurity resulting in, sometimes, intimidation between victims and executioners at various institutional levels.

08 Thompson Kwarkye: Between Tradition and Modernity, Traditional Structures in Decentralization in Ghana

Thompson Kwarkye is doctoral student in Ethnology at Goethe University, Frankfurt am Main Germany.

There have been growing concerns over the concentration of power at the national level and the top-down approach to governance in many countries. Pressure on the domestic front from policy analyst, politicians, civil society organizations and other local actors sought to capture power from the centralized government in the form of decentralization. Demand for decentralization grew stronger and stronger and became the foundation for most local governance in many democracies. Decentralization seeks to provide the enabling environment that allows individuals at the local levels or the lowest divisional structure to actively participate in decision making while making local leaders accountable and responsible to the decisions that affect the lives of citizens.

In Ghana, decentralization has been broadly defined to include local governments acting on delegated powers in the form of devolution, deconcentration or fiscal decentralization. It has been promoted as part of the neoliberal agenda to enhance efficiency, responsiveness, accountability of service and bring decision-making closer to the people. Occurring at micro-level, decentralization includes the exercise of power among state institutions, power mediation, accountability, and responsibility at the lowest tier of administration occurring not in a vacuum but in a systematized structure where many actors play significant roles. Thus, the most interesting developments of decentralization in Ghana have not only been the expansion of people's participation, accountability of state institutions and bringing government closer to the people but also an expansion of decentralization to include non-states actors in decision making processes at the local levels. Gomes (2006) referred to these actors as 'stakeholders' and are very active and significant agents to which decentralization is organized.

With ethnographic evidence from Kpandai District in Northern Ghana, this paper explores traditional structures as not only cultural and religious leaders with authority embedded in tradition and precedents but also as major stakeholders in decentralization and local governance in Ghana. The paper traces the history behind traditional structures in local governance before colonial rule and argue that these historical antecedents have cemented their significance as agents in decentralization in Ghana's local governance. Their contributions toward human security, poverty reduction and community development with history at the background have made them active agents in decentralization. More so, the paper discusses the maneuverability, adaptability, elasticity, and innovative strategies of these structures that have sealed their roles as a strong pivot of decentralization is organized.

This paper also defines the kind of relationship that exist between traditional structures and the formal government structure and further argues that traditional structures remain one of the most accessible channels to people in this district in holding leaders accountable and responsible, bringing government closer to the people, and getting access to basic services aimed at improving their lives. They remain the key to sustainable and inclusive development that is embedded in power, authority, and security. I conclude this paper by arguing that traditional structures are relevant in improving the wellbeing of people, curtailing inequality, and enhancing responsive relations between the citizenry and government institutions in decentralization.

Link: <https://vad-africachallenges.de/panel/p-21-in-the-shadows-of-autonomy-decentralized-state-structures-and-local-contexts-in-africa/>

P 24: The ‘Anglophone’ Conflict in Cameroon: Causes, Consequences and Conflict Resolution?

June 09 10:30 – 14:00

Convenors: James Kewir Kiven, University of Buea and African Leadership Centre, Kings College London
Gordon Crawford, Coventry University and University of Freiburg

Long abstract

The ‘Anglophone’ conflict in bi-lingual Cameroon is an internationally neglected civil war, ongoing since 2016, between government security forces and separatist groups calling for an independent state in the Anglophone regions. The conflict continues to escalate, and English-speaking civilians have suffered wide-ranging and brutal abuses, with over 200 villages burnt-down, thousands killed, over half a million internally displaced people, and tens of thousands of external refugees (Norwegian Refugee Council, May 2019). Civil society organisations (CSOs) have been involved in various ways from the onset of the conflict, with lawyers’ groups and teachers’ associations involved in the initial protests that led to a government crackdown, as well as in national and international efforts to resolve the conflict. Yet CSOs face major constraints in a context where an autocratic central state is engaged in a counter-insurgency military campaign.

This panel will draw attention to this often overlooked and neglected conflict, despite its daily death toll and militarised nature. The panel welcomes a focus on various aspects of the conflict, including the following topics. It will explore the impact of the conflict on civilian populations and the humanitarian consequences, including gendered aspects. It will examine the historical roots and longstanding issues that underpin the conflict from the post-World War I League of Nations mandate onwards, inclusive of more recent spatial and linguistic inequalities that gave rise to the current civil war.

The panel aims to focus in particular on the role of CSOs in conflict resolution, including women’s organisations, and the challenges faced in striving to achieve dialogue between warring factions that include the state itself. This focus could include the role of the media and its coverage of the conflict. It also wishes to draw on lessons from comparative cases on the role of CSOs in conflict resolution in other African countries.

Presenters Session I

01 James Kiven & Gordon Crawford: Shrinking Civic Space and the Role of Civil Society Organisations in Conflict Resolution in Cameroon

Gordon Crawford is Research Professor in Global Development in the Centre for Trust, Peace and Social Relations and the University of Freiburg.

Kiven James Kewir is Professor of Conflict Prevention and Research Hub Leader for Central Africa with the African Leadership Centre, Nairobi.

The space for civil society in many Sub-Saharan African countries has been reducing since the beginning of the 2000s (Smidt 2018). The engagement of Civil Society Organisations (CSOs) in conflict resolution has suffered important constraints as a result of this shrinking civic space which has been a feature of the socio-political landscape in Cameroon since 2008. The purpose of this study was to examine the role CSOs have played in efforts to resolve the Cameroon Anglophone conflict within a context where civic space is closing. What are the causes of this closing civic space? What efforts have been made by CSOs to resolve the Anglophone conflict and how have these been affected by the shrinking civic space? The study adopted a qualitative research strategy. Data was collected using focus group discussions, interviews, and secondary

literature such as NGO reports. The data was analysed using framework analysis. Results revealed that the conflict has further reduced the space for CSOs to influence government. The near absence of the rule of law and the breakdown of the administrative, security and judicial systems were found to explain the closing civic space. The shrinking civic space meant that CSOs face growing legal and bureaucratic obstacles including anti-terror laws, surveillance, and travel restrictions. Other challenges faced include defamation and stigmatization, intimidation, and criminalization, including threats to personal safety, arrest, torture, and murder. In spite of these challenges, the prospects for sustainable peace without effective CSO participation remain unlikely. The study found that these challenges can be countered through CSO actors working together in strong networks and receiving significant political and financial support from international actors. By such means the prospects for civil society engagement in conflict resolution in Cameroon are potentially increased.

02 Zoneziwoh Mbongdulo-Wondieh: Women and the Anglophone crisis

Zoneziwoh Mbongdulo-Wondieh is the executive director at Women for a Change, a feminist organisation working with and for young women and girls sexual and reproductive health rights, leadership, and development. She is also a Ph.D Candidate in Conflict Resolution.

This study reflects on women's participation in collective struggles against injustice in the Anglophone struggle in Cameroon. It draws on an ethno-sociological study grounded in protesters' perspectives to understand how women's issues have been constructed over the thirty months of the conflict. It also unpacks whether the prevailing narratives of the conflict have amplified women's experiences of inequalities and daily injustices. It underscores that women in Cameroon have always been politically active but seldom does this political activism translate into specific strategies that effectively address the concerns of women and girls. The participation of women in social protests in Cameroon goes back to the nineties during the struggle for multiparty democracy, which also coincided with the emergence of the secessionist struggle and groups such as the Ambazonia Movement (AM) of Barrister Fon Gorji Dinka (Konings and Nyamnjoh 1997). In the 1990s, women acted independently against repressive political upheavals which emerged from presidential elections between the incumbent president and the opposition leader John Fru Ndi (Tripp et al. 2009). Women actively mobilised and organised for political representation, freedom of speech and democratic practices in Cameroon. For instance, Collectif des Femmes pour Le Renouveau (CFR) was banned in 1991 by the Ministry of Territorial Administration for being "too political" (Tripp et al. 2009). Female militant groups such as the Anlu, Titi-Koli and Takembeng were politically conscious and active in political processes in the country but hardly did the political consciousness translate to transforming gender equality. The Takembeng—a secret female cult—made up of mostly grandmothers past menopause and are all widows, are known for their nude protests (Swift 2017). In the nineties, at the height of the political crisis between the incumbent president and the leading opposition candidate Ni John Fru Ndi of the Social Democratic Front (SDF), the Takembeng played a crucial role in restoring peace and stability across the North-West regions which were the epicenter of the political crisis.

03 Michaela Pelican: Impact of the Anglophone Crisis on the Mbororo ethnic minority

Michaela Pelican is Professor of Social and Cultural Anthropology at the University of Cologne and Principal Investigator of the Global South Studies Center Cologne (GSSC).

The Anglophone crisis has been deeply devastating for the Anglophone population of Cameroon. The ongoing fight between the Cameroonian military and the separatist forces has cost the lives of 3000 people. 700,000 have been internally displaced or have taken refuge in Nige-

ria, 80% of schools in the Anglophone regions are non-functioning, and one third of the population is in need of aid (ICG 2019, 2020, UNHCR 2018). While the crisis has affected large parts of the civilian population irrespective of their ethnicity, it is the Mbororo (pastoral Fulani/Fulbe) ethnic minority, that since 2018 has come under scrutiny. Being accused of collectively siding with the government, they have become a target of hate speech and violence by the separatist forces.

In this presentation, I will provide information on the impact of the Anglophone crisis on the Mbororo ethnic minority. I will analyse the reasons that may account for this 'ethnicization' of the conflict and pay attention to the challenges and strategies of civil society actors, both in Cameroon and abroad, to mediate on behalf of the Mbororo minority.

04 Guillaume Vadot: “The Cameroon Development Corporation cannot be left out!”. Anglophone Cameroon’s biggest parastatal and the ongoing crisis

Guillaume Vadot is Doctor of Political Science (University of Paris Sorbonne, France) and Postdoctoral Researcher (MinErAL International Research Network).

The Cameroon Development corporation (CDC), an agro-industrial parastatal producing palm oil, rubber, and bananas, has been by far the most important job provider in Anglophone Cameroon since the 1950s. It employed around 20.000 persons in 2016 on the eve of the current civil conflict. Its exploited land, around 40.000 hectares located mostly in the littoral parts of anglophone territory, derives from former German plantations which were seized by British colonial government after World War two. Deeply affected by the ongoing crisis (CDC lost 60% of its revenues in 2019), it nevertheless kept its integrity despite dismantling threats, and continues to concentrate a range of key issues for the conflict.

This paper assesses the contribution of the CDC to the current crisis, through the continuous conflicts about its land and its leadership since its foundation. It also explores the local political and interpretative disputes about CDC’s nature, seen as an extension of the Cameroonian State, a substitute of the latter, or an enterprise purely dedicated to profit-making. CDC holds indeed a core position in the contemporary social history of Anglophone Cameroon / Ambazonia. The land expropriation it is initially based on has been contested since the interwar period by local Bakweri populations, a mobilization that escalated again in the 1990s and 2000s and deeply affected the parastatal’s situation in the regional territory. The recent land restitution program deeply affected the local political and economic landscapes. The paper thus documents the negotiated and often conflicting processes by which the regional elite, in search of autonomy or a complex alliance with Yaoundé, sometimes invested in, sometimes confronted CDC. It also draws on dozens of testimonials from the workers which show their perceptions as job holders of a parastatal in a marginalized region. In this way, it shows how such key issues condensed by CDC as land, employment, and elite formation, contributed, over the past two decades, to the evolution from an ethnic “Bakweri” to an “Anglophone” political moment.

This contribution is based on a survey conducted in 2016 in the fields and offices of the CDC in Bota (Limbe), Idenau, Moliwe, Tiko and Buea, but also on an original corpus of documents regarding CDC internal life as well as the legal and political battle led by the Bakweri Land Claim Committee. This new material enables us to follow up with the foundational work of Piet Konings. The data collected enable to analyze how working for CDC is interpreted by the different categories in the labour force, from rank-and-file to senior staff, and the tensions running through the company’s leadership about how to deal with Yaounde’s tutelage. In that sense, the paper proposes a more complex picture than the currently frequent assimilation between CDC and the Yaounde regime, which has escalated in attacks against workers since 2018. Apart from being divided, CDC’s management is deeply connected (through family links, education, professional socialization, and churches) to the professions that initiated current unrest.

Presenters Session II

05 Gregory Fah Fombo: Neighbours in Two Different Worlds: Broken Promises, Broken Dreams and the Descent to Violence in Cameroon's Anglophone Region

Gregory Fah FOMBO is Doctor of Political Science and Senior Lecturer of in the Department of International Relations and Conflict Resolution in the University of Buea.

For over three years now, Cameroon security forces have been logged in a fratricidal war with separatists fighting for a distinct state coterminous with the historic territory of British Southern Cameroons. This conflict is rooted in the decolonisation process of the erstwhile British Trust Territory. At the nadir of colonial rule over the territory, independence was offered as a choice between integration with the independent Federal Republic of Nigeria or with République du Cameroun. The apparent choice between Scylla and Charybdis compelled the people of this territory to opt for association with the latter as a lesser evil on the proviso that they were to establish a federation. However, just ten years on, the then Federal President, Ahmadou Ahidjo, among other unconstitutional manoeuvres, abrogated the federal constitution through a dubious referendum in 1972. In 1984, Paul Biya, successor to President Ahidjo, moved another notch by reversing the name of the reunified Cameroon to République du Cameroun (which was the name of the French speaking part prior to reunification in 1961). Down the years, perceived marginalisation by the minority English speaking region has grown with suspicious government harmonisation reforms that have largely been seen as moves to erase the last vestiges of the bicultural background of the country and complete subjugation of the Anglophones in their union of odds. This feeling of a threatened identity continued amidst half-hearted promises to decentralise the highly centralised authoritarian state structure. The re-emergence of multiparty politics offered some semblance of acceptance of diversity. But it was not to be. Increasing economic hardship, deepening corruption, and state capture by the CPDM ruling elite further worsened the general feeling of resentment that, the former British Cameroons has been shortchanged by the majority francophone. The ostensible drive of the government to create a new identity for the nation beyond what was bequeathed by the colonial legacies even became more suspect. It is this drive, handled the way it has been, that offered the spark which ignited the tinderbox in 2017.

With an emic touch, using declassified security reports in Cameroon archives, oral interviews of actors at home and the diaspora, this study sets out the trail of the conflict. It argues that the highhanded measures adopted by the Yaoundé government against legitimate call for reforms, especially of the structure of the state as, sine qua non to deal with deep-rooted state failings radicalised the conflict zone and led to popularisation of secession. Indeed, it betrays the ultimate intentions of the leadership of the country to create a francophone and not a bilingual Cameroon. This fits into a familiar trend of marginalisation offering a fertile environment for not just dissent but maximalist solutions to problem of deprivation and identity.

06 Emile Sunjo: Economic opportunism versus self-determination in the anglophone secessionist conflict in Cameroon

Emile Sunjo is Doctor of Political Science and Senior Lecturer in the Department of Conflict Resolution and International Relation in the University of Buea, Cameroon.

Secessionist movements and the quest for self-determination remain common features of contemporary African politics. This phenomenon is particularly fascinating considering that most African states are an agglomeration of many cultural, ethnic and linguistic groupings. This paper focuses on the Anglophone separatist conflict that began as protests in 2016. Despite the genuine grievances that led to the outbreak of the conflict, there is a general feeling that many

opportunists have hijacked the ‘struggle’ to prosecute their personal economic ambitions. The paper uses qualitative data from interviews with various stakeholders in the conflict, field observations and documentary sources. The paper uses the greed versus grievance theory propounded by Paul Collier and Anke Hoeffler as a framework of analysis. It argues that the separatist conflict has provided an excellent opportunity for separatist fighters known as Amba Boys, government security forces and common criminals to engage in unscrupulous economic enrichment. A plethora of means such as smuggling of petrol from Nigeria, kidnapping for ransoms, illegal sale of military fuel, forced donations, multiplication of security control posts, random arrests of unarmed civilians and embezzlement of funds. The paper provides a basis to challenge the wave of African conflicts in general but particularly secessionist conflicts. Once greed triumphs over grievance, in the event of independence, the outcome remains the poor and unresponsive governments which usually occasion the conflicts. The paper equally provides a basis to challenge non-African conceptions of what statehood means.

07 Joseph Nfi: The Inhuman Phase of the Anglophone Struggle for Autonomy in Cameroon
Nfi Joseph Lon is Associate Professor of History in the University of Bamenda, Cameroon.

Since 2016, the Anglophone struggle for independence from the Republic of Cameroon has witnessed the most horrifying and dehumanising atrocities in Africa since the Rwandan genocide. The Anglophone British Southern Cameroonians gained independence by joining the Francophone Republic of Cameroon after a UN conducted plebiscite in 1961. Since then, they have complained of marginalisation, exploitation, and assimilation from the Francophone majority. From 2016, the agitations became violent and bloody as both the Cameroon military and separatist militia used the most unorthodox and unconventional strategies and weapons to conquer the other. This study analyses these inhuman and atrocious acts that left especially women and children either killed or displaced and the reluctance of the international community to give adequate attention to this humanitarian disaster despite existing international legislations. Based on primary and secondary sources and on my observations on the scene, the findings reveal that humanity may be in for another Rwanda if the international community does not intervene promptly and effectively in this Africa's latest civil war.

Link: <https://vad-africachallenges.de/panel/p-24-the-anglophone-conflict-in-cameroon-causes-consequences-and-conflict-resolution-london-freiburg/>

P 26: Lands of the Future - Futuremaking with Pastoralists in Africa

June 08 12:30 – 16:00

Convenors: Echi Christina Gabbert, Institut für Ethnologie,
Georg-August-Universität Göttingen
Günther Schlee, Max-Planck-Institut für Ethnologische Forschung, Halle/Saale

Long abstract

Positive futuremaking starts when space, time and land with its inhabitants are brought and thought together, when diverse forms of life on, with and off the land can be accepted as valid elements of futuremaking; when unnecessary distinctions among livelihoods and forms of existence are overcome; and when all members of society are trusted to cooperate to build states on peaceful terms. Furthermore, when social, ecological, and economic factors are not construed as antagonistic but as integral parts of futuremaking, then knowledge about the land fosters knowledge about the world. While there is sufficient evidence that pastoralism is a rather sophisticated way of life in certain areas of the world, state policies for pastoral territories in Africa, continue to ignore inclusive solutions that challenge ‘modernist’ preconceptions of progress that by definition exclude pastoralists. The ties between pastoralists and states have been stressed and ruptured for centuries. Divisions are created between those who consider themselves modern, or open to modernity and progress, and those who are denigrated as backward and uninformed. Yet, mutual futuremaking by states and pastoralists is possible if differences beyond the modern/backward divide are also regarded as opportunities. To address these challenges, misconceptions about pastoralists need to be corrected to foster more holistic discourses about food providers, well-being, sustainability, and peaceful futures. This is crucial for a peaceful living together that cannot be built upon or sustained by way of stigmatization and exclusion of pastoralists. What then can pastoralism contribute to peaceful futuremaking? We are looking for theoretical and empirical contributions that discuss the role that pastoralists in Africa can play in the search for alternatives and deep transformation in the fields of land use, livestock and crisis management, innovation, change and democratic egalitarian principles, state-building, land rights, human rights and peace formation, alternative economies, and sustainability.

Introduction: Echi Gaberrt, Günther Schlee, Asebe Regassa und Fana Gebresenbet: Setting the space, futuremaking with pastoralists. Our ongoing Journey

To prepare for the panel, we will reflect on our collaborative research and engagement with pastoralists.

Presenters Session I

01 Asebe Regassa: Confronting Insecurity: Pastoralist Communities’ Resilience to Climate Change and State Intervention in South Omo, Ethiopia

Asebe Regassa is currently a senior research and teaching fellow at the University of Zurich, Switzerland. His research foci are the politics of large-scale development projects, human-nature relations, conflict and peace building and indigenous peoples’ rights with particular focus on East Africa.

Ethiopia’s pastoralist communities grapple with climate change and state intervention – both of which threaten their existence as a group. Although climate change is a global phenomenon, its effect is shaped by national political and economic policies and practices. Since the beginning of the 21st century, the Lower Omo became a resource frontier for the Ethiopian government and multinational companies whereby high-modernist discourses and practices have been used in legitimating displacement, resource appropriation and dispossession of pastoral and agro-

pastoral communities. These actions have been legitimated by narratives such as “civilizing the backward societies”, “transforming the life of pastoralists”, “modernizing the backward natives” and so on. Based on data drawn from fieldwork in Lower Omo Valley for over four years, this paper argues that high-modernist development intervention threatens the security of the pastoral and agro-pastoral communities by restricting their access to resources. Insecurity also constitutes detachment and disconnection of the people from their home in the form of villagization, displacement and enclosure but glossed in the buzzwords – development and improvement of “their” life. On the other hand, these communities withstand natural and manmade hazards/risks through their indigenous knowledge, social institutions, values and practices, which state institutions denigrate as backward practices. The pastoral and agro-pastoral communities resilience is also built on the notion of respect, reciprocity and responsibility – entailing interconnectedness between nature and culture. The paper underlines that neglecting the wisdom, perspectives and interests of these communities would be detrimental to successful state building process.

02 Addiswork Tilahun Teklemariam: How Ethiopia’s new expropriation proclamation measure up in protecting the rights and participation of the pastoral society in the country’s developmental agenda

Addiswork Tilahun, Institute for Policy and Development Research, Hawassa University, Ethiopia

Enter Ethiopia’s economic growth and the commitment of the government to pursue this desire has generated unprecedented demand for land for manufacturing, commercial farming, mining, infrastructure, and urban expansion. The state believes that the country has plenty of unused lands which can be efficiently operated by large scale investors, thus contributing to the overall growth of the economy. Consequently, it has been invoking the ‘unoccupied’ land narrative that designates communal lands as government-owned land to avoid compensation procedures for land expropriation and exercising the power of expropriation for those lands which are under private occupation. Although Ethiopia lacks comprehensive data on the frequency, amount and purpose of land expropriation, studies estimate that millions of hectares of land have been expropriated. Thus, this trend implies that the state is reordering and redefining the agrarian structure of the country in favor of capital by compromising and in some cases sacrificing the land rights and livelihood of smallholding peasants and pastoralists. The unoccupied land narrative the state employs in the land taking process has been detrimental to a large extent to the pastoralist society and has resulted in the displacement and permanent livelihood disruption of these societies. Furthermore, it has contributed to increased vulnerability to food insecurity, poverty, and land-related disputes. In response, on September 23, 2019, the current government amended the expropriation law and enacted a new proclamation under the title ‘Expropriation of land holdings for public purposes, payment of compensation and resettlement of displaced people proclamation’ (No. 1161, 2019). Thus, this study, by way of comparison, will evaluate and analyze to what extent the new amendment has rectified the problems that were peculiar to the previous ‘Expropriation of landholding for public purpose and payment of compensation proclamation’, (No. 455/2005, 2005) with regard to protecting the land rights of communal landholders by providing principles and responsible practices of expropriation and compensation. Furthermore, evaluate the extent to which the new law has incorporated enabling grounds for the pastoralist community to actively and efficiently participate in the country’s developmental endeavors. To do so, the study will employ a desk review method to review and analyze land policies and legal frameworks dealing with communal landholders with special emphasis on the pastoral communities.

03 Winny Chepkemoi: Community Land Rights: An Opportunity for Maasai pastoralist women to restore the Mau ecosystem in Kenya

Winny Chepkemoi is a Gender specialist working with the Kenya Land Alliance. She has a wide experience mainstreaming gender justice in agriculture, Climate resilient agriculture, climate justice, land and natural resources.

After years of public consultations and negotiations with the Kenyan Government to promote community land rights and interests, the Community Land Act was finally enacted on 31st August 2016. The Act gives effect to Article 63 (5) of the Constitution of Kenya, 2010 by providing for the recognition, protection, and registration of community land rights; management and administration of community land; and the role of County Governments in the management of unregistered community land. It is worth noting that of 47 counties in Kenya, 24 Counties are under community land tenure, 14 of them being held by pastoral communities.

The roll out of the act started in October 2019, expressing the pressure on pastoral and indigenous women's past and existing rights to community land and pointing out that it is still impinged by patriarchal customary practices. The Community Land Act 2016 brings a fresh start for the pastoral women. Section 15 (1) of the Act states that registered community shall have a community assembly, which shall consist of all adult members of the community. This provision presents a point of transformation; the importance of ensuring that both men and women are part of decision-making processes in the community. Hence, the democratic governance and administration of community land is critical in the quest to secure land rights for pastoral women.

The paper specifically focuses on Narok County, the home of Maasai pastoral community. It is biodiversity rich yet increasingly a threatened County. The Area under forest cover in the County is 25,445 km², with another 6 per cent under aggro-forestry. The County is home to the Maasai Mau forest, - one of the big five water towers in Kenya. The Forest spurns an area of about 46,278 hectares and has been acknowledged as the lifeline of most (if not all) livelihoods production activities within the County. Besides providing ecosystems related services such as favorable micro-climatic conditions for farming (wheat, maize, barley, potatoes, and other vegetables); livestock grazing, and non-timber forest products, including medicinal plants, wild honey, and fruits; the forest also serves as a cultural heritage site for local Maasai communities who carry out their traditional activities there.

Environmental degradation in the County is mainly as a result of unsuitable Land use, effects of climate change, massive deforestation of Mau ecosystem for charcoal, timber and firewood; land clearing for agricultural use; poor physical planning in urban areas; quarrying and sand harvesting activities; pollution from aggro-chemicals and alien invasive species.

This then draws the questions; is the community land law an opportunity for sustainable ecosystems? how secure communal land rights can amplify the role of women in sustainable forest covers, will the fragmentation of pastoral land strain communities' relationship with the state? The findings will affirm the need to advocate for responsible community land governance and how men and women can work towards it.

Presenters Session II

04 Elisabeth Keuten: The Africa they want. Pastoralist Women in Southern Ethiopia and the Agenda 2063

Elisabeth Keuten is an undergraduate student of anthropology at the University of Göttingen. In her Bachelor Thesis she applies postcolonial theories to examine reasons for the dissonant representation of pastoral women's lifeworlds from southern Ethiopia in international development strategies.

Lived realities of pastoral women from Southern Ethiopia are often represented fragmentarily in international development agendas such as the Agenda 2063 of the African Union. An explanation for this can be Said's Orientalism theory and complementary approaches of other postcolonial academics like Bhabha and Spivak. They demonstrate the production of power over homogenised regions and the marginalisation which is mirrored in the idea of development and the set-up of its policy frameworks and strategies. Pastoral women are part of this development discourse, but their lifeworlds are nevertheless overlooked, degraded, or misinterpreted. In the Agenda 2063, development agents therefore picture a vision of an Africa they want, not necessarily of an Africa wanted by pastoral women.

05 Melinda Kelly and Robert Hitchcock: Land, Livestock, and Livelihoods: The Herero and the State in Southern Africa

The Herero (Ovaherero) of Namibia, Botswana, and Angola are some of the best-known pastoralists in southern Africa. Numbering some 260,000 people in Namibia and 380,000 people overall, the Herero and their relatives the Mbanderu have had difficult relations with the colonial and post-colonial states in southern Africa. They were subjected to enormous pressures by the German colonial state in the period between 1904-1907, in the first 20th century genocide along with the Nama, another minority group in Namibia. The Herero and Nama were involved in major conflicts with the Germans, resulting in severe mistreatment, placement in what in effect were concentration camps, and their eventual dispersal into the Omaheke Region and across the border into Botswana. After Namibian Independence on 21 March 1990, some Botswana Herero began to return to some of their ancestral lands in Namibia. They were not allowed to bring their cattle across the border, so they expanded their herds through purchase of livestock and through breeding. Particular attention in this paper is paid to those Herero who chose in April 2009 to cut the red-line veterinary cordon fence in Namibia and to bring 1,100 cattle into what is now known as the Nyae Nyae Conservancy (NNC), an area managed by the Ju/'hoansi San since its establishment in 1998. The interactions between the Herero and the Ju/'hoansi have been complex, culminating in the filing of a legal case against six illegal grazers in 2016, a case which is on-going in the Namibia High Court. Both groups are considered 'historically disadvantaged populations' in Namibia. The government is thus in a complex position vis a vis the Herero and the Ju/'hoansi, since the Namibian government does not want to be seen as giving 'special rights' to one group over another. Both the Herero and the Ju/'hoansi claim that they are using sustainable resource management systems. They also both say that they have long-standing links to the Nyae Nyae area. On the other side of the border, the government of Botswana sees the Herero as being immigrants and would generally prefer to have them return to Namibia. This is unlikely given the size of the Herero population, their sizable numbers of livestock, and their long-standing ties to people and the land in Botswana. Both governments would prefer to see the Herero and their neighbors interact in positive ways and to resolve any outstanding conflicts that they may have which involve land, livestock, leadership, and livelihoods. The Herero and the Ju/'hoansi, for their part, are making efforts to promote peace and community well-being and are seeking to ensure that social, economic, environmental and political rights for all are maintained in the Namibian and Botswana states.

06 Shauna LaTosky and Oliserali Olibui: Wild-food plants and emic views of food shortages in Mun (Mursi), Southern Ethiopia

Shauna LaTosky is a lecturer in anthropology at Thompson Rivers University (Canada). Her current research on Mun (Mursi) customary land-use practices and plant knowledge is part of the Guardians of Productive Landscapes initiative and film series.

Oliserali Olibui is a Mursi agro-pastoralist, filmmaker and educator from Southern Ethiopia. His current interests include indigenous theatre, language digitalization, oral history and customary land management.

As many areas of Southern Ethiopia experience rapid development, there has been little discussion about the impact of such large-scale development on the continued access of local agro-pastoral communities to wild-plant foods, especially ‘famine foods’. It is well-known that wild food plants are incorporated into the normal livelihood strategies of most rural Ethiopians, especially agro-pastoralists, pastoralists, hunter-gatherers and continuous croppers (FAO), yet two decades after a UNDP report came out by Guinand and Lemessa on “Wild-food Plants in Ethiopia,” there has been little systematic documentation of the socio-economic, cultural, spiritual and nutritional aspects of wild-food plants among agro-pastoralists in Southern Ethiopia” (2000:1). As they argued, “increased consumption of wild-foods enables people to cope better with erratic, untimely rains and drought for several consecutive years without facing severe food shortages, famine and general asset depletion as in other areas of Ethiopia” (2). This is still the case for the agro-pastoral Mun (Mursi) who have long relied on the productivity of wild food plants, made possible through a relationship-based approach with the land that they have maintained for centuries (LaTosky, forthcoming). In this discussion about recent research on the role of wild-plant foods in Mun, I advocate for enhanced policy engagement and the protection of the customary use of wild plants, not only as ‘resources to be managed,’ but in accordance with how the Mun collectively value the landscape, identify food categories, including ‘famine foods’, and emically view the causes of food shortages. As the ethnobotanist Paul Minnis (2021) argues, such crucial cultural knowledge should be made a priority by policymakers engaged in food security issues.

07 Sabine Tröger: Just societal transformation: perspectives of pastoralists in the lower Omo Valley in Ethiopia

Sabine Tröger is professor emerita at the Department of Geography at the University of Bonn, Germany. She is social geographer and has worked in the Lower Omo Valley/Ethiopia and here especially with the Nyangatom pastoralist community since 2010 in the field of Climate Change Adaptation with the perspective of Fundamental Societal Transformations. She furthermore is first evaluator in the DAAD (German Academic Exchange Service) in the PostDoc ClimapAfrica project

The notion of transformation is increasingly promoted in scientific and likewise popular discourses as a solution to unsustainable practices. Correspondingly, transformative response to obviously unsustainable circumstances of life, be these ecologically or socially based, will require engaging with the root causes of inequality and likewise environmental degradation. The named perspective emphasizes the importance of contesting dominant social and political structures. Transformations towards sustainability can only be taken as a success in case social justice (Rawls 1999) is considered a central concern. In consequence, all actions taken to shift towards environmental sustainability can have both positive and negative social implications for different groups relative to the status quo, which means attention is needed to both understanding and realizing social justice during sustainability transformation.

Against the background of these generalizing recognitions with relation to societal transformation in terms of environmental justice the argument aims to explore the implications of present-day environmental dynamics, the climate change intertwined with market and governance perspectives exemplified in their concretized meaning for pastoralism and pastoralist livelihoods in the Lower Omo Valley right in the south of Ethiopia. Home to 16 ethnic agro-pastoralist societies, formerly well adapted to the fragile semi-arid environment of the lowlands, the Lower Omo Valley is nowadays highly impacted by irrevocable and fundamental changes in livelihood constellations caused by forces in a four-fold global to local scale gearing towards some ultimate and irrevocable societal transformation, i.e. processes, which hold a strong grip on those ethnicities calling the Lower Omo Valley their home in terms of fundamentally redefining the constituents of livelihood systems as of at present. From the global scale of ever extending impacts by the climate change imperative, to the national scale of government policies in terms of decentralization, challenging people to govern and define their communal efforts in terms of climate change adaptation, and down to the regional scale, which in the presented case is dominated by a large-scale investment, which confronts local actors with adverse forces towards villagization and eviction from pasture grounds. The argument will pose the question in how far and to which degree processes of transformation are to be taken as sustainable, which includes the perspective of justice with reference to the addressed ethnicities, the pastoral communities in their distinct and unique representation.

Link: <https://vad-africachallenges.de/panel/p-26-i-lands-of-the-future-futuremaking-with-pastoralists-in-africa/>

P 27: Governing African mobility: actors, institutions and practices

June 07 10:30 – 14:00

Convenors: Dr. Johanna Berriane, Centre Marc Bloch, Berlin
 Dr. Elieth Eyebiyi, Deutsches Historisches Institut Paris, Centre de Recherche en Politiques Sociales Dakar and Lasdel

Long abstract

Migration and mobility have, both today and yesterday been crucial to the economic and social development of human societies. However, despite their essential role, these social practices have increasingly become a major challenge for African states and their societies. Indeed, the rise of political crises as well as the increase of ecological catastrophes have led to unprecedented exodus towards urban centres as well as to the establishment of refugee camps that African states and host societies have to handle. Today's restrictive and security-based migration policies of many African states and the externalisation of the European borders have further led to the widespread opinion that migration and mobility within Africa need to be better controlled, ordered, documented, and governed. Yet, this mainstream view (among international organisations and states) tend to ignore the manifold circulatory and mobility practices which migrants, traders and other African mobile individuals undertake and that both contribute to the (local, national and global) economies and participate in regulating flows, the migration installations and the integration of strangers within the continent.

Bringing together historically and ethnographically informed contributions that emphasize the perspective of the actors, this panel explores the diverse practices of migration and mobility 'governance' on the African continent. It aims first to highlight the varied bureaucratic and non-bureaucratic forms of mobility regulation in Africa and the different actors and formal and informal institutions (public, private or civil society) involved in these practices in order to question and challenge, in a second time, the notion of « migration governance » that prevails today in public debates and migration scholarship.

Presenters Session I

01 Jochen Lingelbach: Governing refugee mobility – contrasting genealogies of encampment in Uganda and Kenya (1930s to 1960s)

Jochen Lingelbach is a postdoctoral research fellow in African History at the University of Bayreuth, Germany.

Most scholars and humanitarian practitioners agree that refugee encampment does more harm than good. Nevertheless, refugee camps are still a major technique to govern the mobility of refugees in Africa. However, there are striking differences in the refugee host policies of different African countries. One explanation for this difference can be traced in the specific historical trajectories and genealogies of refugee encampment. This paper will show these differences by contrasting the histories of Kenyan and Ugandan encampment policies from the colonial to the postcolonial period.

In Uganda, the first refugee camps were established in the 1940s for Polish refugees, followed in the 1950s by Sudanese and Rwandans fleeing violence from the independence conflicts. Especially in the setting up the camps for Rwandan refugees Ugandan officials mainly followed already existing agricultural resettlement schemes. In the context of the post-war 'developmental colonialism', the Ugandan government regarded the refugees as an asset to settle underpopulated regions, push back animal diseases and increase productivity. In Kenya, the first refugee camps were set up in the 1930s for Ethiopian refugees from the war with Italy. Strictly supervised, these refugees were not supposed to form permanent settlements but to return as soon as feasible. The most extensive camp system in Kenya developed in the 1950s consisting of the

internment camps during the counterinsurgency war against Mau Mau. The post-colonial government continued the practice of internment during the Shifta War in the 1960s to 1970s. The Kenyan policy of refugee encampment developed in the 1990s out of this legacy of securitization. Today, Uganda's policy of giving rights and land to refugees stands in stark contrast to Kenya's restrictive encampment policies.

Based on archival research in London and Nairobi this paper will present some preliminary results of the new research project 'Africa in the global history of refugee camps' within the research section 'Mobilities' of the cluster of excellence 'Africa multiple' at the University of Bayreuth. Additionally, it draws on findings from the author's concluded doctoral research project on Polish refugees in British colonial Africa. This paper thereby exemplifies the assumption that refugee camps are non-universal and locally specific, yet globally entangled mobile devices for the care and control of mobile people.

02 Betty Rouland: Health mobilities in practice: accounting for heterogeneous actors and scales in Tunisia

Betty Rouland is a postdoctoral researcher in geography at the Institut de Recherche sur le Maghreb Contemporain (IRMC), Tunisia.

This paper discusses the evolution of mobilities in the Maghreb through the case study of Tunisia. I argue that a multi-dimensional and multi-scalar approach constitute a relevant prism to examine the evolution of migration, mobilities and circulation in the region. From the colonial period to the post-revolution context, we observe important shifts on intra-regional and transregional migratory dynamics regarding the scales and the actors. In order to exemplify our statement, empirical data on patients from the Maghreb and sub-Saharan Africa in Tunisia will be discussed. Based on a historical perspective as well as ethnographic field work in a private clinic, we disentangle how cross-border, regional, transnational processes in specific geopolitical contexts produce specific migratory figures that are governed on multiple scales. Focusing on the private health sector in Tunisia, our interest is on endogenous development processes through intra- and transregional mobilities.

03 Lotte Pelckmans: (Non-)governing internally displaced People in Mali: the case of fugitive post-slavery displacements

Lotte Pelckmans is associate professor at the Centre for Advanced Migration Studies of the University of Copenhagen.

This paper proposes to investigate the 'non-governmentality' (Mann 2015) of internally displaced people in Mali. More specifically, my paper will focus on the case of fugitive displacements of people with slave status. In post-slavery Mali, descent-based slavery continues to be a problem, whereby people with ascribed 'slave status' face ongoing discrimination and exclusion from diverse spheres of social life. Those who are standing up for their rights and try to change their fates by participating in anti-slavery mobilisations, have been violently repressed and pushed out of their home villages, resulting in the displacement of over 3000 persons in the Kayes region alone.

The fate of these displaced people is mainly one of abandonment and invisibility, with no organisations nor the state actually engaging in finding solutions, setting up help or support structures and thus reflecting a non-governmentality in the engagement with internally displaced Malians. The data for this paper are based on a collaborative research project on fugitive displacements in West Mali, in the context of our project on slavery and migration: www.slaveryforcedmigration.org

This could arguably be contrasted with an almost hyper- or over-governmentality when it comes to so-called ‘transit’ of perceived south-north (international)migrants, who constitute a group that has become hypervisible and receives attention by a plethora of actors governing these other group of mobile people both from within and beyond the Malian national government.

04 Aissatou Seck : Endémo-épidémies et assistance médicale dans la rationalisation des mobilités de travail en AOF. Sénégal, 1920-1958.

Aissatou Seck is doctoral student at the University Cheikh Anta Diop of Dakar and research fellow at the German Historical Institute in Paris and the Centre de Recherche sur les Politiques Sociales in Dakar.

La politique de « mise en valeurs des colonies » initiée par la France à partir de 1920, engendre d’importants flux migratoires de travailleurs en AOF. Ce projet nécessitant la mobilisation de la main d’œuvre des colonies peuplées vers celles à faibles densités, imposait la rationalisation des mobilités de travail et soulevait en même temps la question de sécuriser la santé de ces « forces vives » menacée par les crises endémo-épidémiques qui sévissaient dans les colonies. Sous ce rapport, l’assistance médicale, dans ses différentes fonctions de promouvoir la santé des autochtones, apparaît comme une institution prenant en charge le contrôle sanitaire des travailleurs circulant entre les différentes colonies. Elle se matérialise par des visites médicales et des offres de soins dans les lieux de départ, des vaccinations obligatoires dont les procédures passent par des pratiques d’enregistrement et de fichage des populations dans les zones de transit ou frontalières. En prenant pour cas d’étude le Sénégal colonial, cette communication tente d’analyser les enjeux et les pratiques d’assistance médicale qui sous-tendent la régulation des mobilités de travail en AOF entre 1920 et 1950.

Presenters Session II

05 Makafui Kpedator: Re-conceptualization of the lives of female migrants from the Northern regions in Ghana

Makafui Kpedator is a tutor at the University of Ghana distance education unit.

The paper seeks to provide a reconceptualization of the lives of female migrants from the Upper East, Upper West, Savanna, Northeast, and Northern regions of Ghana. The goal of the paper is to use the agency of female migrants, through a refraction of their coping strategies in negotiating for livelihood, to advance a new debate about internal migration studies in Ghana. Extant literature on migration assumes that female Northern migrants are vulnerable and susceptible to all forms of challenges in southern Ghana where they migrate to. Centralizing on female migrants from the Northern regions in La Nkwantanang-Madina area, a suburb of Accra, I argue that female migrants invest in many coping strategies that enable them to survive the economic and Socio- cultural challenges I greater are their new destination. I maintain that, instead of projecting these female migrants as victims and helpless in the face of urban challenges, it is important to emphasize the coping strategies that these migrants deploy to negotiate for livelihood in Accra. In terms of policy formulation, this implies that the state has to identify areas where female migrants have demonstrated autonomy in living in Accra and complement their efforts.

06 Seun Bamidele: From the Margin to the Mainstream: Dealing with the Scourge of Insecurity of Transit Migrants in the Gulf of Guinea, West Africa

Seun Bamidele is a doctoral student in Development Studies at the University of Pretoria, South Africa.

The control of migrants is often exercised through the prism of crisis and risks, especially for host states that seek to “manage” them through securitization. A regime of securitization can disempower and subdue transit migrants in society, as they are often not accorded the opportunity to publicly voice their security needs, leading to deleterious implications for their well-being and safety. This paper seeks to unravel the implications of a securitized migration regime on migrants in the Gulf of Guinea, West Africa, as well as propose how to deal with the scourge, from the standpoint of securitization regime. This study argues that to effectively deliver on its security needs with regard to transit migration, the government must develop and deploy a holistic strategy for regulating migration activities. This strategy should integrate such features as: early warning systems; advocacy, public awareness, and creation of disincentives; intelligence information sharing; investment in economic and social infrastructures; and strengthening of migration laws and policies, as well as regional alliances, among others.

07 Madeleine Christelle Njiki Bikoi : Politique publique de prise en charge des personnes vulnérables en situation de mobilité : cas des réfugiés de Garoua Boulai à l’Est du Cameroun

Christelle Njiki Bikoi is researcher at the Centre National de l’Education, in Yaoundé (Cameroun).

La question des mobilités forcées est un sujet d’actualité au Cameroun au regard des différentes crises qui secouent ce pays depuis 2013. Déjà sur le plan sous régional, la crise sociopolitique centrafricaine et le phénomène de la nébuleuse Boko Haram ont engendré le déplacement de millions de personnes pour la grande majorité d’origine centrafricaine et nigériane qui ont trouvé refuge auprès des sites d’accueil recensés dans les régions de l’Est et de l’Extrême-Nord du Cameroun. Sur le plan national, la nébuleuse terroriste Boko Haram cité supra et la récente crise identitaire dénommée la « crise des régions dites anglophones » de 2017 ont également été à l’origine du déplacement forcée de millier de camerounais tant dans l’espace national que dans l’espace international. Toutefois, l’accent sera mis dans le cadre de cette recherche sur le concept de politique publique d’asile ou de refuge en tant que voie d’observation et d’analyse de la gouvernance migratoire au Cameroun.

La situation actuelle du statut de réfugié au Cameroun porte moins sur leurs conditions de personnes vulnérables mais tout au contraire sur la capacité de l’Etat camerounais de pouvoir assurer leur intégration et insertion sociale, d’où la problématique des mécanismes de réhabilitation de cette catégorie de personnes. En effet, il est évident qu’en tant que personnes vulnérables, les réfugiés et les déplacés ne peuvent par elles-mêmes contenir le maximum de besoins qu’elles sont capables de générer. Pour se faire, il s’agit dans le cadre de cette étude de mettre en relief les interventions et politiques publiques produites et mise en œuvre aussi bien par l’Etat du Cameroun que par ses partenaires au développement afin d’assurer la réhabilitation de ces personnes classées dans cette situation de vulnérabilité. En ce sens, quel est le poids de la politique de prise en charge des réfugiés au Cameroun ?

La participation au projet de recherche dénommé : « stratégies de réhabilitation des personnes vulnérables du fait des déplacements » de 2016-2018, dans les régions de l’Est et de l’Extrême-Nord du Cameroun a servi de terrain d’application et d’expérimentation des théories scientifiques de gouvernance migratoire, mais aussi cette participation au projet a été l’occasion de cerner le mécanisme d’action et l’impact de la politique de prise en charge du Cameroun.

Link: <https://vad-africachallenges.de/panel/p-27-i-governing-african-mobility-actors-institutions-and-practices/>

P 30: Questioning the coloniality of territory: The case of Nineteenth Century Ethiopia

June 09 14:30 – 16:00

Convenors: Dr. Felix Schürmann, University of Erfurt
Woldemariam Ambo Zegeye, Mekelle University

Long abstract

Many historians tend to explain territorial rule in Africa as a political technology introduced by colonial powers. According to this interpretation, colonial rule replaced an African model of community states (based on governing through personal relations) by a European model of territorial states (based on governing through the control of land). More recent studies, however, have pointed to continuities between pre-colonial, colonial, and post-colonial strategies of exercising state power, and thus raised doubts on the coloniality of territorial rule. What insights can the case of Ethiopia, which had not seen colonial rule until its annexation by Italy in 1936, add to this debate? This panel explores practices by locals as well as by external actors that underpinned notions of territoriality in Ethiopia respectively in the principalities that dominated the region during the Zemene Mesafint period (mid-eighteenth to mid-nineteenth centuries): land use, affiliations with places, map-making, conceptualizing landscapes, and demarcating borders and boundaries, to name but a few.

Presenters

01 Admasu Abebe: Conceptualizing indigenous spatial knowledge and boundaries in the Dawuro Kingdom, before 1889: Research on the Great Dawuro Walls (Kati Halala Kella) Omo Valley, Ethiopia

Admasu Abebe is a PhD candidate in Social Anthropology at Addis Ababa University, where his current research is focused on indigenous spatial knowledge in the Dawuro kingdom in southern Ethiopia.

This paper focuses on local boundary and special knowledge in the 16th to 18th century Dawuro kingdom in southern Ethiopia. Specifically, I am looking at its border walls, locally known as kati Halala kella, built with three to seven rows of rounded dry stone walls as well as ditches. The walls had an estimated length of about 150 to 200 km for each row, with a sum total of more than 1000 km, each being between two and four meters high. Its seven main gateways served as the border control system. The focus of this paper lays on conceptualizing indigenous boundary organization and spatial knowledge in the Dawuro kingdom, with a special emphasis on local experiences connected to the kella system.

In Dawuro society, the border walls (kella) played a central role in processes of war and peace-making, as it was understood to be not only an important defense system in times of war, but a guarantee for subsequent peace negotiations and alliances as well. The kella defensive system was carefully instituted through socio-spatial analysis of the border landscape, for example by connecting the historical route of possible crossing points (pinuwa) of the Omo River directly to gateways of the border control system. Those gateways were also built on challenging topographical landscapes such as steep hills or mountaintops to enable better defense in the case of an attack. Thereby, the kella system relied on local spatial and topographical knowledge of the landscape.

The kella also served an important socio-political and religious function in the Dawuro kingdom. The king used the border to conduct honorary receptions (Dawuro-Kafa), it was a dedicated site of meeting between kings (Dawuro-Bosha), served as a battlefield buffer zone (Dawuro-Konta) and delineated the boundaries for taxation, crossing linguistic and ethnic lines (Jimma-Dawuro). In addition, the kella was integrated into local belief systems. A guardian spirit (Mixa qolla), believed to dwell on the gates, made it into a site for religious rituals (mista-

gollas yashuwa). Those rituals, if enacted properly, would protect the population inside from enemies in the physical world, as well as preventing the entry of invisible spiritual threats, which were believed to cause disease, drought, war, insecurity, infertility, and other calamities. As such, the kella functioned in a variety of social, political, and religious ways to enable means of interaction, exclusion, and protection to Dawuro society.

Although the Dawuro kingdom had been mapped by European cartographers as early as the mid-19th century (examples of European mapping include Beke: 1843 & 1850; d'Abbadie: 1890 & 1943; Borelli: 1890), thus far, the Halala kella has not garnered much attention from scholarship in modern boundary studies. This is unfortunate, since the role the kella system of border delineation played in sustaining the small Dawuro kingdom until its incorporation into greater Ethiopia in 1889 offers important insights into local spatial knowledge and practices of border regulation for boundary scholarship.

02 Iris Schröder: European Traveler's Itineraries and maps made in Gotha, 1860s to 1880s

Iris Schröder is holding the chair of Global History and is the director of the research centre "Transcultural Studies" at the University of Erfurt, where her main areas of research are the cultural history of geography and the globalization of knowledge in the 19th century.

During the second half of the nineteenth century, a handful of European travelers crossed the North-ern Abyssinian lands, carefully noting the ways they had taken as suggested by local guides. Their respective tracks were put into written itineraries, which contained the directions taken as well as the most remarkable sites on the way: mountains ranges and hills, rivers, and creeks, as well as churches and settlements – just to mention a few. These itineraries including letters and notebooks written “in the field” should come to Gotha, a hub of nineteenth century map-making in the German lands. Once in Gotha, cartographers took up the different data, trying to sort them out in order construct maps of the far-away lands that were hitherto most unknown to them. The ensuing products they constructed do mirror the many difficulties of the overall mapping endeavor. Thus, the maps often included question marks as well as other markers of overall doubtfulness and uncertainty.

In my talk, I will tackle the issue of traveling local knowledge with a special eye on boundaries and borders. Looking more closely at a series of maps made in Gotha, which drew on travelers' geographic data and reports, I will argue that borders and boundaries played an overall prominent role in these maps, but in quite a different way from what one might expect. As I will show, the mapmakers frequently used lines that they put onto the map in order to convey some sort of structure to the respective lands they were interested in. In this vein, the travelers' itineraries as well as rivers and mountain ranges were prominent features, indeed. However, in many cases these lines did assume a variety of different explanatory functions, as they could be taken as features separating the lands and the social and political fabric, while at the same time they could also be seen as sites of entanglements. Moreover, and secondly, I will argue, too, that the early map-makers from the 1860s to the 1880s did have a rather holistic take on the lands that they tentatively tried to map. This meant that they took into account quite different registers of information, ranging from physico-geographical data, knowledge of the flora and fauna as well as of the cultural and social fabric of the respective area. As many of the travelers, including those who stayed in the area for a longer time, had a special eye on the overall complexity of the contemporary political situation, the map-makers, too, abstained from simplifying political territorial claims for a considerable long period of time.

In the last part of my talk, I will briefly tackle a new digitization project that we started in Gotha this spring. Sponsored by the German Ministry of Education and Science, we will digitize all the maps of Africa that we are holding at the Gotha Perthes Collection in order to make them better accessible as well as better known for future research. The project will be accompanied by a scientific blog. Hence, we do invite you to follow and use the maps that give such precious

written data by continuously portraying at least some of the maps we digitize. Moreover, there will be a working group which we will start in order to work on issues of political boundaries and territorialities. We do assume that there is a lot more to say on this as we have already tentatively started to do in our panel.

03 Wolbert G. C. Smidt: A key-element for the interpretation of local territorial concepts in Ethiopia: In-teracting and overlapping concepts of territoriality

Wolbert G.C. Smidt is a Senior Researcher at the Department of Middle Eastern Studies at Friedrich-Schiller-University Jena, working as an ethnohistorian in the Yeha Project in Tigray, Ethiopia, and in the same time is a full professor at the department of anthropology at Mekelle University, Ethiopia, as an adjunct member.

This paper is based on the observation, that often territoriality in political and historical discourses both in the West and modern Ethiopia tend to be linked with ideas of exclusivity, separation, and territorial unity. However, sources such as historical documentations of territorial concepts and practices (e.g. with rich and detailed data in the Perthes map collection) and local memories and "soft" practices of territoriality show (more engrained in cultural-sociopolitical land use traditions than in formal law), that Ethiopia and its historical neighbors are marked by very complex concepts of territoriality which do not correspond to modern assumptions and expectations. One element are groups with intercommunity links of different kinds, from inter-ethnic clan-relations to religious affiliations across ethnic or provincial borders. An example for this are ancient Muslim groups who historically served as interregional bridge-makers, for example through trade and information exchange. Another element is the interaction between local groups with a high level of autonomy and traditional land right practices on the one hand and higher-level state structures which create super-structures on the other hand. In the same time local territories kept a high-level of self-governance and thus also a high degree of unity of local political identities, expressed for example through ethno-linguistic identities assuring local stability. State-led territorial arrangements and re-arrangements, using modern concepts of borders and territorial exclusivity, in some cases led to contradictions between local land traditions and the imagination of territory used as a basis for modern state practice. A look into historical and anthropological sources suggest that interaction between local territorial concepts and overlapping land-affiliations were less based on borders separating closed and unified territories (linked with exclusive political structures in charge with these territories), but rather on interacting checkpoints (such as "kella", involving groups acting as interconnectors), and on tributary relations, affiliations across boundaries, and even double affiliations of territories with competing states or state leaderships, mostly based on a high degree of local autonomy. This should not lead to misunderstandings. In the same time fixed and well-defined territorial boundaries separating entities were an integral part of traditional state organisation in the region.

Link: <https://vad-africachallenges.de/panel/p-30-questioning-the-coloniality-of-territory-the-case-of-nineteenth-century-ethiopia/>

P 31: Sustainable investments in Africa: creating synergies of profits, people and planet

June 09 12:30 – 14:00

Convenors: Dr. Karin Wedig, Regional Chief Economist Africa, GIZ
Dr. Matthias Rompel, Head of Division Southern Africa, GIZ

Long abstract

Poverty rates in Africa are going down, but inequality rates are among the highest in the world and especially in African countries with fast economic growth, inequality is increasing even further. Simultaneously, the effects of climate change are threatening to aggravate inequality, to endanger livelihoods, and reduce living standards for large parts of the population at an unprecedented speed. At the same time new development policy agendas have emerged which put the promotion of investments and job creation in African countries at its core. Against this background, the drive to increase investment in Africa requires an intensive focus on creating synergies between investors' interest in profits, local people's demands for decent jobs and the necessity for transforming economies in ecologically sustainable ways. This panel discusses different pathways to achieve such synergies at the level of regional economic development initiatives, national investment strategies, sector specific development plans and individual investment projects. Drawing on current debates about the structural transformation of African economies, as well as relevant project examples from international cooperation, the panel seeks to illuminate and discuss in how far existing strategies for investment promotion, including approaches that form part of bi- and multilateral initiatives, address the key challenges for socially and ecologically sustainable investment on the continent. This includes a critical reflection of the current focus on FDI, which on the one hand helps to mobilize much needed private sector capital, but on the other hand poses significant challenges for locally owned economic development, because the creation of an investment environment that is conducive to foreign investors is likely to put domestic investors at a disadvantage. The panel aims at critically reflecting current strategies for economic transformation and illuminates potential solutions that adapt existing concepts and theories in a context-specific manner.

Presenters

01 Debelo Diyana Jetu: Land use, Utilization and Challenges of Real Estate Investments in Oromia Towns Surrounding Addis Ababa, Ethiopia. Author

Debelo Diyana Jetu (MA in Economics, MSc. in Land Administration and Management focusing to Real Property Valuation and Currently PhD candidate in Land Policy and Governance at Bahir Dar University and DAAD scholarship holder) is a Lecturer and Researcher of land Administration and Management at Ambo University, Ethiopia.

Recent years have witnessed an increasing interest in real estate investments. Economic efficiency and productivity permit to convey land to investors who would enhance the economic and social utility of the land which benefits not only the individual developers but the society at large. Kept idle or underutilizations of investment land hampers expected economic developments. There were high concentrations of modern investments and high amounts of urban land transfer for this service were witnessed in the study area. However, the study that reveals the amounts of land transferred to investments, their status of land use as well as challenges to govern land utilization's was hardly available. This paper assessed the land use and utilization of real estate investments and challenges in the study area by hypothesizing under and unutilized land which was acquired for real estate investment have created significant and serious negative impacts on political- economic of the towns in the study areas. For this study, second-

ary data from selected governmental agencies, books, articles and reports were gathered; 4 officials of the towns were interviewed to collect primary data were the methods this research followed. The results of this research indicated that although about 1160 hectares of urban land transferred for investments and 666.87(57.5%) utilized and 492.90(42.5%) kept idle. The findings further identified that there were challenges of capacity, lack of awareness, temptation of speculations and lack of law enforcement. Therefore, the researcher recommends, effective organizational structures with have sufficient capacity to monitor investment lands to achieve economic efficiency and environmental sustainability from it.

02 Frauke Banse: Foreign direct and portfolio investments in Africa - a contribution to rising inequality and externally dominated development strategies

Frauke Banse is a political scientist and lecturer at the University of Kassel. Her research and teaching addresses the political economy of development policies, especially on the African continent.

The input wants to shed light on portfolio investments of institutional investors to finance the SDG - as suggested in the Compact with Africa or in the Maximizing Finance for Development Agenda of the World Bank.

It will be argued that these investments lead to a dramatic increase of social inequality - in the host countries of investment as well as globally.

Additionally, it will be argued that a strong focus on Foreign Direct Investment (FDIs) is detrimental for sustainable development strategies in Africa: in order to attract FDIs, investment rules are adopted according to the demands of external investors. These policies tend a) to make African societies economically and politically depending on FDIs and b) to crowding out domestic capital and therefore hamper a domestically rooted development strategy.

03 Carolin Hulke: Unstable institutions - stable inequalities? The role of collective and state dynamics in the emerging horticulture value chain in Namibia`s periphery

Carolin Hulke is a research fellow at the University of Cologne, Institute of Geography since 2017 and associate to the multi-disciplinary research project "Future Rural Africa" (CRC-TRR228/1) where she is conducting her PhD research on southern African agricultural value chains and rural development.

Despite the fact that small-scale farmers are significant contributors to the global demand for food, they often remain disconnected from technological and organisational upgrading and therefore from global markets. Behind the background of climate change, however, this actor group is likely to face increasing pressures in regard to food security and market access and thus is highly exposed to poverty. Scholars therefore demand for critically looking at local impacts of changing global dynamics and interlinkages to regional economies to understand rural development patterns and resulting inequalities. Nonetheless, regional value chain conceptualisation, empirical examples and political implications remain underrepresented. We address this gap by examining unintended side effects of top-down value chain policies in the agricultural sector aiming at the integration into global economic networks but actually (re-)producing regional inequalities in Namibia`s periphery – the Zambezi region. The central aim of this paper is to unpack enabling and constraining mechanisms of such policies on the one hand and the response of small-scale horticulture farmers and regional lead firms on the other for the emergence and consolidation of the horticulture value chain. This case study conveys the central message that agricultural value chains must be strengthened on a regional level prior to venturing into domestic or even international markets. We provide evidence for the importance of local, bottom-up collective attempts both by producers, input-suppliers, and distributors for regional value chain consolidation. The findings contribute to the political debate on how new

sustainable agrarian pathways in peripheral regions can be made, considering the potential of endogenous institutions compared to governmental facilitation and regulation. The gained understanding of intra-regional inequalities is key in bringing peripheries closer to core areas and their markets and counteracting increasing societal discontent towards formal institutions.

04 Dr. Umar Kabanda and Mr. Corti Paul Lakuma: Foreign direct and public private partnership investments for inclusive and sustainable reconstruction of Uganda amidst Covid-19 Pandemic *Mr Corti Paul Lakuma is an adviser to governments and international organizations on macro-fiscal institutions, tax policy and administration and the impact of COVID-19 on Labour, Employment and Productivity. Dr.Umar Kabanda is a Research Associate at the Economic Policy Research Centre and an ad- hoc Advisory Working Group Member to Study the Social-Economic impact of Covid 19 for Africa under the Africa Scientific, Technical and Research Commission of the African Union Commission.*

Public and Private Partnership (PPPs) in Uganda is a new growing arrangement between the government and the private sector. PPPs facilitate the provision of public service, including public infrastructure and related services at a competitive cost. PPPs also utilize public sector enterprise and finance reducing the user cost, delivery time, and risks inherent in service deliver and infrastructure project development. This paper unveil how PPPs can leverage Foreign Direct Investment (FDI) to contribute to a more inclusive and sustainable recovery of Uganda amidst covid-19 pandemic. The paper will make effort to characterize how PPP approaches can be a mechanism for attracting employment-intensive and ecologically sustainable FDI in Uganda. Specifically, the paper will pay attention to investments that promote skill intensive attributes, facilitate green tech transfer, and promote inclusive access to infrastructure. A qualitative methodological approach with both primary and secondary data will be deployed in the study. Interview guides will be used for primary data collection. Key Informant Interviews will be conducted with key stakeholders.

Link: <https://vad-africachallenges.de/panel/p-31-sustainable-investments-in-africa-creating-synergies-of-profits-people-and-planet/>

P 33: Challenges of the future - care for the afterlife in Africa and its diaspora

June 10 14:30 – 18:00

Convenors: Sophia Thubauville, Frobenius-Institut, Universität Frankfurt
Sabine Klocke-Daffa, Universität Tübingen, Asien-Orient-Institut,
Abt. Ethnologie

Long abstract

Among the many challenges African societies are facing, social security is one of the most pressing issues to be addressed. Since most African states have few social benefits to offer, individuals must make own provisions for times of crisis. Rather than relying exclusively on informal ways of support, new possibilities have been sought which allow for maintaining familial obligations and social norms without threatening individual economic achievement. However, some forms of social security have been so successful that they have been adopted in diaspora communities in host countries with very sophisticated social security systems. Caring for the future entails the care for the life of the living as well as for the afterlife of the dead. Funerals are figuring among the most elaborate and costly social events of a family or community consuming large amounts of financial and material resources. Some diaspora communities are also faced with the high costs of repatriation of bodies of the deceased. In order to cover the expenses, new forms of safeguarding have been accessed or creatively been developed. Among them are rotating credit associations, funeral and life insurances, and the negotiation of "death benefits" as part of work contracts. Getting engaged in one of the "caring units" are locals as well as external family members and international diaspora communities.

This panel wants to discuss the creative way Africans on the continent and in the diaspora deal with the challenges they face due to the high cost of caring for the afterlife. We invite papers that focus either on forms of social security, on funerals, and /or care for the afterlife.

Presenters Session I

01 Geneviève Nrenzah: Contemporary Competitive Funeral Economy: Challenges and Changing Notions of Afterlife in Ghana

Genevieve Nrenzah is Research Fellow at the Institute of African Studies, University of Ghana

Ghanaians revere their dead in a perceived worldview of a strong affinity between the living and the dead. In the past end of life transitions were culturally the duty of the extended family/community, however, in recent times, material culture has subtly taking-over; changing funerals trends drastically and giving way to a more individual/modern or nuclear family responsibility for the after-life. Contemporary funerals in Ghana are competitively commercialized; economics underpins every activity-- from when a person dies to the burial. The changing phase in cost and financing of afterlife celebrations seen in funeral homes/mortuary, posters, announcements, hiring undertakers, decorators, Funeral procession, funeral dinner/special funeral cloths for attendees, paying a bank to collect funeral donations, sales of souvenirs are the core of the paper.

It departs from culture specific ritual and examines the sociology of competitive funeral economy in contemporary Ghana paying attention to the broader cost for caring of the afterlife. It argues that, heavily elaborative funerals are economically driven much as it connects with the culture of giving a befitting burial to the dead in contemporary Ghana. The more "talked about in town" a funeral is, the more social and economic capital organizers amass. spending money on plush funerals seats the bereaved not only high on the social ladder but also gaining from their dead, the more extravagant a funeral is the more people attend and the more money the attendees will give to the bereaved.

The data was collected using ethnography on funeral organization in four towns and villages in Nzemaland. Findings indicates that, expenditure on funerals is significant to people as it means they have given the dead a befitting burial.

02 Erik Bähre: Financialisation of belonging: Funeral insurance and new ways of caring for the dead in South Africa

Erik Bähre is Associate Professor at the Institute of Cultural Anthropology and Development Sociology of Leiden University, Netherlands.

The end of apartheid marked a clear change of direction for South African insurance companies. South African insurance companies, which are deeply rooted in the global financial world, increasingly began to target the African population, a vast market that had been previously neglected. They started selling a wide variety of insurance policies, but especially funeral insurance, which have proven to be very popular.

This presentation examines this process of financialisation, by which I mean that financial products and services are becoming ever more integrated in everyday life. It raises the question why Africans living in the townships of Cape Town purchase funeral insurances, especially in light of the myriad of burial societies that already exist. I argue that the advantage of funeral insurance lies in the new ways in which it enables care for the dead. Funeral insurance makes it possible to transform the personal and institutional networks that are central to financing and organizing funerals. This transformation has an emancipatory dimension in that it helps people to counter some of the inequalities that are inherent to care, especially within burial societies and among kin. At the same time, when people use financial services and products to establish relations with the dead, they create new tensions, especially among kin. I show that these new tensions are because financialisation makes it possible for people to circulate money in invisible and abstract ways.

The research draws on a wide range of research methods, including interviews with actuaries, insurance salespeople, clients, funeral parlours, and undertakers. I carried out fieldwork in the African townships of Cape Town and used the extended case method and participant observation to gain insight into specific events such as funerals, bureaucratic problems, insurance claims, and the politics of everyday life. The findings also draw on two questionnaires that were carried out: one was carried out among South African actuaries and one among residents of two townships in Cape Town.

03 Sabine Klocke-Daffa: “When all is settled, then you can die”. Life insurances as double promise of care in Namibia

Sabine Klocke-Daffa is Senior Researcher at the Department of Social and Cultural Anthropology, University of Tübingen, Germany.

With the end of Apartheid in Namibia, private insurance companies opened their product range to what they called the “black market”. Today, they are making huge profits by covering a relatively high percentage of the population. The demand for insurances is not only due to a lack of social security and welfare programs provided by the state but also to the attractiveness of the products: they allow for channeling social obligations and individual provisions, in particular those connected to the care of the afterlife.

Much like in South Africa, funeral insurances became more and more popular among customers and were even conceived of as a sign of “modernity” when offered as a social benefit by employers. When incomes were rising, life insurances became affordable which are mostly taken out as pure risk policies – thus due only after the death of the policyholder. Since life insurances may involve high payout amounts of up to several million dollars, companies advise their customers to designate beneficiaries and possibly also sign a testament as a way of settling personal

assets in order to specify who will be cared for after death (“then you can die”). However, neither companies nor insurance brokers are too familiar with the provisions of customary laws which may clash with national inheritance laws. This paper looks into the cultural implications of formal insurances and asks whether life covers withstand expectations to serve as a promise of care for the dead and the living.

Presenters Session II

04 Worku Nida: The Cultural Politics and Shifting Meanings of Lekso (“Funerals”) in Ethiopia and the Ethiopian Diasporas

Worku Nida is Assistant Professor at the Department of Anthropology, University of California, Riverside

In this paper, I intend to develop a narrative about how Ethiopians (both in Ethiopia and the Ethiopian diasporas) deal with lekso (“funerals”) financially, culturally, politically, and emotionally. Some of the questions the paper explores include: who does what during leksos and why? What are the meanings of participating in leksos? What are some of the mechanisms that people use to shoulder the financial, social, and emotional burdens of lekso? How are practices associated to lekso in Ethiopia different from and similar to lekso practices in the Ethiopian diasporas? How is the home-diaspora nexus shaped by the repatriation of dead bodies from the diasporas to Ethiopia? What are the cultural politics of repatriation? Whose dead bodies can and cannot be repatriated, and why? Using three case studies of lekso in Los Angeles and Seattle and invoking my own personal experiences with the leksos of my deceased mother and two brothers, I will examine how lekso and its associated practices change over time and across various national/cultural contexts; and contribute to the discourses about challenges of the future-care for the afterlife in Africa and its diaspora.

05 Sophia Thubauville, Kim Glück and Elias Alemu: From neighborhood to virtual space: Self-help groups in the Ethiopian diaspora

Sophia Thubauville is Researcher at the Frobenius Institute for Research in Cultural Anthropology, Frankfurt am Main.

Kim Glück is Researcher at the Frobenius Institute for Research in Cultural Anthropology, Frankfurt am Main.

Elias Alemu is Vice President for Research and Community Services at Jinka University, Ethiopia.

Self-help groups (iddir) have long been indispensable for the financing and organisation of funerals in Ethiopia. For people of Ethiopian origin these groups are fundamental as burials are the most important and lavishly celebrated life-cycle events of a person and should therefore be according to his/her own culture. Besides the high costs for the funeral service, there are often additional costs for the repatriation of bodies of the deceased. Therefore, such self-help groups are also organized in the Ethiopian diaspora even in host countries with very sophisticated social security systems.

In the diaspora, such groups have found new ways and means to support their members during funerals and repatriations. While in Ethiopia such groups are usually organized by neighborhood, in the diaspora they are either much smaller and have a more sophisticated financing system or they have a large amount of members that are organized in virtual space.

The lecture will show the creative way in which the successful model of the Ethiopian self-help group is adapted to the diaspora situation with all its new possibilities and challenges.

06 Tsedeniya Zerihun Teferi: Exploring the informal social system of Iddir: A common practice
Tsedeniya Zerihun Teferi holds a MA degree in social work from the Alice Salomon Hochschule, Berlin.

In the absence and inadequacy of formal support systems provided by the state or the market, informal support systems play an immense role in supporting the needs of people. The study aims to explore one of the indigenous informal support systems in Ethiopia, Iddir. Its role of social and economic support in urban communities, the gender and class dynamics within the institution, and its evolvement are explored. The different practices in the institution are analyzed from a common perspective. Key findings from a thematic analysis of in-depth and key-informant interviews conducted with members, leaders, and stakeholders of three Iddirs in Addis Ababa City indicate they are providing solutions to societal problems at the grass-roots level. Iddirs evolved and widen their function from being just a burial society into active community development actors. Based on the analysis of the qualitative data obtained, it can be concluded that Iddir is instrumental at the grassroots level in addressing social, economic, and environmental issues. It has an enormous potential because of its social capital and network which can be further utilized. Its collaboration, cooperation and coordination capabilities will go a long way in ensuring societal impact.

Link: <https://vad-africachallenges.de/panel/p-33-challenges-of-the-future-care-for-the-after-life-in-africa-and-its-diaspora/>

P 35: Challenges of the revolution: Making, living and keeping the Sudanese revolution

June 08 14:30 – 18:00

Convenors: Valerie Hänsch, Institute of Social and Cultural Anthropology, LMU Munich
 Mai Azzam, Bayreuth International Graduate School of African Studies,
 University of Bayreuth

Long abstract

The fall of long-term President Omar al-Bashir in April 2019 is a crucial moment in the history of contemporary Sudan. Previous demonstrations during the last decade, continuous efforts of civil society groups and activists have, amongst others, paved the way for the Sudanese revolution. As a transformative event and turning point, the overthrow of the authoritarian regime opens up new grounds and possibilities but also poses major challenges to Sudanese citizens, namely the transformation of social orders, political structures, norms and social practices initiated by the recent popular uprising. The struggle for change and alternative futures remains fragile, highly contested, and uncertain. In this panel, we ask about the process of realising the revolution, the past and present efforts of living its hopes, keeping its aspirations, and guarding its successes reached so far. How do citizens, various political actors, old or newly formed civil society groups, and activists keep the revolution going both in everyday practices and in organised actions and political practices, e.g. how is the change of lifestyles/norms enacted and organised or how is the “deep state” dissolved?

The panel invites empirically and/or historically grounded discussions from different disciplinary perspectives that address the question of ways of living and keeping the revolution practised in Sudanese cities as well as villages. Reflections on various societal realms are welcome, e.g. gender practices, media, religion, citizenship rights, art and politics.

Presenters Session I

01 Mai Azzam, Valerie Hänsch: Aesthetic belonging: Utopia and aesthetic practices during and after Khartoum’s sit-in

Mai Azzam is an anthropologist and doctoral student at the Bayreuth International Graduate School of African Studies (BIGSAS), University of Bayreuth.

Valerie Hänsch is lecturer at the Department of Social and Cultural Anthropology, LMU Munich.

The revolution in Sudan brought about novel ways of belonging to the country through political imaginaries and aesthetic practices. These new ways of belonging were shaped and reshaped during the sit-in/s that took place roughly between April 6 and June 3, 2019. The April 6 protests that developed into the sit-in in front of the military headquarters in Khartoum were significant for bringing down President Omar al-Bashir’s regime. The sit-in created a utopian state filled with emotions of joy and hope. However, it ended with a massive massacre on protestors.

In this paper, we explore the Khartoum sit-in in relation to the formation of aesthetic belonging by asking how people and particularly young people created new ways of belonging to the city through aesthetic practices. The activities that took place during the sit-in produced a temporary utopia that encompassed various imaginaries about the state as well as notions of ‘home’. Through every-day practices and artistic creations, young people made a ‘home’ out of the sit-in that resembled ideas of a future Sudan. Making art, decorating, paintings and theatrical performances are all part of home-making processes and utopian practices that shape senses of belonging. The established utopian ideas and aesthetic practices continued after the violent breakup of the sit-in; these include youth organized cleaning campaigns, street and wall-painting campaigns, gardening, and afforestation campaigns.

We shed light on questions of how young people's aesthetic practices have recreated a sense of belonging and 'home'. What kind of socio-economic and political processes are involved in these practices? How do the novel ways of belonging created during the sit-in continue to evolve, and how do people belong now to the city? What meanings are being strengthened for example through images of martyrs on walls or cleaning campaigns in the city? By exploring these questions, we tackle the connections between utopian imaginaries, aesthetic practices and senses of belonging.

02 Tamer Abd Elkreem: Sudanese Revolutions: An ethnography of the sit-in barricades
Tamer Abd Elkreem is assistant professor in Anthropology, Department of Sociology and Social Anthropology, University of Khartoum.

The main argument underlying this chapter is that shedding light on the processes, actors, and symbols associated with the checkpoints set up at the entrance to the sit-in site enables us to understand the Sudanese revolution dynamics and the power relations associated with it at the local, national and regional levels. The main goal of establishing the various barricades is to protect the sit-in and enhance to revolutionaries' pressure for political change. The close observations of the processes, arguments, and actors around the barricades reveal that these blockades have many and complex functions and stand as a special, temporal, and sociopolitical boundary between the state envisioned and perused by the revolutionaries and the state they revolted. Ethnographically approaching this important site of the revolution from this angle will, thus, not only allow us to better understand how the revolution have evolved but also what is currently at stake, civilians-military power-sharing modality, issues of representations, and the "post" revolutions sociopolitical direction. Understanding the barricades as an evolving state-revolution relation provides a nuanced understanding of the political processes at this constitutive juncture.

03 Liv Tønnessen, Samia al-Nagar: Women at the forefront of the revolution
Liv Tønnessen is a political scientist and research director at the Chr. Michelsen Institute (CMI), Bergen.
Samia al-Nagar is researcher at the Chr. Michelsen Institute (CMI), Bergen.

Why were Sudanese women at the forefront of the 2019 revolution? Women's rights have been an important political symbol and at the heart of what Omar al-Bashir's Islamist regime codified as Sharia law and is central to understand their strong involvement in the revolution which led to the ousting of a president who clung to power for more than three decades. Building on long-term engagement and work on women's rights in Sudan with extensive interviews (in English and Arabic) carried out from 2006 until 2019 including 64 original interviews with female protesters during the revolution, we identify three different women-specific agendas related to the revolutionary slogan "freedom, peace and justice" and trace them back to women's activism during Bashir's reign. These are: (i) accountability for sexual violence (ii) freedom to make life choices, including marriage, dress, and movement in public spaces and (iii) increasing women's representation in political decision-making. We argue that women's legal status in Bashir's Islamist state and women's collective mobilization prior to the Sudanese revolution have shaped female protesters demands and the struggle for women's inclusion into political decision-making in its aftermath. However, this does neither mean that all female protesters interviewed for this study support a feminist agenda for gender equality nor that there is broad agreement among political parties for radical changes in women's legal status.

This is a paper co-authored with Samia al-Nagar which is based on original fieldwork and interviews with female protesters.

04 Katarzyna Grabska and Azza Aziz: Revolution and music: women singing out in Sudan
Katarzyna Grabska: Katarzyna Grabska is a social anthropologist, a senior researcher at the Peace Research Institute, Oslo and a visiting professor at the Institute of Ethnology, University of Neuchâtel.

Azza Aziz is a social anthropologist with a special interest in bodily experience and health as essential to the manifestations to multiple socio-cultural identities; she is affiliated with the Mycetoma research centre, University of Khartoum, Sudan and Brighton and Sussex Medical School, United Kingdom.

With the attention to Sudanese women musicians actively participating in the current uprising in Sudan, this talk reflects on the history of women's involvement in music and how their performances have acquired political claims over time. The ongoing revolution in Sudan started with mass protests in December 2018, led to the overthrow of Omar El Bashir in April 2019, and to a massacre orchestrated by the Transitional Military Council on the 3rd of June 2019. These unprecedented peaceful protests had opened up a space for the amalgamation of creative productivity in Sudan and across the diaspora, including music. Young people and women have been portrayed as being at the forefront of the resistance. The images of women demonstrating on the streets, singing, drawing, and making art on the streets have flooded the social media. However, this is a hyperbolic depiction of their actual number supported by the fact that this level of participation by them was unanticipated. The revolution has been seized by diverse women as a space to make claims for greater freedoms and liberties, including contributions to nation-building projects. Yet, these acts of citizenship (see Isin and Nielsen 2008) are highly gendered and take place within the constraints of patriarchal norms (Azza Ahmed. A. Aziz).

Presenters Session II

05 Timm Sureau, Siri Lamoureaux: What makes a revolution “real”? A discussion on social media and al-thawra ثورث in Sudan

*Timm Sureau is research fellow at the Max Planck Institute for Social Anthropology, Halle.
 Siri Lamoureaux is post-doc researcher at Martin-Luther-University, LOST Group, Halle.*

In this paper, we would like to discuss various practices of engaging in the 2019 Sudanese revolution, orbiting around its physical expressions, its digital representations, its symbols, patterns, on-line/off-line manifestations and questions of security and surveillance. We reflect on the role of rumors, online and offline, outings on Facebook, the catchy role of Tasqut bas' rhythm, and art/paintings. Therein, for example on the role of distance to real events: distance as in suburbs mingled with the hope someone returns and knocks at a door after a demonstration, together with SMS, tweets or *livāt* 'live podcasts' as tools of approximation, that were similarly used by diaspora that supported the revolution. Such digital transmissions, in order to function, did make use of powerful symbols to gather people. One such symbol was the photo of Lana Haroun, rarely acknowledged as source, even less than the depicted woman, Alaa Salah, who became the Kandaka. Additionally, to being a symbol of the protest, that image brought the focus on Sudan's history of women's agency and social movements back to the fore. The revolution also confirms that dealing with questions of equal citizenship rights in the Sudan need not split the nation further along gender, ethnic, and racial lines, although the image is still limited in the way it encompasses diversity in the Sudan. To gain and spread such information there are always limits, of technology, of resources, of mobility, in short, there remains, unavoidably, a political economy of access. We argue that some of the technological transmissions did work and played an important role, such as *Livāt* and other social media exchanges that did erase physical distance and made the revolution more visible, we also argue that offline communication was powerful as was apparent during the almost complete shut-down, when almost all digital mobile communication was off, and the biggest demonstrations

proceeded. The paper does not provide answers, but a discussion on the complexity and different stages, in the streets and digitally, of the revolution.

06 Azza Mustafa Babikir Ahmed: Struggles Versus Hopes: A Glimpse of Post-Revolution Sudan

Azza Mustafa is an anthropologist and doctoral student at the Bayreuth International Graduate School of African Studies (BIGSAS), University of Bayreuth.

This paper highlights the challenges after the December 2018 popular uprising in Sudan that led to the ouster of Omer al-Bashir's Government on 11 April 2019 by focusing on the case of the violence outbreak between the Nuba and the Bani Amir in Port Sudan, the capital of the Red Sea State. Although the Military Transitional Council and the Forces of Freedom and Change signed a power share agreement in July 2019 and accepted the constitutional declaration that was formally adopted one month later, and although the regional cities played a significant role during the uprising, the outbreak of violence in several regions posed serious challenges on the newly appointed transitional government and shattered the hopes of many Sudanese who are aspiring for a better future. The violence outbreak between the Bani Amir and the Nuba in several parts of the neighbourhoods of Port Sudan has its historical background and it was not the first violent instant between these two groups. However, many local activists considered this outbreak as extremely violent in comparison to previous ones. Eyewitnesses stated in the local media that clashes between the Bani Amir and the Nuba escalated and the authorities did not intervene to stop the violence. Instead, some claimed that there were infiltrators wearing military uniform participated in the outbreak and they are the ones who opened fire and shot many people from both conflicting parties. Activists on one hand, reported that those are the remains of the former regime, which left a security establishment dominated by paramilitary forces. On the other hand, they stated that this is also attributed to the role of external forces supported by the Rapid Support Forces led by Mohamed Hamdan Dagalo, aiming at disrupting the region in order to control the seaport, hence, controlling the arsenals of Sudan's economy. The resistance committees in Port Sudan called for forming coalitions to dismantle the previous regime's parallel state and to safeguard the gains of the popular uprising. They formed a call for extending the civilian ruling to the region and replacing the current acting military state government. The case of Port Sudan demonstrates how Sudan's popular uprising in the regions took different turns and how the local political entities are struggling to maintain what was so far attained.

07 Sondra Hale and Gada Kadoda: What is lost, what is gained: Sudanese women in the Post-Revolution

Sondra Hale is Professor Emeritus of Anthropology and Gender Studies, University of California, Los Angeles (UCLA) who specializes in African and Middle Eastern Studies.

Gada Kadoda is an academic from the computer sciences who, through social activism, crosses disciplines and links her field with problems on the ground.

In this paper we offer a gendered analysis of post-December 2018's Sudan Revolution Sudan, partially deriving ideas from our direct participation and from observations of the new global insurrections of the 20th/21st centuries', and women's participation in them, e.g. the "Arab Spring" and Turkey's Taksim Square/Gezi Park revolt. All of these better prepared us to discern a great deal from women's activism in Sudan's Revolution and post-Revolution. To greater and lesser degrees, these recent revolts have all been characterized by a high percentage of youth and women, the use of social media, and have, significantly, aimed to become anti-statist, anti-authoritarian, non-hierarchical, and quasi-anarchistic. Sudan's Revolution does not easily fit into this pattern. Including Sudan's, however, all of these insurrections are incomplete

and are engaged either consciously or unconsciously in the search for the “not-yet,” and for the whole human (Bloch). Although we use ideas from these other insurrections, we emphasize Sudan’s post-Revolutionary period because of some of the creativity of women activists. Very new configurations and ideas continue to emerge from this semi-“consummated” uprising. All signs are pointing to a continued organizing and raising of consciousness, even though we might note that activist women have been negatively impacted by the perhaps predictable divisions among civic organizations; by the old political parties edging themselves into place; by old, patriarchal leaders vying for power behind the scenes; by the Islamists at home and abroad intervening or mobilizing to intervene—all trying to reinvent themselves-- and by various military groups all “camped” in Greater Khartoum, creating a threatening atmosphere but also invigorating race debates. Internally, women’s groups are also experiencing problems: some may have hived off from larger organizations, struggled with each other, and disagreed about what should be the central issues for women to address. Women’s stances are often not directly aligned with the expressed goals of the insurrection, which can cause uncertainty while the country is in the process of struggling to build a civilian government. The women who have stepped forward are from various women-dominated self-help groups and other grassroots and neighborhood committees, community advancement programs--a few of which now self-identify as feminist--and a number of NGOs as well as political parties, armed opposition groups and the diaspora. There are old and new divisions playing out not only in a complex local setting but also influenced by the global. In the paper we name some of the post-Revolution configurations and ask what these might mean for Sudanese women and their calls for justice and freedom. With special reference to women, we compare Sudanese conditions post-Revolution with their own previous uprisings (1964, 1985 and 2013), as well as with situations we observed in the insurrections of other African societies—e.g. Guinea-Bissau, and Eritrea, and with the other late 20th and early 21st centuries’ movements. Without delving into all of these cases, but gesturing toward some of them, we ask how the situations for Sudanese women are similar and/or dissimilar to these others, and what all these data can tell us about a gendered future.

08 Munzoul Assal: Sudan uprising 2018 and the demise of political Islam

Munzoul Assal is professor in Social Anthropology, Department of Sociology and Social Anthropology, University of Khartoum.

In December 2018, popular protests erupted in Sudan. Damazine town, in the Blue Nile state, witnessed the first protest on December 13th; followed by Atbara on the 19th. A week later more than ten major cities in Sudan joined the protests. Unlike previous protests in which protesters were rioting against hiking prices of basic goods, this time the protesters are calling for the unconditional step-down of President Bashir who, with the support of the Islamists, ruled the country for thirty years. On 11 April 2019, Bashir was forced to step-down and was put under house arrest. The Islamists rule of thirty years came to an end. The protests were led by young women and men who were born and raised during the Islamists reign. The decisive participation of young women and men represented a defeat to the Islamists and may represent an end to political Islam in Sudan. While the Islamists still exist in the military, the security and the civil service, their political future, and chances to ascend to power again look quite bleak: they lost social sympathy and the chance for them to get into an alliance with the military, as happened in 1989, does not seem to exist. Although Sudanese Muslims are conservative, the reign of the Islamists with all its negative impacts on their lives resulted in conspicuous critical mindset manifest in what happens in mosques during the uprising and in the aftermath of Bashir’s removal- people pull down imams who are critical about the revolution or who show sympathy to the Islamists. While religion will continue to be an integral part of social life in Sudan, its manipulation by politicians is not easy anymore.

Discussant: Kurt Beck

Kurt Beck is professor emeritus in Anthropology, University of Bayreuth.

Link: <https://vad-africachallenges.de/panel/p-35-i-challenges-of-the-revolution-making-living-and-keeping-the-sudanese-revolution/>

P 36: Adaptation to climate change and demographic Change in Africa: exposure and vulnerability assessments across different scale

June 10 14:30 – 16:00

Convenor: Gabriel Tati, University of the Western Cape,
Department of Statistics and Population Studies, South Africa

Long abstract

The demographic transition which is being experienced by most countries across Africa has resulted in profound structural changes of their populations. Parallel to this process, all age groups are already affected by the impacts of climate change. These two processes pose serious challenges to the development of Africa. While the impacts differ according to the national context and the vulnerability risks of the population group (children, women, the youth and the elderly) they are likely to increase due to varying stressing vectors set in motion by the climate change. The impacts will result in mortality, losses, poor health and reduced access to food and other resources. The consequences of climate change, however, can be reduced by adaptation and mitigation measures or interventions implemented now. It is therefore vital that global agenda frameworks to limit carbon emission and the national adaptation policies on the ground address the impacts of climate change on populations. Mitigation strategies and commitments that come from such frameworks have to take inclusively into account the specific vulnerabilities people of different age and sex groups are exposed to in a changing climate. Thousands of the people are already living on the margin, and the most dangerous impacts of climate change may push them further to the edge of decent living conditions. The participation of people of all ages is central to the national strategies to mitigate those impacts. National adaptation policies to climate change must be inclusive of the vulnerabilities, human rights, and capabilities of people of all ages, especially the elderly.

The panel calls for papers examining the local and national responses to extreme events (floods, intense storms, and heat waves) due to climate change. Papers that seek to assess either quantitatively or qualitatively the impacts on specific groups of people's wellbeing and access to resources (water security, agriculture and livelihoods, food security, health, migration and displacement, urbanisation, energy, and resource poverty) are particularly of great interest for the panel.

Presenters

01 Anna Odur: Towards effective climate change adaptation in Uganda

Anna Odur is Academic activist at the Association of Uganda Professional in Agriculture and Environment (AUPWAE), Uganda.

Over the past 7 years or so, the average temperate range across Uganda has tremendously increased and continues to rise. In Busia located in Eastern Uganda for example, high temperatures of up to 33c have been recorded during this period, with cases of drying up of springs and other water sources in the district, leaving smallholder farmers, particularly the women in dilemma. Similarly, in Karamoja region of Northeastern Uganda, high rates of evaporation have been documented and in other areas soil erosion and nutrient depletion are rampant, leading to low levels of agriculture productivity.

Drivers for a changing climate and solutions in place

Seasonal weather patterns coupled with negative human impacts on the environment and ecosystems degradation, particularly cutting down of trees, degradation of wetlands and water pollution among others have been attributed to the changing climate in the region. In response to

the heatwave experienced, local residents in the urban area of Kampala for example, have resorted to basics such as staying in shades away from direct sunlight and increasing daily intake of drinking water.

On a broader scale at international level, Uganda has committed itself, by signing and ratifying both the United Nations Framework Convention on Climate Change (UNFCCC) and related protocols, to the adoption and implementation of policies and measures to mitigate and adapt to climate change impacts. Moreover, studies have shown that, much as countries, including Uganda, have good policies in place to support water and environmental sustainability in the backdrop of a changing climate, effective policy implementation still remains a challenge. This has been attributed to among others insufficient awareness and low engagement among stakeholders.

Way forward

Efforts should therefore be geared towards effectively communicating climate change adaptation and related policy implications to local target groups in communities; promoting continuous knowledge-sharing; ensuring inclusiveness in decision-making; and harnessing traditional knowledge with current scientific research.

Ongoing work by the government and sector NGOs to raise awareness and sensitize the public on climate change issue is underway. Actions being promoted include water & soil conservation and ecosystems restoration. Similarly, sector-specific policies have been put in place recently to address climate change mitigation and adaptation. An example is the Uganda National Irrigation Policy 2018, which provides direction for dealing with drought and promoting climate-resilient food production, albeit the need for technological and human capacity development for Irrigation practice across the country. Uganda also launched its first annual Water and Environment Week in 2018, which provides space for much-needed new and traditional knowledge-sharing across sectors, in order to effectively address climate change.

02 Annie Beka Beka: Floods in the city of Libreville (Gabon): anarchic constructions, global warming and the resilience of urban actors

Annie Beka Beka is Senior Lecturer at the School for Education Training of Libreville, Gabon.

Africa has experienced a population explosion for the past few decades. This accelerated population growth is giving way to uncontrolled urbanization in large African cities like Libreville, causing many problems including flooding.

Libreville is one of the cities at high risk of flooding in Gabon. Each year this city is under the threat of natural hazards whose repetitive floods become from year to year very complicated. The small size of its surface (189 km²), as well as its demographic weight (800,000 inhabitants) have not spared it from the flooding problems which arise in big cities. The frequency of floods is linked to a combination of factors: abundant rainfall (more than 3000 mm / year), proximity to the ocean, uncontrolled urban growth giving rise to urban inconsistencies.

This study relates to the city of Libreville and deals with the vulnerability of populations facing floods. The aim of this work is to understand what are the factors of flooding in Libreville? Are they due to climate change? What are the urban resilience strategies of the different actors?

Specifically, for research on the vulnerability of populations facing natural risks in urban areas, the survey data previously collected in the field will be necessary, but also the research work carried out, and more generally in Gabon, on the writings contemporary authors in order to inquire about the state of the environment in the world. In addition, meetings are planned with local authorities to better understand their perception of the risk of flooding.

However, field surveys have shown that it is very urgent to adopt a good policy in terms of disaster risk management at the national level, which will not only strengthen the resilience of

the populations of Libreville but also, it will be as a key element for the development of the country.

03 N' Dri Laurent Kouakou: Le Japon et les questions de l'environnement en Afrique
D'ri Laurent Kouakou is Lecturer and Researcher at the Oualassane Ouatarara of Bouake, Ivory Coast.

La dégradation de l'environnement et les changements climatiques sont une menace pour le développement durable, la sécurité alimentaire et la lutte contre la pauvreté en Afrique. Le Japon, dans sa quête d'un équilibre mondial, soutient les États d'Afrique dans leur lutte contre la dégradation de l'environnement et les effets néfastes du changement climatique. Cette contribution nipponne vise la conservation du couvert forestier, l'accès aux énergies propres, la réduction des gaz à effet de serre et l'approvisionnement en eau potable à travers des dons, des prêts et une assistance technique. Les programmes et projets mis en place, à cet effet, permettent aux États africains de faire face aux menaces d'inondations et de sécheresses et de protéger les populations afin de s'adapter au changement climatique. Cet article est un essai d'analyse sur la contribution du Japon à la gestion de l'environnement et des changements climatiques en Afrique.

04 *Fadzai Musakana: Adaption and mitigation strategies to the impacts of climate change in Africa: Vulnerability assessments*

This paper highlights the impact of climate change and adaption strategies implemented to mitigate problems caused by climate change in Africa. Climate change affects different aspects in Africa, such as infrastructure, Ecosystem, health, food and water security and economic development. In Sub-Saharan Africa, the ten ASARECA member countries (Burundi, Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, Madagascar, Rwanda, Sudan, Tanzania, and Uganda) have executed adaption strategies in agriculture which focus mainly on population most vulnerable due to limited resources. Most areas are classified as semi-arid or arid and as a result a common strategy of developing drought tolerant and early maturing crop has become most favorable. Biomass energy resource accounts for more than 70% of total energy consumption in ASARECA member countries hence the need to harness new and renewable energy sources as a plan to mitigate effects of biomass depletion. In Zimbabwe, Cyclone Idai caused areas such as agriculture, transport, health, and livelihoods to be affected. Responses varied from effective to seriously inadequate involving Post-disaster recovery methods aimed at women and girls who faced challenges of unsafe shelter and exposure to gender-based violence. Positive response came in the form of counselling and child protection support, educational assistance, health HIV and AIDS, water sanitation and hygiene responses. National climate change strategies must be inclusive of the capabilities, rights and vulnerabilities of older people who are inadequately considered in the majority of humanitarian responses and are often over-represented in mortality and morbidity rates from the impact of disaster. Studies show by 2050, over 21 per cent of the global population will be 60 or over. Older people are less likely to be reached by flood or hurricane warnings or be able to respond to them due to mobility restrictions. These impacts of climate change are set to increase due to the combination of increased stress factors from climate change leading to mortality, poor health and reduced access to food and other resources, and global population ageing. In South Africa children remain invisible because the majority of South Africa's climate change policies and programs, whether they be at national or provincial level, do not yet adequately recognize children's vulnerabilities. There is need to address some of the child-focused gaps in the current climate change framework through the National Adaptation Plan which focuses on the gaps in health, food and nutrition, water and sanitation, education, and child protection against abuse. While efforts by

the African governments and international organizations have been intensified in reducing the impacts of climate change, there are still some barriers and limitation to adaptation. Risk reduction strategies employed by African countries consist of early warning system, developing risk transfer plans, social protection schemes, disaster risk contingency funds and budgeting, livelihood diversification and migration (UNISDR, 2011). A successful way to tackle the impact of climate change is by incorporating adaptation strategies into sustainable development in order to decrease pressure on the natural resources, increase environmental risk management and enhance social well-being of the vulnerable (UNFCCC, 2007a).

Link: <https://vad-africachallenges.de/panel/p-36-adaptation-to-climate-change-and-demographic-change-in-africa-exposure-and-vulnerability-assessments-across-different-scales-cape-town/>

P 37: Between Annexation and Appropriation or the Production of the Colonial Space

June 11 12:30 – 14:00

Convenors: Ute Hasenöhr, Institut für Geschichtswissenschaften und Europäische Ethnologie; Universität Innsbruck
Nicole Wiederroth, Historisches Institut, Universität Duisburg-Essen

Long abstract

Over the last decades, there has been growing academic interest in the question of “space” in general and “colonial space” in particular. Challenging traditional views on the dualistic nature of colonial space and society, recent research in African history has explored the manifold – and sometimes contradictory – dynamics that shaped the development, perception, and utilization of various kinds of spaces “on the ground”, highlighting complex processes of appropriation and negotiation within the continuous transformation of overlapping, intermingling, altering, and hybrid zones of contact.

Drawing on empirical examples from several African regions, the panel will discuss ideas of “colonial space” as well as concrete processes of transformation from a social, cultural, and environmental history perspective. Accordingly, the panel investigates both urban and rural contexts, e.g. the contentious shaping and appropriation of nocturnal spaces and (lighting) infrastructures in colonial Accra (Ghana) during the 1920s to 1940s or the environmental transformation of allegedly unhealthy areas in western Tanganyika (Tanzania). We are looking for papers that complement our session. This could be through a different geographical focus or by emphasising other spatial determinants (e.g. infrastructure, architecture, planning, communication, or correspondences). We also invite contributions discussing different concepts of space as well as other methodological approaches bridging various strands of research from history and geography to the social sciences.

Discussing various forms of spatial encounter and transformation, the panel aims to unpack how colonial spaces were constructed and altered, both physically and symbolically, focussing explicitly on practices of negotiation and on the “agency of materiality”. In doing so, the panel will contribute to a more differentiated understanding of how colonial societies worked within specific parameters of time, place, and environment, and of the power dynamics that – sometimes literally – shaped their course.

Presenters

01 Nicole Wiederroth: The (In)Visible Transformation of (Colonial) Space

Nicole Wiederroth is research assistant and lecturer for Extra-European History at the University of Duisburg-Essen, Germany.

The western part of the former British mandate of Tanganyika Territory was one of the most neglected regions by the colonial government. In the late 1920s, the administration began to discuss campaigns for development and evaluated certain regions. A driving force for this was the spread of African trypanosomiasis, commonly known as sleeping sickness.

The paper presents a microstudy dedicated to one region within the former Western Province, namely Utongwe. Based on archive material, it discusses a tour through Utongwe in the 1930s by following the group from the preparation of the tour, through the weeks they spent in Utongwe till their return. With a focus on three aspects, “mobility”, “representation”, and “communication”, of interest are questions about preconception, transformation, and complementation in the course of the encounters between British officials, representatives, Utongwe authorities, and inhabitants. Inspired by Tim Ingold’s thoughts on environmental perception the paper demonstrates how these processes were visualized in different ways and materialised through

different objects. Utongwe is not only an example for the embeddedness of “neglected areas” in much broader (inter-)regional contexts. It also demonstrates how perceptions of environments intermingled and how processes of interaction and transformation were racialised.

02 Ute Hasenöhrl: The contentious shaping and appropriation of nocturnal spaces and (lighting) infrastructures in colonial Accra (Ghana) during the 1920s to 1940s

Ute Hasenöhrl is assistant professor for social and economic history at University of Innsbruck, Austria, at the Department of History and European Ethnology.

In the 19th and 20th centuries, the introduction of kerosene, gas, and electric lights profoundly altered night-time habits and perceptions. The commercialization, domestication, and disciplining of nocturnal activities has been termed “colonization of the night” (Melbin 1987; Koslofsky 2011). For most parts of the world, this expression had a double meaning, however, as lighting technologies were also part of the colonization process. Yet, there is very little known about the history of lighting in non-Western regions of the world, particularly Africa. Building on recent research in urban colonial history that has challenged traditional views on the dualistic nature of colonial space and society, the paper explores the history of artificial light and the night in colonial Accra (Ghana) from the 1920s to the 1940s. Emphasizing the socio-cultural impact of technologies and tensions between “Tools of Empire” (Headrick 1981) and everyday experiences (Edgerton 2008; Arnold 2013), it investigates how the production and consumption of artificial light influenced nocturnal practices in the former Gold Coast colony. While the British used modern lighting to visualize power and accentuate social differences, it was also a coveted object of appropriation. And while most colonial cities did not turn into sparkling cities of light overnight, the introduction of new lighting technologies also influenced colonial night-life, from night-work to nocturnal entertainments. In fact, both colonial light and darkness were ambivalent phenomena. Modern lighting was a contested commodity, both sought after and spurned, and decisions for (or against) illumination projects not only influenced by a variety of actors, motives, and factors, but also subject to a significant amount of “African agency”.

03 Carl-Philipp Bodenstein: Imagined Morphologies - On urban aspirations and spatial ideologies in Livingstone (Zambia) during late colonialism

Carl-Philipp Bodenstein is a PhD student at the Department of African Studies at the University of Vienna, focussing on the historical geography and social history of urban spaces.

The history of the Zambian city of Livingstone, today a thriving tourist destination, dates back to the early 20th century. When the three colonies of Northern Rhodesia, Southern Rhodesia and Nyasaland were amalgamated into a federation between 1953 and 1963 against the will of many parts of its African populations, the European settlers saw new opportunities for the small and in their perception often neglected town. Based on a never realised plan to (re)make the Northern Rhodesian town Livingstone into the capital city of the Federation of Rhodesia and Nyasaland the proposed paper examines the aspirations and ideologies of a colonial urban community. In critically analysing this plan through the study of written archival records and colonial maps, the paper seeks to locate the socio-historical and spatial contexts behind the plan as well as its imagined urban morphology. The paper is thus understood as a contribution to the historical study of secondary cities and SMSTs (small and medium sized towns) in a late colonial context and to the study of historical urban morphology as means to scrutinise socio-spatial relations, imaginaries and ideologies."

04 Francesca Vita: Unpacking colonial legacy in contemporary Guinea-Bissau. The case study of former military resettlements, built by the Portuguese army during the colonial war (1963-1974), and their post-independence layers of appropriation

Francesca Vita, is a doctoral student in architectural heritage at the Faculty of Architecture of the University of Porto (FAUP-PT), Portugal.

During the last years of the Colonial War (1963-1974), the Portuguese army built across the territory of Guinea-Bissau approximately sixty resettlements, operating a profound violation of rural environment and its communities. The resettlements policy was implemented during the government of Governor General António de Spínola (1968-1972) under the so-called plan *Uma Guiné Melhor* (A Better Guinea). This was announced to be a socio-economic development program aimed to build “the Guinea of the future” through “a social promotion of the population” in rural areas (Spínola, 1970). Instead, the plan was driven by counterrevolution purposes aimed to guarantee the control of both territory and people, in particular through military spatialization accomplished by the resettlements practice.

In order to better comprehend and discuss the deep and controversial marks that this military colonial strategy seems to have left on the Guinean territory, both physically and symbolically, it is important to understand the detrimental effects that the *Uma Guiné Melhor* plan had on native population during the war time. In fact, the resettlements practice was never a smooth process, on the contrary it was a violent intrusion in people life and living environment. Architecture and urban planning were used by the army as tool of power amongst Guinean rural population. People were displaced from their traditional villages and houses and forced or “persuaded” (as it is reported by the official colonial records) to live into a new domestic order, planned according to military needs of discipline, efficacy, and control. The resettled villages resemble military camps, based on grid plan implantation and standardized housing units.

The aim of this article is to highlight and analyse how the colonial heritage of military resettlements built by the Portuguese army during the Colonial War, has been perpetuated until nowadays through contradictory dynamics of appropriation and transformation of both architectural and urban environments. Case studies of contemporary small and medium cities will be presented to showcase the overlapping layers of appropriation, succeeded from the colonial period throughout the post-independence time, revealing the grey areas that arose from the perpetuation of this colonial military heritage. Some cases show extensive preservation of the implemented colonial resettlements comprising houses and/or facilities, such as a sanitary posts, primary schools and water supply systems which still operate today as in the past; others conserve the military grid implantation introducing new houses typologies to address current needs.

By the means of comparative analysis based on the field research, cartography reproduction and house typologies surveys, this article aims to highlight the contradictory process of appropriation of the military legacy of the resettlements, unpacking the colonial marks in the contemporary Guinea-Bissau.

Link: <https://vad-africachallenges.de/panel/p-37-between-annexation-and-appropriation-or-the-production-of-the-colonial-space/>

P 39: Seeing like a space: A methodological challenge for African Studies

June 09 14:30 – 16:00

Convenors: Susann Ludwig, University of Leipzig
Julia Büchele, University of Basel

Long abstract

In seeing like a state, Scott analyses state's vision as patterns of simplification designed to address concrete problems. In seeing like a city, Thrift and Amin foreground complexity and operationalize it as a pattern to investigate how cities work and think. Seeing has been proposed as a tool in different fields and we wish to develop such a tool for seeing like a space. We do so in an attempt to account for the making and unmaking of spaces. Thus, in seeing like a space, we single out just one aspect, i.e. space, and ask: What does this enable us to see? What does this perspective allow us to account for?

In this panel, we wish to go beyond the dichotomies of urban and rural, center and periphery, global and local or open space and particular place. Instead, we approach the spatial lens as a methodological challenge in African Studies. For instance, how can we get to an understanding of the dynamics of “becoming” of spaces or how can we methodologically grasp the connections between and within spaces towards thinking with space space? In short: How can we see like a space? And to what extent does that allow us to productively challenge established concepts of Africa in the world and the world in Africa?

We invite papers from various disciplines in African Studies that take up and explore the challenge of space both phenomenologically and methodologically.

Presenters

01 Babalola Joseph Balogun: Meanings as Perspectives: Towards the “Talking Drum” Deconstructionist Model of Meaning in African Studies

Babalola Joseph Balogun is a philosopher at Obafemi Awolowo University, Ile-Ife; Nigeria.

The ascription of meaning to social realities is done from diverse disciplinary perspectives, which makes meaning multidimensional. This study proposes an approach to understanding this multi-dimensionality using the Yoruba “talking drums” known as the *gangan*.

The *gangan* imitates the tri-tonal pitches of the Yoruba language. This enables it to, literally, talk. While past studies have focused on its aesthetics, rituals and its communicative role among Yoruba, sufficient attention has not been paid to the methodological principle of interpretation derivable from the actual drumming of the *gangan*. In filling this gap, two Yoruba proverbs are carefully selected for critical analysis. The criteria for selection are that one has “*gangan*” as a component, while the other has “*àyàn*”, Yoruba term for a professional talking-drummer, as a component. The proverbs are: (a) *Ohun tó k'ọjú sí ẹnikan, ẹhìn ló kọ sí ẹlòmíràn bì ilù ẹ́gangan* (what, to one, is a face, is, to another, a back); and (b) *Kò s'ẹni tó mọ ẹ̀dè àyàn bí ẹni tó mú kòngọ ilù l'owọ* (No one understands the language of a talking-drummer as the drummer himself/herself).

The first proverbs describe both the physical structure of the *gangan* and the contents of its messages. Both from its physical structure and the message passed through it by the *àyàn*, the *gangan* projects the idea that multiplicity of perspectives is the order of meaning. This suggests that, to every issue, there are possibilities of multiple perspectives. The second proverb, however, cautions that not all perspectives to an issue have equal worth in terms of their representations of the issue in a proper light. In spite of the possibility of different perspectives to an issue, certain perspectives are to be taken more seriously than the others.

Demonstrating the first proverb, the study will analyse ten messages of the *gangan* drum, purposively selected from my interactions with two professional *gangan* drummers, one of them

an artiste-in-resident with the Department of Music, Obafemi Awolowo University, Ile-Ife, Nigeria, while the other is an àyàn from the gángan professional drummers' family in Oyo town, Oyo state, Nigeria. In analysing these messages, the study's primary objective is to reveal how individual interpretation is influenced by certain information at the disposal of the interpreter, being here referred to as the epistemic exposure of the interpreter. The over-all aim of this study, therefore, is to argue that, in African studies, interpretation of data should be seen as a collaborative venture between, or a synthesis of, the representations of the original creator of the interpreted work, and the creative imagination of the interpreting scholar, which is a product of the work's aspect to which he/she is epistemically exposed.

02 Bettina Engels: All good things come from below? Scalar constructions of the 'local' in conflicts over mining

Bettina Engels is junior professor empirical conflict research Freie Universität Berlin, Germany.

This paper seeks to investigate how scales are discursively constructed and referred to in conflicts over mining. In an empirical analysis of conflicts over gold mining in Burkina Faso—a paramount example of the recent commodity boom and its pervasive socio-economic effects—the relevance of scalar constructions, notably of the 'local', is explored. It starts from an understanding of the global and the local as constitutively related to one another. The principal question, therefore, is not whether global processes such as the commodity boom result in contentious political action, but rather how they are related to collective social action on the local scale.

Based on an empirical study, this paper seeks to contribute to research on 'glocal' conflicts; that is, the ways in which global structures and processes relate to local collective action. The paper intervenes in the debate on scale in the study of contentious politics by suggesting that global–local relations are not restricted to scale-jumping and re-scaling by actors in socio-political conflicts. Drawing on Georg Towers' (2000) conceptual differentiation between 'scales of regulation' and 'scales of meaning', it is argued that scalar ascriptions and discourses as such are already an integral part of conflicts and protests. This applies even when conflicts are not specifically characterised by shifts between different scales of political power and institutional arrangements. In the case of mining-related conflicts in Burkina Faso, the scale of regulation is hardly challenged; rather, conflict actors contest the scale of meaning, particularly the notion of the 'local'.

03 Cristina Strava: Maps, Plans, and Gameboards: Seeing like a Contested Space on the Urban Margins in Morocco

Cristiana Strava is University Lecturer in Anthropology and Islamic Studies at Leiden University; the Netherlands.

In the 1950s, Casablanca's slums became the birthplace of a new ideology of organizing space and people. Treating the Moroccan colony as a blank slate, whose history of contact with Europe was wilfully ignored, a group of young colonial technocrats transformed the city's margins into a canvas for utopian, modernist fantasies. As their main laboratory for experimentation with new planning and housing forms, they chose the neighborhood of Hay Mohammadi (formerly Carrière Centrale).

Built on the gaping holes of a colonial era quarry and home to North Africa's once oldest and largest slum, the neighbourhood holds a mythical status for its role in the anti-colonial struggle. During the political violence that defined the post-independence period, it came to house one of Morocco's most infamous underground torture and detention centers, while more recent

structural adjustment reforms have left behind decaying infrastructure and disenfranchised spaces.

Given its layered history, the neighbourhood's socio-geographical space has been subjected to a plethora of conflicting and competing architectural, administrative, heritage, political, and social discourses, representations, and (unfinished) interventions. Neither fully urban nor rural, modern nor traditional, both planned and unplanned, this Casablancon space challenges facile assumptions and analyses rooted in the historiography of the African and Middle Eastern city. Drawing on sixteen months of ethnographic fieldwork in Casablanca (2013-2014), that combined participant-observation with archival and multi-modal methods, in this paper I will discuss three intersecting methodological objects: a colonial urban housing plan, a collection of collaboratively drawn maps, and a gameboard. My aim is two-fold: Firstly, by drawing on these varied, historically, socially, and politically situated objects, my intention is to offer a corrective to the ways in which contested North African spaces have and continue to be conceived and addressed by various actors. Secondly, by wrestling with the challenges that such vantage-points of/from space throw up for the researcher, I hope to contribute to a more nuanced, but methodologically robust understanding of what it means to think and see as a space more generally, and as a North African space more specifically.

04 Alexandra Bell: Seeing from Space – Remote sensing as a means towards a successful evidence-based policy approach in West Africa

Alexandra Bell is a doctoral researcher at the department of remote sensing, University of Würzburg.

Monitoring the implementation and effectiveness of national policies is essential to track progress towards meeting set goals, such as those agreed upon in the Paris Agreement – an agreement that is considered a central international step towards linking today's policies with a climate-neutral world until 2030. In their so-called nationally determined contributions (NDCs), Parties of the Paris Agreement keep hold of the policy goals and measurements, which they consider important for their nations climate action plan towards reducing emissions and building climate resilience. Countries must report on their progress towards their NDCs every five years, which is a crucial step towards transparent evidence-based policy (EBP) making. EBP is an approach that is used by governments worldwide to shed light onto policy impact, enhance the effectiveness and efficiency of policies and to promote policy coherence. A prominent example of an international treaty that aims to endorse national as well as global policy coherence is the 2030 Agenda for Sustainable Development with its 17 sustainable development goals and 231 indicators. However, EBP can also be an important step towards tracking policy compliance and thus to build trust and confidence among the different parties involved in agreements, such as the Paris Agreement.

A key barrier towards successful policies that promote environmental sustainability is the lack of a comprehensive, spatially explicit, neutral monitoring and evaluation of policy – a process which often involves both financial and personal resources. Space-borne remote sensing (RS) satellite data can provide valuable information of the physical earth's surface at different spatial and temporal scales in an area-wide, systematic, and consistent manner. A big advantage is the evolving global RS data and information network that entails available pre-processed RS products and information that can support decision-making, e.g., in land and water resources management. Remotely sensed land surface parameters have proven to be valuable sources of information for answering a variety of geographical questions, whether in the field of global change, biodiversity or nature conservation, food security, disaster management or other thematic areas.

At the same time, regional research activities such as led by the West African Science Service Centre on Climate Change and Adapted Land USE (WASCAL) and associated projects, such

as the BMBF-funded WASCAL-DE-Coop, are developing services, which are specifically tailored towards the needs of West African countries and towards monitoring and assessing their regional and local environmental conditions.

The present contribution aims at providing insight into the capability and limitations of space-born RS products and how they are employed towards monitoring and evaluating policy in geographical space. Against this background, a special focus is set on RS as a means towards the NDCs in different West African countries and on introducing into selected initiatives and sources of information.

Link: <https://vad-africachallenges.de/panel/p-39-seeing-like-a-space-a-methodological-challenge-for-african-studies/>

P 41: The marketization of African wildlife encounter in safari tourism, conservation volunteering and trophy hunting

June 09 10:30 – 12:00

Convenors: Antje Schlottmann, University of Frankfurt
Olivier Graefe, University of Freiburg

Long abstract

African wildlife has long been seen as a material resource in form of ivory, skins, trophies, or meat and has been integrated in capitalist market development even before colonial times. In the late 20th century, however, social disapproval pushed this market and marketization practices, at least partly, underground. Moreover, under conditions of discourses such as sustainability, biodiversity and wildlife conservation, the market induced depletion of wildlife in certain regions or of particular species led to an establishment of parks and reserves. Yet, today we see a well-accepted and growing market of wildlife encounter, which is accompanied by an increasing privatization of formerly common goods. This market is dominated by private entrepreneurs and companies but also by nature conservation NGOs and local communities. Wildlife conservation itself has turned into a source of profit, with “encounter” as the new competitive value. Parks and reserves transformed into tourist attractions and the choice of products based on this value includes safari tourism, conservation volunteering and (legal) trophy hunting. The trade for African wildlife “worth experiencing/watching/hunting” seems to be driven by material and mental image-work and emerges in form of auctions and sells by catalogue for hunting concessions, trophies as well as life animals for the purpose of breeding and wildlife watching in private game reserves and national parks.

We seek papers with either theoretical or empirical focus on the marketization of African wildlife encounter from various perspectives, that help to excavate driving forces and future implications. This could imply work on: discourses and practices of wildlife management, changing human–animal relationships induced by the market value given to (particular) species, -practices of visualization in traditional media and/or social networks that influence encounter values of particular species.

Presenters

01 Linus Kalvelage: Where does the money go? Commodification of wildlife and the geographical transfer of value in the tourism GPN in Namibia

Linus Kalvelage is PhD student in Economic geography at the University of Cologne.

This study aims to understand the geographical transfer of value in tourism global production networks (GPN). Value in nature-based GPNs results from the transformation of nature into commodities. Therefore, the commodification process of wildlife in Namibia and its integration into the tourism GPN will be explored. The promotion of community-based natural resource management (CBNRM) programmes after independence has led to a stable wildlife population in Namibia that is increasingly integrated into the safari tourism and trophy hunting tourism industry. The tourism industry is able to create considerable value from wildlife. Previous research has shown, however, that a large share of the created value does not stay in the resource region but is consumed elsewhere – the question is where exactly. Therefore, this study applies a mixed-method approach that follows the product of the tourism industry and accompanies the transformation from nature to a commodity that is sold on a global market. On its journey to the consumer, value is added to the product which is accumulated in different locations – the resource region, the gateway city, the global scale. Findings show that the process of commodification has a spatial dimension that results in an ongoing geographical transfer of value from

the resource region to the gateway city. Government actors create policies to commodify wildlife and promote Windhoek, the capital city, to become the nation's gateway for tourism. Thus, the trophy hunting industry has developed which untapped economic potential in the resource region, although the lion's share is appropriated by GPN actors in the gateway city.

02 Nina Schiegl: Logics of Affection and the Production of Encounter Value: Likes for Wildlife in Namibia

Nina Schiegl is PhD student in Human geography at the Goethe University of Frankfurt.

The use of visual material plays an essential role when it comes to the marketing of safari tourism as a measure to support wildlife conservation in Namibia. Building on phenomenological visual studies, it is being argued that visual tourism thereby enables its consumers to bodily experience a highly subjective and external tourist gaze. While it is mostly big mammals that are being depicted in this regard, questions arise regarding speciesism, captive commodification, nonhuman charisma and the production of encounter value. In other words: why certain animals are seemingly highlighted more than others when it comes to wildlife conservation. As logics of affection play an essential role in view of the production of encounter value, nonhuman charisma as well as imaginative geographies of the 'African wild' are assumed to have a huge impact when it comes to the consumption and production of visual material regarding wildlife tourism in Namibia. It is hence being examined if the rise of Instagram and its focus on visual material can be presumed to have further effects on the hybrid geographies of wildlife conservation in Namibia. Based on digital ethnography, special focus will thereby be put on the production of encounter value and respective logics of affection as well as the role of a hegemonic tourist gaze.

03 Bright Masocha: Perceptions to Human-Wildlife Conflicts, History, Challenges and Opportunities and Solutions in Great Limpopo Trans frontier Conservation Area.

Bright Masocha in Social Anthropology is PhD student at the University of Cologne.

Human-Wildlife interactions are currently at the centre of conservation practices and debates in southern Africa. Human-Wildlife Conflicts was developed as a special form of these interaction and between human and wildlife, where there are more advantages. This form of relation is not new but over a period of time humans have embraced differently. This paper is based on a nine-month ethnographic study of ward 14 and 15 of Sengwe communal areas in Chiredzi district, part of Great Limpopo Trans frontier Conservation Area (GLTFCA), where I investigated perceptions towards human-wildlife interactions; historically analysed human-wildlife conflicts and how communities are adapting to life on the edges of conservation areas. To a large extent, qualitative data collection methods, which included 20 informant interviews, 2 focused group workshops, participant observation and document analysis were employed in this study. A survey was also used to obtain quantitative data that complimented the qualitative data. My findings suggest that people have developed different terms to refer to human wildlife interactions and through history, wildlife performed a spiritual role and was a tool used by spiritual forces to control human behaviour. The study also shows that conflicts among conservationists and communities arise when wildlife actions affect communities and their livelihood negatively and vice versa. There was a point when wildlife persecution, was more commonly used as an exclusion term by authorities to local communities. Human-wildlife conflicts is a recent term developed to portray wildlife as pests, which can only be tolerated if they provide financial benefits to human beings. I concluded that the frequency human-wildlife conflicts reflect a historical, social, economic and political problems within the society.

Link: <https://vad-africachallenges.de/panel/p-41-the-marketization-of-african-wildlife-encounter-in-safari-tourism-conservation-volunteering-and-trophy-hunting/>

P 42: Challenging Notions of Education and Knowing: Islamic Practices of Teaching and Learning across Africa

June 09 14:30 – 16:00

Convenor: Anna Madeleine Ayeh, University of Bayreuth/Cluster of Excellence
'Africa Multiple'

Long abstract

Throughout the past century, colonial administrations, national governments, and global institutions of 'development' have attempted to streamline and secularize African educational landscapes with the primary goal of enrolling as many (especially female) children and young adults in formal schools. Institutions of Islamic learning were for the most part seen as hindrance on this perceived singular path to modernity.

Despite a host of campaigns against (or for the 'modernization' of) Islamic teaching and learning, its classical tenets and practices are still highly relevant, and its institutions are thriving. Some of them have retained their century-old ways of producing and transmitting knowledge, others have been merging Islamic learning with formal school curricula, providing both religious and secular learning. Islamic secondary, boarding, and professional training schools across the continent meet the needs of contemporary national job markets in accordance with Islamic beliefs. Informal contexts of teaching and learning play an important role in continuously updating constructions of Islamicity. Therefore, Islamic educational practices in Africa challenge unilinear notions of modernity, 'development', and futurity.

This panel invites conceptual and empiric contributions on Islamic teaching and learning practices from multidisciplinary perspectives: What are their epistemic grounds? Which conceptions of knowledge transmission do they reflect? What kind of future(s) and (gendered) moralities to they produce? How do they relate to the overall educational landscapes they are located in? In which ways is Islamic teaching and learning organized, governed, and contested? How is the rise in Muslim female authority reflected in education and what are its implications?

Presenters

01 Hassan Ndzovu: Competing Islamic-Integrated Schools and Madrassa Educational System: Standardization, Religious Authority, and Islamic Knowledge

Hassan J. Ndzovu is a Senior lecturer in the Department of Philosophy, Religion and Theology, Moi University, Kenya.

There is a consensus among Muslims that Islam is a religion that encourages the pursuit of knowledge because Prophet Muhammad's first commandment from God was to read, *Iqra*. This directive is interpreted as instructing Muslims to pursue all forms of education, both religious and secular. This paper, therefore, seeks to demonstrate the role of the competing Islamic-integrated schools and the madrassa's educational system in the production and transmission of religious knowledge in Kenya. In Kenya, Muslims believe that their religion demands from them to pursue religious education to enable them to comprehend and practice their faith in accordance with God's decrees. For a long time, Muslim's education in Kenya has been associated with the Qur'anic schools (madrassa; also the basic ones known as chuo). Even with their longest period of existence in the country, lack of uniformity poses the main challenge to the madrassa system of education. In addressing this shortfall, I will show in this paper how sections of Kenyan Muslims are working on the possibility of standardizing the madrassa syllabus to improve its quality of education, and the challenges encountered in the process.

Since this effort focuses only on religious education, Muslims are also concerned about the community continuing lagging behind in secular education. As a response, Muslims have adopted a two-prong approach as a way of reforming the madrassa education. They have

adopted a model that seeks to make the madrassa education taught alongside secular education, either through a system that in this paper would be referred as the ‘Shela option’, or by interweaving the religious and secular education in a same institution as illustrated in the Islamic integrated schools. Such efforts by Muslims are intended at reforming the madrassa system, making both religious and secular education accessible to the community in the country. Informing these reforms is an increasing sense of the significance of secular education in economic terms. This conclusion by Muslims is based on the realization that equipped with secular education will make them competitive with the rest of Kenyans when it comes to securing employment. But significantly, paper will analyze the role of the Islamic integrated school in the transmission of Islamic knowledge.

Therefore, this paper will first examine the reconstruction of Islamic education and learning in Kenya. Secondly, it will examine the competing Islamic-integrated schools (secular) and madrassa (religious schools) in the production and transmission of Islamic knowledge, focusing on the standardization and consistency in curriculum delivery in the two systems of education, and the value of certificates attained from them. Some of the questions that would be raised by this research tract include: What are the reasons for lack of standardization? How drastically different are sufi and salafi run madrassas? What efforts have been made in attaining standardization of madrassa education? Are integrated schools addressing the deficiency in religious education or secular education?

02 Yasmin Ismail: Re-conceptualizing Maktab Education: Notes from Cape Town.

Yasmin Ismail is a PhD student at Berlin Graduate School Muslim Cultures and Societies, Freie Universität Berlin, Germany.

Quranic schools, or ‘maktab’ (pl. makatib) as they are called in the South African setting are part of the everyday religious life and upbringing of South African Muslims. The maktab is viewed as a space in which values and conducts are shaped and through which children are initiated into the discourses, traditions, and practices of their respective Muslim communities. My research focuses on the network of such institutions affiliated to the Johannesburg based Jamiat Ulama South Africa, a Sunni, Hanafi theological institute that extends across the country. Scrolling through the education section of their website, the following sentence stands out, ‘Such a monumental undertaking is fit to be the work of a governmental department of education’. indeed, this organisation has been instrumental in instituting a standardized maktab system bridging classical religious education with modern pedagogy in the English language.

Since its introduction into makatib in the 1990s, the curriculum has spread beyond its original community borders into the wider Southern African region and other parts of the world. Regular supervision, workshops and seminars for parents, staff and makatib committees as well as regular reviews of the curriculum and centrally-set examinations are part of the process of maintaining a standard of Islamic education across their affiliated makatib.

Yet, Islamic teaching and learning practices differ within and across Muslim communities and the attempt to standardise and transform maktab education are not without their challenges. This paper focuses on the case study of Cape Town, and the interventions into maktab education from the Jamiat Ulama. Historically, makatib in the city have operated individually and with flexibility in transmitting religious knowledge that serves the needs of their specific communities. The arrival of a standardized and systemized maktab curriculum has re-conceptualised the nature of maktab education and the debates around what constitutes ‘essential Islamic education’, the role of teachers and the maktab institution itself. The Jamiat’s emphasis on regularization of teaching methodology and practice includes supervision of both learner and teacher, along with the structuring of time and subject matter within the maktab. Implementation, however, has not always been a smooth process and drawing from empirical data gathered in five

makatib in the Cape Flats area of Cape Town, this paper explores how this transformation of maktab education is negotiated and contested amongst the communities of these makatib.

03 Sulaiman Adewale Alagunfon: Challenging Tasks: Dynamics of the Makondoro’s pedagogy in Western Nigeria

Sulaiman A. Alagunfon is a doctoral researcher at Berlin Graduate School Muslim Cultures and Societies of Freie Universität Berlin, Germany.

Zumrat l-Mu’minin (The Believers’ Group), popularly called Makondoros, are group of Arabic-Islamic scholars in Yorubaland (western Nigeria) who take traditionalism in high esteem and are conservatives. In learning, teaching, and professing Arabic and Islamic knowledge, they believe in maintaining their pedagogical way that links students with their teachers and teachers of teachers. According to them, the “discipleship” system must be preserved at all costs, and this shapes their teaching and learning practice. Various strategies are devised to make sure that this pedagogical method does not stray, one of such can be seen in the different forms of epistemological networking that usually earn them authorities in the Yorubaland since the middle of twentieth century. Despite various trends of modernization that held sway in Arabic-Islamic education of the region since post-independence time, the Makondoros maintain and preserve their ways from being adulterated by what they usually consider alien and corrupt.

This paper seeks to understand the pedagogical dynamics of the Makondoros from the perspective of their activities as from the last fifty years when they came into prominence in major cities of Western Nigeria, to wit, Ibadan and Ilorin. Questions paramount to this study are: what is really the philosophy of Islamic Education among the Makondoros, and how does it work in their learning and teaching practice? What makes their practices unique and what makes it to be viable up until this moment despite various transformations and changes in the Arabic and Islamic educational polity of the Yoruba society?

04 Benedikt Pontzen: “Speaking for Islam”: Three Malams and their Claims to ‘Ilm in a Zongo in Asante

Benedikt Pontzen is a Postdoctoral Associate at the Center for Global Islamic Studies, University of Florida, USA.

In the zongos – Muslim communities in Asante (Ghana) –, the malams (Islamic scholars) stand and act as religious authorities by “speaking for Islam.” As they relate the Islamic scriptures and tradition to the lives of their fellow Muslims, they are able to make consequential pronouncements on Islamic matters and have a strong impact on how Islam is lived and debated in their communities. As decisive voices in the “discursive tradition” of their religion, the malams embody and deploy Islamic knowledge (‘ilm), and the people accord them the authority to “speak for Islam” based on their ‘ilm and ādāb (demeanour). Yet, the malams not seldom disagree in their Islamic discourses and practices and constantly debate or contest their divergent tenets, claiming that the others “do not know.” Thereby, ‘ilm emerges as a diverse and contested field.

Drawing on ethnographic fieldwork, I portray three malams in a zongo in Asante with their distinct claims to ‘ilm and show that ‘ilm is not an abstract body of Islamic knowledge but engrained in people, discourses, and practices. These malams pertain to different Islamic groups and have acquired their ‘ilm in disparate formations. Malam Hussain has been trained in locally established traditions of Islamic learning. He acknowledges and promotes “scriptural” (al-zāhir) as well as “spiritual” (al-bātin) aspects of and accesses to ‘ilm, but he does not belong to a Sufi order. Malam Mudasir, who also recognizes both aspects of and accesses to ‘ilm, is a Tijani. Besides his intellectual studies of the Islamic scriptures and tradition, he regards the tarbiya (training) and wird (litanies) of his Sufi order as indispensable in his quest

for 'ilm as these enable him to apprehend its “spiritual” aspects. Both malams differ in their (claims to and epistemes of) 'ilm but find themselves equally criticized by Malam Hamid, a reformist Islamic scholar, who upholds and propagates a solely “scriptural” 'ilm, refusing any “spiritual” aspect to it. Thus, not only the Islamic knowledges of these malams differ but also their Islamic epistemes. Accordingly, I consider 'ilm as a diverse and contested phenomenon and trace the divergent Islamic epistemes and knowledges of these malams as well as their disparate discourses on 'ilm. According to my interlocutors, 'ilm derives from their Islamic formation and engagement with the Islamic scriptures and tradition. This is not a simple implementation or apprehension of a given Islamic knowledge but a complex process of relating the Islamic scriptures and tradition to people, their lives, and matter to an ongoing discourse. Accordingly, 'ilm does not emerge as a given body of Islamic knowledge but as a shifting and contested field in which the malams strive to position themselves and to acquire the authority to “speak for Islam” to their fellow Muslims. Their varied claims to Islamic knowledge and authority are thus at once caught up in and contributing to ongoing shifts and contestations about what is or is not Islamic.

Discussant: Britta Frede

Britta Frede is a Postdoctoral Fellow at the Bayreuth Academy of Advanced African Studies, University of Bayreuth, Germany.

Link: <https://vad-africachallenges.de/panel/p-42-challenging-notions-of-education-and-knowing-islamic-practices-of-teaching-and-learning-across-africa/>

P 44: An African perspective on associations and the bureaucratization process

June 08 10:30 – 12:00

Convenors: Laure Carbonnel, Anthropology, IHA-CREPOS
Kamina Diallo, Political Science, Sciences Po Paris-Ceri

Long abstract

The notion of association refers to different social organizations: guild, professional group, cooperative, brotherhood, tontine, grin, religious society among which we find what we call here bureaucratic associations i.e. groups that are characterized by a specific way of associating that engages its members in a series of bureaucratic practices (registration with administrations, drafting of statutes...). The aim of this panel is to highlight to what extent bureaucratic practices affect the different forms of way to organize as a group, and the way these different forms of organization may affect the bureaucratization processes.

Studies on associations constitute a central research in the social sciences. They have mainly focused on associations as social areas (culture, health, religion) and/or the categories of people who meet there (youth, women...). However, the type of social organization itself was rarely questioned, particularly on the African continent and/or in its diaspora. Bureaucratic associations are sometimes considered as the influence of the colonization as some other forms of bureaucratic practices. But it doesn't explain how these practices are created in daily life at the intersection of different practices. Bureaucratic association is a space of sociability, a particular way for individuals to come together and act collectively. It is both in contact with state administrations; it partly reproduces its bureaucratic mode of governance while maintaining an innovative potential; it also intertwined different forms of normative and ideological systems.

Laws and official texts often cited by these bureaucratic structures, present a standardised way to declare an association to the administration according to each country. But what about the path leading to this declaration and the commitment of its members to bureaucratization? This raises questions about why an association may register and vice versa, why some associations may not register while adopting a number of bureaucratic practices. After registration, the actors are also legally free to organize themselves as they wish. What bureaucratic practices does each association adopt and why? What does this form of association mean for the actors? Who are the actors of bureaucratization and what are their trajectories? How are bureaucratic relations defined and how do they relate to social relations?

Presenters

01 Nicola Camilleri: Settlers and shooters. Political role and social function of shooting clubs in German colonies

Between the 19th and the 20th centuries in Imperial Germany the number of clubs and associations, mostly with nationalistic goals, experienced an enormous growth. In this context, shooting clubs were among the most popular form of association. Their origin frequently went back to Middle Ages or modern time, when their major goal was to defend small communities and villages. After an important engagement in civic life during the age of revolution shooting clubs were refashioned after the establishment of the German state. In this context they became players of the massive nationalization process which occurred in the end of the 19th century and the beginning of the 20th century. Members of shooting clubs regularly got together to exercise shooting and handling with weapons, but at the same time they celebrated their sense of community and national belonging. Every city and every small village identified with its shooting club, and the seat of the association was recognized as a central point of reference for social life. Finally, in the process of modernization and bureaucratization of the German state, shooting clubs normally gave up their military and police nature to enshrine just a recreational and

patriotic character. Starting from this standpoint my paper investigates social, cultural, and political role of shooting clubs in German colonies. In fact, while Germany established itself as a national state, in the age of imperialism it also became a colonial power through the conquest of colonial territories in Africa, the Pacific and China. Especially in the colony of German South West Africa, German settlers animated a strong association life to keep the national identity in the settlers community alive. This operation was highly appreciated by colonial authorities. Yet, colonial authorities welcomed shooting clubs not only for their recreational activities in the colonies, but also because they could represent a stronghold in the defense of colonial state in time of anticolonial uprisings and wars. Armed civilians could represent a good support for colonial police and state authority. In this sense, shooting clubs in German colonies reconnect to the old tradition of the civil militias and deviate from the function they had in the metropolita context. My paper, which develops from within a bigger comparative project on political violence and armed associations in Europe before the First World War, is based on documents of the colonial administration and published sources of the German settler communities (newspapers, memoires, etc.). Next to the definition of the (para)military role shooting clubs had in German colonies in Africa, the paper will also inquire how much they helped strengthening the division between colonizers and colonized based on concepts of race and civilization.

02 Koly Fall: Bureaucratic association or associative bureaucracy? Example of the bambourang-ba association (Senegal)

This paper is taken from my doctoral thesis on solidarity and informal practices in village associations. It focuses on bureaucratic practices within the *Bamburang-Ba* association. *Bambourang-ba* is a community organization based in Adéane, in the Ziguinchor region of southern Senegal. Its establishment and operation follow a set of bureaucratic procedures and practices put in place by the international organization ChildFund and the *Dimbaya Kagnalen* federation, a local NGO based in Ziguinchor. Within this association, bureaucratic practices are reflected in the mobilization of regulatory and administrative tools through the use of instruments such as internal regulations, association status, receipts, reports of proceeding, stamps, but also the organization of local elections and the establishment of deliberative, administrative and executive bodies. In fact, by retracing the stages of its creation and analysing its mode of organisation and operation, I identified two types of bureaucratic control. The first, which I call top-down, is manifested by the design of bureaucratic tools designed to frame and rationalize the administrative management of the association. The second type is said to be bottom-up. It is expressed through regular monitoring and bureaucratic control of all the association's activities. Finally, from a sociological perspective, I show the differences between the bureaucratic model of the association as conceived in the texts and by the international organisation ChildFund, and as it manifests itself on a daily basis. To conduct this study, I adopted an ethnographic methodology. I conducted about ten qualitative interviews (with the association's leaders and members), direct observations (during the association's meetings and working sessions) and documentary analysis.

03 Léo Montaz: Les associations villageoises de jeunesse à l'épreuve de la commune: le cas de Gagnoa, Côte d'Ivoire

Dans la région de Gagnoa, cœur du pays Bété au centre-ouest de la Côte d'Ivoire, les jeunes autochtones s'affirment depuis le début des années 1990 comme une catégorie politique influente au sein des villages. Partie prenante de cette dynamique, les "associations villageoises de jeunesse" cristallisent les débats locaux quant aux rôles que doivent occuper les jeunes générations dans la gestion locale. Composées de l'ensemble de la jeunesse autochtone d'un village, ces associations tentent de jouer un rôle de premier plan en se présentant comme les mieux

à même de développer leurs localités. Mais ces ambitions ne vont pas sans d'importantes résistances, tant de la part des aînés sociaux que des populations étrangères installées de longue date dans cette région.

Entre les années 1990 et 2018, ces associations ont mêlé les registres de l'informel et de l'officiel. La plupart d'entre elles ne sont pas déclarées dans les préfectures et n'ont pas de statuts officiels, mais elles sont pourtant mobilisées en permanence par les hommes politiques – en particulier le sous-préfet et le maire de Gagnoa –, les partis politiques et les autorités coutumières pour servir de relais de communication vers les jeunes villageois. Elles sont aussi très impliquées dans les arènes politiques villageoises et régionales, et sont représentées à ce deuxième niveau par un « président régional de la jeunesse ». Malgré cela, les chefs de villages rappellent souvent que les présidents des jeunes n'ont pas de statut officiel, notamment afin de délégitimer leurs actions.

Cependant, en 2018, la mairie de Gagnoa et la sous-préfecture ont engagé un processus de reconnaissance et de bureaucratisation des élections des présidents des jeunes, notamment afin d'avoir un regard sur le déroulement de celles-ci mais aussi sur les profils des candidats, qui doivent dorénavant remplir un dossier administratif et s'acquitter de la somme de 20 000 Fcfa. En bureaucratisant les procédures pour accéder à la présidence des jeunes, la mairie et la sous-préfecture de Gagnoa contribuent à formaliser et à légitimer le statut et le rôle de ces présidents et de ces associations. Cette communication se propose d'étudier ce processus à travers une ethnographie de l'élection du président des jeunes de Mahidio, village périurbain à la commune de Gagnoa. À travers cette étude de cas, il s'agit d'interroger les processus qui concourent à formaliser les jeunes villageois comme une catégorie politique dans les arènes locales, mais aussi d'étudier l'enchevêtrement des normes dans un contexte déjà fortement marqué par la pluricéphalie des instances de décisions locales.

04 Modou Niang: The functioning of socio-economic, sporting and cultural association of Walo farmers (ASESCAW): between bureaucratic practices and traditional logics

This paper focuses on the functioning of farmers' organisations in the Senegal River Delta. It poses the problem of the appropriation of the values and rules that govern the functioning of farmers' organisations. The historical conditions of emergence, accountability, participation, complexity, diversity, proliferation, governance, autonomy, and dependence of the latter are issues raised and dealt with. However, in revisiting the existing literature, we realised that reflections on the functioning of these organisations still required careful study, especially after the increasing disappearance of farmers' organisations in Africa and particularly in the Senegal River Delta. Moreover, other pioneer and historical farmers' organisations such as ASESCAW continue to function in spite of the internal and external obstacles encountered: conflicts within the organisation, periods of crisis, structural adjustments, socio-political games, positioning struggles, etc. In this configuration, we found it interesting to question the adaptation mechanisms of these collective frameworks, whose environment is marked by the presence of several logics.

Indeed, the research problem stems from the observation that these peasant organizations are part of an operating dynamic that mobilizes various bureaucratic instruments: offices, receipts, internal regulations, minutes, membership cards, debt books, etc. The problem of research is that these organizations are not always in line with the rules of the game. On the other hand, this functioning is based on traditional logics that call upon socio-cultural frameworks. Thus, we can ask ourselves this question: how do farmers' organizations in the Senegal River Delta function in this context of cohabitation of the two organizational logics or reference systems? Using the case of ASESCAW as a starting point, we seek to show the mechanisms of articulation and appropriation of bureaucratic practices and traditional logics as well as their effects on

social relations and the functioning of peasant organizations. We intend to analyse two dimensions of bureaucratic practices: technologies and bureaucratic imaginaries. The latter correspond to written norms and rules: statutory and regulatory mechanisms. As for bureaucratic technologies, they can be summed up as working tools such as stamps and documents that are often meeting reports, membership cards, debt books, registers, due dates, cards, meeting notices, receipts, etc. These two dimensions will be correlated with traditional logics which are practices inspired by the socio-cultural substratum of the locality and which introduce the organisation and realities of the environment (principle of seniority, place and role of imams and village chiefs, etc.) in the functioning of farmers' organisations.

On the basis of semi-structured interviews and qualitative analysis, we first retraced the history of ADESCAW to show the role of bureaucratic practices in its emergence. In a second step, we showed how, starting from the “exigible” and the receipt, bureaucratic practices generate and condition relations of conflict and cooperation. In a third and final stage, we looked at the articulation of bureaucratic practices and traditional logics in order to highlight their effects on the functioning and dynamics of the organisation as a whole.

Link: <https://vad-africachallenges.de/panel/p-44-an-african-perspective-on-associations-and-the-bureaucratization-process/>

P 45: The challenge of misunderstandings in long-distance interconnections: Encounters, exchange and disparities in African history

June 08 12:30 – 16:00

Convenors: Susann Baller, IHA Paris-Dakar
Amadou Dramé, UCAD Dakar

Long abstract

This panel explores long-distance interconnections in African history by focusing on situations of misunderstandings. We invite papers which consider travelers, traders, or other social actors who moved around long distances and who encountered situations of incomprehension and misinterpretation. Papers may focus on the experience of those who moved, and/or of those they met on their way, and/or on those who tried to trace or control their journey. Each approach can be situated in a “contact zone” (Pratt), where people “meet, clash and grapple with each other” in contexts of uneven power relations, and each approach can offer insights of how these encounters may have led to misunderstandings.

However, this panel wishes to go beyond the colonial encounter and analyze also other interactions of people on the move within Africa or between Africa and other continents, which may include precolonial encounters or those during decolonization and independence. Thus, not only explorers, missionaries or colonial administrators were facing the challenge of misunderstandings, but also traders, political or religious leaders, students, or businesspeople. Moreover, while papers are welcome to look at the possibilities of “creative misunderstandings”, the panel also wants to highlight the challenge of misunderstandings when incomprehension blocks any further comprehension.

Throughout African history, many examples show that encounters not always produced new ways of understanding, but rather misapprehensions, disregard, and ignorance. Reasons for these misunderstandings were multiple: sometimes information was just missing, often prejudices were involved, and usually different languages interacted, all contributing to the challenge of (mis)understanding. Papers may reflect on such reasons but are also invited to consider the consequences of misunderstanding, which may reach from (false) accusations to breaking relations, but also include complicated communication and negotiating meaning. Misunderstandings are understood in this context as a challenge which social actors on the move encounter and deal with but may not always solve.

Presenters Session I

01 Lamine Faye: The Senegambian coast in 15th and 16th century: Early Euro-African contacts, conflicts, and negotiation

Lamine Faye is lecturer in Medieval History at Cheikh Anta Diop University, Dakar, Senegal.

For a long time, the region of Senegambia along the West African coast was rather a periphery in regard to the interior of the continent where many large political formations were placed. From the 15th century onwards, however, this situation changed, following the arrival of Europeans on the African coast. In the beginning, most of them were soldiers sent by the Portuguese Crown. They had only heard about Africa south of the Sahara through stories told by Arab and Jewish traders. Their first direct contacts with Africans were not easy at all. The arrival of Portuguese seamen provoked mistrust and uncertainty among the local population. This often led to conflicts and sometimes armed hostilities. As the Portuguese Crown was mainly interested in exploring Africa’s richness, in particular gold, they asked the sailors to change their strategy and rather privilege negotiation and trade.

This paper focuses on these first contacts. Based on Portuguese, other European and Arab sources, I analyze different examples from the 15th and 16th centuries. Once Europeans tried to

get in direct contact with Africans along the coast, they did not have any common language to speak to the local population directly. This provoked constantly misunderstandings. Lacking any intermediaries who would have been able to negotiate with both sides, this situation often resulted in armed conflicts. Only with the beginning of the 16th century, some coastal people specialized in serving as intermediaries between European arrivals and African from the interior. This allowed for establishing commercial relations. The paper highlights the example of Zurara, who was one of the first sent by the Portuguese Crown and who wrote about his experience at his arrival. He describes the first violent contacts with the local population, but also about strategies of negotiation. His delegation aimed at selling European products, such as wine bottles, but Africans did not know these bottles and were not interested at all in buying this. Yet, the Portuguese tried to bring other products, such as horses, which were already known at the Senegambian coast from trans-Saharan trade routes, and which helped Portuguese to open a market. These examples demonstrate how moments of incomprehension were followed by developing new strategies of negotiation, which, however, often produced again further misunderstandings.

02 Allan Yvart: Race, colonial praxis and caste-system: the “laptots” maritime workers in Senegal (17th-19th centuries)

Allan Yvart is doctoral student in History at the University of Nantes, France.

This paper examines the question of what are the “laptots” in Senegal in the *long durée*: a craft, seasonal workers, a “racialized” group, a “caste” group, a servile group, townsmen, a protégé, a migrant? Historiography has offered an unconvincing answer, based on a far too literally reading of European archives. However, the administrative archives of the *Compagnie des Indes et de la Couronne de France* – crew roles, plans, reports, statements of accounts, etc. – provide interesting insights into this group. They perceived this group as “exotic” and “strange” and represented it as a “Wolof caste society”. This interpretation was a result of incomprehension and misunderstandings. It was influenced by other “oriental” studies which were unable to understand the complex societal structures in West Africa. Based on available archives, this paper, however, aims at analyzing the concrete encounter between members of the *Compagnie des Indes et de la Couronne de France* and “laptots” in Senegal in order to demonstrate, how this categorization was produced and how it has been transformed in the long run. Focusing on moments of direct interrelations in the Senegambian region, the paper reflects how members of the *Compagnie* were unable to understand the local societies and lost in translation.

03 Amadou Dramé: When misunderstandings produce categorization: On the concepts of Marabout and Islamism in French West Africa, 1895-1960

Amadou Dramé is lecturer in History at Cheikh Anta Diop University, Dakar, Senegal.

When French West Africa (AOF) was created in 1895, France seized not only power over populations but also over categorizing people. This produced contradictory perceptions of West African cultures and spirituality, and in particular, of Islam. Dealing with local Islamic was not only categorization by fascination, but also by fear and incomprehension. This often provoked defensive attitudes and reflexes. Against this background, the colonial administration developed a whole system of categorization and identification for controlling the West African Muslim population. In this context, the administration created specific institutions, which were supposed to provide knowledge on West African Islam. This knowledge shaped notions which can be traced in administrative documents and reports compiled in archives as well as in the literature published by colonial administrators [Arnaud, 1912; Marty, 1917, 1922; Gouilly, 1953, etc.].

These documents tell us much more about how administrators imagined Islam than about the Muslims themselves. “Marabouts” and “Islamism” were central concepts produced by colonial administrators. However, it is not always clear how they produced these concepts, and often it is evident that colonial ideas of who was a “marabout” and who was an “Islamist” were rather based on misunderstandings and incomprehension. Administrators tried to collect information, but they didn’t know the language and relied on informants who used their own power to share information or not. Missing more profound information but observing that West African Muslim scholar often travelled around the Sahel and Sahara as far as to Egypt and the British Sudan, colonial administrator imagined West African Islam as a simple copy of “Arab Islam”, but without its “purity” of its origin and stigmatized as “Islam Noir” and “suspicious”.

Presenters Session II

04 Anne-Kristin Hartmetz: Lost (and found) in translation: Ghanaian and Soviet engineers and workers in northwestern Ghana, 1962-1964

Anne-Kristin Hartmetz is doctoral student in Global History at Leipzig University, Germany.

There is general consensus among historians working on relations between African countries and Eastern Europe during the Cold War that in the early 1960s the Soviet Union functioned both as a donor and as a socialist role model for several African leaders who were trying to modernize post-colonial states within the shortest time. Kwame Nkrumah and the CPP in Ghana, too, pursued an ambitious development policy, choosing a socialist path of development and close cooperation with the Soviet Union and socialist countries in the early and mid- 1960s. The focus of cooperation in Ghana was on so-called economic and technical cooperation. While it is widely agreed that Soviet aid and cooperation raised high expectations followed by a period of disillusionment not much is said about how the implementation of development projects worked in practice.

Soviet consultants, engineers and technicians travelled to Ghana, often without having been prepared for the mission. Misunderstandings on both sides were frequent in this early phase of encounters. There was no straight forward strategy on the Eastern side for dealing with Ghanaian projects. At the same time Ghanaians were also experimenting with the Soviet offers. Neither side had an elaborate plan for these encounters. Personal experience played an important role, and a lot of decisions were made on a “trial and error” base.

The paper will outline the macro level of these dynamic relations and then zoom into a concrete zone of contact. It follows Soviet engineers and geologists to a construction site in northwestern Ghana. Here Ghanaian and Soviet protagonists met directly and worked together. Based on the experiences of a young Soviet interpreter, I will show how cultural differences and language barriers could lead to misunderstandings. However, the paper focuses less on deficits and the failure of communication and cooperation, but rather examines how creatively Ghanaian and Soviet protagonists dealt with each other and with the problems at this “construction site of socialism”. The article uses sources from the Ghana National Archives and the Russian Federal Archive in Moscow, as well as biographical and autobiographical evidence and interviews.

05 Susann Baller: The Challenge of Misunderstandings: Anglo-francophone Political Encounters in West Africa during early Independence

Susann Baller is historian and academic director at the IHA-CREPOS research programme in Dakar, Senegal, affiliated with the German Historical Institute Paris.

This paper focuses on international relations between anglo- and francophone West African countries in the late 1950s and early 1960s by exploring official travels and state visits of African political leaders visiting each other. These travels took place in a context, when African political elites campaigned for pan-African ideas in general, while some tried to realize federal projects between African states, among them between anglo- and francophone states, such as the Ghana-Guinea Union and Senegambia. The paper shows the challenge for African political leaders to communicate and exchange beyond these language barriers, not only because of language, but also because of different perceptions of political culture and protocol. While Pan-Africanism has often been perceived as a driving force for early independence Africa, the concrete encounters between political leaders, and in particular between anglo- and francophone leaders were sometimes characterized by incomprehension and misunderstandings. The paper explores concrete examples: (i) official travels to Independence Day celebrations, (ii) official visits between Ghanaian and Guinean political leaders within the Ghana-Guinea Union, and (iii) official travels between Senegal and Gambia. It addresses the issue of language and translation as well as the role of intermediaries who served as translators between political leaders, while in the Senegambian case, Wolof served as an intermediary language. Moreover, it indicates how protocol could help to create a formal frame for international encounters but could also get misunderstood and complicate communication. Based on archival material and press cuttings from Senegal, Ghana, Paris and London, the paper thus demonstrates that one challenge for Pan-Africanism was the challenge of misunderstandings in international relations.

06 Anton Tarradellas: « Sink or swim »: Knowledge transfer, political radicalization and racial violence in the experience of African students in 1960s America

Anton Tarradellas is doctoral student and assistant in Modern History at the University of Geneva, Switzerland.

The moment of African independence resulted in a real boom for study abroad. On the one hand, the new African governments sought to rapidly train the elites needed for nation-building and development, while on the other hand the Soviet and American powers joined the former colonial metropolises in the race to attract the best students to their universities. In the United States, under the impetus of President Kennedy, the government set up the ASPAU and AF-GRAD scholarship programmes which enabled more than 4,000 students coming from 45 different African countries to study in US universities from 1961 onwards.

For US officials, the acquisition of knowledge in American universities would enable these African students to transfer to Africa the know-how necessary for the continent's economic "take-off". But this educational assistance also aimed to make African students potential promoters of American interests in Africa, and to this end, the US government and universities sought to promote the country's moral qualities and academic excellence among African students (through student orientation and monitoring programs). For the students, studying in the US was a factor of social ascension and therefore they also tended to highly value their mobility for studies.

Yet the social and political context of America in the 1960s was a particularly explosive environment for these young Africans. Racial segregation was still in force in the South and directly affected hundreds of them. More generally, Americans' profound lack of knowledge about Africa and the racial prejudice it carried made students' daily lives difficult. On the other hand,

the enthusiasm aroused by African independence, especially in African-American communities, also carried its share of phantasms that did not correspond to the experiences of African students and led to misunderstandings not devoid of a certain symbolic violence.

By following the mobility experiences of African students of the ASPAU and AFGRAD programmes, this paper seeks to deconstruct the idyllic image presented by US officials and also nourished by the developmentalist discourses of some post-colonial African governments. To this end, it aims to show the ambivalence of the connections made by African students. These connections often resulted in very enriching and formative encounters for the students, who sometimes kept in touch with fellow American students or teachers long after their return home. They have also made some segments of the American population more familiar with the cultural and political realities of Africa. But they have also created misunderstanding, disappointment, and divisions. Caught between these two trends, students were forced to navigate between what was expected of them and their own projects and hopes. Far from being passive promoters of US values, some have become actively involved in internal US debates (Civil rights, the Vietnam War) or radicalized their engagement on African political debates (pan-Africanism, the wars in Ethiopia, in Biafra, etc.). All of them, in different ways, have played the role of mediators, trying to grasp American complex realities and to adapt in the African context the knowledge acquired during their study in the US.

07 Ursula Logossou: Postcolonial (mis)understandings? Remembering intimate colonial encounters of the German colonial period in Togo

Ursula Logossou is doctoral student at the Department of Social and Cultural Anthropology at Goethe University Frankfurt, Germany.

Intimate relationships between European men and African women can be seen as an integral part not only of German but of European colonial rule in general. According to Ann Laura Stoler it was above all in the private sphere that colonial rule could be established. The German colony Togo was no exception to that practice and had in comparison to other German colonies even the highest ratio of European that had children with African women (about 2:3). These relationships were clearly shaped by structures of power and illustrate the interdependency of race, class, gender, and nation in the colonial context (c. Anne McClintock 1995/Ann Laura Stoler 2010). German men associated the colonial space with a freedom that they did not dispose of in the German Empire. They considered themselves as conquerors not just of the land but also of women. Although violence was a common practice with regard to sexual relationships between German men and African women, far not all relationships were forced ones. Particularly, in the period prior to colonization and at the beginning of German colonization, men assured themselves advantages through marriages by local customary law with daughters of chiefs or other influential families of the coastal elite. In return, local families also gained political and economic influence. There also existed short-term or long-term affairs. Several colonial officials as well as merchants lived in long-term relationships with African women. Yet very little is known about everyday life of these relationships. According to several historians, German men in general made little effort to learn local languages like Ewe as they were accused by colonial society of ‘going native’. Therefore, it can be assumed that on the linguistic level misunderstandings were common. Misunderstandings also appeared in cases where German men did not accept to pay a maintenance to their children born from African women. Records in colonial archives reveal that African women claimed the payment of maintenance from the German colonial administration or even tried to contact the children’s fathers after their return to Germany at the end of the German colonial period in Togo.

My communication will not focus directly on the historical reconstruction of misunderstandings of these colonial intimate encounters but on how they are remembered by both the German and the Togolese descendants of German colonizers, i.e. the third or even fourth generation

that did not experience colonialism by themselves. What importance is given to misunderstandings in their narratives? Are there differences in how misunderstandings are remembered by the German and Togolese descendants and in what way can differences be related to postcolonial asymmetries?

I will furthermore concentrate on postcolonial transnational remembrance of these colonial encounters. Some Togolese as well as some German families tried to contact the descendants of their common ancestor. Can this shared memory be related to a postcolonial understanding in a sense of coming to terms with the colonial past?

Discussant: Felix Schürmann

Felix Schürmann is postdoctoral researcher at the Centre for Transcultural Studies at Erfurt University, Germany.

Link: <https://vad-africachallenges.de/panel/p-45-the-challenge-of-misunderstandings-in-long-distance-interconnections-encounters-exchange-and-disparities-in-african-history/>

P 46: “Post-truth” politics: Potentials and challenges for African studies

June 11 10:30 – 12:00

Convenor: Joschka Philipps, University of BaselLong abstract

In 2016, “post-truth” was declared the international word of the year by Oxford Dictionaries. It was defined as concerning “circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief.” For obvious reasons, the term has aroused attention among academics, but the debate is still pending in African studies. While Africa is rarely associated with the label of “post-truth politics”, it is all the more permeated by the phenomenon it describes. Rumors, conspiracy theories, political uncertainty, and suspicions vis-à-vis the global world order abound, and African studies indeed have a lot of insights to offer on these issues. Ethnographies of uncertainty and perceptive accounts of rumors and conspiracy thinking, for instance, situate such issues not against the backdrop of a Western consensus on what can be scientifically proven and what sources can be trusted, but within the heterogeneous social and discursive spaces that allow for their emergence. At the same time, and on a metatheoretical level, post-truth politics also constitute a serious challenge to Africanist scholarship. The discipline’s widespread criticism of knowledge production about Africa, and the concomitant epistemological skepticism concerning the notion of “objective facts” now speak not only to the African “empirical” context; they also acquire meaning within our alleged post-factual era. In this panel, we discuss different perspectives on the character and role of (scientific) truth in African studies, and debate what the discipline has to offer to, and learn from, contemporary epistemological-political challenges.

Presenters

01 Lerato Posholi: ‘Post-truth’ and decolonial arguments about knowledge

Dr Lerato Posholi holds an MA in Philosophy and a PhD in Education from the University of the Witwatersrand, Johannesburg. She is currently a post-doctoral fellow on the SNSF project “Reversing the gaze: Towards Post-Comparative Area Studies” with Prof. Ralph Weber at the Institute for European Global Studies, University of Basel.

Post-truth, in its common usage, refers to “circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief.” The core idea is that epistemic assessments, specifically in the political sphere, are not formed in accordance with facts but by appeal to emotion, and relatedly, this indicates a ‘meta-theoretical’ concern about the status and authority of truth in society. The diagnosis of a ‘post-truth’ era works, descriptively, to suggest that there is something that is happening with regards to how we relate to ‘truth’, and it also involves a normative prescription with regards to how we should relate to ‘truth’. The normative prescription of the diagnosis of a ‘post-truth’ era amounts to the idea that we should restore and defend the ‘fading’ authority of, especially, truths produced by science. This paper seeks to critique the notion of post-truth in light of decolonial arguments about truth in order to expand, complicate and/or deepen the conceptualization of the notion. The goal is to connect the notion of post-truth and decolonial arguments with the broad question of truth’s capacity to compel its authority.

02 Patrick Dieudonné Belinga Ondua: The government of discontent and the politics of suspicion in Yaoundé, Cameroon

Patrick Dieudonné Belinga Ondoua is a PhD candidate from the University of Geneva working on the relation between political violence and the urban fabric of the State in Cameroon. Precisely, his researchs aim at showing the complexity of both brutal and "smooth" violence in the construction of urban housings policies and controls in Cameroon.

This paper aims at understanding the absence of social unrest in Yaoundé, Cameroon in spite of ubiquitous discontent and “objectively” favorable conditions that would otherwise motivate urban revolt. To explain this state of affairs, and empirically focusing on a social housing project and dynamics of autochtony in Cameroonian urban space, I put forward the hypothesis of a "politics of suspicion" - understood as a set of hardly proven interpretations of reality that influence the processes of political violence and the exercise of domination. My argument is that urban suspicion constitutes the central thread to understand the absence of revolt, as well as the reduction of episodes of brutal violence, whether it is anti-establishment violence, violence between populations or violence enacted by the state. In this paper, I will first try to understand how, in Cameroon, the deployment of the state through the insidious violence of suspicion contributes to the making of obedient subjects in the city. Secondly, I will show that conversely, suspicion in Cameroon, while reducing the risks of anti-establishment violence in the city, constitutes itself a mode of political subjectivation that can facilitate the temporary retention of political violence between populations and in their relationship to the State.

03 Emmanuelle Roth: Post-Truth Ecologies of Ebola: The Mysterious Hunt for Viruses in Forest Guinea

Emmanuelle Roth is a PhD candidate in Social Anthropology at the University of Cambridge. Her research interrogates the role of microbiology in shaping local narratives of disease emergence in post-Ebola Guinea.

Before 2013, Guinea was not deemed a risk zone for Ebola outbreaks as none had officially ever originated in the country. In the aftermath of the epidemic, research on the ecology of the Ebola virus extended to the region, galvanized by concerns for global biosecurity and renewed investments. Forest Guinea has become a hotspot for virological and environmental science since, its local wildlife sampled in the hope of identifying the elusive Ebola reservoir and anticipating the next outbreak. My presentation draws on ethnographic work to elucidate why and how this “quest for truth” is locally interpreted and performed behind a shield of secrecy, from concealing sampling activities to withholding result communication. These practices are congruent with a historical hermeneutic of suspicion in Forest Guinea, but they also point to new challenges to the moral economy of science and its truth value. This is an invitation to reconsider fantasies of anticipatory science unmoored from sited ecologies of power, knowledge, and ignorance, whereby trust appears constitutively implicated in truth- and future-making.

04 Joschka Philipps: After what truth? Potentials of African studies in a Eurocentric debate

Joschka Philipps is a political sociologist at the University of Bayreuth's Africa Multiple Cluster. While his PhD from the University of Basel focused on social movements and urban youth, his current research project “Politics of the Unknown” combines artistic and scientific approaches to address contemporary questions of post-truth politics.

In this paper, I seek to delineate different ways in which African studies can and should contribute to contemporary research on conspiracy theories and post-truth politics, which has thus far remained a blatantly Eurocentric endeavor. After providing an overview on the ongoing

controversies across different disciplines, the paper highlights why African studies should inform this debate and how it can do so on methodological, conceptual, and empirical levels. Based on ethnographic field research and a quantitative survey carried out in Guinea, it elaborates on the potentials of interdisciplinarity, reflexivity, and especially of dealing with socio-political contexts where the lines between “orthodox” and “heterodox” knowledge are routinely blurred.

Link: <https://vad-africachallenges.de/panel/p-46-post-truth-politics-potentials-and-challenges-for-african-studies/>

P 47: Transnational anticolonial spaces: challenges to nationalism

June 10 16:30 – 18:00

Convenors: Dmitri van den Bersselaar, Universität Leipzig
Ngozi Edeagu, Universität Bayreuth

Long abstract

This panel proposes to challenge historiographies of anticolonial activities that have privileged nationalist perspectives despite our knowledge of transnational activities, including pan-Africanism and international socialist support for anti-imperialism. Existing African national historiographies perceive anticolonialism as a form of nationalism leading to the specific post-colonial territories of Africa. Typical examples include the work of Adu Boahen for Ghana, E.A. Ayandele for Nigeria and Bethwell Ogot for Kenya. On the other hand, the works of Leslie James, Penny Von Eschen, Carol Polsgrove, Lynn Schler, Hakim Adi and Marika Sherwood cover transnational perspectives of the anticolonial movement. For the purposes of this panel, anticolonial activities can include anti-apartheid activities in South Africa.

The panel welcomes contributions that will connect these two ways of understanding the anti-colonial process. Themes can include the following: discussions of the activities and impact of pan-African actors and institutions such as George Padmore, W.E.B. Dubois, Kwame Nkrumah and the International African Friends of Ethiopia (IAFE); explorations of the networks of transnational actors and institutions that connected through education such as Nnamdi Azikiwe, Jomo Kenyatta, the West African Students Union (WASU), Association des Étudiants Ouest-Africains (AEOA), and the Association des Étudiants Noirs en France (AENF); reconstructions of transnational social networks including “old boy” school networks, alumni associations and transnationally active hometown-focused unions; considerations of the impact of socialist international anti-imperialist organisations and movements; evaluations of the impact of transnational journalistic networks across the Atlantic, including the African American press and other print media; and so on.

Presenters

01 Charles Ambler: Celluloid freedom: Cinema and decolonization in West Africa

Charles Ambler (PhD African history, Yale University; since 1984 at the University of Texas, El Paso), has published broadly on alcohol, labour, leisure, cinema, and popular culture in modern African history.

This paper looks at cinema in Anglophone West Africa during the time of decolonisation to explore why it was, at that moment, that many chose to join the struggle and what that struggle meant. Kwame Nkrumah saw independence for Ghana as a step toward continental freedom and unity. But what were the rank and file imagining freedom looked like? We may think of nationalist struggles largely in terms of political organization and actions—of strikes and boycotts. Yet who could imagine the fight for independence in the Congo without the music of the emerging superstar Franco and his song *Liberté*? Or the sounds of the Nigerian and Ghanaian popular music of the 1950s that provided the soundtrack for political campaigns in West Africa, with musicians writing lyrics and putting performances to work supporting particular parties or candidates? American movies obviously did not directly address the struggles for independence in West Africa, although they often highly influenced local music and the “market literature” that circulated ubiquitously at that time. But both directly and indirectly, the development of cinema in Ghana and Nigeria and the cinema experience was bound up in the rise and triumph of nationalism—even if such connections can be very difficult to document.

02 Oliver Coates: The idea of ‘Africa’ in Nnamdi Azikiwe’s *Renascent Africa*

Dr Oliver Coates is a college supervisor in history at Cambridge University, and Senior Research at the University of Northampton.

Azikiwe’s 1937 text *Renascent Africa* exercised a significant influence of a generation of West African cultural nationalists (Echeruo, 1974; Nwanunobi, 1999). It became a pioneering text in the intellectual history of early pan-Africanism, centrally concerned with defining a shared African cultural heritage and historical experience. This paper will examine the idea of Africa in Azikiwe’s text, both in terms of the uses to which Azikiwe’s understanding of the continent is put, and the forms of knowledge through which he builds his account of Africa. It seeks to delineate the genealogy of the idea of Africa as it operates within Azikiwe’s text. Our concern here is not primarily with the representation of Africa in general (Mudimbe, 1990), but rather the specific ways in which Azikiwe incorporated and appropriated historical, political, literary, and linguistic scholarship in his text. While such an enterprise greatly enhances our understanding of the range and complexity of Azikiwe’s intellectual self-positioning, it also sheds light more generally on the way in which African intellectuals of the 1930s drew on a composite range of sources, including Western and Arab ethnographic, Islamological, biblical, and historical scholarship, as well as the writings of earlier African thinkers. An appreciation of these influences, and Azikiwe’s textual manipulation of them as a writer and philosopher, seeks to expand our understanding of the textual foundations of pan-Africanism. (Zachernuk, 2000).

03 Ngozi Edeagu: ‘Networks of Solidarity’ in the Print Media: A Transnational Anti-colonial Discourse, 1937-1957

Ngozi Edeagu is a lecturer at the Alex Ekwueme University Ndufu Alike in Nigeria and a Phd researcher in History at the University of Bayreuth, Germany.

This paper thus seeks to explore the journalistic network of solidarity between these two central figures to close the gap in our understanding of the anti-colonial movement from a transnational perspective. The academic literature on anti-colonial movements and the attendant decolonization of African colonies have emphasized trans-Atlantic journalistic “networks of solidarity” that enabled individuals of African descent to support each other in liberation of the black race. For instance, *Race Against Empire* articulates this through the critical role of the black press in “reshaping international political debates” (von Eschen 1997, 5). As print media became a conduit for the circulation of ideas across national boundaries, the political contestations in colonial Africa reverberated in black American communities where they too were “facing equivalent forms of political discrimination, social exclusion, or rights denial” (Thomas and Andrew Thompson, 2018). *As a global phenomenon, decolonisation locked journalists on both sides of the Atlantic in ‘networks of solidarity’ in the fight for “freedom”*. Two key figures in this process were George Padmore and Nnamdi Azikiwe.

Padmore “ferreted out colonial rulers’ misdeeds and news of revolt in virtually all corners of the imperial world ... and distributed these reports on several continents” (Polsgrove 2009, xii). Padmore, in the capacity of London correspondent supplied news about Africa for African American newspapers like the *Pittsburgh Courier*, *Amsterdam Star News* and *Chicago Defender* and wrote regular columns for the NAACP’s *Crisis* aided by his status as African correspondent for the Associated Negro Press—“a syndication service subscribed to by nearly two hundred papers, or 95 percent of black American newspapers” (von Eschen 1997, 8). Padmore occupied the latter position until 1947. Between 1934 and 1949 he had produced about a thousand articles for these African American newspapers (James 2016, 55) enabling them to regularly report on news from Africa “a constant reminder of the connection between America and Africa” (Muhammad 2011, 9). On the other hand, Azikiwe’s journalistic links with the United

States date back from his student years there. From 1928 to 1934, Azikiwe had been “a general and sports correspondent” of the *Philadelphia Tribune* and a university correspondent for the *Baltimore African American* at Lincoln University (Jones-Quartey 1965, 93). His relationship with Padmore stems from 1927 when they first met at Howard University (Hooker 1970, 6). After Azikiwe became editor of the Gold Coast’s *African Morning Post*, Padmore became “an important contributor” to the paper (Ralston 1973, 91) and this relationship continued with the *West African Pilot* where Padmore wrote 508 known articles for the newspaper between 1937 and 1950 (James 2015, 81).

Contesting the privileging of the prevalent nationalist perspective on anticolonialism through the lens of print media will increase our understanding of transnationalist journalistic networks in a colonial context.

04 Abraha Weldu Hailemariam: Venturing into African Nationalism: A Shift in Ethiopia’s Foreign Relations and Domestic Scene

Abraha Weldu is a PhD student in History and Cultural Studies at Mekelle University, Ethiopia.

This paper explores the official venture of Ethiopia into the hub of Pan-African politics and its implication in the anti-colonial struggle in the continent. Before the mid-1950s, Ethiopia had lack of political interest in the wider continent than its immediate neighbors. The quiescence of Ethiopia regarding racial inequality and liberty disposed to strengthen her relationships with the USA. Conversely, the country was being charged by the socialist states such as the Soviet Union as more of “an African imperialist”. In the process, however, Ethiopia refined her stand and entered into the complex realities of African nationalism. Then it became vanguard in shaping the continental politics and played a substantial role in the settlement of territorial and tribal conflicts among the new African states. Ethiopia’s participation at the Bandung Conference (1955), where Afro-Asian solidarity demonstrated, and at the Accra Conference (1958) had been a turning point that tipped the balance of the country’s foreign relations tendencies. Akin to this, it had partly contributed to advance the political consciousness of Ethiopia’s university students. Some African student, who made their journey to Ethiopia for education following the scholarship grant at the Accra Conference by Ethiopia, came to make written and verbal contacts with the Ethiopian counterparts. The students also discussed the process of decolonization as well as the problems associated with tribal and territorial disputes among the emerging African nation states. This paper argues that Ethiopia’s commitment for racial equality and liberty had increased between 1958 and 1963. At this time, the country was not only able to restore and strengthen her leading role in African nationalism, but also to be chosen as a principal negotiator of conflicts that occurred during the African posts-independence period.

Link: <https://vad-africachallenges.de/panel/p-47-transnational-anticolonial-spaces-challenges-to-nationalism/>

P 50: Writing a novel, or writing Africa? Recent fiction by writers from Africa and the challenge of addressing problems in African societies without reproducing hegemonic stereotypes about the continent

June 07 14:30 – 16:00

Convenor: Anja Oed, Institut für Ethnologie und Afrikastudien,
Johannes Gutenberg-Universität Mainz

Long abstract

In the 20th century, many (if by no means all) writers from Africa strove to challenge western (mis)representations of the continent in their works. Chinua Achebe's novel *Things Fall Apart* (1958) is one of the most famous examples of this trend. The diverse counterdiscursive strategies employed by African (as well as other postcolonial) writers to oppose and subvert hegemonic stereotypes have been explored as "writing back". In the 21st century, writers from Africa continue to deal with a vast number of old and new topics of both local and global concern in innovative and divergent ways. Those for whom counterdiscursivity remains an issue often point beyond "writing back" in one way or another, questioning or deconstructing customary dichotomies and renegotiating identity in transcultural contexts. Interestingly, a recent debate – especially among the global players of African literature – indicates a renewed interest in the image of the continent in literary works. However, this time, the concern is with what some of these critics read as negative and highly problematic representations of Africa in the work of their own peers. An example of this is Amatoritsero Ede's (2015) critique of what he calls "self-anthropologizing discourse", alleging that western-based writers from Africa write about Africa in ways deliberately satisfying the expectations of a western book market by confirming negative preconceptions about Africa. In response to this debate, Taiye Selasi (2015) has cogently clarified that "No one novelist can bear the burden of representing a continent and no one novel should have to". Yet, the debate highlights a dilemma writers from Africa may experience when addressing experiences of human or political crisis, suffering and injustice in Africa. This panel invites contributions exploring how recent fiction by writers from Africa negotiates, in many different ways, the challenge of addressing problems in African societies without "writing Africa", thus effectively counteracting the projection of Africa as "Other".

Presenters

01 Susanne Gehrmann: Sexist dystopia or genuine deconstruction? The question of 'poverty porn' in contemporary Congolese fiction

Susanne Gehrmann is a professor of African literatures and cultures at the Department of Asian and African Studies, Humboldt University Berlin.

The debate that Helon Habila instigated on behalf of NoViolet Bulawayo's *We need new names*, a novel qualified as 'poverty porn' by the Nigerian writer, can easily be transferred to contemporary Congolese fiction. In particular, Fiston Mwanza Mujila's *Tram 83* (2013), in spite of or maybe just because of being an indisputable international success translated into numerous languages and crowned by literary awards, has led to heated discussions on social media. Dismissed as a sexist sellout of the RDC's miseries for some, lauded as a genuine critical deconstruction of global late-capitalist structures by others, the novel speaks loudly to the African writer's dilemma of 'How to write about Africa?' (to quote Wainaina 2006) without reifying 'the dark continent'. The novels by further diasporic Congolese writers such as In Koli Jean Bofane, Blaise Ndala or Joëlle Sambi can be questioned in the same way: they all conceive the Congo as a chaotic space, a battlefield of survival more often than not centered on women's bodies as both targets and ammunition. In this paper, thus, I will try to analytically outweigh

the part of ‘poverty porn’ and the part of the critical potential to deconstruct stereotyped images of the Congo/Africa inherent in the same texts.

02 Ruth S. Wenske: Between faith and fraud: Christianity as (and beyond) stereotype in contemporary African realism

Ruth S. Wenske is a postdoctoral researcher at the Martin Buber Society of Fellows and head of the Africa Unit at the Truman Research Institute at the Hebrew University, whose main research area is contemporary African realism.

In this paper I compare representations of Christianity in two recent novels by African authors, Abi Daré’s *The Girl With the Louding Voice* (2020) and Yaa Gyasi’s *Transcendent Kingdom* (2020). I ask how the two texts, that otherwise differ in their geographical and thematic frameworks, both combine two seemingly contradictory moral standpoints: on the one hand, both texts portray Christian faith as a source of values and comfort for the books’ coming-of-age protagonists, and at the same time, both texts show the negative stereotypes associated with Christianity – and particularly charismatic movements – by representing fraud and hypocrisy in institutional churches. In this regard, the two novels join a growing body of literary works critique the negative aspects of the exponential power churches and pastors have over people’s lives following the “unprecedented growth of Pentecostal Christianity among popular and elite urban sectors in Africa” (269), per Achille Mbembe.¹ My focus is on the aesthetic devices that the two novels employ in representing Christianity to avoid collapsing its problematic aspects into a ‘single story’, arguing that both texts reconcile the contradiction between Christianity as faith and Christianity as fraud through a similar emphasis on unknowability. Thus, rather than approaching representations of Christianity as a mutually exclusive choice between exposing problems and perpetuating stereotypes, I ask how Christianity functions as a metanarrative that leverages its inherent ontological unknowability to reflect on ambiguous slippages between text and context. This, I argue, invites us to rethink stereotypes through the tension between known and unknown, between subjective and objective, and between scientized and experiential modes of knowing.

03 James Orao: Beyond the postcolony: post-historical poetics in the contemporary African urban novel

The birth of the African novel has been linked to a turning point in African history; the anti-colonial liberation struggles of the African nations that peaked in the 1960s with many African states gaining independence. Its main stated aim was to provide a much-needed counter-narrative of “powerful and enduring images of life in colonial Africa” while critically engaging the legacy of imperialism on the continent (Genova 2005, 266). The trend of postcolonial literary studies on novels from and about Africa or by African authors have also tended to accentuate the primacy of this historical moment in their analyses of the novel; tracing and mapping various narratives and narrative modes used in resituating the continent in the prevailing and emerging discursive constellations. Ogundele (2002: 125) notes that this preoccupation with history has remained at the center of the postcolonial African novel to-date.

This paper argues that contemporary African literature has exhausted the impetus that the post-colonial condition gave it and that, recent iterations of African urban novels have set in motion a new form of poetics that is referred to here as post-historical poetics. By looking at two novels with strong leanings to fantasy and science fiction, the paper seeks to analyse those narrative modes and techniques that would make up the suggested post-historical poetics.

Link: <https://vad-africachallenges.de/panel/p-50-writing-a-novel-or-writing-africa-recent-fiction-by-writers-from-africa-and-the-challenge-of-addressing-problems-in-african-societies-without-reproducing-hegemonic-stereotypes-about-the-continent/>

P 51: Critical Reflections on Knowledge Production and Representation in African Studies

June 08 10:30 – 14:00

Convenors: Alzbeta Sváblová, University of Bayreuth
 Diana B. Kisakye, University of Bayreuth
 Serawit B. Debele, Max-Planck-Institut for the Study
 of Religious and Ethnic Diversity, Göttingen

Long abstract

This panel questions the underlying processes and practices of knowledge production in and on Africa today. Over the years the continent has been characterised by peculiar absence or lack. The ideology, myth and discourse that invented ‘Africa’ reduce ‘it’ to an ‘entity’ destined to follow the footsteps of and wait to catch up with the West, the dominant body that sets the standards. The continent is depicted as a site not worthy of any serious historical, philosophical, epistemological and theoretical engagement but as one that deals with the immediacy of life, not moving forward and hence devoid of ‘progress’. This is supplemented by ongoing forms of knowledge production as the means by which “the West” distinguishes itself from “the rest”. Theory and method are used to posit Africa within the “kingdom of ethnography”, making it a site from where data are generated to test theories developed in the West. Despite a relentless critique of such notions, the continent is still juxtaposed as traditional, uncivilised, backward, and so on against the modern, civilised, literate and so on West. Research practices and theory building within African Studies are trapped by this dichotomy, as well as by numerous negations and exclusions, repeatedly associating Africa with precarity (such as weak states, disease, civil war etc).

In keeping with the theme of the conference, we call for decolonial approaches to challenge the Eurocentric assumptions that still linger within African Studies. We seek to challenge existing ontological assumptions, epistemologies, and representations in order to ask how Africanist scholarship can move away from perpetuating (neo)colonial relations in the realm of knowledge production. We welcome contributions that interrogate hierarchies of knowledge by introducing methodological and theoretical approaches that transcend the hierarchical dichotomies.

Presenters Session I

01 Vanessa Wijngaarden: An integrated approach towards decolonisation of higher education: A perspective from Anthropology

Vanessa Wijngaarden is a social anthropologist and affiliated as a Senior Research Associate with the Faculty of Humanities at the University of Johannesburg.

The call to decolonise knowledge has often been perceived as a call for cognitive justice, which is the right for a multitude of knowledges to exist, be valued and used to serve the needs of people in their societies and is thus deeply related to the struggle for global social justice. Its proponents aver that all knowledge is partial and complementary, and cognitive justice forms a dialogic approach that gives meaning to the relationships between different knowledges. We take up this call by arguing that if science (natural, social and humanities) is to be a truly global knowledge system, scientific endeavours have to move beyond dualistic binaries of Western versus Indigenous, towards a dynamic dialogic approach that centralizes intersubjectivity, relationship and contextualization. African Studies can play an important role in the decolonial transformation of science and the transcendence of hierarchical dichotomies, and higher education in Africa is an important factor to achieve this. In this paper we propose tools to contribute to science as a knowledge system where ‘truth’ is constructed, not through a claim to objectivity, but through a commitment to a radical multivocal, deeply methodological divergent

and adamantly reflexive dialogic process of intersubjective validation. As a result, higher education will alter from a place where people are excluded, socialized and subdued to accommodate a certain knowledge system, into a space of expansive self-transformation. We propose that despite its historic engagement with the reproduction of Western norms and reinforcement of Western dominance, contemporary anthropology is a social scientific field that is specialized in dealing with a multitude of knowledge, and suitable to facilitate cross-cultural dialogues as well as highly critical reflections on its own knowledge constructions. Drawing on insights and practices from this discipline, we describe the interrelated strategies of 1) radical multivocality and 2) adamant reflexivity, and how they may be useful in facilitating decolonisation within higher education. We reject the replacement of one knowledge system with another and refuse subjugation of one form of knowledge to another frame of reference. Instead, we envisage science as a co-creative dialogue among a multitude of knowledges that enables a new generation of academics to use Indigenous and Western knowledges and methods in a reflexive and critical dialogic synergy, thus fostering academia as a space where new narratives arise, meta-narratives are challenged and different narratives are related to each other.

02 Carole Ammann, Fiona Siegenthaler: Centring the Margins(s) – Marginalising the Centre(s). Reflections on Knowledge Production in and on Africa

Carole Ammann is a postdoctoral researcher in social anthropology at the University of Amsterdam.

Fiona Siegenthaler is an adjunct professor and researcher at the University of Basel and a research associate at the University of Johannesburg.

Knowledge in African Studies is not produced in an egalitarian way. Some voices are popular and loud, others almost inaudible and thus marginal. To claim a perspective from ‘the margins’ has become a trend, if not a necessity in different fields. This claim emphasizes the need to decentre and rethink (Mignolo 2010, Comaroff & Comaroff 2012, Cooper & Morrell 2014) knowledge production, to value ‘alternative’, ‘other’ and ‘subaltern’ views, interpretations and representations of the world and thereby challenge hegemonic discourses and dominant epistemologies. However, while this certainly contributes to an awareness of unequal power relations globally, researchers in the ‘Global North’ attempting to decentre or decolonise their approach are constantly reminded of the difficulty to shift their own positionality. This positionality is not only marked by their geo-political base in the ‘Global North’ but also by the intellectual traditions, epistemic foundations and academic structures they operate within.

This paper addresses these positionalities and analyses the multiple and intersecting axes of margins and centres when it comes to academic knowledge production. Based on conceptual reflection of the notion of the ‘margin’ and the ‘centre’ (e.g. Hadfield-Hill 2019, Andrucki & Dickinson 2015), we analyse how ‘other forms of knowledge’ are often systemically (and sometimes systematically) marginalised in and beyond African studies. First, we discuss our own positionalities in a fast-paced and output-oriented neoliberal academic system of the ‘Global North’ (e.g. Mountz et al. 2015). Where do we find ourselves in a (dis)empowered, marginalised or central position, for example when trying to challenge predominant academic structures? Secondly, we provide examples of academic professionals at African universities (Guinea, Uganda) and reflect upon centralities and marginalities from the perspective of their positionalities and in relation to different forms of knowledge. Thirdly, we ask what possibilities and challenges there are in practice to enter into a dialogue with and ‘centralise’ seemingly marginal forms of knowledge and embrace them as constitutive of our own academic practice (e.g. Nolte 2019). How can we overcome geopolitical centrism, discursive hegemony and dominating epistemologies in our everyday academic life as Africanists, (co-)editors of conference panels, special issues and edited volumes, as applicants for funding, as members of research

collaborations and as authors of articles and books? We will conclude on a note about the potential of transdisciplinary approaches to collaborative research that de-centres knowledge and reshuffles current academic structures.

03 Margaret Babirye: South African anthropologists Jean and John Comaroff call for a “theory from the South”. But who can think “from” Africa?

Margaret Babirye is a Fellow with the Third Generation Project: a climate and social justice think tank based in the school of International Relations at the University of St Andrews in Scotland.

Jean and John Comaroff present “theorizing from the South” as principally about displacing a Euro-centric conceptual framework, which long dominated the social sciences. Due to the high co-relation between knowledge production and development in Africa, the Comaroffs specifically challenge conventional interpretations of modernity and modernization, which perpetuate Euro-centric assumptions about progress as involving convergence on a Northern model of industrial development and enlightenment ideals. The notions that the Comaroffs present are valuable and in synch with a growing body of post-colonial literature, which also calls for a provincialization of Europe so as to challenge Eurocentric assumptions in the social sciences. However, the Comaroffs approach to “theorizing from the South” has its weaknesses. For one, scholars like Ferguson (2012) argue that there is something ironic about the Comaroffs “theorising from the South” because they are white and have their base in Northern universities. Building on Ferguson’s analysis, I argue that the Comaroffs’ interpretation of what it means to “theorize from the South” is incomplete because they do not identify who exactly can think from the South. I assert that thinking from the south should involve Africa-based scholars in knowledge production and development through their institutions. In this paper, I first present the Comaroffs’ argument, how they propose to move away from the Eurocentric theoretical assumptions and how their argument echoes a similar post-colonial literature. Second, I argue that who thinks from Africa does matter, first, for epistemic reasons because the identity and location of those involved in knowledge production affect the nature and the dissemination of the knowledge produced. Secondly, I argue that it matters for ethical reasons because of the need for knowledge production patterns to privilege the South. Finally, I outline why “theorizing from the South” also requires that we address imbalances in the prevailing political economy of knowledge production because of the systemic inequalities that currently disadvantage African scholars, research institutions, and development organisations.

04 Joram Tarusarira: Critical Reflections on Knowledge Production with reference to African Studies and the Study of Religion

Joram Tarusarira is an Assistant Professor in Religion, Conflict and Peacebuilding at the University of Groningen in the Netherlands.

Modern science claims that knowledge production is based on neutral, objective, and universal academic principles. At the center of these principles is the hitherto overlooked epistemological Enlightenment architecture - ideas of method, progress, and historicism - that undergirds the production of knowledge. The idea of method claims that a subject-object split procedure will produce universal, neutral, and objective knowledge; progress is understood as sociocultural development, historical learning, and moral political progress; and historicism is the idea that to understand anything it has to be seen both as a unity and in its historical development. These arguments raise questions, not only about academic freedom, but more importantly academic democracy (the right to participate in academic/knowledge decision-making) and epistemic freedom (the right to think and produce knowledge from various epistemic sites (Mazrui 1978, Ndlovu-Gatsheni 2018)). Connecting African Studies and Religious Studies, I argue that how

scholars developed theories and defined ‘religion’, in relation to Africa, did not dispassionately describe ‘religious reality’, but rather reflected and reinforced the presuppositions of those with the power to make such proscriptions. The paper draws on decolonial intellectual cultures, movements and philosophies such as pluriversality (Mignolo 2018), deprovincialization (Chakrabarty 2007), convivial scholarship (Nyamjoh 2017) and ecologies of knowledge (Santos 2014) to show the implications of the modern processes of producing knowledge, not only on the development of science, but also on dealing with societal challenges such as climate change, peace and development, inter alia, in Africa.

Presenters Session II

05 Isabel Eiser: *Becoming an Emblem. From Colonial Propaganda to Decolonial Movement. The Discursive Struggles on the ‘Benin Bronzes’*

Isabel Eiser is a doctoral student in global history at the research center „Hamburg’s (post-) colonial legacy“ at the University Hamburg.

As spoils of war, the objects plundered by the British in 1897 in Benin City in today’s Nigeria are intensively interwoven in various global discourses from 1897 until today. The so-called ‘Benin bronzes’ were not only an historical protagonist of colonial trade, a tool of colonial oppression and the expression of power and hegemony, they also became an emblem for anti-colonial and pan-African movements and the current restitution debate. The work presented here critically analyses the discourse on the Benin objects in Nigeria, Great Britain, and Germany after 1897 embedded in a colonial historical context. Particular attention will be paid to the analysis of the semantic changes the Benin objects underwent after their removal, ranging from colonial oppression to decolonial movement. The development and existence of specific positions and appropriation strategies as well as the processes of change in the semantic attributions of meaning of the ‘Benin bronzes’ within the discourses surrounding the objects and their possible effects will be worked out, analysed and critically reflected upon. A global history of the ‘Benin bronzes’ will show the extent to which transnational networks and discourses reinforced and stabilized not only colonial and racist structures and thought patterns, but also formed countermovements with a wide coverage and influence on politics. The aim is a discourse-analytical study of the ‘Benin bronzes’ using the method of critical discourse analysis (CDA) according to Foucault and Jäger and following the genealogical theory that historical discourses form the basis for following discourses up to the present day. Accordingly, this approach will also be linked to the theory of the dialectic of colonialism by Reinhard and additionally to aspects of Latour’s actor network theory. Questions are to be answered as to how and to what extent knowledge and constructed “truths” are produced especially in the public sphere that shape discourses as well as asymmetrical and discursively constituted gaps and differences in relationships of diverse actor-networks until today.

For this Panel at VAD 2020 I will present the current research status of my PhD thesis entitled “Becoming an Emblem. From Colonial Propaganda to Decolonial Movement. The Discursive Struggles on the ‘Benin Bronzes’”. In form of a presentation of an initial structural analysis of the Nigerian and British discourse, I intend to illustrate how the methodological approach CDA can lead to a decolonial approach that produces knowledge that goes beyond a merely European discourse reproduction.

The material basis for this presentation will be gathered between February and May in Nigeria via archival research and conducted interviews and will be enriched by an additional research trip to London from June to September this year. The aim of both research trips is to get access mainly to the Nigerian discourse with emphasis on decolonial movements as well as on the restitution debate linked to the Benin bronzes. The material includes protocols, correspondences, and (colonial) records, as well as newspaper articles in form of media arrangements and institutionalised "discourse ensembles" that refer to semantic contents.

06 Anais Angelo: Decolonising and Africanising the history of presidentialism in postcolonial African countries

Anais Angelo is a post-doctoral researcher in African Studies at the University of Vienna.

While African presidencies became the almost exclusive territory of (western) political scientists, the general public became familiarized with a caricatured vision of presidential powers. Media coverage, films and literature portrayed African presidents as power-hungry at best, or bloody megalomaniacs at worst, a picture once again eluding the historical origins of the extreme concentration of executive powers into the hands of the presidents. The success of a film such as *The Last King of Scotland* (2006) or, more recently the wide broadcasting of Trevor Noah's sketches of Donald Trump as "America's African President" (2015) are but meaningful examples of how "larger-than-life, exotic characters such as Amin" (Ugandan dictator from 1971 to 1979) are used to either scare or amuse a (white) audience, while African politics remain "too difficult to get to grips with", to use David Calhoun's words (2007). The discourse is not only polarized along lines of race. Archetypes of African presidents also are portrayed by African novelists such as Ahmadou Kourouma in *En Attendant le Vote des Bêtes Sauvages* or Nugi wa Thiong'o in *The Wizard of the Crow*, respectively depicting presidents as hypermasculine, violent leaders or as so infatuated with themselves that their bodies expand to the point of being at risk of blowing up.

This paper argues for the need to trace the origins of presidential powers, so as to depart from narratives of colonial legacies and exaggerated archetypes of African presidents, and open new avenues for the conceptualization of both the decolonization process and the formation of postcolonial states in Africa. Building on the research I have conducted for my book *Power and the Presidency in Kenya: The Jomo Kenyatta Year* (Cambridge University Press 2020), I will show how thorough archival research on presidential powers can refine the conceptualization of the decolonization process and state formation in postcolonial Africa.

With this paper, I will reflect on the methodology and new questions a historical approach entails for the study of presidential powers in African postcolonial states and emphasize the necessity not to take presidential powers for granted but to ask, instead, why, when and how they emerged. I will first show how an interdisciplinary dialogue between political science and history can open new avenues for research on African presidentialism. I will then show how retracing the history behind presidential powers necessarily calls for a reconceptualization of narratives on decolonization and postcolonial state formation. Finally, I will consider the ways in which archives, despite their apparent unevenness or incompleteness, can reveal both a president's style of ruling but also the boundaries of presidential powers. I will conclude by emphasizing the importance of writing the history of presidents and presidential power, to further decolonize narratives of state building, to empower African elites as historical actors, and to enable African citizens to reclaim their own (presidential) history.

07 Rose Kimani: Can participatory research transcend knowledge dichotomies? Some Reflections

Dr. Rose N. Kimani is a lecturer in Journalism and Mass Communication at Chuka University, Kenya.

As a researcher located in Africa and researching on Africa, one finds themselves embroiled in specific processes and practices of knowledge production. Depending on one's institutional affiliation and location on the continent, one may find themselves in a setting where particular methods are deemed more 'scientific' (quite often quantitative methods), than other methods (often qualitative methods). There is little deliberate effort to encourage methodological or theoretical innovation, and western scientific theories and methods are often regarded as a form of

'received knowledge' that cannot be challenged, tweaked or maybe even downright wrong for the context. On the other hand, rural Africa is the home of numerous development projects, often premised on the modernization idea that those on the ground lack the knowledge and resources that they need to make better choices for their 'development'. In such settings the researcher is positioned as a knowledgeable outsider whose role is to 'bring out' emic perspectives. However, this begs the question: how accurately can a researcher foreign to the researched community interpret what they have heard, observed, and experienced during their research in a way that truthfully represents the views of the people researched on? Does a researcher have the right to attempt to play that role in the first place? Some schools of thought both on and off the continent advocate for participatory research as a way of balancing out development research settings.

Participatory research aims to posit the researcher not as an expert investigating non-experts, but rather, as a co-producer of knowledge with the people and institutions where the research is being carried out. Ideally, in participatory research, all voices are valorized and treated with equal weight, and each has the power to shape the course and outcomes of the research. However, while recommended on paper, such research is not so straightforward to implement. It runs the risk of merely ending up as a reflection of the researcher's unique standpoints and biases and continuing power imbalances, rather than as a truly democratic research process that incorporates all voices and knowledges. Challenges when conducting research as an outsider to a physical locale include how to best identify respondents, how to ensure that all voices are heard and taken into account, how to communicate respectfully all round, and how to distinguish 'genuine' from instrumentalized research participation and contributions. Theoretically, the idea of ensuring a climate of reciprocity, respect and inclusiveness should be at the back of the researcher's mind. However, research contexts are not homogenous, and neither are they free from prior influences and power structures. Grasping and navigating these structures and influences and accessing those who do not have a voice in that setting and taking their views into account is not straightforward. This paper aims to reflect on the pitfalls in trying to implement participatory research, and on the ways in which a researcher could seek to have a more egalitarian research process. The reflections draw on research carried out in Kenyan community radio stations between 2014 and 2017.

08 Lyn Ossome: Feminist interdisciplinarity and decolonial possibilities in the study of violence
Lyn Ossome is a senior research fellow at Makerere Institute of Social Research, Makerere University. She is the author of the book "Gender, Ethnicity, and Violence in Kenya's Transitions to Democracy: States of Violence".

The thematic question of violence is a primary lens through which the colonized world has been understood and theorized, and is a major one in feminist studies, with the range of insights reflecting the diversity of disciplinary fields through which the scholarship has sought to understand its nature. The methodological lenses through which violence is theorized mandate the ways in which violated subjects appear: on the one hand as 'proper' subjects of history (the modern Western subject), and on the other, as 'problem people' (the colonial modern subject). While much feminist scholarship critiques the latter position, methodological approaches to feminist studies of violence remain incarcerated within the disciplines, with the risk of reproducing the biases and violence inherent in the disciplines. Interdisciplinarity is thus increasingly proffered as a sublation of this impasse. A number of related questions arise in this regard: first, what is it that a specifically feminist intervention contributes to the study of violence? What possibilities does feminist interdisciplinarity present to studies of violence as a *social* problem – that is, locating it within the historical structures, conditions and institutions which structure social life as a whole – as such linking gendered subjectivities concretely to the social worlds that produce them? This paper is concerned with feminist interdisciplinary interventions into

the problem space of violence, and more specifically, with particular insights that might emerge from an interdisciplinary approach in which the (gendered) subject of violence is simultaneously understood from multiple vantage points. How might such an approach reflect the question of decolonization as a feminist imperative in the study of violence? Which specifically feminist interventions into studies of violence might we identify as responding to the colonizing force of the disciplines, and thus as decolonial interventions? And what might a feminist critique of violence illuminate in relation to the structures, conditions and institutions that produce violable subjects?

Link: <https://vad-africachallenges.de/panel/plenary-panel-p-51i-critical-re%EF%AC%82ections-on-knowledge-production-and-representation-in-african-studies/>

P 52: African Universities or Universities in Africa

June 11 10:30 – 12:00

Convenors: Dr. Akiiki Babyesiza, Higher Education Research & Consulting, BerlinLong abstract

Since the inception of universities in Europe, scholars have perceived universities as global institutions, dedicated to universal knowledge, with one language of scholars and the mobility of faculty and students. But it was only during colonialism and the massive expansion of the higher education system in the postcolonial era, that the Euro-American university turned into the global model for organizing knowledge production and advanced training. The university in a globalised world is an institution embedded in its immediate and global environment. It has to respond to local and global expectations at the same time. In African countries the global expectations of external actors are not only connected to normative, but also financial power. This poses problems when the expectations and demands of local society and global actors diverge. So the question arises whether universities in African countries are challenging western notions of higher education or whether external western actors, their interventions and influences challenge or hinder the development of African universities that speak to the needs and demands of the societies they are supposed to serve. Furthermore: “What is the purpose of universities? What role should they play in national and international development strategies, and whom should they serve?” Competing higher education policy imperatives, or “management fads in higher education”, trouble notions of nationally-constituted, nationally-funded, and nationally-regulated universities, and call for an exploration of de-nationalized higher education models. What kinds of politics should a public university pursue, and what kinds of knowledge should count? Universities have long been and continue to be key sites of social change in Sub-Saharan African countries. The panel invites papers that discuss the above-mentioned questions against the backdrop of a possible African higher education model.

Presenters

01 Patricio V. and Langa, Leonie Schoelen: The Challenge of the is-ought to gap in African higher education research

Patricio V. Langa is associate professor at the Institute for Post School Studies, University of the Western Cape, South Africa and Eduardo Mondlane University, Mozambique.

Leonie Schoelen is a doctoral student at the Centre for Quality Assurance and Development, Johannes Gutenberg University Mainz, Germany, and Paris University, France.

The contribution begins with examining the political economy of knowledge production in African higher education. The thrust of the paper highlights, on the one hand, the way in which African higher studies as a scholarly field builds its object of inquiry, and raises, on the other hand, some epistemological and methodological concerns. The unswerving reason for the paper is the moral or normative manner in which research problems on African higher education are presented - often emerging from the policy sphere, such as equity or access - rather than from a scientific perspective. Therefore, a critical epistemological challenge facing research in African higher education can be described as the “is-ought to gap”. The latter refers to the reasoning fallacy, coined by the 18th century Scottish philosopher David Hume. According to Hume, one cannot derive an “ought to” from an “is” without a supporting “ought to” premise. We content that what defines science is the construction of objects of study from concepts. Accordingly, we understand research as the construction of an object by the establishment of conceptual relations formed - or not - by theories. We then offer a very brief contextualisation of the issue in the African context, drawing on studies to explore the particular nuances and issues raised

by its specific theoretical and methodological formulations of research objects in higher education. In so doing, we point to some of the contested questions evolving from the transmutation of factual, non-moral observations about African higher education as a social reality, to moral statements, which often express what a certain community ought or ought not to do. In the following, we return to the need for theorization and conceptualization, noting some of the limitations current African, but also so-called Western, higher education research is confronted with, in reducing African higher education into a reality which represents a social and, in essence, moral problem for which solutions need to be found, rather than understood. In conclusion, we call for a new epistemological vigilance where unexplained relations between moral judgments and solely factual premises are characteristic of the broader distinction between facts and values.

02 Bakheit Nur: Knowledge Politics in Postcolonial Africa: Islam-oriented Universities in Sudan

Bakheit Mohammed Nur is a postdoctoral fellow of the Fritz Thyssen Foundation affiliated with the Department of Anthropology, University of Bayreuth, Germany.

In postcolonial Sudan, successive national governments implicitly posited Islam as the state religion while apparently regarding Islamic education as if it were at once a national plant that had struck deep roots into the Sudanese terrain, and an instrument to offset the confusion that colonialism had wrought there (Nur, 2017). This perception gained political ground during the Islamists' reign from 1989 – 2019. The Islamists took significant steps to reconfigure educational policy in accordance with their fight against “western values” and in order to (re)appropriate science and technology and inject it with their new Islamic ideology and epistemic orientation. The Islamists established new ideologically-oriented learning institutions that promote Islamo-politically oriented education and offer ideological training to those working in governmental institutions. The most prominent among the ideologically Islamic learning institutions are the University of the Holy Qur'an and Islamic Sciences (UHQIS), Omdurman Islamic University (OIU), and the International University of Africa (IUA). This massive expansion of religiously oriented higher education is accompanied by changes in educational policy in line with new laws that organize the curricula, pedagogy, and enrollment of students in the Islam-oriented universities. This paper critically examines the inner workings of the Islamist education policy and epistemic orientation in Sudan, as well as their socio-religious and political impacts therefore contextualizing the three ideologically Islam-oriented universities. It investigates how these Islam-oriented universities function and uncovers the learning practices followed there. The paper undertakes a thorough examination of their internal bureaucratic functionalities, the pedagogical practices and the regulations that govern the curriculum and the enrollment of students to understand how educational policy is negotiated in practice.

03 Oluwaseun Kugbayi: Conflict between academic staff and non-teaching staff in universities in Southwestern Nigeria: Causes and consequences

Oluwaseun Kugbayi is a Master of Science student at the Department of Public Administration, Obafemi Awolowo University, Nigeria.

Universities are recognised as institutions where knowledge is disseminated and acquired by those who require it. Academic staff in the universities are saddled with the responsibilities of offering services for the actualisation and achievement of this goal through teaching, research, and community services and Non-teaching personnel perform supportive functions. In carrying out their functions, these groups do experience conflicts. The consequences of these conflicts frequently affect the smooth running of universities, most especially those universities where there is a high number of faculties with high number of academic and non-teaching staff. It is

against this backdrop that this study examines the causes of conflict between academic and non-teaching staff in selected universities and the effects of conflict on the universities in South-western Nigeria.

Primary and secondary data were utilised for the study. Primary data were collected through the administration of questionnaire and interview. With a study population of (5487), which comprises academic and non-nonteaching staff members of two (2) selected universities, multistage sampling technique was adopted for the study. At the first stage, Obafemi Awolowo University, Ile-Ife and Olabisi Onabanjo University, Ago-Iwoye were purposively selected from the strata of federal and state universities in Southwest Nigeria. The institutions were selected because of the prominence of conflict between the academic and non-academic staff. In the second stage, Taro Yamane formula was used to obtain 372 respondents representing 6.8% of the study population. At the third stage, proportional to size technique was utilised to administer questionnaire to the respondents. The distribution is represented as: 92 members of academic staff and 182 members of non-teaching staff of Obafemi Awolowo University; 38 members of academic staff and 60 members of non-teaching staff of Olabisi Onabanjo University. In addition, interviews were conducted with eight purposively selected respondents, which comprised two executive members of Academic Staff Union of Universities (ASUU) and two executive members of Non-Academic Staff Union of Universities (NASU) from each of the two universities. Secondary data were obtained from decision extracts of the unions' congresses/meetings on matters relating to the subject matter, conciliation meetings and internet sources. Data collected were analysed using appropriate descriptive and inferential statistics. The study revealed that differences in perception of duties, personality differences, unequal attention to staff welfare, and inadequate representation in decision making are the causes of conflict between academic staff and non-teaching staff in the selected universities. The study also showed that conflict between the two groups has significant effect on the totality of the university environment.

04 Andrea Noll: Challenges for African early career researchers in international academic cooperation

Andrea Noll is a Postdoc at the Department of Anthropology and African Studies, Johannes Gutenberg University Mainz, Germany.

Universities in the so-called Global North as well as many other research institutions regularly declare their intention to intensify their scholars' international cooperation. Regarding German African academic cooperation, there is a wide range of programmes that support collaborative research projects and promote exchange with African scientists. Such programmes range from well-established formats of long-term individual scholarships to the active recruitment of African fellows for Institutes of Advanced Studies in Germany and the establishment of such institutions in African countries to support for international networks of young academics. Even though many programmes now emphasise the importance of equal partnerships, asymmetries between partners from "the North" and "the South" in terms of e.g. ownership, funding, and publication outcome of cooperation continue to exist. Global standards for academic excellence are still set in the North. While the literature on international academic cooperation discusses these asymmetries, the viewpoints of young African scholars has so far received little attention. So, how do these international programmes fit to the local contexts of African universities and the needs and demands of the societies these universities are supposed to serve? What challenges do young African scholars encounter in international academic cooperation and how do they cope with these challenges? How do they navigate their response to local and global expectations at the same time? The proposed paper attempts to answer these questions and discusses the young scientists' visions for the future of academic cooperation. It is based on case studies in four African countries and considers the experiences of young African scholars in

international academic cooperation in STEM-subjects as well as in the social sciences and the humanities.

Link: <https://vad-africachallenges.de/panel/p-52-african-universities-or-universities-in-africa/>

P 53: What does it take to decolonize the VAD (Association of Africanists in Germany)?

June 11 14:30 – 16:00

Convenors: Hans Peter Hahn, Institut für Ethnologie, Goethe Universität
Abimbola O. Adesoji, Department of History, Faculty of Arts,
Obafemi Awolowo University, Ile-Ife, Nigeria

Long abstract

Since its foundation, the VAD as a scientific association has been committed to the dissemination of knowledge about Africa. Its goals are manifold and ambitious. The VAD aims to promote knowledge about Africa and to promote a more thorough engagement with Africa in the European public sphere. It wants to correct biased views and stereotypes about Africa. Finally, its members intend to influence politics - especially as far as Africa is concerned - and to advise politicians. There is no doubt that the VAD has often failed to live up to these ambitious goals.

However, there have been instances in which it did not – for example, VAD members had an influential position in the antiapartheid struggle. The VAD sees the current increase in right-wing populist positions in Europe as a serious concern with regard to its ambitions, and it is presumably true that knowledge about Africa in the European public sphere is continuously declining. Irrespective of these obvious weaknesses, the VAD must now reflect on what factors determine the image of Africa that the association stands for and propagates. Are there aspects of the structure or activities of the VAD that should be considered as colonial structures? What measures should be taken so that VAD can uncover these and develop in the direction of a stronger “decolonized present”? This panel invites contributors to comment on this question, while considering the goals, and make suggestions on how the VAD can be decolonized.

Presenters

01 Abimbola Adesoji: Thoughts on VAD, Decoloniality, Africanity and Scholarship

Abimbola Adesoji is a Professor of History at the Obafemi Awolowo University, Ile-Ife, Nigeria. He was Georg Forster Fellow of the Alexander von Humboldt Foundation at the Institute of Ethnology, Goethe University, Frankfurt, Germany from 2009 to 2010, and in 2013 and 2017.

Like other African Studies Associations elsewhere, the Association of Africanists in Germany has been involved in academic engagement on Africa. However, given that VAD, like other African Studies Associations in Europe, America and Australia were formed outside Africa and draw membership from its environment, the influence of the operating environment/climate and the prevailing perspectives (collectively subsumed under what is called ‘the dominant academic voice in Germany’) cannot be completely divorced from the activities of the Association. This becomes pertinent given that the Association, except in a few instances, is dominated by non-Africans, and given the differences in perceptions, dispositions, and interpretations of similar or related findings and situations. Decolonizing VAD therefore requires among other things, taking a more critical look at the environment within which VAD operates, the need for the inclusion of more African scholars and their perspectives *via-a-vis* European perspectives, a more enriching use of African sources or works produced by African scholars rather than their relegation, and also the need for Africans to show more interest in their own affairs. These and related issues are the concerns of this paper.

02 Maria Grosz-Ngate: Transforming Practices, Changing the Balance of Power?

Maria Grosz-Ngaté is a research scientist at Indiana University, Bloomington (USA), and former associate director of its African Studies Program.

The discourse on the decolonization of Africanist knowledges has recently gained ground among academics in Europe and North America. Several panels and/or roundtables at both the 2019 ECAS conference in Edinburgh and the 2019 African Studies Association (ASA-USA) annual meeting in Boston addressed the topic of decolonization from various perspectives. These discussions have taken place in tandem with institutional efforts to re-think African studies and with reflections by the leadership of professional associations on their associations' histories and role in the decolonization process. I propose to offer a perspective on the panel topic from my position as an anthropologist who has conducted long-term research in Mali and Senegal and taught a graduate seminar that included a component on the history of African studies and research practices in the USA, as well as from my involvement in re-thinking association practices and engagement as a member of the ASA (USA) leadership from 2017 through 2020.

03 Kokou Azamede: African Studies for intercultural dialogue

Kokou Azamede received in 2008 his doctorate at the University of Bremen in the Department of Cultural Studies - Historical anthropology. He is senior lecturer in the Department of German Studies of the University of Lomé. He is currently research fellow of the international project on "The 4Rs (restitution-return- repatriation-reparation) in Africa: Reality or Trans-cultural Aphasia?" (2021 in Accra).

For a long time, African Studies has been framed in disciplines that do not give it the opportunity to open up and enter into dialogue with disciplines dealing with Western societies, even though the latter are rather present in (pre)colonial and contemporary African realities. Furthermore, there is a reluctance to evaluate African studies on the same scale as studies of Western civilizations. As a result, knowledge of European societies about African societies is reduced to its congruent portion of ethnological and anthropological facts. This disadvantage does not seem to allow researchers in African studies to more widely disseminate knowledge about African societies and cultures in order to facilitate a safe and honest intercultural dialogue between Europe and Africa. Similarly, African researchers do not seem to have the means to claim recognition of Africa in the place of history in view of the political and socio-economic challenges facing Africa. The present contribution aims to show with specific examples to what extent the decolonization of African studies should be based on integrative and interdisciplinary studies to facilitate the dissemination of knowledge on Africa and the intercultural dialogue.

04 Rüdiger Seesemann: Decolonization as a challenge to the white comfort zone

Rüdiger Seesemann is professor of Islamic Studies chair and specializes in the study of Islam in Africa. His areas of interest include Sufism, Islam and politics, and theories and practices of Islamic knowledge. He is the spokesperson of the Africa Multiple Cluster of Excellence at the University of Bayreuth.

Decolonization as a Challenge to the White Comfort Zone

For many white-positioned African Studies scholars, decolonization seems to be a conundrum. It is one of the areas where the title of this VAD conference, "Africa Challenges", is indeed pertinent. What precisely does this challenge mean for the predominantly white scholars in the German African Studies community? How can their institutions and associations respond to this challenge? How can they become a "proactive partner" of the decolonial movement, if they

are themselves deeply imbricated in colonial structures and epicolonial practices? Will the landlord assent to expropriation by his tenants? Drawing on the experience of the Africa Multiple Cluster of Excellence at the University of Bayreuth, this paper will highlight the importance of sustained reflexivity on the part of those speaking from a white locus of enunciation as a precondition for their constructive participation in the decolonial endeavor. Further, it is imperative to give more space to African scholars so that they can pursue the type of research they consider meaningful. Such a move also means to relinquish control over the knowledge production process in favor of epistemic plurality. As we shall see, the problem with leaving the comfort zone is that things can become really uncomfortable once you have left it.

Link: <https://vad-africachallenges.de/panel/p-53-what-does-it-take-to-decolonize-the-vad-association-for-african-studies-in-germany/>

P 54: Opportunities and Challenges of Cooperative Provenance Research

June 10 14:30 – 16:00

Convenor: Lars Müller, Landesmuseum HannoverLong abstract

During the colonial period, the collections of ethnological museums grew massively. For some years now, the way these collections are handled in Europe have been increasingly the subject of discussion and criticism. They have been challenged by interest groups in Europe, but above all by representatives of the countries and societies of origin: They demand e.g. the restitution of objects, access to the collections and, above all, more transparency. In response, the museums and museum associations have presented guidelines for dealing with these objects, the political side has published a “Key Issues Paper on Dealing with Colonial Collections” and national funding has been provided for Provenance Research. On a practical level, cooperative (research) projects and cooperations with the societies of origin have been initiated. We invite contributors for papers on the opportunities and the challenges this work faces: What is the respective interest in the collections and in the cooperation? How can cooperation be structured and what are the problems in working together? How can research results be brought back into the current debate? What resources are available on both sides? How can access to the collections be provided?

We also ask how to deal with the cooperation on level of the researchers – how to develop a common understanding of provenance research? How to develop a base on that we can work on an eye-to-eye level? How to deal with emotions? Next to these challenges we also want to discuss what potential lies in cooperation between European museums and societies of origin: How and what can we learn about the objects? How can we bring a new meaning to the objects? What can we learn about the future dealing with the objects? And how can we establish new long-term cooperations for the future – even besides the provenance research?

Presenters

01 Isabella Bozsa, Bianca Baumann: Cooperation as method

Our experimental research approach has shown the diversity of different types of cooperations. As part of the project PAESE (Provenance Research on Non-European Collections and Ethnology in Lower Saxony), we have explored diverse methods of cooperative postcolonial provenance research on ethnographic collections from colonial contexts in Lower Saxony, as in Cameroon. The research focuses on two collections, which were acquired by colonial officers in Cameroon during the German colonial era and donated to the Städtische Museum Braunschweig and the Landesmuseum Hannover. With examples from our experience, we would like to discuss what kind of cooperations could be productive or challenging.

To begin with, we established networks with diverse Cameroonian stakeholders: contemporary artists, academics, museum experts, Cameroonian kings, representatives of civil society initiatives and art galleries on both sites. This led to questions about the condition and constitution of the partnership: Where does it begin and what expectations arise? How should equal partnerships be built? Who chooses whom and why? In what way do unequal power relations influence the collaboration and the research?

The modality of a cooperation can determine the outcome significantly. Various methods such as workshops, collaborative examination of museum’s artefacts and archives, exchange with experts, qualitative or oral history interviews and video statements led to diverse outcomes. The multiple perspectives on acquisition methods in colonial contexts, its evaluation today and on the question of restitution have become evident.

Furthermore, with regards to self-reflection within our research, we need to examine the role that we take as German researchers towards Cameroonian stakeholders of different socio-cultural backgrounds. How can we overcome postcolonial power structures? Or are we, in our efforts, actually reproducing them?

02 Julia Binter, Golda Ha-Eiros: Challenging narratives about Africa through collaborative provenance research. The case of the Namibian collections at the Ethnologisches Museum Berlin

In 2019, experts from Namibia and from the Ethnologisches Museum Berlin conducted in-depth research into the Namibian collections held there. The aim was to better understand where the objects came from, how they were collected and what should happen with them in the future. While the German partners primarily sought to address the colonial entanglements of the collections, the Namibian scholars and artists entered the project with a keen interest to explore possible futures of the objects beyond narratives of colonisation. Moreover, all researchers involved brought to bear different ways of engaging with the past and of creating knowledge. How should we bring these different epistemic regimes into dialogue? In order to facilitate transcultural translations, sensitivity for differing historical experiences and for the emotional toll of working with collections from colonial contexts and, in particular, from contexts of genocide were key. Besides, it became crucial to address the epistemic violence of the archive. Colonial ways of categorising people and objects not only occluded and distorted historical Namibian modes of self-identification and ways of life. They also obstructed the identification of objects with people in Namibia's postcolony today. Consequently, the German-Namibian team devised ways in which to challenge the colonial archive while still trying to obtain useful information for provenance research. The intermediary results of this ongoing debate will be presented in a small exhibition at the Humboldt Forum. In the end, the collaborative research, and the transcultural translations that it necessitated not only challenged narratives about German-Namibian pasts. They also engendered new ways of narrating transcultural presents and envision possible futures. This paper discusses the strategies that the team developed to challenge the colonial archive, to introduce alternative narratives about colonial pasts and postcolonial presents and to envision decolonial futures.

03 Mareike Späth, Syowia Kyambi: Absurdity@Amani. The joys of joint artistic and ethnographic explorations of a colonial collection

In 2019, we found ourselves involved in a research and exhibition project that set about to explore the past, present and presence of Amani, a former German colonial research station in East Africa's Usambara mountains. The project took the said site as a point of departure to ask about traces of colonial scientific engagement in today's world, views, and relations. For six weeks Syowia Kyambi spend an art residency at the Museum am Rothenbaum, Kulturen und Künste der Welt (MARKK) in Hamburg, where Mareike Späth worked as assistant curator for the Africa collection.

Together, we looked for objects and photographs in the MARKK collection link Amani to Hamburg and thus document the historical engagement as well as the contemporary entanglement of places and people. While Mareike followed a rather classical approach of provenance research departing from the collection's documentation and ethnographic literature, Syowia practiced a more intuitive and intervention-driven concept with the aim to produce a piece or performance for the exhibition. At every step during the process our individual knowledge and working routines interfered with and inspired the other's approaches and attitudes, and at the same time our common ideas and plans constantly challenged habitual procedures inside the institution.

For the proposed panel, we reflect on the questions, challenges and benefits we encountered during this collaborative and cooperative process: How can we accommodate very different ideas about how to identify and select relevant objects, or: is Makonde still Amani? Can we use historical objects of the collection for performances, and if so, what does that mean and imply? What creative alternatives can we come up with? In which way do we have to include the historic architecture in our thinking about creating and presenting contemporary art in an ethnographic museum?

The joint venture into Amani confronted us with a number of absurdities, which helped us, travel further, learn more, think afresh and bring new knowledge and meaning to the archives and the works we create from it. We argue that in this particular project, our determination to bring together our very different ways of engaging with this colonial collection not only positively influenced our individual perspectives, but also resulted in a very intimate and immediate opportunity for the audience to reflect on the question of where the colonial past relates to our today's lives.

Link: <https://vad-africachallenges.de/panel/p-54-opportunities-and-challenges-of-cooperative-provenance-research/>

RT 01: Germany and the Rwandan genocide: New evidence from the German Foreign Office's archives

June 08 16:30 – 18:00

Participants:

Judence Kayitesi, Author (“A Broken Life”) and Rwandan genocide survivor
Andreas Mehler, University of Freiburg
Anton Peez, Peace Research Institute Frankfurt (PRIF/HSFK)
Antonia Witt (Chair), Peace Research Institute Frankfurt (PRIF/HSFK)
Heinrich Böll Foundation

Long abstract

The prevention of genocide is a key pillar of German foreign policy. But how does this translate practically? In both public discourse and academia, knowledge about Germany's specific role in the build-up and during the 1994 genocide in Rwanda is still limited. Against this background, this roundtable will present and discuss the results of the first public study of German Foreign Office files on Rwanda before and during the 1994 genocide.

Published and funded by the Heinrich Böll Foundation, and building on previous work, both public and initially classified, the study asks how German authorities assessed the Rwandan political landscape leading up to the genocide. We further examine which political decisions were subsequently made and how they were internally and publicly justified. The study situates the German diplomatic response and emergency preparedness within broader German Africa policy at the time. Finally, the study asks which lessons can be learned from Germany's policy towards Rwanda in 1993–1994 for today's efforts to prevent conflicts and mass atrocities.

The roundtable brings together genocide survivor and Author Judence Kayitesi, Arnold Bergstraesser Institute director Professor Andreas Mehler, and a co-author of the study (Anton Peez). The roundtable will critically discuss the report's findings and situate them into the broader picture of Germany's (diplomatic) role in Africa. Not least, this also provides an opportunity to reflect on the potentials and limits of dialogue between academia and policy-makers; and how contemporary empirical scholarship on the diverse challenges to peace and security on the African continent can be (better) used to inform policy debates.

Link: <https://vad-africachallenges.de/panel/rt-01-germany-and-the-rwandan-genocide-new-evidence-from-the-german-foreign-offices-archives/>

RT 02: Providing Nuanced, Yet Coherent Assessments? Challenges for Social Science Research on Africa

June 08 16:30 – 18:00

Convenor: Julia Grauvogel, Senior Research Fellow at the GIGA Institute of African AffairsLong abstract

The public image of sub-Saharan Africa is dominated by civil conflicts, corruption, poverty, and diseases. Social science research on Africa has sought to challenge such oversimplifying perceptions by exploring multifaceted realities on the African continent. Current debates about “the return of the single-country study” (Pepinsky 2019) provide a fertile ground for advancing such nuanced micro perspectives. At the same time, scholars are often confronted with a (political) demand for coherent explanations of persisting political, social, and economic challenges. This round table explores how social science research on Africa has developed in the context of such – diverging or even contradictory – stimuli. The participants will compare and contrast research on Africa in the German, European and US context from these different perspectives. They will pay particular attention to the following questions: To what extent have scholars working on Africa challenged popular perceptions of the African continent? Can and should these differentiated assessments add up to a big picture? How have African Studies responded to and/or shaped current trends in the social sciences such as a renewed emphasis on case studies and a focus on causal inference? What are ethical implications of different approaches towards social science research on Africa? Which role do institutional constraints and incentives play in shaping research on Africa?

Presenters

Wisdom Akpalu is the Dean of the School of Research and Graduate Studies at Ghana Institute of Management and Public Administration

Leonardo Arriola is Associate Professor of Political Science and Director of the Center for African Studies at the University of California, Berkeley

Matthias Basedau is Director of the GIGA Institute of African Affairs

Ulf Engel is a professor of “Politics in Africa” at the Institute of African Studies in Leipzig

Anke Hoeffler a Professor of Development Research at the Department of Politics & Public Administration at the University of Konstanz

Julia Leininger is the Head of the Research Programme Transformation of Political (Dis-)order at the German Development Institute

Link: <https://vad-africachallenges.de/panel/rt-02providing-nuanced-yet-coherent-assessments-challenges-for-social-science-research-on-africa/>

RT 03: Futures Lost, Found, and Restituted: Archives, Curatorship and the Politics of Audiovisual Heritage in Africa

June 09 14:30 – 18:00

Convenor: Vinzenz Hediger, Theater-, Film- und Medienwissenschaft,
Goethe-Universität Frankfurt

Abstract

This round table brings together artists, scholars, archivists and curators from Sub-Saharan Africa and Europe who currently work together on a series of archive-related projects in Nigeria, Egypt, Guinea-Bissau, and Germany to discuss the current state and possible futures of audiovisual heritage politics in Africa. The current debate about the colonial legacy of African art in European and other Western Museums evolves around the question of the appropriate place and institutional frameworks for singular historical artefacts. It leaves out an important aspect of Africa's cultural heritage, and one that is possibly more relevant to Africa's future than the works of indigenous art collected and abducted by Western colonizers: Africa's audiovisual heritage.

While the focus in African film studies has long been limited to works of a relatively small number of auteurs, the shift to documentary and non-canonical film works such as the Nigerian video films has opened up new areas of inquiry, but also new challenges for film preservation and the presentation and curation of historical film materials. Initiatives such as the creation of the first academic training program for film preservation in Africa by the University of Jos and the National Film Corporation of Nigeria in Jos in 2019 and the institution of a national audiovisual heritage policy in Nigeria in 2020 promise to address these challenges through legislation and the training of highly qualified specialists in film archiving and film curatorship.

But a series of important questions remain. How can we repatriate Africa's audiovisual heritage, which to an important extent is currently still held in European and other archives of the Global North, and how can we make that heritage accessible and usable for future works of art and historiography? What are the opportunities, but also the pitfalls, of an audiovisual heritage policy aimed at restituting and making accessible Africa's audiovisual heritage? How, for instance, would the re-emergence of historical footage related to the civil war of the late 1960s affect the social fabric of Nigerian society, and how can artistic and curatorial practices overcome the obstacles of censorship and ease and contain social and political tensions?

Based on a discussion of case studies from Nigeria, Egypt, and Guinea-Bissau as well as of curatorial projects initiated by Arsenal Institut für Film und Videokunst and the Arsenal Archive in Berlin, this round table proposes to outline possible answers to these questions from both a scholarly, an artistic and a policy point of view.

The round table will be divided into two sessions, one devoted to issues of policy, infrastructure, and training, the other devoted to issues of curatorship, distribution, and the creative appropriation of archival footage in filmmaking.

Presenters

Añulika Agina teaches cultural analysis at the Pan- Atlantic University, Lagos, Nigeria. Her research interests include documentary film and social change, media effects, cinema- going audiences, representations of the past and conflict in film, as well as the links between film, history, politics, and social change. She is co- editor of African Film Cultures (2017) and has published articles in Critical African Studies, Journal of Media Studies, and Ibadan Journal of the Humanities among others.

Filipa Cesar is a Portuguese artist and filmmaker based in Berlin. Her work has been exhibited at the Tate Modern, the SF MoMA and the Sao Paulo Biennale among others. Since 2008, she has been researching the origins of cinema in Guinea-Bissau. Through her work, the remnants of a brief period of militant cinema in the country have been secured in the Archive of INCA – Instituto Nacional de Cinema e Audiovisual of Guinea Bissau and the Arsenal archive in Berlin.

Didi Cheeka is an off-Nollywood filmmaker, critic, writer, and curator. He is a co-founder of AlternativCinema, a production initiative which challenges the boundaries of Nollywood, and a founding member and current co-director of the Lagos Film Society, which initiated the first arthouse cinema in Nigeria in 2019. Recently, Didi's archival research led to the rediscovery of Adamu Halilu's "Shaihu Umar", a key work of 1970s Nigerian cinema, which was restored and screened at the Berlinale 2019.

Hyginus Ekwuazi is a professor of broadcasting and film at the University of Ibadan and at the Pan-Atlantic University in Lagos. He is a former managing director of the Nigerian Film Corporation, the founding rector of the National Film Institute in Jos, and the main author of the audiovisual heritage policy white paper for the Nigerian federal government.

Ellen Harrington is director of the Deutsches Filminstitut und Filmmuseum in Berlin.

Vinzenz Hediger is professor of cinema studies at Goethe Universität Frankfurt and project director of the DAAD-TNB project "Archival Studies Master in Jos", a cooperation between the Nigerian Film Corporation, the University of Jos, the Deutsches Filminstitut und Filmmuseum and Arsenal Institut für Film und Videokunst Berlin e.V.

Nancy King is a lecturer in film studies at the University of Jos, Nigeria, and one of the program organizers of the Master Film Culture and Archival Studies in Jos.

Sana Na N'Hada is a filmmaker, activist, and archivist from Guinea-Bissau. He was the director of the National Film Institute of Guinea-Bissau from 1978 to 1989, and his most recent documentaries were shown in international festivals, including Cannes.

Stefanie Schulte Strathaus is co -Director of Arsenal – Institute for Film and Video Art and director of Forum Expanded which she co -founded with Anselm Franke in 2006. Since 2010 she works on archive and exhibition projects in Cairo. She is the curator of "Living Archive – Archive Work as a Contemporary Artistic and Curatorial Practice" (2011-2013) and "Archive außer sich" (since 2017). Her writings have been published in 'Frauen und Film', 'The Moving Image', 'Texte zur Kunst', among others.

Link: <https://vad-africachallenges.de/panel/rt-03-futures-lost-found-and-restituted-archives-curatorship-and-the-politics-of-audiovisual-heritage-in-africa/>

RT 04: Forschungsfinanzierung in Afrika: Förderorganisationen und VAD - Ein neuer Dialog?

June 11 12:30 – 14:00

Convenor: Stefan Skupien, WZBAbstract

Research funding is a central component of the way knowledge is generated, also in African studies. German public and private funding organisations have been increasingly involved in science policy in African countries for a decade. They provide funds for scholarships, mobility, doctoral programmes, financing of infrastructures and training of university management at African universities. There is a special relationship to the continent in the south of Europe. This is because many African researchers are still relatively dependent on foreign funding organisations to finance their research infrastructures and activities. With the exceptions of Egypt and South Africa, but also Tunisia, the share of investments in research and development is often less than 0.5% of the often already low gross national product. This is striking in view of the global focus on knowledge economies and the central role of (autonomous) research and development for the implementation of the UN Sustainable Development Goals.

African studies in Germany have so far dealt with this aspect of research funding policies and related practices of knowledge generation rather marginally, although most of its scholars, as applicants, advisors and reviewers, have extensive experience with the funding conditions in Germany and with the conditions of teaching and research in African countries. In contrast, researchers in this field have produced a wide range of expertise, which can be applied to German (and European) Africa policy and global health policy in particular or to sociological analyses of development in Africa.

The panel invites speakers and guests to elaborate on the question of what kind of expertise is necessary to design, administer and foster funding programmes that are responsive to persistent challenges, norms of international research collaboration, and ambivalences of expertise in development contexts. Furthermore, the question arises whether there is a specific role for the expertise African Studies produces and what new (research) questions should be asked to contribute to adequate research funding policies.

Presenters

DAAD, DFG, Volkswagen Foundation

Prof. Dr. Makobetsa Khati (National Research Foundation South Africa)

Dr. Susanne Baller (Merian Institute for Advanced Studies in Africa, Ghana), tbc

Prof. Dr. Richard Rottenburg (University of the Witwatersrand in Johannesburg, South Africa)

Link: <https://vad-africachallenges.de/panel/rt-04-forschungsfinanzierung-in-afrikaforderorganisationen-und-vad-ein-neuer-dialog/>

RT 05: Social Security Coverage and Informal Employment - Implications of new Survey Data from six African Countries

June 09 16:30 – 18:00

Convenor: Friedrich-Ebert-Stiftung

The Friedrich-Ebert-Stiftung (FES), Africa Department is conducting country-wide representative surveys on Informal Employment in sub-Saharan Africa. The surveys are organized in cooperation with the ILO and the German Development Institute (DIE) and implemented following the AfroBarometer approach for sample design and interview techniques (tablet questionnaires). A total of 8.400 households in 6 countries have so far participated in the survey: Kenya (Oct. 2018), Benin (Dec. 2018), Senegal (May 2019), Zambia (Aug. 2019), Ivory Coast (April 2020) and Ethiopia (Nov. 2020).

In this VAD-panel FES will present for the first-time survey data and results to the public by using a 6-country comparison (Kenya-Benin-Senegal-Zambia-Ivory Coast-Ethiopia). Of the various thematic clusters in the surveys, we will focus on **Social Security and Informal Employment** with a particular focus on **Health Security and Informal Employment**.

For the presentation and discussion of the survey data FES has invited a data specialist from Kenya who acted as a senior data collection managers. He will comment on the application of the research protocol and how to assure sample representativeness and collection of quality data. While about half of the panel time will be used for presentation purposes, the other half is reserved for discussion.

Moderation:

Dr. Julia Leininger, German Development Institute - DIE

Presenters:

Henrik Maihack, FES: Overview on the FES-GDI-ILO survey project on informal employment

Abel Oyuke, IDS, Kenya: How to conduct country-wide representative opinion polls on the informally employed in Africa

Dr. Rudolf Traub-Merz, Researcher: Informal employment and social reproduction: Focus on Access to health

Link: <https://vad-africachallenges.de/panel/rt-05-social-security-coverage-and-informal-employment-implications-of-new-survey-data-from-four-african-countries/>

RT 07: VAD Sahelausschuss: The governmental crisis in Burkina Faso and in Mali

June 10 16:30 – 18:00

The Round Table will be held in French.

Moderation: Helmut Asche, Hans Peter Hahn

Abstract

The two francophone countries in the heart of West Africa have experienced a steady loss of control over national territories and a dramatic increase in violent events over the past 10 years. With respect to both countries, there are also widespread perceptions that local conflicts and violent events have been imported by interested parties from neighboring countries. Both countries are thus considered as victims of freely meandering violence actors in the region. The roundtable participants will address the question of what role the respective governments could play in containing and preventing violence. In an unexpected rebellion, the population of the northern parts of Mali managed to temporarily declare an independent state of "Azawad" in 2012. In this situation, the country's government was forced to call in French troops to help regain control of its own territory. Despite changing governments and several elections between 2012 and 2020, the country still suffers from comparatively low acceptance by the people to this day. While violence has now spread to the entire territory (with the exception of Bamako), the national army and its European allies vainly strive to pacify the situation and regain administrative control. While interests of the northern neighbors as well as weapons imported from Libya are partly blamed for the long-lasting conflict, there are more and more voices that also see the government as co-responsible for the ongoing problems. The situation in Burkina Faso is different in several respects, although there, too, violence is steadily increasing and state control - especially in the northern parts of the country - is diminishing. While Mali accepted French and German troops at a very early stage, Burkina Faso pursues a strategy of fighting violence with its own forces. There is a widespread perception in Burkina Faso that violent actors are entering the country from neighboring Mali and Niger. In contrast, however, there is also an understanding that the national government is clearly not using all of its options to counter the violence. In both countries, the armies have proven incapable of protecting the population and are considered to be guilty of excessive use of military force against their own people. In both countries, the situation seems hopeless. The panel will discuss what options there are for pacification and what role the European powers could play in this.

Participants:

Justine Couliati-Kiélem
Gordon Kricke
Ornella Moderan
Raogo Antoine Sawadogo

Link: <https://vad-africachallenges.de/panel/rt-07-la-crise-etatique-au-burkina-faso-et-au-mali/>

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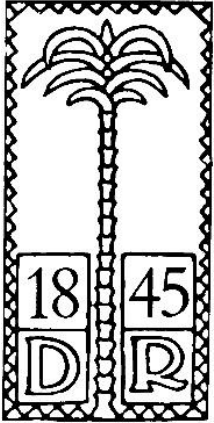
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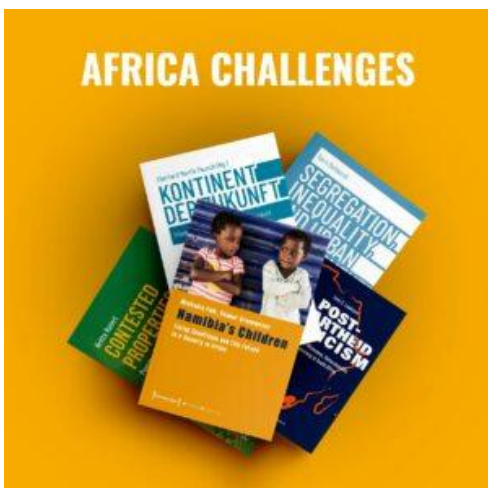
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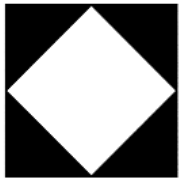
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Edgar Bönisch

(Publisher and ethnologist)

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