CONFERENCE PROGRAMME

Centre of African Studies
CAS@50
Cutting Edges and Retrospectives

5-8th June 2012
John McIntyre Centre, Edinburgh

Supported by

Royal African Society
European Science Foundation
Binks Trust
School of Social and Political Science
Scotland Malawi Partnership
ABORNE
Please note that the sessions on June 5th are for members of the African Borderlands Research Network only. The main conference begins on June 6th.

### June 5th

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:00-2:30</td>
<td>Keynote: Anthony I. Asiwaju</td>
<td>Chrystal Macmillan Building 1 + 2</td>
</tr>
<tr>
<td>2:30-4:00</td>
<td>Plenary Round Table: Five Years of ABORNE (Session A)</td>
<td>Chrystal Macmillan Building 1 + 2</td>
</tr>
<tr>
<td>4:30-6:00</td>
<td>Session B</td>
<td>Chrystal Macmillan Building 1/2</td>
</tr>
</tbody>
</table>

### June 6th

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00-10:00</td>
<td>Registration</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>10:00-10:45</td>
<td>Launch of Conference</td>
<td>Pentland Room</td>
</tr>
<tr>
<td>11:00-12:30</td>
<td>Session I</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>12:30-2:00</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>2:00-3:30</td>
<td>Session II</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>3:30-4:00</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>4:00-5:15</td>
<td>Keynote: Jean-Francois Bayart</td>
<td>Pentland Room</td>
</tr>
<tr>
<td>5:30-8:00</td>
<td>Drinks Reception</td>
<td>John McIntyre Conference Centre</td>
</tr>
</tbody>
</table>

### June 7th

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00-10:30</td>
<td>Session III</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>10:30-11:00</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>11:00-12:30</td>
<td>Session IV</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>12:30-2:00</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>2:00-3:30</td>
<td>Session V</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>3:30-4:00</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>4:00-5:15</td>
<td>Keynote: Frederick Cooper</td>
<td>Pentland Room</td>
</tr>
<tr>
<td>7:00</td>
<td>Conference Dinner</td>
<td>Balmoral Hotel</td>
</tr>
</tbody>
</table>

### June 8th

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00-10:30</td>
<td>Session VI</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>10:30-11:00</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>11:00-12:30</td>
<td>Keynote: Thandika Mkandawire</td>
<td>Pentland Room</td>
</tr>
<tr>
<td>12:30-1:30</td>
<td>Lunch</td>
<td></td>
</tr>
<tr>
<td>1:30-3:00</td>
<td>Session VII</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>3:00-3:30</td>
<td>Coffee Break</td>
<td></td>
</tr>
<tr>
<td>3:30-5:00</td>
<td>Session VIII</td>
<td>John McIntyre Conference Centre</td>
</tr>
<tr>
<td>5:00-5:30</td>
<td>Conference Closing</td>
<td>Pentland Room</td>
</tr>
</tbody>
</table>
JOHN McINTYRE
CONFERENCE CENTRE

First-floor space
<table>
<thead>
<tr>
<th>CAS@50: PROGRAMME CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Session Schedule</td>
<td>1</td>
</tr>
<tr>
<td>Subject Index</td>
<td>1</td>
</tr>
<tr>
<td>Session Details</td>
<td>4</td>
</tr>
<tr>
<td>Abstracts</td>
<td>20</td>
</tr>
<tr>
<td>Participant Index</td>
<td>111</td>
</tr>
</tbody>
</table>
CAS@ 50: SESSION SCHEDULE

<table>
<thead>
<tr>
<th>Date</th>
<th>June 5</th>
<th>June 5</th>
<th>June 6</th>
<th>June 6</th>
<th>June 7</th>
<th>June 7</th>
<th>June 7</th>
<th>June 8</th>
<th>June 8</th>
<th>June 8</th>
<th>June 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>2:30-4:00</td>
<td>4:30-6:00</td>
<td>11:00-12:30</td>
<td>2:00-3:30</td>
<td>9:00-10:30</td>
<td>11:00-12:30</td>
<td>2:00-3:30</td>
<td>9:00-10:30</td>
<td>1:30-3:00</td>
<td>3:30-5:00</td>
<td></td>
</tr>
<tr>
<td>Session</td>
<td>A-1</td>
<td>B-1</td>
<td>I-1</td>
<td>II-1</td>
<td>III-1</td>
<td>IV-1</td>
<td>V-1</td>
<td>VI-1</td>
<td>VII-1</td>
<td>VIII-1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-3</td>
<td>II-3</td>
<td>III-3</td>
<td>IV-3</td>
<td>V-3</td>
<td>VI-3</td>
<td>VII-3</td>
<td>VIII-3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-4</td>
<td>II-4</td>
<td>III-4</td>
<td>IV-4</td>
<td>V-4</td>
<td>VI-4</td>
<td>VII-4</td>
<td>VIII-4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-5</td>
<td>II-5</td>
<td>III-5</td>
<td>IV-5</td>
<td>V-5</td>
<td>VI-5</td>
<td>VII-5</td>
<td>VIII-5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-6</td>
<td>II-6</td>
<td>III-6</td>
<td>IV-6</td>
<td>V-6</td>
<td>VI-6</td>
<td>VII-6</td>
<td>VIII-6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-7</td>
<td>II-7</td>
<td>III-7</td>
<td>IV-7</td>
<td>V-7</td>
<td>VI-7</td>
<td>VII-7</td>
<td>VIII-7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-8</td>
<td>II-8</td>
<td>III-8</td>
<td>IV-8</td>
<td>V-8</td>
<td>VI-8</td>
<td>VII-8</td>
<td>VIII-8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I-9</td>
<td>II-9</td>
<td>III-9</td>
<td>IV-9</td>
<td>V-9</td>
<td>VI-9</td>
<td>VII-9</td>
<td>VIII-9</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CAS@50: SUBJECT INDEX

Politics, Power and Popular Culture

I-1, II-1  Africa’s Place in the Indian Ocean (Hollyrood)
I-9  Inserting Race, Power, the West and Local Politics in China-Africa Relations (Pentland-East)
II-9  China-Africa Trade: Labour Relations, Global Value Chains, and Market Entry (Pentland-East)
III-1  Labour and Politics in Apartheid and Post-Apartheid South Africa (Hollyrood)
III-9  Electoral Politics: What Long-Term Effects? (Pentland-West)
IV-1  Political Violence in and Around Harare (Hollyrood)
IV-9  Marginalization (Salisbury)
V-1  Urban Life and the Politics of Survival in and Out of Harare (Hollyrood)
V-8  Roundtable: Malawi and Scotland: Current Developments and Future Prospects (Pentland-East)
V-9  African Architecture, Art and Culture; Identity, Assimilation, Synthesis (Salisbury)
VI-9  Contemporary Politics of Culture in Western Africa: New Forms, Norms and Networks (Prestonfield)
VII-1  Parties, Legislatures and Local Politics (Pollock)
VIII-3  Music and Dance (Salisbury)

Histories and Connectivities

I-2  Recent Research on the Early Modern History of Atlantic Africa (Salisbury)
II-2  Roundtable: Christopher Fyfe/Sam Shepperson (Prestonfield)
IV-2, V-2  African Post-Slavery Societies: Practice Discourse and Memory from the 19th to the 21st Century (Pentland-West)
VI-2 New Approaches to Colonial and Post-Colonial History of the Horn of Africa: Questioning Categories of State, Gender and Memory (Pollock)

VIII-2 Trading in Evils? Imperial Practices and Discourse on ‘Illegitimate Trade’ (Hollyrood)

Religion

I-3 Roundtable: Religion in Africa in the Past Fifty Years: Changes and Methodological Challenges (Prestonfield)

II-3 The Challenges of Transdisciplinarity: Researching Religion and the Public in Africa (Salisbury)

III-3, IV-3 Religion and Politics in Uganda: Contesting the Public Sphere (Pollock)

VI-3 Religion, Borders and Transnationalism in Western Senegambia (Hollyrood)

Development

I-4, II-4 Planning and Measurement in African Development (Pentland-West)

III-4, IV-4 Heritagization of Biodiversity and Governance of Natural Resources: The Case of Water in the Horn of Africa (Duddingston)

V-4 Roundtable: Technological Change and the Development of the African Economy: Connecting Historical and Contemporary Debates (Pollock)

VI-4 Religion and Development in Africa (Salisbury)

VII-4 African Education, Training and Development in Historical Perspective (Prestonfield)

VIII-4 Learning for All in Eastern Africa? (Prestonfield)

Peopling Places & Placing People


III-5, IV-5, V-5 The Vitality and Efficacy of Human Substances (Prestonfield)

VI-1 Perceptions and Perspectives of Changing Landscapes in Southern Africa (Duddingston)

VII-5, VIII-5 Khoisan Kinship and Society Revisited (St Trinneans)

Borderlands

A-1 Roundtable: 5 Years ABORNE (Chrysal Macmillan Building 1 & 2)

B-1, Roundtable: Frontafrique (Chrysal Macmillan Building 1)

B-2, West African Border Markets (Chrysal Macmillan Building 2)

I-6, II-6 Borderland Traders (Nelson)

I-7 Roundtable: Theoretical Reflections on the African Frontier (St Trinneans)

II-7 Borderland Bonanzas: Cross-Border Resource Enclaves in Southern Africa (St Trinneans)

III-6, IV-6 Smuggling in Africa (Nelson)

III-7 Musical Borderlands: A Cultural Perspective of Regional Integration in Africa (St Trinneans)
Legality and Illegality

I-8, II-8 Justice, Order and Rights: Remaking Law from a Legal Pluralist Perspective (Duddingston)

III-8, IV-8 Processing the Paradox: When the State has to Deal with Customary Law (Pentland-East)

VI-5, VIII-8 The Criminalization of Conflict (Session One: Pentland-West, Session Two: Pollock)

VI-8, VII-8 Formality/Informality: Money and Popular Economies (Pentland-East)
CAS@50: SESSION DETAILS

* Please note that the sessions on June 5th are for members of the African Borderlands Research Network only. The main conference begins on June 6th.

Session A (June 5, 2:30-4:00)

**Roundtable: 5 Years ABORNE (A-1)**
Chrystal Macmillan Building 1 & 2
Chair: Gregor Dobler

Roundtable Participants: Wolfgang Zeller, Timothy Raeymaekers, David Coplan, Wafula Okumu, Paul Nugent, Thomas Huesken

Session B (June 5, 4:30-6:00)

**Roundtable: Frontafrique (B-1)**
Chrystal Macmillan Building 1
Chair: Simon Imbert-Vier

Roundtable Participants: Caroline Roussy, Isabelle Surun and Pierre Boilley

**West African Border Markets and Regional Integration from Below (B-2)**
Chrystal Macmillan Building 2
Chairs: Olivier Walther and Denis Retaillé

David Skinner: States, Markets and Islam in the Gambia River Basin and in the Northern Rivers of the Upper Guinea Coast
*Allen Howard: Pre-Colonial Markets: circulation and productive systems*
Olivier Walther and Denis Retaillé: Border Markets and Economic Networks in West Africa
*Marie Trémolières and Philipp Heinrigs: Regional Market Sheds, Border Markets and Food Security*

Session I (June 6, 11:00-12:30)

**Africa’s Place in the Indian Ocean (I-1 & II-1)**
Hollyrood
Chair: Preben Kaarsholm

Session 1:
Jeremy Prestholdt: Finding Fazul: Counterterrorism and the Securitization of the Western Indian Ocean
Bodil Folke Frederiksen: Representing Indian films in Nairobi in early the 1950s: Advertisements and features from the Daily Chronicle
Session 2:
Jason Sumich: The Economics of Islam and the Politics of Nationalism: Indian merchants in Mozambique since 1975
Maria Paula Meneses: A Kind of a Loud Silence: The multiple interpretations of witchcraft accusations in Mozambique
Preben Kaarsholm: Zanzibaris, Mozbiekers, Makhuwas, South Africans: Self-representations of Black Muslim immigrants and citizens in South Africa in historical perspective

Recent Research on the Early Modern History of Atlantic Africa (I-2)
Salisbury
Chair: Silke Strickrodt
Discussant: Adam Jones

Robin Law: Fante Expansion Reconsidered: 17th century origins
Silke Strickrodt: Little Popo and the Atlantic Trade in the 18th Century

Roundtable: Religion in Africa in the Past Fifty Years: Changes and Methodological Challenges (I-3)
Prestonfield
Chair: Barbara Bompani

Roundtable Participants: Andrew Walls, Kevin Ward and Afe Adogame

Planning and Measurement in African Development (I-4, II-4)
Pentland-West
Chairs: Morten Jerven and Gerardo Serra

Session 1:
Gerardo Serra: The Political Economy of Planning and Statistics in Nkrumah’s Ghana
Vincent Bonnecase: Measuring Living Conditions in Late Colonial French Africa. Which figures and what for?

Session 2:
Boris Samuel: Macroeconomic Calculation as Technologies of Government (read by Morten Jerven)
Felicitas Becker: Development as Political Theatre in Post-Colonial Tanzania
John Manton: For the Love of Garri: Engineering cassava for health and wellbeing in Nigeria
Pollock
Chair: Marja Spierenburg

Nancy Andrew: ‘From the Frying Pan into the Fire’ or New Opportunities? The effects of the growth of large private game reserves on farm dwellers’ livelihoods and land access in South Africa’s Eastern Cape Province
Shirley Brooks, Dhoya Snijders, and Marja Spierenburg: Trophy Nature: Exploring the discourses and social practices of commercial hunting on game farms in South Africa
Femke Brandt and Marja Spierenburg: How Game Fences Shape Community Boundaries in the Karoo: Contemporary struggles over land, power and labour in the context of private trophy-hunting farms in the Eastern Cape, South Africa
Shirley Brooks: Game farming and restitution outcomes: Contrasting tales of land beneficiaries in KwaZulu-Natal
Marja Spierenburg: Stuck Between a Park and a Plantation: The privatization of Majete Wildlife Reserve in Malawi

Borderland Traders (I-6, II-6)
Nelson
Chair: Paolo Gaibazzi

Paolo Gaibazzi: Where Have the Julas Gone? Trading diasporas, border policy and scales of integration in the Senegal-Gambian borderland
Clara Devlieger: Bridging the Congo River: Governmental interests versus disabled traders’ niche
Hussein Abdullahi Mahmoud: Integration through Livestock Trade on the Kenya-Somalia Borderlands
Namhla Matshanda: Cross-border Integration on the East Ethiopia Borderlands of the Ethiopia/Somaliland Border: The bustling market place of Harar
José-María Muñoz: Freight and “Disorder” in the Central African Transport Corridor

Roundtable: Theoretical Reflections on the African Frontier (I-7)
St Trinneans
Chairs: JoAnn McGregor and Mark Leopold

Roundtable Participants: Gregor Dobler, Wendy James, Paul Nugent, Tim Raeymaekers, Wolfgang Zeller

Justice, Order and Rights: Remaking Law from a Legal Pluralist Perspective (I-8, II-8)
Duddingston
Chair: Anne Griffiths

Anne Griffiths: Dealing with Land under Customary Land Tenure: A view from Botswana
Julie Stewart: Will Anything Ever Change? A retrospective on s23 of the Zimbabwe Constitution
Amy Tsanga: Research in Africa: From whose perspective?
Lillian Tibatemwa: Rape: A result of differing interpretations of 'consent' by the complainant and the accused
Renifa Madenga: Cutting Edges of Dichotomies and Notions of Justice that No Longer Hold: Rape, International Law and Women: A grounded approach
Annette Mbogoh: The Truth, Justice and Reconciliation Commission versus the International Criminal Court: Competing or complementing process in the advancement of women's rights in Kenya
Agnes Meroka: Intersectionality: The case of gender, ethnicity and land in Kenya
Rosalie Katsande: A Clash of Laws,Cultures and Expectations: Women in resettlement land, cooperatives and irrigation schemes; Mutoko,Zimbabwe

Inserting race, power, the West and local politics in China-Africa relations (I-9)
Pentland-East
Chair: Yoon Jung Park

Jamie Monson: Three-Way Race: Whiteness and the construction of race identity in China-Africa relations
Jing Tsu: Exploitation and Mutual Aid in the Intra-Global South: A cultural-geographic approach to China/Africa relations
Yoon Jung Park: Responding to the New ‘Other’: African responses to Chinese migrants in Johannesburg, Harare and Maseru
Barry Sautman and Yan Hairong: Bashing ‘The Chinese’: Contextualizing Zambia’s collum coal mine shooting

Session II (June 6, 2:00-3:30)

Africa’s Place in the Indian Ocean (I-1 & II-1)
Hollyrood
*Continued from session I-1, see above for details.

Roundtable: Christopher Fyfe/Sam Shepperson (II-2)
Prestonfield

Roundtable Participants: David Skinner, Allen Howard, Ian Duffield, John McCracken

The Challenges of Transdisciplinarity: Researching Religion and the Public in Africa (II-3)
Salisbury
Chair: Elias Bongmba

James Cochrane: Thinking about Complexity: Lessons from research on religious health assets in the African context
Jill Olivier: Discourses on Africa: Transdisciplinarity in the gaps between 'Centres of African Studies'
Planning and Measurement in African Development (I-4, II-4)
Pentland-West

*Continued from session I-4, see above for details.

Pollock

*Continued from session I-5, see above for details.

Borderland Traders (I-6, II-6)
Nelson

*Continued from session I-6, see above for details.

Borderland Bonanzas-Cross-Border Resource Enclaves in Southern Africa (II-7)
St Trinneans
Chairs: Samuel Spiegel and Wolfgang Zeller

Miles Larmer: Two Sides to the ‘Resource Curse’: Historicising mineral extraction and contested modernities in the Zambian Copperbelt and Katanga
Samuel Spiegel: Theorizing Resource Extraction and Smuggling along the Mozambique-Zimbabwe Border: Transnational politics and fragmented identities in the Chimanimani Mountains
Werner Zips and Manuela Zips-Mairitsch: Re-spatialization and Resource Management in Southern-African Transfrontier Areas

Justice, Order and Rights: Remaking Law from a Legal Pluralist Perspective (I-8, II-8)
Duddingston

*Continued from session I-8, see above for details.

China-Africa Trade: Labour Relations, Global Value Chains, and Market Entry (II-9)
Pentland-East
Chair: Yoon Jung Park
Discussant: Kenneth King

Alena Thiel: New Actors, New Orders? Changing norms of market entrance under the impact of Chinese migrants in Ghana and Senegal
Heidi Ostbo Haugen: Sino-African Trade: The body and global value chains
Session III (June 7, 9:00-10:30)

Labour and Politics in Apartheid and Post-Apartheid South Africa (III-1)
Hollyrood

Nicholas Grant: Anti-Communism and White Supremacy: South Africa as a ‘bulwark against communism’, 1945-1960
Alex Lichtenstein: Taming the Shop Floor: The 1979 Wiehahn reforms and black workers
Alexander Beresford: The National Union of Mineworkers, the ANC and the Tripartite Alliance in the Post-Apartheid Era: Challenging or embedding neo-liberal hegemony?
Andrew Lawrence: South African Labour: How exceptional?
Roger Southall: The ANC: Party Vanguard of the Black Middle Class?

Religion and Politics in Uganda: Contesting the Public Sphere (III-3, IV-3)
Pollock
Chairs: Alessandro Gusman and Isabella Soi

Holger Bernt Hansen: Muslims on the Move: Lessons from the Idi Amin period in Uganda
Ben Jones: Pentecostalism, Development NGOs, and the Absence of Politics in Eastern Uganda
Henri Médard: The Catholic Party in Buganda in 1890s: Faction politics and religious ideology in early colonial Uganda
Joshua Rubongoya: The Effects of Regime Hegemony on Civil Society in Uganda: The political (im)potence of the Church
Jonathon Earle: From Kibuuka Kigaanira to the Burning of the Kasubi Tombs: Fifty years of spirit possession and politics in Buganda
Isabella Soi: Islam, Community and Politics in Uganda: A case of marginality?
Alessandro Gusman: Pentecostals, Politics, and Public Space in Kampala

Heritagization of Biodiversity and Governance of Natural Resources: The case of water in the Horn of Africa (III-4, IV-4)
Duddingston
Chair: Benoit Hazard

Benoit Hazard: Gabbra Livelihood and Accessibility to Water in the Context of Climate Change
Christine Adongo: “Conservancies” and the Loss of Biodiversity: From Kaya forest to Chalbi desert
Deborah Nightingale: The Future of the Open Rangelands (Film)
Parita Shah: The Role of the Kenyan Government in Safeguarding Lake Naivasha
Lisa Elena Fuchs: Scramble for the Mau Forest: Understanding the challenges of managing Kenya’s natural heritage

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)
Prestonfield
Chairs: Joost Fontein and John Harries
Session 1:
Jean-Pierre Warnier: The Revival of Vernacular Public Autopsy in Rural Cameroon
Michael Rowlands and Henrietta Nyamnjoh: 'Do you Eat Achu Here? ' Feeding, nurturing and poisoning in Grassfields Cameroon
Florence Bernault: Fetish, Body Parts and Commodity in Gabon

Session 2:
Anastasios Panagiotopoulos: Sweating the Other’s Sweat and Attracted by Bones: Human substances that spirits cannot let go
Diana Espirito Santo: Giving and Replacing: Human substances, witchcraft, and an Afro-Cuban religious universe of moving parts
Katerina Kerestetzi: Stealing Bones and Domesticating the Dead in Palo Monte (Cuba)

Session 3:
Isak Niehaus: Averting Danger: Human substance, taboos and ‘techniques of the self’ in South African Lowveld
Joost Fontein: Re-Making the Dead, Uncertainty and the Torque of Human Materials in Northern Zimbabwe
Joe Trapido: ‘Mobutu made us Rich!’: Human substances, personal power and the aesthetics of economic misrepresentation in Central Africa

Smuggling in Africa (III-6, IV-6)
Nelson
Chairs: Wolfgang Zeller and Kristof Titeca

Kate Meagher: Lifting the Veil of Violence: Normalizing informal cross-border trade in Africa
Cynthia Howson: Smuggling as an Obstacle to Regional Integration or ‘Integration from Below’ : The case study of women cross-border traders in Senegal
Hugh Lamarque: Fuelling Instability: Power and petrol in the Goma-Gisenyi borderland
Kristof Titeca: ‘Strategies’ of Smuggling: The OPEC boys in north-western Uganda
Thomas Husken: Smugglers & Revolutionaries: Arms trade and the culture of smuggling in the borderland of Egypt and Libya
Laia Soto Bermant: Smugglers in Melilla: Cross-border trade at the border between Europe and Africa
Patricia Gomes: Building State from Below: Guinea-Bissau in the international drug trafficking

Musical Borderlands: A Cultural Perspective of Regional Integration in Africa (III-7)
St Trinneans
Chairs: Jenny F. Mbaye and Leon Tsambu

Leon Tsambu: Congolese Rumba: Aesthetic interface of regional integration in Central Africa
Joseph Trapido: Border Crossing in Congolese Music: Patronage across borders
Processing the Paradox: When the State has to Deal with Customary Law (III-8, IV-8)
Pentland-East
Chairs: Markus Hoehne and Olaf Zenker

Olaf Zenker: Bush-level Bureaucrats in South African Land Restitution: Implementing state law under chiefly rule
Janine Ubink: Promoting Change from Within: Eradicating widow chasing in northern Namibia
Rasmus Hundsboek Pedersen: Access to Justice: Land dispute settlement and enforcement in Tanzania
Markus Hoehne: Turning Elders into Elected Representatives? The problems of democratic transformation within the hybrid political system of Somaliland
Cherry Leonardi: Proof of Poison: The challenge of witchcraft accusations for state authorities and local courts in Central Equatoria, South Sudan, since the 1920s
Katrin Seidel: South Sudan on the Cross-Roads: How the state attempts to build on ‘local knowledge’
Anita Schroven: Abolished, Demystified, Democratized: The Guinean state’s diverging strategies towards elders’ resilient authority
Michelle Hay: “Returning to the Past”? History in South Africa’s Land Reform Policy Debates

Electoral Politics: What Long-Term Effects? (III-9)
Pentland-West
Chairs: Claire Médard and Fred Kisekka-Ntale

Fred Kisekka-Ntale: An Agent-Based Model of Ethnic Mobilization and Voter Behaviour in Uganda’s 2011 Elections
Valérie Golaz and Clare Médard: Creating Indebtedness: Gift-giving practices and the 2011 elections in Uganda
Gabrielle Lynch: Kenyan Elections and the Ethnic Factor
Susan Waiyego: Youth Mobilisations during Elections and Their Impact on National Security in Kenya

Session IV (June 7, 11:00-12:30)

Political Violence in and Around Harare (IV-1)
Hollyrood
Chair: Timothy Scarnecchia

Timothy Scarnecchia: Urban-rural Violence in Harare: How has it changed in the past 50 years
Hazel Cameron: A History of Impunity in Harare
African Post-Slavery Societies: Practice Discourse and Memory from the 19th to the 21st Century (IV-2, V-2)
Pentland-West
Chair: Eric Hahonou and Baz Lecocq
Discussant: Alice Bellagamba

Baz Lecocq: The Awad El Djouh Case: Slave trade, decolonization, and the dynamics of post-slavery in late colonial Soudan Francais
Benedetta Rossi: The Slaves of Goure: A pluralist approach to slavery and emancipation
Eric Komlavi Hahonou: Slavery, Sorcery and Ethnicity: Paths towards emancipation in Benin
Jan-Georg Deutsch: Slavery in Africa as History, Memory, and Commemoration
Salah Trabelsi: Discours Politiques et Réalités Sociales des Esclaves dans la Régence de Tunis après la Première Abolition de 1846

Religion and Politics in Uganda: Contesting the Public Sphere (III-3, IV-3)
Pollock

*Continued from III-3, see above for details.

Heritagization of Biodiversity and Governance of Natural Resources: The case of water in the Horn of Africa (III-4, IV-4)
Duddingston

*Continued from III-4, see above for details.

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)
Prestonfield

*Continued from III-5, see above for details.

Smuggling in Africa (III-6, IV-6)
Nelson

*Continued from III-6, see above for details.

Peace & War Making in Borderlands (IV-7, V-7)
St Trinneans
Chair: Ian Taylor

Noah Echa Attah: Terrorism and Nigerian Trans-Borders: Examination of Boko Haram’s activities
Osarhieme Benson Osadolor: Trans-border Security Dilemma in West Africa: The proliferating trade in arms and emerging terrorist networks
Aidan Russel: Integration through Conflict in the Borderlands of the Great Lakes
Ian Taylor: The Limits of EU Coherence in Peacebuilding in the Great Lakes region
Gillian Mathys: The Present in the Past, the Past in the Present: *Mwami* Rwabugiri and the expansion of the Rwandan kingdom in the Lake Kivu region

Processing the Paradox: When the state has to deal with customary law (III-8, IV-8)
Pentland-East

*Continued from III-8, see above for details.

Marginalization (IV-9)
Salisbury
Chair: Paul Nugent

Giulia Casentini: Mobilization and Marginalization: The construction of the political discourse in Northern Ghana
Peter Skalnik: War and Peace in Africa: Local conflict and the weak state

Session V (June 7, 2:00-3:30)

Urban Life and the Politics of Survival in and Out of Harare, Zimbabwe (V-1)
Holyrood
Chair: Timothy Scarnecchia

Amin Kamete: (Dis)Order, Ambivalence and Bare Life in Harare
Deborah Potts: Urban Livelihoods in Harare in Uncertain Times
JoAnn McGregor: Diasporic Dreams of Home and the Benefits of Crisis: Urban property, accumulation and the local state in Zimbabwe

African Post-Slavery Societies: Practice Discourse and Memory from the 19th to the 21st Century (IV-2, V-2)
Pentland-West

*Continued from III-2, see above for details.

Roundtable: Technological Change and the Development of the African Economy: Connecting Historical and Contemporary Debates (V-4)
Pollock
Chair: Laura Mann

Roundtable Participants: Laura Mann, Nathan Dobson, Jim Murphy, Pádraig Carmody, Gina Porter, Carol Summers, Evelyn Owen, Lawrence Dritsas, Mark Graham and Casper Andersen

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)
Prestonfield

*Continued from III-5, see above for details.
Border Visualities: Mediating Border Regimes (V-6)
Nelson
Chair: Lorena Rizzo and Giorgio Miescher

Lorena Rizzo: Passports and the Imposition of Individualization Border Regimes in Southern Africa
Giorgio Miescher: Visual Empire: Making and unmaking borders, constituting common space in Southern Africa
Luregn Lenggenhager: Creating Nature Space: Visual practices and demarcations in the region of the Kaza Peace Park

Peace & War Making (IV-7, V-7)
St Trinneans

*Continued from IV-7, see above for details.

Roundtable: Malawi and Scotland: Current Developments and Future Prospects (V-8)
Pentland-East
Chair: Gerhard Anders

Roundtable Participants: Edge Kanyongolo, Ken Ross, Thandika Mkandawire, Watipaso Mkandawire and John Lwanda

African Architecture, Art and Culture; Identity, Assimilation, Synthesis (V-9)
Salisbury
Chair: Ola Uduku

Zachary Kingdon: Krio/Saro (Euro-African) Material Culture: The Aku Queen Victoria
Yemi Salami and Iain Jackson: Fry and Drew - Expatriate Architecture in Africa: Defining "tropical" as culture (read by Yemi Salami)
Ola Uduku: Art Architecture and Cultural identity in Africa: A critical 21st century review
Ikem Okoye: Architecture in the New Way: Nigerian modernism before the "nationalist" turn (read by Ola Uduku)
Paul Jenkins: Architectural Modernism, Modernisation and Modernity in Africa: A case study in Maputo

Session VI (June 8, 9:00-10:30)

Perceptions and Perspectives of Changing Landscapes in Southern Africa (VI-1)
Duddingston
Chair: Rick Rohde

Rick Rohde: Rethinking Catastrophe: Perceptions of past change in southern Africa’s rangelands in relation to future projections
Angela Impey: Intimate Sensing in Maputaland: Remembering a Southern African borderland in song and motion
New Approaches to Colonial and Post-Colonial History of the Horn of Africa: Questioning Categories of State, Gender and Memory (VI-2)
Pollock

Elena Vezzadini: Case Studies and Postcolonial Theory: Limits, questions and challenges
Pierre Guidi: Germamé Nåway's in Wälayta (1957-1959): Political experience, memory and subaltern consciousness
Madina Regnault: Emphasizing the African Heritage of Mayotte Island: Deconstructing history, overturning relations of power in a post-colonial context
Ikram Kidari: Politics and Identity in Uganda: Memories of the Lubiri Palace
Lahra Smith and Leonardo Arriola: The Political Economy of Localized Communal Conflicts in Ethiopia

Religion, Borders and Transnationalism in Western Senegambia (VI-3)
Hollyrood
Chair: Amy Niang

Amy Niang: Belief, Belonging and the Ballot: Religious identity and political positioning under the Alternance regime
Mamadou Seydou Kane: Religion and De-Bordering Practices in the Senegal River Valley: Local populations and refugees in the cross-border area of the Thillé Boubacar District
Aboubakr Tandia: Religion and the (De)legitimization of Cross-Border Integration in Western Senegambia

Religion and Development in Africa (VI-4)
Salisbury
Chair: Caroline Valois

Carolina Rosis: Social Exclusion and Social Ties among Women living with HIV? The involvement of local self-help religious associations in the struggle against HIV/AIDS in the Ethiopian city of Gondar (the case of senbties)
Gregory Deacon: From RAD to RID: Reconsidering religion and development as religion in development
Olufunke Adeboye: Religion and HIV/AIDS in Africa: Juxtaposing Christian and Muslim interventions
Caroline Valois: Public Rebirth: Evangelical Christianity, HIV/AIDS and sexuality in Uganda

The Criminalization of Conflict (VI-5, VIII-8)
Session One: Pentland-West, Session Two: Pollock
Chairs: Gerhard Anders and Sabine Hoehn

Gerhard Anders: Notes on Global Legal Order and the Criminalization of Conflicts
Gerry Simpson: The Two Laws of War
Mark Kersten: The Effect of the ICC Uganda Case on the Juba Peace Talks
Rita Kesselring: Apartheid-Era Human Rights Violations Before US Courts: The formation of victims' subjectivities in today's South Africa
Marie Gibert: The Trial of Hissène Habré.
Sabine Höhn: Justice and Sovereignty in the ICC’s Kenya Case
Nigel Eltringham: Victor’s Justice: The International Criminal Tribunal for Rwanda

**Roundtable: Uganda's Borderlands (VI-6)**
St Trinneans
Chair: Mareike Schomerus

Roundtable Participants: Koen Vlassenroot and Kristof Titeca

**Chiefs & Colonial Regional Integration (VI-7)**
Nelson
Chair: Zoe Groves

Michael Kehinde: Traditional Chieftaincy and Regional Integration in West Africa: The case of Yoruba obas
Christine Porsel: Chiefs and Cross-Border Governance: Past and present

**Formality/Informality: Money and Popular Economies (VI-8, VII-8)**
Pentland-East
Chair: Deborah James

Session One:
Deborah James: ‘The Camel will Kick You’: Borrowing and lending in South Africa
Maxim Bolt: The Currencies of Development: Juggling cash, bank accounts and ‘forex’ in urban Malawi
Daivi Rodima-Taylor: At the Interface of the Formal and Informal: Money and Mutual Help in Tanzania

Session Two:
Detlev Krige: ‘Letting Money Work for Us’: Self-organization and financialization from below in an all-male savings club in Soweto
Fraser McNeill: From Gogos to Gravediggers: Selling and paying for funerals in Venda

**Contemporary Politics of Culture in Western Africa: New Forms, Norms and Networks (VI-9)**
Prestonfield
Chair: Lizelle Bisschoff

Elina Djebbari: Cultural Politics and Development: The case of the Biennale Artistique et Culturelle du Mali
Sara Andrieu: When the Artists Seize the National Cultural Politics: Around the new figures of cultural entrepreneurs in Burkina Faso
Adoulaye Niang: Hip-hop Networks and Issues in the Construction of a Sub-Regional Cultural Stage: Africulturban and Festa 2 am in Senegal
Emmanuelle Olivier: Mawlid Festival 2011: Politics of culture and the emergence of a religious popular music in contemporaneous Mali

Session VII (June 8, 1:30-3:00)

Parties, Legislatures and Local Politics (VII-1)
Pollock

Machiko Tsubura: Constituency Service by Members of Parliament in African Democracies: A comparative analysis of the politics of Constituency Development Funds (CDFs) in Kenya and Tanzania

African Education, Training and Development in Historical Perspective (VII-4)
Prestonfield
Chair: Michel Carton

Kenneth King and Simon McGrath: Education and Skills in Africa: Reviewing the post-colonial experience
Alison Girdwood: Education and Intergenerational Poverty: New approaches beyond 2015
Barbara Trudell: Owning the Policy: The appropriation of language-in-education policy in African communities

Khoisan Kinship and Society Revisited (VII-5, VIII-5)
St Trinneans
Chairs: Alan Barnard and Gertrud Boden
Discussant: Thomas Widlok and Alan Barnard

Session One:
Hitomi Ono: Marital and Extra-Marital Relationships and Avoidance/Joking Dichotomy in G||ana Universal Kin Categorization
Akira Takada: Socializing Practices and Kin Relationships among the !Xun of Ekoka
Gertrud Boden: Non-Genealogical, Universal and Flexible: Recent insights into Khoisan kinship

Session Two:
Andrew Smith: How Appropriate are Modern Khoisan Small Stock Keepers as Analogy for the Development of Early Herding Societies in Southern Africa?
Tom Gueldemann: 'Khoisan' Linguistics: changing perspective from unity to diversity
Brigitte Pakendorf: Molecular Perspectives on Social Interactions in Southern Africa

Money on Borders (VII-7)
Nelson
Chair: Jane Guyer
Maxim Bolt: Conundrums of Cash: Wages, money rhythms and wealth circulation on the Zimbabwean-South African border
Leigh Gardner: Money, Banking and Sovereignty in West Africa: The West African Currency Board in Liberia
Djanabou Bakary: Nigeria-Cameroon Underground Protection Policy for the Joint use of the Naira and the CFA Franc on Border Markets

**Formality/Informality: Money and Popular Economies (VI-8, VII-8)**
Pentland-East

*Continued from VI-8, see above for details.

**Session VIII (June 8, 3:30-5:00)**

**Trading in Evils? Imperial Practices and Discourse on ‘Illegitimate Trade’ (VIII-2)**
Hollyrood
Chair: Silke Strickrodt

- Francesco Spoering and Christine Whyte: ‘From Black and White Negroes’: Entangled discourses in Swiss activism against slavery and alcohol in West Africa
- Jonas Gjersø: Anti-slavery and British policy in East Africa, 1888-1896
- Felix Brahm: "The Survival of the Strongest – I do not Say of the Fittest": Moralizing the arms trade in East Africa, 1870s to 1890s

**Music and Dance (VIII-3)**
Salisbury
Chair: Lizelle Bisschoff

- Tuulikki Pietilä: Urban Youth Music and Politics in the Post-Apartheid South Africa
- Laura Ines M. Alvarez: Gender, Music and Religion in Western Africa’s Mande Society

**Learning for All in Eastern Africa? (VIII-4)**
Prestonfield
Chair: Lalage Bown

- Ruth Naylor: Quality and Equality: The forgotten goals of Education for All
- Nobuhide Sawamura: The Impact of Primary Schooling on a Maasai Woman in Kenya: Tensions between modernity and tradition

**Khoisan Kinship and Society Revisited (VII-5, VIII-5)**
St Trinneans

*Continued from VII-5, see above for details.
The Criminalization of Conflict (VI-5, VIII-8)
Session One: Pentland-West, Session Two: Pollock

*Continued from VI-5, see above for details.

Pentland-East
Chair: Paul Nugent

Roundtable Participants: Joseph Ayee, Mustafa Yayla, Ton Dietz, Jane Guyer, Akosua Adomako Ampofo and Kazuaki Inoue
**CAS@50: ABSTRACTS**

**Session A (June 5, 2:30-4:00)**

**Roundtable: 5 Years ABORNE (A-1)**

The African borderlands research network ABORNE was founded in 2007 in Edinburgh. Five years later, it has grown from the original 23 to more than 200 members, and roughly 300 papers have been given at conferences and workshops organized by it. The second meeting in Edinburgh might be a good occasion to reflect on the changes ABORNE's activities have brought both to African studies and to borderland studies. What empirical and theoretical themes have emerged from the discussions within the network? Is there a dominating ABORNE perspective on African borderlands, and if so, what are its strengths and weaknesses? Has ABORNE contributed to a comparative analysis and a theory of borderlands in Africa and beyond? What aspects remain neglected, which perspectives missing? How can we come to better syntheses of existing research, and where should we move from here?

Roundtable Participants: Wolfgang Zeller, Timothy Raeymaekers, David Coplan, Wafula Okumu, Paul Nugent, Thomas Huesken

**Session B (June 5, 4:30-6:00)**

**Roundtable: Frontafrique (B-1)**

Chair: Simon Imbert-Vier

Roundtable Participants: Caroline Roussy, Isabelle Surun and Pierre Boilley

**West African Border Markets and Regional Integration from Below (B-2)**

The idea that regional development in West Africa depends on the combination of two spatial strategies – circulation and production – stems from different bodies of literature which, until recently, had remained separate. These are firstly, the historical approach developed initially from the case of the pre-colonial organisation of the Sierra Leone-Guinea region by US historians (Howard 1976, Howard and Skinner 1984, Howard and Shain 2005); and secondly, the geographical approach developed from the analysis of the Sahel region by francophone geographers (Gallais 1984, Retaillé 1995, 2005, Retaillé and Walther 2011).

Despite their different backgrounds, both approaches share a view of markets as both nodes of transnational trade networks and places in production territories, i.e. locations where the space of flows meets the space of places. A general interpretation of territoriality in West Africa can thus be developed via the analysis of two different and sometimes conflicting spatial systems: circulation space, whose primary characteristic is a reliance on urban centres organised along trade routes, and production space, characterised by a central-place distribution of urban centres, similar to that posited by classic spatial analysis models. Despite their critical importance to African economic integration, scholarly work examining the conflicting or complementary relationships between these two spatial
systems has been rather limited. Most studies deal principally with either the commercial or the productive dimension of border regions.

A second point of convergence between the two approaches is that both see spatial development in West Africa as being highly dependent on shifts of trade flows and production activities. In a pre-colonial context strongly marked by shifting climatic potentialities and political unrest arising from wars and slave raids, trade routes and production areas were likely to shift over time. Throughout West Africa, uncertainty has led traders and producers to focus on mobility at the expense of fixed investment. This has resulted in an urban organisation consisting of a very large number of markets which do not vary significantly in terms of size or economic function, whose activity can display large fluctuations over time. This economic organization was disrupted by the colonial and post-colonial spatial organisation: new economic and administrative functions were assigned to urban centres, space was divided on the basis of specific types productions, and control was imposed on migrants and nomadic populations. Independent West African states and development programmes both tended to pursue productive strategies of development. Local entrepreneurs, in contrast, developed flexible and versatile patterns of mobility across West Africa and the world, especially in border regions, which offer a favourable location both for merchants willing to develop transnational routes and for entrepreneurs wishing to invest in productive activities in what can be considered as a form of integration “from below”.

Against this background, the objective of this panel is to bring the historical and geographical approaches together by investigating the dynamics of West African border markets and their implications for regional integration ‘from below’. The panel examines four interrelated issues: (1) What were the relationships between the circulatory and the productive spatial systems in pre-colonial West Africa? (2) How were markets affected by the colonial and post-colonial spatial organisation? (3) How do contemporary border markets contribute to regional integration? (4) What are the strategies developed by regional and international bodies to accompany the development of functional cross-border regions and border markets?

David Skinner: States, Markets and Islam in the Gambia River Basin and in the Northern Rivers of the Upper Guinea Coast

For many centuries prior to 1800 states of various sizes, trade networks and Islamic communities had been developing in the Gambia and ‘Northern Rivers’ regions. The territories to the north, east and south of the Gambia River basin had long been sites for state formation, trade and the settlement of Muslim educators; and the migration and trade networks based in these territories extended to the south and southwest to provide additional means for the creation of states, markets, family networks and centres of Islamic propagation. While families from Mande ethnic groups were prominent in this process, members of Wolof, Fula and other ethnic groups also participated. Most of these political, economic and religious activities were stimulated by internal factors, but the intensification of European trade interest in the 17th and 18th centuries contributed to the growth of new states and economic enterprises.
This paper focuses on the formation of states, the competition for markets and the pursuit of Islamic goals in the two regions during the 18th and 19th centuries when Europeans contested with African notables for political, economic and religious space. By the time European intervention began African states, economic production for local and regional markets and Islamic centres had been well established. The Gambia River basin was connected to many interior and coastal centres such as Kankan, Timbo, Falaba, Kukuna, Moriah, Port Loko, Madina and the Sierra Leone peninsula through a series of political, economic, religious and ethnic networks. Subnational and transnational identities, memories, institutions and networks contributed to enduring patterns of behaviour and aspirations. It is the argument of this paper that colonial boundaries created after the Berlin Conference did not erase the prior formations of political, economic and religious networks which will be examined in some detail in the paper. Research about the period since independence indicates that memories about the precolonial era are profound and cross-boundary contacts are lively.

*Allen Howard: Pre-Colonial Markets: circulation and productive systems*

An important tool for interpreting the relationship of circulation space to production space in the pre-colonial period is the notion of social power, broadly defined here to include political and cultural, as well as economic, dimensions of resource accumulation and power. Spatial approaches to power enable us to determine how traders obtained resources to construct and maintain nodes that promoted exchange and also how they employed networks to reach their commercial goals or to block competitors. This approach is particularly important in those areas such as Northwestern Sierra Leone where exchange in market places was limited and where most traders operated out of their households or where householders facilitated exchange among traders. The spatiality of power focuses, among other things, on households where traders and those who organized commercial space extracted the labor of slaves, wives, and junior kin and where such people resisted extractions and asserted their own strategies. Studying the spatiality of power also requires looking at sites where political authorities intervened to prevent traders from challenging them or to favor some traders over others. This paper explores the relevance for Africa of such theorists as Allen Pred and also speculates about the how understanding the pre-colonial spatial relationships of power to circulation and production has continuing significance for the colonial and post-colonial periods.

*Olivier Walther and Denis Retaillé: Border Markets and Economic Networks in West Africa*

To date, most of the literature on cross-border economic networks in West Africa has considered networks in a metaphorical way. The aim of the paper is to go one step further by considering networks as an analytical concept and show how network analysis could be applied to the study of regional trade in West Africa. After a brief review of the literature, this exploratory paper discusses two main issues related to regional trade. We start by discussing how recent development in regional trade in West Africa, brought by urbanization, liberalization and globalization, have contributed to challenge the social structure of traders. We then discuss the changes brought to the spatiality of regional trade by looking at the influence of the spatial location and of the geographic scale on the traders capabilities to trade. In both cases, we argue, social network analysis is an underestimated
tool to estimate how traders progressively adapted to the social and spatial changes of economic activities, notably increasing market relations and border-related activities. By combining social and spatial ties together, we ultimately show that the structural position of economic actors can be used to reconsider the centrality of places. By doing so, the relational approach developed in this paper invites to reconsider the geographic organization of West African societies.

Marie Trémolières and Philipp Heinrigs: Regional Market Sheds, Border Markets and Food Security

Africa’s Place in the Indian Ocean (I-1 & II-1)
Chair: Preben Kaarsholm

Recent restructuring of global relations has created opportunities for a more multi-polar world, and the Indian Ocean region has emerged as a central stage for the playing out of such opportunities. This has involved new dynamics of tension between local concerns and transnational regimes of power. It has also brought to the fore forms of religious mobilisation and popular cultural connections which open up new possibilities for the challenging of hegemonic structuring through collaboration and exchange. The panel will investigate the effects of such trends of globalisation in Africa, which may result in new forms of dependency and subordination, but may also involve a breaking up of the continent’s isolation, and the integration of African societies into new transnational contexts for development. The panel will discuss also the possibilities for establishing an AEGIS collaborative research group on the Indian Ocean, which may pursue interest of study in a longer-term perspective.

Jeremy Prestholdt: Finding Fazul: Counterterrorism and the Securitization of the Western Indian Ocean

American foreign policy in East Africa and the Horn has shifted significantly in recent years as a result of heightened concerns around terrorism and piracy. While anti-piracy efforts in the Arabian Sea have gained significant media attention, counterterrorism has entailed greater diplomatic pressure, supplies of aid, and military engagement. Since 9/11 American policy-makers have focused intently on limiting the influence of a handful of al Qaeda operatives, most notably a young Comorian named Fazul Abdullah Muhammad. Fazul trained in Pakistan and Afghanistan, traveled regularly across the Kenyan-Somalia border, and planned multiple terrorist attacks in the region. Thus, for a decade Fazul has personified the specter of al Qaeda in eastern Africa, while his ability to elude authorities made him into a near-mythic figure.

The search for Fazul offers a critical entry point into America’s privileging of security in its foreign policy. By focusing on the search for Fazul and other high value al Qaeda targets in the region, this paper outlines changing American perceptions of the western Indian Ocean, the complex relationships between the US and regional states, and the repercussions of counterterrorism operations for Muslim communities. The search for Fazul suggests that even though counterterrorism has become an overarching agenda in America’s foreign relations, significant investments of resources and political capital have produced few dividends and alienated Muslim communities across eastern Africa. More important, the
search for Fazul demonstrates ways in which al Qaeda has been cast as an existential enemy, an imaginary fed by poor intelligence and exaggerated accounts of its capacity. Multiple sources—media, government, military—have encouraged this circular amplification, and thus each has reinforced America’s disproportionate response to the threat of terrorism in eastern Africa.

**Bodil Folke Frederiksen: Representing Indian films in Nairobi in early the 1950s: Advertisements and features from the Daily Chronicle**

This paper will discuss the role of (selected) media in the construction of Kenyan Asians as consumers of visual popular culture. It will do so by documenting and analyzing a sample of film advertisements and feature articles in one Asian newspaper in a turbulent period colonial Kenya’s social and political history, the early 1950s. In this period Indian print media in Kenya lost some of the political significance they had had earlier and their emphasis shifted toward culture, commerce and consumption.

The newspaper is the Indian owned and edited English and Gujarati language paper Daily Chronicle (1947-62). My presentation will investigate the conditions of production of the newspaper and its audience of Kenyan Asians. It will document some of the film-related material that appeared in the newspaper in 1951-2, reflect on it as dialogue with putative audiences, and discuss the role of situated audiences in the elaboration of the written material’s format, iconography/script and message. It will discuss whether the general thrust of the Daily Chronicle towards modernity, improvement and social mobility is reflected in the material related to film.

Hopefully, the discussion of a small section of India-related visual culture in printed media at a crucial moment of Kenya’s incorporation in a larger Indian Ocean world may form a backdrop to discussions of the significance of print and visual media in the modelling of political and cultural identities.

**Jason Sumich: The Economics of Islam and the Politics of Nationalism: Indian merchants in Mozambique since 1975**

This paper focuses on changing conceptions of nationalism, citizenship and belonging among urban Indian merchants in the contemporary Mozambican cities of Maputo and Nampula. When the ruling Frelimo party took power in 1975 they championed a Jacobin form of socialism and refused to differentiate the new nation’s citizens by race or ethnicity. Since the end of socialism in 1989, Frelimo continues to espouse a secular nationalist ideology and Indian merchants have become important economic allies, despite the fact that this alliance is subject to various forms of social tension and Indian’s growing unpopularity amongst the Black majority. Indian merchants have utilised Muslim religious and economic networks that span the western Indian Ocean to become a powerful economic force in post-socialist Mozambique. Although, unlike socialism, the current version of nationalism no longer stresses that all citizens are equally Mozambican. In this context, I will analyse what kinds of religious, regional and political forms of belonging come to the fore and how these function in relation to the structures of power in Mozambique.
Maria Paula Meneses: A Kind of a Loud Silence: The multiple interpretations of witchcraft accusations in Mozambique

The main assumption behind this paper is that traditional concepts – forms of expression identities - survive because they find a new dimension and a new application in contemporary situations. Victims of social trauma and their descendants often engage in purposeful and explicit remembering as a form of empowerment and identity formation. Taking as a reference point reported cases regarding the possible traffic of body organs in Mozambique, this paper seeks to analyze these accusations as part of a wide cultural context were multiple cultural realities intercross, in a complex network of competition for power, establishing a link between the victims of accusations in the facts that they are all traitors to the social solidarity of a specific community. In Mozambique, contemporary struggles over the sacred, through intensified circulation of rumors, artifacts, ideas, and anxieties, have persistently reconfigured and enriched local repertoires and strategies. The ongoing research – combining archival research and ethnographic data - indicates that witchcraft cannot be analyzed as a product of the past, revealing a denser network of connections, that stretch across the Indian Ocean. However, despite their centrality to the experiences of eastern Africans identities, the knowledges generated by Indian Ocean circuit remain on the periphery of most writing about sources of problems, suffering and healing(s). This, we will seek to reflect upon the specific and original knowledge dynamics in this particular region, and to investigate the distinct networking and associations people creatively intertwine between local, regional, national, and global ideas about witchcraft and politics. In doing so, we will be able to shed fresh light on the complex nature of the 'moral matrix' of politics in this region, and to provide new insights on the local history of power and knowledge accumulation.

Preben Kaarsholm: Zanzibaris, Moziekers, Makhuwas, South Africans: Self-representations of Black Muslim immigrants and citizens in South Africa in historical perspective

Recent studies have been concerned with xenophobia and negative depictions in South African media of the large number of immigrants who have entered South Africa from other African countries in the aftermath of apartheid influx control.

Less attention has been given to the ways in which Black immigrants have represented themselves – what forms of media they have used, what kinds of publics they have addressed, and what images and discourses of self-representation have been deployed. It has also not been studied very much in what ways immigrants have used self-representation as an argument for citizenship, and how – in the process – they have negotiated different understandings of difference and identity.

The paper will discuss histories of self-representation through print and visual media of Muslim immigrants coming to South Africa from Mozambique in particular. It will address the interaction between layers of public culture, between self-representation and the framing through external media, and the changing significance of performance cultures vis-à-vis media representations.
Recent Research on the Early Modern History of Atlantic Africa (I-2)
Chair: Silke Strickrodt
Discussant: Adam Jones

In an article in the latest issue of the Journal of African History, Richard Reid noted the recent neglect of pre-colonial African history. Further, even within pre-colonial history, since the 1980s there has been little work on the period before the nineteenth century. This panel seeks to address this imbalance by offering a forum for papers discussing aspects of the history of coastal West Africa before 1800. Taking the Atlantic/Afro-European trade and its impact on Africa as their context, the four contributions reassess old debates in the light of current research.


The ‘big bang’ theory - best articulated by Ivor Wilks in the late 1970s and recently revisited - is a complex and curious heuristic monument that must be carefully deconstructed. Its claim that before the integration of southern Ghana into the European bullion market and the opening of the Atlantic trade, the forest dwellers of this part of forested West Africa were hunters and gatherers has been convincingly disproved by archaeological findings during the last 15 years. Indeed, history as a discipline contains heuristic limitations that were too often underestimated in reconstructing fragments of the early history of forested Ghana, especially with regards to the ‘origins’ of an agrarian order.

However, we also observe that large-scale, deep change definitely took place before and during the Atlantic era, which echoes significantly with sections of Wilks’ theory. Some parts of the ‘Big Bang’ paradigm are therefore still useful as encapsulating genuine historical information and thought-provoking hypotheses, which, if adequately re-contextualized, may help to move backward the moving barrier of African history. Therefore, in this paper I will explore new ways to power this conceptual framework to re-examine history in the forests of southern Ghana before and after the opening of the Atlantic trade.

Robin Law: Fante Expansion Reconsidered: 17th century origins

The conventional view is that Fante was a state of limited military power in the late seventeenth century, but launched a series of successful expansionist wars from the 1700s onwards. Explanations for this apparent transformation have ranged from seeing Fante expansion as a reaction to the rise of Asante in the interior, as a response to the growth of English interference in the coastal states of the Gold Coast, and as a consequence of an internal institutional transformation which allegedly established a more effective political unity. It is argued that these views take inadequate account of the history of Fante during the 17th century. It will be argued that Fante was already a major military power before the 1690s, and that the roots of its expansion can be found in this earlier period. The analysis will include assessment impact of the impact of European trade (initially in gold, but later also in slaves), including the importation of firearms.

Trade encounters between Africans and Europeans along the Guinea Coast during the centuries of the trans-Atlantic slave trade also generated social outcomes. In Elmina European traders entered into intimate relationships, the majority with Akan-speaking women. The matrilineal kinship system of the coastal Akan accounted for the assimilation of Euro-Africans into the local mmusua (matrilineages). This might explain why they did not develop a group identity comparable to that of intercultural communities elsewhere along the coast.

The rules of matrilineal descent were never applied absolutely and adoption was possible. A different recruiting mechanism also operated in the other basic institution of the southern Akan, the asafo companies -the fighting men of the wards- which grew in influence in the eighteenth century. Akan boys were recruited by their father’s asafo. Although there was a possibility some could be adopted into the asafo of a maternal uncle, as a rule Euro-African boys had to do without the patrilineal affiliation to these prestigious associations. I shall show that the dearth of these ties encouraged some Euro-Africans to initiate their own ‘company’, which might be considered a kernel in the development towards a Euro-African identity.

Silke Strickrodt: Little Popo and the Atlantic Trade in the 18th Century

The successful operation of Afro-European trade on the West African coast in the pre-colonial period depended on the ability of Africans and Europeans to establish an environment where traders could be confident that their contractual obligations would be honoured. This was especially important in the context of the extension of credit. One model that has been used to explain this cross-cultural understanding is the ‘moral community’, according to which economic relations were reinforced by social relations that created a moral bond, which in turn made possible the creation of trust and thus the operation of credit (Cohen 1969, 1971; Hopkins 1973: 109). Sociability was one means of maintaining this bond. I will examine this model by means of a case study of the development of Afro-European trade at Little Popo (modern Aneho, in Togo), on the western Slave Coast. My focus will be on the period from the 1740s to c.1800, in which Little Popo’s trade was initially dominated by the warrior king Ashampo. After his death in c.1767 royal authority over the coastal port weakened and the trade became controlled by local traders, particularly by Latevi Awoku (died 1795). This case study confirms the importance of such moral relations, but also illustrates the difficulty frequently encountered in establishing and maintaining them.

Roundtable: Religion in Africa in the Past Fifty Years: Changes and Methodological Challenges (I-3)
Chair: Barbara Bompani

Roundtable Participants: Andrew Walls, Kevin Ward and Afe Adogame
Planning and Measurement in African Development (I-4, II-4)
Chairs: Morten Jerven and Gerardo Serra


This paper traces how African incomes have been measured through history, and shows that there has been a conflict of aims between producers and users of national income estimates. Politicians and international organizations seek income measures that reflect current political and economic priorities and achievements. Thus the importance given to markets, the state, and peasants in the estimates varies through time and space. Meanwhile statisticians aim to produce a measure that gives the best possible reflection of the economy given the available data and definitions at any time. Scholars prefer a measure that is consistent through time and space so that ‘progress’ can be measured, compared, and analysed, while not being able to reach consensus on how ‘progress’ is best calculated or defined. The result is not an objective measure of progress, but rather an expression of development priorities determined by changes in the political economy.

Gerardo Serra: The Political Economy of Planning and Statistics in Nkrumah’s Ghana

Knowledge about population is crucial for many areas of public policy, from health to taxation. Not surprisingly the use of statistics for public policy can be said to have started when early modern states became interested in counting their population for taxation purposes. This paper looks at the historical experience of colonial and early post-independent Ghana in order to assess the relationship between population counting and taxation policies. 1931 was the year in which direct taxation was introduced in colonial Ghana, while 1966 marks the end of Nkrumah’s rule. Based on archival work conducted at the National Archives in London, at the Public Record Archives Administration Department in Accra, and at the library of the Institute for Statistical, Social and Economic Research in Legon, the paper addresses the following questions: was there a continuity in the way taxation was thought of and implemented between the late ‘interventionist’ colonial rule and the attempt of Kwame Nkrumah to build a socialist state? How did the production and circulation of statistics affect the debate on taxation at different administrative level of governments? To what extent was the power to implement taxation policies related to the capacity to obtain reliable information about population?


My paper uses the example of Sudan in order to explore the relationship between the creation of new economies and decolonization. Within the dissertation, I discuss the challenge of territorially defining the economy, building its institutions and then managing the economy’s growth. In particularly, I am interested in mapping the ways in which the geography of the Sudanese economy changed over time, and the extent to which Sudanese policymakers were or were not able to successfully define the economy as a discreet object. This case study is a contribution both to the history of new economies and to the modern history of the Sudanese state. In conclusion, I argue that many of the political divisions,
which have plagued Sudan since independence, have their origins in the ways in which officials in Khartoum envisioned and planned the post-independence economy.

Vincent Bonnecase: Measuring Living Conditions in Late Colonial French Africa. Which figures and what for?

This paper studies the modalities under which quantified data about living conditions were produced in Africa during the late colonial era. I focus on the first gross domestic products (GDP) elaborated in French West Africa during the 1950’s by agents of the French National Institute of Statistics, in collaboration with the colonial Service of Economy. These indicators are totally new as they make these African territories enter into an international hierarchy of living standards. In this paper I question:

1. the local conditions of construction of the first GDP data. Which sectors of activity were considered and which ones were not? How were calculated the values of the subsistence sector which represented a great part of the production?
2. the international demand these first GDP data responded to. How far the GDP per capita was considered, in the 1950', as an indicator of living standards in Africa? Which debates were there in the international organizations about the relevance and the universality of such an indicator?
3. the political uses of the GDP by the colonial authorities. Why did the GDP data participate in the production of a narrative of economical growth in French West Africa in the late colonial State?

Through these questions, I show that some contemporary debates about the criteria of measurement in development (possibility of a synthetic indicator, relevance of the production as an indicator of living standards...) and about the local construction of the statistical data (reliability, political instrumentalization...), far from being recent, were present as soon as the beginning of the history of “development” in Africa.

Boris Samuel: Macroeconomic Calculation as Technologies of Government (read by Morten Jerven)

For African countries engaged in adjustment plans in the 80’s and 90’s, the elaboration of macroeconomic and budgetary frameworks has been – and still is – at the heart of economic management practices. Conducted by national economic and financial administrations together with international organisations, macroeconomic forecasting exercises are undertaken following a method known as “financial programming”. On the one hand, the technical approach and organization of financial programming act as a normalizing power on administrative practices. It also submits the economic speech to a rigid formatting. On the other hand, macroeconomic calculations result from highly uncertain bureaucratic processes and rely heavily on hesitations and negotiations. They are embedded in socio-political realities and are intertwined with power relations. Therefore, in Burkina Faso and Mauritania the macro framework contribute to the simultaneous emergence of fictional narratives on the economy and of political domination mechanisms. Fragile and instable technical objects appear to be at the heart of national power practices.
Felicitas Becker: Development as Political Theatre in Post-Colonial Tanzania

The paper examines a succession of planning documents concerning a poor rural region of Tanzania. Although one of the sites of the Groundnut Scheme was located here, the focus is on small-scale schemes and especially official interest in a low-value food crop, cassava. The paper argues that there is a great deal of continuity in these documents from the 1960s to the 1990s, with precursors going back as far as the 1930s. Above all, there is a persistent tendency to focus on peasant effort or lack of it as the determining cause of success or failure of attempts to increase production. By contrast, restrictions on access to markets or price movements, arguably the foremost obstacle to the profitable expansion of production, get much less attention. In a sense, successive generations of planners all follow the path of least resistance, focusing their efforts on a group that provides a soft target for intervention as well as a scapegoat when it goes wrong. This is, however, not simply a case of institutional self-interest; rather, both peasants and officials are committed to the invocation of 'development' as the shared aim of state and society. The term has become central to a kind of political theatre that helps sustain the state in the countryside despite its institutional weakness.

John Manton: For the Love of Garri: Engineering cassava for health and wellbeing in Nigeria

When former Nigerian President Olusegun Obasanjo announced a Presidential Initiative in Cassava in July 2002, he did so in the expectation that cassava would quickly become a major foreign exchange earner for Nigeria. While these hopes have not come to pass in the intervening ten years, the funding and accelerated timetables unleashed by this initiative galvanised gathering research agendas in social sciences, nutrition, health, and agronomy around cassava as a key factor in achieving food security, ending dependence on food imports, and ensuring a healthy rural population.

Focusing on four and a half decades of successive research initiatives as part of the Root and Tuber Research Programme of the International Institute of Tropical Agriculture (IITA) in Ibadan, Nigeria, this paper investigates the genetic, environmental, political, and cultural mutability of cassava as a foodstuff, a safety net, an industrial resource, and a vessel for the transmission of both nutrients and national aspirations. It periodises the interplay between research and development, from the roots of the IITA cassava programme in the colonial East Africa Agricultural Research Station at Amani, Tanganyika, through the concentration on developing high-yielding and disease resistant strains in the 1970s and 1980s, the broadening of genetic resources for breeding in the 1990s, to recent iterations of an integrated approach to research and development over the past decade. The paper concludes by locating cassava as a research object at the nexus of contemporary political concerns with rural wealth generation and micronutrient deficiency, invoking a creative tension between nutrition, agronomy, genetics, and agricultural economics playing out in research institutes, experimental farms, government secretariats, and boardrooms across Nigeria.

Chair: Marja Spierenburg

Nancy Andrew: ‘From the Frying Pan into the Fire’ or New Opportunities? The effects of the growth of large private game reserves on farm dwellers’ livelihoods and land access in South Africa’s Eastern Cape Province

A growing number of white-owned commercial stock and crop farms in South Africa have been rapidly shifting to private hunting and eco-tourism operations in several provinces with sharp social consequences for black families living and working on those farms, sometimes for generations.

Owners erect high fences, often electrified for game animals, and move black families off the land. They seek to re-create the image of a natural wilderness – unspoiled with chickens, clotheslines, human habitation – and people – in order to promote luxury safari tourism primarily for international clients.

In the broader context of the pressures of globalization, larger processes of consolidation of land and commercial agricultural production are at work. White farm owners aim to hold on to the land and to make their operations more ‘viable’ in a period of modest national land reform that ostensibly aims to diversify land ownership, including for commercial farm dwellers.

As part of those broader processes, large private game reserves -- while they do create some hospitality and security jobs for former farm labourers -- appear to accelerate a significant loss of agrarian livelihoods and employment for farm dwellers, which is linked to severing them from the land (and land rights) as well as from their rural way of life and social networks.

High-end wildlife tourism operators market their enterprises as “modern” and claim that their clients will contribute to “socially uplifting” local disenfranchised black communities. Yet despite some important changes and new labour regulations, the industry both depends upon and fuels the extremely unequal social and property relations in South Africa’s countryside stemming from the past that continue to block social transformation and development. Interviews with private game reserve managers, government officials, NGOs and farmworker families during recent field research in the area between Grahamstown and Port Elizabeth in the Eastern Cape Province presented a more complex tableau than previous studies on the effects of conversions to wildlife ventures.

Shirley Brooks, Dhoya Snijders, and Marja Spierenburg: Trophy Nature: Exploring the discourses and social practices of commercial hunting on game farms in South Africa

Game farming – that is, the conversion of land-use from conventional agriculture to various forms of wildlife production - is a growing industry in a number of South African provinces. Although some conversions are aimed exclusively at the nature-viewing tourist and/or the conservation of biodiversity, the game farming sector relies to a large extent on commercial
hunting. There is some degree of incompatibility between the two constructions: it is
difficult in practice to combine commercial hunting operations with viewing-based wildlife
appreciation, and the management practices involved in each case differ. However in both
cases, processes of nature commodification through the construction of a wilderness
landscape are evident. Both shape, in different ways, the valuing of specific animal species;
both are to some extent reliant on purchasing valuable animals at game auctions, now
massively lucrative opportunities for game farmers and state conservation authorities to
generate further income.

This paper focuses specifically on the commodification of the wild animals themselves, and
how this occurs through the discourses and social practices associated with commercial
hunting on game farms. Intensive research conducted in the provinces of KwaZulu-Natal
and the Eastern Cape over a four-year period is presented together with some insights into
the operation of the game farming industry in the Free State province. Within the hunting
sector, “biltong” or meat hunting is differentiated from trophy hunting, which is considered
ultimately more lucrative but requires careful management and investment in more
valuable animals, bred in some cases specifically for the trophy hunting industry (sable
antelope is one example here). From the point of view of conservation authorities, this is
an industry that requires greater regulation because it can lead to overt exploitation of wild
animals: there is no pretence in this sector that animal species are valued for themselves or
their role in the ecosystem, and conservation authorities are concerned about many of the
management practices involved in hunting-based game farming. In terms of its socio-
-economic impact, the hunting industry claims to create new jobs in the meat processing
sector and other related activities; however in practice, hunting as a land-use often requires
the removal of former farm dwellers from farms in order to make way for game.

Femke Brandt and Marja Spierenburg: How Game Fences Shape Community Boundaries in
the Karoo: Contemporary struggles over land, power and labour in the context of private
trophy-hunting farms in the Eastern Cape, South Africa

The focus of this article is on shifting social figurations in the context of increasing farm
conversions to wildlife-based production in the Eastern Cape Province of South Africa.
Ethnographic fieldwork on commercial farms, and in particular private trophy-hunting
farms, provided insights into contemporary farm relations and experiences of farm dwellers
working or living on game farms in the Karoo. In this region, previously dominated by goat
and sheep farms, vast tracks of land are being enclosed with high fences that confine
wildlife species for commercial utilization. These enclosures reinforce an ongoing process of
displacement of farm dwellers from commercial farms and the perpetuation of social and
economic inequalities in the rural area. Farm workers increasingly seek to establish homes
in the rural townships to escape the insecurity of their status on the farms. The state’s
stance towards these processes appears ambivalent, and its reform policies have
contradictory effects.

The paper investigates firstly how farm amalgamations and the erection of high fences are
legitimised by commercial farmers who oppose post-apartheid land reform policies. They
present themselves as nature conservationists contributing to rural development through
tourism. It is suggested in this paper that the land use choice for trophy-hunting suits the
lifestyle of white commercial farmers who have been socialized in networks of land owners, hunting practices and the use of rifles. As game farmers, they re-assert their identity and sense of community on the land. The economic and social reforms proposed by the post-apartheid state instil apprehension in white farmers who perceive their position in society as highly insecure. In response, they close ranks to outsiders and withdraw behind the high fences of lucrative trophy-hunting businesses.

Secondly, the paper illustrates the ambiguous role of the state in transforming relations on the farm. On the one hand post-apartheid labour legislation sometimes manages to penetrate the farms which leads to the formalization of some of the working arrangements there. Yet commercial farmers have managed to employ strategies that undermine the aims of state policies. One example is the use of private labour consultants by farmers who seek new ways to manage relations with farm workers in which they assure the protection of their rights as employers. In this manner new laws actually facilitate and legitimize the displacement of farm workers and their increasing dependency on employers. Because both farmers and workers perceive the state as hostile to them, and friendly to the other party, relations of distrust are reinforced and tension exacerbated.

Hence, while farm fences have become somewhat permeable in the sense that relations between farmers and workers are increasingly regulated by the state, with the growth of game farming they also represent a fortification of the boundaries that maintain social differences between farmers’ and farm dwellers’ communities in the Karoo.

Shirley Brooks: Game farming and restitution outcomes: Contrasting tales of land beneficiaries in KwaZulu-Natal

In the province of KwaZulu-Natal, the number of farms converted to game farming or wildlife conservation has increased exponentially in the last fifteen years. Some privately owned game farms are older, established in the 1970s. It is widely recognized that forced relocation of labour tenants or farm dwellers living on these farms often accompanied these conversions. However, running parallel to the (ongoing) story of removals of farm dwellers to make way for game farms, is a counter-narrative in which land beneficiaries have been granted game farms through the post-apartheid land reform programme. Legislation passed since 1994 has allowed communities to claim lost land – including privately owned reserves or game farms – through restitution processes or acquire it through redistribution programmes, and as a result a number of ‘community game farms’ now exist in the province.

This article tells the story of two neighbouring game farms in the thornveld region of KwaZulu-Natal, near Greytown. These two former ‘labour farms’, converted to private game reserves in 1974 and 1982 respectively, have subsequently been handed over to land claimants. Since the handover (in 1997 and 2007 respectively), sharply contrasting restitution outcomes have been played out on each of the farms. In the earlier case, the land remains a game farm. Now called the Ngome Community Game Reserve, responsibility for the operation of the reserve falls to the Ngome Community Land Trust although the local tribal authority has played a key role in both initiating the land claim and dictating outcomes. Day-to-day operation of the game farm operation is facilitated by the KwaZulu-
Natal Hunters and Conservation Association. In the case of the second farm, a successful labour tenant claim prevailed over the tribal claim and the land was returned to the labour tenants. In this case, the Department of Land Affairs indicated that it could not afford to buy the game on the farm as well as the land itself and the former owner disposed of his game prior to the handover. The now dismantled Khobotho game reserve is currently occupied by the former labour tenant families who are using the land for settlement and have plans for other economic activities.

The article uses these contrasting stories to raise questions about the nature of success in land restitution generally and in so-called ‘community game farming’ in particular. It suggests that in analysing these outcomes, scholars need to take account of the deeper meanings of restitution and to think beyond conventional verdicts of ‘failure’ and ‘success’.

Marja Spierenburg: Stuck Between a Park and a Plantation: The privatization of Majete Wildlife Reserve in Malawi

Recently the Conference of the Parties of the Convention on Biodiversity urged signatories to dedicate 15% of their land to nature conservation. Many developing countries, however, experience difficulties with the financial management of protected areas. In response, a number of private foundations established by wealthy businessmen offer their assistance by taking over both the financial responsibilities and management of protected areas. These foundations boast a more efficient, less bureaucratic approach, and claim that their marketing skills will result in increased job opportunities for local communities. However, they often lack experiences in working with local communities and frequently revert to ‘fortress’ conservation strategies. The paper explores the case of Majete Wildlife Reserve in Malawi, a national park that till recently only existed on paper. In 2003, the government of Malawi granted the African Parks Foundation a 25-year lease to take over the funding and management of the park; in return, the foundation obtained the right to financially exploit the park through tourism. The reinforcement of the park’s – contested – boundaries resulted in local residents loosing access to land and water sources. This situation was exacerbated by the revitalisation of a sugar cane plantation which after years of neglect was taken in production again for biofuels.

Borderland Traders (I-6, II-6)
Chair: Paolo Gaibazzi

Paolo Gaibazzi: Where Have the Julas Gone? Trading diasporas, border policy and scales of integration in the Senegalo-Gambian borderland

This contribution focuses on Muslim traders from the Upper River Gambia valley and the ways in which their migrations are entangled with institutional projects of regional formation. In precolonial times, Muslim traders known as juula and their settlements along trading routes constituted a major force of economic, political and socio-cultural integration between the Gambia and Senegal river valleys. The juula remained key actors of regional integration after the onslaught of colonization and the creation of national boundaries; however, the progressive marginalization of indigenous traders in the colonial economy greatly affected this dynamic integration ‘from below’. Postcolonial (economic) policies of
cross-border cooperation (e.g. ECOWAS, Gambia’s re-export trade policies) have also contributed to transforming the position and function of long-standing trading communities in the Upper River borderland. The juula have withdrawn from the socio-commercial networks currently spanning the Senegalo-Gambian borderland; at the same time, by extending their trading ventures across ECOWAS countries and beyond, they have simultaneously become key economic actors in West Africa, thus integrating the Upper River in the wider regional economy. Other border regimes have become relevant to them and help, in contradictory ways, in conferring on the current juula a role in regional formation. The paper shows that an analysis of this contrasting outcomes of the interaction between Upper River traders’ long-term strategies and policies of regional cooperation cannot be sufficiently understood within a simple dichotomy between integration ‘from below’ and ‘from above’. The paper argues for a scalar approach to the study of economic actors, states and markets in the (un)making of regional (dis)integration, thus showing the multiple trajectories and configurations that processes integration may yield.

Clara Devlieger: Bridging the Congo River: Governmental interests versus disabled traders’ niche

Kinshasa and Brazzaville, self proclaimed “sister cities” since the 1980s, long ago agreed to build a bridge over the Congo River to connect these two capitals, the closest in the world. Such a construction, optimistic governmental authorities believe, will bring them closer economically, culturally and politically. Decades of inactivity have passed and the actualization of the project has slowly begun to take shape. Both countries recently signed a protocol agreeing to materialize the project; in the past year the African Development Bank has freed up 7 million USD for a feasibility study. However, local traders see the coming of the bridge as a substantial threat to their own functioning form of bottom-up integration. Between the capitals, disabled traders have built a niche in international trade and smuggling thanks to reductions in passage fees and customs taxes. Given their limited mobility, the ferry that goes between the cities is an essential part of their fragile niche, a form of integration ironically based on the obstacle of the river border. With the coming of the bridge, the strong position and international ties these usually weak individuals have built up over past decades risk disintegration; diverging interests from top-down integration projects threaten the existing and functioning bottom-up initiatives that depend on the absence of higher level interconnections.

Hussein Abdullahi Mahmoud: Integration through Livestock Trade on the Kenya-Somalia Borderlands

This paper examines livestock trade as a medium of integration through which vital links between groups on the Kenya-Somalia borderlands have been created. While livestock trade on the borderlands have long been sources of incomes for a wide range of actors, including herders, livestock traders, middlemen, and local county councils, the commerce in this area is increasingly creating communal trust and cohesion and most importantly emerging as a mechanism of regional integration. The paper demonstrates that the cross-border Somali livestock trade is obviously an emerging element of regional integration in the absence of a favorable political environment and appropriate mechanisms. The cross-border clan relationships that always underpinned the trade are increasingly giving way to
multiple clan business enterprises. The Kenya-Somalia borderlands are important for regional economic integration because they connect prime livestock-producing areas of southern Somalia to the region’s large livestock markets in Kenya, including Garissa, Nairobi, and Mombasa. There is immense potential for regional integration through increased economic relationships and political stability not only in the Kenya-Somalia border areas but also across the Horn of Africa generally.

Namhla Matshanda: Cross-border Integration on the East Ethiopia Borderlands of the Ethiopia/Somaliland Border: The bustling market place of Harar

The eastern Ethiopia and northern Somalia or Somaliland border has a history of instability. The surrounding borderlands are located where the Ethiopian highlands meet the Somali desert lowlands. This border has at least twice since 1960 led the Ethiopian and Somali states to war with one another as part of a protracted and violent territorial claim. However, this region is about more than dramatic landscapes and territorial claims, it is also an area of intersecting cultures. This paper seeks to explain how integration from below takes form and the mechanisms used to encourage it on the Ethiopian borderlands of this border. The paper argues that while state rhetoric tends to perpetuate an image of discord and intolerance, the reality on the ground is somewhat different. Cross-border trade in the region which manifests in the ubiquitous market has been one of the main drivers of cross-border cooperation. The paper will argue that the market is more than an economic activity, but also a significant social and cultural endeavour that transcends the state. The cultural diversity of Harar and its colourful markets will reveal the complex yet bottom-up approaches to cross-border cooperation on these borderlands.

José-María Muñoz: Freight and “Disorder” in the Central African Transport Corridor

In 1994, in a review of its previous lending for transport in Africa, the World Bank made explicit its commitment to an agenda built on the concept “transport corridors”. Other international organizations have since shown to be also invested in turning these regional corridors into the free, fast and efficient arteries that are deemed essential for the proper functioning of African economies. In Central Africa, these ambitious designs have yielded what many observers consider unambiguously disappointing results. Based on fieldwork dating from 2004 to the present, this paper moves past issuing a pronouncement on the successes or failures of these policies and programs. Instead, it examines how this process of regional integration is being shaped by some of the protagonists of the road transport sector. In the Cameroonian city of Ngaoundéré, the railway-road interface used by most Chadian imports and exports, conflicts over the distribution of freight are the daily bread of interactions between transit and trucking companies. These arrangements are crucially mediated by Chadian and Cameroonian truckers unions and the two governmental agencies that oversee the respect of the quotas agreed by the two neighbouring countries. The paper documents the historical processes that have led to the present configuration and reconstructs the factors that contribute to its reproduction.
Roundtable: Theoretical Reflections on the African Frontier (I-7)
Chairs: JoAnn McGregor and Mark Leopold

This roundtable discusses theorizations of the African frontier, with a focus on long and medium term history, and connections between past and present. Contributors are invited to reflect on theory in the light of their own research and specific borderlands. Specifically, they are asked to look at the challenges posed by Scott’s recent provocative book The Art of Not Being Governed to Kopytoffian conceptions of African frontiers.

Scott’s thesis both extends and contradicts Kopytoff’s ideas, and brings discussion into the present. Arguing that stateless peoples occupying the margins of South Asian states should not be conceptualised as archaic and waiting for development, Scott sees statelessness as a deliberate choice, based on negative evaluations of centralised state authority, with marginal groups continually remaking themselves over time in relation to expanding more powerful others and repeatedly evading organised state programmes. Such ‘anarchist’ strategies include occupying hostile physical landscapes, adopting mobile livelihoods and following charismatic prophets, having shifting ethnic identities, with the propensity to repeatedly reinvent and redefine themselves facilitated by maintaining oral cultures. Scott’s thesis thus reiterates some tenets of conventional wisdom on the African frontier, while challenging and inverting others. Scott’s formulation has the advantage of simplicity and contemporary relevance because it is about on-going relationships between states and marginalised peoples within them.

This roundtable will consider Scott’s thesis in the light of medium to long term perspectives, bringing scholars together to reflect on their own research in the light of this challenge to conventional wisdom in the African context.

Roundtable Participants: Gregor Dobler, Wendy James, Paul Nugent, Tim Raeymaekers, Wolfgang Zeller

Justice, Order and Rights: Remaking Law from a Legal Pluralist Perspective (I-8, II-8)
Chair: Anne Griffiths

Anne Griffiths: Dealing with Land under Customary Land Tenure: A view from Botswana

Julie Stewart: Will Anything Ever Change? A retrospective on s23 of the Zimbabwe Constitution

S23 of the current Zimbabwe Constitution is a broad and wide ranging equality clause. A cursory examination leads one, erroneously, to believe that implementation, law reform and law enforcement are the stages in equality process. However, s23 (3) contains a clause back clause that exempts both customary law and personal law from compliance with the equality provisions contained elsewhere in s23. Currently constitutional reform is being attempted and indications are that there will be an unqualified equality provision and extensive socio-economic rights. I will attempt to consider how effective such a clause might be in a new constitutional dispensation, and what might be potential barriers to the effective implementation of such provisions. This requires a retrospective on how to date s23(3) has helped retain a discriminatory framework that in the main adversely affects
women. Inevitably this requires a pluralist and intersectional approach to the legal position of women.

*Amy Tsanga: Research in Africa: From whose perspective?*

The main thrust of the paper is to raise critical questions as to whether the vast amount of research that has taken place in Africa, especially that which is carried out by researchers from Northern academic institutions, is indeed contributing in meaningful ways to the making of law from a legal pluralist perspective from the perspective of African themselves. The paper suggests that critical issues need to be understood in assessing impact and among these are the objectives that underlie this research including those of having Africa research institutes in the initial instance. Using some illustrative examples, it is also suggested in the paper that there is evidence of a crisis in expectations from studies of legal pluralism between those who research pluralism, often as outsiders looking in, and those who engage with pluralism as their lived reality. By way of conclusion the role that research should play in order to ensure that it addresses the goals of making law from a pluralist perspective is addressed.

*Lillian Tibatemwa: Rape: A result of differing interpretations of 'consent' by the complainant and the accused*

Uganda’s Children Act places children in conflict with the law within the ambit of children’s rights and a framework of international human rights standards. The Act opts for grassroots adjudication by giving judicial powers to elected Local (village) Council Committees to dispose of some matters concerning child “offenders.” For specific offences if the offender is under 18 years, the case must first be tried by the village executive committees and would only be taken to formal courts of law if one of the parties is not satisfied with the outcome and seeks an appeal. This was aimed at keeping children out of the formal justice system. It was also assumed that engaging village committees in juvenile justice would ensure speedy and simple low cost procedures; meaningful participation of the community as well as reconciliation of complainants and offenders.

This paper is based on an investigation of the extent to which LCs follow the said Act. We assessed knowledge, attitudes and practices of Local Council Committee members in relation to the basic principles of juvenile justice.

Using focus group discussions and in-depth interviews, we interacted with 188 respondents. The research revealed that 82% of members of the local committees – the primary implementors of the law - had inadequate knowledge of the Act. They were guided by custom, culture and “common sense”. The study also revealed that the majority of LCs do not support the notion that a child offender has rights. In fact 40% of the LCs assumed that engagement in crime results into loss of rights to protection granted by child law. They perceived the notion of children’s rights as culture imported from western society and as a move by the government to make children disobedient to parents.
One of the key obstacles to gender justice at the International Criminal Tribunal for Rwanda (ICTR) is the disconcerting absence of reparations. The preliminary findings of this study show that survivor witnesses of sexual violence critically yearn for gender sensitive reparations. The presentation discusses one of the main findings of my PhD research. It uses the voices, experiences and silences of survivor witnesses of the sexual violence in the 1994 Rwanda genocide. The study engaged survivor witnesses in a continuous dialogue which interrogated the International Criminal Justice System (ICJS) as represented by the ICTR, by using a grounded theory approach voices of survivor witnesses on reparations, their experience and lived reality reveal an important point of reference to the missing link between reality and rhetoric within international law. In this regard, survivor witnesses refer to context specific individual and collective reparations. Victims and witnesses called to testify at the International Criminal Tribunal for Rwanda ICTR are afraid that the high hopes they had placed on the International Criminal Justice System (ICJS) as represented by the ICTR would not be fulfilled given the fact that eighteen years after the genocide they have not received compensation for pain, suffering and irreparable loss.

Transitional justice mechanisms offer countries emerging from conflict an opportunity to reflect, document and redress gross human rights injustices that were meted on victims by state actors. The National Dialogue and Reconciliation Framework that officially ended the 2007-2008 post-election violence in Kenya, provided for the establishment of a Truth, Justice and Reconciliation Commission and for prosecution of perpetrators through local and or international court. Participation in these processes is an important aspect of democratic exercise of citizenship. However, we find that participation translates to spaces where power relations are played out. This article asserts using illustration from empirical research on the limited space offered to women in transitional justice mechanisms, more specifically truth commissions and the International Criminal Court within the context of Mombasa, Kenya. The article goes further to describe the unique interrelation between a truth commission and the International Criminal Court which serve similar yet distinct goals in transition. The paper discusses the dilemma of interactions between a truth commission and the International Criminal Court, using the Kenya situation, as a case study. It makes a case for complementarity rather than competition between the two processes.

This paper examines how gender is situated with regard to the political processes that underpin land in Kenya, such as colonialism, the struggle for political independence and political crises such as election violence in contemporary times. This is because women’s
political participation has implications for the way in which women experience inequalities with regard to land. By examining how intersectionality is used as a framework of analysis when studying the situation of women in African politics, this paper argues that while women are on the one hand excluded and marginalised from mainstream politics, political life in Africa has multiple aspects and as a result, there are aspects of African politics within which women have agency. However, the women’s land rights discourse focuses narrowly on rights of access, control and ownership and fails to engage with the broader political processes that underpin land in Africa. As a result, women’s inequality with regard to land is also framed very narrowly. Intersectionality as a framework of analysis is therefore used to broaden the way in which women’s inequality with regard to land is analysed and framed, by situating gender within the politics of land in Africa.


In 2007 the Ethiopian government introduced a guideline for the prevention of MTCT of HIV in which all pregnant women or all clients seen within the context of maternal care are tested unless they opt out. A major aim of this approach to HIV testing, which was formally recommended in June 2004 by UNAIDS and the World Health Organization, is to increase the chances of preventing MTCT, and to reduce HIV-related stigma. In settings marked by poverty, weak health-care and civil society infrastructures, gender inequalities and persistent stigmatization of people with HIV/AIDS, opt out HIV-testing policies may become disconnected from the human rights ideals.

This paper discusses the issue of HIV testing of pregnant women in Ethiopia from human right perspectives from the context of Ethiopian socio-economic and political situation.

Rosalie Katsande: A Clash of Laws, Cultures and Expectations: Women in resettlement land, cooperatives and irrigation schemes; Mutoko, Zimbabwe

This paper explores gender perspectives to women entrepreneurship in cooperative irrigation schemes in ward 25 of Nyadire District in Mutoko, Zimbabwe. The paper draws upon findings from a broader empirical research I am carrying out on women entrepreneurs in the horticulture sector of Mashonaland East Province of Zimbabwe. I am arguing that most women’s inability to have a dominant role as entrepreneurs is not only as a result of handicaps in law but other non legal factors such as politics, culture and geography. In an attempt to fully understand the causes of the marginalization of women enterprises despite an enabling legal and policy frameworks at national, regional and international level, I am looking at all possible ‘rules’ that hinder the elimination of gender inequality. As such, the concept of legal pluralism was not only considered as a theory on legal orders and systems but as an analytical approach to study what I discovered to be a complex situation. I used the concept to examine and analyse the interaction between Irrigation Schemes’ constitutions, statutory provisions, court determinations on one hand and other normative structures and institutions. The paper concludes that women’s entrepreneurial growth in Mutoko is affected not only by business laws but by a plurality of laws and norms. Women horticulture farmers are at the intersection of different systems of law and a plethora of normative orders that influence the business choices they are making.
Inserting race, power, the West and local politics in China-Africa relations (I-9)
Chair: Yoon Jung Park

Jamie Monson: Three-Way Race: Whiteness and the construction of race identity in China-Africa relations

As the field of China-Africa relations has grown, so too has interest in the role of race (and ethnicity) in encounters between Africans and Chinese. How have Chinese viewed Africans, and vice versa, whether in Africa or in parts of China like Guangzhou where large numbers of Africans now reside? I will explore these questions by considering the ways that whiteness is used discursively in these conversations. In particular, I am interested in the ways that whiteness may be used as a norm or category of comparison in the everyday construction of Chinese-ness and African-ness. For example, African workers on a Chinese development project (TAZARA Railway) stated that their Chinese colleagues were “white,” yet carefully explained what made them different from British colonialists and South Asians. For Chinese the category of race is linked to the category of “foreigner” or “wai guo ren,” as the African foreigners in China are compared with foreigners from Europe and America (or from other Asian countries). Bringing a close level of analysis from recent fieldwork, this paper will interrogate the question of race difference not only as a two-way construction of Chinese and Africans, but in relationship to a third category of whiteness.

Jing Tsu: Exploitation and Mutual Aid in the Intra-Global South: A cultural-geographic approach to China/Africa relations

Recent analyses of intra-Global South relations are quickly moving toward a geographically differentiated approach. Against the media hype that plays up China’s neo-imperial ambitions and economic exploitations in Africa, new empirical studies from international political economy, social anthropological research, and development studies add important depths by emphasizing the different dynamics of interactions and types of local-global connections. The focus, however, is generally highly contemporary and presentist. Missing from the picture is a historical-social-cultural analysis of how China conceived of labor, nationalism, and world power in relation to Africa. Comparing documentation from western foreign offices and Chinese-language sources on labor in South Africa, this paper triangulates China’s desired role in Africa with reference to its fraught relation to the world long before Mao, who only gave it a Cold War twist. China’s strategy toward Africa changed with its own felt need to step up on the world ladder. This resulted in particular expressions of cultural sympathy and policy of “cooperation” toward its African brethren, a two-pronged approach that has been tremendously powerful in how China presents the picture to its own people at home and among its diasporic communities.

Yoon Jung Park: Responding to the New ‘Other’: African responses to Chinese migrants in Johannesburg, Harare and Maseru

Until recently, the primary “other” in Africa has been the white colonist/settler, despite the fact that there have long been other outsiders in Africa, including the Lebanese in West Africa, Indians in East and Southern Africa. Today, however, this image is being supplemented or even replaced with that of the Chinese. Media portrayals of Chinese
engagement in Africa are often simplistic and biased, tinged with a new version of age-old, racialised “yellow peril” notions, which depict a voracious, neo-imperial, and monolithic power out to strip the continent of its natural and mineral resources, deplete the environment, and abuse its labour force. The realities are much more complex and nuanced. Based on preliminary surveys conducted in Maseru, Harare and Johannesburg as well as a broad range of interviews conducted in the three cities over the course of four years, this paper will explore sites of tensions, the perceptions from the streets of these three southern African cities, and the various actors involved in mobilizations of anti-Chinese sentiment. In the context of a rising China and West-led anti-China fears, African perceptions of China and Chinese people are also grounded in face-to-face encounters, recent historical-political linkages to China, as well as local and regional dynamics.

Barry Sautman and Yan Hairong: Bashing ‘The Chinese’: Contextualizing Zambia’s collum coal mine shooting

In October, 2010, two Chinese supervisors used shotguns to wound 13 protesting Zambian miners at the remote, privately-owned Collum Coal (CCM). Most recountings of the CCM incident by politicians and media are de-contextualized, Manichean morality tales of powerful Chinese shooting defenseless Africans, but nevertheless mold understandings of the relationship between Chinese and Africans. We contextualize the shooting by examining the development of this marginal mine and aspects of the incident known to miners and union leaders, but ignored by politicians and media. These include the sometimes violently-manifested discontent at most mines in Zambia in the decade between their privatization and the CCM shooting. We present an alternative interpretation of the shooting, which contends that the politically-spun story says more about the racial and ideological conceptions that Western (and some Zambian) politicians and media bring to bear in bashing “the Chinese” than about the realities of the presence of “China” in Zambian mining and in Africa.

Session II (June 6, 2:00-3:30)

Africa’s Place in the Indian Ocean (I-1 & II-1)

*Continued from session I-1, see above for details.

Roundtable: Christopher Fyfe/Sam Shepperson (II-2)

Roundtable Participants: David Skinner, Allen Howard, Ian Duffield, John McCracken

The Challenges of Transdisciplinarity: Researching Religion and the Public in Africa (II-3)

Chair: Elias Bongmba

This panel deals with religion in Africa as expressed or institutionalized through complex encounters between social actors in the specific sphere of public health—itself a key indicator of the health of a society per se. The presenters speak out of several recent, innovative pieces of research on religious health assets in Africa, with a focus on a wider meta-theoretical question, the challenge of transdisciplinarity to African studies generally.
To study religion in Africa opens up the multi-dimensional, multi-layered nature of human encounters, a complexity that exceeds any narrowed disciplinary or silo-oriented analysis. It also exceeds a multi-disciplinary approach—a mere correlation of different disciplines. To understand the complexity of religion in Africa, we are drawn by our subject towards a transdisciplinary approach, an encounter of disciplines that demands transversal discourses analyses of the real, across spaces and through times.

Because religion is not just a social phenomenon, but also an expression of the internal life of persons or communities, it also further requires both a double perspective, from without, and from within. As a human phenomenon, religion, whatever the specific faith claims of any particular tradition, raises potent questions about action and interaction, language and discourse, and dynamic non-linear patterns of life that prompt a transdisciplinary view. Transdisciplinarity is thus the common thread that the panelists will try to unpack, in the process probing the issue of disciplinarity in ‘African studies’, and raising questions about how African studies, as an organized intellectual field widely associated with particular centres of African studies, is constructed.

James Cochrane: Thinking about Complexity: Lessons from research on religious health assets in the African context

The question posed is whether or not any sense of complexity and, correlative, transdisciplinarity, might be fruitful in African studies (itself a collection of disciplinary enterprises). This is probed with reference to a body of research conducted over the last decade on ‘religion’ and ‘health’ in Africa. Here I introduce the notion of the ‘complex real’ that, to be adequately understood and acted upon, requires the resources of multiple disciplines, using several interlocking theoretical constructs, forcing those engaged in such an enterprise to bring to bear their own particular disciplinary expertise even as they learn how to think and speak across disciplines. This leads to a consideration of the idea of transdisciplinarity, drawing on Manfred Max-Neef’s seminal thoughts. Is this fruitful for African studies? The question remains a puzzle to be solved, yet as I try to show, it is clearly worth picking at.

Jill Olivier: Discourses on Africa: Transdisciplinarity in the gaps between ‘Centres of African Studies’

Recent, fraught discussions at the University of Cape Town, on whether the Centre for African Studies (and African Gender Institute) should be ‘closed’ and amalgamated into a multidisciplinary school with other departments, led to a highly charged discourse that boiled over into national media, with charges of racism and neglect flung on all sides. What African Studies in an African university is, and where it should best be housed, remains a tender, largely unresolved subject. Going beyond those heated debates, I focus on the example of emerging interdisciplinary research at the intersection of religion and public health in Africa, which carries many classic interests of African Studies, yet with a significant disconnect between this work and what is considered ‘African Studies’ in the African university context. Using a systematic review of emerging research, discourse analysis of primary materials, and a case study of collaborative research on religion and public health in Africa (African Religious Health Assets Programme), I consider how ‘cultures of disciplinarity’
impact on research focus and approach, and how the research work of African Studies has migrated outside of the Centres of African Studies into the transdisciplinary spaces ‘in between.’ This highlights the critical importance of drawing on perspectives developed in African Studies for the rapidly emerging field of ‘health systems research.’

**Planning and Measurement in African Development (I-4, II-4)**

*Continued from session I-4, see above for details.


*Continued from session I-5, see above for details.

**Borderland Traders (I-6, II-6)**

*Continued from session I-6, see above for details.

**Borderland Bonanzas-Cross-Border Resource Enclaves in Southern Africa (II-7)**

Chairs: Samuel Spiegel and Wolfgang Zeller

This panel focuses on past and present processes of re-spatialization in border areas in (Southern) Africa with significant, commercially viable resources, such as game/tourism in transfrontier parks and mineral deposits. The panel will consider the historical trajectories of these areas in relation to colonial and post-colonial states, as well as the practical and theoretical implications of spatial control mechanisms set up to regulate access to them. Special attention will be given to cases in which these mechanisms replicate key functions usually associated with sovereign state boundaries in actual border areas (fencing/demarcating, entry/exit controls for people & commodities along major transport routes, pass regimes, patrols & spatial surveillance, mapping techniques, specific legal frameworks). These processes of re-spatialization can be driven by actors within state and commercial entities, but the panel will also investigate ‘subversive’, ‘unofficial’ and ‘reactionary’ initiatives driven by the residents of these borderlands.

*Miles Larmer: Two Sides to the ‘Resource Curse’: Historicising mineral extraction and contested modernities in the Zambian Copperbelt and Katanga*

The central African Copperbelt, one of the continent’s most valuable mineral resources, has been divided for more than a century between two colonial/post-colonial states. Both Northern Rhodesia/Zambia and Belgian Congo/DR Congo experienced major political and social effects as a result of possessing a profitable mining enclave linked to international markets, in what were and remain relatively underdeveloped colonies and nation-states. Both colonial and post-colonial states sought to channel mining revenue for various developmental and political projects and to control and discipline the activities of mining capital, with varying success. The peoples of both regions sought ways to ensure that mineral investment and development benefited them, acting politically to do so. The Copperbelt and Katanga developed distinct regional political movements and ideas.
reflecting their particular status as enclave regions within their wider colonies/nation-states, but the unfolding of regional-national relationships was very different.

The extraction of the region’s copper and cobalt has always involved elements of cross-border cooperation from both ‘above’ (e.g. the construction of railways and more recently the flow of mining capital) and ‘below’ (e.g. the migration of Northern Rhodesians to labour in Katanga’s mines). Different colonial legacies and academic practice has however meant that the two ‘Copperbelts’ have generally been studied in isolation, and distinct intellectual traditions developed in relation to the two regions as a consequence. This paper argues in contrast that a singular approach to the history of these border regions enables valuable comparisons to be made. Commonalities of the central African mining experience that can be usefully examined include the management and later stabilisation of migrant labour; dilemmas in the relations of international capital with colonial and post-colonial states, the complex and unpredictable relationship between mineral revenue and projects of developmental modernisation, and the construction of ‘modern’ urban politics, societies, landscapes and identities. Instructive contrasting outcomes include the early stabilisation of labour in Katanga and its impact of labour and gender relations; the very different relations between ‘autochthon’ residents and migrant incomers; the differential post-colonial political relations of Copperbelt and Katanga to their respective nation-states; and the recent impact of the 21st century global mining boom.

It is also suggested that such an approach can provide useful empirical evidence that enriches understanding of and helpfully complicates simplistic ideas of a ‘resource curse’. Studying a single mineral region, in which both similar and contrasting political, social and cultural outcomes can be observed over a century of commercial mining, may indicate in what circumstances in which mineral extraction may create poverty, conflict and under-development, and in contrast, when it may contribute to raising living standards and meeting the aspirations of African peoples.

Samuel Spiegel: Theorizing Resource Extraction and Smuggling along the Mozambique-Zimbabwe Border: Transnational politics and fragmented identities in the Chimanimani Mountains

In a published review of the book From Enslavement to Environmentalism: Politics on a Southern African Frontier (Hughes, 2006), Professor Paul Nugent explores the politics of representing borderlands and notes, “If he [the author] had started his work in Mozambique, one wonders whether the book might have a rather different feel.” The review draws attention to the complexities of interpreting resource politics along the Zimbabwe-Mozambique border but also to the complexities of studying border areas more generally. Using that review’s reflection as a point of departure while exploring the multiple choices and possibilities in borderlands research, the present study examines transnational resource politics and identities of labour in the Chimanimani Mountains, which lie on the border that separates Mozambique and Zimbabwe. It focuses on contested interpretations of mineral extraction and smuggling on the Mozambique side of the border, exploring the contention that scholarly interpretation of these issues – as “cross-border issues” – may change depending on whether the study “begins in Zimbabwe” or “begins in Mozambique.” The study examines the flow of migrant labour towards Mozambique, focusing on identities
of mining groups in Manica District, where growing numbers of Zimbabweans have migrated and taken up gold mining in recent years. The study draws on multiple phases of field research between 2005 and 2010 on both sides of the border, examining perspectives on reasons for migrating, the dynamics of gold mining and smuggling as an economic coping strategy and the perspectives of government officials on both sides of the border in relation to policing. In recent years, diamonds extracted in Zimbabwe have also been increasingly smuggled through this border area, raising additional sets of concerns about the role for policing and surveillance. The study compares the meanings of illegality in gold and diamond sectors in Manica, contextualizing these meanings within different processes of commoditization and resource governance.

While interrogating diverse “regionalist” perspectives, the paper ultimately argues that meanings of illegality need to be understood as produced by transnational power dynamics that extend significantly beyond the regional politics of national government interactions in Zimbabwe and Mozambique. Highlighting limitations of state-centred theory, the analysis investigates the idea of “transnationalism” as a reference to “multiple ties and interactions linking people or institutions across the borders of nation-states” (Vertovec 1999, p. 447) and I argue that identities of labour in Manica remain in perpetual states of uncertainty in part due to intensifying pressures from global networks. Various converging global movements to stop smuggling and conflict minerals trade, enforce conservation and protect property rights have contributed to the de-legitimization of extraction, trade and labour relations in this border region. The paper thus argues that understandings of cross-border migration and resource flows need to take into account the unevenness in how regional institutions and global networks operate, underscoring how Manica has an evolving hybrid character as a “global space” as well as “cross-border” space.

Werner Zips and Manuela Zips-Mairitsch: Re-spatialization and Resource Management in Southern-African Transfrontier Areas

Considerable sections of Southern African borderlands feature a high concentration of peculiar types of natural resources: game and wild plants in protected conservation zones. It has been stated that ecotourism as the predominant strategy of land use outperforms agriculture in the economic sense. Wildlife tourism has become a booming industry in South Africa, Botswana and Namibia, thus turning border zones into economically highly valuable areas. One of the most important initiatives for poverty alleviation and regional integration in these countries has been the formation and design of large ‘transfrontier areas’. Complex governance schemes and elaborate management plans have been negotiated through the SADC framework for more than a decade. However, high-flying hopes for an extensive unmaking of borders as the conceived “scars of colonization” as well as the offshoot for an “African Renaissance” under the ambitious brand of “Peace Parks” have not yet materialized. One of the key test cases for such aims may be found in the participation and inclusion of local communities, some of which claim older land rights for many areas that have come under transfrontier land use regimes. Representatives of indigenous communities have in some cases sued for access to resources and revenue share in transfrontier parks. This paper will discuss emerging forms of participatory governance of resource utilization in contrast to cases where land rights have been denied and allegations have been made that this undermines the livelihoods of borderland communities. Some of
these coined as “remote area dwellers” reproach their national governments for playing a “transborder game” of conservation in the name of wildlife protection through the free transborder movement of game. The distribution of possible benefits from transfrontier conservation areas through ecotourism will also be discussed critically.

**Justice, Order and Rights: Remaking Law from a Legal Pluralist Perspective (I-8, II-8)**

*Continued from session I-8, see above for details.

**China-Africa Trade: Labour Relations, Global Value Chains, and Market Entry (II-9)**
Chair: Yoon Jung Park
Discussant: Kenneth King

*Karsten Giese: Lost in Translation? Chinese-African Employment Relations in a Small Scale Trade: An ethnographic study in Ghana and Senegal*

In this paper I analyse the reasons underlying labour conflicts arising between Chinese employers and their African employees in the Ghanaian trade sector. After briefly introducing the general situation of Chinese businesses in Ghana I discuss the perceptions of social exchange, expectations in employment relationships, and interpretations of the reciprocity norm as culturally grounded and potentially conflictive. Based on ethnographic field research I investigate recruitment processes, interpersonal relationships, concepts of authority, and sanctions and incentives. I demonstrate how and why Chinese-Ghanaian labour relations become dysfunctional under conditions of foreignness, concluding that within the informal economy context of trade in Ghana potential conflicts are not sparked by violating formal regulations but rather by culturally diverging interpretations of social norms, obligations and relevant symbolic significations with regard to concepts, roles and practices. Findings are compared to Chinese-Senegalese employment relations in a similar economic niche. Factors influencing the different configuration of labour relations are discussed with regard to customs, norms, practices and actors. The capability of the involved actors to meaningfully engage in cross-cultural communication has to be regarded as the key to transcending mutual foreignness and solving or avoiding conflicts deriving thereof.

*Alena Thiel: New Actors, New Orders? Changing norms of market entrance under the impact of Chinese migrants in Ghana and Senegal*

This paper analyses the role of Chinese migrant entrepreneurs in urban Ghana as facilitators of re-ordering and potential triggers of normative change. Looking at the social norms and orders regulating newcomers’ market entry in Ghana, we analyse three distinct ways in which previously excluded actors are currently benefiting from the Chinese presence in their attempts to become market traders. In-depth ethnographic fieldwork in early 2011 revealed that, while established local merchants in Accra’s urban markets express their discontent about the growing number of Chinese entrepreneurs, aspiring traders applaud the newly opened paths into gainful economic activity. Creatively appropriating the new situation, these previously excluded actors have found in the Chinese presence a means to by-pass restricted economic, social and religious networks hitherto preventing them from accessing
selling space, starting capital and affordable goods. By facilitating the circumvention of established access mechanisms, Chinese migrant entrepreneurs do not only reshuffle the webs of relationships in the marketplace but potentially affect the norms underlyng them. A restudy of our respondents in December 2011 will indicate a first trend regarding the longer-term normative impact of the changing modalities of market entry.

Heidi Ostbo Haugen: Sino-African Trade: The body and global value chains

Over the past decade, Guangzhou has become the nodal point of transnational trade networks to Africa and—through the African diaspora—into Europe and the Americas. Often, the market exchanges in this trade are neither codified in written rules and regulations nor embedded in unwritten but shared cultural codes. Based on ethnographic fieldwork among African traders and migrants in Guangzhou, this paper addresses the ways in which the body is employed to overcome institutional deficits and initiate and maintain partnerships that enable business transactions. First, bodies are used as vessels, allowing cash to be transferred in the absence of functioning financial institutions and goods to circulate despite bans, embargoes, and prohibitively high customs fees. Second, middle men and traders style their bodies in certain ways to inspire confidence among clients and customers and evade the attention of law enforcement officers. Third, business relations may be embedded in sexual or romantic intimacy, trusting partnerships in which the risk of betrayal is perceived as high. The ways in which bodies act as conduits at vital points in the fast-growing trade between China and Africa suggests new avenues for research in studies of global value chains.

Session III (June 7, 9:00-10:30)

Labour and Politics in Apartheid and Post-Apartheid South Africa (III-1)

This panel offers a broad sweep of papers that cover the dynamic relationship among labour, politics, and the state in South Africa from the dawn of apartheid through the post-liberation regime. Nick Grant will examine the apartheid regime’s adept deployment of anticommunism to win Cold War allies during the 1950s. Alex Lichtenstein will describe the regime’s last-ditch attempt to wean Black workers away from radical shop-floor activism in the late 1970s. Alex Beresford will explore the fractious relationship that subsequently emerged between trade union activists and nationalist liberation politics, a tension that continued beyond liberation. Finally, Andrew Lawrence will put the panel into broader international perspective by addressing the question of South African exceptionalism through the lens of labour history and politics.

Nicholas Grant: Anti-Communism and White Supremacy: South Africa as a ‘bulwark against communism’, 1945-1960

This paper will demonstrate how in the 1940s and 1950s the National Party deliberately positioned South Africa as a ‘bulwark against communism’ on the African continent. Based primarily on sources from the South African National Archives in Pretoria, I will focus on the complex political and economic relationship that existed between the United States and South Africa in order to trace how white supremacist and anticommunist concerns
coalesced in this period. In an effort to maintain its extremely profitable political, economic and military ties with the U.S. government the South African government made repeated attempts to ‘sell’ apartheid as an antidote to communism in Southern Africa. This paper will trace how South African government officials in the United States wrote letters, released statements, published pamphlets, gave public lectures and even sought assistance from professional public relations companies in an attempt to present South Africa as a key player in the global fight against communism. I will also take into account the black response to this relationship. Throughout this period African Americans and black South Africans would directly challenge the cold war alliance of the United States and South Africa in ways that situated their local claims for black self-determination within a global context.

Alex Lichtenstein: Taming the Shop Floor: The 1979 Wiehahn reforms and black workers

Using the papers of the Wiehahn Commission, this paper examines the complex process that led to the recognition of black trade unions under apartheid. These records permit a full reckoning with the contending interest of various forces in this crucial era of apartheid labor relations: white unions eager to protect their turf; employers hoping to tame a restive black working class and militant black trade union movement; the state, which sought to split the emergent black trade unions from the liberation movement; and, not least, black workers seeking to expand the shop-floor power they had seized in a series of strikes and with their new organizations. The paper concludes that despite the desperate efforts of employers and the state to tame the new black unions and to curb shop-floor power, the powerful syndicalist current of the 1970s carried over into the anti-apartheid trade union movement of the 1980s.

Alexander Beresford: The National Union of Mineworkers, the ANC and the Tripartite Alliance in the Post-Apartheid Era: Challenging or embedding neo-liberal hegemony?

This paper will highlight the growing heterogeneity of South Africa’s organized working class. It will examine the processes of class formation being augmented by the transition to neoliberal capitalism, and will assess the impacts these are having on the organisational integrity of the trade unions. The divisions that have opened up within the union’s structures, it is argued, pose a great challenge, not only to trade union organisation, but also to how we understand the political role of South Africa’s trade unions within the post-apartheid era.

Andrew Lawrence: South African Labour: How exceptional?

Unions’ apparently muted response worldwide to the Great Recession since 2008 poses again key questions regarding the relationship between unions and the ongoing project of democratization. This paper assesses the record of the South African labor movement in comparative perspective in order to revisit these questions. In particular, given the unprecedented challenges of the current global political economy, how can unions effectively mobilize or even expand their membership base and empower members and non-member workers alike in ways that serve to defend and extend their gains and their society’s first, second, and third generation rights more generally? To what extent are strategies region- and context-specific, and to what extent do they share commonalities
across regions? What do current practices contribute to theories of democratization? With particular reference to South Africa, how have labor movement challenges and perceptions changed since the Polokwane conference propelled Jacob Zuma to the presidency? Answers to these questions helps to both reassess the current South African conjuncture as well as suggest possible revisions for democratization theory.

Roger Southall: The ANC: Party Vanguard of the Black Middle Class?

Nationalist movements claim to represent the interests of the entire nation, yet regularly become vehicles of particular ethnic, class, religious and/or regional interests. In South Africa, as has occurred elsewhere in Africa, the post-apartheid state has come to be effectively controlled by a post-apartheid nationalist elite which, above all, is defined by its use of the state machinery for purposes of material accumulation. The ANC has established a ‘party-state’ and has become a ‘political machine’ central to the allocation of political and economic goods, and the consolidation of power and well-being of the new elite. Nonetheless this does not mean that the ‘party-state bourgeoisie’ has uncomplicatedly ‘captured’ the ANC and turned it into its instrument, for there are different segments of a wider black middle class which vie for influence, with the result that the ANC-SACP-Cosatu Tripartite Alliance is riven with enormous struggles and is highly fluid. Hence the importance of the articulation of the ideology of a ‘developmental state’ to consolidate and further the power of the party-state bourgeoisie to confirm the ANC as the ‘party vanguard’ of a wider black ‘middle class’.

Religion and Politics in Uganda: Contesting the Public Sphere (III-3, IV-3)

Chairs: Alessandro Gusman and Isabella Soi

Religious groups play an increasingly important public role in Uganda, contributing to create alternative arenas for new state-society relations. The proposed panel "Religion and politics in Uganda: Contesting the Public Sphere" aims to explore how different religious actors are competing, appropriating and contesting public spaces in contemporary Uganda. It will analyse the way religion occupies the public sphere and institutions, the interaction with the State, and explore the tension between religious expressions of belief and State secularism. The panel will put together contributions from researchers with diverse academic background and who work with different religions in different regions of Uganda, and who can discuss the collaboration as well as the tensions or open conflict between the religion and politics in the Ugandan public sphere, both historically and in the present.

Holger Bernt Hansen: Muslims on the Move: Lessons from the Idi Amin period in Uganda

The military coup in 1971 which brought Idi Amin to power initiated an eight year period with major changes in Uganda’s religious geography. - Idi Amin had a high-profiled religious policy, and religion represents the area where we most clearly can identify both lasting changes and the setting of a new agenda. For the Muslim population the Amin period meant lasting changes. Although their favoured political and economic position was not sustainable with Idi Amin out of power they kept their newly won status as a social group that participated in political and social life at almost equal level with the hitherto dominating Christian communities. It was a surprising outcome in view of the tensions that had grown
between Muslims and Christians during the last years of the Amin regime and not least in view of the bitterness that many Ugandans felt against Muslim traders because of the assets they had gained following the expulsion of the Asians in 1972. It was a narrow escape as persecutions had started in certain parts of the country. But focus turned soon to other matters during the turmoil following the regime change, and Muslims were after all part of the ethnic divisions and not one united group. In addition, their most influential leader admonished them "to behave like other Ugandans".

Ben Jones: *Pentecostalism, Development NGOs, and the Absence of Politics in Eastern Uganda*

*Henri Médard: The Catholic Party in Buganda in 1890s: Faction politics and religious ideology in early colonial Uganda*

For more than a century now religion politics have been a famous and intriguing characteristic of Uganda politics. This paper deals with the origins of political religious organizations in the late 19th century. Much has been said on the Protestant party and on the religious conflicts but the Catholic Party is less known. Through the use of French religious archives and correspondence of Catholic chiefs, I will study the structure and internal cleavages of this early African colonial political organization. The Catholic party borrowed both from older ganda practices and from colonial and Christian ideology and organization innovations. This paper will therefore deal on political innovations and ideological debates in early colonial Uganda.

*Joshua Rubongooya: The Effects of Regime Hegemony on Civil Society in Uganda: The political (im)potence of the Church*

This paper analyzes the political implications of regime hegemony and its related effect on political space and civil society. It also examines the dynamic/complex relationship between church and state in which different schemes—resistance, alienation or co-option—have been employed by either institution and under what specific conditions. Finally, conclusions will be drawn concerning not only the efficacy of the church as a CSO but also about the general condition of civil society in Museveni’s Uganda.

The NRM and President Museveni (in his 26th year in power) has for decades crafted a shrewd strategy of entrenchment and concentration of power most notably in the executive branch. This will be referred to as ‘regime hegemony’. To institutionalize regime hegemony alternative centers of power (e.g. CSOs or civil society organizations) have to be marginalized and alienated or conversely, co-opted. This is how the church in Uganda has been rendered ineffective as a CSO. The church however has not been a passive actor. It has in a variety of ways been complicit in its own cooptation. The hierarchical and centralized nature of the church makes for a corrupt and non-transparent institution thus diminishing its own moral authority with which to critique or resist state cooptation.
Jonathon Earle: From Kibuuka Kigaanira to the Burning of the Kasubi Tombs: Fifty years of spirit possession and politics in Buganda

This paper builds on written and new oral sources to explore spirit possession politics in the interlacustrine kingdom of Buganda over the past fifty years. In particular, I discuss two case studies to illuminate Buganda’s late-colonial and contemporary moral economies. First, I use the Luganda press and oral sources to examine the life and activism of ‘traditional’ prophet, Matia Kigaanira Ssewannyana Kibuuka (c. 1934–1972). Through possession practices and public displays of supranatural power, Kigaanira advocated a participatory politics from which society could be imagined beyond the restrictive politicking of Buganda’s late-colonial constitutional intellectuals. Second, I use oral ethnography and video to analyse possession practices associated with the recent conflagration of Buganda’s royal tombs (March 2010). Through discursive analysis and historical context, I argue that possession practices in contemporary Buganda provide important imaginary space for citizens to negotiate power and authority, a sphere of activism where appointed leaders are held to account and the general public is able to redress grievances associated with the failure of the state. By exploring these two case studies in tandem, this paper provides new insight into the complexities and interconnectedness of religion and politics in Buganda’s shifting discursive landscape throughout the past fifty years.

Isabella Soi: Islam, Community and Politics in Uganda: A case of marginality?

In Uganda the impact of religion in private and public life is undisputed, as well as the role played by the various religious communities in the management of power, even if sometimes indirectly. This paper will focus on Islam and its role in the development of Ugandan state and society, giving special attention to its relations with central power since the end of the reign of kabaka Suna II (1850s). Ugandan Islam is a minority religion but, because of the violent dynamics between different religious groups, has strongly influenced Ugandan development. The status of minority relegated the Muslims community to the periphery of Ugandan political arena, although on some occasions, as during the regime of the Muslim Idi Amin Dada, Islam has been projected to the central stage of politics creating an interesting centre - periphery dynamic.

Alessandro Gusman: Pentecostals, Politics, and Public Space in Kampala

Based on fieldwork data collected since 2005 in Uganda, this paper focuses on the significant space acquired by the Pentecostal movement (locally referred also as the Balokole movement) in the public sphere in Uganda, a fact that becomes visible with the growing physical presence in the urban space of Kampala.

Following the approaches proposed by authors such as Bourdieu and Setha Low, the paper suggests that the urban space is an arena for the intersection of multiple and often antagonist economic, social and cultural forces. Far from being just a “given” environment, town is the site where culture is “spatialized” (Low) and where global and local processes take shape or are constituted by practice in the experience and daily life of public-space users.
This space thus becomes also a set where to act the manichean struggle between God and the Devil, the “Christian circle” and the satanic forces embodied in places like night-clubs. It thus becomes a “political space”.

Politics has long been thought as a dangerous sphere by the Pentecostals, which maintained an "other worldly" perspective in which there was no room for engagement in "this worldly" activities. Nevertheless, during the last ten years some of the main Churches has become more and more engaged in the public sphere, through social programs, AIDS campaigns, creation of FBOs' and even with direct engagement with politics. For this reason, the second section of the paper explores the moralizing attitude brought by Pentecostals in Ugandan politics, and how this attitude has been amplified by the spreading of AIDS, which has been red through the lens of the “sinful behavior” and “satanic action” perspective.

I’ll finally discuss how the engagement in social programs and in politics is re-configuring the collective identity of the young people involved in the movement.

**Heritagization of Biodiversity and Governance of Natural Resources: The case of water in the Horn of Africa (III-4, IV-4)**
Chair: Benoit Hazard

Since the implementation of the program Man and biosphere (UNESCO) in the early 1980s, the conservation and protection of biodiversity has emerged globally as levers to act on the management of environmental resources and development. Not only does this attention to nature lead to the re-evaluation of the relationship between man and his environment, it is also linked with a process of identification and inventory of "reserves of global biodiversity," an unprecedented undertaking of heritage value of biodiversity. This Panel aims to present research on the heritage value of biodiversity and politics on natural resources in relation to societies facing environmental stress and their ability to negotiate their future in West Africa and the Horn of Africa (Kenya, Ethiopia). From studies on methods of managing and sharing water resources, the panelists will aim to report on the socio-ecosystems existing in various watershed of East Africa. What are the existing models in the governance of natural resources? What are the scales at which the implementation and resource governance is organized?

*Benoit Hazard: Gabbra Livelihood and Accessibility to Water in the Context of Climate Change*

The paper questions the global changes from an exemplary configuration of a productive ecosystem located in the arid land of northern Kenya and comprises highlands (volcanic plateaus) and low lands (semi-arid plains and desert), on which biosphere reserves, natural resources (water, soil, pasture, forest) and the existing social and political organizations depend. By looking at conservation models and management, we underline the issue of governance of natural resources which is essential for the pastoral economies of northern Kenya, in a context where, on one hand, the resilience capacity of the ecosystem is manifested and on the other hand, the adaptability of social and political organizations of this area are limited by a situation of "environmental stress". The heritagisation of those natural resources are examined through a continuum of protected areas models, ranging
from biosphere reserves recognized by UNESCO (Marsabit, Mont Kulal, Ndoto), to parcels fenced for the purpose of protection, conservation and ecological intensification (water, vegetation cover) through participatory models such as conservancies that involve “communities” in the management of natural resources. Through the case of two protected areas—two springs located in North Horr and Kalacha—which have been central in the pastoral mobility of the Chalbi desert, we propose to examine the social and economic impact of natural heritage practices and new models of water resource management on pastoralist activities. Instead of preserving natural resources by the way of heritage, we suggest that the future of pastoral societies needs to shift toward functional integrity paradigm.

Christine Adongo: “Conservancies” and the Loss of Biodiversity: From Kaya forest to Chalbi desert

Kaya forests of the Kenyan Coast have long been regarded highly for their heritage values, both cultural and natural. Kaya Mudzimuuya, which is one of the Rabai Kayas, now inscribed as a world heritage site, is one such forest, whose sanctity has, to some extent contributed to its conservation. While many forests in Kenya have undergone tremendous degradation, Kaya forests on the other hand, have been one of the best-conserved forests in Kenya owing to their sacredness and significance to the Mijikenda community (Githito, 1998). However, (Adongo, 2007) revealed that in recent times, however, this has changed as a result of global changes and challenges encompassing the social, cultural, economic, political as well as environmental aspects. It is interesting that the same people who initially conserved these forests, today show apathy towards their conservation and are indifferent towards sustainable utilization of this natural heritage resource, which is also endowed with immense biodiversity values. Today land use pressures threaten to strip this heritage of its significance. Decrease in economic power, coupled with population increase, has led to increased pressure on all natural resources, including these communally owned Kaya forests and at the same time, the indigenous institutions responsible for controlling access to the forest resources have been weakened by the impacts of colonial rule, Islam, Christianity and most recently the policies of the independent Kenyan nation state. The fact remains that today almost 50% of the original area of the Rabai kaya forests has been cleared and people continue to extract forest products from them in an unsustainable level. Whether these sites have lost their sacredness, or whether demand for natural resources and environmental stress coupled with conservation and management regimes override the cultural heritage values of this site is the subject of this paper in an attempt to investigate the interrelationship between the cultural, natural, socio-economic and politics while illuminating their influence on the sustainability of both cultural and natural heritage systems.

Deborah Nightingale: The Future of the Open Rangelands (Film)

One hundred years ago, the American West was subdivided at a time when land owners lacked the knowledge and cultural practices common to pastoralists in Africa. As a result, few American ranchers were able to survive on small allotments and the land was heavily degraded. In recent years, a handful of herders, ranchers and conservationists in the Southwest United States, and East Africa realized that they face a common threat from land
In 2002 American Ranchers and Kenyan Maasai pastoralists came together to discuss the threats to their land, livelihood and wildlife. Through a series of exchanges over three years, the two groups explored ways to preserve the open range based on new collaborative ventures. The conclusion of this exchange was expressed by the Maasai in this way: “The ranchers’ past (subdivision of the open range) is the pastoralists’ future and the pastoralists’ past (collaborative conservation measures and grazing arrangements) is the ranchers’ future”. The way forward is for both US ranchers and East African pastoralists to keep the dry rangelands open, productive and diverse through collaborative efforts. (The presentation will be in the form of a 48 minute long documentary).

Parita Shah: The Role of the Kenyan Government in Safeguarding Lake Naivasha

Lake Naivasha is under the protection of the Multilateral Environmental Agreements namely Convention on Biodiversity (CBD), RAMSAR and the Convention on Migratory Species (CMS). In terms of its safeguarding, the lake has many challenging issues. This is because the lake can be accessed from many places. It is basically not protected.

The government is trying to protect the lake but many critics fault the government for intervening too late or being skeptical. The flower farms which bring in a lot of revenue to the country are in abundance in this lake town and remain a challenge. The residents as well as other people rely on the lake for tourism, food, water and livelihoods. The lake is a unique ecosystem which is diminishing fast. It is through education, policies, plans and institutional management that the lake can be saved.

Lisa Elena Fuchs: Scramble for the Mau Forest: Understanding the challenges of managing Kenya’s natural heritage

Kenya’s Mau Forest Complex, the biggest and arguably the most important forest complex of the country, has been subjected to severe destruction over the last two decades. Visitors to the region and people genuinely interested in the future of this country rightfully wonder how an asset as important as the Mau Forest could be harmed to such an extend - especially in a country which has known a long tradition of conservation policies and where similar situations of environmental destruction, as for instance in the Aberdare Mountains, received considerable and effective attention in the past.

The main responsibility for the recent decline of the Mau Forest is commonly attributed to poverty related behaviour of forest dwellers. The Mau Task Force Report enlarges the focus and implicitly invokes another popular explanation: institutional failure. The report ascertains that the environmental situation had undergone deterioration due to “irregular and ill-planned settlements, as well as (...) uncontrolled and illegal forest resource extraction and conversion to agricultural production”. In reality, the Mau Forest case study allows insights in significantly more complex circumstances under which so-called environmental crises materialise – and which on many occasions hinder timely and successful management of situations in which environmental stress occurs.
In this presentation we will analyse different dynamics that have contributed to the Forest’s destruction – and therefore obstruct, slow down and endanger current restoration measures.

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)
Chairs: Joost Fontein and John Harries

In recent years there has been a proliferation of scholarly work devoted to the ‘materialities of death’ in Africa and beyond. Aligned with a burst of activity exploring the changing nature of death (Vaughan and Lee 2008), ‘necro-politics’ (Mbembe 2003) and the ‘governance of the dead’ (Steputtat, workshop, Copenhagen Dec. 2010), much of this work has focused on the material dimensions of the politics of memory, commemoration and what Verdery called the ‘political lives of dead bodies’(1999). These works have sometimes emphasised the entangled material/symbolic dimensions of commemoration, and particularly the transformative material processes whereby persons, living and dead, are (re)constituted, contained, assembled and re-assembled, and made present or absent. Although some scholars have drawn attention to the ‘body fetishism’ that is often inherent to the politics of commemoration, much less work has explored the vitality of human materials and substances in what we may call ‘non-commemorative’ contexts. These are situations where the subjectivity, ‘agency’, personhood or relatedness of the dead (or indeed living) person, however configured, has limited or no significance in relation to the ritual or political efficacy of (their) human substances. Despite a growing literature describing trade in body parts, blood and organs, not to mention anthropology’s long-standing concern with ritual practices that involve corpses and human remains, this vitality and efficacy of human substances in such ‘non-commemorative’ contexts remains under researched and under theorised. The purpose of this panel is therefore to explore, ethnographically and theoretically, the vitality of human materiality in diverse African contexts were the recognised ‘human-ness’ of substances is of great significance, even as personhood, identity, and social relatedness of the people from which they derive are of marginal or limited relevance to the ritual or political efficacy of the materials themselves. Examples might include (but are in no way limited to) the construction of ‘ngangas’ in Afro-Cuban traditions (Almié 2006), or the use of human bones/remains in practices of divination (‘throwing the bones’), fetishism, cannibalism or even art; or forms of ‘witchcraft’ and ‘sorcery’ (or ‘anti-sorcery’) in which skin, blood, bones and other body parts play an essential role. Importantly, an investigation into the vitality of human materials has the potential question or transcend conventional distinctions animism and fetishism, animate and inanimate, and human and nonhuman forms of material presence and absence.

Jean-Pierre Warnier: The Revival of Vernacular Public Autopsy in Rural Cameroon

Vernacular public autopsy consists in splitting open the chest and belly of any dead before burial and in examining the internal organs. It is practiced in some rural areas of Western Cameroon. The practitioner is usually an elder of the village. It is done in the presence of all the senior members of the community – men and women alike. The practice seemed to be disappearing in the 1970s. Quite unexpectedly, it is in full revival in the early 21st c. We may rely for its description and analysis on two remarkable pieces of research by Miaffo (MA dissert, 1977) and Salpeteur (Ph.D. 2009). My presentation will propose an interpretation of
vernacular public autopsy in terms of the history and identity of the dead subject as they can be deciphered by their imprint in the bodily contents. My interpretation will be based on the Maussian assumptions concerning bodily techniques as efficacious and traditional actions, and on the Foucauldian approach to the technologies of the subject.

Michael Rowlands and Henrietta Nyamnjoh: 'Do you Eat Achu Here? ' Feeding, nurturing and poisoning in Grassfields Cameroon

Achu is a 'food of choice' in much of the southern and western Grassfields region of Cameroon. It is also a food that migrants will make quite some effort to obtain the correct constituents in distant diasporic settings. In the grassfields its distribution has clear boundaries. To the north and north east ground corn (formerly millet) fufu is dominant. To the south west in the Cross River area and towards the coast boiled yam and plantain are dominant. None of these are completely exclusive in daily diets, but achu is seen as a food that feeds the body in a special way. It involves long hours in preparation by women, mixing cocoyam, ripe banana and a palm oil based sauce. It is also tricky to prepare and eat - involving a process of moulding the pat of achu into a doughnut shaped ring, pouring the sauce and a piece of meat or fish into the centre; gradually whittling down the sides dipping the achu in the sauce, without letting the walls of the doughnut collapse and creating a mess. A 'Bamenda man' knows how to eat his achu. It is also the food for ritual occasions, in particular installation and age related ceremonies; the ancestral shared food of those who mutually belong together and who celebrate the deaths of elders at 'cry dies'. The paper is therefore concerned with understanding 'feeding the body'; why health depends on reproducing this in distant regions, and how the antithesis - including western fast food - is regarded as degrees of poisoning unless suitably domesticated. My concern is with understanding how bodies are made in the Grassfields; also how they die; also that neither of these states may be finite.

Florence Bernault: Fetish, Body Parts and Commodity in Gabon

William Pietz’ path breaking study showed how, from the late 1400s onwards, the fetish emerged as a Creole notion in the religious debates and transactional deals sealed between European merchants and traders of the West African coast -- whose mutual Afro-Atlantic culture forbade any simplistic racial or cultural dichotomy. Following the notion of the fetish back in Europe, where it was engaged by writers, philosophers and theorists, Pietz ends his empirical work in 1757 with the publication of Charles de Brosses’ concept of fétichisme (fetishism) (Pietz 1985, 1987, 1989, 2005).

Pietz’s final chapter analyzes the theoretical usages of the fetish among late nineteenth and twentieth century Western economists and psychoanalysts. In doing so, it leaps over the imperial and colonial process at large, ignoring the new practical and theoretical engagements that occurred, on the ground, between colonialists and Africans about power-objects and the notion of the fetish. In this paper, I start exploring this blind spot by looking at concrete historical processes in French ruled colonial Gabon (Equatorial Africa).

From the early nineteenth century on, foreign missionaries, explorers, colonialists and expatriates displayed a fascination for Gabonese power objects that went beyond mere
cultural curiosity. Missionaries pressured local ritual specialists (banganga) and local communities to destroy or relinquish their charms. After 1923, colonial law severely criminalized the composing of genealogical fetishes (relics) that included human body parts. The Gabonese, meanwhile, proved eager to acquire foreign objects that encapsulated the power of European trading partners, then political rulers. They obtained blessed medals and rosaries from Catholic missionaries, and worshipped Christian sacra in various mission churches. Healers incorporated European ingredients in the composing of power objects, while Gabonese customers purchased talismans made-in-France by mail order. More generally, considerable shifts occurred at the grassroots in the making of healing or harmful, and genealogical charms. The syncretic Bwiti cult, appeared along the Ogooué River in the 1920s, created singular objects and symbols. Anti-witchcraft movements that swept the colony in the twentieth century demanded that people get rid of their fetishes and older beliefs in fetish power.

My presentation will follow two main avenues. Firstly, I will focus specifically on objects composed with human substances. Secondly, I will use the historical record to interrogate the moving frontier established by Western theorists between commodities and fetishes. Historically, fetishes in West Equatorial Africa were long part of a market, a fact that belies Paul Bohannan’s canonical views on African spheres of exchange (1955). Building on the works of social theorists and historians who suggested a continuum between commodities and social objects (Appadurai 1986, Weiner 1992, Davis 2000), and tracked the patterns of exchange economies in Africa (Vansina 1964), I use the colonial history of fetishes in Gabon to question the dichotomy between market and gift economies, and between inalienable things and exchangeable commodities (Godelier 1996).

Anastasios Panagiotopoulos: Sweating the Other’s Sweat and Attracted by Bones: Human substances that spirits cannot let go

This paper commences with two ethnographic accounts taken from my fieldwork in Cuba on Afro-Cuban religious and oracular practices. The first is the case of a spirit medium whose sweat, while possessed by one of her spirits, changes and intensifies in odour. The sweat is perceived as belonging to the spirit, and as one of the indications of its presence. The second account is that of a man who is urged by the initially ‘foreign’ spirit of a dead person to take a trip through two entire provinces of Cuba, ending up at the place where the bones of the spirit remained secretly buried. Through their exhumation and ritual manipulation a very specific relationship between the man and the spirit is forged, which had previously been unfulfilled. Both accounts deal with human substances. I explore the differences and similarities of these two events in order to explore the particular efficacy and role of human substances in constituting the ‘presence’ of the dead in Cuba, and their relationships with the living.

Diana Espirito Santo: Giving and Replacing: Human substances, witchcraft, and an Afro-Cuban religious universe of moving parts

Much like physicists, experts of the various modalities of contemporary Afro-Cuban religion recognize that energy – as the ultimate form of vitality – cannot be extinguished: it can only mutate and gain new contours elsewhere. Practitioners of the three major Afro-Cuban
religious traditions (Spiritism, Santería, and Palo Monte) manipulate the immanent forces in their environment with dexterity and intent, mobilizing energy currents from the spirits of the dead and vital achi from the deities through their daily engagement with ritual objects, consumables, animal blood, and ‘bits’ of human matter, living or dead. In a universe of moving parts, these experts must also give of themselves and their agency. Effecting new initiations requires a giving of life substances on the part of those giving ‘birth’ to new entities and persons, substances that must be replaced or replenished in order for the integrity of selves and bodies to be maintained. Health is achieved in this religious cosmos through this game of ‘give’ and ‘take’, addition and subtraction, dispersal and substitution, implying an ongoing movement and redistribution of parts, human and non-human, with a corresponding expansion of webs of sociality and ritual kinship. Characteristically disruptive to any form of equilibrium, Palo witchcraft is the paradoxical motor of this mobile cosmos, exploiting the shifting, permeable qualities of persons and things in its effort at assembling and disassembling possibilities for existence. In its depleting endeavors, Palo creates the desire for it’s opposite, completion, stability, solidity – however elusive in a world of partible, moving pieces – and it does so precisely by its invasive manipulation of the person through a forced mobilization of their ‘bits’. Creating anti-cycles within cycles, Palo sorcery highlights the fragile, tenuous balance of selves under permanent construction, the constant but ultimately unrealizable will toward spiritual synergy, and the dependence of agentive forces on their material counterparts. In this paper, I will explore these Afro-Cuban religious logics with the intent of, a) de-essentializing the notion of ‘vitality’ by understanding it as a corollary of a cosmos in perpetual movement and exchange, and b) proposing a theory of the person in which flows of substances are constitutive of well-being and its opposite.

Katerina Kerestetzi: Stealing Bones and Domesticating the Dead in Palo Monte (Cuba)

The nganga is the central objet of the Afro-Cuban religion of palo monte. It is the unique source of the worshippers’ power and there is no aspect of the religious practice that doesn’t require its mediation: rituals, magic operations, consultations, divinations, etc. The nganga is assembled in an iron cauldron or a clay urn which contains a multiplicity of vegetal and mineral elements, metallic objects and animal remains. But its central component is the remains of a dead person exhumed from a cemetery by the worshipper, the palero. The paleros claim that those remains are used as simple material, a base upon which the spirit can be fixed. Some even uphold that skeleton parts are unnecessary and that the spirit may be embodied in any object of the grave hosting its dead body (a piece of its clothes, grave’s dirt). Nevertheless, no one admits openly that his own nganga lacks of human bones. This paper aims at showing how those remains are constituent of the palero’s status and ethos: if the worshipper doesn’t have any extraordinary powers, and indeed the paleros claim to be ‘like everybody else’, he differs however from common people in his ability to invade cemeteries, steal, and domesticate human remains.

Isak Niehaus: Averting Danger: Human substance, taboos and ‘techniques of the self’ in South African Lowveld

My paper discusses the vitality and danger of human substances with reference to cosmologies of the body in the South African lowveld. I show how villagers perceive the body as unbounded, permeable, and partable. Social and spiritual insecurity have generated
profound anxiety surrounding the body. Fears of poisoning, exposure to contaminating heat of death, the uncontrolled absorption of sexual fluids all express concern about dangerous permeations of the body’s boundaries. Fears that others might take hold of a person’s blood and aura, and use these to manipulate the person through witchcraft, express concern about the partition of human substances. In this paper I consider how village residents aim to manage the flow of human substances through various ‘techniques of the self’, including neo-traditional taboos. At a more abstract level I develop a critique of previous unreflexive applications of Strathern and Foucault’s theories to understand cosmologies of the body in African contexts, and I also suggest a new interpretation of taboos.

Joost Fontein: Re-Making the Dead, Uncertainty and the Torque of Human Materials in Northern Zimbabwe

In Zimbabwe the politics of heritage, memory and commemoration has been the subject of considerable academic and public debate for a long time. In March 2011, however, this took a decidedly macabre twist when reports, accompanied with graphic photographs and video footage, emerged of massive war veteran-led exhumations taking place at a disused mine in Mt Darwin district (Northern Zimbabwe) where the remains of hundreds, if not thousands of people apparently killed by the Smith regime during the liberation war of the 1970s, had been (re)'discovered’. These events attracted enormous media attention and an unprecedented furore of angry responses from different political parties, civil society organisations, human rights groups and public commentators within Zimbabwe. The diverse criticisms that these grisly exhumations provoked, offer key insight into the topography of Zimbabwe’s complex ‘politics of dead’, and the difficult questions that can arise about who has sovereignty over human remains. But perhaps the most striking aspect of these events was the way in which the forms and qualities of the human materials themselves animated the heated debates that ensued, because the nature of the materials caused many to question the true identity of the people whose remains are re-emerging from the abandoned mine. Did they really date from the late 1970s? If so, why were some of the remains still apparently fleshy, leaky and stinking? Might they include more recent human remains - from the gukurahundi massacres of the 1980s; or ZANLA purges of ZIPRA comrades around independence; or from more recent political violence against MDC supporters since 1999; or even the missing bodies of military purges at the Chiadzwa diamond fields in 2008/9?

In this paper I explore how these questions about the identity of the dead and the manner of their deaths, and who has sovereignty over them - ie by whom and how they should exhumed and reburied – were provoked by the excessive potentialities of the properties of the human substances being exhumed; by their profoundly evocative and affective, yet unstable, uncertain, and ultimately indeterminate materialities. It focuses on how the mass of stinking, intermingling, leaky, half-decaying bodies and bodily substances being disinterred and separated - being remade imperfectly and contingently into particular kinds of ‘political bodies/subjects’ - both demand and enable, and yet ultimately defy the very reconstitution of the dead and past lives, and the complex politics of commemoration in which they are entangled. It is likely that some in ZANU PF saw the political usefulness of the uncertainties provoked by the excessive potentiality of the human materials being exhumed from the Mt Darwin mines - they could both celebrate their ‘liberation heroes’ and reinforce
the anti-colonialist rhetoric through which they have very effectively polarized Zimbabwean politics and marginalized opposition political parties, NGOs and HR organisations in the last decade, and at the same demonstrate and remind Zimbabweans of their own capacities for violence. If the huge resurgence of scholarly interest in the politics of death and ‘the dead’ over the last decade, in Africa and elsewhere, has increasingly recognised that the transforming materialities of bodies and lives matter, then the Mt Darwin exhumations and the responses they have provoked, illustrate how human remains can exemplify the excessive potentialities of stuff - what Chris Pinney has called ‘the torque of materiality’ - and how the ‘alterity of an enfleshed world’ defies any easy reading and therefore makes possible the very politics of uncertainty and (un) becoming in which they are entwined.

Joe Trapido: ‘Mobutu made us Rich!’: Human substances, personal power and the aesthetics of economic misrepresentation in Central Africa

In Kinshasa, the capital of the DRC, the ability of ‘extraordinary individuals’ – be they politicians, celebrity courtesans, popstars or pentecostal pastors - to acquire and distribute material and emotional goods on retinues, is said to rely on access to capacitating human substances stored in or about the body. These forms of largesse, crucial to ideas of legitimacy, are underwritten by stable forms of appropriation, rooted in longue durée economic facts about controlling the wealth of the interior and using it to truck with powerful outsiders. Drawing particularly on the works of Wyatt MacGaffey, and, at a more abstract level on the theories of Marx and Keynes, I look at the role capacitating substances play in local (mis)representations of economic activity.

Smuggling in Africa (III-6, IV-6)
Chairs: Wolfgang Zeller and Kristof Titeca

Smuggling plays an important role in the socio-economic landscape of African borderlands. As long as territorial boundaries have been enforced, traders have sought and found ways to circumvent them and profit from the differences in prices and regulatory regimes they often demarcate. Despite its innovative and vibrant nature, not only representatives of state authority but also scholars often relegate smuggling to the realms of ‘illegal’, ‘unregulated’ or at best ‘informal’ activity. This panel wants to go beyond the dominant normative approaches and instead link smuggling to the wider phenomena of innovation and ‘productivity of the margins’ observed widely in African borderlands. We also hope to draw out the ways in which smuggling in Africa might be viewed as integrated into wider phenomena of transnational trade in and out of the continent (e.g. drug trafficking, money laundering and trade in high-value minerals), which routinely by-pass state regulation.

Kate Meagher: Lifting the Veil of Violence: Normalizing informal cross-border trade in Africa

This paper will consider the effects of contemporary efforts to transform CBT into a source of livelihoods and economic stability in Africa. It will examine the limitations of earlier representations of CBT as violent and conflict-promoting, demonstrating their selective analysis and failure to grasp the institutional dynamics of CBT networks. The paper will go on to show how recent efforts to normalize CBT, particularly in East Africa, demonstrate a similar tendency to privilege policy objectives over institutional analysis.
comparison of CBT in East and West Africa, I will consider why largely peaceful West African CBT networks were represented as forces for violence, while efforts to demilitarize East African CBT networks may actually be embedding violence more deeply in local societies.

**Cynthia Howson: Smuggling as an Obstacle to Regional Integration or ‘Integration from Below’: The case study of women cross-border traders in Senegal**

This paper investigates the role of cross-border trade in regional integration through a case study of women’s smuggling networks between Senegal and The Gambia. The cross-border mobility of capital, commodities and traders is mediated by competing institutions of national governments, ECOWAS, protected firms and international donors. The notion of regional integration as a neoliberal project emphasizes the twin vices of corruption and the price distortions that facilitate smuggling. By contrast, populist accounts of West African smuggling networks have highlighted the potential of cross-border trade to represent and facilitate indigenous forms of economic development and “integration from below.” This research challenges both interpretations by illustrating the role of the state in facilitating and constraining cross-border trade. While regulatory changes in law enforcement, trade and customs impact smuggling, the role of gendered moral norms, social networks and mobility alter patterns of cross-border integration in unexpected ways.

**Hugh Lamarque: Fuelling Instability: Power and petrol in the Goma-Gisenyi borderland**

Goma and Gisenyi have grown into a single conurbation straddling the border between Rwanda and the Democratic Republic of Congo (DRC). This study focuses on petroleum distribution in the two cities, with particular reference to how traders negotiate with state representatives assigned to the frontier. Thriving off the border, the Association des Petits Pétroliers du Nord Kivu (A.P.PE.NO.KI) has begun to monopolise the second-economy distribution of gasoline and kerosene in Goma, both of which are essential to the basic functioning of the city. Previous studies have shown the relationship between non-state petroleum traders and state representatives to be one of inter-reliance based on threats. The case of A.P.PE.NO.KI is somewhat different. This organization leans heavily on the provision of financial incentives, and relies on a complex internal political hierarchy. Today, A.P.PE.NO.KI increasingly mirrors the top-down political organisation of the local Congolese state authorities, forming structures that exist in parallel to them. Interaction between A.P.PE.NO.KI and the state occurs along a number of tiers that transect their respective hierarchies, and leads to a de facto institutional integration of the two. What results is a horizontal proliferation of domestic sovereignty that carries serious implications for the internal cohesion of the Congolese state.

**Kristof Titeca: ‘Strategies’ of Smuggling: The OPEC boys in north-western Uganda**

Whereas throughout the eighties, smuggling was most commonly seen as a means of survival for impoverished sections of society (MacGaffey 1987,1991); this viewpoint later became strongly criticized by others who emphasized the strong engagement of the state, who controlled smuggling trade (Bayart, Ellis and Hibou 1999). Agency is therefore clearly placed with elites, who control these smuggling activities. The paper wants to go beyond this distinction by relying on De Certeau’s (1984) concept of ‘strategies’. This will be done
through an ethnographic analysis of the OPEC boys, a group of fuel smugglers operating between Uganda and Congo. Concretely, their expanding power, and their smuggling activities ultimately made them vulnerable to state pressure and manipulation. Notwithstanding this pressure, the paper shows the continuing strength of the group, in which their marginal position played an important role. De Certeau’s ‘strategies’ are a useful way of describing this tensions, and the ‘limited’ agency which they have in this ‘figuration’ (Elias 1987). They are still able to strongly contest the state’s regulatory authority, but have to respect the state’s power (Roitman 2004).

Thomas Husken: Smugglers & Revolutionaries: Arms trade and the culture of smuggling in the borderland of Egypt and Libya

The borderland of Egypt and Libya is a productive zone in which significant political and economical processes are at stake. Thus the image of a periphery without connection to national and global developments is inappropriate. The Aulad Ali are a trans-national tribal society that dominates the borderland between Egypt and Libya and that is directly and actively involved in national and global processes. My paper will focus on the economical productivity of the border situation and its cultural dimension. The permissive border-regime allows an uncontrolled labour migration from Egypt to Libya used by approximately 60 percent of the Bedouin households in Egypt. The most important economic pledge in the hands of the Aulad Ali is the almost unlimited toleration of trans-border trade and smuggling as a substitution for comprehensive economic policies by the Libyan and Egyptian authorities. The flow of legal and illegal commodities from Libya to Egypt are widely organized, controlled and legally regulated by Aulad Ali Bedouin. The activities comprise petty smuggling on a daily basis, the so called Tigarit Is-Shanta (trade of the bag) and the professional organized smuggling of clothes from Turkey, beauty articles from Italy, mobile phones and cameras from China, cigarettes and drugs. The latter are traded from Maghreb states via Libya and Egypt into the market in Israel. The smugglers of the Aulad Ali cooperate with Bedouin partners of other borderlands namely the Bedouin of the Sinai Peninsula and neo-tribal associations in the borderland between Libya, Tunisia and Algeria. In addition they work with partners in the ports and the free trade areas in Egypt and Libya who inform the smugglers about incoming commodities by the mobile phone. The marketing of the commodities is conducted by Bedouin salesmen in Tobruk, Marsa Matruh and Cairo. In Marsa Matruh hundred-thousands of Egyptian tourists, who spent their summer holidays in the balanced climate at the Mediterranean sea, benefit from the offers in the Suq Libya, the Libyan market. In Cairo customers can order particular products, such as chinese cameras, in certain shops. The orders are communicated to the smugglers by mobile phone and the products are usually available within one month.

The profit of the smuggling is mainly used for the economical reproduction of the neo-tribal associations but it is also channelled into the political field, for instance to finance election campaigns. Generally the Bedouin speak quite openly about Tahrib (smuggling) but they also use ironic terms like Tigarit bidun Gumruk (trade without customs). Some political entrepreneurs claim the smuggling as the Haq Al-Aulad Ali, the right of the Aulad Ali. On the one hand this assertion sets Bedouin claims over the rights of the state. On the other hand it is a pragmatic response to the painful absence of economic alternatives. The practical smuggling is usually conducted by the young men of an association at the age between 20-
40 years whereas the elder are coordinators in the background. The young men establish a subculture of smugglers that is recognizable by a certain habit and a distinctive performative practice. Bravery, readiness to assume risk, and a certain romanticism of illegality belong to this subculture as well as the demonstration of wealth by expensive clothes, several mobile phones of the latest fashion and the possession of big American four by four vehicles. Yet, another very interesting cultural aspect is represented by short movies or video clips made by the smugglers the video device of their mobile phones. The central issue of these movies (which are sometimes accompanied by Bedouin music) is the act of smuggling and the illegal crossing of borders. The video clips are exchanged (via Bluetooth) and circulated among the smugglers. The more spectacular and illegal the content the more desirable gets the clip. Here the appropriation of a new technology seems to initiate an iconographical discourse that reaches beyond the management or the organization of smuggling networks by the mobile phone. It also stands for a specific “culture of smuggling” that my paper intends to explore.

Laia Soto Bermant: Smugglers in Melilla: Cross-border trade at the border between Europe and Africa

Situated on the North Eastern coast of Morocco and surrounded by one of the poorest regions of Morocco, the autonomous city of Melilla is a territory of twelve square kilometres under Spanish sovereignty since 1497, and belonging to the EU since 1986. A gate to Europe in the African continent, Melilla’s border hosts a large-scale underground economy built on a large variety of cross-border activities, from the smuggling of basic commodities and certain luxury goods to drug trafficking, people smuggling and money laundering. Trade networks across the border are long standing, dating back to the mid-nineteenth century. In this sense, Melilla’s cross-border smuggling networks could be seen as a form of internally-driven, ‘bottom-up’ integration. Yet, today’s black market economy bears little resemblance with past forms of commerce. Largely generated by Spain’s incorporation into the E.U., Melilla’s black market economy is in fact a product of modern economic and political order. In particular, it is the effect of an externally-driven process of regional integration. The forthcoming incorporation of Morocco in the Euro-Mediterranean Free Trade Area may well signal the end of a large part of this smuggling economy. Once again, the local economy of this borderland is shaped by large-scale processes of international reach. Through an ethnographic study of the different forms of exchange across the Spanish-Moroccan border of Melilla, this paper explores the large-scale political and economic processes that have shaped Melilla’s geopolitical landscape and analyses the ways in which people have found ways to work through, with and around the system in place.

Patricia Gomes: Building State from Below: Guinea-Bissau in the international drug trafficking

Recent development cooperation with Guinea-Bissau focusing on good governance, state building and conflict prevention, did not contribute to democratization nor to the stabilization of volatile political, military and economic structures of this little west African country. Both the description of Guinea-Bissau as failed “narco state” as well as western aid meant to stabilize this state by multy-party elections are based on doubtful concepts and assumptions. Certainly, the impact of drug trafficking is strongly compromising
democratization and state building process. However, the most pressing need is not state-building, facilitated by external aid, yet poorly embedded in the social and political fabric of the country, but nation-building from below as a pre-condition for the creation of viable state institutions.

In the light of the last events—the assassinations of the President of the Republic Nino Vieira and the Head of the National Army Tagme Na Waye-in March 2009, and of the Security Sector Reform, the paper will try to give a comprehensive interpretation of the problem and to understand two central questions: how far the drug trafficking concern is penetrating political and military institutions in Guinea-Bissau and how the social relations are changing in this so complex sight.

Musical Borderlands: A Cultural Perspective of Regional Integration in Africa (III-7)
Chairs: Jenny F. Mbaye and Leon Tsambu

Regional soundtracks of Africa have been identified through its contemporary social history, from Afro-Cuban rhythms to hip hop music (from the early days of independence to the inscription of new post-independence generations in their society), expressed by commonly shared experiences of singular urban popular music. These soundtracks provide, to a region and sometimes even to a continent, alternative referents and narratives, as well as different economic practices from those established by national States and intergovernmental institutions in the cultural fields. Indeed, deeply inscribed in the daily lives of people, African cultural productions, such as music, appear to display in their aesthetics and markets, a distinctive regional integration, which can tend towards a novel articulation of panafroicnism.

Both symbolically and materially, African musical borderlands emerge and develop on the margins of national institutions in charge of the cultural fields. As such, its participants provide another meaning, knowledge and practice of culture and its productions from those understood by public officials and some of their intergovernmental projects (such as NEPAD for e.g.). From below, and on the ground, African integration arises and plays itself out into its musical borderlands, through historical trajectories of musical practices from Kinshasa to Abidjan, and through organisational affinities of dedicated festivals from Dakar to Ouagadougou. Musical borderlands in Africa have thus integrated to the traditional social function of music, both political and economic articulations, and sometimes even humanitarian actions, which resonate across and beyond national borders.


Deeply inscribed in the daily lives of people, cultural productions, such as music, appear to display in their aesthetics and practices, a distinctive and novel articulation of regional integration in Africa. Indeed, the emergence and deployment across and beyond borders of musical symbolic and material practices, offer productive images and illustrations of regional processes from a cultural vantage point. As such, this paper suggests the concept of “musical borderlands”, referring to the creation of common political and economic “ciments”, which articulate cross-border solidarities. Drawing on managerial and entrepreneurial concepts to contextualise political and economic practices in the music
field, this contribution focuses on the articulation of distinctively situated cultural practices of “ordinary” citizens that are already at play across borders. More specifically, it stresses a specific geography of African musical borderlands, namely Hip Hop in Francophone (West and Central) Africa, in which a productive community translates in practice cultural dynamics of regional integration, while articulating a ‘translocal materialy’ and developing transborder solidarities.

Leon Tsambu: Congolese Rumba: Aesthetic interface of regional integration in Central Africa

Joseph Trapido: Border Crossing in Congolese Music: Patronage across borders

This talk looks at the theme of border crossing in Congolese music. Popular musical ensembles in Congo rely on patronage networks; we examine how these networks stretch from Kinshasa, the capital of the DRC, to various else-where’s, across frontiers to Angola, South Africa and Europe. Looking at how musicians negotiate this political economy, and drawing on the biographies of patrons - including a diamond dealer in Angola and a counterfeiter in South Africa - the paper will illustrate and examine a series of social imperatives connected to music which necessitate networks across borders.

Processing the Paradox: When the State has to Deal with Customary Law (III-8, IV-8)

Chairs: Markus Hoehne and Olaf Zenker

Olaf Zenker: Bush-level Bureaucrats in South African Land Restitution: Implementing state law under chiefly rule

South African land restitution redresses past race-based land disposessions, which went hand in hand with massive relocations of Africans to so-called “homelands” under the codified “customary rule” of state-recognised “tribal authorities”. While the current statutory provisions for restitution clearly emphasise individual rights of citizens even in communal land claims, in which the restored land must be held by a democratically constituted legal body, those state officials tasked with the actual implementation of these regulations face great problems. In many rural areas, these bush-level bureaucrats are confronted with powerful structures of “customary law” and chiefly rule that persist as complex assemblages of older apartheid-codified “customary law”, the “living customary law” and new attempts at constitutional and statutory regulations regarding “customs” and chiefs. Especially recent statutory trends towards a re-empowerment of traditional leaders further complicate the task of bush-level bureaucrats to implement seemingly straightforward court orders/settlement agreements in land restitution that get increasingly ambiguous when travelling to their target places. Based on a case study of the communal land claim on “Kafferskraal” and 16 surrounding farms in Limpopo, this paper thus investigates how the state deals with dissident versions of “customary law”, while trying to implement its own law implying quite another, domesticated version of what actually constitutes the “custom” of chiefly rule.
Janine Ubink: Promoting Change from Within: Eradicating widow chasing in northern Namibia

This paper discusses the remarkably effective abolition of the customary inheritance practice of ‘widow chasing’ or ‘property grabbing’ in the Uukwambi Traditional Authority in northern Namibia. Perhaps it is not a typical case for this panel, which focuses on how the state integrates customary justice systems and traditional authorities. For in this case, despite heavy criticism at the political level against this customary practice, government was hesitant to act for fear of causing disputes and alienating part of the rural constituency. Government was rather hoping for a change from within, and has actively stimulated such a change. This paper discusses how it was the complementarity of efforts at national, regional (Owambo Traditional Authorities) and local level, that led to a process of self-recording of Uukwambi customary laws, in alignment with Namibia’s constitution. This paper will analyze the process, the timing and the main change agents behind this transformation of customary law as well as the impact of the self-recording on the functioning of the Uukwambi justice system, in particular with regard to the inheritance position of widows.

Rasmus Hundsboek Pedersen: Access to Justice: Land dispute settlement and enforcement in Tanzania

Debates about access to land should not be restricted to the pros and cons of formal titling. Access to justice is often overlooked, but it is crucial. Research has shown that the problem with a lack of enforcement of decisions applies to both for the formal and informal institutions. Decisions are regularly ignored.

This article investigates the impact of Tanzania’s 1999 land law reform which strengthens the role of the state-backed institutions. That leads to new configurations of institutions at the local level. Furthermore, it affects different groups differently. Access to justice is likely to be highly uneven. For women, the question of the enforcement of existing rights to land becomes crucial. They need other resources – education, wealth or experience – if they are to approach the more formal institutions.

Not to reform, however, will also propagate the interests of some groups over those of others. That, rather than ideological positions adopted in the land-reform and titling debates of the past, should be the point of departure for future analyses of the new wave of land reforms.

Markus Hoehne: Turning Elders into Elected Representatives? The problems of democratic transformation within the hybrid political system of Somaliland

The Republic of Somaliland seceded unilaterally from collapsing Somalia in 1991. Subsequently, state institutions and basic social order were reconstructed there. Traditional authorities and customary procedures contributed significantly these processes. The paper argues that as long as the political framework of Somaliland was essentially based on clan-structures, the integration of traditional authorities and customary procedures into the state system came natural. However, with the beginning of the democratic transition and the turn to multi-party democracy plus free and fair elections from 2001 onward, the
traditional and the state-system are effectively on collusion-course. This is illustrated in the paper with regard to the issue of electing the members of the House of Elders (Somali: Guurti), the upper chamber of parliament. According to the constitution, these parliamentarians have to be elected in general elections every five years. Traditionally, however, elders are selected by members of their descent groups. Elections for the Guurti are scheduled for 2012. It is unclear how the contradictions between the state and the customary system of politics will be dissolved.

Cherry Leonardi: Proof of Poison: The challenge of witchcraft accusations for state authorities and local courts in Central Equatoria, South Sudan, since the 1920s

Witchcraft accusations appear to epitomise the paradox addressed by this panel: the integration of legal and judicial systems derived from apparently incommensurable cultural logics. This paper argues that the struggles of colonial officials and local chiefs to translate occult discourse into legal language and procedure had a transformative impact on ideas of witchcraft in Central Equatoria. Rather than embodying the incommensurability of local and state justice and legality, the paper argues that a particular category of witchcraft – poison – was actually produced or expanded by their intersection. It suggests that the demand for evidential proof led accusers, prosecutors and judges to emphasise and elevate the materiality of witchcraft. Cases of poisoning came to rest on evidence of a harmful substance having been administered by ingestion or physical contact. Yet the substance might take supernatural, remote effect, and the category of harmful practices labelled as ‘poison’ appears to have expanded over the last century. The paper argues that poison cases represent a creolisation of legal and judicial cultures and languages rather than their incommensurability. But it also explores the ongoing tensions and contradictions of this creolisation, and the struggles of successive governments to find legal means of handling such cases.

Katrin Seidel: South Sudan on the Cross-Roads: How the state attempts to build on ‘local knowledge’

In South Sudan almost one hundred different local laws - with various perceptions of loyalty, authority and mechanisms for conflict settlement - exist. The judicial reality shows, that the overall majority of day-to-day criminal and civil cases are settled through employing local law on the basis of reconciliation as applied by both local ‘customary’ courts as well as state courts. This leaves the evolving state of South Sudan with a demanding tasks first, to negotiate the idea of the state amongst the many social actors present and second, to formulate a common legal frame incorporating local normative orders. The legal status of local law is stipulated in the Transitional Constitution of the Republic of South Sudan of 2011. Accordingly, local legal values and mechanisms of dispute resolutions shall be implemented into the new overall legal pluralistic framework. The paper poses the question how “flexible” the constitutional and legal framework is with regard to integrating local dispute resolution mechanisms, local authority and the legal status ascribed to them by the state. It will be discussed how the legal space of negotiations is constructed and which methods of integrating local normative orders and the respective institutions become apparent.
Anita Schroven: Abolished, Demystified, Democratized: The Guinean state’s diverging strategies towards elders’ resilient authority

Customary Law does not live in and off itself. In rural African settings it is embodied by elders. Just as they are a heterogeneous group with varying positions, the customary law they represent, negotiate and dispense is highly variable. This flexibility seems opposed to an ideological perspective of state which should be a coherent actor but in practice is amorphous and therefore more appropriately defined by its practices.

In Guinea, these practices have experienced fundamental changes during the last 60 years. After the abolishment of chieftaincy by the French colonial state, customary law came under profound attack during the “Demystification” campaigns that began with independence in 1958. Since the 1990s, formal democratisation resulted in elders’ elections to councillors and therefore formalisation of their position in Guinean rural settings. While customary law, their main recourse and justification for rule, does not exist officially, it has become a challenge to those state officials who work with the councils and are expected to guide them through state regulations of local government.

It is here that the negotiations between the Guinean state’s policies and the realities of rural life take place. It is where the paper investigates strategies with which the contemporary state is approaching the resilience of customary law.

Michelle Hay: “Returning to the Past”? History in South Africa’s Land Reform Policy Debates

This paper contrasts two episodes in which government officials have had to deal with the complexity of land tenure arrangements, relations of individuals and homestead groupings to the land, as well as the complicated histories of land settlement, while implementing policies of land redistribution. One example looks at the implementation of the 1936 Natives Trust and Land Act, when land in ‘released areas’ was made available for African settlement and bought by the South African Native Trust, in the context of widespread dispossession. The other is South Africa’s present land restitution programme, which aims to restore land to ‘persons or communities’ that were dispossessed of it under racially discriminatory laws and practices. I argue that although the contexts differ, the strategies used by state officials in both cases ultimately relegate the responsibility for dealing with Africans to communal authorities, be they chiefs or communal property associations. In so doing, many fall through the cracks in land policy, and find their interests undermined, and independent access to land blocked. In the meantime, the enormous complexity of historic land settlement patterns in the northern parts of the country has severely hampered the ability of the Land Claims Commission to process a large number of very complicated claims.

Electoral Politics: What Long-Term Effects? (III-9)
Chairs: Claire Médard and Fred Kisekka-Ntale

Fred Kisekka-Ntale: An Agent-Based Model of Ethnic Mobilization and Voter Behaviour in Uganda’s 2011 Elections
In many parts of Africa, ethnicity and identity politics define the voting patterns especially within the less urbanised areas. It is arguable that tribal identities and ethnic enclaves serve as a major axis of electoral mobilization and self-identification during periods of elections. Yet this assertion is construed as an obscured treatment of voter thinking in contemporary democratic studies, in which scholars tend to identify ethnicity as denigrative, in spite of the way ethnicities have configured countries’ political and social structures. It is this school of thought that this paper wishes to question. This paper is based on the resilience for ethnic nationalisms. It is an open fact that ethnic nationalisms have thrived where ethnic communities and sub-categories possess considerable political and cultural resources, and have produced intelligentsia who can mobilize their kinsmen. In other words clientelism and personal linkages contribute to the expansion of cleavages. As such, communities with rich ethno-histories possess deep resources on which to draw, and so can sustain themselves and their political claims over a long period of time and maintain an extended struggle for recognition and parity.

*Valérie Golaz and Clare Médard: Creating Indebtedness: Gift-giving practices and the 2011 elections in Uganda*

President Yoweri Museveni’s reelection, with the backing of the National Resistance Movement (NRM), in February 2011, has demonstrated once more the skills of the Ugandan leader to remain in control ever since he took over power in 1986 at the head of a guerrilla force. In the Ugandan context elections have become a crucial moment of gift-giving practices and thanksgiving in politics. Money was poured into rallies especially by the NRM and there was food, music and dance. There was ostentation in giving and, in return, ostentatious show of support was also demanded. Such manifestations fit into the broader pattern of unequal client-patron relationships. The armed forces were on Museveni’s side and the 2011 elections were also the occasion for ostentatious public display of the armed forces in Kampala. Some of the campaign themes dealt with land and administration, others with security and the role of the armed forces in bringing back peace to the country. Museveni’s populist stance is well-known. Over the years the regime has backed kingdoms and autochthonous claims selectively. Electoral promises bring out blatant contradictions and discrepancies between political statements and what is actually taking place. Our paper focuses on gift giving practices in politics. Actual gifts of money, gifts or promises of land, backing of kingdoms and creation of new districts, are made to create moral indebtedness and to foster political support for the regime and its leader. At this venture, who could possibly afford to break off from such a relationship?

*Gabrielle Lynch: Kenyan Elections and the Ethnic Factor*

This paper will analyse the political salience, and violent potential, of a sense of ethnic difference in contemporary Kenya by looking at the mobilisation of voters around a pan-Kalenjin ethnic identity in the 2007 general election and build up to the next election (to be held either in December 2012 or March 2013) in parts of the Rift Valley and western Kenya. By focusing on local-level politics the paper hopes to go beyond an idea of ‘top-down’ ethnic mobilisation by opportunistic political elite or local competition over scarce resources, and to highlight the importance of shared narratives of ‘especial suffering’ particularly at ‘critical junctures’ where the possibility of change brings both opportunity and danger. The paper
argues that these collective narratives are part of a cycle of elite action and local perception, and that their appeal stems from the way in which they help explain problems faced and offer recourse to advance by supporting claims to rights or special treatment in the present. Finally, the paper argues that such an approach can help us to understand why mobilisation along ethnic lines in cosmopolitan contexts where ‘outsiders’ are deemed to be more economically advanced and/or politically successful can encourage a particularly defensive, pernicious, unstable and violent politics of difference.

Susan Waiyego: Youth Mobilisations during Elections and Their Impact on National Security in Kenya

Elections in Kenya are held after every five years. Although in theory they are almost always described, at least by the government, as free and fair, in many instances this has not been the case and pre, during and post electioneering periods have been highly conflictual.

Mobilizations during these periods have been intense and vibrant with many of those involved doing everything within their means to hoodwink, influence and/or eliminate their opponents in order to win the elections. At other times, voters have also been involved in violent actions intended at silencing those they treat as opponents of their preferred candidates. The motives are almost always based on material, political and social gains that comes with one’s candidate winning elections. Candidates for elections thus create election battle fields. Of the many categories involved in such mobilizations are the youth used as body guards, hecklers and also as awareness creators during electioneering periods. This paper focuses on and interrogates the various forms of youth mobilizations, its manifestations as well as the impact that this has on national security in Kenya. It is noted that such youth mobilizations were the foundations of vigilante groups that were created and manipulated by politicians. These vigilante have gained in autonomy.

Session IV (June 7, 11:00-12:30)

Political Violence in and Around Harare (IV-1)
Chair: Timothy Scarnecchia


Countering the tendency to isolate rural struggles from urban struggles, this paper examines a lengthy farm worker struggle in Zimbabwe during the rise of a national-scale movement for “democracy” in the late 1990s that led to the backlash by the then ZANU (PF) government starting in 2000. Based on an ethnographic examination of a farm workers’ strike and legal struggle that occurred in Goromonzi District over a period of a year and a half from late 1998 to the middle of 2000, this paper shows how “urbanism” played a crucial role in shaping the contours of the conflict. In particular, ties to, and ability to travel to, particular individuals, institutions and offices in Harare as well as a particular urbanist performative style helped immensely in terms of mobilizing various forms of support for the farm workers to help sustain their legal and physical struggle against the agribusiness company. At the same time, these linkages, mobilities, and affective styles of urbanism
were also source of divisions and debates amongst these farm workers. This paper thus speaks to the politics of place and mobilities in Zimbabwe.

Timothy Scarnecchia: Urban-rural Violence in Harare: How has it changed in the past 50 years

1960 was an important year in post-colonial Africa and an important year in what would become a 20-year struggle for Independence in Zimbabwe, and now, one might argue, a much longer history of struggle with political violence. Studied in waves and in pieces, the violence of the past 50 years has received little long-term analysis (an exception being Lloyd Sachikonye, When a State turns on its Citizens: 60 Years of Institutionalised Violence in Zimbabwe (Johannesburg: Jacana, 2011)). This paper will examine, in the spirit of this conference, how scholarly trends have changed over the past 50 years when confronting urban and rural political violence in Rhodesia and Zimbabwe, and how local memories of these histories, far removed from, and regardless of, academic debates, remain at the core of Zimbabwean political behavior, with the traces of past violence shaping the possibilities of future violence, questions of amnesty and reconciliation, and the political choices between peaceful transfers of power or further killings.

Hazel Cameron: A History of Impunity in Harare

Why, when faced with knowledge of others’ suffering and pain as a result of human rights violations, the reaction of global elite bystanders so often takes the form of denial, avoidance, passivity, indifference, rationalization or collusion? By an analysis of interviews, newspaper articles, Hansard parliamentary debates, and official documentation obtained from the British Ministry of Defence, the British Foreign and Commonwealth Office, and the Cabinet Office as a result of ‘Freedom of Information’ requests, this paper explores (i) what knowledge was available to the British government, including the British Military Assistance Training Team (BMATT) in post-independent Zimbabwe, in relation to the ongoing State sponsored massacres in Matabeleland between the period of 1982 – 1984 by the fifth brigade, (ii) what was Britain’s response to these State sponsored crimes, and (iii) what was the British government’s rationale for such a response? The paper concludes that the British government’s response to the Matabeleland massacres between 1982 - 1984 has exacerbated the cycle of Zimbabwean government impunity for their gross violations of human rights throughout the past three decades, resulting in contemporary ethnic tensions in Matabeleland. This paper highlights how impunity results in the past intruding into the present to generate confrontation and conflict.

African Post-Slavery Societies: Practice Discourse and Memory from the 19th to the 21st Century (IV-2, V-2)
Chair: Eric Hahonou and Baz Lecocq
Discussant: Alice Bellagamba

Over the last decade, the argument that political and social dynamics in Africa are still largely shaped by practices, discourses and memories of slavery and slave trade prior to, during, and even after colonial rule, has gained some inroads. Societies experiencing these dynamics have recently been labelled as "post slavery". The argument counters the
prevalent vision that present-day social political dynamics in Africa are primarily legacies of colonial rule.

This panel will look into the impact and legacies of slave trade, domestic slavery, and slave emancipation from the 19th to the early 21st century, on social, economic and cultural inequalities in African post slavery societies. We will do so by presenting and analysing specific case studies from historical and or anthropological perspectives, and from an implicitly comparative outlook, in the hope that this will eventually lead to explicit comparative studies in the future.

Baz Lecocq: The Awad El Djouh Case: Slave trade, decolonization, and the dynamics of post-slavery in late colonial Soudan Francais

This paper presents the so-called "Awad el Djouh Affair": a court case in which a man from Northern Mali accused another man of having him sold as slave in Mecca, that drew wide international media attention to the existence of slavery and slave trade on the Arabian Peninsula. This microhistory affected policies in French West Africa, where the dynamics of post-slavery were still strong. The international media scandal the "Awad el Djouh Affair" generated was instrumental in two opposing discourses that both drew on the colonial registers of abolitionism and the mission civilisatrice. In West Africa, it served to demonstrate the fallacy of that mission civilisatrice and the impostures of colonialism. In 'The West', it gave discursive shape to unease with the realities of the postcolonial world, where the growing "Arab Petrol Power" in the world's economy and geopolitics, and the new Arab postcolonial self-consciousness, upset the European vision of "World Order". I would like to develop the following idea: The media discourse on the violation of Human Rights through the continued slave trade from West Africa served to uphold a Western moral hegemony at the temporal juncture between the post-war and late colonial periods.

Benedetta Rossi: The Slaves of Goure: A pluralist approach to slavery and emancipation

In the 1930s, colonial officers posted in the south-eastern districts of the Colonie du Niger near Lake Chad found out that slavery was still thriving in this region, fuelled by on-going trade. A thorough investigation led to the liberation of more than 30 enslaved people and to the interception and trial of slave traders. This case generated a rich correspondence amongst colonial officers across bureaucratic levels and jurisdictions. Within the French administration, the gravity of the circumstance put the District of Manga, where Gouré is located, at the centre of Dakar and Paris’ attention. Exchanges occurred also between French and British authorities, as many of the freed slaves had originally been captured in British Nigeria. Traded slaves were interviewed, liberated, and asked where they wished to go, next. Choosing where to go was not separate from choosing who to be: a mother, a spouse, a slave again. Confronted with choice regained, each of the freed slaves of Gouré reacted differently. This paper compares the mind-sets and agency of colonial officers and local actors over the issue of slavery.
Eric Komlavi Hahonou: Slavery, Sorcery and Ethnicity: Paths towards emancipation in Benin

This contribution consists in a video-recorded testimony of Sabi Gulla, a former child sorcerer from Northern Benin who was given by his parents to Fulani herders at a very early stage of his life. He grew up among Fulani but was never fully integrated in his family of adoption because he was considered a slave. As a child then a teenager, Sabi Gulla was owned. He had to obey all orders of his master and had no rights on the output of his work. The movie describes his trajectory towards autonomy and his integration into the society through a successful career as a herder, a cultivator and a respected muslim. Although Sabi Gulla’s experience of slavery remains an exception in nowadays Benin where slavery has almost disappeared, his personal itinerary out of slavery illustrates the process of emancipation of the so-called Gando people during the last century. The paper explores the stigmatization people of slave status are suffering and the ambiguities of the reinsertion of former slaves and sorcerers into their community of origin. Finally the author analyzes the issue of citizenship and slave status in an unachieved post slavery Africa.

Jan-Georg Deutsch: Slavery in Africa as History, Memory, and Commemoration

This paper looks at the different ways in which slavery is remembered in contemporary Africa. The paper is based on fieldwork in East Africa, but the findings are compared with the emerging secondary literature that focuses on West and South Africa. The paper shows that memory and commemoration are largely driven by present-day considerations and thus have often little grounding in the past. However, the past has not completely vanished, but reveals itself not so much in the content but in the specific form of memorialisation which in turn reflects the specific form of slavery that was prevalent in a particular region. In short the paper seeks to explore the argument that different forms of slavery have produced different forms of memory and commemoration.

Salah Trabelsi: Discours Politiques et Réalités Sociales des Esclaves dans la Régence de Tunis après la Première Abolition de 1846

Religion and Politics in Uganda: Contesting the Public Sphere (III-3, IV-3)

*Continued from III-3, see above for details.

Heritagization of Biodiversity and Governance of Natural Resources: The case of water in the Horn of Africa (III-4, IV-4)

*Continued from III-4, see above for details.

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)

*Continued from III-5, see above for details.

Smuggling in Africa (III-6, IV-6)

*Continued from III-6, see above for details.

Peace & War Making in Borderlands (IV-7, V-7)
Chair: Ian Taylor

Noah Echa Attah: Terrorism and Nigerian Trans-Borders: Examination of Boko Haram’s activities

Beginning from the 1980 Maitatsine, Nigeria has been plagued by ethno-religious conflicts with devastating human and material losses. However, Boko Haram uprising is significant in that it has taken terrorist dimension in the characteristic of Al-Qaeda. Boko Haram is a militant Islamist group that is fighting to impose on Nigeria a variant of Islamic religious ideology that is opposed to Western ideology. While there is media hype on the terrorist activities of this group, attention has not been given to the nexus between their activities and Nigerian trans-borders. Security officials claimed that some of the militants, including bomb makers have been training alongside Al Shabaab and Al-Qaeda operatives in Somalia. Some of the arms used by the sect are imported through Chad and Niger, Nigeria’s immediate northern neighbours. There are also pockets of mobile Al-Qaeda affiliates in Chad and Niger, suspected to be providing the training and materials, for bombings and guerrilla attacks. STRATFOR also said some Boko Haram recruits were seen in Al-Qaeda training camps near the Niger-Mauritania border as well as in Burkina Faso and Niger. This paper examines how Nigerian trans-borders, especially the northern borders have been providing the groundswell for Boko Haram’s terrorism. This will be done by analysing data collected from the field study.

Karen Buscher: Micro-level Impacts of Managing, Controlling and Securing the Congo-Rwandan border: The case of transborder mobility in the Goma-Gisenyi borderland

Since 2009, reinforced diplomatic ties between the DR Congo and Rwanda have resulted in changing political and economic transborder relations. The rapprochement between the presidents Kabila and Kagame aimed at regional security, the restoration of political trust and the reactivation of economic cooperation. Despite the recent turmoil in the region, this
peace-deal seems to hold until present. The most discussed outcome of this deal were the several joint military operations to eliminate the Rwandan armed rebel group operating on Congolese territory. But also on a more local level, this deal impacted on transborder dynamics, as it was translated into a new bilateral effort to install a better ‘border management. On the one hand, the changing border regime supported a further ‘opening’ of the border, on the other hand it resulted in a more severe control and regulation of transborder mobility and trade. Several initiatives were undertaken to reinstall order and security in this urban borderland. In this paper, the author investigates the spatial, political and economic impact of these measures on local, every-day practices of border crossing. The paper is based on extensive ethnographic research on social and economic transborder mobility between the cities of Goma (RD Congo) and Gisenyi (Rwanda). The central focus will thus be on local agency and popular responses to a changing border management.

Osarhieme Benson Osadolor: Trans-border Security Dilemma in West Africa: The proliferating trade in arms and emerging terrorist networks

Across West Africa’s international boundaries, the regional efforts in controlling arms deal and illegal trafficking in weapons has yielded little or no results. One consequence of this dilemma is that the proliferating trade in arms had provoked and prolonged armed conflicts and civil wars, and undermined to a great extent, peace initiatives in resolving such conflicts. The trans-border smuggling of illegal arms had raised the issue of regulation and shipment of arms to West Africa. This paper provides a critical appraisal of the contentious issues in the negotiation of a legally binding international instrument to combat illicit trafficking in firearms, which had aided groups to fight regional and local terrorist struggles. In complex relations, this problem connects trans-border security issues in West Africa with the search for peace, stability and security in the region, not least of which is the concern for post-conflict peace-building and the processes of disarmament, demobilization, and reintegration (DDR). While this in itself illustrates the security challenges, of greater concern is the emerging terrorist networks, their training bases and cross-border nature of conflicts. Exploiting the porous borders of West Africa, Al-Qaeda in the Islamic Maghreb has spread its operations to the Sahelian belt, including Nigeria where fears have been heightened by the high impact terrorist attacks of Boko Haram.

Aidan Russel: Integration through Conflict in the Borderlands of the Great Lakes

The former Belgian territories in Africa parted ways suddenly and fractiously in the 1960s. Burundi and Rwanda, both in popular sentiment and national politics, rejected the federation intended for them at the highest levels of international governance, and Congo swiftly saw its own independent unity disintegrate, all while the rhetoric of regional integration, “la grand famille belge” and the promises of a united East Africa flowed as strongly as ever. But as state relations were driven further apart in the ensuing conflicts in the region, those involved in violence in the borderlands found practical and political motivations to invest in cooperation, both in the pursuit of violent goals and in escape from them. The mixed experience of refuge and rejection felt by those who crossed borders seeking asylum is contrasted remarkably with the functioning cooperation between individuals and groups who crossed as combatants, whether Rwandan inyenzi and Congolese simbas or those local people in Burundi who aided and joined their activities as
sympathetic neighbours. Just as with the armed groups of the 1990s and 2000s, regional integration in the early years of independence in the Great Lakes arose more successfully in the pursuit of war than in the abortive attempts at peace. The parallel heritage of cooperation and division derived from this conflictual collaboration at the margins of the three states has significant relevance to contemporary attempts at regional integration, here at the western border of the EAC.

**Ian Taylor: The Limits of EU Coherence in Peacebuilding in the Great Lakes region**

The European Union (EU) is increasingly aspiring to be a global peace and security actor. Using the Democratic Republic of the Congo (DRC) as a test case to analyse such ambitions, this article reveals that the EU’s ambitions to build peace and security are severely compromised by its bureaucratic and organizational complexity as well as by its ineffective policies. In fact, the EU’s state-centred approach in the DRC has resulted in the EU’s inability to deal with 1) the realities of governance in the DRC and 2) the strong trans-border dimensions of the conflict. As a result, the EU continues to lack a coherent strategy for the DRC, despite a large budget. The analysis concludes that the EU is more concerned with establishing a symbolic presence and a form of representation than with achieving specific goals.

**Gillian Mathys: The Present in the Past, the Past in the Present: Mwami Rwabugiri and the expansion of the Rwandan kingdom in the Lake Kivu region**

**Processing the Paradox: When the state has to deal with customary law (III-8, IV-8)**

*Continued from III-8, see above for details.

**Marginalization (IV-9)**

Chair: Paul Nugent

**Giulia Casentini: Mobilization and Marginalization: The construction of the political discourse in Northern Ghana**

A critical analysis of the electoral process which led to the Presidential and Parliamentary election held in Ghana in December 2008.

**Peter Skalnik: War and Peace in Africa: Local conflict and the weak state**

**Session V (June 7, 2:00-3:30)**

**Urban Life and the Politics of Survival in and Out of Harare, Zimbabwe (V-1)**

Chair: Timothy Scarnecchia

**Amin Kamete: (Dis)Order, Ambivalence and Bare Life in Harare**

Zimbabwe’s—and indeed Anglophone southern Africa’s—urban planning and governance systems have never totally excluded the informal economy. Instead, what we witness is ‘abandonment’ and ‘conditional inclusion’. The ‘inclusion’ is based, simultaneously, on
shedding key traits of informality and mimicking some features of formality. I explain that this ‘inclusion’ is tethered to development control—the tail end of the planning process—and remains peripheralized in Development Planning where substantive spatial planning policies are proposed and contested. It is this ‘inclusion’ that accounts for the relentless marginalisation of the informal economy in urban spatial planning. Because this farcical inclusion is confined to the technicised and depoliticised periphery of the planning framework, the informal economy remains abandoned as ‘bare life’ and persists as the object of the ‘state of exception’ rather than an arena of active citizenship and inclusive spatial governance. I advocate the unmooring of struggles and strategies on the informal economy from the specialist technical realm of development control and their relocation to the politicised sphere of development planning. This way informality becomes part and parcel of the contentious politics characteristic of democratic spatial governance.

Deborah Potts: Urban Livelihoods in Harare in Uncertain Times

JoAnn McGregor: Diasporic Dreams of Home and the Benefits of Crisis: Urban property, accumulation and the local state in Zimbabwe

African Post-Slavery Societies: Practice Discourse and Memory from the 19th to the 21st Century (IV-2, V-2)

*Continued from III-2, see above for details.

Roundtable: Technological Change and the Development of the African Economy: Connecting Historical and Contemporary Debates (V-4)
Chair: Laura Mann

Information and communication technologies for development (ICT4D) is a term used to denote a collection of activities that have framed electronic technologies as being useful for socio-economic development. Such technologies (and technologically mediated practices) may incorporate computers, mobile phones and the Internet, and may be used for a variety of developmental ends including health, education and economic activities. ICT4D fits into a wider process of neoliberal globalisation in which the ideal of the developmental state has been displaced by ideas about social enterprise and local ‘bottom up’ development. These technologies (and those who back them) can be seen as part of a project to reshape and perform economic theory in the developing world. Much of the ICT4D literature tends to depict these technologies as ‘revolutionary’ and frames the changes that they engender as unique to our current age. This outlook neglects the longer history of the notion that economies in Africa can be ‘revolutionised’ through technologies – ideas which have been seminal both to the ‘civilising missions’ of the European colonial empires and in the development programmes of colonial and post-colonial states. This panel hopes to address the current ahistoricity in ICT4D by bringing historical and contemporary approaches to the African ‘economy’ together for a critical and multi-disciplinary discussion. This discussion has a number of approaches and theories to draw upon, including among others Kapil Raj’s ideas about ‘Relocating Modern Science’, Helen Tilley’s notion of ‘Africa as a Living Laboratory’, David Edgerton’s use orientated approach to technological development and Timothy Mitchell’s contributions to post-colonial theory. What these approaches have in
common is that they forcefully challenge any simplistic notions of technological diffusion and economic development. As Timothy Mitchell writes, "the practices that form the economy operate, in part, to establish equivalences, contain circulations, identify social actors or agents, make quantities and performances measurable, and designate relations of control and command". This panel will use Mitchell’s approach as a building block on which to understand how technological change reshapes our understandings about how the economy operates, the way in which the economy is measured and the way in which economic space is territorialised, both socially and spatially. It will therefore look critically at how contemporary ICT diffusions compare with earlier technological and economic ‘revolutions’. It will analyse past and current aspects of control over/use of these new technologies and will interrogate connections between patterns of communication/interaction and imagined social, economic and political identities - within, between and beyond African borders. How do we conceive of technology interacting with theories of economic development? How do new technologies of measurement and visibility change economic theory and practice? How do different kinds of technologies come to ‘perform’ the economy? How have these technologies territorialized or de-territorialized economic space?

Roundtable Participants: Laura Mann, Nathan Dobson, Jim Murphy, Pádraig Carmody, Gina Porter, Carol Summers, Evelyn Owen, Lawrence Dritsas, Mark Graham and Casper Andersen

The Vitality and Efficacy of Human Substances (III-5, IV-5, V-5)

*Continued from III-5, see above for details.

Border Visualities: Mediating Border Regimes (V-6)
Chair: Lorena Rizzo and Giorgio Miescher

This panel constitutes itself around the question of the place of visuality in processes of regional integration in African borderlands. It anticipates the hypothesis that borders, both in the past and in the present, need to be materialized, mediated, translated and represented in order to become effective, visible and meaningful within society. The genesis of borders is typically linked to the production of a wide range of images and visual representations. Maps figure most prominently in this context and they probably constitute the par excellence visual technology in the imposition of spatial regimes by colonial and post-colonial states. Yet, as critical work on cartography in Africa has shown, the production of maps was a complicated project involving colonial as much as African agents and synthesizing various sources of geographical expertise and knowledge production. Maps circulated widely: in books, atlases and in large formats on walls; but the ways in which maps transcended their intended arenas of circulation, how they moved into unexpected and less visible spaces of vision and consumption, how they have alternatively been interpreted and used remains to be explored in scholarly work. There are further elements of the visual imagination of space this panel would like to engage with. Photography was another medium that became crucial and aerial photography in particular emerged as a means which enabled colonial administrations and postcolonial states to ascertain control and surveillance over borderlands, both within processes of state constitution as much as in the context of counter-insurgency, forced submission and war. Yet there were other, less
spectacular forms of photographic integration of borders and border regimes. We might think e.g. of the abundance of photographs in colonial archives showing border posts, border signs, border fences, etc. These images constitute specific visual narratives about borders and the constitution of organized space, and they mediate the presence of borders throughout society and far beyond the limitation of the border’s actual existence on the ground. Indeed, the replication of the material presence of the border as a way of imposing its meaning, in geographical, socio-political as well as symbolic realms, is a general question this panel wants to address. Beyond the photographic representation, further visual strategies emerge in this context. Border architectures e.g. bureaucratic spaces associated with border regimes become of concern here. Immigration offices, customs, police institutions regulating the movement of goods and people across borders were important sites, where the presence of border regimes became visible, perceivable and meaningful to citizens and subject long before they would actually move into the border areas.

Lorena Rizzo: Passports and the Imposition of Individualization Border Regimes in Southern Africa

This paper is concerned with citizenship, nationality and belonging in early 20th century southern Africa. It approaches these issues through the lens of visuality and looks at applications for passports, permits and identity certificates issued in the 1920s and 30s. Trans-regional migration informed and precipitated a particular articulation of South African nation and nationality. Indeed, South African Union in 1910 was grounded in an idea of a ‘white man’s land’, which throughout the first half of the 20th century determined the racial hierarchies of inclusion and exclusion into the political body of the nation-state, and lead to the relegation of aliens, undesirables and those classified as ‘natives’ to a status of political minority. Strategically the politics of nationality entailed a structural bifurcation into an internal system of passes and permits, primarily directed at the control of African mobility throughout the southern African region, and an external system of passports and identity certificates. Against the logics of these racialised bureaucratic regimes, men and women continued to move between both systems, and once they applied for documents of transit and identity they used photography as a space and medium for the articulation of alternative narratives of personhood, citizenship and belonging.

Giorgio Miescher: Visual Empire: Making and unmaking borders, constituting common space in Southern Africa

The paper analyses a set of visual representations of the South African military campaign into German South West Africa in 1915. This campaign is analysed in terms of an imperial expansion and approached through the lens of visuality. Elaborating on an album produced by the Kimberley based photographer Alfred Duggan-Cronin, cartoons, photographs, and maps kept in the Transnet Heritage Library in Johannesburg, the paper traces the ways in which the visual representation of the war favoured a distinct articulation of an imagined imperial space. The analysis of visualised imaginaries is firmly anchored in an inquiry of materiality, and hence considers the importance of the railway system as the technology, vehicle and medium for a dramatic South African expansion in the region.
Luregn Lenggenhager: Creating Nature Space: Visual practices and demarcations in the region of the Kaza Peace Park

The establishment of the Kavango-Zambezi Transfrontier Conservation Area or Kaza Peace Park, a vast transnational conservation area, not only has conservational impacts but also shapes the already complex border structures of the region. In this paper I will elaborate on visual practices used to promote new and diminish already existing borders in the name of nature conservation. The paper focuses on the practice of mapping while also addressing other visual practices such as photography. By doing so I will trace back earlier attempts of creating “visual conservation areas” in the Namibian Caprivi and discuss the interdependences between the visual promotion of borders and spaces and other practices used to create conservation areas.

Peace & War Making (IV-7, V-7)

*Continued from IV-7, see above for details.

Roundtable: Malawi and Scotland: Current Developments and Future Prospects (V-8)
Chair: Gerhard Anders

A debate on current developments and future prospects in Malawi and Scotland with academics, politicians, community-leaders and activists from Malawi and Scotland.

Roundtable Participants: Edge Kanyongolo, Ken Ross, Thandika Mkandawire, Watipaso Mkandawire and John Lwanda

African Architecture, Art and Culture; Identity, Assimilation, Synthesis (V-9)
Chair: Ola Uduku

This panel seeks to provide a session for researchers involved in African cultural discourses, particularly in Architecture and the allied creative professions, to reflect on the relationship of creativity and culture to the African historical narrative in the 21st century. Drawing from the pre-colonial imagery of the ‘dark, savage’ cultures, to the mid 20th century ‘golden’ period of Modernity and progress, as symbolised in the architecture, and culture of the time, panel contributions will also focus on contemporary African ‘cultures’ of assimilation, synthesis and association with the local as well as the wider global connectedness of cultures, physical and digital.

Zachary Kingdon: Krio/Saro (Euro-African) Material Culture: The Aku Queen Victoria

A number of museums in Europe and America hold carved wooden portrait figures of Queen Victoria within their African ethnography collections. Most of these are classified as Yoruba and they all appear to date from the late 19th or early 20th century. This was a period of political upheaval and British colonial intervention during which an inclusive ‘Yoruba’ identity had not yet been fully established. Many of the historical and art historical issues raised by the existence of these figures have not been adequately recognised or addressed in the existing literature, including their technical and stylistic qualities, the disparate places
from which they were originally collected, their ‘Yoruba’ attribution, and their probable meanings. This paper reviews the issues raised by this group of portrait figures and problematizes the Yoruba attribution that has invariably been attached to them. It presents a reassessment of their provenance, and suggests that their original owners were in fact of Sierra Leonean ‘Aku’ origin. It concludes with a new interpretation of their cultural and historical significances.

Yemi Salami and Iain Jackson: Fry and Drew - Expatriate Architecture in Africa: Defining "tropical" as culture (read by Yemi Salami)

This paper is concerned with the Architects operating within Nigeria during a critical period of the country’s history. Primarily we have focused upon the period between 1945 and 1960, i.e. immediately before Nigeria won her Independence from the UK. The work presented in this paper is part of a larger project aiming to study the demographic of the architectural profession in Nigeria and to investigate the work of some of the lesser known architects practising at that time.

Ola Uduku: Art Architecture and Cultural identity in Africa: A critical 21st century review

Africa has become a major ‘player’ in the cultural scene in the 21st century. As with the rise in the late 20th century of cultural globalization and identity, African music, art and architecture is increasingly being both integrated into a global cultural discourses, from the close anthropological analyses of local agency in creating identity through livelihood issues such as housing, and school provision in African towns, to the Diaspora narratives, and multiple identities of Africa’s new cultural ‘flaneurs’, whose creative work and practices literally criss-cross the five continents.

This paper attempts to present a contemporary ‘log’ of this phenomenon, citing cases and examples of the contemporary emergence of these African cultures and identities. It then provides a limited comparative study of three particular cases, in literature, Architecture and music, considering the issues of: coverage or range, authenticity or originality, and, critical relevance, from local to global perspectives. It concludes by developing a critique on what the position of an identifiably ‘African’ contribution to art and culture, might be, within a wider global discourse on 21st century culture and identity.

Ikem Okoye: Architecture in the New Way: Nigerian modernism before the"nationalist" turn (read by Ola Uduku)

Modern architecture in Africa is usually understood as the ideological and non-architectural outcome of a European project to modernize colonial territories. Although subsequently preempted, the meta-narrative as it concerns architecture, understands the colonial project as inherited and converted into an aesthetic by the new Nationalist leaders, intent on producing an identity for newly Independent countries in the postcolonial era. In this narrative, scholars usually assume the leadership of young European (and occasionally American) architects cutting their avant-gardist or experimental teeth in Africa, closely followed by a crop of young indigenous architects trained in Europe. Common to all their narratives is the idea therefore that modern architecture’s history in Africa is a post WWII
narrative, actualized largely in the period between 1959 and 1967. This paper will challenge this narrative by focusing on one building erected not far from Port Harcourt, in present day Nigeria in 1923. I imply that only over this existing and already cured screed of African architectural modernism did a different modern architecture come to be imposed, and that the later arrival on the scene came nevertheless to be recognized as the only one occupying the space of modernism as if it were its founding occupant.

Paul Jenkins: Architectural Modernism, Modernisation and Modernity in Africa: A case study in Maputo

This paper examines the manifestation of three aspects of the ‘modern’ in the built environment in Sub-Saharan Africa, using architecture and planning in Maputo, the capital of Mozambique, as an illustrative case study. In Maputo, as many other African cities (especially capital cities), modernity is assumed to have been introduced primarily by the colonial experience, with more comprehensive forms of social, economic and political modernisation being implemented after Independence. The result is that the structures and forms of ‘modern’ built form which have emerged have generally been transferred, and thus translate architectural and planning aspirations, from elsewhere - and as such they build on exogenous and not endogenous praxis. The paper argues that this is a geographical and temporal displacement of modernism – i.e. styles and movements in architecture from other places and times have largely been implanted with limited endogenous modern forms developing. The context for these exogenous influences on architecture and planning in Maputo is examined in the paper, with reference to the period leading up to Independence, divided into four sub-periods: (pre-colonial, early colonial, middle colonial and late colonial). In each sub-period the wider political economic context is discussed – i.e. forms of modernisation, including the planning of urban space - prior to a description of the dominant architecture forms / styles. The paper argues that the displacement of modernist architecture and planning with limited modernisation – as Maputo before Independence demonstrates – means forms of modernity were embedded superficially and only accessible by elites. The paper thus concludes with a reflection on the nature of modernity and its relationship with modernisation as a deliberative process and modernism as a defined cultural manifestation, arguing that alternative manifestations of modernity can develop separately from these activities, but require wider forms of transcultural exchange - i.e. they need to evolve and not be simply transferred.

Session VI (June 8, 9:00-10:30)

Perceptions and Perspectives of Changing Landscapes in Southern Africa (VI-1)
Chair: Rick Rohde

Rick Rohde: Rethinking Catastrophe: Perceptions of past change in southern Africa’s rangelands in relation to future projections

Narratives of impending ecological catastrophe characterise environmental discourse at both a global and regional level. In southern Africa, scientific predictions of degradation, loss of productivity and biodiversity declines have provided a rationale for environmental initiatives since the 1950s. These included modernization programmes aimed at reversing
the ‘tragedy of the commons’ through agricultural commercialization alongside ‘betterment schemes’ and the creation of ‘economic units’ in communal areas. Today’s counterparts take the form of biodiversity conservation and carbon offset schemes that are meant to mitigate the devastating effects of global warming. This presentation will examine policies aimed at averting catastrophe in southern African rangelands that have employed scientific justifications within various ideological and political contexts. It will explore the way in which climate science has been propagated and politicized. Finally, the disjunction between predictions of change based on climate models and the evidence of historical ecology is illustrated using two examples from South Africa and Namibia where observed trends are at odds with future predictions. Prophecies of environmental doom should alert us to the political, ideological and psychological purposes of scientific narratives that predict catastrophe.

*Angela Impey: Intimate Sensing in Maputaland: Remembering a Southern African borderland in song and motion*

Maputaland is located in the borderlands of South Africa, Mozambique and Swaziland. The combination of poverty, rural remoteness and exceptional ecological diversity has long made the region a target of conservationists, locating it centrally within the Usuthu-Tembe-Futi Transfrontier Conservation Area. While driven by the rhetoric of participatory conservation-with-development, the fulfillment of the transboundary project remains dependent on exogenous authorities and resources, and environmental agencies remain largely ambivalent towards local demands for self-determined development. This paper examines the politics of land in western Maputaland, its position in local memories, and its foundation in fluid spatial practices and cultural identities. More specifically, as conservation development in this region has affected women differently to men, it focuses on the ways in which mobilities and gender intersect in this changing landscape. Building on narratives inspired by the revival of the jews harp (isitweletwele), once performed by young Nguni women to accompany long-distance walking, but remembered now by elderly women only, the paper discusses how memories invoked through sounding in place and motion rehearse and revitalize senses of place and belonging, offering an intimate and quotidian chronicle of the progressive effects of conservation expansion on local lives and livelihoods in this southern African borderland.

*New Approaches to Colonial and Post-Colonial History of the Horn of Africa: Questioning Categories of State, Gender and Memory (VI-2)*

In spite of the impact of the different strands of postcolonial studies, the task of “de-orientalizing” the modern history of the East Africa is far from being accomplished. By “de-orientalizing” history, we define the need of re-framing and re-conceptualizing historical categories in such a way to bring forward “bottom-up” and situated approaches, alternative narratives of a history often written from a hegemonic point of view.

Starting from empirical case studies, this panel aims at contributing to theoretical debates on historical categories about the state, memory and subalternity. On the one hand, it enquires on the intertwining of history and political identity in a context of struggle. What are the uses of the past, what happened to history and memory when national identity is
the site of violent conflicts and inequalities? How is history connected to the creation and consolidation of a state, of social hierarchies and their politics of representation? And, finally, what are the lessons that historians can draw from this work of deconstruction, considering that each historical work “renews a claim to truth” (Trouillot, Silencing the Past, 1995: 6).

On the other hand, the panel enquires on the complex and multifaceted relations between colonial or postcolonial state officers and subaltern groups. Far from being always a univocal relation of domination, a closer look may reveal unexpected situations of reversal and displacement, of collaboration and support, which could take place exactly because the concerned groups were far from the power centre. At times this relation could generate unusual political experiences. The lasting effects of those experiments and the way local communities remember them shed light on the connections between collective memory and subaltern consciousness in peripheral areas. It also underscores the importance of being particularly attentive to histories from the margins, because these can offer to historians an entrance point to deconstruct hegemonic narratives and contribute to a richer and multivocal memory of the past.

Elena Vezzadini: Case Studies and Postcolonial Theory: Limits, questions and challenges

A short theoretical introduction to the panel.

Pierre Guidi: Germamé Näway’s in Wälaya (1957-1959): Political experience, memory and subaltern consciousness

Wälaya is a peripheral region in southwestern Ethiopia that came under the Ethiopian state control in the late 19th Century. The local population was defined as “backward” by the central government that established a policy of harsh economic extraction and violent political control through a landlord/tenants system. The Wälaya rural population was subjugated economically, politically and legally.

During a very short period as governor between 1957 and 1959, Germamé Näway – who later became famous as the leader of the attempted coup d’état against Haylä Sellasé in 1960 – implemented a set of legal, social and educational reforms which became very popular among the Wälaya people: free elections of judges in every village, distribution of land for poor peasants and hundreds of literacy centers up to the most remote areas. Removed by the emperor for “agitation” purpose, his work was dismantled after his departure. This experience remained in the collective memory and today, some 50 years later, Germamé Näway is still praised by Wälaya farmers and intellectuals.

Responding to the oppression faced by farmers, these political acts have contributed to spread the political concepts of social justice and political emancipation that have been silenced by the regime’s violence. To what extent this experience echoed with the former conscience of the farmers? How did it contribute to influence the political struggles held later by Wälaya farmers and intellectuals?
Madina Regnault: Emphasizing the African Heritage of Mayotte Island: Deconstructing history, overturning relations of power in a post-colonial context

Culturally speaking, Mayotte Island is considered as the most “African” land of all the French Overseas territories. Nevertheless, the way Africa and Mayotte are historically bounded is not usually emphasized.

The official discourse was based on the idea of a (political) belonging to France, as if it was incompatible with any other type of belonging. After a referendum held on the 29th March 2009, more than 95% of voters said “yes” to become the 101st department of France. However, as Mayotte’s inhabitants finally became a “French Department”, some of them were also more oriented toward their African roots. Based on interviews realized between 2007 and 2011 with politicians and key policy-makers, this paper will analyze what is locally perceived as schizophrenic social behaviors. Different phenomena can be notified. (1) Members of the local elite are denunciating the fact that colonizers did not take into account the history of Mayotte before the colonization. By “de-orientalizing” history, a part of the local elite puts themselves as subalterns in a post-colonial perspective whereas they are clearly part of a hegemonic group in this local microcosm. They are questioning the founding works of the very first (occidental) researchers (i.e. Claude Allibert) who studied, in the 1980’s, the origin of Mayotte people based on archeological excavations. (2) For the past few years, African people living in Mayotte Island have decided to connect to their past and affirm their cultural identity. Mostly coming from the Central Africa (Congo, Gabon etc.) they are trying to highlight the importance of Bantu impact on Mayotte history, whereas Maoré people trace their roots to Arab Muslims from East Africa and their Swahili culture.

How can we explain these new orientations? What are the political and social consequences of this deconstruction of History? How can it be linked with notions of truth, memory, subalternity, coloniality, and post-coloniality? This paper blurs parameters of these categories to stress on the issues of power and social hierarchies.

Ikram Kidari: Politics and Identity in Uganda: Memories of the Lubiri Palace

Built in 1884, the Lubiri is the palace of the kingdom of the Baganda, one of the groups that compose contemporary Uganda. Located in the capital, Kampala, the Lubiri is the theatre of political and identity conflicts that marked the post-colonial state in Uganda. The palace was attacked in 1966 by the National Army soldiers under the orders of the Prime Minister, Milton Obote, who wanted to put an end to the presidency of the Buganda’s king and the dominance of the Baganda. The Lubiri became an army barracks, place of torture and executions, before returning to the monarchy in 1997.

How have the changes in its status, from royal and presidential palace to place of violent political repression propelled the Lubiri in the heart of political issues of independent Uganda? How was the attack of 1966 at the same time the starting point of a long civil war and the symbolic rape of the memory and the identity of Baganda? And finally, what role did the Lubiri play in the establishment of a durable peace in Uganda between 1993 and 1997?
Lahra Smith and Leonardo Arriola: The Political Economy of Localized Communal Conflicts in Ethiopia

Under what conditions does violence erupt in multiethnic communities? We examine this question in the context of Ethiopia. Using an original database of communal conflicts from across the country, we explore competing hypotheses that attribute such conflicts to institutional, cultural, and resource factors. We suggest that an improved understanding of communal conflicts in countries like Ethiopia requires theoretical and empirical clarification on how demographic and resource pressures interact with institutional changes. While the Ethiopian districts we examine vary considerably in levels of ethnic diversity and land productivity, decentralizing reforms adopted in the past two decades years have empowered all districts to make decisions over budget expenditures, land use, and agricultural inputs. And we suggest that a district’s authority over land and water becomes a critical issue during the prolonged periods of scarcity often confronted in a country that depends on rain-fed agriculture. Whether local groups monopolize or share control of district administration may therefore be driving the outbreak of violence between them.

Religion, Borders and Transnationalism in Western Senegambia (VI-3)
Chair: Amy Niang

This panel focuses on religion as a crucial factor that has received scant attention in comparison to other socio-cultural patterns such as for example kinship and ethnicity in borderland studies. In particular, it examines how borders enable peoples, authorities, and believers in particular, to construct new forms of social bonds within large networks that determine their use of the border, hence their mobility and resulting connections beyond and across borders. In doing so, it takes into account multidimensionality and non-conformity as markers of the transformative capacity of religion when deployed across borders. Focussing on the African context and the peculiar space of Senegambia, the approach of this panel is inter-disciplinary and comparative with a strong historical focus though that enables to take into account the way in which the relationship between religion and bordering traversed the course of state formation in Senegambia.

Religion as it relates to the material world is one of the most powerful symbolic and identity (re)sources mobilised in the legitimisation of social action. In the form of boundaries or demarcating lines borders are used to delineate a specific national identity in opposition to others as well as in the legitimisation of political order making and action or non action. In the form of social spaces, borders as borderlands are very important symbolic and identitary landscapes in which specific communities and claims are constructed and opposed to remote and adjacent territories. In this case, they can be identitary zones or basins, loci of symbolic articulations and practices that challenge or reinforces political order making and / or several social individual and collective activities such as migration, trade, worship, crime, conflict, war, agriculture, cooperation, etc.

Religion, or faith in general, is considered here as a transborder and transnational process that challenges or suspends physical borders as well as shakes cultural and faith boundaries. Just as other cultural and symbolic phenomena, religion or faith is interrogated as a repertoire of ideas, actions, beliefs and discourses, and as a legitimating base for border and
transborder practices such as pilgrimage, weddings, funerals, and other religious celebrations such as the ziarra well-known in the Saharan and Sahelian Sufi spaces. Particular attention is given to the role of local and remote actors as well (believers, religious authorities and leaders, administrative authorities, traditional legitimacies, traders, diplomats, tourists, researchers, etc) and the hierarchies that organise and connect them in the transborder religious dynamics. How these hierarchies are affected by religious or faith based actions is also of importance. How are these hierarchies created and changed? What are their effect and that of religion and religiosity on the (trans)boundary, transnational, social-cultural and political configurations? To what extent and how does religion and religiosity and their various effects impact on borders and border regimes? To what extent this effect relates to or influences regional integration or regionalist processes?

From a historical standpoint it would be important to consider the potential or actual contribution of religious movements and dynamics on the construction and / or deconstruction of physical borders or Senegambian polities as well as on the political and social projects around them such as regional integration top-down and bottom-up. The acceptation or rejection of such borders as well as the formation of cultural boundaries in these polities is also of concern throughout pre-colonial, colonial, and postcolonial eras. Today, concern is much more specifically on the effect of transboundary or transnational religious movements and practices on regionalism and even trans-regionalism in Africa and the world (kinbanguism, Pentecostal churches, Sufi brotherhoods, etc).

Amy Niang: Belief, Belonging and the Ballot: Religious identity and political positioning under the Alternance regime

Mobility and adaptation have been dynamic aspects of religious movements in West Africa. Believers construct systems of meaning through realignments of socio-cultural orders to the changing imperatives of religious practices on the one hand, and the possibilities for new forms of realisation, subjectification and projection enabled by the integration of religious movements in cross-border economies. This paper examines the complex social experience of transnational, transborder believers in West Africa as they cross boundaries, physical, cultural, conceptual and imaginary, institutional structures and normative models. More specifically, the paper seeks to explore how belonging and affiliation are embedded in a multiplicity of spaces and frames that are transcended by a commitment to a discourse of life and redemption. How does religion, as a transnational and transborder phenomenon, challenge, destabilise, transform and restructure traditional notions of border (physical, conceptual, spiritual)? How does religious mobility affect the political economy of cross-border proselytising activities, the recruiting and the adhesion of new members into large networks? How do religious movements fit, and transform ‘informal’ modes of integration? Examples will be drawn from the Senegambian Basin and the Voltaic regions, particularly looking at the network of Ibrahima Niass (Sufi order) disciples across the region.

Mamadou Seydou Kane: Religion and De-Bordering Practices in the Senegal River Valley: Local populations and refugees in the cross-border area of the Thillé Boubacar District

The Senegal-Mauritania borderland is mainly populated by local and refugee populations belonging to the transboundary Halpulaaren community. This area, known as the Senegal
River Valley, has historically been the theatre of enduring border processes, and also a buffer zone since the earliest times of Islamic expansion. Religion is therefore a significant dimension of the border life of these communities. It affects the ways in which the Senegal Valley populations relate to, and use the border, even when other factors such as political power and social processes are at work. This paper seeks to examine how and to what extent references to, and practices inspired by, religion are mobilized in debordering discourse and practices such as land claims, crossing, trading, smuggling, etc., and in regulating cross-border interactions and frictions.

Aboubakr Tandia: Religion and the (De)legitimisation of Cross-Border Integration in Western Senegambia

Micro-regionalism as a popularly made and oriented trend in post Cold War regionalism is characterised by its de facto consistence and formation that draws from both material and identity resources. Within border studies, borders are seen as being themselves part of those resources, if they do not constitute the objects of other resources used to legitimise the various functions they are given as barriers, bridges, and symbols of identity. As institutions and social processes, borders are used by state and non-state actors with various and sometimes competing goals of (de)legitimation of sociopolitical practices such as regional integration at different scales. In this vein, among other social and cultural resources and practices, religion, or faith as a whole, has been an important (re)source in the (de)legitimation of regional integration initiatives, through the building of integrated or alienated borderlands for instance. Inter-state organizations often surf on faith-based arguments to enlarge or enclose. Local governments and collectivities in border regions also use symbolic resources in their daily and so-called “informal” bursts of transborder integration. This paper focuses on religion as one of those symbolic resources that seldom received attention in comparison to kinship or ethnicity for instance.

Religion and Development in Africa (VI-4)
Chair: Caroline Valois

Carolina Rosis: Social Exclusion and Social Ties among Women living with HIV? The involvement of local self-help religious associations in the struggle against HIV/AIDS in the Ethiopian city of Gondar (the case of senbties)

The paper discusses the involvement of Christian Orthodox self-help associations in the fight against HIV/AIDS at Gondar, North West Ethiopia. It situates this case study in a broader analysis of the ways in which Ethiopian religious Orthodox institutions, in continuity with their history of action in addressing socio-economic problems, have taken part in the management of the HIV/AIDS epidemic.

Ethnographic surveys, conducted in Gondar around three types of self-help associations: Christian Orthodox (sənbate), Muslim (ʒəmʔiya), and non-religious (ɨddɨr), analyse the gradual involvement of nine sanbate and four ɨddɨr in the management of HIV mass treatment and support programmes. These associations, whose social dynamics mirror types of social exclusion found in Gondar society, foster forms of solidarity between members around life events ranging from baptisms to funerals.
The early spread of the epidemic and the response to the HIV/AIDS situation highlighted different forms of social inequality and drew attention to the needs of disadvantaged and marginalized people. In the absence of a developed welfare state and in the presence of unconventional forms of work, the implementation of tertiary HIV-prevention programmes for HIV-positive people, particularly for women, has been an alternative to traditional forms of solidarity.

The implementation of these programmes has impacted the traditional functions, ideologies, and practices of these associations and facilitated the establishment of new social ties among marginalized HIV-positive women, thus creating new solidarities around a socialisation of risks.

**Gregory Deacon: From RAD to RID: Reconsidering religion and development as religion in development**

Kibera informal settlement in Nairobi is an area that attracts large numbers of development practitioners, including FBDOs and Christian missionaries. In this paper some Pentecostal and Evangelical perceptions of entrepreneurship are outlined. These are then related to current theoretical descriptions of the role of global Pentecostalism in improving livelihoods and well being. It is suggested that local conditions in Kibera mean that little by way of improvement in terms of livelihoods is possible. Therefore local Pentecostal adherents tend to utilise their faith and church activities in attempts to survive conditions as they are, rather than in seeking to transform them. It is suggested that members of Pentecostal churches in Kibera seek to express, understand and control, but not change, their challenging lifeworlds through their religious ideas and activities. Framed by similar debates that have taken place with regard to women / gender in or and development, I suggest that broader theoretical thought in terms of RAD may tend to result in value judgments regarding the efficacy of religion to produce development. I therefore consider the pros and cons of thinking instead of the role of religion in development.

**Olufunke Adeboye: Religion and HIV/AIDS in Africa: Juxtaposing Christian and Muslim interventions**

This study compares the interventions and perspectives of two religious groups interested in fighting AIDS in Nigeria. One is the Federation of Muslim Women’s Association in Nigeria (FOMWAN) while the other is the Redeemed AIDS Programme Action Committee (RAPAC). The idea here is to see how these bodies have fared in the area of care for the sick, handling of stigmatization, networking with secular groups and how well they are able to adapt their internal organs to the realities of the AIDS crisis in Nigeria. How does the religious moralization of sexuality affect the spread and management of AIDS? What are the differences in the way these two bodies handle secular ideas on the management of AIDS? How does the intersection of local and global ideas on AIDS affect sexuality, sexual networks and the spread of AIDS? All these questions show that several issues are yet to be resolved in the research on HIV/AIDS in Africa and these should be on the frontline of the research agenda on the continent until the epidemic is tamed and brought under control. This study attempts, through an interdisciplinary approach, to address these and other relevant issues.
Caroline Valois: Public Rebirth: Evangelical Christianity, HIV/AIDS and sexuality in Uganda

The rapid growth of the Pentecostal-Charismatic movement in Uganda has held tremendous changes for the Ugandan public sphere. As a result Pentecostal-Charismatic discourse is influencing the political landscape of the nation. Pentecostal-Charismatic Churches (PCCs) are calling for the transformation of the Ugandan state at-large, further dissolving the delineation between the political and religious spheres. For PCCs the very development and progress of Uganda are inextricably linked to the growth of the movement. As a result, charismatic discourse is shaping political initiatives, evident in the current public health campaigns combating HIV/AIDS and legislation regulating sexuality. This paper presents primary ethnographic research conducted in Kampala, Uganda on four Pentecostal-Charismatic Churches—Watoto Church, Miracle Centre, Covenant Nation’s Church and One Love Church—carried out from 2011 to 2012. I examine the influence Pentecostal-Charismatic discourse holds over the political trajectory of Uganda as a whole, and how Pentecostal-Charismatic conceptions of sin, salvation, healing and disease are interpreted and absorbed into political and individual strategies of combating HIV/AIDS and negotiating sexuality.

The Criminalization of Conflict (VI-5, VIII-8)

Chairs: Gerhard Anders and Sabine Hoehn

Gerhard Anders: Notes on Global Legal Order and the Criminalization of Conflicts

Since the turn of the 21st century sub-Saharan Africa has become the principal laboratory of international criminal justice. The trials against Taylor, Lubanga, Bemba, Gbagbo and other African political and military leaders have been perceived as a strong message in Africa and beyond. From the perspective of the proponents of global justice these trials are important milestones in the global fight against impunity that show that no one is above the law and that African leaders will be held responsible for war crimes and crimes against humanity committed by their followers. The critics denounce international criminal law’s focus on Africa as a thinly veiled form of neo-colonialism and an expression of double standards that criminalize African leaders whilst Western political leaders do not have to fear prosecution for their meddling in the internal affairs of African nations. In fact, many critics point out, international criminal law has become an important instrument in disciplining African politics.

Both positions in this debate are hampered by politics and polemics. Our panel will discuss both case-studies from across sub-Saharan Africa and theoretical approaches to this specific form of transnational juridification in an attempt to elucidate the dynamics and politics of the undeniable criminalization of African conflicts and its implications for regional and global governance.

Gerry Simpson: The Two Laws of War
Mark Kersten: The Effect of the ICC Uganda Case on the Juba Peace Talks

This paper examines how key phases and dynamics in the Juba peace process, aimed at ending the conflict between the Government of Uganda (GoU) and the Lord’s Resistance Army (LRA), were affected – and not affected – by the ICC’s judicial intervention in northern Uganda. The paper isolates the Juba negotiations and the post-Juba phases of the peace process in northern Uganda and explores the various dynamics in these two stages. First, the paper explores the effects of the ICC’s investigations and arrest warrants on the composition of the delegations, the agenda and the strategies of the mediator at the Juba peace negotiations. The second section of the paper tackles evidence which suggests that the Juba negotiations were never about negotiating peace and argues that, if true, then the ICC could have neither helped nor hindered the possibility of a negotiated peace. The third section explores developments since the end of the peace talks, focusing primarily on Uganda’s first war crimes trial. It is demonstrated that previously prevalent fears that retributive justice will lead to violence have dissipated. The analysis confirms that the implications of the ICC’s intervention are far more mixed, complex and nuanced than typically suggested in the “peace versus justice” debate.

Rita Kesselring: Apartheid-Era Human Rights Violations Before US Courts: The formation of victims’ subjectivities in today’s South Africa

The South Africa case seems to suggest that what happened in the years that followed from the Truth and Reconciliation Commission in the mid-1990s was a process of “juridicifation”. Victims’ and other civil society groups filed several civil suits against corporations and their own democratically elected government with regard to impunity for apartheid-era crimes. Do we therefore have to conclude that victims demand a juridical approach to a violent past?

In this paper I argue that, from a victims’ perspective, the differentiation between the political and the legal is not as relevant as the most recent interventions in post-conflict countries tend to suggest. Nonetheless, the juridical path often seems to be more successful for specific reasons. The paper alludes to some of them which are relevant for the recognition of injuries and the possibility of overcoming experiences of harm.

Marie Gibert: The Trial of Hissène Habré

The affair surrounding the indictment of Hissène Habré, the former leader of Chad, is very symbolic of the gap that can lie between an official pan-African discourse in favour of international justice and its actual implementation, especially by African judicial institutions. Habré, after having been deposed in 1990, took refuge in Senegal, where he has lived since. Calls for his prosecution in Chad were voiced from 1992, when a national truth commission published a report outlining abuses committed under his rule. The first criminal complaints were however only filed in 2000 in Dakar by seven Chadian victims and the Chadian Association of Victims of Crimes and Political Repression (AVCRP). This marked the beginning of a long judicial battle between the Senegalese authorities and judiciary on the one hand and African and international, non-governmental, inter-governmental and governmental actors on the other hand. The proposed paper will explore this battle and
attempt to entangle the different interests at stake in order to shed light on the difficulties that African actors, however committed they may be to the international norm of justice, encounter in trying to implement it. It will also show that the lines of division, in this affair, have been moving and cut across the too-often expected West vs. Africa opposition.

Sabine Höhn: Justice and Sovereignty in the ICC’s Kenya Case

This paper looks at the significance of the ICC Kenya case. It argues that the criminal investigation of postelection violence indicates that law is becoming an important way to think about political violence generally. The paper shows that the Kenya case came out of a combination of interests of Kenyan nonstate actors, international donors and the ICC. Kenyans saw in international justice a chance to circumvent the biased domestic judiciary and it provided international donors with the opportunity to coordinate their responses to fraudulent elections. The ICC could address previous criticisms of biased investigations by using the evidence collected domestically to indict the same number of suspects on both sides. The paper suggests that there is another factor contributing to the decision to open investigations. International criminal justice is increasingly seen as instrument to promote the rule of law and liberal democracy more broadly. In this context prosecuting violence in a state where political alliance is organised through patrimonial networks is significant. It indicates that it is the particular way of doing politics that rendered the violence prosecutable and that is therefore implicitly tried in court.

Nigel Eltringham: Victor’s Justice: The International Criminal Tribunal for Rwanda

Over 2,000, predominantly Rwandan, witnesses have given testimony at the International Criminal Tribunal for Rwanda (located in Arusha, Tanzania) since 1996. Judges and lawyers comment that witnesses are unable to answer questions clearly; cannot comment on maps or photographs; recall dates or times; or estimate distances or quantities. This paper seeks to explore (drawing on trial observation and interviews), how lawyers and judges explain these difficulties. On one hand, ‘Rwandan culture’ is evoked: ‘It’s their culture not to reveal everything’ or ‘Rwandans are not used to narrative storytelling’. Such assertions support the position that international criminal justice is an imposition on Africa. On the other hand, the lawyer who says Rwandans are not used to narrative storytelling will also note that simultaneous translation prevents her from eliciting the (truncated) narrative she requires. The actual impediment (‘culture’ or ‘translation’) becomes unclear. Likewise, other lawyers and judges eschew the cultural explanation altogether, blaming, for example, a lack of clarity in questions asked by lawyers. Finally, African judges and lawyers, while acknowledging a degree of particularity, believe that non-African colleagues exaggerate ‘cultural’ differences. By attending to the views of judges and lawyers the paper simultaneously explores why ‘culture’ is evoked as a convenient explanation, but also why there can be no certainty that difficulties are due to Rwandan ‘culture’.

Roundtable: Uganda’s Borderlands (VI-6)
Chair: Mareike Schomerus

This roundtable introduces the special issue of the Journal of Eastern African Studies on Uganda’s borderlands. A brief introduction will give insights into how viewing a country
from its borders delivers different insights and perspectives into internal processes. The roundtable will then in detail three particular issues taken: the activities of large-scale smugglers (with a particular focus on the regulatory dynamics of this trade), the history of the rebel Allied Democratic Forces (which had bases across the border in the Democratic Republic of Congo) and the history of military intervention of Uganda’s forces in Sudan in pursuit of Uganda’s Lord’s Resistance Army, with a particular emphasis on the experience of Sudanese civilians.

Roundtable Participants: Koen Vlassenroot and Kristof Titeca

**Chiefs & Colonial Regional Integration (VI-7)**

Chair: Zoe Groves


The Federation of Northern and Southern Rhodesia and Nyasaland was declared in 1953, linking the three central African territories politically and economically. The decision went against the wishes of the African majority, particularly in Nyasaland and Northern Rhodesia, where Federation was viewed as an opportunity to extend white settler domination north of the Zambezi. The three territories had a history of close association prior to 1953, linked by flows of migrant labour to the urban and industrial economies of the south. Anti-federation sentiment served to unite African political interests in the 1950s, bringing about a moment of pan-African solidarity between the African Congress parties that has remained largely unexplored by historians. This paper inquires into transnational political networks across colonial borders. By highlighting the influence of ‘northern’ nationalists on African politics during the Federation period, this study complicates the nationalist histories of central Africa and contributes to research on pan-African movements, African diasporas, and the impact of regional migration.

*Michael Kehinde: Traditional Chieftaincy and Regional Integration in West Africa: The case of Yoruba obas*

The Yoruba geo-cultural space was partitioned by European colonial adventurism in West Africa into three distinct spheres of influence: British (Nigeria), French (Benin) and German (Togo, which later came under French control). Colonial consolidation enforced a ‘pulling apart’ of each of these fractions, which was further aggravated by colonial socialization processes. Each of these partitioned fractions became significantly influenced by foreign, but distinct influences engendering the development of different colonial (national) identities. Postcolonial interstate politics retained the colonial geopolitical ordering of space, which informed the formation of the Organization of African States (OAU) and several regional economic commissions (RECs) across the continent to ameliorate the divisive tendencies of the ex-colonial boundaries.

However, for almost 50 years of the OAU and several years for the RECs, regional integration remains elusive in the continent. This paper argues that traditional institutions, hitherto ignored in the integration agenda, hold significant potentials for integration. The
traditional Yoruba chieftaincy system, with its unifying character fits this mold and possesses great potentials that could be exploited in regional integration.

Christine Porsel: Chiefs and Cross-Border Governance: Past and present

The remarkable resilience of chiefs and their role in the legal and institutional pluralism challenges the Southern African state in various contexts – reaching from the local up to the national level and even straddling existing borders in the region. This paper forms part of a PhD project about the historical and contemporary integration and role of chiefs in Botswana and South Africa who have experienced marginalisation and instrumentalisation while at the same time exerting influence both on the formal and informal level of governance and jurisdiction.

The project’s focus on the situation of chiefs of a single Tswana chiefdom situated in the borderland of Botswana and South Africa enables to outline possible forms of cooperation and interchange concerning the legal framework for the role of chiefs and additionally to identify cooperation between chiefs and members of the chiefdom in both states as an approach of regional integration from below.

Since pre-colonial times, various forms of cross-border governance have evolved offering new potentials but also requiring continuing adaptation of chiefs in the region. Examples of cross-border governance with regard to the partitioned chiefdom of the Bakgatla-Ba-Kgafela as well as individual and trans-national initiatives of chiefs will be presented in this paper.

Formality/Informality: Money and Popular Economies (VI-8, VII-8)
Chair: Deborah James

Deborah James: ‘The Camel will Kick You’: Borrowing and lending in South Africa

Unamêla kamêla (the camel will kick you) is a seSotho proverb. Debt is like a camel, goes the explanation, once you are riding on its back, it is easy to fall off and be kicked. The proverb draws attention to the sense of runaway danger coupled with violence experienced by those who have entered into unsustainable credit arrangements.

South African householders’ indebtedness involves both detachment from dependents in one register, and intensified obligations and embeddedness in another. Financial formality is both novel and longstanding. Some of its aspects have grown exponentially while others have ‘always been there’. Conversely, the informal financial arrangements which parallel it have intensified while also fundamentally altering. The composite result is a beast perhaps less recognizable, and more terrifying, than a camel, with a more deadly kick.

This paper gives an account of banking, borrowing and lending. It explores the way that earlier patterns of social exclusion, laid down in the apartheid era, have laid the basis for later forms of ‘credit apartheid’. It discusses the readiness – or otherwise – of householders in the contemporary period to bank their money, set against a longer background of bank use. It then explores ‘credit apartheid’ and its contemporary manifestations, paying particular attention to one of the few ways that Africans were formerly able to borrow
Money: by buying furniture on hire purchase. The practices and arrangements of this pervasive and ubiquitous business have set the tone for the subject of the paper’s third section: the less formal, and recently proliferating, moneylending.

Maxim Bolt: The Currencies of Development: Juggling cash, bank accounts and ‘forex’ in urban Malawi

What are different forms of money used for, and how do they relate to one another? The question is a pressing one for businesspeople in Malawi. This paper shows that, for even very small traders, recent cuts in donor funding have meant not only national budgetary problems, but also a chronic shortage of foreign exchange – ‘forex’. Imports are crucial to virtually every enterprise, from brush makers’ brush bristles, made from South Korean polyethylene, to hair salon—owners’ South African hair conditioner, to virtually all inputs at the central beer—and soft drink—bottling plant. The paper focuses on businesspeople and traders in Malawi’s commercial hub, Blantyre. They use a range of strategies to secure foreign exchange, both responding to and mediating Malawi’s dependence and shortages. Such strategies require moving between ‘formal’ and ‘informal’ activities, cash and bank accounts, and remittances and currency trading. What emerges is a highly variegated landscape of forex shortages, a patchwork of currencies. Different currencies are scarce in different ways; are acquired through different relationships; enable trade in different countries; and are therefore useful for different kinds of imports. Appreciating this illuminates how Malawian businesspeople themselves make sense of their place in regional and global monetary systems.

Daivi Rodima-Taylor: At the Interface of the Formal and Informal: Money and Mutual Help in Tanzania

The paper inquires into the practices of sharing and cooperation as well as broader moralities and freedoms that are reproduced in contemporary mutual help groups of Tanzania. Diverse collective credit and debt mechanisms are proliferating in globalizing African communities. The hybrid and haphazard elements of formalization are examined that occur in the groups with regularizing work reciprocities and increasing use of monetary loans and savings. Through attention on the routinization of activity repertoires and increasing use of written by-laws and documents, the emerging plural formalities are highlighted. The contradictory intermingling of diverse organizational templates and features originating from different policy eras has enabled the groups to integrate novel types of resources and categories of participants with the spread of money economy. The hybrid character of the associations has encouraged local innovation, providing a venue for communal learning and experimentation. Kuria mutual help groups have emerged as institutions for facilitating exchange through spatialized and relationally oriented expansion that enables the rise of new economic niches, social identities, and novel value conversions in the local popular economy.
Detlev Krige: ‘Letting Money Work for Us’: Self-organization and financialization from below in an all-male savings club in Soweto

Several recent financial crises have turned the eyes of academics, activists and citizens all over the world to the hitherto obscured role of global finance - outside of the well-documented role of the International Monetary Fund and World Bank - in shaping national currency fluctuations, the dynamics of national economics especially in the Global South, the prices of oil and other globally sourced products, and surging inflation. Anthropologists too have turned their attention to the social organisation and culture of finance (Ho 2009, Zaloom 2006) while a growing body of literature on financialisation points to the phenomenal growth of finance-related trade and speculation in financial markets (Epstein 2005, Martin 2002). In this paper, I want to contribute to this debate by demonstrating how, through the case study of a small savings club in contemporary Soweto formed by male working class men from the same neighbourhood, citizens appropriate the world of finance for their own social and economic ends – how through finance they make their economy human. Rather than portraying them as without agency and their actions and subjectivities as determined by neoliberalism and global financial markets running amok, I argue that despite their dependency on the world of money and markets, finance itself opens up spaces of self-organization and experimentation with old and new forms of solidarity that could best be described as a form of financialisation from below.

Fraser McNeill: From Gogos to Gravediggers: Selling and paying for funerals in Venda

The recent proliferation of the funeral industry in rural South Africa has given rise to profound changes in the dynamics of micro-economic activity, and prompted a wide variety of socio-cultural responses. Predominant among these are the rumours through which funeral parlours, and those who generate wealth from them, are constructed as immoral spreaders of death. An ethnographic analysis of these rumours reveals the centrality of ethnicity and social mobility in their construction, reflecting the wider concerns of those who are excluded from the conspicuous accumulation of wealth through death. But the funeral industry is also essential for the removal and safe disposal of corpses, and as such encapsulates the contradictions of a perceived crisis of social reproduction in the region more widely. The paper traces the origins of two such rumours which are currently in circulation in the former homeland of Venda. Analysis of the rumours gives us a glimpse into an often hidden cultural context though which people make sense of the recent increase in deaths, and construct categories for those who reap substantial economic gain from it. In this way, the paper aims to read the human economy of death through the circulation of rumour.

Contemporary Politics of Culture in Western Africa: New Forms, Norms and Networks (VI-9)
Chair: Lizelle Bisschoff

Since the independences in West Africa, culture is an affair of State par excellence, which carries a strong political burden. In the 1960s, it was a question of setting up, then promoting, the national identity of the new States by creating a common culture to all citizens. Today's political culture are mainly organized in partnership with international
organizations (UN, UNESCO, ISESCO, EU), as part of a global economy of cultural goods while aiming, at the scale of the recently decentralized States, a development of local resources. In this context, the issue of cultural politics involves a series of dialectics between the local, national and global, but also between the political, territorial and social.

In this panel, we shall examine in particular the new mises en scène of culture that manifest in an increased festivalisation of cultural events. We will see how the concept of festival, which develop throughout the past ten years, enables to conceive the national identity in relation to local development. We will also ask how and by whom (new cultural experts) this vast selective operation of cultural elements considered politically significant and economically profitable is carried out, and what it produces in terms of elaboration of forms, norms and values. As part of an economic politics of culture, the festivals also generate a professionalisation of their actors (musicians and dancers but also lighting engineers, show producers, etc.) and a revision of the legal framework of copyright. We will discuss all these questions through examples from Burkina Faso, Mali and Senegal, three countries whose contemporary politics of culture oscillate between state control and private initiatives, pan-Africanism and national identity, but where the religious sets up more and more as a major cultural resource.

Elina Djebbari: Cultural Politics and Development: The case of the Biennale Artistique et Culturelle du Mali

In Mali, the “Biennale Artistique et Culturelle” is a State sponsored festival with a rich history. This artistic competition involves all the administrative divisions of the national territory by constituting nine regional companies. These companies meet each other at the national level to perform in eight artistic disciplines. During this event, performative practices like theater, music and dance are used by the Malian cultural policies to reach different goals. All the discourses related to the Biennale emphasize national patrimony and cultural diversity, in order to promote artistic creation and show that Culture, as a factor of social cohesion, can play a great part in economic development. Particularly, we will see how the Biennale accompanies the decentralization policy aiming at economic empowerment of the regions, by creating cultural centres and allowing the professionalisation of cultural actors. Besides, the Biennale tends to be a platform for Western producers by trying to adapt the performances to an artistic globalized stage.

The Biennale Artistique et Culturelle is an example of a realization of a contemporary cultural policy in a West African country, as both an heritage of the independence period and as an event today organized in partnership with international organizations (UE, WHO etc.), articulating global economy of cultural goods and development of local resources so as Culture could be a real economical resource for the development of the country.

Sara Andrieu: When the Artists Seize the National Cultural Politics: Around the new figures of cultural entrepreneurs in Burkina Faso

The history of cultural politics in Burkina Faso is set apart from those implemented in neighbouring countries by the increasing role of private initiatives. Although during the revolutionary period (1983-1987) “culture” was considered as a State affair, since the 1990s
independent cultural entrepreneurs incontestably occupy center stage with respect to the promotion of artistic and/or patrimonial activities.

This rise in power of private initiative is encouraged by the government of Burkina Faso and its Ministry of Culture which, due to lack of funding, symbolically supports, or even appropriates, autonomously created cultural enterprises. In this context, while the initial objectives of private cultural entrepreneurs may sometimes coincide with those of the State, they can also be conflicting. We then see complex negotiations between private cultural entrepreneurs and agents of the State, which sometimes have as normative contexts the injunctions of international organizations (UNESCO, Cultures France, etc.).

In this paper, I would like to return to this particular situation by analyzing the creation of a contemporary dance festival at Ouagadougou by two internationally renowned Burkinabè choreographers: Salia Sanou and Seydou Boro. I will pay particular attention to the paths of these actors, the relationships they hold with the State and international institutions, as well as to the new values of professionalisation and public education that they promote.

Adoulaye Niang: Hip-hop Networks and Issues in the Construction of a Sub-Regional Cultural Stage: Africulturban and Festa 2 am in Senegal

Senegal knew a notable evolution of its “cultural policy” from its President poet follower of a State as an omnipresent “architect” to a liberal reign accused by the actors of the sector to settle a vacuum and an instability in the cultural field. By analyzing the hip hop culture which distinguishes itself more and more by its aptitude to show alternative initiatives, I will question various issues strongly tinged with tensions in the form of couples of opposition, and which are embedded in the framework of relationship between hip hop cultural actors and State or decentralized organizations of cultural promotion. Between the will of the official promoters (States, communities, organizations) to control a rebellious culture and that of its followers to profit from their support without being domesticated, a fragile formula of consensus in the form of festivals emerges. They are specific demonstrations conveniently registered at the border of publicy events (thus a purely temporary support for the State) and of activism (strong and specific moments also for the bboys in order to transmit their messages under a unifying banner beyond even the national level). Between search of worthiness and label of State-patron, desire of visibility and “commodification” of cultural goods, festivals such as 72 H of the hip and Festa 2 H promoted by organizations of bboys (Struktura, Africulturba...) operate a partial tranfer of competences. This, by setting up their actors in “cultural service of the street” which, while seeking to capture financial supports and other shapes of support, thus keep a certain “freedom”, which is essential for this movement. At the same time, these actors of Senegal, of Guinea (Festival Rap too) and of Burkina Faso (Ouaga Hip Hop) build, well beyond a simple “evenementiality”, a reticular and global (some of the participants come from Occident) more durable organization which combines militant principles (panafricanism) and values of reciprocity to the erection of a more professional, sub-regional even international scenic framework.
Emmanuelle Olivier: Mawlid Festival 2011: Politics of culture and the emergence of a religious popular music in contemporaneous Mali

In Mali, as in all West African Muslim countries, panegyrics to Mohammad Prophet, the saints, the ulemas or other powerful people constitute, since several hundred years, effective forms of religious proselytism which inform, educate and impregnate the collective image. From the new urban Islamic world of Bamako, I will show how develop original and competing musical styles which reinforce the public demonstration of an Islamic knowledge, refunded and accessible to the people. These panegyrics are mainly carried out at the time of Mawlid (commemoration of the birth and the dation of the name of the Prophet), which has been constituted for a few years by the Malian State as an official popular national ceremony, in the renewed form of cultural festivals. It is this popularisation and this culturalisation of the religious sphere whom I will particularly question starting from the example of the “Mawlid Festival” organized since two years by the Muslim Community of Sufis of Mali. We will thus see what this process implies, and renews, in terms of networks (local and global), infrastructures, services, standards (social and aesthetic), values and actors.

Session VII (June 8, 1:30-3:00)

Parties, Legislatures and Local Politics (VII-1)

Machiko Tsubura: Constituency Service by Members of Parliament in African Democracies: A comparative analysis of the politics of Constituency Development Funds (CDFs) in Kenya and Tanzania

During the last two decades, Constituency Development Funds (CDFs) have proliferated in sub-Saharan Africa. CDF is a government budget allocation mechanism that channels a specific portion of the national budget to each of the constituencies of Members of Parliament (MPs) for small-scale development projects. It is a unique mechanism in that MPs are vested with certain authority in selecting the projects, which is also considered as a new form of constituency service by MPs in electoral politics. Questions have been raised by scholars and civil society organisations on constitutionality, transparency and accountability of CDFs. Having these concerns in mind, this paper examines why and how CDFs were introduced in Kenya in 2003 and Tanzania in 2009 by comparing the policymaking processes and the power dynamics among the key political actors. Preliminary findings from the fieldwork and a review of the existing studies suggest that the introduction of CDFs in both countries is characterised by changes in the power balance between the executive and the legislature, but with different features. In Kenya, the introduction of a CDF demonstrates an increasing degree of autonomy of MPs from the President in accessing public resources following the regime change in 2002, whereas the adoption of a CDF in Tanzania was part of a major legislative reform to strengthen the autonomy and oversight roles of the parliament.
Under what conditions do women participate in executive power in multiethnic societies? Previous research has broadly examined how differences in political institutions, socio-economic factors, and cultural norms affect women’s representation in ministerial cabinets. However, existing studies have not assessed the impact of ethnic clientelism—an institution that regulates politics at the national level in many multiethnic countries—on women’s entry into the highest reaches of government. This paper examines how ethnic clientelism affects women’s access to executive power in African countries. We argue that women are disadvantaged in cabinet appointments because African leaders use them to cement alliances among "big men" who act as patronage advocates for ethnic constituencies. Using an original dataset on cabinet appointments in

34 African countries from 1980 to 2005, we show that the female share of cabinet appointments is significantly lower in countries where leaders must accommodate a larger number of politicized ethnic groups in their cabinets. We also show that the female share of cabinet appointments rises with higher levels of democracy and greater female parliamentary participation.

Since multi-party rule in 1994, Malawi’s political landscape has been dominated by ‘chameleon politics’, with political parties driven more by personality and patronage than ideology. Both Bakili Muluzi and Bingu wa Mutharika used/have used patronage to keep the opposition weak and divided. Muluzi was particularly adept at this during his two terms. However, civil society activists were crucial elements in thwarting his ‘third term’ attempt. Mutharika’s first term (2004–2009), given his small majority, was characterised by how religious and secular civil society activists came to his government’s rescue, forcing a weak but numerically strong and disgruntled opposition to pass various bills. This dynamic helped Mutharika deliver significant developmental gains in his first term. But having secured an overwhelming majority in 2009, Mutharika reverted to Bandaesque strong-man power politics, including muzzling the press and academics, tribalism, authoritarianism and intolerance to dissent. A coincidental convergence of global and internal economic and political factors, including human rights repression, led donors to cut, suspend or withdraw aid between 2009 and 2011, leading to significant hardships (forex, fertiliser and energy shortages). These economic problems, in the face of a weak and inarticulate opposition, brought together a disparate group of civil society, religious, workers leaders and activists, including vendors into a movement that culminated in the mass ‘stay away from work day’ of July 20th 2011 when 19 protestors died. This paper examines the historical, political, economic, class and other factors that led to the radicalisation of a hitherto quiet NGO sector.
New Approaches to Colonial and Post-Colonial History of the Horn of Africa: Questioning Categories of State, Gender and Memory (VI-2, VII-2)

*Continued from VI-2, see above for details

African Education, Training and Development in Historical Perspective (VII-4)
Chair: Michel Carton

Kenneth King and Simon McGrath: Education and Skills in Africa: Reviewing the post-colonial experience

The last 50 years have seen major changes in African education but many of the key debates that existed at independence are still of considerable salience. With the end date for the millennium development goals fast approaching, we know that there is still a major challenge in getting children into school, notwithstanding the progress made on enrolments. We know that levels of learning achievement have not kept pace with massification and remain an acute problem. We know that the relationships between educational expansion, economic development and political change continue to worry governments. We know that the value of vocational learning is both attested and contested. We know that higher education sits in an uncomfortable relationship with the state and donors regarding its alleged elitist nature, its developmental impact, and its centrality to national politics and civil society movements.

This paper will review some of the major debates about the relationships between education and development that have persisted over the past 50 years and consider what this historical lens on education and development in Africa brings into focus for thinking about this issue beyond the MDGs from 2015.

Alison Girdwood: Education and Intergenerational Poverty: New approaches beyond 2015

As 2015 approaches, it is clear that the MDGs have led to very mixed outcomes. Access to education is understood as a fundamental right - but intergenerational poverty and the role played by education remains poorly understood.

In June 2011, the Brookings Centre for Universal Education published A Global Compact on Learning, as part of the growing call for a post-2015 MDG on learning. This drew from the rapidly accumulating findings of early grade literacy testing, which demonstrate starkly that, although the education MDGs are the closest of all to being met, educational attainment in many countries remains unacceptably low - with upwards of 70-90% of children in many countries unable to read a single word after 2 or 3 years of schooling. High percentages of children are left functionally illiterate after several years of schooling.

Evidence demonstrates convincingly that failure to achieve early literacy will reinforce existing patterns of poverty. This rising volume of evidence sets a clear challenge to current practices of educational research, policy and practice.
This challenge may lead to the development of new tools for research and evaluation; for funding and for interventions. These tools may then help us, as researchers and practitioners in international development, use the evidence we generate to develop a deeper understanding of the societal and behavioral mechanisms through which education can more effectively challenge poverty.

*Barbara Trudell: Owning the Policy: The appropriation of language-in-education policy in African communities*

For African states, the extensive political, cultural and pedagogical implications of language policy choices appear at both national and local levels. Choice of official language - whether African or international – is a defining feature of national identity. The processes of policy development also ensure that the aspirations and expectations of the urban, national elite are well represented. However in addition to these national language choices, increasing numbers of African states have established language-in-education policies that highlight the role of local languages in the classroom. These policies are not aimed primarily at the governing elite, but are rather directed at enhancing education provision for citizens who are not of the elite. Reception of such local-language policy varies; at the local level where the non-elites live their lives, the appropriation of national policy on language use may be played out as support or resistance, reflecting local expectations, beliefs and aspirations. This paper will explore the dynamics of local appropriation of national language policy, its consequences for education provision and its implications for policy development and implementation.

*Khoisan Kinship and Society Revisited (VII-5, VIII-5)*

Chairs: Alan Barnard and Gertrud Boden

Discussant: Thomas Widlok and Alan Barnard

*Hitomi Ono: Marital and Extra-Marital Relationships and Avoidance/Joking Dichotomy in G|Jana Universal Kin Categorization*

Among G|Jana peoples, a subgroup of the Khoe (aka Central Khoisan) family, practicing multiple sexual relationships simultaneously and/or serially is common, and a spouse exchange (combining two married couples) is considered ideal. In kin reckoning, there is no clear difference between whether a relationship is marital or extra-marital, both in developing an affinal relationship and in the “legitimacy” of the children involved. Rather, their kinship system itself, practicing a joking and avoidance dichotomy, seems to serve as a structural basis for them to develop multiple relationships. This paper will show how the dichotomy operates in their universal kin categorization system.

*Akira Takada: Socializing Practices and Kin Relationships among the !Xun of Ekoka*

Researchers have considered that the San, who are known for their foraging lifestyle, can provide vital clues for understanding human caregiving. It is known that San (Ju|’hoan) children form extremely close relationships with their mothers. After a long period of nursing, children develop strong attachments for child groups, which consist of multi-aged children. However, recent research has indicated that considerable cultural differences exist
among San groups. Additionally, differences in the pattern of caregiving practices in relation to the emic classification of their social relationships have not yet been studied. This study examined interplays between practices in three major caregiving activity domains (physical care, verbal utterances, and feeding) and kin relationships in the !Xun, who are closely associated with agro-pastoral peoples and are neighbors of the well-studied Ju|’hoan. Although young !Xun children form close physical bonds with their mothers, other caregivers also play important roles in childcare. Specifically, it was found that young female relatives who resided near a young child engaged in caregiving activities more frequently than has been observed in their Ju|’hoan counterparts. Based on an analysis of these practices, I discuss how !Xun children are socialized into the web of their kin relationships while developing intimate relationships.

Gertrud Boden: Non-Genealogical, Universal and Flexible: Recent insights into Khoisan kinship

As elsewhere in the world, depictions of Khoisan kinship classifications documented in small communities or with a small number of key informants have been treated as representing 'the' kinship terminology of a certain language community. By studying diversity in kinship classifications, recent fieldwork among speakers of Taa and other San revealed the flexible character of their kinship classifications in the trans-cultural contexts of their livelihoods. This flexibility seems to be supported by an alternative mode of dyadic and non-genealogical calculation of kinship relations in the realm of both, 'universal kin categorization' and 'core' kinship relations.

Andrew Smith: How Appropriate are Modern Khoisan Small Stock Keepers as Analogy for the Development of Early Herding Societies in Southern Africa?

The debate on the origins of the earliest herders at the Cape revolves around two issues: 1) the earliest small stock herders were Khoe, and the animals derived originally from East African Khoe speakers (demic diffusion); 2) were local hunters who took on small stock, but without adopting any other Khoe traits (cultural diffusion). One argument by the cultural-diffusionists is that hunters in the Kalahari easily adopted small stock in the last 50 years. This paper will look at the conditions of modern small stock ‘herding’ and argue that not only is such ownership not necessarily conducive to successful and sustainable breeding, and this would certainly have made it difficult for hunters in the past who did not have access to donor societies or for role models of animal husbandry, but the relationship, both social and ritual hunters have with their prey animals is very different from that herders have with their stock.

Tom Gueldemann: ‘Khoisan’ Linguistics: changing perspective from unity to diversity

The concept and term ”Khoisan” is associated with African populations that have commonly been characterized as a group by a prototypical set of features: they are the indigenous peoples of Southern Africa comprising the dry-area hunter-gatherers aka “Bushmen” and the historically enigmatic pastoral groups that used to be called “Hottentots”; they speak languages with click sounds; and they possess a unique cluster of biological-phenotypic features. Such a stereotypical image, still pervading even more recent research, stands in
stark contrast with the fact that “Khoisan” groups actually display an enormous amount of diversity in all relevant population features. This talk will sketch this diversity from a linguistic perspective. While most of the earlier research started out from the assumption about a family of genealogically related languages, any linguistic-classificatory hypothesis was until recently actually premature, because linguistics as a scientific discipline has achieved a sufficient amount of data about the languages at issue only recently. The talk will present the current knowledge on the languages subsumed under “Khoisan” in terms of the three major types of language classification, viz. language typology (establishing linguistic types), areal linguistics (establishing “Sprachbünde” or linguistic areas), and historical-comparative linguistics (establishing genealogical language families). It will be shown that “Khoisan” languages show a great amount of linguistic diversity in all respects. This important conclusion contradicts the still well established “Khoisan” stereotype and alone calls inevitably for a serious re-assessment of the past and present of these peoples.

*Brigitte Pakendorf: Molecular Perspectives on Social Interactions in Southern Africa*

A knowledge of prehistoric social interactions, such as intimate contact between groups, can be of importance for historical reconstructions of linguistic and culture areas. While such information is usually limited, some insights can be derived from molecular anthropological studies. These can provide information on prehistoric social practises such as the amount and kind of intermarriage undergone by different groups.

This paper will review the molecular anthropological literature involving Khoisan populations and present preliminary results from ongoing analyses of Khoisan-speaking groups of Botswana and Namibia with the aim of illuminating as far as possible the social interactions between different Khoisan groups as well as between Khoisan groups and their Bantu-speaking neighbours.

*Money on Borders (VII-7)*
Chair: Jane Guyer

This panel examines cross-border integration in Africa through a focus on the flow of money. Monetary circulation both transcends and reinforces borders. On the one hand, currencies are means of transacting that often cross national boundaries, underlining their porosity. But, on the other hand, currencies are symbols of national/imperial authorities; their use can buttress official ideas of territory. This contradiction is especially pronounced in many African settings, where limited state capacity has meant only very selective enforcement of borders. The movement of cash offers a fresh and underexplored way to understand how borderlands work. This focus connects local networks to the goals of colonial and national governments. It juxtaposes the use of money in regional trade with its storage and conveyance, in marginal areas with mobile populations. And it sheds light on recurring themes, from the early days of colonialism to the present.
Maxim Bolt: Conundrums of Cash: Wages, money rhythms and wealth circulation on the Zimbabwean-South African border

How does cash circulate in a remote border area? Based on 17 months of ethnographic fieldwork in a border-farm workforce, this paper moves beyond conventional ethnographic scale to address this systemic question. During Zimbabwe’s recent hyperinflation, the white-settler estates of the Zimbabwean-South African border were important hubs of the border economy. Black Zimbabweans migrated, not only to earn South African Rand, but also acquire basic commodities not available at home. Understanding the circulation and use of cash on the border requires consideration of workers’ reliance on monthly wages, how they remitted to kin in Zimbabwe, and their problems actually storing their money. The farms shaped the temporality –the rhythm– of circulation. Cash entered the area in huge quantities, as wages. But it left just as abruptly, returning to town with travelling traders. Some workers sought goods as stable, remittable forms of wealth. Meanwhile the risk of theft in shared accommodation pushed many to live on credit, until cash once again flew through the compound. This paper shows cash to be easy to steal and hard to remit. It thereby reveals the relationships between cash circulation and the trade and movement of other kinds of wealth, along and across the border.

Leigh Gardner: Money, Banking and Sovereignty in West Africa: The West African Currency Board in Liberia

Colonial boundaries established the foundation not only for the national boundaries of the former colonies after independence, but also for the national currencies. Then, as now, the boundaries of optimum currency areas did not necessarily follow political borders. This paper provides one example of such a disjuncture, examining the adoption of British and British West African currency by independent Liberia. The financial struggles of the Liberian government during the inter-war period made British currency and institutions seem appealingly stable, and by the inter-war period British colonial currency could legally circulate in Liberia and the Bank of British West Africa served as state bank both to British colonial administrations and the Liberian government. This paper uses the debates surrounding these changes to explore the link between economic and political sovereignty in colonial West Africa.

Djanabou Bakary: Nigeria-Cameroon Underground Protection Policy for the Joint use of the Naira and the CFA Franc on Border Markets

About 1700 km of frontier separate the western flank of Cameroon from the east coast of Nigeria. Passing through lake and land spaces, the border was drawn at the early twentieth century by various Franco-British treaties. Since then, many measures have been taken aimed at controlling the flow of persons and goods. But the devaluation of the CFA franc and the unexpected depreciation of the Naira (respective currencies of Cameroon and Nigeria) in the early 1990s led to a boom of the market activities, especially those conducted by the local traders. This was followed by the uncontrolled use of the two currencies in transaction in the Cameroon and Nigeria border area. Both States seemed helpless and barriers proved porous. However, this monetary situation was presented as a short-term opportunity for both governments to fight against the growing smuggling activities. This was because in normal
situations, each country has the possibility to ensure the exclusive movement of national currency in markets, even in the periphery zones. But the current situation is complex. In fact, Nigerians need the CFA franc during the period of pilgrimages to Mecca because it is an international convertible currency while the Naira is exclusively national. It then seems disadvantageous to directly convert Naira into another currency. At the same time, both Nigeria and Cameroon are realizing that 90 per cent of their populations ensure their life’s revenue through the cross border trade which is practiced through a transnational extensive network. This paper therefore aims at addressing the issue of latent voluntary attitudes of Cameroon and Nigeria vis-à-vis their protectionist policies of the markets.

While the finding of this situation has previously been done in my research in the last six years, the present study is mainly conducted on the border markets of Banki, Kerawa and Gambaru between the Borno State of Nigeria and the Northern Cameroon. This is done through interviews with traders (those who have at least 20 years duration in the market) and with members of services in charge of trade both in Nigeria and Cameroon. The field research will be mixed with a collection of archival data in order to highlight the socio historical aspect of the research.

Formality/Informality: Money and Popular Economies (VI-8, VII-8)

*Continued from VI-8, see above for details.

Session VIII (June 8, 3:30-5:00)

Trading in Evils? Imperial Practices and Discourse on ‘Illegitimate Trade’ (VIII-2)
Chair: Silke Strickrodt

This panel seeks to make connections between the different moral crusades relating to trade with and within African states over the era of imperial involvement in the continent. By highlighting the recursive reappearance of similar language in creating the image of the illegitimate trade as a moral evil; capable of not only inflicting suffering on its victims, but also dragging society as a whole backwards, the panel will seek to add complexity and detail to the existing literature on the civilising mission. The panel will also take into account the structures put in place by the earliest moral crusade, the Slave Trade Abolition movement, and how the institutions, techniques and practices as well as discourse were utilised by later networks.

Francesco Spoering and Christine Whyte: ‘From Black and White Negroes’: Entangled discourses in Swiss activism against slavery and alcohol in West Africa

This paper will examine the connections and continuities between the abolitionist politics of the late 18th century with the campaign against alcohol in the late 19th and early 20th century. Focusing on the Basel Mission and its close partner, the Basel Union Trade Company, the paper will analyse moral and structural entanglements between anti-slavery and anti-alcohol agitation that also connected West Africa with Switzerland. Illustrating how anti-alcohol campaigners drew on the discourse and organisation of the preceding abolitionist networks, the ‘civilizing mission’ abroad and at home is of particular interest. A
closer look at how the conception of the African served as an object of comparison to be contrasted by ‘civilizing’ rhetorics of freedom and responsibility reveals significant continuities between the discourses on the slave and liquor trade that connected Switzerland to Africa. Thus, this study suggests that Switzerland, a country without colonies, participated in and was affected by European imperialism.

*Jonas Gjersø: Anti-slavery and British policy in East Africa, 1888-1896*

This paper will explore the humanitarian motives behind the British annexation of East Africa. It will demonstrate how British policymakers were actuated by a combination of commercial and humanitarian imperatives and refute the current historiography construing the British presence in a strategic framework. The paper will contend that Britain’s humanitarian engagement with the region did not end with Sir Bartle Frere’s Mission to Zanzibar in 1872, culminating in the Anti-Slavery Treaty with the Sultan Barghash, but remained as a key political factor determining British policies, including the decision to construct the Uganda Railway in 1896.

*Felix Brahm: “The Survival of the Strongest – I do not Say of the Fittest”: Moralizing the arms trade in East Africa, 1870s to 1890s*

In the second half of the 19th century East Africa’s imports saw a huge increase in firearms, powder and ammunition. This paper forms part of a larger project that examines the European—East African arms trade as an entangled history. The paper asks when and how the arms trade in East Africa was moralised by Europeans and whether and how this issue intertwined with discourses and politics of the abolition of the slave trade. Tracing back the question of legitimacy of the arms trade in East Africa it will be shown that it was only in the late 1880s that this issue was linked to the slave trade. Thereafter, however, Abolitionism served as a vehicle to establish the colonial arms trade regime.

*Music and Dance (VIII-3)*

Chair: Lizelle Bisschoff

*Tuulikki Pietilä: Urban Youth Music and Politics in the Post-Apartheid South Africa*

In South Africa the urban black youth music of the post-apartheid era has raised a great deal of public debate and moral concern. The apparent focus of youth on superficial values, such as consumption-orientation, fashion-consciousness, embodied pleasures and celebration is considered by many observers a regrettable development after the socio-politically conscious climate of the anti-apartheid struggle era. In the critical discourses these youths are often considered as one entity and are labeled the Y youth. This presentation studies the distinctions the Y youth make amongst themselves. It shows how the most popular music genres – kwaito, house, and hip hop – are considered to reflect and promote different lifestyles and social values. The presentation argues that through the different styles and the evaluative discourses about them the youth negotiate the meanings and the trajectories of race, and blackness especially, in the post-apartheid society. The presentation is based on numerous interviews and informal discussions with artists, producers, DJs, record label representatives and music fans in Johannesburg and Cape Town between 2009 and 2011.
Laura Ines M. Alvarez: Gender, Music and Religion in Western Africa’s Mande Society

In Mande culture, where singing and playing music is reserved for the caste of jali, the Western African bard, women are singers par excellence, but playing musical instruments is traditionally an exclusively male pursuit. While male jali have attracted the attention of many scholars, female jali or jalimuso have been rather neglected in the literature to date. Jali’s art have been passed down through many centuries, and the profession of musician is inherited, but women access to certain instruments like kora is controversial: playing it can be risky. Traditionally, women play some rhythmic, but not string instruments. Research in this area is fairly scarce, and there are few written sources relating to the subject. This paper explores Mande women’s role in the field of music, and possible prohibitions to play certain musical instruments. Is it a religious phenomenon? Does it concern Islam or rather local taboos? Playing a string instrument, was it a common practice among women in West Africa before their conversion to Islam?

Learning for All in Eastern Africa? (VIII-4)
Chair: Lalage Bown

Ruth Naylor: Quality and Equality: The forgotten goals of Education for All

The Education for All movement helped to catalyse a dramatic increase in the number of children enrolled in primary school across Africa. However progress towards the other “Education for All” goals has been mixed. Whilst there are more children than ever in primary schools, many are leaving school without having acquired basic literacy skills. Overall access to secondary education has increased over the last decade, but gender parity in secondary education in sub Saharan Africa has decreased. This paper examines the interplay between quality and gender equality in education in a range of African contexts. It shows how differences in girls’ and boys’ national examination results are both symptomatic and causal of gender inequality in many education systems of Africa, with girls’ access to post primary levels being limited by examination pass rates. It also considers girls safety as a vital element of school quality, and presents evidence of how teacher misconduct leads to girls being sexually abused and withdrawn from school. This paper presents cases found where poor quality education has contributed to perpetuating gender inequality. It also looks at how good quality education can contribute towards girls’ empowerment and to a more equitable society.

Nobuhide Sawamura: The Impact of Primary Schooling on a Maasai Woman in Kenya: Tensions between modernity and tradition

The current discourse on EFA has a tendency of focusing on learning subject knowledge and completing primary school. Thus, dropping out of school has always been negatively regarded. This study examined the impact of primary school education on female students who dropped out of school due to pregnancy and marriage. They were unsuccessful in completing school and proceeding to secondary education, but have more than several years of learning experience. This study aimed to identify whether their learning experience has made a difference in their lives. It further sought to discuss the tensions between being
“traditional” and becoming “modern”. In this initial attempt, the research focused on a particular Maasai woman who dropped out of school at Grade 7, without completing 8 years of full primary education, in Narok. She has been traced over 12 years and was regularly interviewed. Five aspects were identified which enabled her to help improve her life because of schooling: (1) expanding her social network, (2) learning official languages, (3) being conscious about hygiene and health, (4) establishing more equal relations with her husband, and (5) acquiring soft skills of management. It can be said that primary schooling enhanced the capability of dealing with livelihood and bettered her quality of life in the rural community.

William A. L. Anangisye: Five Decades of Primary Education Development in Tanzania: Achievements, challenges and the future

Primary Education is widely appreciated as a basic right for every child regardless of one’s background. For decades since 1948, many governments in the world have been in the forefront to campaign for all school age children’s access to, and participation in primary education (Universal Primary Education — [UPE]). In Tanzania, about five decades have passed since the national UPE campaigns were conceived. During this period the Government of Tanzania has made notable gains in the UPE albeit with some setbacks. This paper establishes the extent to which UPE targets have been realised in this period. It also revisits the challenges experienced so far in the UPE implementation. On the whole, the paper attempts to re-define the future of UPE in Tanzania or East African in general as part of efforts to meet children’s needs.

Khoisan Kinship and Society Revisited (VII-5, VIII-5)

*Continued from VII-5, see above for details.

The Criminalization of Conflict (VI-5, VIII-8)

*Continued from VI-5, see above for details.

Chair: Paul Nugent

Roundtable Participants: Joseph Ayee, Mustafa Yayla, Ton Dietz, Jane Guyer, Akosua Adomako Ampofo and Kazuaki Inoue
<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdullahi Mahmoud, Hussein</td>
<td>Pwani University College</td>
<td>I-6, II-6</td>
</tr>
<tr>
<td>Adeboye, Olufunke</td>
<td>University of Lagos</td>
<td>VI-4</td>
</tr>
<tr>
<td>Adogame, Afe</td>
<td>University of Edinburgh</td>
<td>I-3</td>
</tr>
<tr>
<td>Adongo, Christine</td>
<td>Kenyatta University</td>
<td>III-4, IV-4</td>
</tr>
<tr>
<td>Alvarez, Laura Ines M.</td>
<td>University of Oslo</td>
<td>VIII-3</td>
</tr>
<tr>
<td>Ampofo, Akosua Adomako</td>
<td>University of Ghana</td>
<td>VIII-9</td>
</tr>
<tr>
<td>Anangisye, William A. L.</td>
<td>University of Dar es Salaam</td>
<td>VIII-4</td>
</tr>
<tr>
<td>Anders, Gerhard</td>
<td>University of Edinburgh</td>
<td>V-8, VI-5, VIII-8</td>
</tr>
<tr>
<td>Andersen, Casper</td>
<td>Arhaus University &amp; University of Oxford</td>
<td>V-4</td>
</tr>
<tr>
<td>Andrew, Nancy</td>
<td>VU University Amsterdam</td>
<td>I-5, II-5</td>
</tr>
<tr>
<td>Andrieu, Sara</td>
<td>CEMAF</td>
<td>VI-9</td>
</tr>
<tr>
<td>Arriola, Leonardo</td>
<td>UC Berkeley</td>
<td>VI-2, VII-1</td>
</tr>
<tr>
<td>Ayee, Joseph</td>
<td>UKNZ</td>
<td>VIII-9</td>
</tr>
<tr>
<td>Bakary, Djanabou</td>
<td>University of Maroua</td>
<td>VII-7</td>
</tr>
<tr>
<td>Barnard, Alan</td>
<td>University of Edinburgh</td>
<td>VII-5, VIII-5</td>
</tr>
<tr>
<td>Becker, Felicitas</td>
<td>University of Cambridge</td>
<td>I-4, II-4</td>
</tr>
<tr>
<td>Bellagamba, Alice</td>
<td>University Milano-Bicocca</td>
<td>IV-2, V-2</td>
</tr>
<tr>
<td>Benson Osadolor</td>
<td>University of Benin, Nigeria</td>
<td>IV-7, V-7</td>
</tr>
<tr>
<td>Beresford, Alexander</td>
<td>University of Leeds</td>
<td>III-1</td>
</tr>
<tr>
<td>Bernault, Florence</td>
<td>University of Wisconsin-Madison</td>
<td>III-5, IV-5, V-5</td>
</tr>
<tr>
<td>Bischoff, Lizelle</td>
<td>University of Edinburgh</td>
<td>VI-9, VIII-3</td>
</tr>
<tr>
<td>Boden, Gertrud</td>
<td>University of Edinburgh</td>
<td>VII-5, VIII-5</td>
</tr>
<tr>
<td>Boilley, Pierre</td>
<td>University of Paris</td>
<td>B-1</td>
</tr>
<tr>
<td>Bolt, Maxim</td>
<td>British Museum</td>
<td>VI-8, VII-8, VII-7</td>
</tr>
<tr>
<td>Bompani, Barbara</td>
<td>University of Edinburgh</td>
<td>I-3</td>
</tr>
<tr>
<td>Bongmba, Elias</td>
<td>Rice University</td>
<td>II-3</td>
</tr>
<tr>
<td>Bonneecase, Vincent</td>
<td>CNRS, Bordeaux</td>
<td>I-4, II-4</td>
</tr>
<tr>
<td>Brahm, Felix</td>
<td>University of Bielefeld</td>
<td>VIII-2</td>
</tr>
<tr>
<td>Brandt, Femke</td>
<td>VU University Amsterdam</td>
<td>I-5, II-5</td>
</tr>
<tr>
<td>Brooks, Shirley</td>
<td>University of the Free State, South Africa</td>
<td>I-5, II-5</td>
</tr>
<tr>
<td>Bown, Lalage</td>
<td>University of Glasgow</td>
<td>VIII-4</td>
</tr>
<tr>
<td>Büscher, Karen</td>
<td>Ghent University</td>
<td>IV-7, V-7</td>
</tr>
<tr>
<td>Bayart, Jean-Francois</td>
<td>CERI-Sciences Po, Paris</td>
<td>IV-7, V-7</td>
</tr>
<tr>
<td>Cameron, Hazel</td>
<td>University of St Andrews</td>
<td>IV-1</td>
</tr>
<tr>
<td>Carmody, Pádraig</td>
<td>Trinity College Dublin</td>
<td>V-4</td>
</tr>
<tr>
<td>Carton, Michel</td>
<td>Graduate Institute of International and Development Studies</td>
<td>VII-4</td>
</tr>
<tr>
<td>Casentini, Giulia</td>
<td>University of Siena</td>
<td>IV-9</td>
</tr>
<tr>
<td>Chouin, Gerard</td>
<td>IFRA, Nigeria</td>
<td>I-2</td>
</tr>
<tr>
<td>Cochrane, Jim</td>
<td>University of Cape Town</td>
<td>II-3</td>
</tr>
<tr>
<td>Cooper, Fredrick</td>
<td>New York University</td>
<td>Keynote Speaker</td>
</tr>
<tr>
<td>Coplan, David</td>
<td>University of Witwatersrand</td>
<td>A-1</td>
</tr>
<tr>
<td>Deacon, Gregory</td>
<td>University of Oxford</td>
<td>VI-4</td>
</tr>
<tr>
<td>Deutsch, Jan-Georg</td>
<td>University of Oxford</td>
<td>IV-2, V-2</td>
</tr>
<tr>
<td>Devlieger, Clara</td>
<td>University of Cambridge</td>
<td>I-6, II-6</td>
</tr>
<tr>
<td>Dietz, Ton</td>
<td>Leiden University</td>
<td>VIII-9</td>
</tr>
<tr>
<td>Name</td>
<td>Affiliation</td>
<td>Pages</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>James, Deborah</td>
<td>London School of Economics</td>
<td>VI-8, VII-8</td>
</tr>
<tr>
<td>James, Wendy</td>
<td>University of Oxford</td>
<td>I-7</td>
</tr>
<tr>
<td>Jenkins, Paul</td>
<td>University of Edinburgh</td>
<td>V-9</td>
</tr>
<tr>
<td>Jerven, Morten</td>
<td>Simon Fraser University</td>
<td>I-4, II-4</td>
</tr>
<tr>
<td>Johnson, Martha</td>
<td>Mills College</td>
<td>VII-1</td>
</tr>
<tr>
<td>Jones, Adam</td>
<td>Universitat Leinzig</td>
<td>I-2</td>
</tr>
<tr>
<td>Jones, Ben</td>
<td>University of East Anglia</td>
<td>III-3, IV-3</td>
</tr>
<tr>
<td>Kaarsholm, Preben</td>
<td>Roskilde University</td>
<td>I-1, II-1</td>
</tr>
<tr>
<td>Kamete, Amin</td>
<td>Bangor University</td>
<td>V-1</td>
</tr>
<tr>
<td>Kanyongolo, Edge</td>
<td>University of Malawi</td>
<td>V-8</td>
</tr>
<tr>
<td>Katsande, Rosalie</td>
<td>SEARCWL</td>
<td>I-8, II-8</td>
</tr>
<tr>
<td>Kehinde, Michael</td>
<td>Pennsylvania State University</td>
<td>VI-7</td>
</tr>
<tr>
<td>Kerestetzi, Katerina</td>
<td>Musée du quai Branly</td>
<td>III-5, IV-5, V-5</td>
</tr>
<tr>
<td>Kersten, Mark</td>
<td>London School of Economics</td>
<td>VI-5, VIII-8</td>
</tr>
<tr>
<td>Kesselring, Rita</td>
<td>University of Basel</td>
<td>VI-5, VIII-8</td>
</tr>
<tr>
<td>Kidari, Ikram</td>
<td>CEMAF/Université de Paris 1</td>
<td>VI-2</td>
</tr>
<tr>
<td>King, Kenneth</td>
<td>University of Edinburgh</td>
<td>II-9, VII-4</td>
</tr>
<tr>
<td>Kingdon, Zachary</td>
<td>Liverpool World Museum</td>
<td>V-9</td>
</tr>
<tr>
<td>Kisekka-Ntale</td>
<td>Makerere Institute of Social Research</td>
<td>III-9</td>
</tr>
<tr>
<td>Kriegers, Detlev</td>
<td>University of Pretoria</td>
<td>VI-8, VII-8</td>
</tr>
<tr>
<td>Lamarque, Hugh</td>
<td>University of Edinburgh</td>
<td>III-6, IV-6</td>
</tr>
<tr>
<td>Larmer, Miles</td>
<td>University of Sheffield</td>
<td>II-7</td>
</tr>
<tr>
<td>Law, Robin</td>
<td>University of Liverpool/Stirling</td>
<td>I-2</td>
</tr>
<tr>
<td>Lawrence, Andrew</td>
<td>University of Vienna</td>
<td>III-1</td>
</tr>
<tr>
<td>Lecocq, Baz</td>
<td>Ghent University</td>
<td>IV-2, V-2</td>
</tr>
<tr>
<td>Lenggenhager, Luregn</td>
<td>University of Zürich</td>
<td>V-6</td>
</tr>
<tr>
<td>Leonardi, Cherry</td>
<td>Durham University</td>
<td>III-8, IV-8</td>
</tr>
<tr>
<td>Leopold, Mark</td>
<td>University of Sussex</td>
<td>I-7</td>
</tr>
<tr>
<td>Lichtenstein, Alex</td>
<td>Indiana University</td>
<td>III-1</td>
</tr>
<tr>
<td>Lwanda, John</td>
<td>Scotland-Malawi Partnership</td>
<td>V-8, VII-1</td>
</tr>
<tr>
<td>Lynch, Gabrielle</td>
<td>University of Warwick</td>
<td>III-9</td>
</tr>
<tr>
<td>Madenga, Renifa</td>
<td>SEARCWL</td>
<td>I-8, II-8</td>
</tr>
<tr>
<td>Mann, Laura</td>
<td>University of Edinburgh &amp; Oxford Internet Institute</td>
<td>V-4</td>
</tr>
<tr>
<td>Manton, John</td>
<td>London School of Hygiene and Tropical Medicine</td>
<td>I-4, II-4</td>
</tr>
<tr>
<td>Mathys, Gillian</td>
<td>Ghent University</td>
<td>VI-7, V-7</td>
</tr>
<tr>
<td>Matshanda, Namhla</td>
<td>University of Edinburgh</td>
<td>I-6, II-6</td>
</tr>
<tr>
<td>Mbaye, Jenny F.</td>
<td>African Centre for Cities</td>
<td>III-7</td>
</tr>
<tr>
<td>Mbgoh, Annette</td>
<td>SEARCWL</td>
<td>I-8, II-8</td>
</tr>
<tr>
<td>McCracken, John</td>
<td>University of Stirling</td>
<td>II-2</td>
</tr>
<tr>
<td>McGrath, Simon</td>
<td>University of Nottingham and University of KwaZulu-Natal</td>
<td>VII-4</td>
</tr>
<tr>
<td>McGregor, JoAnn</td>
<td>University College London</td>
<td>I-7, V-1</td>
</tr>
<tr>
<td>McNeill, Fraser</td>
<td>University of Pretoria</td>
<td>VI-8, VII-8</td>
</tr>
<tr>
<td>Meagher, Kate</td>
<td>London School of Economics</td>
<td>A-1, III-6, IV-6</td>
</tr>
<tr>
<td>Médard, Claire</td>
<td>Institut de Recherche pour le Développement</td>
<td>III-9</td>
</tr>
<tr>
<td>Médard, Henri</td>
<td>University Paris 1 – Sorbonne</td>
<td>III-3, IV-3</td>
</tr>
<tr>
<td>Meneses, Maria Paula</td>
<td>University of Coimbra</td>
<td>I-1, II-1</td>
</tr>
<tr>
<td>Meroka, Agnes</td>
<td>University of Warwick</td>
<td>I-8, II-8</td>
</tr>
</tbody>
</table>
Miescher, Giorgio (University of Basel): V-6
Mkandawire, Thandika (London School of Economics): Keynote Speaker, V-8
Mkandawire, Watipaso (Commonwealth Secretariat): V-8
Monson, Jamie (Macalester College): I-9
Muñoz, José-Maria (Emory University): I-6, II-6
Murphy, Jim (Clark University): V-4
Naylor, Ruth (Plan UK): VIII-4
Niang, Adoulaye (University Saint Louis du Senegal): VI-9
Niang, Amy (University of the Witwatersrand): VI-3
Niehaus, Isak (Brunel University): III-5, IV-5, V-5
Nightingale, Deborah (African Conservation Center): III-4, IV-4
Nugent, Paul (University of Edinburgh): I-7, IV-9, VIII-9
Nyamnjoh, Henrietta: (Leiden University): III-5, IV-5, V-5
Okoye, Ikem (University of Delaware): V-9
Okumu, Wafula (African Union Border Programme): A-1
Olivier, Emmanuelle (CNRS-EHESS): VI-9
Olivier, Jill (University of Cape Town): II-3
Ono, Hitomi (Reitaku University, Japan): VII-5, VIII-5
Owen, Evelyn (Queen Mary University of London): V-4
Pakendorf, Brigitte (CNRS Laboratoire Dynamique du Langage): VII-5, VIII-5
Panagiotopoulos, Anastasios (CRIA, New University of Lisbon): III-5, IV-5, V-5
Park, Yoon Jung (Rhodes University/Howard University): I-9, II-9
Pietilä, Tuulikki (Helsinki Collegium for Advances Studies): VIII-3
Porsel, Christine (University of Freiburg): VI-7
Porter, Gina (University of Durham): V-4
Potts, Deborah (King’s College London): V-1
Prestholdt, Jeremy (UC-San Diego): I-1, II-1
Raemaekers, Timothy (University of Zurich): A-1, I-7
Regnault, Madina (CNRS): VI-2
Retaillé, Denis (University of Bordeaux): B-2
Rizzi, Lorena (University of Basel): V-6
Rodima-Taylor, Daivi (Boston University): VI-8, VII-8
Rohde, Rick (University of Edinburgh): VI-1
Rosis, Carolina (CEAF-EHESS, Paris): VI-4
Ross, Ken (Scotland-Malawi Partnership): V-8
Rossi, Benedetta (University of Birmingham): IV-2, V-2
Roussy, Caroline (University of Paris): B-1
Rowlands, Michael (University College London): III-5, IV-5, V-5
Rubongoya, Joshua (Roanoke College): III-3, IV-3
Russel, Aidan (University of Oxford): IV-7, V-7
Rutherford, Blair (Carleton University): IV-1
Salami, Yemi (University of Liverpool): V-9
Santo, Diana Espirito(University of Lisbon): III-5, IV-5, V-5
Samuel, Boris (Sciences Po): I-4, II-4
Sautman, Barry (Hong Kong University of Science & Technology): I-9
Sawamura, Nobuhide (Osaka University, Japan): VIII-4
Scarnecchia, Timothy (Kent State): IV-1, V-1
Schomerus, Mareike (London School of Economics): VI-6
Schroven, Anita (Center for Interdisciplinary Research): III-8, IV-8
Seidel, Katrin (Humboldt University of Berlin): III-8, IV-8
Serra, Gerardo (London School of Economics): I-4, II-4
Seydou Kane, Mamadou (Gaston Berger University of Saint-Louis): VI-3
Shah, Parita: (University of Nairobi): III-4, IV-4
Simpson, Gerry (University of Melbourne): VI-5, VIII-8
Skalnik, Peter (University of Hradec Králové): IV-9
Skinner, David (Santa Clara University): B-2, II-2
Smith, Andrew (University of Cape Town, South Africa): VII-5, VIII-5
Smith, Lahra (Georgetown University): VI-2
Snijders, Dhoya (VU University Amsterdam): I-5, II-5
Soi, Isabella (University of Edinburgh): III-3, IV-3
Sumich, Jason (University of Pretoria): I-1, II-1
Surun, Isabelle (University of Lille): B-1
Takada, Akira (Kyoto University, Japan): VII-5, VIII-5
Tandia, Aboubakr (Cheikh Anta Diop University of Dakar): VI-3
Taylor, Ian (St. Andrews University): IV-7, V-7
Thiel, Alena (GIGA Institute of African Affairs): II-9
Tibatemwa, Lillian (Makarere University): I-8, II-8
Titeca, Kristof (University of Antwerp): III-6, IV-6, VI-6
Trapezis, Salah (Université Lumière Lyon 2): IV-2, V-2
Trapido, Joseph (University of Pretoria): III-7, III-5, IV-5, V-5
Trémolières, Marie (OECD): B-2
Trudell, Barbara (SIL Africa Region, Nairobi): VII-4
Tsambu, Leon (University of Kinshasa): III-7
Tsaha, Amy (SEARCWL): I-8, II-8
Tsai, Jing (Yale University): I-9
Tsubura, Machiko (Institute of Development Studies): VII-1
Udah, Janine (Leiden University): III-8, IV-8
Uduku, Ola (University of Edinburgh): V-9
Valois, Caroline (University of Edinburgh): VI-4
Vlassenroot, Koen (University of Antwerp): VI-6
Waiyego, Susan (Kenyatta University): III-9
Walls, Andrew (Liverpool Hope University): I-3
Walther, Olivier (CEPS/INSTEAD, Luxembourg): B-2
Ward, Kevin (University of Leeds): I-3
Whyte, Christine (ETH Zürich): VIII-2
Widlok, Thomas (Radboud University, Nijmegen): VII-5, VIII-5
Yan, Hairong (Hong Kong Polytechnic University): I-9
Yayla, Mustafa (Kirklareli University, Turkey): VIII-9
Young, Alden (Princeton University): I-4, II-4
Zeller, Wolfgang (University of Edinburgh): A-1, I-7, II-7, III-6, IV-6
Zenker, Olaf (University of Bern): III-8, IV-8
Zips, Werner (University of Vienna): II-7
Zips-Mairitsch, Manuela (University of Vienna): II-7