



AFRICA IN THE WORLD

SHIFTING BOUNDARIES AND KNOWLEDGE PRODUCTION

Johannesburg, South Africa

MAY 25-28, 2018

Presented By:



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA



Crowne Plaza Johannesburg – The Rosebank

Dear Colleagues,

Welcome to *Africa in the World*, the second American Anthropological Association (AAA) and African Studies Association (ASA) co-sponsored conference! *Africa in the World* could not have happened without our gracious South African partners including the University of Witwatersrand City Institute (WCI), Thabo Mbeki African Leadership Institute at the University of South Africa (TMALI), University of Pretoria, Department of Political Sciences (UPPS), and Anthropology Southern African (ASnA). Preparation for this conference began well over a year ago with staff from the AAA and ASA teaming with local partners to choose venues and event themes. In addition, a number of scholars agreed to present research and chair panels. We want to begin by extending our thanks to all those who worked diligently behind the scenes to make this second conference possible!

We developed the conference theme “Shifting Boundaries of Knowledge Production about Africa,” based on our desire to honor the frameworks and topical interests of scholars working on the continent. “Being Young in Africa,” “Shifting Urban Landscapes,” “Arts and Popular Culture,” “Transformative Technologies,” are just a sample of the panel topics that honor some of the most dynamic contemporary research within African Studies today. We also wanted to situate conversations about the continent as global concerns, rather than simply local concerns, given the historical roots and routes that have shaped Africa for thousands of years and continue to shape the continent.

With the help of many scholars, we happily read the abstracts of numerous Africanists from all over the world. Unfortunately, we could not accept all the proposals, but we have done our best to include as many scholars as possible. To that end, we once again have introduced flash presentations as a dynamic way to help facilitate the dissemination of as much scholarship as possible.

We hope people will take advantage of this conference to forge new friendships and expand scholarly networks. Additionally, we encourage everyone to try to tour parts of Johannesburg in order to get a sense of its history, culture, and intellectual life. Finally, we want to thank everyone who has taken the time and effort to participate in *Africa in the World*. Your work is what makes African Studies such a robust field and we look forward to learning from you!

Sincerely,

Carolyn Rouse and Fallou Ngom
Conference Co-Chairs



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University of South Africa, Thabo Mbeki African Leadership Institute (UNISA TMALI)
University of Witwatersrand, Wits City Institute (WCI)

Welcome Message from Co-Sponsoring Organizations

Dear Colleagues / Chèr(e)s collègues – As the co-sponsoring organizations, we would like to add our warmest welcome as we greet old friends and make new ones. In the next of a series of biennial scholarly exchanges, we come together once again, as we did in Dakar in 2016, on the African continent to celebrate the interdisciplinary connections that help us situate the locus of knowledge production about Africa's contemporary successes and challenges. The exciting program examines relevant frameworks and practical approaches to the study of Africa's past, present, and future, drawing on work across the humanities and social sciences, from historiography, literature, linguistics, anthropology, politics, and technological transformations to art and popular culture. Please accept our heartfelt thanks for your participation!

En tant qu'organisateur, nous souhaitons accueillir chaleureusement nos anciens amis et en créer de nouveaux. Dans le cadre d'une série d'échanges universitaires biennaux, nous nous réunissons à nouveau, comme à Dakar en 2016, sur le continent africain pour célébrer les liens interdisciplinaires qui nous aident à situer le lieu de production des connaissances sur les succès et défis contemporains de l'Afrique. Le programme passionnant examine les cadres pertinents et les approches pratiques de l'étude du passé, du présent et du futur de l'Afrique, en s'appuyant sur les sciences humaines et sociales: historiographie, littérature, linguistique, anthropologie, politique, transformations technologiques, art et culture populaire. Merci d'accepter nos sincères remerciements pour votre participation!

Suzanne Moyer-Baazet ASA	Edward Liebow AAA	Noëleen Murray Wits City Institute, University of the Witwatersrand	Vusi Gumede Thabo Mbeki African Leadership Institute at UNISA	Siphamandla Zondi University of Pretoria	Helen MacDonald Anthropology Southern Africa
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Reception

The reception will be held at the Wits Origins Centre Saturday, May 26, with book exhibits presented by local press exhibitors: Wits University Press and Blue Weaver.

Mingle and network at this reception with delicious hors-d'oeuvres, cocktails, and a dazzling backdrop of handcrafted hanging panels in the Tapestry Room on Saturday evening at conference partner the University of Witwatersrand's Origins Centre. The Museum provides visitors with a unique experience of Africa's rich, complex heritage and boasts an extensive collection of rock art from the Wits Rock Art Research Institute. The reception will include welcome messages from Dr. Edward Liebow, Executive Director of AAA, Suzanne Moyer-Baazet, Executive Director of ASA, Professor Tawana Kupe, Acting Vice-Chancellor, University of the Witwatersrand, and Professor Noëleen Murray, Director, Wits City Institute. Buses will depart from the lobby at 6:30pm.

Closing Session

An exciting Closing Session will be held on Sunday, May 27, with a very special guest appearance by former President of South Africa, Thabo Mbeki.

Moderated by Conference Co-Chair Carolyn Rouse, this captivating closing session, beginning at 4pm and concluding at 6pm, features Mahmood Mamdani, Muna Ndulo, Adebayo Olukoshi, Toyin Falola, Funmi Olonisakin, Dr. Rachel Mukamunana, and Former President Thabo Mbeki.

Social Media

We are delighted that our conference partners have designated Student Ambassadors who comprise the Africa in the World social media team:

- Anelisa Funani, UNISA, Thabo Mbeki African Leadership Institute
- Blaykyi Kenyah, Princeton University
- Qhawe Plaatjie, University of Johannesburg
- Venolia Rabodiba, University of Witswatersrand
- Gabe Vermeulen, University of Pretoria

Don't miss their blog entries on the Africa in the World conference website, and please do kindly join them in helping us to promote this monumental event on social media. The official hashtag of the conference is #AfricaInTheWorld2018 and we strongly encourage you to share photos, commentary, and your overall experience via Twitter, Facebook, Instagram, and other social media platforms of interest to you. You can also follow the conference organizers on Twitter: @AmericanAnthro, @asanewsonline, @TMALLunisa, @WitsUniversity, @UPTuks and on Facebook: Anthropology Southern Africa.

Getting Around Johannesburg and Other Useful Information

Banking

While the Crowne Plaza does not offer an atm machine onsite at the hotel, there are several ATMs located

at the Rosebank shopping mall (<https://www.rosebankmall.co.za/>), which is less than a five minute walk from the hotel and includes many shops and restaurants. The banks that provide the ATMs at the Rosebank shopping mall are: Nedbank, ABSA, Standard Bank, FNB and Capitec. Bank branch hours for these banks are typically 9am-4pm and are located at the Rosebank shopping mall and throughout Johannesburg.

Fitness Facility

There is a fitness center onsite at the Crowne Plaza which includes a treadmill, stationary bike, elliptical and weight machines. Your hotel room key is required to access the gym, which can be used at any time.

Ground Transportation

The Crowne Plaza has an onsite Travel Desk where all transport can be arranged and booked directly with the hotel. The Travel Desk can also be reached by email: TravelDesk@therosebank.co.za. The Travel Desk's transport cars have the name of the travel company on the doors, "PPS-Professional Passenger Service." Fares are charged by the distance that will be traveled, and are a set price. When booking with the Travel Desk the charges can be posted to your guest room account and settled at check out with your final bill. Uber operates widely in South Africa in the same manner as the company operates throughout the world. [The Gautrain](#) is the rapid railway system that connects major points in and around Johannesburg. A Gautrain card costs R16 (\$1.20). [Rea Vaya](#) bus fares start at R7 (\$0.50) while a smartcard costs R28 (\$2) and needs to be topped up to travel.

Internet/Sim Cards

Guests at the Crowne Plaza can request a residency letter from the reception desk, which must be presented along with your passport at any of the mobile network shops (MTN, Cell C, Vodacom) at the Rosebank shopping mall. High speed wifi is provided at the hotel. The nearest Wi-Fi access offsite is the Starbucks at the Rosebank shopping mall. Most restaurants and fast food stalls offer Wi-Fi to their patrons.

Local Restaurants (this list is by no means exhaustive!)

Cafe del Sol (Italian)

Said to be one of the best Italian restaurants in town, [Cafe del Sol](#)'s menu is a thorough and delicious exploration of Italy's rich gastronomy. Enjoy a dish of utterly delectable, house-made pasta for an indulgent lunch, or choose Cafe del Sol for an intimate dinner illuminated by the candlelight. While the delicious Italian fare satiates your appetite, let the meaningful quotes found throughout the venue of figures such as Buddha, Nelson Mandela and Albert Einstein provide you with food for thought and solace for your soul. Every great city comes with a great Italian restaurant, and Johannesburg has Cafe del Sol.

Cafe Del Sol, Olivedale Corner Shopping Centre, Randburg, Johannesburg, South Africa

Tel: +27 11 704 6493

DW 11-13 (Local Cuisine)

After years of experience in the UK and South Africa, in 2009 chef Marthinus Ferreira eventually established his own restaurant in Johannesburg, [DW 11-13](#). Here, Ferreira pampers his guests, receiving them in a modernly elegant dining room with a menu of creative dishes firmly founded on local cuisine. Recipes like the hammed kroon duck, the oxtail wellington or the roasted hake make this one of the best fine-dining restaurants in Jo'burg. If you're looking for a more casual dinner, join the restaurant's Grazing Room alongside the many youngsters who flock to this venue, and feast on Spanish tapas showcased in the menu.

DW 11 – 13, Dunkeld West Shopping Centre, Cnr Jan Smuts & Bompas Street, Dunkeld West, Johannesburg, South Africa
Tel: +27 11 341 0663

District Six Eatery (Traditional Cape Malay)

Before Apartheid, Cape Town's historic District Six was predominantly inhabited by locals; but in the 1960s, the buildings were razed to the ground and the neighborhood's population was displaced to make space for whites. Although located in Johannesburg, [District Six Eatery](#) celebrates the original spirit of this area of South Africa, serving homely, traditional Cape Malay fare in a lively and joyful atmosphere. Old family pictures and Panama hats hang on the colorful walls and overlook the cheerful clientele, who join this small but unique restaurant to have a good time in like-minded company and enjoy such delicacies as *bredie* (mutton stew), *bobotie* (spiced mince meat pie) and *koeksisters* (doughnuts coated with syrup).
District Six Eatery, 42 Greenhill Rd, Randburg 2195, Johannesburg, South Africa
Tel: +27 11 486 7226

Five Hundred (Fine Dining, Locally Sourced Ingredients)

At [Five Hundred](#), cookery is artistry. Part of Johannesburg's luxurious Saxon hotel, this fine-dining restaurant sweeps gourmets off their feet with an array of carefully elaborated and exquisite dishes, prepared with fresh, local ingredients, some sourced directly from the hotel's own vegetable garden. Highlights from the fixed four or six-course menus include the scrumptious impala loin with pumpkin seeds, sweet potatoes and ginger beer, or the roasted monkfish with lemon thyme and dried courgette. For the best experience, book the private dining room and watch on while Five Hundred's talented chefs prepare your meal under your longing eyes.
Five Hundred at the Saxon, 36 Saxon Road, Sandhurst, Johannesburg, South Africa
Tel: +27 11 292 6000

Koi (Asian)

Choose [Koi](#) for a delicious Asian dinner in Johannesburg. Koi is known for a surprising fusion of Japanese and Chinese cuisine with influences inspired by Western fare. The restaurant blends Oriental allure with the layout of a fast-food diner, managing to accommodate its numerous customers while still maintaining a pleasant ambiance. Koi's outlets are widely regarded as some of the best spots in Johannesburg to taste great sushi; and Rosebank's Koi, in particular, boasts a delightful outdoor lounge for a charming al fresco dining experience.
Koi Rosebank, The Firs Shopping Centre, Cnr Cradock & Biermann Avenues, Rosebank, Johannesburg, South Africa
Tel: +27 11 447 2440

Mythos (Greek)

[Mythos](#) brings the Mediterranean flavours of Greek cuisine to all food lovers in Johannesburg. The menu offers a remarkably varied spread of typically Greek delights, like the *kleftiko* (lamb shank with roasted potatoes), the *biftecia* (mince meat patties) or the *pastitsio* (oven-baked macaroni). But Mythos's strongest draw is its rich selection of meze dishes, available in meat, fish and vegetarian options – vegetarians are particularly catered for in this restaurant. A local franchise, Mythos is open at multiple locations throughout Johannesburg, all beautifully bright and airy, but each one with unique traits. The branch in Design Quarter, with navy blue accents and a keen maritime vibe, is a favorite.
Mythos, Design Quarter, Corner Of William Nicole & Leslie Road, Fourways, Sandton, Johannesburg, South Africa
Tel: +27 11 465 3468

Tasha's (Sophisticated yet homely and welcoming)

[Tasha's](#) is a prominent chain of ten eateries located throughout South Africa established by skilled restaurateur Natasha Sideris, a household name in the Rainbow Nation's cooking industry. All Tasha's cafes offer a range of simple but fresh and delicious bites (salads, sandwiches, *tramezzini*, omelettes, quesadillas), which makes them a preferred choice for a satisfying brunch or lunch. One of the fundamental elements on which Tasha's concept is based is that each store should have its own style and spirit. This explains why every café in the chain is uniquely decorated – the branch in Johannesburg's Rosebank features a beige to brown palette, books hanging from the ceiling on a long, quaint wood table, and more generally a relaxing and delightful ambiance. Truly a little gem of a café in Johannesburg.

Tashas, G28, The Zone Rose Bank, Cnr Oxford & Tyrwhitt Ave, Johannesburg, South Africa

Tel: +27 11 447 7972

The Grillhouse (Meats)

Treat yourself like a pro – book a table at [The Grillhouse](#) for a top-level dining experience. The Grillhouse offers an outstanding selection of succulent meat dishes prepared with prime, incredibly tasty meat, from t-bone steaks and mouth-watering rib eye, to lamb cutlets and venison meat. Brick walls, parquered floors, discreet lights and geometric wine cellars give this upscale restaurant a beautifully rustic look and feel, the perfect vibe to complement the exquisite grilled meats. Don't forget to hop in at the contiguous Katzy's, The Grillhouse's exclusive club.

The Grillhouse, Shop 70, The First/ Hyatt Shopping Centre, Cnr Oxford Road & Bierman Avenue, Rosebank, Johannesburg, South Africa

Tel: +27 11 880 3945

Medical Services

As Johannesburg provides good, though often pricey, medical services it is wise to purchase healthcare coverage before you arrive.

[Netcare Rosebank Hospital](#) is a private hospital in the northern suburbs, near the Crown Plaza, with casualty (emergency), GP and specialist services. The Rosebank hospital is located at 14 Sturdee Ave, Rosebank, Johannesburg, 2132, is open 24 hours, and can be reached by telephone at +27 11 328 0500.

[Charlotte Maxeke Johannesburg Hospital](#) is Jo'burg's main public hospital. This Wits University hospital is located at 5 Jubilee Rd, Parktown, Johannesburg, 2196, is open 24 hours, and can be reached by telephone at +27 11 488 4911.

Clicks Pharmacy at Rosebank Shopping Mall

Located at 50 Bath Ave & Baker Street, Rosebank, just a five minute walk from the hotel, this nearby pharmacy is very conveniently located and can be reach by telephone at +27 11 268 0033.

Things to Do and See

Here are some of Jo'burg's attractions that you may not want to miss!

Visit the Apartheid Museum

The [Apartheid Museum](#) in Johannesburg opened in 2001 and is acknowledged as the pre-eminent museum in the world dealing with 20th century South Africa, at the heart of which is the apartheid story.

[Northern Park Way and Gold Reef Rd, Johannesburg, 2001](#)

The Cradle of Humankind, a World Heritage Site

A major tourist attraction in South Africa, the [Cradle of Humankind](#) is one of eight World Heritage Sites in South Africa (the only one in Gauteng) and is renowned as the place where humankind originated. It is here that the first hominid, *Australopithecus*, was found in 1924 at Taung in the North West Province by Professor Raymond Dart of the University of the Witwatersrand. For those wanting to experience the birthplace of humankind firsthand, the official visitor centres for the Cradle of Humankind, [Maropeng](#) and the [Sterkfontein Caves](#), are within an easy hour's drive from Johannesburg.

Get a panoramic view of the inner city from The Carlton Centre

Visit the tallest building in Africa for unmatched, panoramic views of the City of Gold. At 223 metres (732ft) the building towers over downtown Johannesburg.

[Carlton Centre, Marshalltown](#)

Check out the street art

Johannesburg's street art scene is expanding by the day as artists from all over the globe color the city's walls, buildings and streets. Book a [street art tour](#) to ensure you see as much as possible.

Sip on cocktails at The Living Room rooftop bar

Enjoy a lazy weekend afternoon sipping cocktails and tasting craft beer at the vibrant [Living Room](#) rooftop bar in Maboneng. The rooftop is filled with plants, creating a relaxing atmosphere in contrast to the urban surroundings.

[The Living Room, 20 Kruger Street, Main Change Building, Maboneng Precinct](#)

Enjoy nature at the Melville Koppies Nature Reserve

Hiking the [Melville Koppies Nature Reserve](#) is a popular pastime and offers breath taking scenery. The Nature Reserve is also a heritage site and its geology dates back three billion years.

[Melville Koppies Nature Reserve, 4 Judith Road, Emmarentia](#)

Take a tour of Soweto

Soweto, short for South Western Township, is a large informal settlement just outside of Johannesburg. A [tour of Soweto](#) includes a visit to the Hector Pieterse Museum and Freedom Square, as well as a stop by the home of Nobel Peace Prize winner Archbishop Emeritus Desmond Tutu. Be sure to stop by the museum of Nelson Mandela's Soweto home, located at 8115 Vilakazi St, Orlando West, Soweto, 1804.

Catch a show at the Soweto Theatre

Check out one of the amazing musical or theatrical productions for a culture-filled evening. The [theatre](#) was only established in 2012 but has already become an icon of local art and entertainment.

[Soweto Theatre, Cnr. Bolani Road and Bolani Link, Jabulani, Soweto](#)

See the stars at the WITS Planetarium

The [WITS Planetarium](#) opened in 1960 and was the first complete planetarium in Africa. The planetarium hosts educational programmes for children and adults and cost as little as R35.

[WITS Planetarium, University of the Witwatersrand, Yale Road, East Campus, Braamfontein](#)

Browse local artisanal products at Neighbourgoods Market

Don't miss [Neighbourgoods Market](#) where you can grab an artisanal breakfast and then soak in the friendly atmosphere while browsing the stalls.

[Neighbourgoods Market, 73 Juta Street, Braamfontein](#)

Experience African Cultures at Lesedi Cultural Village

[The village](#) is a homestead of five traditional dwellings inhabited by Zulu, Xhosa, Pedi, Basotho and Ndebele tribes who live according to tribal folklore and the traditions of their ancestors.

[Lesedi Cultural Village, Kalkheuwel, Broederstroom, R512](#)

Listen to live jazz at The Orbit

[The Orbit's](#) bustling atmosphere and modern setting makes it the best spot in town (if not in the country) to listen to live jazz.

[The Orbit, 81 De Korte Street, Braamfontein](#)

See the best of local art at The Goodman Gallery

[The Goodman Gallery](#), established in 1966, is a beautiful art gallery which showcases the best of the local art scene. The gallery has since its inception offered a non-discriminatory platform for artists to display innovative and controversial pieces.

[The Goodman Gallery, 163 Jan Smuts Avenue, Parkwood](#)

Shopping at Sandton City

About a 20 minute drive from the hotel, [Sandton City](#) is a one-of-a-kind premier fashion and leisure destination. It's an energetic hub of Afro-cosmopolitan glamour - international shopping with South African flair.

[163 5th St, Sandhurst, Sandton, 2196](#)

Safety

Most visits to Johannesburg are trouble-free but it is important to note the following precautions:

- The city center, once a no-go area, is fine during the day. However, large parts of it are best avoided at night– take a taxi if you go there after dark and stay in a group.
- Pickpockets are alive and well in the city so keep your belongings close to your body and passports and other documents locked away in your accommodation's safe.
- The surrounding neighborhoods of Braamfontein, Ferreirasdorp, Newtown and Maboneng are generally busy at night and safe to visit – just be vigilant when walking back to your car.
- It is advisable to explore Hillbrow and Yeoville with a guide – even during the day.

Please make note of these precautions when driving in Johannesburg:

- Be alert to possible robbery when stopped at traffic lights after dark – don't wind down windows to give change to beggars.
- Watch out for the erratic behaviour of other drivers –you'll soon realize why there are so many car crashes on Jo'burg's roads.
- Avoid driving along bus lanes as this can incur a fine.
- There are many one-way streets and street signs are not always clear – check your route carefully before setting off.

**Information compiled through [Lonelyplanet.com](#), [Culture Trip](#) and the [Crowne Plaza Hotel](#) concierge.*

Friday, May 25

- 8am Registration Opens
- 8:30am-9:50am
 Tour 1: “Local” and “Global” Cultural Time Zones in Braamfontein (Separate Ticket required)
- 10am-11:15am
 Tour 2: Africa’s Contribution to World Knowledge: Diversifying Narratives in the Wits Origins Centre (Separate Ticket required)
- 11:35am-12:50pm
 Tour 3: Constitution Hill: A View from the Hilltop (Separate Ticket required)
- 1-2pm
 Tour 4: Current Exhibits from the University of the Witwatersrand’s Art Collection (Separate Ticket required)
- 4pm Buses depart from Crowne Plaza to University of South Africa in Pretoria
- 7-8pm
 9th Annual 2018 Thabo Mbeki Africa Day Lecture
University of South Africa in Pretoria
- 8:15pm Buses depart from University of South Africa to Crowne Plaza

Saturday, May 26

- 8am Registration
- 8:30am Welcome Address
- 8:30-10am
 Welcome Address by Conference Co-Chair: Carolyn Rouse and 2018 Africa in the World Conference Partner Organizations
Dalasi/Pula
- Carolyn Rouse, Conference Co-Chair
 Princeton University
- Suzanne Moyer Baazet, Executive Director
 African Studies Association
- Edward Liebow, Executive Director
 American Anthropological Association
- Hemali Joshi, Council Member, Anthropology
 Southern Africa and Instructional Designer,
 University of Johannesburg
- Vusi Gumede, Director, Thabo Mbeki African Leadership Institute, University of South Africa
- Noëleen Murray, Director, Wits City Institute,
 University of the Witwatersrand and Research Chair - A.W. Mellon Critical Architecture and Urbanism
- Siphamandla Zondi, Head, Department of Political Sciences, University of Pretoria
- 10am Break
- 10:30am Breakout Sessions



10:30am-12:30pm

Being Young in Africa (Chair: Divine Fuh, CODESRIA)

Dalasi/Pula

Selah Agaba, University of Wisconsin, Madison
Adolescent Sexuality, Desire, and Pregnancy: A View from the Margins

Elene Cloete, University of Kansas
"Go Big or Go Home": Corporate Investment Initiatives among South African Youth
Mary Danielle Mpalirwa, Carleton University
"Knowing 'Her' Status": Sex, Gender, and Women's Rights in HIV and AIDs Campaigns, Lesotho

Sibahle Ndwayana, Anthropology Southern Africa
Subject Par Excellence – Generativity in Subjectivity: An Ethnography of Ownership In A Market In Central Johannesburg

Emily Stratton, Indiana University
'In God We Trust': Economic Aspirations, Transnational Imaginaries, and Popular Religion among Youth in Accra, Ghana

Environmental Challenges in the Age of Climate Change (Chair: Gwen Mikell, Georgetown University)

Kwacha

Joshua Garoon, University of Wisconsin, Madison
The Nature of Success: The Making of Ecological Citizens Around Zambia's North Luangwa National Park

Betty J. Harris, University of Oklahoma, Norman
Cape Town Drought: Ecological Crisis

Wendell Moore, UNISA
Criminal, Medicinal and Industrial? Unpacking Cannabis Narratives By Providing An Agrarian Alternative

Shifting Urban Landscapes (Chair: Claudia Gastrow, University of Johannesburg)
Nafka

Brittany Birberick, University of California, Berkeley
Time in the Factory: A Temporality of Transformation in Post-Apartheid Johannesburg

Caitlin Blaser Mapitsa, Centre for Learning on Evaluation and Results
Co-author: Tara Polzer Ngwato, Social Surveys Africa
Reframing Social Cohesion: Lessons from Public Sector Evaluations

Till Förster, University of Basel
Seeing African Cities: New Urbanites – New Cityscapes?

Ruth Sacks, University of Witwatersrand, Wits City Institute
The City Can Speak for Itself: Independence Era Constructions in Kinshasa (Drc)

Migration to, from, and within Africa (Chair: Michael Ralph, New York University)
Cedi

Eva Dick, German Development Institute/Deutsches Institut für Entwicklungspolitik (DIE)
Co-author: Benjamin Schraven, German Development Institute/Deutsches Institut für Entwicklungspolitik (DIE)
Regional Cooperation on Migration and Mobility: Experiences from Two African Regions

Terry-Ann Jones, Fairfield University
Sub-Saharan African Migration to South Africa

Grasian Mkodzongi, Tropical Africa-Land and Natural Resources Research Institute
Regional Mobilities, Livelihoods and Violence in the Resources Sector: The Case of Zimbabwean

Zama Zama Miners on South Africa's Old Rand Mines

Khanyile Mlotshwa, University of Kwazulu-Natal (UKZN)

Reflections on Black African Subjectivity and Rethinking Johannesburg as a Postcolonial and Diaspora City

Nereida Ripero Muñiz, University of the Witwatersrand

The Port and the Island. The Dynamics of Identity and Placemaking among the Somali Diaspora in Nairobi and Johannesburg

Roundtable: Publish that Article! How to Address an African Studies Audience and Beyond (Moderator: Benjamin Lawrance, ASA African Studies Review Editor)
Dinar

Panelists: **Maxim Bolt**, University of Birmingham; **Divine Fuh**, CODESRIA; **Claudia Gastrow**, University of Johannesburg; **Benjamin Lawrance**, ASA African Studies Review Editor; **Shannon Morreira**, University of Cape Town & Anthropology Southern Africa; **Sean Redding**, Amherst College

12:30pm Lunch
Fresh Restaurant

1:30pm Breakout Sessions

1:30-3:30pm
Arts and Popular Culture (Chair: Mahiri Mwita, Princeton University)
Dalasi/Pula

Osei Alleyne, University of Pennsylvania
Dancehall Diaspora: Roots, Routes & Reggae Music in Ghana

Samuel Mark Anderson, New York University Abu Dhabi

Shifting Past Violence: Mystic Arts as a Model for Post-War Transformation in Sierra Leone

Ritu Khanduri, University of Texas, Arlington
Gandhi, Satyagraha and Political Cartoons in South Africa

Janet Purdy, The Pennsylvania State University
Carved Swahili Doors As Gateways of Status, Trade, and Transaction in East Africa

Janne Rantala, University of the Western Cape
Rap, Political Ancestors and Power of the Weak

Sarah Van Beurden, The Ohio State University
The Zairian Avant-Garde: Modes of African Modernism in the Context of the Global South

Leslie Witz, University of the Western Cape
Portuguese Discovery of Brown V. Board of Education: Undoing and Redoing A Museum of World History in Africa

Local Conflicts/Global Insecurities (Chair: Ramah McKay, University of Pennsylvania)
Kwacha

Bukola Oyeniya, Missouri State University
Technology: Negotiating Tomorrow's Armed Conflict and Terrorism in West Africa

Serena Stein, Princeton University
Seeds, Weeds, Settlers and Thieves: Ethnographic Reflections on Land Conflict and Future Conviviality in Mozambique

Cori Wielenga, University of Pretoria
Co-authors: Chenal Matshaka, University of Pretoria & Ruth Murambadaro, University of Pretoria
Justice On the Margins: Transitional, Tradition-Based and Transboundary Justice in Africa

The Shifting Boundaries of Women in Society (Chair: Ousseina Alidou, Rutgers University)

Nafka

Ezinwanyi Adam, Babcock University
Shifting Cultural Boundaries of African Women's Attainment of Mother/Womanhood in Selected Narratives

Ellen Hebden, University of Wisconsin, Madison
Compromising Beauties: Contesting and Controlling Gender Hierarchies Within Women's Competitive Tufo Dancing in Northern Mozambique

Shannon Morreira, University of Cape Town & Anthropology Southern Africa
Ritual, Undone: Contesting Gendered Traditions and Re-Making Knowledge in Zimbabwe

Jessica Ott, Michigan State University
Negotiating the Past in the Present: Zanzibari Women's Rights Activism as a Patchwork of Pan-African, Pan-Islamic, and Transnational Connections

The Shifting Narratives on Religion in Africa (Chair: Michael Ralph, New York University)

Cedi

Ndubuisi Ezeuomba, Virginia Museum of Fine Arts

Co-author: John Agberia, University of Port Harcourt

Belief and Belonging: Changing Social Cultural Landscape of Southern Nigeria

Maria Frahm-Arp, University of Johannesburg
Re-Thinking Weber and Pentecostal Charismatic Evangelical (Pce) Churches in South Africa

Casey Golomski, University of New Hampshire
'Straights Can't Enjoy Others Like Them': Sexual Identity in A Southern African Gay and Lesbian Pentecostal Church

Denis Mwiba, University of Livingstonia
Medicine Killings, Abduction of People with Albinism and Wealth Creation in Malawi: A History, 1850s-2016

Devaka Premawardhana, Colorado College
When Pentecostalism Fails: Religious Deconversion in Northern Mozambique

Noah Tamarkin, Ohio State University/WISER
Indigenous African Jewishness and Religion as a Site of Knowledge Production

3:30pm Break

4pm Breakout Sessions and Flash Presentations

4pm-6pm
Global Health on the Continent: Continuing Challenges (Chairs: Nolwazi Mkhwanazi, University of the Witwatersrand)
Kwacha

Ademola Fayemi, University of Lagos & University of Johannesburg
Rights, Women and Health in Nigeria

Aaron Hale, Fourah Bay College (F.B.C.) & University of Sierra Leone
Co-author: Fredline M'Cormack-Hale, Seton Hall University
Old Wine in New Bottles? Healthcare in Post-Ebola Sierra Leone

Stephen McIsaac, University of California, Berkeley
Postcolonial Predicaments and Knowledge Production in South African Community Psychiatry

Ramah McKay, University of Pennsylvania
Making Care (Multiple) in Maputo: Situating "Global" Health in the City

Abby Neely, Dartmouth College
Understanding Global Health from the Homestead: Knowledge-Being in Multiple Worlds

Adeola Oni-Orisan, University of California, San Francisco & University of California, Berkeley
The Joys of Childbirth: A Poetics of Maternal Death and Survival in Nigeria

Amrita Pande, University of Cape Town
Gendered Bio-Responsibilities and Traveling Egg Providers from South Africa

Transformative Technologies (Chairs: Hsain Ilahiane, University of Kentucky)
Nafka

Olajide Oloyede, University of the Western Cape
Shifting Boundaries: The Academic Journal as a Technology of Transformation in Africa

Elizabeth Pfeiffer, Rhode Island College
Optimistic Frictions: Eradicating Aids and (Re)Negotiating Gender Relations in Kenya

Richard Schroeder, Rutgers University
Remote Control: Conservation Surveillance and Technologies of Power

Tezera Tazebew, University of Gondar
Can the Subaltern Be Global? African Perspectives on the Structure of Globalization

Robert Thornton, University of the Witwatersrand
Artisanal Craft and Expert Knowledge in Africa: The Neglected Role of Specialised and Individualised Knowledge Practices

Erin Torkelson, University of California, Berkeley
Life on an Installment Plan: Social Grants, Debt and South Africa

Roundtable: China and Industrialisation in Africa (Moderator: Vusi Gumede, UNISA)
Cedi

Panelists: **Vusi Gumede**, UNISA; **Akhona Nkenkana**, UNISA; **Dikeledi Mokoena**, UNISA; **Kwesi D.L.S. Prah**, East China Normal University; **Victoria Qhobosheane**, UNISA; **Anelisa Funani**, UNISA

Flash Presentations (Chair: Dorothy Hodgson, Rutgers University)
Dalasi/Pula

Raquel Baker, California State University Channel Islands

Aching Whiteness: Siphwo Mahala's "White Encounters" and the Unfinished Project of Decolonization

Bitwoded Dagnaw, University of Gondar
The Economic and Socio-Cultural Sources, Consequences and Intervention Mechanisms of Revenge in Amhara National Regional State: The Case of Denbia District.

Gabby Dlamini, University of Witwatersrand
Are they Living Fake Lives on Social Media?

Ana Maria Duarte, Instituto Superior Politécnico Lusíada de Benguela
The Real Financial System in Benguela (Angola) - The Case of Kixikila Women

Adrienne Lemon, Search for Common Ground
Social Media in Democracy: The New Voices That Emerged during Burundi's Elections

Mezgebu Mengistie, Addis Ababa University, Department of Social Anthropology
Determining the Fate of Children: Child Socialization Through Oral Traditions in Amhara Region, North Western Ethiopia

Bukola Oyeniyi, Missouri State University
Modeling Internal Migration in Africa: The Question of Data Generation & Internal Migration and Housing Market in Nigeria

Nadia Sasso, Cornell University
Am I: Too African to be American, Too American to Be African?

Christal Spel, University of Helsinki, Finland
Pan-Africanism and Migration Management in Africa

Anjuli Webster, University of Dar es Salaam
Settler Colonialism and Social Science in South Africa

Jill Weintraub, Wits City Institute, University of the Witwatersrand
Title Deeds: Reading Maps in Space, Place, and Mind

Xiaoxi Zhang, University of Michigan-Ann Arbor
How to Learn from An Inconclusive Translation of An African Woman's Writing?

6:30pm Buses depart from Crowne Plaza to WITS Origins Centre

7-9pm
Reception and book exhibit
Presented by local press exhibitors: Wits University Press and Blue Weaver
Origins Centre (WITS)

Sunday, May 27

8am Registration

10:30am Breakout Sessions,
Posters/Artifacts, and Local Press book exhibit

10:30am-12:30pm
The Changing Roles of Media, Civil Society, and Activism (Chair: Tim Longman, Boston University)
Nafka

Tenford Chitanana, University of Technology, Sydney
Subaltern Voices and the New Hegemony. Performance, Digital Media and Activism in Zimbabwe

Ella Duncan, Search for Common Ground
Who Says When?: Community Defined Measures of Success and Inclusive Research in Peacebuilding

Omotayo Jolaosho, University of South Florida
The Freedom Sung Project: Leveraging Technology to Deepen Protest Engagement

Tim Longman, Boston University
Religious Activists: Exploring Religious Support for Democracy and Human Rights

Abebe Misiker, University of Gondar
Identity Dilemma and Mother Tongue Selection in Ethiopian Education System the Case of the Agaw Ethnic Groups Since 1991

Roundtable: Negotiating Anthropology in Southern Africa during a 'Negative Moment' (Moderator: Hemali Joshi, University of Johannesburg)
Cedi

Panelists: **Treasa Galvin**, University of Botswana; **Hemali Joshi**, University of Johannesburg; **Helen MacDonald**, University of Cape Town; **Shannon Morreira**, University of Cape Town & Anthropology Southern Africa; **Rosa Persendt**, University of Namibia

Roundtable: Shifting the Geography of Reason: African Voices (Moderator: Siphamandla Zondi, University of Pretoria)
Kwacha

Panelists: **Faith Mabera**, IGD; **William Mpfu**, University of the Witwatersrand; **Sabelo Ndlovu-Gatsheni**, UNISA; **Bongani Nyoka**, UNISA; **Siphamandla Zondi**, University of Pretoria

10:30am-12:30pm
Posters/Artifacts and book exhibit (Wits University and Blue Weaver)
Dalasi/Pula

Therese De Raedt, University of Utah
Conquering the Atlantic Waves

Ebnezer Gwini, University of Zimbabwe
The Impact of the Omission of Citizenship Education on the Development of Post-Colonial High Density Suburbs in Harare, Zimbabwe.

Zaheera Jinnah, University of Witwatersrand
Informal Governance in Post Apartheid South Africa

Bernard Kusena, Rhodes University
Anti-Environmentalism, Gender and Employment: Contestations Over the Construction of the 'Frog Hotel' On Harare, Zimbabwe's Wetlands, 2012-2018

Tackson Makandwa, University of Witwatersrand
Voices of Mothers: Narratives of Alternative Maternal Healthcare and Help-Seeking among Migrant Women in Johannesburg, South Africa

12:30pm Lunch
Fresh Restaurant

1:30pm Breakout Sessions

1:30-3:30pm

Law-scapes and Landscapes (Chair: Mariane Ferme, University of California, Berkeley)
Nafka

Michael Allen, Bryn Mawr College
Can Development Occur Within National Boundaries? Implications for Africa

Mariane Ferme, University of California, Berkeley
Land, Laws, and Legal Subjectivities in Post-Conflict Sierra Leone

Dorothy Hodgson, Rutgers University
'We Are Not Birds': Land Dispossession, Collective Protest and Gender Justice in Tanzania

Christopher Morris, George Mason University
Is Post-Colonialism A Relevant Framework for Studying A Former 'Homeland'?

Helena Pohlandt-McCormick, University of Minnesota
Co-author: Gary Minkley, University of Fort Hare
The Graves of Dimbaza: Reconsidering the Resilience of Race in the Post-Apartheid Present

Pnina Werbner, Keele University
Co-author: Richard Werbner, University of Manchester
A Case of Inheritance: from Citizens' Forum to Magisterial Justice in Botswana's Customary Courts

Revolutionizing African Academic Institutions (Chair: Ousmane Sene, West African Research Center)
Kwacha

Jess Auerbach, African Leadership University
Co-authors: Marta Patallo, African Leadership University & Janice Ndegwa, African Leadership University

Decolonising African Social Sciences from Mauritius: Experiences of the First Year of Teaching at the African Leadership University

Ademola Fayemi, University of Lagos & University of Johannesburg

Is African Philosophy Afraid of African Studies?

Yeukai Mlambo, Arizona State University
Co-author: Aryn Baxter, Arizona State University
"What Can I Offer America?" A Post-Colonial Analysis of Faculty Motivations and Perceptions in North-South University Partnerships

Yusuf Serunkuma, Makerere University, Kampala
The Conditioning of a Native Informer: Politics, Economies and the Academia as a Marketplace

Roundtable: Grass-Roots Ecumenism and Religious Reconciliation in Postcolonial Africa (Moderator: Richard Werbner, University of Manchester)
Cedi

Panelists: **James Amanze**; **Maria Frahm-Arp**, University of Johannesburg; **Asonzeh Ukah**, University of Cape Town; **Ilana van Wyk**, University of Stellenbosch; **Richard Werbner**, University of Manchester

3:30pm Break

4pm Closing Session

4-6pm

Closing Session: Africa in the World, with a special guest appearance by the former President of South Africa, Thabo Mbeki (Moderator: Dr. Carolyn Rouse)

Dalasi/Pula

Panelists: **Drs. Mahmood Mamdani, Muna Ndulo, Adebayo Olukoshi, Toyin Falola, Funmi Olonisakin, Rachel Mukamunana, and Former President Thabo Mbeki**

Monday, May 28

8am Post Conference Workshops

8am-6pm

Pipeline for Emerging African Studies
Scholars (PEASS) Workshop

Open to Selected PEASS participants Only

Kwacha

10am-1:30pm

Workshop: Collaborative Sound Curation:
A Workshop Exploring Transatlantic
Partnerships between the International
Library of African Music (SA), UVa (US)
and communities (Chair: Noel Lobley,
University of Virginia)

Pula

Participants: **Noel J. Lobley**, University of Virginia
Lee Watkins, International Library of African
Music

Workshop: Migration within Africa: The
Push-Pull Factors of Refugees Return,
Uganda and South Sudan (Chair: Charles
Ogeno, Centre for Public Authority and
International Development)

Dinar

Participant: **Charles Ogeno**, Centre for Public
Authority and International Development

Workshop: "Three Women (Break the
Silence)": Performance Methodologies in
African Knowledge Production (Chair:
Omotayo Jolaosho, University of South
Florida)

Cedi

Participants: **Omotayo Jolaosho**, University of
South Florida

Vernice Miller, John Jay College of Criminal
Justice, CUNY

Workshop: Afropolitanism and the
Politics of Technology Entrepreneurship
on the Continent: A Case Study of the
Lagos Tech Ecosystem (Chair: Kanyinsola
Obayan, Cornell University)

Nafka

Participant: **Kanyinsola O. Obayan**, Cornell
University

Workshop: Challenges and Prospects of
Preservation of Tangible Heritage
Management for Socio-Economic
Development: A Case Study in Bahir Dar
town/Tana Islands (Chair: Ayele
Muluaem, Bahir Dar University)

Executive Board Room

Participant: **Ayele Tamene Muluaem, Sr.**, Bahir
Dar University

Abstracts (Papers, Posters/Artifacts, and Flash Presentations)

Ezinwanyi Adam, Babcock Univerity
Shifting Cultural Boundaries of African Women's Attainment of Mother/Womanhood in Selected Narratives

The unending quest and uncompromising obsession of many women for (male) children in order to secure the status or position of womanhood and 'mother-of-the-home', the right of succession and inheritance to family estates have brought about shifts in cultural boundaries in some communities in Africa. These shifts come in form of sub-cultures practiced for survival by some women. They include acquisition of 'spare husbands', 'same-sex marriages' and 'intentional single motherhood', amongst others. These techniques are employed for the survival of 'awaiting-motherhood' or state of barrenness/loneliness and to ensure the attainment and protection of place and status of motherhood at home and society, particularly their lineages and right of succession. However, it is observed that these strategies have serious negative effects to the peace and growth of families, and by extension, the society, at large. Hence, the need to critically appraise and apprise the nature of these strategies; how they are performed; the causes and effects of the identified survival methods on peaceful co-existence of family and socio-cultural relationships in carefully and purposively selected narratives. The research is qualitative and a systemic description, historical, and in-depth analytical study of the nature of the identified shifts that form the survival techniques by some African women against all forms of stigmatization and discrimination with the state of 'awaiting motherhood'. The research methods of analytic induction and social constructionism are found relevant to the study. The study argues for possible formulation and enactment of laws, bye-laws or policies that will enhance and promote gender equality and equity, particularly the importance of will writing for peaceful and

harmonious co-existence of members of families and communities, at large.

Selah Agaba, University of Wisconsin, Madison
Adolescent Sexuality, Desire, and Pregnancy: A View from The Margins

Being pregnant, bearing, and raising a child are major life events. For adolescent girls, these events are usually accompanied by structural hardships such as increased risk of mortality, unsafe abortion, expulsion from school, diminished economic potential, and social stigma (United Nations Educational, Scientific, and Cultural Organisation, 2014; World Health Organisation, 2014). In Uganda where I do my work, a recent survey found that in Uganda, 98% of the girls who reported to have ever been pregnant are out of school, 30% of the reported maternal related deaths and complications occur among adolescents (15 – 19 years) and the opportunity cost of adolescent pregnancy is 30% of the country's annual GDP (UNESCO, 2014; Uganda Demographic Health Survey [UDHS], 2011, emphasis added). Despite this, efforts to decrease adolescent pregnancy, and thus decrease the harsh medical and material burden imposed chiefly on adolescent girls continue to be fashioned without comprehensive understanding of adolescents' lived experiences and tend to be based on an imagined idea of the ideal adolescent.

This has resulted in policies and practices that: 1) reduce adolescent sexuality to risk- and deficit-driven interventionist models of understanding that are severed from the material life of adolescents as living, feeling, sexual beings; 2) ignore the perspectives and experiences of adolescent boys; 3) construct and perpetuate notions of innocence or culpability in the expressions of sexuality based on race and class; and 5) continues to present and uphold imaginations of adolescent sexuality formed without the input of adolescents. In this paper I

will propose a framework that extends and questions these understandings by bringing adolescents and adolescent sexuality to the centre and as the beginning point of research and analysis.

Michael Allen, Bryn Mawr College

Can Development Occur Within National Boundaries? Implications for Africa

The modernization strategies that have been followed by African states since decolonization have integrated them ever more deeply into transnational economic systems whose reproduction is not centered in Africa itself. Current strategies emphasize being efficient and competitive within such systems by attracting capital from it, and exporting goods into it, for the most part never breaking even in terms of trade or payments balances. Thus Africa contributes to the evolution of global capitalism, while bringing ever more labor and natural resources from rural areas into cities and for export, to be at the service and mercy of global capital. This yields a minority class of national and global winners, and majorities of insecure middle and working classes, plus even greater numbers of informal and unemployed workers in urban settlements. The boundaries that shape economic futures are therefore between modes of production, as they supersede other boundaries of territory and ethnicity. African states preside over parts of global capitalism, with little say over its rules and little control over its flows. They also attempt to govern declining or fragile local modes of production left over from history, struggling informal urban settlements, and rural subsistence modes of production on declining agricultural land. Such hybrid national formations are modernizing and may even display modern infrastructure of roads, airports, schools, high-rise buildings, and hospitals. But they also display increased urban and rural poverty, environmental degradation, and unequal outcomes in health, education, housing and mobility. Modes of production reproduce and evolve, and not countries as such. Countries develop only to the extent that they

foster and enclose sustainable modes of production that meet the essential human needs of residents. By shifting theoretical and policy focus to modes of production and their effects in class formation, technological and managerial mastery or backwardness, social solidarity or fragmentation, law-making, institutional governance, and the meeting of human needs, we may better diagnose the reasons for the failures of development, and prescribe the paths to alternate economic futures for African peoples. What are the whole entities, or human networks, that can develop? Upon what resource bases, with what technologies, with what capital, at what scales of operation can new modes of production be formed and reproduced? What political formations can govern them, with what bases of solidarity, participation and legitimacy? How can new formations grow out of the existing but dysfunctional formations, existing imaginaries, and existing interstate orders? These are the questions addressed in this contribution. It is suggested that the path to an alternate economic future for African countries lies in revolution by substitution: new, sustainable modes of production arising within states but beyond the reach and rules of global capitalism, that gradually replaces it in terms of employment, resource use and class power.

Osei Alleyne, University of Pennsylvania

Dancehall Diaspora: Roots, Routes & Reggae Music in Ghana

The recent explosion of Ghanaian Reggae Dancehall reflects the longstanding and still growing influence of Jamaican-inspired popular culture in Ghana today. This emerging genre has been nurtured by local Rastafarian communities and championed by youth from the zongos—sprawling internal migrant and largely Islamic unplanned neighborhoods. Suffering similar forms of economic and political alienation from mainstream Ghanaian society, emerging Reggae Dancehall artists from these groups have adopted similar socio cultural and politically rebellious postures as their counterparts in Jamaica—mirroring Jamaican Patois, 'Dread Talk'

and Rasta, ‘rudebwoy’ and ‘rudegyal’ identities as counter hegemonic ways of being and knowing in Ghana today.

Neoliberal structural adjustment, patron-clientelism and state corruption follow histories of slavery and colonialism in both these spaces. Subject populations in these locations have now, largely through entertainment media and internet technology come to see similar plights in each other’s experiences. Popular youth cultures in these locations have to come to mirror each other; resounding extant socio-linguistic and cultural retentions that tie African Jamaicans to Ghana through the Atlantic Slave Trade. Novel iterations of diaspora inhere in these processes. On the one hand Jamaican musicians hail ‘Africa’ as source of inspiration, site of return and escape from ‘Babylon.’ Across the Atlantic Ghanaian artists and audiences look to Rastafari, Reggae, and Dancehall for strategies in culturally, politically and commercially mobilizing their increasingly urban African identities. Drawing heavily on Jamaican pop tropes which themselves owe a debt to the continent, Ghanaian artists reclaim Reggae Dancehall as broadly African and hence legitimately their own; brushing off charges of mimicry as they endeavor to uniquely indigenize the art form.

Samuel Mark Anderson, New York University Abu Dhabi

Shifting Past Violence: Mystic Arts as a Model for Post-War Transformation in Sierra Leone

In vivid spectacles touring the southern Sierra Leone countryside, a troupe of former combatants are restaging a blend of Islamic and village hunters’ mysticism, once exploited in the name of war and now redeployed in the name of reconciliation, nation-building, and individual empowerment. Al-Hassan Wurie Jalloh served as Deputy National Task Commander in the Civil Defense Forces, a pro-government militia that mobilized the imagery and practices of village hunter traditions in pursuit of local legitimacy and esoteric defense maneuvers including disappearance, metamorphosis, and bullet-

proofing. Faced with disarmament and doubtful reintegration at the end of the decade-long war, Jalloh turned to Allah for guidance and was inspired to redeploy his troops as the Warrior Cultural and Mystical Power Dance Troupe. A foreign observer might interpret their acts as nothing more than stage magic and sleight-of-hand, but Jalloh offers not only entertainment, but also models of metamorphosis for Sierra Leone audiences to contemplate and discuss. Jalloh takes full advantage of his spotlight to endeavor to shape his public’s views and actions regarding topics ranging from Islamic doctrine and cultural reconstruction to national politics and HIV/AIDS prevention. Yet for all his practiced professionalism, Jalloh’s spectacles are constant, improvised renegotiations of his relationships to his viewers and their shifting values. This paper begins by touching on some of the prevailing models of postwar reconstruction that share the national stage with Jalloh, specifically internationalist Judeo-Christian ideals of verbal confession and redemption that have little purchase in Sierra Leonean village life. In contrast, Jalloh demonstrates a model of transformation based not on verbal testimony but on visual revelation. Understood via local epistemology, spectacle is not a unidirectional relationship in which visions are merely transmitted from the seen to the seer, but rather as an event constituted by both the spectated and the spectator. This formulation suggests a moment of encounter and mutual appraisal: an intersection leading to inspection then introspection, on and on in a reiterative loop of continuous reassessment, negotiation, and adaptation. Jalloh’s signature act epitomizes this dynamic model of spectacular transformation. After narrating a story of his capture by rebels during the war, he demonstrates his extraordinary escape. Stripped to his shorts and bound in a bag, Jalloh is locked inside a box which is in turn covered by a billowing sheet. When the sheet drops, Jalloh is standing radiantly, not only free of bag and box, but also clad in a uniform: either military fatigues, political party propaganda, or the robes of an

Islamic scholar. Through his mystic redressing, Hassan Jalloh assumes forms of martial, political, and religious power. His personal history buttresses these mystic demonstrations, and cumulatively they demonstrate his own ability to move among these different spheres. Both explicitly and implicitly, Jalloh's performances assert that he gained this agency through the chaos of war, rewriting the history of the conflict not only as a era of catastrophic loss but also as an opportunity for redefining oneself and one's society.

Jess Auerbach, African Leadership University
Co-authors: Marta Patallo, African Leadership University & Janice Ndegwa, African Leadership University

Decolonising African Social Sciences from Mauritius: Experiences of the First Year of Teaching at the African Leadership University

The African Leadership College opened in Mauritius in 2015, and began offering Social Sciences as a degree major in 2016. This paper will explore the experience of beginning a new university department from scratch in the context of the current historical moment where decoloniality is a foundational need in terms of curriculum creation. An article we wrote in 2017 describing our '7 commitments to decolonial social science'

(<https://theconversation.com/what-a-new-university-in-africa-is-doing-to-decolonise-social-sciences-77181>) went viral, placing our institution in dialogue with many of the top institutions in the world. Since then, we have focused our efforts on building out the program in terms of content, method, and pedagogy, working with students from across the African continent and its islands to develop a program that is both grounded in the rich socio-economic fabric of Mauritian daily life, and in dialogue with Africa and with the world

Raquel Baker, California State University Channel Islands

Aching Whiteness: Sipiwo Mahala's "White Encounters" and The Unfinished Project of Decolonization

Wole Soyinka argues that stories, as part of the ancient tradition of narrative, are vectors of knowledge. Literature, Soyinka states, causes "mind exposure," and thus its power lies not only in truthfully exploring how the world is but also in positioning readers to imagine how it might be. As such, a key social function of stories is to facilitate transformation by providing readers with a space in which to reflect, challenge received desires, and craft new ones. African literatures participate deeply in this project of transformation as a method of decolonization. The end of decolonization is liberation defined as both a material condition and a future projection, a desire. In this way, decolonization is deeply entangled with the articulation of desire.

In this paper, I explore the freedoms and tyrannies of whiteness as a form of desire that undergirds the racialization of processes of identification; this racialization of identification and subjectivity is a key characteristic of modernity. I examine Sipiwo Mahala's short story cycle *White Encounters* and use the postcolonial frame of decolonization to argue that whiteness is a basic category of modernity used to constitute the African self (Mbembe, "African Modes of Self-Writing, 249). Given the specific imperial and colonial histories that hastened Africa's uneven integration into the global capitalist market economy, whiteness has materialized as a powerful trope for success, progress, and possibility. As such, whiteness functions as an ambivalent desire that works productively in discourses of self-making while also undermining modes of black subjectivity by reinforcing conceptions of black inferiority. As a productive concept, whiteness becomes intimately tied up with practices of resistance to neocolonialism and colonial modernity, and also becomes tied to practices of liberatory identification. Through the discursive modes of conflation and metonymic slippage, whiteness comes to stand in for liberation and becomes the

preferred mode of constituting identity in modernity. Given the concomitant valence of black inferiority, whiteness as a key discursive structure of self-making is problematic. An analysis of Mahala's short story cycle suggests that the intimate spheres of the self and modes of identification, affiliation, and desire are important foci of decolonization in order to begin to challenge the hold of ideologies of racialized belonging, modes of racialized differentiation, and what Bhabha calls modes "of representation of otherness" ("The Other Question" 19). Mahala's stories present the entanglement of desire and subjectivity and suggest how whiteness is produced, reproduced, and yearned for in modes of African self-making. What Mahala brings to the table in his stories in *White Encounters* is how a critical analysis of whiteness as a key desire that drives practices of identification can serve as a tactic for self-conscious identity making and the decolonization of desire itself.

Brittany Birberick, University of California, Berkeley

Time in the Factory: A Temporality of Transformation in Post-Apartheid Johannesburg
Based on historical and ethnographic research, this paper examines the daily schedule, events, and rhythms of a metal washer factory in Johannesburg, South Africa in order to understand the shifting urban landscape of the city as it relates to labor, value, and dreams for the future. More recent work on African cities has argued that these cities are not failed visions of modernity but rather sites of innovation and collaboration that produce new forms of life and work (Simone 2004, Mbembe and Nuttall 2008, De Boeck 2004, Enwezor et al. 2002, Guyer 2011). The paper traces out new and old, ad hoc collaborations in a precarious part of Johannesburg by focusing on a particular factory and contextualizing it within surrounding factory spaces and the larger history of industry, work, and migration routes to the city. Located in the area known as Jeppetown, just east of Johannesburg's inner city, the factory at the

focus of the paper continues to operate in the area despite a number of setbacks: robberies, xenophobic attacks, lack of certification, liquidations, and money shortages. Jeppetown, a formerly industrial area, is portrayed in the media and through word of mouth as either on its way to becoming a site of redevelopment by the Johannesburg Development Agency, artists, and private developers, or a crime ridden area and hotbed of Zulu ethnic-nationalism—an area that will either successfully be re-developed or descend into further dilapidation, violence, and crime. The factories, or former factories, in this area are key sites of urbanization and development in Johannesburg at a moment in which local and global social and economic forces are influencing a re-conceptualization of the colonial and apartheid structure of the city. My work examines the multiple temporalities and flows of materials that define this area in a moment of transformation – allowing for a more nuanced understanding of what is recognized as a failed or successful urban space and the economies that accompany that space. Looking closely at the flow of work and employees' dreams and fears, the paper attempts to articulate a particular temporality of transition that is marked by both precariousness and reliability. I attempt to put the particularities of the factory in dialogue with a longer history of Jeppetown in order to think more critically about the processes of urban transformation in the post-apartheid city and the violence and hopes that accompany such processes.

Caitlin Blaser Mapitsa, CLEAR-AA

Co-author: Tara Polzer Ngwato, Social Surveys Africa

Reframing Social Cohesion: Lessons from Public Sector Evaluations

There is a disjuncture between the way social cohesion is understood, and the way government programming has been designed to promote it. As public sector monitoring and evaluation systems expand, and social cohesion has been recognised as a pillar of South Africa's National Development Plan, building consensus on how to

measure the most salient components of social cohesion is an important step to supporting more effective and targeted programme development. This article will discuss which indicators measure the condition of social cohesion (e.g. trust, interaction, attitudes towards diversity, equality and participation) as well as the importance of measuring indicators for causal factors and context factors. Through specific examples within public sector programming, the paper looks at the potential to better integrate social cohesion in government programming, and reflect a more accurate conceptualisation of social cohesion principles in public sector results based monitoring and evaluation.

Tenford Chitanana, University of Technology Sydney

Subaltern Voices and the New Hegemony. Performance, Digital Media and Activism in Zimbabwe

This interdisciplinary study investigates the intersection of storytelling, performance, and digital media as well as how activists find voice in a hegemonic environment. It follows a repertoire of 'digital media performers' who use social media platforms to comment on Zimbabwean issues. Shrinking political space and economic collapse, characterizing Zimbabwe over the past 20 years, affected a range of economic and social sectors. A contracting paying audience and daunting government censorship negatively impacted the country's nascent commercial theatre and film industry. Yet, the growth in new media technologies has transformed how performances are produced and delivered. A new phenomena of social media skits— short performances, scripted or unscripted, straight-to-view or edited, and digitally distributed— has emerged in Zimbabwe's online space. These performances and their platforms have become a form of 'public sphere' where ordinary citizens converge to discuss pertinent issues. Exploring three leading performances (platforms) i.e. BustopTV, Zambezi News, and Madam Boss, and considering the history of performance in Zimbabwe, e.g. in political activism and agitation

propaganda, the study probes this emergent form, unpacking its function. The study applies a constructionist ontological stance, placing emphasis on reality and meaning as a construct of those who live it rather than a set standard to abide by. Thus, performance is regarded an evolutionary being constantly shifting to address the reality of those who partake in it. Qualitative interviewing, observation, and qualitative content analysis are used to explore the motivations behind these performances and the practical considerations related to their form and function. Using an eclectic theoretical framework; theater and performance—with a focus on Boal's tradition; hegemony and subaltern (in Gramscian and post-colonialism sense); and digital activism, the paper explores how the restrictive political environment influenced the shift in medium. The study argues that reflexivity of performance aids to sense-making and advances counterhegemonic discourse for those on the margins of society and power.

Elene Cloete, Kansas African Studies Center, University of Kansas

"Go Big or Go Home": Corporate Investment Initiatives among South African Youth

Many South African youth are disappointment with post-1994 realities of unemployment, systemic racism, and persistent social and wealth inequality resulting from neoliberal governance. This is evident from recent protest actions, organized by, and for, young South African students, signifying young South Africans' political agility and unwavering determination to alter the status quo. But while these political actions are successfully capturing public and political attention, alternative forms of agency are emerging from more private and closed spaces. In this case, some young South Africans are turning their political agility toward the country's economic landscape, seeking entry into the corporate and investment banking arena.

Using a young "investment club" as a case study, this presentation considers young South Africans'

interpretation of capital wealth and their appropriation of neoliberal principles, not only as a response to political uncertainty but also as a form of political agency. In doing so, I take serious critique against an overarching and often simplified understanding of neoliberalism. Instead, I consider how people, in this case, a group of young South African men, might be appropriating market economics and neoliberal principles to alter the status quo.

Bitwoded Dagnaw, University of Gondar
The Economic and Socio-Cultural Sources, Consequences and Intervention Mechanisms of Revenge in Amhara National Regional State: The Case of Denbia District

Revenge and other social conflicts among individuals and communities usually occur in Denbia District. Revenge is an extension of destructive conflicts. It is an intrinsic, inevitable, and unavoidable aspect of social life which occurs during human interaction. Conflicts are inherent, because human beings have varying interests and needs. They are also inherent at the same time, because it is impossible to meet the needs and desires of all people simultaneously. Conflict results both constructive and destructive consequences. This problem is also a social and legal issue in Amhara National Regional State, because it causes life loss, physical injury, property loss and social instability. It disrupts the life of individuals and peaceful existence of groups. Revenge involves initial victims and perpetrators, families, close and distant relatives of both victims and perpetrator. Initial victims may search for opportunities to retaliate blood for blood or any other ways. Hence, it becomes a circular social problem where victims at one occasion will be perpetrators on the next having retaliated the initial perpetrator. This research deals on the Economic and Socio-cultural Sources, Consequences and Intervention Mechanisms of Revenge in Amhara National Regional State: The Case of Denbia District. Therefore, the researcher employed qualitative research approach and gathered data through in-depth interviews, focus group discussions, and document analysis. A Victim of revenge and

released perpetrators, and other community members used during the in-depth interview. Moreover, the researcher used focus group discussions with the peace and reconciliation committee, police officers, and legal professionals who have deeper experience resolution of disputes, conflicts and revenge. Because of the nature of the information collected from respondents, the researcher used thematic analysis, discourse analysis and content analysis all together. The findings of the study have shown that revenge, caused familial and societal problems in the district of Denbia District. Among the forty five kebeles some areas of the district are severely vulnerable for blood revenge killings consisted of higher rates of murder. Insignificant disputes and conflicts raised commonly because of land, grudge, alcoholism, women driven, money driven, stealing, revealing a secret, and other daily based conflicts eventually ended up with blood revenge killings. Mainly, Land conflicts lead to disastrous effects on individuals as well as on groups and end up with blood revenge among family members at the highest number. The number of people who lost their lives in blood revenge killings in five years from 2011 up to 2015 in Denbia district is raised to one hundred and twenty one.
Keywords: Blood Revenge, Intrinsic, Conflict, Denbia District

Therese De Raedt, University of Utah
Conquering the Atlantic Waves
the Wolof “Mbëkë Mi” best translated as “headbutt” is also the name given to the perilous journey from Senegal to the Canary Islands by pirogue. The eponymous novel “Mbëkë Mi. Defying the Waves of the Atlantic” by the Senegalese writer Abasse Ndione, was published in 2008. Three years later (2011) the novel was adapted for film by the Senegalese director Moussa Touré: it is called “The pirogue”. For this presentation I won’t focus on all the similarities and differences between the novel and its filmic adaptation but will rather emphasize some key points. I will demonstrate that the novel should be considered as a testimony of events that

happened in a very concrete environment whereas the film has transformed them to give them a more universal and global meaning. I will stress the socio-political and economic contexts of Senegal and Europe in the beginning of the 21st century to develop my thesis. Finally, through close analysis of the film, I will simultaneously uncover the elements, which launched it into popularity amongst European audiences, as well as those, which mark it out as a post-colonial African film.

Eva Dick, German Development Institute / Deutsches Institut für Entwicklungspolitik (DIE)
Co-author: Benjamin Schraven, German Development Institute/Deutsches Institut für Entwicklungspolitik (DIE)
Regional Cooperation On Migration and Mobility: Experiences from Two African Regions
In the context of the global refugee crisis, trans-Saharan and trans-Mediterranean (irregular) migration from Africa to Europe has recently received huge public and political attention, particularly within Europe. Calls for reducing and containing irregular migrant flows and addressing the 'root causes' of forced migration dominate the European policy discourse.

The present paper adopts a contrasting perspective focusing on regional migration governance in Eastern and Western Africa. Contrary to their common perception as places of origin or transit, empirical evidence points to the pivotal role of African cities, countries and regions as areas of temporary or permanent destination. In fact most movements in Africa are taking place within or between sub-regions. Against this background, African regional organizations have developed mobility regimes aiming at facilitating and better managing intra-African migration. In the European migration discourse, it can be expected that these mobility regimes will further gain attention.

Based on a qualitative research design and a framework of analysis for regional migration governance developed in the context of three-

year research project funded by the German Federal Ministry for Economic Cooperation and Development (BMZ) we assess patterns of regional cooperation on migration and mobility in two African sub-regions. These are the Economic Community of Western Africa (ECOWAS) and the Intergovernmental Authority for Development (IGAD) in Northeastern Africa. The analysis focuses on the following questions: 1. What relevance and position has migration in the regional agendas; and to what extent have migration and mobility been included in specific (formal and informal) regional governance systems? 2. What factors account for the incorporation of mobility and migration within regional settings? 3. What forms and types of migration have been the focus for cooperation?

The results suggest that the agenda-setting power and orientation of regional organizations are strongly related to institutional factors (strength of migration policy mandate, degree of legal autonomy from member states), but also the scope of concrete migration and related challenges in the respective region.

Gabby Dlamini, University of Witwatersrand
Are They Living Fake Lives On Social Media?
"Social media promotes fake flashy lifestyles that no one lives." "You can't trust what you see on social media because that is not the whole person's life it is just a moment." "It's not even real people pictures are edited to make everyone look perfect." These are the general comments and opinions one hears about social media. Yet social media platforms such Facebook, Twitter and Instagram and many others as are growing at considerable rates. This is despite all the critiques of how it is promoting false lifestyles. It would also be simplistic to think that people are unaware of all the editing that goes into social media posts. Therefore I propose that instead of thinking of online activity in terms of real or fake we consider online activity as forms of curatorship and curated representations of self and life.

Ana Maria Duarte, Instituto Superior Politécnico Lusíada de Benguela

The Real Financial System in Benguela (Angola) - The Case of Kixikila Women

The paper aims to assess how the non-formal economic dynamics mobilizes domestic financial resources to address the different difficulties experienced by communities when attempting to access the formal financial system. In this context, it is of crucial importance to consider the predominant women role and the way they organize themselves as kixikilas' groups. The paper will consider the reasons for preponderance of kixikilas and its socioeconomic consequences and, in this context, will assess whether the non-formal dynamics constitute a substitute or a complement to the dynamics considered formal.

Ella Duncan, Search for Common Ground
Who Says When?: Community Defined Measures of Success and Inclusive Research in Peacebuilding

Within the peace and development field, How do we ensure participation and inclusion in research and evaluation? While peace and development programs regularly tout the importance of locally-led initiatives, and the importance of inclusive processes, true participation and inclusion are often missing from both programming and evaluation. Efforts to change this dynamic increasingly hinge on the decentralization of input. This comes in two ways relevant to the theme: first, through changing the role of local Community Based and Civil Society Organizations (CBOs and CSOs) to have more say in programming decisions. CBOs and CSOs are becoming more empowered conduits who are able to define measures of success relevant to the communities where they live, as well as refocus programs toward local sustainability as an integral part of definitions of success. Second, through the rise in access to new media – and new uses for old media -, communities themselves are able to engage more actively in feedback loops that give them a voice in which peace and development outcomes

are most meaningful to them.

Search for Common Ground (Search), the world's largest peacebuilding INGO, will share examples of recent and ongoing work to improve inclusion in research and evaluation. Methodologies include Conflict Scans (purely qualitative, rapidly deployed, utility based research responses to conflict), Outcome Mapping with CSOs (working backward from changes we see to determine which are the most meaningful), and Human Centered Design (an approach that intentionally moves beyond the linear, problem-solution model, and to recognize the multiple variables that often contribute to effective problem solving). Each of these methods has been used by Search in East and Central Africa. These methods give space for participants to become an active part of research, sharing not only what works but also capture the real experiences of living through program "learning" and failure. Discussion around these lessons from radical inclusion will serve to sharpen actionable solutions to breaking barriers to participation and inclusion.

A particular goal of this presentation will be to foster dialogue, with a focus on shared learning and mitigating the risk of transparent sharing within a normally competitive field.

Ndubuisi Ezeoluomba, Virginia Museum of Fine Arts

Co-author: John Agberia, University of Port Harcourt

Belief and Belonging: Changing Social Cultural Landscape of Southern Nigeria

The immediate consequence of the end of the cold war in the late 1980s meant that many African states continue to grapple with severe and sometime extreme economic, as well as social problems. Many cultural values that once had immense significance, as well as other aspects of social and political life have been subjected to various forms of transformations. These social transformations find momentum in the urban and rural landscapes of modern Benin

City, the capital of Edo state of Nigeria where traditional religious practices seem to be thriving despite the influence of charismatic Pentecostal churches that dots the landscape. Similarly, the rural/urban dynamics of Benin presents interesting spectacles to viewing these religious as well as social cultural problems, such as those of other African societies. Despite these problems, individuals continue to thrive, supported in large measures by their conscious ideas about patronizing traditional religious outfits for “magico-spiritual” solutions. This essay will explore the veneration of Olokun, the most important deity in the religious pantheon of the Edo people, against the backdrop of the changing relationships between religion, identity and landscape among the Edo speaking people of southern Nigeria.

Ademola Fayemi, University of Lagos & University of Johannesburg
Is African Philosophy Afraid of African Studies?
in a recently published article, “Is African Studies Afraid of African Philosophy?” Muiyiwa Falaiye defends the preconditioned necessity of African philosophy for the development of broad-based, objective, non-paternalistic African studies, whose content and outcome would considerably impact and transform Africa. African philosophy, therefore, has the role and responsibility of being serviceable as grundnorm in shaping and determining the intellectual trajectory of African Studies. In this article, I contend against some aspects of the basic assumptions and theses of Falaiye on the desideratum of African philosophy to pragmatic and authentic knowledge production in African Studies. I delineate the arguments between the ‘interior orientation’ in African Studies - where Falaiye belongs – on framing African Studies within Africa, and the ‘exterior orientation’ that defends boundless space for theorizing Africa. I seek a ‘third-way’ that construes African Studies as a field in need of balancing and transcending the traditional orientations through an adoption of digital interdisciplinary humanities research tools for epistemic production and interrogation of African

and global ideas for Africa’s transformation. Contra Falaiye, I conclude that not only is the necessity and sufficiency of African philosophy to the survival and flourish of African Studies exaggerated, the discipline of African philosophy, as methodically constituted, loathes squaring within the more promising interdisciplinary vantage of African Studies

Ademola Fayemi, University of Lagos & University of Johannesburg
Rights, Women and Health in Nigeria
Women’s health and rights in Nigeria have largely been investigated from the legal, sociological, historical and feminist perspectives; however, with little philosophical contributions. There is increasing concern that the demography of the existing literature on the health and rights of women in Nigeria tends to focus less on the experiences of widows, their sexual and reproductive rights, and the health implications of subsisting traditional practices of widowhood rites, forced levirate marriage, disinheritance and other stereotypical acts. The unabated existential and dreadful experiences of widowhood resulting from different dehumanising traditional rites and contemporary practices in Nigeria have heightened the need for a systematic philosophical interrogation of the practices. In this article, I provide a novel attempt that critically exposes the false assumptions and contradictions in the subsisting practices in different ethnic traditions in Nigeria, while also exploring, normatively, principles that would be serviceable to a socially protected sexual, reproductive and qualitative health rights of widows. I seek to answer the question: what normative paradigm can be formulated that would justify widow’s reproductive and sexual rights in Nigeria such that would neither be detrimental to their qualitatively healthy life nor result in attenuation of dignified cultural norms and practices? On the strength of Afro-communitarian ethics, I argue the position that widows, whether youthful or elderly, have non-conflicting sexual rights to partners of their choice and reproductive rights to contraception,

abortion, surrogacy and non-contracted pregnancy. Both rights ought to be freely expressed just in so far that such actions would necessitate social harmony and wellbeing of both self and the community.

Mariane Ferme, University of California, Berkeley
Land, Laws, and Legal Subjectivities in Post-Conflict Sierra Leone

In rural Sierra Leone, the end of the 1991-2002 civil war was marked by grassroots social experiments in which groups that had been marginalized within gerontocratic and hierarchical landowning patrilineages, such as women, young men, or "strangers"--residents originating elsewhere, who relied on local families for access to farmland--took advantage of the role reversal brought about by their key contributions in combat and logistical support in wartime to challenge the traditional order, particularly in matters of resource allocation and access to justice. Using the discourse of rights saturating public debates and humanitarian initiatives from the second half of the 1990s onward, many began to advance their individual rights "from below," over and against those of collectivities like lineages and extended households, which tended to centralize power in the hands of their elderly (and mostly male) representatives (Ferme and Hoffman 2004: 84-85; Archibald and Richards 2002: 359-362). At the center of many of these debates was food security, access to land, and control over one's own labor. My research in Sierra Leone has found that only a few years after this post-conflict transitional moment, these emergent phenomena were eclipsed by signs of a return to "top-down," autocratic governance on an even larger scale. New laws were passed addressing inheritance, land tenure, labor organization, and justice sector reform--including laws securing access to legal aid from a widening network of trained paralegals--to tackle some of the recognized grievances at work during the 1991-2002 civil war. Some of these reforms offered the prospect of a more just, and environmentally sustainable future for agrarian livelihoods in a

scenario in which smallholder subsistence farming is unlikely to lift the majority of those depending on it out of poverty. For example, a 2004 reform of the agricultural sector, launched jointly by the Sierra Leonean Ministry of Agriculture and the UN Development Program, introduced a new rural institution, the "Agricultural Business Unit," which sought to organize farmers into community-based associations that pooled their resources, and could at the same time be taxed to help run local councils (Machonacie 2008). This reform was one of a number of fiscal measures sustaining efforts at decentralization, a process deemed to be key to stemming the corruption of the central government, which was among the grievances that had fueled the civil war. However, the move to turn farmers into business entrepreneurs directly negotiating with outside investors--a by-product of global factors shaping (neo)liberalizing agendas that trump state regulatory and reform efforts--articulates in some instances with local gaps in knowledge and governance left by the war, which instead have produced increased inequity, and rendered precarious farmers' control over their lands. This paper explores farmers' responses to two largescale agricultural projects undertaken by foreign investors in Sierra Leone, and the legal wranglings over new contracts unfolding during the time of fieldwork.

Till Förster, University of Basel
Seeing African Cities: New Urbanites – New Cityscapes?

Seeing African Cities is a sensory practice that leads to acts of looking with a perceptive and a projective dimension. As a sedimented social practice, it structures and orders life-worldly spaces. This paper first examines how people of rural backgrounds see and look at the city and how they judge the many stimuli that the city has for them when they come for a visit or perhaps a longer stay. Second, their perspective is complemented by that of urbanites who are used to such stimuli and most often have developed other, diverging ways of seeing. Light and darkness play an important role as they draw a

line between 'safe' and 'unsafe' spaces at night. In the actors' imagination, city-scapes are composed of spaces and places that play a specific role in their lives, for instance, as places where encounters with others are likely, where one can do business, where one should not go as a member of one's own social background, and the like. Urbanites acquire such knowledge of the city over many years through the dialectics of their daily practices, articulating their own experience in the social setting that they are embedded in. But they may not make use of ordinary forms of expression as such knowledge often remains below the surface of consciousness. Hence, much of this knowledge is neither cast in words nor is it the subject of conscious reflection. Yet, it is highly relevant when urbanites relate to their cities as so-called actors. It thus raises important methodological and theoretical issues: How is it articulated if language is not its main form of expression? and to what degree is such knowledge represented in scholarly discourses?

Maria Frahm-Arp, University of Johannesburg
Re-Thinking Weber and Pentecostal Charismatic Evangelical (PCE) Churches in South Africa
Over the last twenty years Pentecostal Charismatic Evangelical Christianity has been one of the fastest growing religious movements in Africa. For years these churches have been studied using a Weberian lens that supported the argument that this form of Christianity engendered a new type of entrepreneurial capitalism amongst believers. Scholars like Meyer (1999), Martin (2002) and van Dijk (1992) argued that this type of Christianity was something like an African form of Puritan Christianity that promoted the importance individuals working hard to improve their lives and helped them negotiate a break with their families in order to embrace a capitalist ethic. Yet over the last few years various new forms of Prosperity Theology have been taught in these churches many of which promote the idea of wealth but not always with a Puritan ethic of hard work. This study draws on field work done with 100 PCE churches

in Johannesburg during 2016. It argues that by reading PCE Christianity through a Weberian lens, problematic Eurocentric theories have been imposed on African people and their religious practices and/ beliefs. The paper will use a decolonial lens – working primarily with the theories of Mignolo (2011) and Maldonado-Torres (2013) - to examine what PCE theologies of prosperity mean for African members of PCE churches in the Johannesburg area.

Joshua Garoon, University of Wisconsin-Madison
The Nature of Success: The Making of Ecological Citizens Around Zambia's North Luangwa National Park

In the early 1980s, Zambia's North Luangwa National Park was nearly poached out of existence. Illegal hunting eradicated its black rhinoceros, and threatened to do the same to its elephant. In the past few decades, however, the Park's elephant population has rebounded to several thousand, and the black rhino has been reintroduced via airlift. In 2007, Hammer Simwinga was named the African winner of the Goldman Environmental Prize (the "environmental Nobel"), and North Luangwa was recently billed "the safest and best maintained park in Zambia" (Lewis, 2014). The Park has been fêted not just because of its resurgent wildlife, but also because it's seen as a success of community-based natural resource management (CBNRM), a participatory model for integrating environmental conservation with economic development. Simwinga's Goldman Prize cited his CBNRM efforts in North Luangwa's adjoining Game Management Areas (GMAs), and conservationists have drawn causal links between the success of those efforts and North Luangwa's recovery.

In-depth investigation of the human side of CBNRM success stories has been relatively scant, however, in North Luangwa or elsewhere. This paper addresses that gap, drawing on data from an ongoing research project featuring ethnographic fieldwork in Mukungule, a GMA on North Luangwa's western boundary - including

research conducted at the time of Hammer Simwinga's award. It argues that CBNRM's success has depended on the representation of GMA residents as ecological citizens, whose rights and responsibilities ride on their relations with the Park and its resources.

Ecological citizenship around North Luangwa has emerged from the continuous (though contingent and interrupted) efforts of local and global parties - spanning traditional, colonial, and post-colonial regimes, and including both local and big international NGOs - to govern local landscapes and their resources. In wealthier states, ecological citizenship has often been defined as aspirational and progressive: the result of residents striving to preserve their local, national, and global environments (Dobson, 2006). In the case of North Luangwa, however, ecological citizenship is ascriptive and paradoxical. It entails simultaneous claims about what successful conservation requires:

- (1) insulating GMA residents' livelihoods and traditions - portrayed as immanently in tune with the Park and its environs, due to a practical mastery of nature consonant with Scott's (1998) "metis" - from outside predations; and
- (2) intervening on residents' livelihoods and traditions - presented as economically and ecologically ignorant, and thus environmental destructive - by providing entrepreneurial opportunities alongside (agro)ecological education.

This paper shows how frictions between these claims has fundamentally shaped Mukungule residents' "expectations of modernity" (Ferguson, 1999) and conservationists' expectations of wilderness - with the ironic result that both despite and because of their mutual mistrusts, the two groups have come to depend upon each other. This analysis of ecological citizenship and its ironies sheds new light on debates over the participatory and neoliberal "turns" in environmental conservation. It

provides critical insight into policies and programs intended to ameliorate the Anthropocene "sixth extinction" (Kolbert, 2014), and could thus help policymakers and program officials learn from past mistakes and more equitably govern future resource flows.

Casey Golomski, University of New Hampshire
Straights Can't Enjoy Others Like Them': Sexual Identity in a Southern African Gay and Lesbian Pentecostal Church

This paper presents findings on sexual identity, or what anthropologists of gender and sexuality more carefully call "erotic subjectivity," from a grassroots Southern African Pentecostal-charismatic church called Ark of Joy. The church spans Swaziland, Botswana, and South Africa and its members are predominately self-identified gay men and lesbians. Research was done in 2015 and 2017 at one branch of the church in the Mpumalanga Province in ethnography of 5 church worship services and 35 interviews with pastors, church members, and other gay and lesbian Christians who were not part of the church. In interviews, members were prompted to discuss the meanings, advantages, and disadvantages of being gay or lesbian and straight, as well as their subjective identification and relationship with the divine. Besides defining sexuality in binary axes of opposite- and same-sex/gender attraction, church members characterized heterosexuals as socially and sexually impoverished compared to gays and lesbians; "straights" could not sexually enjoy someone of the same sex/gender or struggled to maintain their sexual identity or desire ("there is no such thing as being 'straight', they are just uncertain"). The majority of church members reported that people were simply "born that way" with respect to sexuality, and that one could not change who they were. Changing one's sexuality was not a priority either, as members' relationships with God were positive overall and understood in terms of divine immanence, authority, and ontology ("He made me", "I respect Him so He loves me"; "He is in everything" or "everywhere"). While church

members reported several disadvantages to being gay and lesbian (rape, discrimination, violence), these were mitigated by being part of this supportive church community, as well as maintaining ties with supportive kin (namely mothers), friends, and social, research, and activist networks. To conclude, I consider how these findings on sexual identity or erotic subjectivity in an organized religious setting are comparable or incomparable to recent diverse, global formations of Black queer spiritualities as described by anthropologists and African and African Diaspora studies scholars.

Ebnezer Gwini, University of Zimbabwe
The Impact of the Omission of Citizenship Education on the Development of Post-Colonial High Density Suburbs in Harare, Zimbabwe
The paper argues that there is a gap in Zimbabwe's education system that has contributed to the perpetuation of underdevelopment of the high-density suburbs in the post-colonial period. Using interviews, observations and other researches, the paper proves that the majority of high-density suburbs dwellers lack essential progressive habits and life skills which have both direct and indirect effect on personal and community development. In most cases the government leaves this task to civil group societies, but the bodies' initiatives are inadequate. Lack of such habits, values and skills among majority of the citizenry is a direct result of the absence of a compulsory and mandatory subject embedded in the education system from primary to high school level that focus on equipping citizens with these skills, habits and values. The absence of such a mandatory subject may help to explain why, for example, a university graduate can opt for vending airtime simply because of the unavailability of employment opportunities, or why grassroots development has to be fostered or initiated from the top rather than, logically, from the bottom.

Aaron Hale, Fourah Bay College (F.B.C.),
University of Sierra Leone, Freetown

Co-author: Fredline M'Cormack-Hale, Seton Hall University

Old Wine in New Bottles? Healthcare in Post-Ebola Sierra Leone

This paper assesses the health care sector in Sierra Leone since the 2014-2015 Ebola crisis, which exposed the weakness of the health system in Sierra Leone, and its limitations to combat the disease. While there have been numerous assessments critiquing the health care sector and examining the varied reasons for its weakness including lack of political will, insufficient resources, as well as the donor driven nature of health care in Sierra Leone, there is need to examine the ways in which the state as well as international partners have responded to these challenges, two years on. The purpose of this paper then, is to examine what has been accomplished, or not, since the outbreak was officially declared over. Our central finding demonstrates that despite the attention and resources devoted to the Ebola crisis and discussions around rebuilding health institutions, very little change has occurred across the sector. What appears to have emerged two years post-Ebola is the re-packaging of old wine in new bottles. Through primary data, namely semi-structured interviews with various stakeholders including Ministry of Health staff, development partners and health care workers, this paper paints a nuanced picture of the current state of health care in Sierra Leone, and situates our findings within the broader body of literature on international humanitarian interventions and health service delivery in developing countries.

Betty J. Harris, University of Oklahoma, Norman
Cape Town Drought: Ecological Crisis

As I submit this abstract, it is projected that Day Zero in the Cape Town water crisis is April 12th, 2018, when the city will turn off water taps. The dams that supply Cape Town, which were full in 2014, are currently at 26.3% of capacity. Although I prefer an optimistic outcome for South Africa's second largest city of four million, we must analyze the worst-case scenario. Cape Town and the Western Cape Province are

controlled by the Democratic Alliance, which has an antagonistic relationship with the African National Congress-dominated national government. Capetonians, who have faced increasing water restrictions over the past two years, have been warned that when the taps are turned off, they will be rationed water from 200 water collection points to which water will be transferred by tanker from elsewhere in South Africa and guarded by soldiers.

Thus far, there have been no citizen forums to write a comprehensive water plan for the city although desalination project was recently begun. This raises many questions: Will agriculture, with a normal consumption rate of 30%, continue to receive water for irrigation after taps are turn off for residents? What are the public health risks for residents? Will residents need to collect their own water for longer than 3-6 months? If the drought exceeds that period, is there an evacuation plan for Capetonians? If so, where will they go? How might potential political unrest be managed in a city that has a high crime rate? and so on.

Ellen Hebden, University of Wisconsin, Madison
Compromising Beauties: Contesting and Controlling Gender Hierarchies within Women's Competitive Tufo Dancing in Northern Mozambique

Dance societies have long been documented as an important part of social life, providing a platform outside of official power structures where men and women re-work social relations and hierarchies through competitions (Ranger 1975; Fair 2001; Gunderson & Barz 2000; Askew 2002). In Mozambique's northern and central coastal provinces, changing gender and generational hierarchies are being re-worked through women's participation in competitive dance groups that perform tufo - a traditional performance genre. As tufo dancers, women gain access to new forms of mobility through group travel, expanding social networks, and community visibility. However, this increased social power elevates anxieties among men

excluded from the labor economy and unable fulfill the "man-as-provider ideal" (Archambault 2016). In this paper, I draw on twelve months ethnographic research as a member of a dance group in Pebane, Mozambique to discuss how being a tufo dancer-simultaneously revered and feared for their seductive abilities as a muthiana horera (beautiful woman)- can be a form of honor and a significant restriction for women. While gender hierarchies are being contested by women through choreography and lyrics during public competitions, this paper argues that these public articulations of changing gender norms are largely contested and policed within the private sphere-through intimate relationships with friends, family, spouses, and lovers.

Dorothy Hodgson, Rutgers University
We Are Not Birds': Land Dispossession, Collective Protest and Gender Justice in Tanzania

In 2010, over 1,500 Maasai women disobeyed stern police warnings to march together to the town of Loliondo and turn in their membership cards to CCM, the dominant political party. The women were protesting the evictions of thousands of Maasai from their area in July 2009, which included burning their homesteads and confiscating thousands of cattle, as well as government plans to alienate even more village land by creating a buffer zone along the boundary of the Serengeti National Park. The protest was just one of several recent actions staged by Maasai women in northern Tanzania over the past few years to demand justice - in their terms - from people and institutions, including CCM and the Tanzanian state, who they perceive as fomenting injustice, especially through the accelerated dispossession of their legally held lands. This presentation compares the meaning, motivation and effectiveness of the protests in challenging unjust actions by the state with formal rights-based legal approaches. Specifically, I analyze these protests in terms of women's claims to moral authority and a long history of female collective action, seen (and feared) as legitimate by community members, but now transformed to address new problems,

publics, and politics. The talk is based on contemporary accounts of the actions and over 30 years of historical and ethnographic research with self-identified Maasai communities.

Zaheera Jinnah, University of the Witwatersrand
Informal Governance in Post Apartheid South Africa

Using a case study of informal artisanal gold mining in Johannesburg, this paper examines the causes and consequences of 'failing' governance in South Africa. In jobs and services, security and governance, the poor are left desperate, struggling to survive each day. But in doing so they are also creating a new order 'outside' the state: bottom up, informal, patronage-based, entrenched with racial, gendered, class and xenophobic notions. An order that is much less about rights than about identity politics, and survival.

Omotayo Jolaosho, University of South Florida
The Freedom Sung Project: Leveraging Technology to Deepen Protest Engagement
"The Freedom Sung Project" is an online interactive multimedia exhibit of video footage, photographs, and song recordings I collected during ethnographic research with South African activists. This collection includes about 1,200 photographs and 121 footage hours of unedited interviews and coverage of protests in the Johannesburg metropolitan area over 16 months from 2009 to 2010.

Drawing on the exhibit, which is a living archive of South African protests, I highlight shifts and contradictions in activist practices by examining collective formation as the spatial, embodied production of dissent. Formation involves the strategic alignment of those inhabiting multiple social positionings including convergence across boundaries of ethnicity, race, class, gender, and generation. These alignments manifest at three key stages: 1) in the preparatory organization leading up to a protest event, 2) in the visible configuration of protesters and 3) in often-overlooked patterns of dispersal following

expressions of collective dissent. Through multiple protest events in Johannesburg, I examine these three stages of formation and argue for the necessity of collective alignment in the achievement of protest aims. I also account for contradictions around gender and power, and manifestations of xenophobia that undermine activists' avowed ethical commitments.

Questions of alignment that I address include: 1. whose bodies and voices are centered, and whose participation is prioritized in the staging of protest events? 2. what relationships are forged with those who occupy social margins? 3. how do these configurations shift through the temporal progression of planning, staging, and dispersal following a protest event? Through analysis along these lines, I hope to demonstrate the potential of new media to deepen activist scholarship by drawing to the fore alignments and misalignments that collective dissent entails.

Terry-Ann Jones, Fairfield University
Sub-Saharan African Migration to South Africa
As the continent's strongest economy and the geopolitical leader in the region, South Africa has long been a receiving country for migrants from Europe and Asia, and is a major destination country for Sub-Saharan African migrants; 75% of South Africa's foreign-born population is African. Attacks on African immigrants have been widely publicized, as have lingering anti-immigrant sentiments that have manifested through protests. There are existing studies that interrogate the reasons why African immigrants face violence in South Africa, so this study will not directly address these acts, but will rather focus on the broader question of public perceptions of and attitudes toward immigrants. Episodic eruptions of anti-immigrant violence, while not representative of the population, have underscored tensions between migrants and South African nationals and threaten to challenge South Africa's reputation and regional hegemony. Using qualitative data from a diverse sample of South Africans, this study proposes a more nuanced understanding of South African sentiments and attitudes toward immigrants,

particularly those from Sub-Saharan Africa. Given the diversity of immigrant nationalities in South Africa, a key theme in this study will be the difference in the reception, integration, and attitudes toward immigrants from Asia, Europe, and various Sub-Saharan African countries. A hypothesis of this study is that anti-immigrant sentiments in South Africa are rooted in factors more complex and nuanced than xenophobia alone. Further, sentiments toward immigrants are inconsistent, varying depending on the immigrants' nationality, ethnicity, and socioeconomic class as well as the socioeconomic class, education, occupation, and ethnicity of South Africans.

Ritu Khanduri, University of Texas- Arlington
Gandhi, Satyagraha and Political Cartoons in South Africa

Gandhi's concept "Satyagraha" (Truth force) was first introduced in South Africa. This concept became critical for Gandhian politics in the decades following his return to colonial India. Little is discussed in terms of Gandhi's engagement with political cartoons to articulate Satyagraha as well as to educate the readers of his S. African newspaper, *The Indian Opinion*, the complex language of political cartoons. This paper, based on S. African English-language cartoons published in the *Indian Opinion* visits the fascinating world of a popular form and traces the reproduction of these cartoons in colonial India, decades after they were first published in S. Africa. Such visual connections between S. Africa and India in the colonial context offers a unique opportunity to rethink the history and practice of cartooning cultures and the production of political knowledge.

Bernard Kusena, Rhodes University
Anti-Environmentalism, Gender and Employment: Contestations Over the Construction of the 'Frog Hotel' On Harare, Zimbabwe's Wetlands, 2012-2018

Anti-environmentalism has gained traction as an emerging theoretical framework. and its impact on understanding the shifting boundaries of

knowledge production on gender and environment arenas in Zimbabwe has been eventful and far reaching. Following the need to create jobs and increase gender balance in employment, various theorists have questioned the logic of preserving wetlands where projects that created employment could be erected. Zimbabwe Tourism Authority's Chief Executive Officer and ardent advocate of anti-environmentalism, Karikoga Kaseke, argued that it was irrational to sacrifice potential jobs in order to save a few trees and frogs. This was in response to the heated debate over the desirability of constructing a multi-million dollar Long Cheng Plaza, nicknamed 'the Frog Hotel', on Harare's wetland. The cost to the environment was considered insignificant compared to the potential for wealth generated by the project. While scholars have written extensively in favour of nurturing the environment, a gap still exists on how to balance the invidious positions between the economics of keeping the swamps intact and building investment projects on wetland areas to offset the country's staggering ninety percent unemployment rate. This paper argues that the setting up of Long Cheng Plaza against pressure from environmentalists has proved that Zimbabwe's efforts towards creation of wealth and reduction of gender disparities have been turned around by this project. This is particularly so in light of the fact that, alongside men, huge numbers of women have also taken up jobs in the shops within the complex. The paper first debates the contestations over changing land use patterns in urban centres, before it proceeds to address the impact of anti-environmentalism on gender and employment using primary documents. It also relies on interviews conducted at the site with various key stakeholders, in addition to secondary sources in ventilating these issues.

Adrienne Lemon, Search for Common Ground
Social Media in Democracy: The New Voices That Emerged during Burundi's Elections
Burundi's tense electoral period in 2015 changed the face of both political participation and

conflict for the country. The elections served as a litmus test for the trajectory of democracy, heavily contested due to the President's decision to run for a third mandate after he was set to step down from power. However, a key element often overlooked in this moment in history is the role that social media played in permanently shifting political strategy, and changing the organization of political activism both within and outside of Burundi's borders. A younger generation using social media to connect amongst themselves found leaders outside of traditional spaces. Moreover, social media became a key avenue for sharing information in the wake of diminishing space for traditional media, such as radio.

This paper utilizes data collected prior to and during the 2015 electoral period, including interviews and participant observation, to explore the ways in which a new generation of citizens has harnessed the power of social media as a tool for activism. In particular, the paper explores two themes: the impact Burundian citizens had on the trajectory of the political sphere by engaging in new forms of communication – both within and outside the country, and the power that information sharing gave to citizens during a time when formal institutions were weak. Lessons learned from this case outline key elements about activism that remain understudied, and are relevant far beyond Burundi's borders.

The new wave of information accessibility through programs like Whatsapp and Facebook has fundamentally changed how rhetoric and advocacy tactics work within nation-states. Burundi, often overlooked as a country that can teach us global lessons about conflict and democracy, serves as an important case highlighting how new technologies serve to mobilize and inform citizens participating in democracy. How does citizen-led information sharing shape the trajectory of democracy? In a country coming out of a post-conflict period, how does social media allow citizens to reinvent

advocacy and empowerment? What are the risks that social media presents in the wake of conflict? This paper seeks to answer these questions from Burundi's case, highlighting contributions of Burundian activists and citizens.

Tim Longman, Boston University
Religious Activists: Exploring Religious Support for Democracy and Human Rights

This paper will explore the role that African religious institutions play in challenging governments by promoting free and fair elections and human rights. The paper will look in particular at the Democratic Republic of Congo, South Africa, Kenya, and Burundi at the involvement of both clergy and laity in supporting human rights organizations, organizing protests, monitoring elections, and other similar activities. Given the close cooperation between religious and political elites that prevails in many cases, what inspires individuals in some religious groups at particular times to challenge the power of the state? How much is religious political engagement driven by local forces and how much by international religious institutions?

Tackson Makandwa, University of Witwatersrand
Voices of Mothers: Narratives of Alternative Maternal Healthcare and Help-Seeking among Migrant Women in Johannesburg, South Africa
Background: In South Africa, the majority of migrants are found in urban centres in particular Johannesburg in Gauteng province – where legal, illegal and asylum seekers - face xenophobia, and xenophobic attitude on a daily basis including in accessing maternal healthcare. Although there is substantial debate on migrants and their health and well being– little is known about their alternative maternal healthcare and help-seeking behaviours in the city. Objective: This paper considers the alternative maternal healthcare and help seeking behaviours (particularly faith-based practices) among cross-border Zimbabwean and South African migrant women in Johannesburg, South Africa. Methods: Using

qualitative approaches in inner-city Johannesburg, the fieldwork involved site visits in region F (one of the 7 health regions in the city of Johannesburg) public healthcare facilities which cover the inner-city space. In-depth interviews (repeated sometimes) were conducted with migrant women (both cross border Zimbabwean and South African). Results: findings of the study illustrate how fear and uncertainty of risk motivates the participants to pursue alternative healthcare systems mainly faith based healthcare services in the city while maintaining their medical/clinical schedules. The study illustrates how religion and health are interconnected particularly on how the pregnant body and its vulnerability can be understood. Most of the participants in this study exercise choice and critical judgement about the health care systems available to them in the city, as they intensify praying to the higher being for protection, safe delivery and blessings.

Conclusions: An entirely medical view of pregnancy and childbirth limits an understanding of the migrant women's concerns and solutions to managing their health during pregnancy and childbirth. The narratives challenges people embedded in the worldview of science and bio-medical health who views the alternative system of health as irrational - alternative health systems provides certain psychological and social support resources which have real health outcomes.

Stephen Mclsaac, University of California, Berkeley
Postcolonial Predicaments and Knowledge Production in South African Community Psychiatry

The resemblances between global health logics and longstanding histories of colonial intervention in sub-Saharan African has been a central topic in medical anthropology in recent years. The history of psychological knowledge production is no different, whose recurrence in emerging discourses of "global mental health" poses a number of important questions. In this paper, I follow how global mental health models -

- and especially interventions geared toward "common mental disorders" -- interact and conflict with different ways of knowing and caring for psychic distress in everyday practice on the ground. Based on 19 months of ethnographic fieldwork in a large South African township, I focus on the unique positionality of Xhosa mental health counselors as they engage different, and many times competing, epistemologies in the attempt to care for families. Exploring one case in particular in which histories of forced migration, the ancestors, and Christian symbolism all play a part, I show how therapists navigate an intimate understanding of one family's predicament by engaging epistemologies inaccessible to the mental health practitioners with whom they collaborate. In doing so, I examine how the therapists' generational positioning articulate with different forms of knowledge -- historical, embodied, cosmological, religious, psychiatric -- in the attempt to provide care. Further, I examine how therapists straddle multiple epistemologies simultaneously while negotiating unequal dynamics of power -- especially race, class, and gender -- in working with other psychiatric professionals. Rather than arguing for a strict West vs. non-West binary in mental health care, I argue we pay more nuanced attention to the subjectivity of African medical professionals, and the everyday practices of straddling multiple worlds and multiple forms of knowledge simultaneously in the same physical space in the attempt to provide care.

Ramah McKay, University of Pennsylvania
Making Care (Multiple) in Maputo: Situating "Global" Health in the City

What happens if we center our analyses of medical care in the city, not the clinic? How are care and medicine made in Maputo, Mozambique? While critical studies of global health have unpacked the global power dynamics that shape the provision of care, these analyses often remain centered in clinical spaces. This paper examines the multiple relations of health, medicine, and the city through which women fashion care for themselves and for loved ones in

Maputo, Mozambique. Asking what analyses of care emerge when we begin from the city, not the clinic, the paper shows how care is constituted through and by multiple practices of healing, religious practice, biomedical intervention, and relations of friendship and kinship among women. Clinicians and patients, it shows, work across and between ontological and relational worlds to fashion possibilities for care and well-being. This work demonstrates the power of feminist STS approaches for analyses of health and medicine that are rooted not in pre-determined medical places (such as clinics or laboratories) but in multiple, contested, and dynamic relations. Building on approaches from feminist and postcolonial accounts of science and medicine, (Harding 2009, Hecht 2002, Langwick 2011, Mavhunga 2012, Pollock and Subramaniam 2016) the paper explores the ontologies, epistemologies, and relations of care that emerge from situated and nonclinical places rather than from spaces and practices of global health. Ultimately, this paper argues that bringing situated ethnographic perspectives together with feminist approaches to care can productively unsettle the stabilizing universalisms that underpin anthropological analyses of care and health.

Mezgebu Mengistie, Addis Ababa University
Determining the Fate of Children: Child Socialization Through Oral Traditions in Amhara Region, North Western Ethiopia

This study deals with the role of oral traditions in determining the fate of children “positively” and “negatively” in Amhara region. Since their early age, Amhara males and females in general and children in the study communities in particular are socialized according to gender stereotypes through the traditional verbal arts which associate certain activities and tasks with a certain gender. Tasks associated with men are highly valued because they demand strength and courage, whereas women’s tasks are valued less because they are considered as to be ‘harmless’ and to demand ‘less energy and strength’. Males are socialized to be brave, dominant, superior

and courageous, while females are socialized to be shy, passive, submissive, etc. Children, equally boys and girls are less valued compared to adults. On the other hand, parents need both sexes of their children become successful, obedient and courageous. In general, this study explore how children in Amhara region are socialized through oral traditions (proverbs/ sayings, tales and idiomatic expressions) through which children are praised/discouraged to conform to the norms of the society (how those proverbs/sayings and tales are conveying messages of being obedient, gentle, submissive, dominant, subordinate, wise, patience, etc.). The study was conducted through qualitative research method. In the course of this study, the researcher predominantly employed key informant interview with elderly (men and women) and children (girls and boys) who have lived experiences in positive and negative child socializations as expressed through oral traditions (such as sayings/proverbs and tales/stories). In addition to key informant interview, the researcher consulted books and academic journals related to child socialization.

Abebe Misiker, University of Gondar
Identity Dilemma and Mother Tongue Selection in Ethiopian Education System the Case of the Agaw Ethnic Groups Since 1991

In Ethiopia, after the collapse of the Derg military regime in 1991, the EPRDF government was established. In 1995 a new constitution was promulgated, which set up a language-based ethnic federalism and implemented mother tongue education across the multi-ethnic and multilingual Ethiopian nation. As a result of this policy, Ethiopians have been encouraged to select their local or regional identity and implement the policy of mother tongue education in their respective regions. Predictably, this has spurred a wave of ethnic regionalism that since the foundation of the modern Ethiopian state at the end of the nineteenth century had been hardly seen. Among those groups who regained awareness of their identity are the Cushitic Agaws, which live in different regions of the Amhara National Regional State of

Ethiopia. These groups created their own “nationality zones” of Awi and Wag Hemra, which enjoy self-administration and mother language education in Awinja and Hamtinja, respectively. This process has not been without its conflicts. Thus, for instance, the marginalization of Amharic as a language of instruction has been seen by many parents as a handicap in the development of their children, Agaw or Amhara. In addition, the indirect result of the policy has been the migration outside of these nationality zones of those non-Agaw speakers who do not want to renounce to the benefits of educating their children in Amharic. The paper, which is based on field research and informants interviews in the nationality zones of Awi and Wag Hemra, sheds light on the different dilemmas and conflicts created in the education and administration of the Agaw areas by the new ethnic constitution. Based on the Agaw case, the paper argues that in order to balance the strong centrifugal and dividing force of the ethnic-based federal system a strategic policy which endorses national unity should be implemented across the nation.

Grasian Mkodzongi, Tropical Africa-Land and Natural Resources Research Institute
Regional Mobilities, Livelihoods and Violence in the Resources Sector: The Case of Zimbabwean Zama Zama Miners On South Africa’s Old Rand Mines

Artisanal and Small-scale Gold Mining (ASGM) locally known in South Africa as Zama Zama mining is an activity generally undertaken by the poor across sub-Saharan Africa. In the last few years, the activity has been on the increase especially across South Africa’s old rand gold mines. ASGM across the rand is an illegal activity generally undertaken in disused or mothballed gold mines. The activity has recently been a focus of the media after several miners were reported to have died in underground mines. Much of the media reporting shows that ASGM on South Africa’s rand is increasingly dominated by Zimbabwean immigrants who left their country in search of new livelihoods and economic

opportunities. As elsewhere in Africa, ASGM on South Africa’s rand is underpinned by violence which often lead to fatalities. Much of what we know about the mobilities and violence in South Africa’s ASGM sector on the rand is based on media reporting, very little academic research has been undertaken to examine how Zama Zama miners operate and the dynamics that underpins the activity. There is thus a need for empirical research to investigate the unfolding regional mobilities, livelihoods and violence in the sector. This paper is an ambitious attempt to map out how ASGM associated mobilities take place and unfold across the rand area, and the challenges faced by Zimbabwean immigrants who operate in these mines. The paper pays particular attention to the way mobilities, livelihoods and violence interface in South Africa’s ASGM sector and the implications for long term regional livelihoods. The paper is based on the review of secondary material and exploratory research undertaken with artisanal miners in Johannesburg.

Yeukai Mlambo, Arizona State University
 Co-authors: Aryn Baxter, Arizona State University
“What Can I Offer America?” A Post-Colonial Analysis of Faculty Motivations and Perceptions in North-South University Partnerships
 International university partnerships are a prevalent internationalization strategy for both North American and African higher education institutions, yet the predominance of discourses that reflect the inequities of the global knowledge economy among participants perpetuate the very challenges that they are designed to address. Using a postcolonial framework, this study provides a critical analysis of qualitative interviews conducted with faculty members from universities in West Africa and the U.S. participating in an international higher education partnership. The paper examines the motivations and perceived benefits of the partnership among participants at both institutions. It argues that the history of inequitable relationships perpetuated by globalization continues to shape understandings

and pose challenges in north-south university partnerships. Thus post-colonial approaches continue to be important for evaluating north-south higher education partnerships. Findings show that participants from both institutions are motivated to participate based on the expectations and anticipated benefits to their institution as well as alignment with their personal goals and objectives. Furthermore, perceptions of power imbalances between participants at the two institutions are evident. Despite the partnerships' intent for mutuality and reciprocity, the narratives of both West African and U.S. participants reinforce inequitable hierarchies. At the same time, they highlight opportunities for working toward greater mutuality and intercultural learning through north-south collaborations. Recommendations for cultivating reciprocity in north-south partnerships are provided.

Khanyile Mlotshwa, University of Kwazulu-Natal (UKZN)

Reflections on Black African Subjectivity and Rethinking Johannesburg As A Postcolonial and Diaspora City

A postcolonial and decolonial study of Johannesburg, South Africa vis-à-vis black South Africans and black African immigrants that occupy mostly its margins in townships and inner city ghettos, is important to reveal its absurdity and pain as a diaspora. Characterising Johannesburg as an African city, has tended to ideologically hide a history of capitalist exploitation and pain for both South African citizens and Africans immigrants who, due to unequal distribution of opportunities in the global economy, consider living in the continent's richest city close to living a 'good life'. The idea of an 'African Diaspora' on African soil has been denounced for its subtle suggestion that there are spaces where Africans can be aliens on African soil (Mbembe, 2015). The African Diaspora in South Africa is therefore seen as arising out of a painful history of colonisation (Ndlovu-Gatsheni, 2018). The reality of an African Diaspora in Johannesburg, South Africa's

commercial capital, as characterised by xenophobia, on one hand; and cultural creolisation, on another, has, however, largely not been interrogated. As an experiment in decolonial political economy studies, this presentation aims to ask questions around the ways in which Johannesburg is a postcolonial city, where the racist inequitable, apartheid spatial malice survives under neoliberal globalisation, and what this means for the black African population, both African migrants and South African citizens. Using the concept of sub-imperialism (Bond, 2013), I seek to locate the migrations from the rest of Africa to South Africa in the context of global migrations that have been traced back to colonialism and European conquest of the rest of the world (Nicholson and Sheller, 2016). I argue that xenophobia, which is mostly Afrophobia (Warner and Finchilescu, 2003: 36; Nicholson and Sheller, 2016: 5), covers up the fact that similar to the apartheid era, where they were mostly restricted to the Bantustans (Biko, 2017:88), under neoliberal globalisation the fate of South African citizens is not different from that of African migrants. Johannesburg is a Diaspora for all black Africans, a place they come to for work and better opportunities. It is a fate of exploitation and violence. The presentation uses a combination of textual and ethnographic methods. A close study of the media, other literature and observation and qualitative interviews with both African migrants and South African local citizens in Hillbrow, an inner-city suburb in Johannesburg, is used to collect data. The collected data is then subjected to a Critical Discourse Analysis (CDA) (Titscher, Meyer, Wodak and Vetter, 2000) to make sense of black African subjectivity in Johannesburg in the postcolonial moment.

Wendell Moore, UNISA

Criminal, Medicinal and Industrial? Unpacking Cannabis Narratives by Providing An Agrarian Alternative

Cannabis is an agrarian commodity that was made illegal throughout the twentieth century in most parts of the world. The cannabis plant is the

victim of complex sets of political and economic (agrarian) decisions that culminated in the prohibition of every use of the regardless of the plants agricultural benefits. This has created over time a legalistic narrative about the plant which are mostly attentive to the historical criminalization of cannabis but fail to acknowledge the agrarian nature of the plant nor the agrarian factors that led to its removal from agricultural production. Moreover, an analysis of the agrarian political economy of cannabis produces a more useful narrative of the contemporary place the plant occupies in society, particularly in the context of the global south. The reason that cannabis narratives are important to agrarian transformation in the global south, South Africa and elsewhere is because it reveals significant aspects of the ways in which global political economy was designed to benefit capitalist development through the control of agrarian goods including agricultural produce, land, and labour. Using largely a review of secondary sources this paper will highlight the narratives about cannabis and argue for the inclusion of an agrarian understanding of the plant. The paper will show that the most common narrative situates all usages of cannabis within the domain of 'hard drugs' and disregards the fact that the plant is a recreational, medicinal and industrial non-food crop that was marginalized for various political economic factors. The second most common narrative is the medicinal categorization of cannabis, currently being popularized, that is useful in repositioning the plant but remains insufficient in removing the plant from its control by global capitalist political economy. Finally, it will be argued, that the most useful narrative of cannabis is produced when the plant is viewed from the vantage point of an agrarian good. An agrarian narrative of cannabis consolidates the industrial, medicinal and recreational usages of this non-food crop and reveals fresh insights about the political economy of agrarian development in the global south and South Africa.

Shannon Morreira, University of Cape Town & Anthropology Southern Africa
Ritual, Undone: Contesting Gendered Traditions and Re-Making Knowledge in Zimbabwe
In December 2016 I received visitors from Kufunda Village, an intentional community in a rural area of Zimbabwe, at my home in Cape Town. My visitors invited me, as anthropologist and as fellow Zimbabwean, to come to Kufunda to work with them in making sense of a ritual gone awry, in which women had refused to follow a gendered cultural script of forgiveness and had instead refused to forgive men, re-inscribing old symbols with new meanings as a means of contesting patriarchy. As a nation-state, Zimbabwe has been active in what Comaroff and Comaroff (2012:128) term "alternative modernities", or "self-conscious African efforts to carve out an indigenous modernity in explicit contrast to its European counterparts." In recent years, however, the political landscape has become increasingly authoritarian, and the country has undergone two episodes of severe hyperinflation in under a decade. Kufunda Village was set up as a direct response to these conditions of post-colonial modernity. The Village's inhabitants see themselves as engaged in a process of learning new ways of inhabiting Zimbabwe in the aftermath of the socioeconomic collapse of the post-2000 era: including in terms of relationships to the land, to the state and to one another. Such new ways of being, however, call upon both new and old knowledges. I examine how new knowledges are being created in Kufunda, including with regard to the respective roles of men and women, as a result of the new modernities Zimbabwe affords. This paper takes seriously the idea that knowledge from the South "affords privileged insight into the workings of the world at large" (Comaroff and Comaroff, 2012:114), such that the "stranger-concepts" (Da Col and Graeber:vii) with which anthropologists work can become the grounds for new social theory.

Christopher Morris, George Mason University
Is Post-Colonialism A Relevant Framework for Studying A Former 'Homeland'?

This paper considers the relevance of recent debate within post-colonial studies for understanding contemporary environmental governance and political authority in the former Ciskei 'homeland' of South Africa. As scholars have set about investigating the 'homeland' phase in longer perspective, an ensuing discussion has concerned the extent to which apartheid-era inequities and configurations of power continue to shape rural life and government in South Africa. This discussion illuminates larger fault lines within postcolonial studies—fault lines within which, according to Ann Stoler, divergent 'analytic postures' emphasize either 'rupture' with the colonial past or 'continuity' between the colonial past and a postcolonial present. The Ciskei was distinctive in multiple respects—it was a particularly short-lived homeland, for example—and I argue that an examination of layered temporalities and hierarchies shaping the present-day region complicates dichotomous 'rupture' vs. 'continuity' thinking. I contend that laws concerning biodiversity conservation and commercialization in the former Ciskei, as well as the growing role of both traditional leaders and multinational companies in these endeavors, are especially illustrative case studies in this context.

Mary Danielle Mpalirwa, Carleton University
"Knowing 'Her' Status": Sex, Gender, and Women's Rights in HIV and AIDS Campaigns, Lesotho

Young women in Lesotho are a high-risk group for new HIV infections despite a heavy investment in health programs for that demographic. This study investigates sexual rights discourses by both NGOs and local Basotho women to evaluate how much they align to promote women's sexual empowerment. The underlying assumption is that how women's rights are framed and incorporated into HIV campaigns reflects, and seeks to effect, certain social mores that may/may not resonate with

Basotho women's own views on sexual rights, with significant implications for the success of HIV prevention efforts. A critical discourse analysis of interviews and focus group data is used to conclude that NGOs promote discourses on women's sexual rights that align with the discourses prevalent among local young women. However, both discourses reinforce cultural frames of women's sexual rights that reinforce women's sexual subservience and disempowerment, thus accounting for young women's continued vulnerability to HIV infections.

Denis Mwiba, University of Livingstonia, CCAP Synod of Livingstonia
Medicine Killings, Abduction of People With Albinism and Wealth Creation in Malawi: A History, 1850s-2016

Malawi stands out as one of the 23 countries in Africa where people with albinism face extreme forms of discrimination and human rights abuses such as abductions, killings and mutilations on the basis of mythical ideologies that their pigmentation is been linked to wealth creation (Amnesty Report, 2016). Since 2014 for instance, there have been more than 60 recorded cases of abductions and killings of people living with albinism in Malawi, a country which has a minority of such people largely estimated to be between 7000 and 10000 (Amnesty International Report, 2016). Most often, many people with albinism who have fallen victims to such, have had their body parts sold to traditional medicine practitioners on the belief that these translate into wealth creation. Studies on albinos in Africa are thematically patterned on statistical orientations, objectives of the killings, legal as well as policy reflections. Whilst these are important investigations, such studies have failed to interrogate the historical framework that would effectively address the challenge. This study therefore sought to historicize the origins of such mentalities and associated acts on people with albinism and how these have overtime shaped subsequent belief systems and practices about albinos in contemporary Malawi. Using

both primary and secondary sources, the paper argues that the intersections of historic mentalities about albinism and poverty levels have been powerful drivers for such acts which are historically rooted in pre-colonial theories that albinos are representatives of the spirits of wealth. Such perceptions and belief systems as observed in this study, are what motivates for contemporary acts against Albinos for use in ‘ritualized wealth creation’. The findings of the study recommend that unless people have been divorced from such mentalities and perceptions, acts of human rights injustices against albinos will persist.

Sibahle Ndwayana, Anthropology Southern Africa (ASnA)

Subject Par Excellence – Generativity in Subjectivity: An Ethnography of Ownership in A Market in Central Johannesburg

The Yeoville market in central Johannesburg, South Africa, is surprisingly a place of convergence for theory, practice, and social life. Yeoville is at present an interesting place as there is a coming together of the past and the future. The past is riddled with racial and ethnic violence, mainly apartheid and xenophobia, the future is looked to with great expectations of a cosmopolitan place with racial and ethnic differences settled. In this case, 5 young men are constrained to situations in which the past and the future constantly shape how they navigate the city and its inner crevices. There are many losses, and even possibilities of death which result in the changing identities. There are also moments of great intimacy in moments of uncertainty that also work to shape identities. This ethnography of 5 young men presents within it the dilemma of ownership in a market, which is a global South phenomenon. However, within this dilemma emerges the social life of ‘Being young in Africa.’ The idea of the human being plastic in form as described by Achille Mbembe in Critique of Black Reason presents an interesting thought trajectory as it best describes being young in the city. The plasticity of the human being is best showcased in how one finds ways of

navigating central Johannesburg and its many crevices. The many identities one has to assume in order to gain access to spaces that may make the future imagined a reality. There is also the case the closure of avenues of access to such imagined futures, this then presents a case of the human being able to adapt and become another person either than themselves.

Abby Neely, Dartmouth College

Understanding Global Health from the Homestead: Knowledge-Being in Multiple Worlds

What happens if we center our analysis of medicine in the homestead instead of the clinic? What lessons will we learn about the possibilities and limitations of scientific knowledge? I start with Sandra Harding’s provocation that to understand science, we must adopt a “standpoint” other than that of Western science. In doing so, I center my analysis of the production of knowledge(s) in the household – with the people and their landscapes – of rural Pholela, South Africa in order to rethink the development of a world-famous brand of social medicine and an important precursor to global health. In this story, social medicine is multiple, taking form not just from health care workers, but also from the bodies, lives, healing practices and landscapes of Pholela’s residents. To understand the multiple frameworks of health and healing enacted in Pholela’s homesteads, I employ the concept of multiplicity, drawing on diverse scholarship including feminist STS (Barad 2007; Harding 2009; Mol’s 2002), health and healing in Africa (Feierman 1985, Feierman and Janzen 1992; Livingston 2005), and critical global health (Biruk 2012; Livingston 2012; Crane 2013) to emphasize the coming together of knowledge and being – the multiple ontoepistemologies and worlds of health and healing in Africa. Through this work, I bring the idea of multiplicity – the incorporation of knowledge-being worlds beyond science – into scholarship about global health and medicine (c.f. Neely and Nading 2017). Starting in the homestead to understand these worlds promises to teach us much about science, knowledge, and being in Africa and beyond.

Olajide Oloyede, University of the Western Cape
Shifting Boundaries: The Academic Journal As A Technology of Transformation in Africa

This paper anchors the academic journal in Africa in the wider discourse of knowledge production, dissemination and “who speaks for Africa?” The paper puts forward the idea of academic journals in Africa as transformative technologies within a much fuller spectrum of communicative practices for societal change, moving the academic journal beyond its limiting knowledge in a fixed medium for dissemination. It examines the established understanding of academic journals as content provider and argues for a reformulation as communication service provider, a much useful model in terms of foregrounding what can be termed, ‘thinking from within’ as distinct from ‘thinking from without’ in engaging the challenges of poverty, environment, and societal change in Africa.

Adeola Oni-Orisan, University of California, San Francisco & University of California, Berkeley
The Joys of Childbirth: A Poetics of Maternal Death and Survival in Nigeria

The exceedingly high risk of maternal death in Africa has cast a shadow over experiences and representations of the originary moments of motherhood, childbirth. In the 1980s, amidst a new awareness of disparities in maternal mortality rates between high and low-income countries, tragic detailed anecdotes of women dying during childbirth emerged as a tool to garner political and economic support for global health interventions aimed at women, or rather mothers. While successfully raising public concern and billions of dollars in aid, given that these stories are some of the few stories of African women so widely circulated, it is important to ask what else does the genre of maternal death narrative do. What possibilities are foreclosed? How might discursive practices around childbirth and motherhood structure the care offered to African women? And what role do anthropologists as ethnographers play in this form of knowledge production, authorization, and promotion? In this paper, I first examine how

maternal death narratives function and structure potential solutions to the problem of maternal mortality. Following the literary turn in anthropology in recent decades, I am concerned with the literariness – its quality of being something fashioned – of ethnographic writing and relations of power embedded within. Next, I use Buchi Emecheta’s *The Joys of Motherhood* in parallel with ethnographic writing from my own fieldwork with pregnant and birthing women in southwest Nigeria to explore the ways that women piece together different sources of care in an effort to ensure successful deliveries amidst considerable uncertainty. With this move, I propose African women’s literature as a way of complicating representations of African women and thus rethinking possibilities for maternal care. I argue that we have at least as much to gain from maternal survival narratives as we do from the often-told maternal death narratives. In focusing on the pathways to death, we have ignored the plethora of ways that women have survived, the lengths that women go to in order to ensure safety for themselves and their children.

Jessica Ott, Michigan State University
Negotiating the Past in the Present: Zanzibari Women’s Rights Activism As A Patchwork of Pan-African, Pan-Islamic, and Transnational Connections

Anthropological analyses of women’s and human rights have focused primarily on the recent movement of rights ideas from transnational sources, like UN meetings and conventions, to local contexts. Such an approach, however, understates the influence of much longer local histories of women’s and human rights and of global connection on contemporary women’s rights activism. Based on nine months of ethnographic and archival research in Zanzibar, I explore the relationship between contemporary women’s rights activism and Zanzibar’s rich histories of women’s rights and Pan-Arab and Pan-African connection. For example, the ubiquity of women’s microfinance and savings cooperatives on the archipelago inarguably

reflect the transnational women’s rights priority of increasing women’s access to capital. However, Zanzibari women’s saving cooperatives, or *vikoba*, additionally channel deeply embedded Pan-Africanist cultural values inherent in *Ujamaa*, or African socialism, and Islamic banking. Furthermore, recent efforts by Zanzibari women’s rights activists to organize for the right of women to become Islamic judges reflect Zanzibar’s intertwinement with Islamic modernism and its western feminist underpinnings in the early-to-mid 20th century, just as they reflect newer Pan-Islamic connections; transnational women’s rights priorities; and again, the lingering resonance of African socialism and its ethos of self-reliance. My research highlights the position of Zanzibari women’s rights activists not primarily as receptors of transnational women’s rights ideas, but as negotiators of a complex *mélange* of women’s and human rights ideas embedded in Zanzibar’s long history of Pan-Arab and Pan-African connections, its more recent Pan-Islamic connections, and its entwinement with transnational women’s rights.

Bukola Oyeniyi, Missouri State University
Modeling Internal Migration in Africa: The Question of Data Generation

This paper, which derived from an earlier project on the contributions of internal migration to human development in Nigeria, examines the type, quality and the use of data collected by GSM operators and banks in Nigeria in generating internal migration data. Most studies on internal migration in Africa identify either a paucity of dependable data or a complete lack of data as an atypical problem facing knowledge generation on migration and policy formulation. For instance, scholars want to know how many people moved and from where? Where did they go and for how long? What categories of people moved and how do we measure their contributions to development both at the place of origin and the place of destination? Faced with this kind of problem, scholars have had to either do ethnographic studies or make do with

obsolete and inadequate data. While ethnography and other methodologies have provided some concrete insights, scholars and policy-makers have agonized for migration data in ways that shows the importance of data to policy-making and knowledge generation on internal migration in Africa. As this paper argues, GSM operators, like banks, collected data on place of origin, date of birth, place of residence, level of education, occupation, local government of origin, local government of domiciliation, etc. from their subscribers. While it could be argued that bank customers may be limited to Nigerians of specific economic categories, GSM subscribers cut across different economic categorizations; hence, by combining GSM operators' data with those captured by banks in the process of the just-concluded Bank Verification Number (BVN) exercise, it should be possible to have up-to-date and adequate internal migration data in Nigeria. Other sources of data proposed in the paper include those collected by federal, state, and local government councils; hospitals, the National Youth Service Corps, among others. While not discounting various problems associated with amassing these data, the paper concludes that generating internal migration data in Nigeria is far easier than previously thought and that lack of creativity at the level of government is one of the banes militating against the existence of up-to-date, adequate, and dependable internal migration data in Nigeria.

Bukola Oyeniyi, Missouri State University
Internal Migration and Housing Market in Nigeria

By comparing settlement patterns across areas that received immigrant population and those that did not in different parts of Lagos, this paper examines the impact of labor migration on housing market in Nigeria. By comparing population census over the last 30 years, we did an analytical examination of not just changes and continuity in patterns of human settlement in highly populated society like Lagos, but also the impact of labor migrants in development. By focusing on Alaba Market and Computer Village, we isolated new building constructions such as

living spaces and shops from old ones in these areas of Lagos. Two important and mutually reinforcing developments that we found are that the need to house new labor (im)migrants into Alaba Market and Computer Village has driven-up prices of old houses and shops in these areas. It has also radically altered housing structures in these two areas. Secondly, increasing cost of housing in and around Alaba Market and Computer Village has not only led to a dramatic population growth in nearby areas such as Ikorodu, Isheri and Mowe but also created a frenzied housing development; therefore, stimulating local economy in construction, carpentry, plumbing, and associated businesses in Ikorodu, Isheri and Mowe. Arising from these two findings, it could be argued that internal migration plays dramatic roles not only in boosting local population, but also in increasing revenue accruing to landlords through monthly rents on their houses and shops, but also to government - federal, state and local council - from VAT, tenement, etc.

Bukola Oyeniyi, Missouri State University
Technology: Negotiating Tomorrow's Armed Conflict and Terrorism in West Africa
While sources of military hardware, design and development of Improvised Explosive Devices (IEDs) Boko Haram used in fighting the Nigerian state are important in countering violent extremism, this paper, using the case of Boko Haram in Nigeria, examines the impact of technology on future armed conflicts and violent extremism in Nigeria and West Africa. As Africa enters the new digital age, characterized by increasing access to mobile telephoning, internet penetration, 3D printing and the Internet of Things; networking between and among groups with similar ideologies will improve. As discovered in a recent fieldwork on Boko Haram's activities across border communities in northeastern Nigeria, Niger and Cameroon, tactical efforts like mobilizing crowds, disseminating ideologies, recruiting strategic assets, and sharing technical know-how have facilitated the transformation of Boko Haram

from a dagger-wielding, arrow-shooting group into a deployer of mobile-phone-triggered IEDs, coordinating simultaneous attacks on multiple targets. Undoubtedly, the new digital age guarantees cultural cohesiveness and a more robust outside support that will serve in recruitment, financing, logistics and training. With mobile telephoning and internet access providing (dangerous) information and resources to all, what future awaits Nigeria, West Africa and Africa should Boko Haram gain access to remote controlled flying drones, quadcopters, and other 'toys' fitted with homemade bombs and IEDs? What new level of domestic terror would emerge if Boko Haram develop a capacity for cyberterrorism, especially since cyberterrorism affects data and cash, guarantees a risk of personal bodily harm, involves minimal resources commitment, and affords opportunities to inflict a higher level of damage? This study examines these issues and type of responses available to government in dealing with a technology-driven armed conflict and terrorism.

Amrita Pande, University of Cape Town
Gendered Bio-Responsibilities and Traveling Egg Providers from South Africa
"Unsuspecting young South African women are heading overseas to donate their eggs to infertile couples and earn a free international holiday in the process. But, at what cost?" This was the voice-over during a news show in South Africa in 2016 that described the phenomenon of young white South African women going abroad to "donate" their eggs. Through the media, medical professionals sought to warn "naïve girls" from "unscrupulous agencies" that were coming after them. Commentators accused the women of selfishly selling their eggs. Yet egg providers retorted by framing their "donations" abroad as a rational choice but an altruistic one. Through interviews with traveling egg providers (TEPs), doctors, egg agencies and analysis of public and social media, we critically analyze these competing discourses by situating them within the specific context of egg provision in South Africa. We argue that TEP's defense of their

involvement may challenge some gendered assumptions made by the media and medical staff, but at the same time reaffirm what we call “gendered bio-responsibilities”, or the gendered nature of the emphasis on (individual) responsabilization of biological citizens. By focusing on a relatively understudied aspect of the burgeoning literature on biocitizenship we argue that the project of biocitizenship is not merely emancipatory but assists the expansion and normalization of new biomedical technologies, often without proper emphasis on the disproportionate obligations on the women involved.

Elizabeth Pfeiffer, Rhode Island College
Optimistic Frictions: Eradicating AIDS and (Re)Negotiating Gender Relations in Kenya

Although there is still no vaccine or cure for AIDS, global health experts have discovered that early treatment of an HIV diagnosis with highly active antiretroviral therapy (HAART) not only slows the progression of the disease but can lead to viral suppression of viral loads and drastically reduce the transmission of the virus. Treatment as Prevention (or TasP) has made it possible to imagine using HAART to treat humanity out of this disease. The recent past has thus witnessed an especially notable ‘biomedical turn’ in global health efforts targeting this epidemic, as well as fueled optimistic discourses about the ‘end of AIDS,’ ‘an AIDS-free generation,’ and the ambitious UNAIDS goals of ‘90-90-90 by 2020’ (or 90% of those infected knowing they are seropositive, 90% of people who know they are living with HIV on HAART, and 90% of those on HAART achieving viral suppression). With the goal of eradication in mind, the concept of the HIV cascade of care—the standard model for quantifying, describing, and analyzing patient behavior in terms of ‘linkages to,’ ‘retentions in,’ and ‘lost to follow-ups in’ the management of HIV care, overtime—has emerged and shaped the research and treatment agendas of many global and public health efforts all over the world. While numerous studies have examined the barriers along the HIV cascade of care that make

eradicating AIDS a challenge in sub-Saharan Africa, fewer research projects have centered on the local impact of these biomedical HIV interventions from the perspectives and experiences of those living on the ground and in communities where eradication is underway. Drawing on ethnographic research in a highway trading center in Kenya, as well as Tsing’s notion of friction, this paper demonstrates how current global health technologies used to eradicate AIDS (e.g. HIV tests, HAART) when inserted into particular social, moral, and political contexts, sometimes get put to use in unexpected ways, including for local projects aimed at (re)negotiating gender dynamics and inequalities.

Helena Pohlandt-McCormick, University of Minnesota

Co-author: Gary Minkley, University of Fort Hare
The Graves of Dimbaza: Reconsidering the Resilience of Race in the Post-Apartheid Present
Dimbaza, in the Eastern Cape of South Africa, is a marginal space marked by catastrophe and shock: resettlement and removal, forced villagization, dispossession and banishment, intense industrialization and subsequent de-industrialization. Our work examines Dimbaza both in terms of the history of apartheid and in relation to attempts to constitute a more humane post-apartheid future. Drawing on postcolonial critical theory from the South and neglected archives, we argue both for a new reading and sounding of the work of history and of the history of Dimbaza. We focus on the disturbing tenacity of theoretical, philosophical and historical racial formations and reposition intellectual traditions in Africa in response to enduring global (neo)liberalism, crisis and empire. This project seeks to engage three broader concerns. One is the uneasiness over the (in)adequacy of our conceptualizations, theories and methodologies in the humanities and history to resolve the challenges of the precarious times we live in. A second is the concern for re-sounding the tensions and possibilities that inhere in the unequal and contingent temporal, spatial and conceptual relations between the

exceptional and the universal, the local and the global. This may be differently read as a concern to ‘situate situating’, a challenge to historians’ preoccupation with context posed by critical theorist, John Mowitt. A third is the unsettling encounter with the human subject as a double agent: the object of the work of the humanities and of humanistic inquiry and the subject of the making of race and racism. A humanities inquiry informed by location and history – Dimbaza, long the setting of colonial conquest and anti-apartheid resistance – lends itself to asking pertinent questions about the lingering effects and repetition of structural, material and epistemological forms of inequality and difference. Race does not merely haunt South Africa and similar “regimes of settler late liberalism” (Povinelli). As escalating violent events in the past few years have made abundantly clear, race and anti-racism are perhaps the critical issues of our time. This work is a sounding – an echo sounding – of the grounds upon which Dimbaza’s settler colonialism returns to haunt the globe, most visible in the figure of the ‘native’ migrant/stranger but ambient also in most political, economic, ecological and epistemological crises of the present. Dimbaza is exemplary of something beyond its own location in time, place and history. It allows us to introduce different – ‘bastard’ – critical conceptual questions and perspectives that seek to reposition intellectual traditions in Africa in the global discourse on the contemporary human condition.

Devaka Premawardhana, Colorado College

When Pentecostalism Fails: Religious Deconversion in Northern Mozambique

The often termed “explosion” of Pentecostal Christianity is one of today’s astonishing religious phenomena. Yet what might be gained by shifting attention from the amply documented places where Pentecostal churches flourish to the relatively unknown places where they fail? In this paper, I report on the ambivalence with which Pentecostalism has been received by the

Makhuwa-speaking people of northern Mozambique. The Makhuwa are not averse to the newly arrived churches. Many relate to them powerfully, but few remain in them permanently. Opportunities for rupture are embraced, but conversion is not seen as necessarily precluding return. In my research, I attribute this religious fluidity to pragmatic and experimental dispositions cultivated by the Makhuwa in their pre-Pentecostal pasts—through migration histories and lifecycle rituals—and carried by them into their post-Pentecostal futures.

Janet Purdy, The Pennsylvania State University
Carved Swahili Doors As Gateways of Status, Trade, and Transaction in East Africa

In the diversely populated Swahili emporium of Zanzibar in nineteenth century East Africa, elites commissioned massive, elaborately carved wooden doors to adorn the front entrances of buildings. I submit that these doors may be read as a set of historical documents, especially for the ways they communicated messages of power and wealth. I focus on definitions of architectural space and adornment in Tanzania, and how they inform our understanding of power structures, cross-cultural communication, and evolution of identity. I focus on the doors not only for their role as iconic Swahili art forms and cultural artifacts famously connected to Indian Ocean heritage, but also for their broader importance as communication devices with documentary and iconographic information embedded in their historic designs. I argue they present an opportunity to uncover detailed histories in a region where discourse is often flattened or skewed. Do objects of propaganda have the ability to inform and contribute to our understandings of the development of Swahili society, cross-cultural exchanges, and relationships between communities in the Indian Ocean region, in the past and today?

Janne Rantala, University of the Western Cape
Rap, Political Ancestors and Power of the Weak

In this presentation I will examine how rap musicians in Maputo and other Mozambican

cities mobilize dead people's voice and memory to express their own fresh claims, amplify their social message, express auto-affirmation and Mozambican identity. This presentation makes part of the on-going study concerning rappers' participation to public disputes concerning national history. In Mozambique, official memory predominantly harks back to the 1964–1974 war for independence, and the foundation of modern Mozambique upon on armed resistance. In contemporary Mozambique, political elites, who still largely consist of former liberation fighters, justify their power by utilizing narratives drawn from historical struggles for Mozambique's independence. At the same time, rappers contest these narratives, actively countering official meta narrative through their music and lyrics. Main research material are rap songs, videos and lyrics which invoce dead people, some politicians, intellectuals and journalists, and revitalise their voice. Those songs are analysed through a process of ethnographic reading and listening: materials are contextualised socially and historically using sensory field experiences as essential analytical and interpretive tools of material created in the participant observation in events as well as during thematic interviews, and sharing memories and future visions particularly with younger Mozambicans. The methodology draws upon phenomenological anthropology and the anthropology of the senses. I conclude that rappers are dissatisfied with the current social order, in a similar fashion to anti-colonial liberation fighters during the war for independence. Sometimes they ally with deceased participants of the independence struggle, I propose the concept of 'political ancestors' referring to dead, often controversial, historical figures who gain new political significance after their death. The research contributes to a wider multidisciplinary discussion about public memory in the southern Africa, role and authority of dead people and local spiritual ideas concerning them, and international hip hop studies.

Nereida Ripero Muñiz, University of the Witwatersrand
The Port and the Island. The Dynamics of Identity and Placemaking among the Somali Diaspora in Nairobi and Johannesburg

This paper explores the migration dynamics of the Somali diaspora between Nairobi and Johannesburg, two of the main African urban hubs interconnected by the migration route of Somali migrants. In these two cities Somali challenge, as urban refugees, the widespread stereotype of the refugee in Africa, enclosed in a camp, a victimise figure unable to provide for their families and completely dependent of humanitarian aid. Both cities have also become transitional places for Somalis, as they journey through or temporally inhabit these two cities in their way to somewhere else in the world. In them, Somalis navigate both hostility and cosmopolitanism in their daily life at the same time that the implementation of cultural and religious practices has affected the urban landscape of both cities with the creation of the two "little Mogadishus" of Mayfair in Johannesburg and Eastleigh in Nairobi. This paper explores how everyday practices contribute to place-making in a context of transnational migration and diaspora and addresses the questions of how does place matter in relation to identity? How do places shape meaning? What is the role of the imagination in relation to place? How do cultural, religious and gender practices shape urban landscapes in transnational contexts?

Ruth Sacks, Fort Hare University, South Africa
The City Can Speak for Itself: Independence Era Constructions in Kinshasa (DRC)

This paper explores alternative ways of approaching built material in African cities by way of what the particular agencies of sites can tell within greater urban networks. I privilege the specificities of material interactions within localities, rather than reading purely in terms of stylistic origin (Europhone art historical analysis) or with the sole intention of critiquing the essentialist tendencies of their makers

(postcolonial theory). Taking independence era structures in Kinshasa as an example, I propose a situated view of sites such as Tour l'Echangeur (1974). The purpose is to trace the highly charged trajectory of the active remains of a time when Congolese political autonomy was declared through ambitious constructions. I look at those sites erected as expressions of a new national identity because they can be seen to embody the complexity of historic African self representation within the urban fabric. These sites erected in the early years of Mobutu Sese Seko's regime still reveal the nature of the promise of a distinctive independence mythology.

When looking at existing literature on Congolese architecture, it is useful to mobilize forms of postcolonial critique. However, the limits of this approach are revealed when addressing the lived reality of Kinshasa's urban mass. Mobutu's independence building projects entrench culturally specific and colonial notions of material form. Nonetheless, when these sites are traversed, the material traces they bear suggest a particular pattern of use within the city that demands a more complex engagement. In letting the sites speak for themselves, they shout across the skyline. Still able to function in parts, constructions that were once intended as public places cut themselves off from everyday urban life. They are physically encroached on by the lives and forms of the urban populace yet they constantly reinsert themselves. Reading these sites purely in terms of what they reveal about lingering colonial discourse keeps the conversation centered on that colonialism and projects a passivity on the city. In actuality, Kinshasa has multiple dialogues with both the colonial and Mobutu regimes that do not have one direction. If we choose to listen, we can hear the city's silences and resistences, anger and clamoring, as well as its pleasures and fascinations.

Nadia Sasso, Cornell University

Am I: Too African to Be American, Too American to Be African?

For this film project I interviewed seven women of West African descent and documented their unique stories about identity and the tensions they have experienced between their West African and American cultural heritage(s). One important charge of the film is to engage the influx of immigrants that are moving to metropolitan areas in America and those that return to the home country, intermittently and permanently. Responses from the subjects in this study, especially their migrations back and forth in the African Diaspora, inform transnational identities in West Africans communities, particularly amongst Sierra Leoneans, Nigerians, and Senegalese. In my research and documentation I also explore the preservation efforts made by generational immigrants in order to unveil some of the tensions made accessible via the stories of those participants interviewed in the film. This film generates qualitative insights into the fusion of US and African experiences as well as several critical suggestions for new identity formations among those immigrants beyond the first generation. Respondents in the film are especially poignant when it comes personal conflicts with identifying culturally, racially, ethnically, religiously, politically, socially, and creatively via media. This film also shows how the women experience their transnational identities via language, culture and acclimation. Lastly, the viewer will witness the tension inherent in simultaneously having a global and local mindset that are sometimes at odds with each other – a fact that often sets each of these women apart from their peers.

Richard Schroeder, Rutgers University

Remote Control: Conservation Surveillance and Technologies of Power

Power is increasingly being deployed by well-placed conservation actors over species and spaces of concern through sophisticated – in many cases modified military – technologies which seek to manage, govern, and produce

knowledge about habitats and the bodies of non-human subjects; for example, see the use of conservation drones, camera traps, real-time monitoring, satellite based remote sensing platforms, microphones/bioacoustic sensors, critter cams, radar, subcutaneous internal monitoring, and dna forensic sampling. Additionally, computers running state-of-the-art programs, complicated algorithms, and ecological models, are increasingly being called upon in conservation for predictive purposes to anticipate how climate change might impact species ranges, how environmental conditions and weather events might impact migration, even how a particular animal might behave in response to given stimuli, in effect distancing researcher from subject as they are made virtual objects of management. In my presentation, I will review technologies being deployed at the frontier of conservation, and I will discuss the meaning of these changes for how researchers relate to non-human species. I will analyze how and where power is expressed through these new techniques, and consider potential consequences of such modes of governance for both humans and non-humans.

Yusuf Serunkuma, Makerere University, Kampala
The Conditioning of A Native Informer: Politics, Economies and the Academia As A Marketplace
I attempt two things in this article: The first is a response to Mahmood Mamdani’s framing of African academics who are hustling in the academic marketplace as “native informers” who have failed to get engaged in “original knowledge production.” Mamdani’s framing mobilises a nuance of disapproval noting that these native-informer academics fall short of formulating right and timely questions in their communities, and instead pander to the questions set outside continent by the donor, an outsider with a personal/different agenda. These scholars end up as managers supervising data collection. After Marx, I want to argue that African academics do not choose to be native informers, but are conditioned to it by the material conditions in which they live. Indeed, the academia is actually

a marketplace. The choice between applied research and basic research (which questions the ways in which applied research is produced) is not taken in a vacuum. My argument seeks to foreground an intimate relationship that the academia shares with a country’s economy and politics. Thus, it becomes binding upon “African” academics operating in western economies to be humbler, and more respectful of this distinction, which actually privileges their agency over their less fortunate counterparts.

The second intention of this essay is to argue against “the conditioning limits of colonialism” in post-colonial studies. I argue that despite being conscripts to the regime of a power and politics that was put in place by the excesses of colonialism, the agency of the African academic is independent. Across human history, empires, religious movements and contacts with powerful movements of different forms—including colonialism and now capitalism—often, either violently or quietly, re-ordered the economic-political conditions in which less powerful actors exercised their agency. There has never been a time in human history where “the primitive” acted without conditioning limits. The agency of the actors was never excused against the re-ordered terrain, it remained independent and actors were responsible for their actions. By this, I intend to argue against African academics who continue to bemoan the omnipresent imperial structures of marginalisation and domination as often setting the agenda for scholarship. Tying into the first fold of my argument, I posit that being a native informer is not a passive engagement, but one that is liberating in the sense that the informer often remodels the agenda of the donor to ends otherwise unintended but in service of their own agenda.

Christal Spel, University of Helsinki, Finland
Pan-Africanism and Migration Management in Africa

This is a conceptual paper that utilizes relevant literature and fieldwork data to make its arguments. Contemporary African migration

discourse and management has largely been shaped by the ideologies of the modern nation-state and the far reaching influence of international interests either framed as human rights or border control. Both influences, as they shape the everyday experience of ordinary African migrants in Africa, has left far more to be desired. For instance, as international human rights advocates make stronger gains in state political recognition and signatories, the experience of vulnerability by African migrants' increases through xenophobia and extra-legal policing of access points by citizens and state officials. In addition, strong and able bodied African migrants seeking opportunities for improvements in well-being, readily turn to asylum application for access to residential rights. That contributes to increasing number of asylum applications to popular states (e.g South Africa), and escalates the clogging of the administrative process of managing asylum application. In similar vein, the long arm of international interests in shaping the movement of Africans within Africa, often disguised in targeted Aids, multilateral agencies volunteer/development services, has contributed in inflaming political hostility to the presence of African migrants in selected African countries, at times in violation of sub-regional mobility agreement. In the light of those agents (nation-state and international agents) the role of regional agents is carved as supportive to either the nation-state or international agents, giving regional body a more or less passive role in interventions and responsibilities that concretely improve the everyday experiences of African migrants in Africa. One theoretical lens that could frame regional actors in a more active and responsive capacity is the contemporary pan-African ideology. Although there are varied forms of the pan-African ideology, yet, the central principle of responding to Africa's underdevelopment, challenging the perverse effect of western domination and reclaim/restore the dignity of Africa and Africans, suggests its relevance in framing empirical quests that seeks to shape policies and institutions for

the improvement of migrants' experiences in Africa. More so, regional actions in promoting a continent wide mobility through the African passport initiative and wide reaching trade agreements that unites countries across sub-regions suggest a stronger role for regional bodies in influencing the daily experience of Africans in Africa. In that vein, this paper explores the contemporary conceptualization of pan-Africanism through political, economic and social efforts at regional integration by the African Union (AU), and links it to the questions of migration management in Africa - notably, the vulnerability of African migrants/xenophobia and the imposition of international interests. The paper then argues, that despite the theoretical and political challenge from domineering western concepts such as nation-state, regional framework based on the pan- ideologies, retains its relevance in exploring political responsiveness and substantive care for African migrants.

Serena Stein, Princeton University
Seeds, Weeds, Settlers and Thieves: Ethnographic Reflections on Land Conflict and Future Conviviality in Mozambique

The future of food production and its entanglement with conflict is a topic of great concern for coming decades. Climate change will bring more frequent disruptions to agricultural conditions across southern and east Africa, threatening suitable farmlands by processes of desertification and disaster. Meanwhile, the African population is set to rise dramatically and urban zones are ill-equipped to absorb influxes of countryside youth in search of livelihoods outside of agriculture. Moreover, the past decade has been witness to a global 'rush' of foreign and domestic investments in agribusiness and speculative investment to rural areas – often aided by government concessions for lands already occupied by smallholder farmers – where such operations evict communities, distort informal markets, and introduce contentious crops, chemicals and technologies to local ecologies.

This paper draws on 18 months of fieldwork in northern Mozambique among large-scale investments in agriculture, to illustrate the more indirect and less visible ramifications of such investments in the construction of everyday interpersonal and local political conflicts in a setting where boundaries between legal/illegal, public/private and state/corporate interests are blurred. At the height of scholarly and advocacy attention to land grabs and conflict in Africa, Mozambique and its blueprints for rural development occupied the forefront of international concern. However, few studies have accompanied the local realities of agribusinesses wrought by investments over time. In this paper, I focus on a 5,000-hectare corn and soybean project that represents a unique conjunction of Portuguese investment, Brazilian management, and Mozambican labor, elite interests, and regulation. Through extensive involvement with the local community, and privileged access to the directors of the agribusiness, I provide ethnographic description of the day-to-day realities of food production that unsettles popular narratives of colonial continuity, BRICS imperialism, and small-holder exploitation and resistance that have emerged across 'land grab' politics and discourses in the past decade.

This paper has three objectives: 1) to reflect on a local experiences of displacement, theft, and conflict precipitated by the agribusiness project; 2) to trouble common-held narratives regarding agribusiness, resistance, violence and food security; and 3) to explore the case through the ethical lens of 'conviviality' to help us interrogate future possible arrangements of land, settlers and belonging in Africa.

Conducting participant-observation in land registrar offices, village courts of law, local party leadership, grain trading posts, cooperatives and among encounters between agribusiness and community, I argue that the land investment is largely construed as legitimate and desirable by local producers due to marginal benefits gleaned

from wage labor, improved access to inputs, and management's purchasing of crops at more favorable prices. Nonetheless, locals face severe inequalities in power that limit their ability to push their case to a more just outcome. Moreover, perceptions of the company's 'benevolence' ultimately obscure indirect and sometimes nefarious consequences, including: incentivizing the influx of middle-income urbanite's capital and smallholders' extensification of agriculture in the area; fortifying an emergent commercializing class that is adversarial to local leadership; and sparking a wave of interfamilial tensions over violent theft, as well as divorce and alimony.

Emily Stratton, Indiana University
in God We Trust': Economic Aspirations, Transnational Imaginaries, and Popular Religion among Youth in Accra, Ghana

This paper argues that one of the most productive methods for understanding religion in contemporary urban spaces—especially in Africa's rapidly expanding, economically precarious, ethnically diverse, religiously plural, and cosmopolitan cities—is to study anything but the overtly religious. Selecting unconventional topics such as law, pop culture, friendship, or economic exchange, rather than specific faith communities, spiritual leaders, or textual, mythical, or ritual traditions breathes not only fresh, but important insight into understanding the current role and future trajectories of religion in African cities. As a demonstrative illustration, this paper focuses upon transnational imaginaries—specifically, "America" as a social construct—shared by many young adults—regardless of how they may identify ethnically or religiously, nor in what kinds of religious activities they may or may not participate—in Accra, Ghana. Many young people in Accra (and elsewhere in Ghana) view "America" with a relatively unshaken esteem, set the United States as the ultimate goal destination for future immigration, and proudly display American flags and related imagery in a multitude of ways. Indeed, the iconic stars and stripes, and

complementary images like Lady Liberty, the dollar sign, and phrases like “In God We Trust” and “God Bless America” are among some of the most ubiquitous components of Accra’s cityscape.

Drawing upon original ethnographic research conducted in Accra from parts of 2016 through the present, this paper first examines what “America” is to the city’s young people, how this construct came to be, and what role it plays in shaping their understandings of the world, their place therein, and what constitutes the good life. The paper then treats “America” analytically as “the sacred” (or at least as a religious icon), and the mythic, material, and symbolic culture that surrounds it as a kind of “poplar religion.” The point here is not to insinuate that a transnational imaginary constitutes a religion, but to demonstrate how treating “America” or other seemingly non-religious topics in religious terms as an analytical exercise can elucidate important things that other methodological approaches to studying religion cannot do, or may struggle to do. Studying religion by way of not studying religion helps identify shared—and contested—values, cosmologies, meaning-making mechanisms, and lived practices that transcend the confines of specific religious communities and their spaces. It equips scholars with additional tools for examining, expanding, contracting, or flat-out rejecting classificatory categories like “religion,” “culture,” “church,” “custom,” “tradition,” “occult,” among more specified taxonomies that are not only currently (and previously have been) employed in scholarship, but also for those terms have been codified in to laws and policies that, accordingly, provide or deny certain individuals and groups various legal benefits, privileges, and protections.

Noah Tamarkin, The Ohio State University and WiSER

Indigenous African Jewishness and Religion As A Site of Knowledge Production

Lemba people became internationally known as black Jews and a lost tribe of Israel after they

participated in genetic studies in the 1980s and 1990s that aimed to substantiate their oral history of descent from Jews. The publicity that the studies generated, which included BBC, NOVA, and Discovery Channel documentaries, in turn generated interest in the Lemba among American Jews and among some African American Israelites. Each reached out to Lemba people to find connection and to offer guidance on particular kinds of Jewish religious practice; at the same time, Lemba people also began to connect with South Africa’s white Jewish community. Each of these kinds of connections generated distinct narratives about race and religion, and about the parameters of Judaism. Based on ethnographic research with Lemba people in South Africa between 2004 and 2016, this paper considers Lemba narratives of their encounters with American Jews, African American Israelites, and South African Jews, and their reflections on their relationships to Judaism and Christianity. It pays particular attention to the ways that some Lemba people have embraced an indigenous African Jewishness, and the shifting interplay of religion, race, and culture that inform such a subject position. The paper joins recent calls to rethink Jewishness and Judaism in Africa in a way that centers the black majority of African Jews, and that takes their religious innovations seriously and on its own terms instead of as a litmus test to prove or disprove their Jewish authenticity (Brettschneider 2015). It argues that Lemba indigenous African Jewishness opens up new ways to think about the history and future of Judaism in Africa, and further, that it raises new questions about the work of religion as a site of knowledge production about Africa.

Tezera Tazebew, University of Gondar
Can the Subaltern Be Global? African Perspectives on the Structure of Globalization

We live in an age defined by globalization. Worldwide, the quintessential transformation of our age is globalization. Africa’s place in the world can’t be rightly examined without a due attention be given to globalization. Much has

been said, and written about the globalizing world where we live now and the benefits and impacts of globalization to Africa. Often the beneficiaries are assumed to be the free traders, the powerful multinational corporations, and African elites. In this view, globalization is taken to be the sport of the ‘Westerners’, Europeans and North Americans. The non-Westerners are the dominated, subordinated subjects. This essay attempts to provide a critical reflection on globalization in Africa. After historical-qualitative analysis, the paper argues that even if marginalized, the subalterns still display multifaceted agency in the globalization processes. Everyday lived experiences of the ordinary people are indications how the subaltern be globalized in the African context.

Robert Thornton, University of the Witwatersrand

Artisanal Craft and Expert Knowledge in Africa: The Neglected Role of Specialised and Individualised Knowledge Practices

Generalising, we can say that African knowledge and technologies are usually attributed to ‘cultures’, or ‘societies’, when in fact specialised knowledge is held and practiced by individuals or restricted ‘schools’ or guilds. The personal, specialised, restricted, even ‘magical’ and ‘ritual’ knowledge in these ‘crafts’ is often attributed to some named population or ‘tribe’ as on a museum tag. This generalisation is true, especially, in archaeology, museology, and historical writing since knowledge is frequently based on extremely limited sources such as archaeological and ‘cultural’ materials (‘material culture’), patchy coverage by archival texts, oral histories/texts, rock paintings, among other sources. Artisanal or craft techniques and technologies include making of stone implements, wood carvings, ceramics, beads, painting, sculpture, basketry, houses, thatching, leather, clothing, metals and metallurgy, and even glass and glass beads. Other kinds of specialised knowledge include that of priests, healers and ritual specialists, hunters and ‘gatherers’, musicians, poets and bards,

adjudicators, traders, travellers, etc. It is true, of course, that much knowledge is indeed generalised, ‘cultural’, or specific to genders, castes, or classes. This especially true of the kinds of knowledge that academics have focused on, for instance, agriculture, & pastoralism, politics and history, kinship and kingship, law, religion, literature, and the other classic categories of analysis in African studies. But not all knowledge is of the generalised ‘cultural’ sort. By taking this specialised knowledge and technologies as the domain of persons—the experts, artisans, specialists, and ‘makers’—we can better understand the role of specialised knowledge/technologies in African history and societies. This theoretical intervention is based on my current work with artisanal miners in contemporary South Africa and Zimbabwe, the archaeology of mining and metallurgy, the significance of and manufacture of glass and glass beads, my long-term study of specialist healers known as ‘sangomas’ or ‘traditional healers’, and other archaeological and ethnographic sources. This points towards the type of social orders known as heterarchy and networks, and the importance of ritual exchanges and regional economies. It moves away from the more usual attention to hierarchy, long-distance trade, commodities, and standard theories of politics and economics. We can read the transformative power of technologies and specialist knowledge back into African studies.

Erin Torkelson, University of California, Berkeley
Life on an Installment Plan: Social Grants, Debt and South Africa

Comprising \$11 billion per year and supporting 18 million citizens (33% of the population), South Africa’s social welfare program is, by far, the largest in the developing world. With many state distribution programs lagging, social grants have become one of the primary ways that poor Black South Africans experience a break from the colonial and apartheid past. In 2012, the South African Social Security Agency (SASSA) contracted a multinational corporation, Net1 UEPS Technologies (Net1), to pay non-contributory,

means-tested social to children under 18, adults over 60, and people with disabilities. Paradoxically, this ambitious and progressive redistributive policy – a grand experiment in the tradition of social welfare and cash transfer – has proven to be not only fraught with risk and insecurity but also incapable of addressing the crippling legacies of apartheid. This is largely because South Africa’s social welfare program follows the World Bank’s “financial inclusion” recommendations: promoting the privatization of welfare distribution through biometrically-secured bank accounts linked to mobile phone technologies and profitable financial products (such as airtime, electricity, insurance, and loans). The challenge of “financial inclusion,” via social welfare distribution, is to regulate the contradictions of simultaneously providing social grants for basic needs, while encouraging recipients to use their benefits to purchase financial products and services. Under these circumstances, “financial inclusion” has come to look a lot like the “company town” – where the same company pays wages, sells products, extends credit, and garnishes wages.

In this paper, I follow Sophia, a 36-year old farmworker and mother of four, living the effects of life in debt via her social grant payments. In telling Sophia’s story, I examine the history of debt in South Africa through colonial and apartheid labor regimes and, more recently, through social grant distribution. I then discuss how Sophia and a number of other grant holders have attempted to pay off their debts and end their insurance contracts in an attempt to refuse “financial inclusion.” Both SASSA and Net1 make this nearly impossible – framing these women as aberrant, irresponsible, and the constitutive outside of “financial inclusion’s” disciplined subjects. As such, I explore how the politics of “financially inclusive” cash transfers reconstitute subject populations – transforming recipients not into “owners,” “entrepreneurs,” or even “beneficiaries,” but rather “debtors” beholden to both predatory companies and government.

Sarah Van Beurden, The Ohio State University
The Zairian Avant-Garde: Modes of African Modernism in the Context of the Global South
In December of 1974, Zaire’s president, Mobutu Sese Seko, went on a diplomatic visit to China. Traveling with him was a selection of the works of a group of modern Zairian artists who called themselves the Avant-gardistes zairois. The paintings and sculptures were intended to help promote the cultural image of the Zairian state under the leadership of Mobutu. The visit was symbolic not only of Mobutu’s political desire to form alignments with powerful nations in the Global South, it also hints at the growing role of modern art in Zaire’s engagement with the Global South. This paper will explore the history of visual modernism in Zaire from the perspectives of its connections –creative, economic, and political- to the Global South. Mainly focusing on the work of the Avant-gardistes Zairois, I will connect their emergence and rise with the global cultural politics of Zaire’s Mobutu regime, with particular attention to their relation to Senegalese Modernism and the circulation of their art in the Global South. I will use this history as an avenue to question the contexts in which histories of African Modernism have been located in scholarship, arguing for a shift in focus to the Global South.

Anjuli Webster, University of Dar es Salaam
Settler Colonialism and Social Science in South Africa
Anthropology as a discursive practice 'encodes and reproduces the hegemonic process of colonial settlement' (Wolfe 1999: 3). In South Africa, the discipline was formalised within the transatlantic movement and networking of philanthropists, missionaries, and academics between South Africa, the British Empire, and the United States in the early twentieth century. Some key moments in this historical drama include the work of C. T. Loram on 'The Education of the South African Native' (1917), based on a doctoral dissertation completed at Columbia University, the appointment of English anthropologist A. R. Radcliffe Brown as the first

chair in Anthropology at the University of Cape Town in 1921, and the advent of the Inter-University Committee for African Studies in 1932. The advent of the Native Affairs Commission in 1920, followed by the 1927 Native Administration Act, and the creation of the South African Institute of Race Relations (SAIRR) in 1929 constituted different iterations of and nodes within this developing schema of racial liberal praxis in South Africa. This schema was interrelated, ideologically, intellectually and financially, within a broader transnational network of imperialism and white supremacy across the Atlantic. The SAIRR, a liberal research institute based in Johannesburg, together with the newly established Bantu Studies Department at the University of the Witwatersrand constituted social scientific iterations of liberal colonialism. This paper will consider the ways in which the advent and development of the social sciences, in the form of the Wits Bantu Studies Department and the SAIRR, in early 20th century Johannesburg depended on the silencing of the processes and structure of conquest in South African history, and the production of a scientific racial liberal discourse on the 'Native Question'. In doing this, I will explore a particular 'intimacy' of empire (Lowe 2015) through which imperialism was made 'legible' across the Atlantic through social scientific production. The paper will also offer some reflections on the longue duree interconnections between the advent of settler colonial social science and research, and contemporary social science pedagogy and praxis in South Africa.

Jill Weintraub, Wits City Institute, University of the Witwatersrand

Title Deeds: Reading Maps in Space, Place, and Mind

My intention in this visual provocation is to collate examples of archived documents, including maps, and marks in the landscape, that have surfaced in the course of my intellectual journey through the past decade-and-a-half, and to draw these diverse records of place-making into conversation with contemporary modes of

digital map-making. My aim is to complicate notions of map-making as a technique of knowledge-making inevitably tied up with colonial expansion and control. I look at the geometric markings and abstract engravings at the Driekopseiland rock art site in the Northern Cape, at the expansive stone-walled homesteads, terracing, and intensive farming networks of the Bokoni in eastern Mpumalanga province, at archived maps on paper made by young refugees from southern Angola in the 1880s, and at Dorothea Bleek's 20th-century project to map southern African languages onto the landscape, as examples of landscape marking and identity-making in diverse contexts. Against this historical trajectory, I discuss the surge of mapping projects available online, many designed with recuperative intent, and discuss their relevance for an embryonic digital mapping project being planned for Johannesburg, South Africa. Called JoziQuest, the project aims to make visible the intricacies of space and memory in a city that remains structured by legacies of apartheid and exclusionary urban planning, which continue to haunt the present.

Pnina Werbner, Keele University

Co-author: Richard Werbner, University of Manchester

A Case of Inheritance: from Citizens' Forum to Magisterial Justice in Botswana's Customary Courts

Botswana's customary courts were known in the past for their procedural openness to debate and public opinion-making. The chief or headman presided over the court but allowed members of the court, usually in ascending order of seniority, to express their views on the case, before finally reaching a judgement. Most scholars of Tswana society, from Isaac Schapera onwards, agree that the chief's final judgement was responsive to public opinion as expressed during a hearing. It was this public debate that made Tswana customary law 'living law', reflecting current understandings and changing normative assumptions. But early on in the history of the Protectorate, this customary form of consultation

was challenged by Sir Charles Rey, the first British High Commissioner to Bechuanaland, who issued a proclamation authorising nominated court members only (not necessarily chiefs) to act as judges. The challenge was at the time de facto rejected following a failed appeal by two prominent Tswana chiefs, and so the matter rested for 90 years until an amendment in Botswana's Customary Law Act, in 2013, almost as an afterthought, granted chiefs or presiding court headmen sole decision-making authority, without the need for consultation. This new dispensation was evident in the chiefly conduct of a customary court case convened in 2017 to consider the inheritance of the properties of a long-deceased man in Moremi village. It seems, however, that not all customary courts in the district were following the new edict and there was also some confusion among court participants regarding the chief's requirement to seek advice from his counsellors and village elders. This indicated that consultative citizens' courts were an entrenched feature of customary law, not easily overturned by a statutory ruling from above. Nor was it clear why the ruling had been made as it had, almost imperceptibly, in a footnote. The paper will consider the implications of this radical legal reform from above for an understanding of legal pluralism and customary law as living law, both in Botswana and comparatively.

Cori Wielenga, University of Pretoria
Co-authors: Chenal Matshaka, University of Pretoria & Ruth Murambadaro, University of Pretoria

Justice On the Margins: Transitional, Tradition-Based and Transboundary Justice in Africa

In the past few decades, transitional justice has become an integral part of post-conflict peacebuilding. Regional frameworks to guide transitional justice processes in Africa are being developed that emphasise two neglected areas in transitional justice practice: The first is anchoring transitional justice practices in African conceptions of justice and drawing on indigenous

knowledge and conflict resolution mechanisms. The second is addressing not only national, but also regional, cross-border conflicts.

Although including these in transitional justice frameworks is important, there is currently a lack of empirical, cross-national data to really understand what African conceptions of justice are, how conflict resolution mechanisms function and how conflict resolution is practiced across borders.

This paper presents the findings from a comparative study of the Great Lakes region and Southern Africa by a team of researchers at the University of Pretoria, South Africa. It draws on the fieldwork that was undertaken in Burundi, Zimbabwe, Mozambique and Namibia in an attempt to contribute to the identified gaps in the empirical data.

Leslie Witz, University of the Western Cape
Portuguese Discovery of Brown V. Board of Education: Undoing and Redoing A Museum of World History in Africa

Focusing on the Bartolomeu Dias Museum complex in Mossel Bay, South Africa, this paper considers the limits and possibilities of changing world history in a museum in Africa. It takes the notion of world both as a site of representation and a set of linkages to examine processes of history making. In the museum an older notion of world history based upon notions of European discovery is being challenged by a new world history from the perspective an anti-racist moral economy. This is a world history that parallels both the worldwide trend towards memorial museums and the changing history curricula in South African schools where comparisons between the US civil rights movement and struggles against apartheid are central. In the case of the Dias museum sometimes, and quite inadvertently, these new world histories challenge the very foundation of the museum itself. This occurred when the travelling exhibition from the Smithsonian Institution, *Separate is not Equal: Brown v Board of*

Education was displayed at the museum. At other times the temporary exhibitions that invoke global struggles against racism were mere add-ons to the same frameworks of African history as the outcome of European discovery that were set in place when it first opened its doors in 1989 as apartheid was coming to an end. Changing histories always means having to reconfigure spaces, their design and their meanings, and in this case the overwhelming exhibitionary thematic of Portuguese discovery. Yet the add-on of *Separate* is not equal did destabilize the museum and its histories precisely because it was so incongruous.

Xiaoxi Zhang, University of Michigan, Ann Arbor
How to Learn from An Inconclusive Translation of An African Woman's Writing?

In his essay "Contested Grammars: Comparative Literature, Translation, and the Challenge of Locality", Simon Gikandi brings forward a critique on the systematic preclusion of consideration of literatures from Africa and South Asia in the modern disciplines of Comparative Literature and Translation Studies which extends its influence to other non-Western spaces such as East Asia. By saying that East Asian literatures can be more easily embraced because "they promised cultural entities that could be disciplined into a unified structure" which enables an East/West comparison that satisfies the "desire for totalization inherent in the comparative method", Gikandi reveals the shared violence (despite with different manifestations) behind the Westocentric treatments of literatures from the non-West in the two disciplines that are often self-justified for their desire to break the linguistic and cultural boundaries in studies of literatures, and points to a productive direction for conversations between writers and readers from East Asia and Africa which may take the inconclusiveness of the disciplinarity and the lack of methodological rigorosity of the Westocentric

scholarly approaches to literatures as an advantage and inspiration, instead of an essential weakness (Gikandi, 258). In this paper, taking into account my own subjective position as an immature East Asian female student who is still struggling to break the cultural boundaries between East Asia and Africa, I compare my own translation of Paulina Chiziane's *Niketche* with the translation of the same work by David Brookshaw, a renowned British scholar and professor who publishes and translates widely on literatures written in Portuguese in the different continents. While there are important things for me to learn from Brookshaw's writings and translations, my reading of many books that he translated, including *Niketche*, often differs from that of his at several different levels. By studying the insights that can be generated through a comparison of these two translations, one mature version by a renowned, well-established scholar in the West, and another inconclusive version by a student whose connections to both the West and the different non-Western spaces, both linguistically and geopolitically, are still not absolute, I explore the extent to which my reading and my translation of *Niketche* may generate productive insights into the reading of Chiziane's book from different linguistic and thematic standpoints, on one hand, and may contribute to the overall discussion towards a non-violent transcontinental paradigm of modern comparative literature and translation studies, on the other. My tentative argument is that many literary or academic works from contemporary African writers encourage me to value my own experiences as an "inconclusive" modern subject at different levels, and it is through the valorization of these complex, different experiences that non-exclusive conversations between writers and readers from (seemingly) radically different non-Western spaces become a possibility.

Roundtables (listed in alphabetical order by title)

China and Industrialisation in Africa (Moderator: Vusi Gumede)

Panelists: **Vusi Gumede**, UNISA; **Akhona Nkenkana**, UNISA; **Dikeledi Mokoena**, UNISA; **Kwesi D.L.S. Prah**, East China Normal University; **Victoria Qhobosheane**, UNISA; **Anelisa Funani**, UNISA

China has become the largest trading partner with Africa and that has contributed to growth in many African countries. China has also contributed billions of dollars in building infrastructures across the continent. Despite this, structural transformation continues to be of high importance in Africa because commodity exports have limited capacity to bring about job creation and increase competitiveness. Critics of Sino-African relations argue that China is building its industrial sector at the expense of Africa's industrialisation. In particular, the massive exports of commodity and minerals to China were essentially fuelled by boom in manufacturing and industrialisation in China. These issues merit further investigation and analysis in the context of the overdue structural transformation in Africa. Diversification of economies in Africa has been limited, especially since the introduction of the structural adjustment programmes in the 1980s and 1990s. Within this period, Africa's share in global manufacturing value added dropped significantly. Overall, Africa remains marginalised in global value chains. The China and Industrialisation in Africa Roundtable focuses on investigating the current state of industrialisation in Africa in terms of the challenges of capital mobilisation, skills and infrastructure needs, job creation and the role of China in these processes.

Grass-Roots Ecumenism and Religious Reconciliation in Postcolonial Africa (Moderator: Richard Werbner)

Panelists: **James Amanze**; **Maria Frahm-Arp**, University of Johannesburg; **Asonzeh Ukah**, University of Cape Town; **Ilana van Wyk**, University of Stellenbosch; **Richard Werbner**, University of Manchester

This proposal takes the theme to the shifting boundaries and boundary work through which grass-roots ecumenism and religious reconciliation emerge or are blocked in postcolonial Africa. The roundtable debate will bring anthropologists, Ilana van Wyk and Richard Werbner, together with comparative religion scholars and theologians, James Amanze, Maria Frahm-Arp, and Asonzeh Ukah. One aim will be to interrogate postcoloniality, to ask how it is significant in post-conflict and other societies for the turns that quests for unity and co-operation take in the face of recognized difference, and in relation to new religious movements. Another aim will be to contextualize the local cultivation of ecumenism or resistance to it in the light of our complementary perspectives on the linkage between the religious change and certain conflicts over identity and citizenship.

Negotiating Anthropology in Southern Africa during A 'Negative Moment' (Moderator: Hemali Joshi)

Panelists: **Treasa Galvin**, University of Botswana; **Hemali Joshi**, University of Johannesburg; **Helen MacDonald**, University of Cape Town; **Shannon Morreira**, University of Cape Town & Anthropology Southern Africa; **Rosa Persendt**, University of Namibia

"Twenty one years after freedom, we have now fully entered what looks like a negative moment...A negative moment is a moment when new antagonisms emerge while old ones remain unresolved." Achille Mbembe, 2015, in

Decolonizing Knowledge and the Question of the Archive.

The 2015 and 2016 student movements and protests raised both old and new questions and ignited debate on the decolonization of education in South Africa. Given social anthropology's entanglement in the process of Western colonialism, the discipline is again grappling with the decolonization of knowledge, research frameworks and scholarship. Some anthropologists in southern Africa (and across Africa) have been reflecting on these issues since the 1960s, whereas others are only beginning to engage with epistemic questions post-2015 and 2016 events.

This panel welcomes engagements with Mbembe's notion of the 'negative moment' in the context of the discipline in and across southern Africa and Africa more broadly. We use the recent debates as a departing point to engage in energetic discussions on the 'academic endeavour' within this 'negative moment'.

Publish That Article! How to Address an African Studies Audience and Beyond (Moderator: Benjamin Lawrance)

Panelists: **Maxim Bolt**, University of Birmingham; **Divine Fuh**, CODESRIA; **Claudia Gastrow**, University of Johannesburg; **Benjamin Lawrance**, ASA African Studies Review Editor; **Shannon Morreira**, University of Cape Town & Anthropology Southern Africa; **Sean Redding**, Amherst College

In this roundtable, organized as an information session for scholars seeking to publish their work, the editors of leading African journals will make brief formal presentations on scholarship, substance, and writing guidelines as well as the target audience for the "ideal" manuscript submission to their journal, how the review process works, what a successful submission looks like and other guidelines for potential authors. Following the formal presentations

there will be an open, informal question and answer period where attendees/potential authors may speak individually with journal editors.

Shifting the Geography of Reason: African Voices (Moderator: Siphamandla Zondi)

Panelists: **Faith Mabera, IGD; William Mpofu**, University of the Witwatersrand; **Sabelo Ndlovu-Gatsheni**, UNISA, **Bongani Nyoka**, UNISA; **Siphamandla Zondi**, University of Pretoria

The panel seeks to contribute to demonstrating what practically does it mean to shift the geography of reason in the process of decolonizing knowledge. Originating in critical meditations about epistemically rebelling against, challenging, and de-linking from Eurocentric claims to knowledge, negations of other-knowledges and silencing of alternatives, the concept of shifting the geography of reasons allows for understanding such different intellectual strategies as unmasking Eurocentrism, developing alternative concepts and theories born in the margins of the Eurocentric world of knowledge, and seeking authentic ways of understanding situations in the world. It enables a whole range of agency of the global south both to rethink and unthink extraverted knowledge born of coloniality. Shifting the geography of reason therefore entails subalterns and Africans in particular thinking from where they are and entering global discourses from their own standpoint. Critical in this regard is to reflect on meditations of African thinkers and activists that have sought to shift the geography of reason and apply them to current developments in Africa and the world. This proposed panel will do just that with papers on the thinking of Amilcar Cabral; Mahmood Mamdani; Ibn Rushd; Wangari Maathi, and Bernard Magubane on a range of questions, from the African state, through rationalism and religion, ecological justice, shifts in African political thought to consciousness across the African diaspora.

Workshops (listed in alphabetical order by title)

"Three Women (Break the Silence)": Performance Methodologies in African Knowledge Production

Participants: **Omotayo Jolaosho**, University of South Florida

Vernice Miller, John Jay College of Criminal Justice, CUNY

"Three Women (Break the Silence)" is a collaboration between playwright/performer Omotayo Jolaosho, and Vernice Miller, who is directing the project. Drawing from fieldnotes and interview transcripts, "Three Women" examines women's distinct experiences of vulnerability and community within activist collectives. The script and resulting performance unfolds around themes including romantic entanglements, physical wellbeing, humanizing support, and what it means to find one's voice amidst gendered repression. We plan to present a 20-minute excerpt followed by activities to help workshop participants articulate potential uses of performance methodologies in their scholarship. Participants will receive a worksheet and resource pack to aid in the completion of these activities. The workshop will conclude with an open discussion with the audience guided by concerns including: • The role of performance in producing knowledge about African women's lives; • How the epistemological potential of performance extends beyond research encounters in the field; • Performative writing and performance ethnography as dissemination methods that re-configure and transcend fieldwork experiences; and • The collaborative process of staging performance and the ethical commitments that entails.

Learning Objectives

1. Upon completion, participants will be able to identify performance methodological approaches relevant for African knowledge production

2. Upon completion, participants will be able to articulate one or more strategies for incorporating performance methodologies in their scholarship
3. Upon completion, participants will be able to evaluate ethical considerations entailed in performance-driven scholarship through examination of one such collaborative project, "Three Women (Break the Silence)"

Afropolitan Futures and the Politics of Entrepreneurship in the Lagos Tech Startup Ecosystem

Participant: **Kanyinsola O. Obayan**, Cornell University

In 2016, the Lagos startup ecosystem was put on the global map with the \$24 million investment of Mark Zuckerberg and Priscilla Chan's foundation—the Chan Zuckerberg Initiative—into Nigerian tech startup Andela (Agbugah 2016). Even as many people were experiencing the severe effects of an ongoing economic recession, Andela's story helped to reinforce long-standing notions of Lagos as a city of entrepreneurs. Indeed, my preliminary research in Lagos has shown how uncertain sociopolitical and economic conditions shape people's perceptions of hope and possibility. I was extremely surprised when my informants repeatedly referred to Lagos as a place of opportunities where "anything can happen" amidst the worst recession in 29 years. However, these seemingly contradictory processes demonstrate the complexities of urban life in Lagos wherein "uncertainty can be used to negotiate insecurity, conduct and create relationships, and act as a source for imagining the future with the hopes and fears this entails" (Cooper and Pratten 2015: 2). This project ultimately investigates how tech entrepreneurs in the Lagos startup ecosystem deploy narratives and practices of entrepreneurship as tools to

negotiate, imagine and create (global) African futures. Through the use of ethnographical methods: close observations of everyday interactions, direct and open-ended interviews, and document analysis, it asks: How do socioeconomic and political uncertainties and aspirations for the future play into the formation and proliferation of startups and small to medium enterprises in Lagos? In addressing this question, I bring together theories on entrepreneurship, neoliberalism, afropolitanism and African urbanism from the fields of Anthropology (economic, urban, cultural), Science and Technology Studies, Urban studies, and Postcolonial Studies.

Learning Objectives

1. Upon completion, participant will be able to define afropolitanism and futurity.
2. Upon completion, participant will be able to describe the historical, social and cultural transformations of entrepreneurship in Lagos.
3. Upon completion, participant will be able to demonstrate an understanding of contemporary practices of tech entrepreneurship in Lagos and how they are being mobilized socially.

Collaborative Sound Curation: A Workshop Exploring Transatlantic Partnerships Between the International Library of African Music (SA), Uva (US) and Communities

Participants: **Noel J. Lobley**, University of Virginia
Lee Watkins, International Library of African Music

Anthropologists have made sound recordings in Africa for more than 100 years, but to date they have mostly been treated as objects to be collected. But what untold stories do these recordings reveal? What can they communicate, and how, and who could own the right to circulate and share this knowledge?

In this workshop, an emerging collaborative partnership between the International Library of African Music (SA), the African Urbanism Humanities Lab at the University of Virginia (US), Ntigna Ntaba kaNdoda Development Centre (Keiskammahoeck, SA) and Around Hip Hop Live Cafe (SA), our team considers how ethnographic recordings can be 'unleashed' and experienced when activated beyond sound archives. Our projects are based on ongoing research through the world's largest collection of sub-Saharan African recordings: the International Library of African Music, in South Africa's Eastern Cape. Building on approaches from ethnomusicology, sound art, museum studies, community engagement and anthropology and global development studies, the sound stories we trace span from taxis and townships, urban nightclubs to global art galleries and museums, archive shelves to the living choreography of everyday life. While the act of archiving always anticipates future use, we discuss and share ways in which recordings can have new afterlives as sound experiences to be circulated, represented, exhibited and debated.

We propose an open workshop forum that will showcase and share some of our practical collaborative outputs to date (including locally-led community archiving initiatives, sound installations, hip hop ciphers and international remix albums), alongside open brainstorming sessions designed to envision future collaborative directions linking institutions, community groups and arts spaces.

Learning Objectives

1. Upon completion, participants will be able to demonstrate a broad understanding of the potential resources, methods and partnerships for Transcontinental collaborative curation of sound and archival material
2. Upon completion, participants will be able to identify and evaluate a range of possible approaches for classifying,

researching, preserving, contextualising and activating the use of archival and contemporary sound recordings

3. Upon completion, participants will be able to identify, test and evaluate the most appropriate, effective, and ethical methods for archiving and publishing and circulating archival sound material

Challenges and Prospects of Preservation of Tangible Heritage Management for Socio-Economic Development: A Case Study in Bahir Dar Town/Tana Islands

Participant: **Ayele Tamene Mulualem, Sr.**, Bahir Dar University

Abstract: Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Tangible heritage includes buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture. The intended research proposal addressed the challenges and prospects of preservation of tangible cultural heritage management in Lake Tana islands; Amahara Regional State. Specifically, the research enquired the major factors which affected tangible cultural heritage management, investigated how communities successfully involved in tangible cultural heritage management, and described the contribution of cultural management to tourism development. It employed qualitative research approaches to grasp the existing condition in the study area. Major techniques of data gathering such as in-depth interview, observation/photographing and Focus Group Discussion (FGDs) were used. Related documents collected through secondary sources were examined and analyzed. In Lake Tana Islands precious heritages such as ancient religious manuscripts (written since 9th century), sacral wall paintings, gold and silver Crosses,

crowns and prestigious clothes of the various kings of the medieval and the 19th century are found. The study indicated that heritages in Tana islands were affected by both natural and manmade problems. In Lake Tana islands movable heritages were looted several times by foreign aggressors, tourists, and local people who serve there. Some heritages were affected by visitors by their camera flash light and hand touch. Most heritages in the Tana islands lacked community ownership and preserved non-professionally which highly affected their originality and authenticity. Therefore the local community and the regional government should work together in the preservation of these heritage sites and enhance their role for socio-economic development as a center of research and tourist destinations.

Migration Within Africa: The Push-Pull Factors of Refugees Return, Uganda and South Sudan

Participant: **Charles Ogeno**, Centre for Public Authority and International Development

Perhaps a lot has been written about migration from Africa to the west leaving out the facts about migration within the continent. This paper aims to investigate migrants' movement between Uganda and South Sudan. Currently Uganda is being applauded worldwide for her welcoming refugees' policies. In the recent years refugee influx in the country has been overwhelming challenging resource mobilisation of both Uganda and United Nations High Commission for Refugees (UNHCR). With much limited capacities the pearl of Africa is seen as a destination and a devoted motherland to millions of refugees from and outside of East Africa. Yet countries and governments with much bigger capacities resorted to being mean with their border and economy. Today people who claim to be defenders of international human rights turned their back against people who needs their support. On a humanitarian ground, the last half decade has been a period of disappointment where we levelled refugees with strange name like Muslim invaders and infiltrators. Uganda

hosts more than 1,000,000 South Sudanese to date. The focus of this paper is particularly on S. Sudanese refugees in Uganda, these two countries have a long history of conflict. The fact that LRA operated in both S. Sudan and Uganda, mass movement depended on the security situation in each of these countries. And many people don't know which side they were actually born and they are confused which nationality they are. Therefore, focussing discussion on the lived experiences of refugee's migration and settlement in camps will inform those who have never ever experience the live reality of migrants in both Uganda and South Sudan. Much as people are aware about the general lack of safety in South Sudan, many people insist on returning back to the country. Perhaps, many South Sudanese migrants are also refusing to return to the country. Some people have moved to and from South Sudan and Uganda a number of times (including my family, which is why I am interested in this subject). What pulls people to Uganda or hold them here and what pushes people to go back to South Sudan even if it sounds unsafe? Here I am interested in the life of refugees here in Uganda and their life back in South Sudan. This research examines life experiences of South Sudanese migrants in Uganda, people whose lives have been severely impacted by national and international failure. It seeks to inform the understandings of lived realities of people in conflict affected and fragile situations; will seek to understand the reality of displacement and post displacement recovery; and how this influences the concept of public authority in both Uganda and South Sudan.

Learning Objectives

1. Upon completion, participants will be able to examines life experiences of South Sudanese migrants in Uganda, people whose lives have been severely impacted by national and international failure.
2. Upon completion, participants will be able to explore the life reality of

displacement and post displacement recovery.

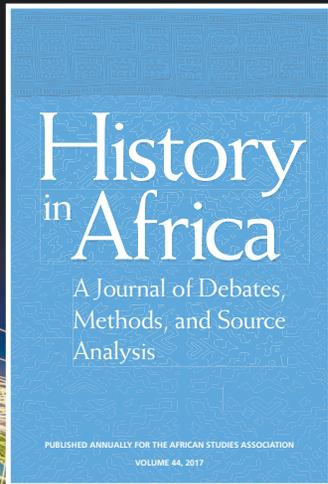
3. Upon completion, participants will be able to describe how displacement influences the concept of public authority in both Uganda and South Sudan.

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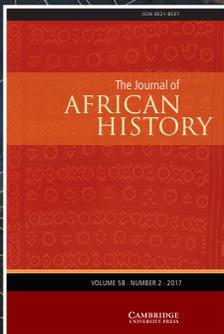
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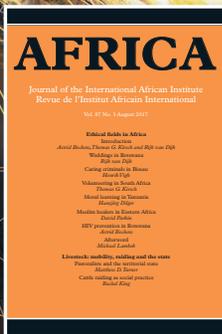
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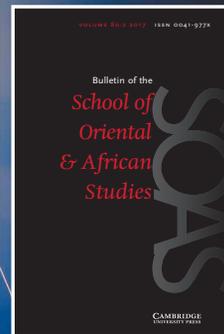
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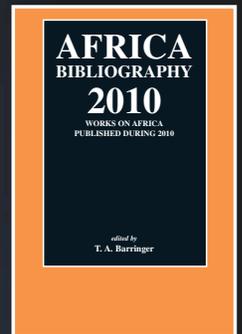
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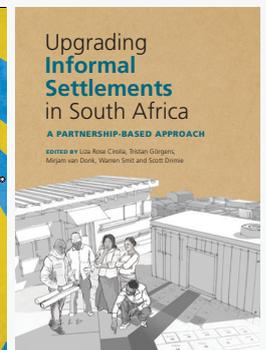
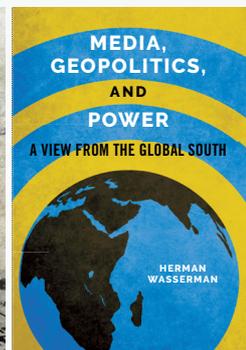
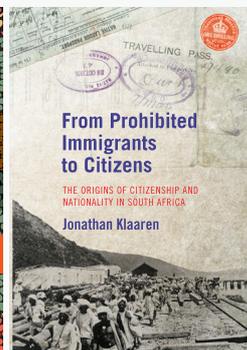
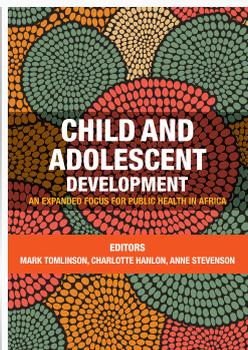
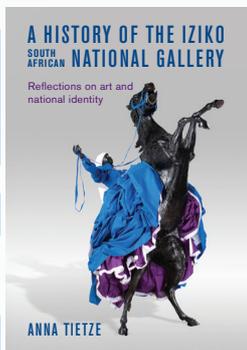
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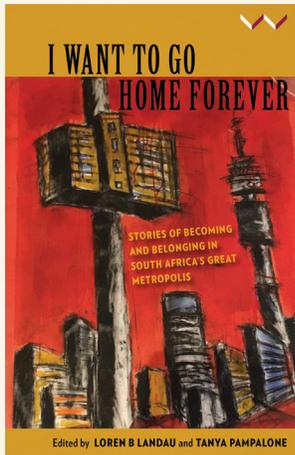


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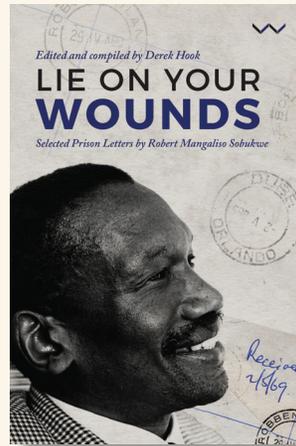
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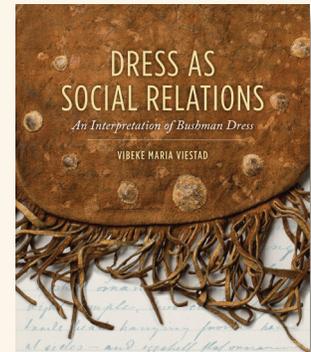


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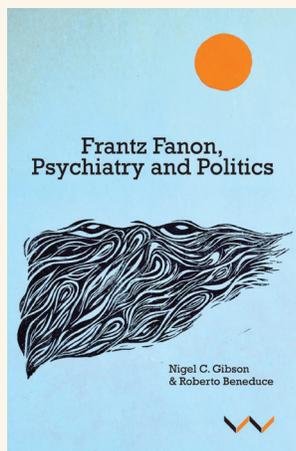
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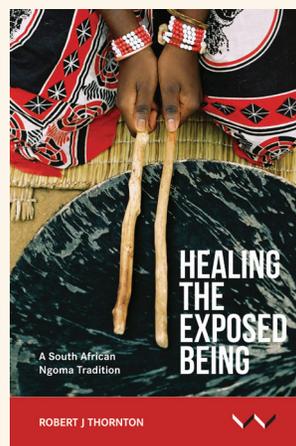
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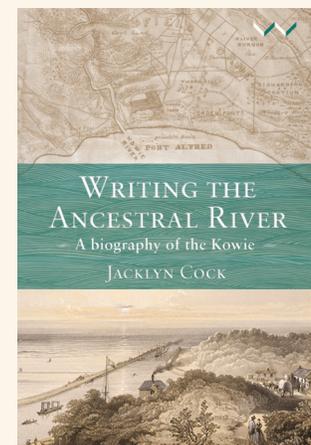
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