AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

RESEARCH

PROJECTS

Affiliations
Arts & Aesthetics
Knowledges
Learning
Mobilities
Moralities

third
edition

africamultiple
CLUSTER OF EXCELLENCE

UNIVERSITÄT
BAYREUTH

Africa Multiple
Cluster of Excellence

Research Digest

Dear Reader,

Established in 2019 as a major transcontinental and multidisciplinary research undertaking aiming to reconfigure African Studies, the Africa Multiple Cluster of Excellence has funded a total of 72 research projects run by its members based at the five institutions that form the Cluster: Moi University in Eldoret (Kenya), Rhodes University in Makhanda (South Africa), the University of Lagos (Nigeria), Joseph Ki-Zerbo University in Ouagadougou (Burkina Faso), and the University of Bayreuth (Germany).

For the latest edition of the "Research Digest", we have selected 45 projects that shed light on the wide range of research topics covered in the Africa Multiple Cluster. However, the Cluster is more than the aggregate of its research projects. It pursues an ambitious agenda designed to foster new forms of collaboration between the "Global North" and the "Global South", where we embark on a journey toward new assemblages and multiple forms of knowledge production. The Cluster is conceived as a transformative space within which to systematically advance the study of African and African diasporic ways of life and world-making via the pursuit of cutting-edge research and theory-building based on new inter- and transdisciplinary formats of research cooperation. For this purpose, we have organized our work in six thematic Research Sections, animated by the Cluster's researchers who come from a vast spectrum of academic disciplines and work together to produce new insights and added analytical value for the broader thematic fields under study.

The 45 projects included in this "Research Digest" straddle the academic disciplines as well as the Research Sections and institutions represented in the Africa Multiple Cluster. As examples of the collaborative and multi-sited approaches we take to joint knowledge production, they are intended to offer a glimpse into the multiple African and African-diasporic lifeworlds we explore in our Cluster.

As the present "Research Digest" goes to press, the Africa Multiple Cluster in its fifth year continues to expand its network and activities. We are regularly hosting workshops, conferences, lecture events, performances, and exhibitions at all our five locations and elsewhere; we are offering early career support and graduate studies through the Bayreuth International Graduate School of African Studies; and in the summer, we will – as every year – publish our call for applications for our international fellowship program under the umbrella of the Bayreuth Academy of Advanced African Studies.

Always eager to engage in new conversations on how to reconfigure African Studies, we would be delighted to welcome you at one of our events or to work with you in one of our academic programs. In the meantime, we invite you to visit our website, which provides information on the full range of research projects and activities we conduct in the Africa Multiple Cluster of Excellence: *www.africamultiple.uni-bayreuth.de.*

Bayreuth, May 1, 2023

PROF. DR. RÜDIGER SEESEMANN
DEAN
AFRICA MULTIPLE CLUSTER OF EXCELLENCE
UNIVERSITY OF BAYREUTH

Research in the Cluster

As its name „Africa Multiple" suggests, the defining concept of the Cluster of Excellence's research programme is **multiplicity**. In order to facilitate an interdisciplinary approach to the study of multiplicity, the research conducted in the Cluster also draws on the concepts of **relationality** and **reflexivity** as analytical tools.

To further analyse and conceptualise these processes, the Cluster developed four heuristic categories: **modalities, medialities, temporalities and spatialities.** These angles are particularly well-suited for the Cluster, not only in terms of gaining methodological access to relationality and, through it, multiplicity, but also to initiate the Cluster's joint discussions across disciplines and empirical fields, without forcing them into one epistemological frame.

The four angles have also been the key tools for the research projects organised in and by the Research Sections: **Affiliations, Arts & Aesthetics, Knowledges, Learning, Mobilites and Moralities**. They provide a coherent structure to the research projects funded by the Cluster that work within one or more of the sections while pursuing an inter- and/or transdisciplinary agenda and involve close cooperation between researchers from Bayreuth, Africa, and the Cluster's global network.

■ **Research Section "Affiliations"**

■ **Research Section "Arts & Aesthetics"**

■ **Research Section "Knowledges"**

■ **Research Section "Learning"**

■ **Research Section "Mobilities"**

■ **Research Section "Moralities"**

To find out more about the research projects of the Cluster, please visit: WWW.AFRICAMULTIPLE.UNI-BAYREUTH.DE
 (May 2023)

Cluster Projects

Research Section "Affiliations"

Research Section "Arts & Aesthetics"

Research Section "Knowledges"

Research Section "Learning"

Research Section "Mobilities"

Research Section "Moralities"

AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the Research Section
Affiliations

Photo: © Alexander Stroh-Steckelberg

Human Rights, Corporate Social Responsibility, and Interacting Markets in Africa

Summary
This project deals with human rights (HR) focusing on collective human rights and corporate social responsibility (CSR) of businesses in the context of regional economic communities (RECs) in Africa.

Regarding multinational corporations, there has been a growing attentiveness on the matter of corporate social responsibility. This is shown by the aspiration of several court decisions in the United Kingdom, Canada and the United States of America in which multinational companies have been legally held accountable for their actions in African host states. Most academic attention has been towards market and trade integration research, whereas areas such as renewable energy, climate change and environmental issues have relatively been neglected. Albeit, these areas raise important questions and research opportunities that are dealt with in this project.

Coupled with the fact that human rights of the respective communities (e.g. food and water) might be negatively impacted by the actions of multinational corporations, collective HR and CSR are crucial not only in the scholarship but also in the application in practice.

An issue that occurs in African states and the communities is the heterogeneity of different legal systems, which is also referred to as "legal pluralism". Wherefore, the evolution of collective human rights is being analysed.

Furthermore, religious perspectives are taken into account in regard to human rights and corporate social responsibility, whereby the focus is on the Muslim community.

Key Questions
AAs aforementioned, human rights, corporate social responsibility and issues such as climate change, energy and environmental difficulties or damages to water resources are closely connected. Therefore, it is crucial to delve into the question to which extent collective human rights have been integrated into national legislation of CSR and into codes of conduct of multinational companies.

Furthermore, with regard to CSR and HR the question arises whether private international law has a role that is advanta-geous to the respective topic. And if so, to what extent is private international law and its rules appropriate for enhancing human rights?

Moreover, it is analysed how the adaption of the concept of CSR to the transnational context might be achieved. With regards to CSR, the East African Community's (EAC) legal and policy landscape is assessed, particularly the implementation of appropriate mechanisms concerning CSR.

Regarding the above-mentioned matter of legal pluralism and the coherent topic on the evolution of collective human rights, questions arise such as: to what extent are collective human rights typically African? How have African courts and commissions dealt with collective human rights? And in what ways are collective human rights implemented in individual African countries?

Further (key) questions are: how can transnational respectively multinational companies be directly obliged to human rights? It is examined, to what extent legal regulations on the part of the countries of origin of transnational corporations can contribute to an improvement in human rights standards in African host countries. The German Supply Chain Act is cited as an example. And, in this context, what legal obstacles exist, especially in international law and constitutional law.

Methods and Concepts
The project is following a legal scholarly approach in the classical sense, as well as an empirical law in context approach.

With reference to the religious perspective analysis, a philological in combination with a social sciences approach is adopted.

Regarding human rights and CSR legal and policy mechanisms, an empirical law in context approach is applied. Thus, a field research is conducted, which includes interviews with companies, government institutions, non-governmental organisations, Law Reform Commissions and national human rights institutions (NHRIs).

As far as renewable energy law is concerned, field research including interviews as well as questionnaires are being employed while engaging with regional stakeholders on climate change and renewable energy.

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Vision
Due to the fact that the development of the project has involved African and German team members, it represents a collaborative undertaking which will be maintained for the duration of the project process and beyond.

The general objective is the reconfiguration of African studies concerning collective human rights and corporate social responsibility, whereby the global point of view of CSR and HR is supposed to be taken into account and put into the African context.

Contribution or Relation to the Cluster's Aims & Goals
This project contributes to the Cluster's central concepts i.e. multiplicity, relationality and reflexivity by analyzing the complexity of multi-layered relations and their impacts. Particular attention is paid to overlapping affiliations (e.g. regional or international affiliations) and its legal frameworks, leading to multi-layered affiliations. Thus, the project will conduce to the concept of the Cluster of "relationality". By applying a perspective of relationality, distinctions such as "individual" and "collective" human rights are analyzed. As the project's objective is to put the global point view of CSR and HR into the African context, tenets of Western HR and CSR are meant to be re-evaluated or readjusted.

Photo: Amiry Mwinjuma

Additionally, a reflexive perspective comes to play through various individual projects related to Europe and Africa being conducted by project members with the Global North and Global South academic backgrounds. Ultimately, contributions and exchanges are made within the Cluster setting and Research Section level to thematically associated research sections such as with the project "Multiplicity in Decision-Making of Africa's Interacting Markets (Mu-DaiMA) in terms of the

Cecilia Ngaiza (third from the left) a Doctorate Researcher in the project HR-CSR with members of one of the Hadzabe camps in Mang'ola Ward -Karatu District, Arusha region after a focused group discussion on a topic related to collective rights of the indigenous peoples in Tanzania, on 6 August 2021.

"Affiliations Forum, the Reflexive African Studies Forum and Doctoral Researchers' BIGSAS Working Group – Regional Integration and the Research Section "Learning" and "Moralities".

From left: project members Dr. Daniel Shayo, Prof. Dr. Ulrike Wanitzek (now retired), Dr. Robert Owino, Prof. Dr. Jörg Gundel, Cecilia Ngaiza, Dr. Franz Kogelmann, Prof. Dr. Bernd Kannowski

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- *Prof. Dr. Richard Frimpong Oppong – Project Researcher*
- *Dr. Franz Kogelmann – Project Researcher*
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- *Dr. Robert Owino – Project Researcher*
- *Cecilia Ngaiza – Assistant Project Researcher (Doc)*
- *Veronika Thalhammer – Assistant Project Researcher (Doc)*

Further Links

Find more information on the project here:
https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/affiliations/Human-Rights/index.html

*01.07.2019
—
31.10.2023*

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When the Law is not Enough: Tackling Intractable Problems of Human Rights – Prospects for Integrated Approaches

Summary

Intractable problems of human rights is a 48 months project that is being implemented at the Chair of African Legal studies, the University of Bayreuth in collaboration with the University of Rhodes in South Africa. The project focuses on three intractable problems of human rights, which are child labour, human trafficking, and the protection of LGBTQI+ rights, so defined because of the seeming impossibility to resolve them This project interrogates the question of why despite the establishment of extensive legal frameworks across Africa, some human rights violations persist with little or no change. Tremendous strides in the legal and institutional protection of human rights in Africa have seen the African Union champion an ever-growing framework of treaties and institutions dedicated to human rights protection. These moves have been complemented over the past 30 years with the adoption by many African countries of very progressive constitutions with dedicated bills of rights.

However, despite these steps, many African citizens still suffer the yoke of human rights abuses and in some cases, their situations seem worse. For example, child labour continues to rob many African children of their future. In 2016, the International Labour Organisation estimated that one-fifth of all African children were involved in child labour. In countries across Africa, colonial-era laws continue to deny many citizens the right to choose whom they will love (HanO'Mahoney 2018). Right across the continent, from Algeria to Zimbabwe non-heterosexual relationships are subject to heavy penalties (Debele 2020) including in some cases death. The basic premise of this project is that several tough human rights problems have remained unresolved despite long years of legal assault.

The project will be undertaken through an examination of three comparative case studies namely child labour, human trafficking and LGBTIQ rights in six selected countries. The programme of work and the project's key structures and activities are built around these three case studies.

Key Questions

To lay a foundation for comparability in the emerging solutions, the project will address the following key questions for each intractable problem.

■ Despite the establishment of extensive legal frameworks, why do human rights violations persist on a large scale?
■ Why is there such a huge disparity between the legal framework and the incidence of human rights violations?
■ What can be done to close the gap between the formal protection against the lived reality of citizens?

Aims

The project primarily aims to answer the above questions through a detailed study of intractable problems of human rights by incorporating methods from multiple disciplines and utilising data from several countries. It aims to create room for a cross-cultural interdisciplinary mechanism on how best to resolve hard and urgent problems of human rights. It is also hoped that the output of the research will inform policies.

The secondary aim is to develop advanced and adaptive research capabilities within the ACC by establishing and utilising a network of scholars engaged in collaborative work on a comprehensive human rights protection investigation. This project will also focus on shared management of and participation in a dedicated experiential learning and output dissemination programme.

Methodology

This project seeks to address these questions by focusing on three intractable problems of human rights, so defined because of the seeming impossibility to resolve them. Veering away from orthodox legal analysis, this project foregrounds solutions that reflect the multifaceted nature of the problems themselves.
It utilises grounded methods from multiple disciplines and seeks data and analysis from Malawi, Ghana, Ethiopia, Zimbabwe, Nigeria, and South Africa to enable space for a reflexive and relational discourse on how best to deal with hard problems of human rights.
In seeking these contextually grounded solutions, the project draws on the disciplinary expertise and collaborative capacities of the Africa Cluster Multiple and emphasises the transnational and multi-nodal nature of the normative regimes and policies analyzed.

The project relies on methodological tools that reflect the multiplicity of the determinants of the intractable problems in their fullest scope. It ensures interdisciplinary analysis that provides a grounded understanding of the problems alongside multifocal solutions. This allows a nuanced understand-

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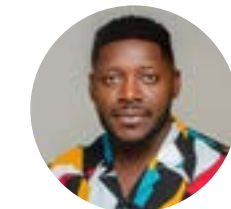
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ing of the problems not only as legal artefacts but also in their social, cultural, political, and economic context.

The methodology reflects this need for multiplicity and relationality and has three key strands. Thus, desk-based, fieldwork and comparative methods will be employed. A key element of the desk-based approaches is the review of existing legal frameworks; alongside the decisions of courts and official statements. This review will allow the articulation of legal and political barriers that prevent effective protection of the concerned rights. Since this project focuses on the intractable problems as fields of normative failure, such analysis is elemental. However, it must be complemented by an examination of current debates on the issue in other fields such as anthropology and philosophy. Such complimentary analysis will offer a more nuanced understanding of the shortcomings in normative protection and provide a strong theoretical framework for the selection of our empirical methods.

The empirical field research takes place in the selected countries and deploys qualitative methods. Through interviews and focus-group discussions with stakeholders, we intend to ascertain the experiences of the focus group about the protection of their human rights. Through this empirical research, we intend to collect data that allow us to identify social, ethical, customary and religious barriers for the de jure and/or de facto protection of human rights. This data gathering tool is essential for situating the normative debates within the socio-economic, political and cultural context.

Furthermore, the project will employ a comparative analysis to investigate whether and how these different legal, political, social and cultural conditions impact the barriers for the de facto protection of the rights in question. The varying levels of protection open the option for a process of mutual learning between the case study countries and can be used as an indication for recommendations on how to improve existing legal and non-legal tools for enhancing the recognition of human rights.

Contribution to the Cluster Agenda
This project echoes the agenda "Reconfiguring African Studies"; it is a transnational work that focuses on experiences drawn from East, West and Southern African countries; it actively involves researchers from the ACCs as it does colleagues from Bayreuth. The interdisciplinary nature of the project already attends to the multiplicity and relationality on the level of theory and method. It brings together insights from various disciplines to understand the issues of human rights and thereby does away with a narrow approach that shatters room for a broader understanding of what lies at the heart of the issue of human rights in Africa. The diversity of the thematic cases: LGBTIQ, child labour and human trafficking are studied jointly to tackle the questions about human rights. Looking at relationality at another level, the work alerts us against a romanticised view of interconnections.

The outcome of the research goes beyond intellectual consumption to inform policy in important ways. The project both benefits and contributes to the four heuristic angles of the Cluster. If modalities capture various modes of relations, the project speaks to this angle by delving into the characters of relations that result in what we call "Intractable Problems of Human Rights in Africa". Can we imagine the denial (using dis-

courses and physical violence for instance) of basic human rights as one medium of relating to citizens? This question relates to the medialities. Needless to stress all of this happens within the time-space (temporality and spatiality) bound human existence and this project is a matter of urgency in these selected countries. Finally, and perhaps most importantly, the project expands the scope of the Cluster's agenda by demonstrating Africa as a context for the creation of theories. This is crucial given the widespread imagination that Africa is a data testing ground. By tilting this scale through (re)location of Africa in theory, this project contributes to the reconstruction of the agency of African researchers in global discourses.

Key Outputs
The project will be carried out through the following four pillars:

■ Training programmes: This will involve Advanced Methods Labs
■ Workshops and conferences: This will include a summer school that will be carried out in 2024 as well as stakeholder meetings where progress will be shared
■ Publications: This will include publication of edited books to be written by the 3 PhD candidates that have been engaged in the project
■ Public engagement: This includes a dedicated blog as well as annual series of debates

From left: : Prof. Thoko Kaime, Prof. Uchenna Okeja, Councillor Mkhentsha, Dr. Mitterand Okorie, Lina Aduda, Gift Mauluka, Isabelle Zundel and Dr. Serawit Debele (25 August 2022, Confucius Institute, Rhodes University, Makhanda)

01.07.2019 – 31.10.2023

Multiplicity in Decision-Making of Africa's Interacting Markets: The Functioning of Community Law, the Role of Market Participants and the Power of Regional Judges (MuDAIMa)

Summary

Many African States are members of more than one regional community whose objectives and declared aims are economic, legal and/or political integration. Tanzania, for instance, is both member of the Southern African Development Community (SADC) and of the East African Community (EAC), but not of the Common Market for Eastern and Southern Africa (COMESA), whereas other EAC and SADC members are equally COMESA members. Thus, it is commonplace that multiple, overlapping and potentially competing economic, legal and political affiliations influence the status quo of regional integration. Due to the nature of regional integration, the MuDAIMa project aims at a truly transdisciplinary analysis of the entangled integration situations and its relational implications by combining economics, law and political science.

The map illustrates the memberships to the three REC cases in the project's focus. It also provides information about the locations of headquarters and regional courts. (Illustration: MUDAIMA)

Key Questions

The project will ask whether and why market participants are willing to make use of the regional communities, by delegating some of their decision-making power and conflict resolution processes. It will explore to what extent competencies are effectively transferred or tend to remain with established decision-makers. Preferences and attitudes with respect to regional integration are explored. Accordingly, the analysis seeks to provide a general understanding of decision-making powers, their delegation, and the consequences of decision-making with a particular focus on the different legal frameworks that influence and are affected by economic and political interests. Special focus is laid on regional courts and their multiple interrelations with national politics, regional ambitions, and international networks.

Methods and Concepts

An innovative combination of advanced quantitative and qualitative research methods in economics, legal analysis and political science fills MuDAIMa's analytical toolbox. Field work at the relevant community headquarters and courts as well as in selected member states shall provide original data as soon as the global health situation allows. Online resources and interviewing have been used to prepare the field and generate first insights. New perspectives and approaches of merging data are being applied. We closely collaborate with academics on the continent in various forms.

Vision

The interface between legal frameworks, general empirical insights about preferences and decision-making, as well as specific political processes to select an important group of decision-makers to whom power is delegated promises fruitful transdisciplinary perspectives on the fate and consequences of regional integration in Africa. In sum, the project seeks to contribute understanding the heavily entangled economic, legal and political integration processes in Africa.

Contribution or Relation to the Cluster's Aims & Goals

Regional integration is per se a very strong expression of relationality. Emerging and established regional organizations tie African societies together or separate them from others. They create new international linkages at various levels. Often based on governmental decision-making and the factors that shape such decisions, these public affiliations to regional legal, economic and political institutions and organizations imply diverse ways of closer cooperation between entire societies, groups and individuals, which are not necessarily frictionless.

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Our project is designed to also shed light on the less obvious. We go beyond concepts such as multi-level governance, which have foregrounded the building blocks of order in complex political arenas and focus on the relations that are negotiated, established, reinforced or debilitated in and by formal, informal, deliberate or even unconscious webs of influence. That means to pay careful attention to the multiple collective and individual relationships that combine historical, formal and informal layers, to the configurations and challenges of diverse actors such as market participants, special interest groups and judges that crucially contribute to the very shape of regional economic communities in Africa.

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Further Links / Key References

https://www.politik.uni-bayreuth.de/en/research/mudaima/index.html

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AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section

Arts
&
Aesthetics

Photo: © Clarissa Vierke

01.07.2019
–
31.10.2023

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"Black Atlantic Revisited" – African and South American UNESCO World Heritage Sites and "Shadowed Spaces" of Performative Memory

Summary

The project examines how memories of slavery are constructed in UNESCO World Heritage Sites in Gorée (Senegal), Ouidah (Benin), Cartagena (Colombia) and Salvador da Bahia (Brazil). It is based on the premise that these heritage sites respond to touristic telos and readings of history that do not go uncontested by alternative memory sites, media and discourses. In this regard, we establish a corpus of literary texts, film, audio/visual and performative arts that in/directly respond to the official sites and instigate alternative archives of lived and shared memories and trauma of the Transatlantic Slave Trade. In the case of Francophone African literature, this has been a relatively neglected subject in contrast to the long tradition in Anglophone and Lusophone countries. Apart from textual and cinematographic analyses, our research critically engages with performative audio/visual practices (photography, painting, comics, songs, etc.) which enter into dialogue with official documents produced in and for the museums/heritage sites.

Key Questions

The overall project will focus on the following research questions:

■ How do African/South American Heritage sites contribute to the construction and transmission of memory?

■ How do African/South American Heritage sites contribute to the construction and transmission of memory?

■ How do arts (literature, dance, performance, film, photography) construct and offer alternative and interactive spaces of memory and how are they en-acted/performed?

These interrogations are premised on the hypothesis that the official UNESCO World Heritage Sites are tourist attractions while having a relatively low impact on daily life, local dynamics, unofficial meaning-making and popular re-inventions of collective identity. This project will analyse the sites as pilgrimage spaces but will go further to examine unofficial enactments of memories constructed around larger communal and interactive endeavours as well as in intermedial art forms in photography, rituals, dance performances and music.

Methods/Concepts

Based on the analyses of the African and South American corpora, we compare themes, motifs, narrative procedures, tropes, etc. to offer insights into the construction of memory and contemporary transatlantic re-writings of slavery. We will engage with concepts such as transatlantic translations on the transformative/syncretic re-production of African cultural knowledges and aesthetics in the Americas under conditions of resilience and resistance.

Vodun ceremony in memory of the deported Africans, Cotonou-Benin (Photo: Thierry Boudjekeu, 2020)

Through this comparative framework, we intend to map out convergent and divergent poetics and ethics of memory and re-membering that have emerged from the historical experience and creative imagination of the Transatlantic slave trade. The practice of vernacular museum is crucial in perpetuating socio-cultural memories through individual and communal efforts in marginal communities as they depend on improvised performance, oral storytelling and intimate interactions aimed at maintaining and invigorating memorial communities.

Vision

This project envisions a scrutiny of the legacies of transatlantic slavery and fosters a reflection on the specificities as well as the shared components of memory, co-memorative practices, trauma, heritage, re-memberment in Africa as well as its South American diaspora based on case studies in Ouidah (Benin), Gorée (Senegal), Salvador da Bahia (Brazil) and Cartagena (Colombia). Its goals is to show the unravel of the ethical and aesthetical premises and possible limitations of official memorial sites and to come up with analyses of yet unarchived alternative

Statue of Benkos Bioho (San Basilio Cartagena. (Photo: Gilbert Shang 2018)

forms of memorialization that take into consideration communal perspectives and ethos. This can only be achieved through collaborative research with colleagues from Brazil, Senegal and Benin as well as transdisciplinary cooperation with philosophers, geographers and art historians within and beyond the Cluster.

Contribution to the Cluster's Concepts

The research dwells on the Cluster's fundamental principle that Africa and African identities are multiple and heterogeneous, with the conceptual map of Africa extending beyond its actual borders by virtue of Africa's complex migratory histories. Therefore, the project contributes to the concepts of relationality and multiplicity beyond the African continent.

Furthermore, as the project tackles questions of memory and ethics in the realm of historical sites in Africa and Latin America, the outcomes of the workshops will give some responses to the core questions of "reflexivity" in the field of African and Diaspora studies. The study is transdisciplinary by its very nature, straddling different heuristic angles of the Cluster such as medialities, modalities, spatialities and temporality and how they coalesce in composite works of it to represent the complexity of memories of the transatlantic slave trade.

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Photo : Thierry Boudjekeu 2020

Abolitionists in the Memorial of Zomachi, Ouidah-Benin

Slave Route Step-6: La porte du non retour (Photo: Thierry Boudjekeu 2020)

01.02.2021 – 31.01.2022

Rethinking the "Informal" and Mainstreaming African Popular Arts and Entertainment

Summary

In this project, we engage with a variety of entertainment forms such as stand-up comedy, hip hop music, spoken-word poetry and musicalized histories and biographies as popular entertainment 'forms' that are reshaping the cultural economies of African urban centres. Though the appeal of these forms cut across social and literacy strata, often drawing a huge congregation of consumers at performance sites, they are often categorised as 'popular arts', a term of informality that obscures their capacities and promotes a reluctance of the academy to engage with them as repositories of social knowledge. Forms perceived and categorised as 'informal' can have significant decolonising imports for a new understanding of the African entertainment economy. They can also enrich the methodological and theoretical reviews entailed in the ACC project of reconfiguring African Studies. We therefore propose to collate, characterise and archive these resources to enable access to them as a first step in the effort to rein them in for widespread scholarly engagements and subsequent inclusion in African studies curricula.

Key Questions

Three dominant questions guide our investigation:

■ How do we understand and account for the relationally resilient and subversive behaviour of 'informal' entertainment forms being consumed by a vast audience of transverse social, linguistic and literacy strata in African urban domains?;

■ How are the varieties of euphonic, visual and performative renditions that are flourishing in African cities constituted as relational and reflexive afterlives of the African everyday? How are these 'forms' reshaping the arts and aesthetics economies of the African urban spaces?;

■ How do arts and artefacts aid cultural transfer and travel and offer a pathway for a new awareness of kinship and transnational connections in Africa?

Methods and Concepts

To underscore the ACC focus on relational multiplicity, we focus on two national contexts, Nigeria and Burkina Faso, as research sites. Two factors account for this. 1) Given that a video/

film culture that has come to underline Africa's contribution to global screen theory and practice is already firmly rooted in these contexts, it would be productive to follow that trail in order to establish the possibility of other 'informal' arts gaining a comparative and reflexive cultural and structural cachets in the same domains. The project adopts a conceptual mesh of "Aesthetic Realism" (Barber, 2014), the "African Everyday" (Newell and Okome, 2014, Balogun, Gilman, Graboyes & Iddrisu 2019) and Forster's Recuperation, reapplied in a new context and taken as Recollection to understand Africa as a space where "social exchanges are transformed at very short notice into cultural forms" as part of the "evidence of a distinct episteme" (Newell and Okome, 6). Our project hopes to show the data we gather challenge received knowledge and conceptualisations of the continent and its people.

Vision and Contribution to the Cluster's Aims & Goals

Our overall objective is to interrogate 'informalisation' by showing the capacity of 'informal' forms to delineate and express Africa's everyday experience of a multipolar world and the multiple material and non-material conditions of its people. Therefore, we seek to produce an archive of the resources described in their primary or digitised forms in an open-access form for research purposes. We hope to 'decolonize' the African Studies curriculum by providing a variety of materials for framing an African-oriented African Studies programme. When properly examined and analysed, the ways that new expressions in oral hues, which are circulating in local soundscapes and the viral spaces, challenge the scribal authority of print culture can contribute significantly to the Reconfiguation of African Studies.

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**01.08.2019
–
31.07.2023**

Multiple Artworks – Multiple Indian Ocean

Summary
The project focuses on the multi-layered co-presence and circulation of verbal arts in relation to narratives, imagery, and sound travelling the Indian Ocean. In line with the Cluster's agenda of multiplicity, we do not conceive of literary works as neatly delineated units, but as internally multiple and dynamic configurations in relation to other literary works and artworks. Taking into account networks of literary multilingualism and going beyond the monolingual straitjacket of modern literary histories and disciplinary boundaries that partition Luso- and Francophone literature from Swahili and Arabic, we adopt a multi-sited and multilingual approach. Bringing in our joint competences, we firstly, focus on the multilingual (foremost English, French, Portuguese, Swahili and Arabic) and multimedial practices of authors, the dynamic configuration of imagery, narratives and sounds in specific works and their relationship to other media and art forms (foremost film, music, installation). Our joint project focuses on the Indian Ocean, which lends itself to theorize artworks as multiple configurations that inhabit many worlds, which do not belong to one timeline, space, language and medium. Our project brings together three fields of inquiry, i.e. 1) recent multilingual approaches to circulating literatures; 2) Indian Ocean Studies and its emphasis on fluid connections, and 3) aesthetic approaches to consider the specific ways of the arts to evoke worlds.

Key Questions
Our main question, which speaks to the Research Section's interest in practices of worlding, is: Which multiple world(s) do literature and other artworks inhabit, imagine and construct and critically deconstruct? Furthermore, how can one think of artworks relationally by considering the multiple layers and traces of various languages, imageries and narratives beyond unilineal diffusion? How do artworks reshape political boundaries of worlds by conveying an experience of alternative worlds? How do artists and artworks of the Indian Ocean relate to other artists and artworks, for instance, from India or Oman, as well as the Caribbean? What are the intermedial connections between literary and performative, musical, and/or audiovisual aesthetics?

Methods, Case Studies and Concepts
We combine fieldwork methods of participatory observation to find out about locally entrenched poetic practices with interviews with writers and artists. The latter allows us to inquire about their repertoires, perception of textual relations, and worlds, as well as to expand on the intellectual concepts that inspire and engage them (e.g. relationality (Glissant), "coolitude" (see Bragard 2008, Carter and Torabully 2002). Furthermore, we have also systematically created encounters of writers and artists, as for instance, during workshops like the one in october 2022 in Mauritius "Naviguer le tout-monde de l'Océan Indien : poétiques relationnelles entre écritures et arts visuels" ("Navigating the All-World of the Indian Ocean: relational poetics between writing and visual arts")

The project is subdivided into **three case studies** conducted at different sites, the Comoros, Mozambique, Mauritius, La Réunion, Zanzibar and Oman with outlooks to India (Goa), Oman and Europe (France) to deliberately transgress linguistic, national, and continental frontiers. We bring to the overall project our individual research on a variety of lusophone and francophone literatures in relation with other media (Fendler), francophone novels (Tchokothe) and swahiliphone and Arabic poetry (Vierke and Tarrant). While each case study is in itself multi-sided, we draw on the contrast of the sites and their different histories of relations and forms of expression.

Rémi Tchokothe's research which he entitles "Entré en tant que cousin, sorti en tant que gendarme" Visa Balladur, Kwassa Kwassa, (Im)mobilité et Géopoét(h)ique relationnelle aux Comores" lies at the intersection of Europe-Africa political geography, Indian Ocean Francophone Literatures, and Critical African Studies. It builds on 18 works cutting across 5 genres to analyse literary actualizations and representations of notions of territory as they play out in the Comoros archipelago by asking this central question: how can works of imagination on "migration" to Mayotte build a kind of collective social therapy and social in(ter)vention?

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Poetry Convention, Zanzibar 2022 (Photo: Clarissa Vierke)

Duncan Tarrant and Clarissa Vierke have been examining transoceanic memories and shifting notions of oceanic space in Swahili popular poetry on Zanzibar working with a group of over 20 poets. Research by Duncan Tarrant focussing on the relationship of Swahili poetry in Zanzibar and Oman, entangled through back and forth migration, has engendered new questions about diasporic identities adding to Clarissa Vierke's research on layered poetic maps. The poetry recently composed by Zanzibari poets for a workshop organized with the Zanzibar State University points at the capitalist entanglements of cultural production, hints at moments of forgetting and stasis but also adds ecocritical aspects, and demands a critical revisit of Indian Ocean perspectives.

Ute Fendler's work focuses on literary texts and art works (paintings, films, installations, and sculptures) from La Réunion, Mauritius, and Mozambique. Using the concepts of relationality and polyrhythm, historically genetic and thematic interconnections allow to seize the outlines of thematic fields that are part of a shared imaginary, like imaginaries on the memories of enslaved persons and indentured laborers, on complex oceanic relations in a multidirectional diachronic and multidirectional synchronic perspectives. The overall objective would ask for a – partially – shared relational poetics.

Vision

Our aim is to break through the monolingual straightjacket and dominant canon of Indian Ocean literature and contribute a relational and multilingual perspective on the Indian Ocean. The choice of the Indian Ocean speaks to the Cluster's agenda of reconfiguring African studies as well as relationality, since it critically questions the boundaries of the African continent by opening up the view on multidirectional relations in a diachronic and synchronic perspective – which also reject the West as the only centre. Furthermore, the project brings in a genuinely aesthetic perspective to reflexivity by focusing on artists and artworks' contingent, discursive and non-discursive way of criticising social realities and evoking alternative worlds. In this way, literature becomes a major critical tool which generates new perspectives, concepts and questions. Questioning our own positionalities and restricted views, we have systematically expanded the cooperation with local poets and writers but also guests and artists in Bayreuth, creating productive/dynamic moments of encounter.

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Further Links

Find more information on the project here:
www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/art_aestethics/Multiple-Artworks---Multiple-Indian-Ocean/index.html

Skizofan (Bactory, Mauritius), 2022 (Photo: Ute Fendler)

Ilha de Moçambique 2022. (Photo: Ute Fendler)

Pekiwa (Mozambique, 2022). (Photo: Ute Fendler)

Poets Wanimo B. Wanimo (left) and Jalala Sikudhani (right) discussing poetry on Zanzibar. (Photo: Clarissa Vierke)

*01.09.2020
–
31.05.2022*

Rethinking the Artistic Trajectory of African Women Artists

Summary

This research critically analyses the artistic trajectory of two women artists in Africa as a starting point into broader and more complex conversations about the conservancy and alternative archivisation of artistic practices on the continent. The two artists include Agness Buya Yombwe from Zambia and Elizabeth Olowu who is of Nigerian descent. While there is considerable information about female artists in the West, there is a gaping lack of knowledge about African women artists of specific generations that are based on the continent. This research identifies this gap also in the study of women artists in Africa within the field of the contemporary arts of Africa, as such it foregrounds the importance of roles by women in African societies and highlights the need for their inclusion in the writing of a holistic global history. On one layer this research provides an in-depth engagement with each of the two artists' practices, while on another level it offers a comparative analysis of artistic discourses of women artists between the Nigerian and Zambian contexts. Last but not least, this research offers insights into how women artists navigate hierarchical and masculine socio-political and religious contexts that are prevalent in their geographic locations.

Key Questions

Two dominant questions guide our research:

■ This research critically analyses select women artists' practices as a means of contributing to knowledges about contemporary artistic practices in Nigeria and Zambia. The study also elucidates the gendered biases therein.

■ This research builds a repository of materials that have hitherto not been in the public domain such that the dearth in the scholarship of these artists in a sense, lies in the unavailability of proper documentation and photographic evidence of the artist oeuvre. Critical to this research is the creation of an inventory of works of these artists to serve as a basis for further research.

Methods and Concepts

This research identifies select women artists whose work will be studied and documented, which will, in turn, form part of an alternative archive of women artists in Africa. Artists like Dorothy Amenuke, Fatric Bewong, Tracy Thompson, and Adjo Kisser (Ghana), Victoria Ekpei, Chris Funke Ifeta and Kaltume Bulama Gana (Nigeria) have been identified as artists in need of a similar documentation effort. However, in this phase of research, we identify two African women artists; Agness Buya Yombwe (Zambia) and Elizabeth Olowu (Nigeria). The research is structured through workshops and extensive fieldwork in Nigeria and Zambia. Interviews with the artists and contemporaries will be conducted. So much of women's history has been glossed over for lack of proper documentation.

Vision

This research seeks to contribute towards documenting the work of African women artists as a way of positioning women in global art history. The lack of women artists' biographies and critical analysis of their works contribute in no small measure to the erasure that has been identified and stated. In many countries in Africa such as Zambia, Zimbabwe, Congo and others, there are women artists, who like Omogbai, have become invisible due to the lack of early and proper documentation of their work.

Contribution to the Cluster's Aims & Goals

This research provides an in-depth study of the works of two female artists from the African continent. In terms of relationality, the research sheds light on various contexts – social, political, religious that impacted the art of these two female artists. It feels a gap in the dearth of documentation of black artists. A vital aspect of this study is to provide an archive of information and analysis of works on the artists under study.

Further Links

Find more information here:

https://iads.unilag.edu.ng/lacc/?page_id=1770

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Of Art Worlds – Collecting and Archiving Modern and Contemporary Art on the African Continent

Summary

The project is inspired by a perspective of multiplicity that foregrounds art collections and artworks as multi-layered configurations. It aims to look at art collections (on the African continent and, due to the pandemic, here in Germany), by starting analytically with artworks, their formal qualities and what these might bring to light, and exploring the object biographies of each artwork in a collaborative (!) and sensory approach, as all information is linked to the form and histories of the collections and the institutions associated with them. It also helps to question established narratives and one's owns view on artworks and art worlds in general.

The project builds on the work of previous research projects such as *African Art History and the Formation of a Modern Aesthetic: African Modernism in Institutional Art Collections Related to German Collecting Activities*, in which the history of modern art is seen as an intertwined history that needs to be considered from a trans-cultural perspective and in which collections are examined as networks, but also through an in-depth analysis of the biographies of singular artworks.

Key Questions

Artworks and collections are the empirical joints for the study of modern and contemporary art. They are not static but change in time and space, they are always relational and multifaceted, which means that the (e.g. economic) aspirations, strategies and desires associated with them are also fluid.

The guiding research questions are: What collections of modern and contemporary art exist where? What is collected by whom, where and why? Who oversees collecting and its afterlife? Why is its digitisation important and for whom? How accessible are the collection? Who are the gatekeepers? How do collections in general inform the art world

Methods and Concepts

Regardless of how individual artworks are constituted, they are embedded in fluid clusters with further subdivisions. One of the basic assumptions is that the relationality of a given artwork directly influences the understanding of higher-level forms such as the art collection and, subsequently, the notion of art worlds and their respective identities. To understand the characteristics of collections, a collaborative and sensory approach is combined to actually grasp their meanings and possibilities. In three major sub-projects we explored forms of artworks and collections. The first project focused on the artworks of Tijani Mayaki-ri that were 'liberated' from their frames to reveal hidden places and spaces. The idea was to find new ways of caring for and curating modern artworks so that they could be seen, appreciated and understood, while the works themselves could unfold their own agency within a post-colonial production of knowledge. The second project aimed at different medialities of objects and their transformations in the context of the oeuvre of Uche Okeke, one of Nigeria's most important modern artists. The various processes of media transformation were critically observed, as the creation of digital objects and the corresponding meta-data as well as their embedding in physical and digital infrastructures are not neutral processes but are shaped by where and by whom they are carried out. The third project Onyemaechi focuses on the collection and archive of Ndidi Dike, one of the leading contemporary female artists in Nigeria. Her collection will be indexed and digitized as extensively and completely as

Insights into the archive of Ndidi Dike, 2021. (Photo: Lena Naumann)

possible, and nearly forty years of research data will be made digitally accessible for further research to provide the ultimate overview of the artist's work. Here the questions arise: What is worth documenting for an artist? What aspects of self-representation are hidden behind this and how does this affect a collection? What collecting strategies does the artist intend and how does this play out in the context of the institutional work of the Iwalewahaus?

Vision

The project aims to contribute to the understanding of the form of collections and artworks as multiple actors and interests are involved. As most of the team's researchers are based in Germany, the collaborative approach is crucial in this project and is understood as a decolonizing strategy, a collective process that can open structures to different claims, perspectives, and intentions, and reflects existing, sometimes unquestioned structures and power imbalances. Therefore, all sub-projects revisit the collection of the Iwalewahaus, question its legacy and possible return, and try to keep opening the discourse on their own role and established narratives.

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Relation to the Cluster's Aims & Goals

The research provides in-depth research of the constitution of single collections with a strong focus on women voices (as artists, as researchers, as caretaker of artworks and archives). It also looks at digital spaces, their drawbacks, and the opportunities for researchers in different fields and locations. Again, the collaborative approach is key to questioning the role of white European researchers and their given realities, contributing to further reconfiguration of African Studies.

Exhibition 'We will now go to Kpaazaair – Transitions and journeys through Uche Okeke's work' at Iwalewahaus, 2022. (Photo: Mohamed Elhennawi)

Ndidi Dike in front of her archive in Lagos, Nigeria, 2021. (Film still: Lena Naumann)

Nantume Violet and Ijeome Uche-Okeke at the Iwalewahaus, 2022. (Photo: Lena Naumann)

Michelle Nkemakolam scanning and inventorying the archive of Ndidi Dike, 2023. (Photo: Michelle Nkemakolam)

Further Links

Find more information on the project here:
https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/art_aestethics/Of-Art-Worlds/index.php

https://www.iwalewahaus.com/event/we-will-now-go-to-kpaaza

*01.01.2022
–
31.12.2025*

Beyond the Digital Return: New Heritage/s, Sustainability, and the Decolonisation of Music Archives in South Africa, Kenya, and Ghana

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Summary

Beyond the Digital Return researches repatriation/restitution and re/appropriation of submerged but now digitally accessible musical and cultural material. The significance of the relatedness of "digital return" to processes of heritage and identity production as well as the decolonisation of institutional music archives/repositories are investigated in three African countries: South Africa, Kenya, and Ghana, with affiliated research in Nigeria. The project contributes to Advocacy/Engaged/Applied Ethnomusicology, Archival Studies, Anthropology, African Heritage Studies, and Popular Music Studies. The project's concerns are about assessing the value of digital return to the development of sustainable cultures and in what digital return reveals about global demands for decolonising archives and museums. Key questions are: what happens after the "digitised musical object" has been returned to its community of origin? Is digital return the answer to developing sustainable music cultures or reviving an interest in them where it may be the case that they are on the brink of collapse or extinction? The main objective of the project is to enhance our understanding of how repatriation in the field of music yields new forms of cultural creation associated with heritage, and, more precisely, intangible cultural heritage. This objective is informed by identity re/construction/affirmation as a result of accessibility, current trends of decolonising archives and the opening up of music archives, collections, and digital repositories (where much digitization has been achieved). These processes have for decades been frustrated by notions of colonial and corporate authority and ownership. The project thus also aims to contribute to currently increasing debates on restitution and related rights issues such as ownership, copyright, and intellectual property rights.

Key Questions

Little scholarly attention has been paid to how archival materials are circulated, accessed, reappropriated, and used once they are 'home,' and become re/accessible. No empirical research has been conducted on the cultural effects of digital return and how it triggers new processes of musical and cultural production, is significant in remaking and sustaining group identities and heritage; and neither on its potential for decolonization of both society and archive. The subject has not been theorized, either, which our project seeks to do.

The project therefore investigates "digital return," the practice of repatriation and re-appropriation of submerged but now digitally accessible and mediated musical and cultural material/heritage (Lobley 2012, Coester 2012, Bell et al. 2013, Mojako 2016, Thram 2015/18, Gimenez 2018, Madiba 2019). It inquires on how these materials are circulated, accessed, and used once they have been returned and asks what new social and cultural relations and practices are produced when this music and its culturally-specific, re/mediated meanings, skills, memories, ideas, sounds, emotions, and performance styles it (used to) represent(s) become accessible. The project conceptualises the approach of "beyond repatriation" further and targets the significance of the relatedness of digital return to heritage and identity re/construction and the decolonisation of music archives/repositories in South Africa, Kenya, and Ghana.

In view of the above, our concerns are about assessing the value of digital archival return for sustaining cultures and in what it reveals about global demands for decolonising archives/museums.

Methods and Concepts

The project follows a decolonising research methodology that takes archives as cross-sections of control and contested knowledge and requires engagement with archives as cultural agents of "fact" production, taxonomies, and of colonial and corporate authority. Thus we view archives not as sites of knowledge retrieval, but of knowledge production, as monuments of colonialism and sites of colonial ethnography. Decolonizing archives means to decolonize knowledge (Mbembe 2015). To reduce the colonial subject-object disparity in traditional forms of research our methodology involves "participatory action research" (Impey 2002, Kemmis/McTaggart 2005) and what we term "collaborative action research" (CAR), a strong emphasis of collaboration and action in research practices (Coester, Mboya, Mwonga, Watkins forthcoming). The reimagined archive offers new "approaches, methods, attitudes and behaviours to enable people to share, enhance and analyse their knowledge of life and conditions and to plan, act and monitor, evaluate and reflect" (Chambers 2006). We will develop this theoretically and practically for our project: what is a sustained participatory action research (PAR and CAR) effort at digital return? One aspect of this is to share archival research (written/visual/aural) as well as data from expert interviews, discourse analysis, and close participant observation/action, which delineate our research methods, to create "shared knowledge" in the communities where we find ourselves.

Aiming at a decolonial research methodology (Watkins 2021) that involves ethnography, our key approaches are participatory action and collaborative action research. Apart from this we draw on methods and techniques and employ a new mix of (applied) ethnomusicological, anthropological, heritage studies, and popular music/culture studies research methods as we combines archival and ethnographic research.

Vision

Decolonisation, open access, effective research management, and sustenance of music heritage repositories; the merger of creative communities and such repositories; and creative industries/music industries to create recognition of subaltern, alternative and unauthorised heritages:

■ Policies and frameworks for "replay activities" of popular and meaningful music of the past by governments, heritage industries and brokers

■ Merger of sustenance and improvement of frameworks within societies to change status of creative artists and improve living conditions of musicians and other creative artists

■ Digital return to benefit subaltern, creative communities to rewrite histories, reimagining past futures and re/create heritage; creation and sustenance of (digital) community archives

■ To fully tap and make useful the relationship of digital return/repatriation/restitution for decolonial indentities and heritage politics

■ Effective music and intangible heritage rights management (Copyright and IPR) on the African continent, effective Copyright for so-called traditional music and folk music

■ Decolonising learning and (participatory) research through open access digital cultural and musical learning

Contribution to the Cluster's Aims & Goals

The project contributes to the cluster and its research section Arts & Aesthetics as it is a reflection and scholarly investigation not only on the significant cultural role of music/digitisation/archive but also, as a consequence of it, the relatively new field of research on "alternative heritage-making" in Africa, in relation to the re-invigoration of heterogeneous identities. This idea has been increasingly significant. We explore how this is related to aesthetic processes, practices, and politics challenging (neo-)colonial and national constellations of power through digital return and the decolonisation of music archives. Moreover, the project is concerned with cultural and musical learning through digital open access. It thereby contributes to exploring the field of musical learning and heritage through decolonising practices such as participatory research and learning.

The project foregrounds an emerging, new multiplicity in Africa: that of heritage/s, related to subaltern heritage politics and re/affirmation of "ethnicities", and points to aspects of its dynamics. Our focus on new heritages in the plural reflects the increasing multiplicity of life worlds. Once considered an all-encompassing cultural formation/essence representing dominant narratives of the past, intangible heritage-making of subaltern groups points to "other pasts which count" (Hall 2005). Such "alternative heritage-making" and the related multi-"ethnicity" constitution of societies, a key variable in Africa, reveal group power asymmetries and claims of "ethnic" equality. Apart from class and gender inequality, these may by the main challenge for democratization and sustaining nation states. The project will thus contribute to the cluster's aspiration of understanding African multiplicities, their dynamics, and, as these new trends are constituted multi-lingually and multi-culturally, their relationality. The project seeks to contribute to the third important concept of the cluster in reconfiguring African Studies, that of re-flexivity, as the digital return is investigated as a processual relation between archives, scholars, artists, and communities, and evokes and emphasises the reflexive character of relations. Digital return feeds back into the context/the archive/its practices from which it evolved. By investigating this process and the new relations digital music returns and reappropriations produce, the project argues that African life worlds, cultural practices and identities have been relational, multi-layered, and heterogeneous, and are "under re/

construction" in the post-colonial and digital worlds.

We explore digital archival return, heritage and identity re/construction through relationality and re/mediation, produced through music-archive/music-making/"musicking" practices, in multi-local African spaces and at the "moment of agency," and how people relate to this remediated archive. We engage in this way with the four heuristic angles of the Cluster.

Ethnomusicology has been (colonially) structured by collecting/researching and archiving/exploiting for either fetish or scholarly use. The project is concerned with processes of decolonisation and learning through digital open access. Like the turn to repatriation, its methodology of PAR and CAR contributes to reconfiguring African Studies, as does its engagement with music, and popular music, the most enjoyed on the continent, and equally the most unvalued and understudied in African Studies and Ethnomusicology (Agawu 2016).

The project promotes doctoral researchers from/in Africa, and fosters interdisciplinary research across four ACCs and with academic partners at the University of Ghana, another key institution of higher learning in West Africa.

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01.10.2019
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30.09.2023

Aesthetic Dividuations

Summary

The project is based on the insight that cultural and aesthetic articulations in the arts of today as far as they strive for global visibility are necessarily embedded in intercultural and mediatized exchanges, in processes of formal appropriation and recombination, of allusion and parody. In order to highlight their manifold and even contradictory character, they can be called dividuated articulations, according to a term used by Gilles Deleuze, incessantly recombining and transforming their aesthetic elements while nevertheless providing a singular expression. This characterization of time based art productions seems to be even more true in times of globalized art languages, mediatized intercultural and aesthetic exchanges, mutual perceptions and appropriations. "African" aesthetic production may be considered even more dividuated due to the often criticized extraversion, i.e. orientation of "Africa" towards the "West", but also because of its involuntary (post)colonial dependencies on "Western" aesthetic norms and concepts, genres and formats, conditions of production and distribution. This observation goes along with the opposite one, namely that "African" artworks do become more and more self-assured in our times deciding themselves on their specific dividuations, criticizing or parodying their dependencies.

In our researches we want to explore the dividual character of actual art practices, of film, video and music works and of art exhibitions, biennials and film festivals located on the "African continent". By so doing we want to provide an outline of the general shifts in doing art today situated between locality and globality, between "African" traditions and (post)colonial interdependences.

Methods

Our aim is to develop a more adequate analysis and description of the diversified theoretical and aesthetic achievements thanks to an ameliorated and enriching philosophical vocabulary. Since the concept of dividuation embraces as well the idea of cultural entanglements and inner diversity of artworks as of their aesthetic particularity and specific coherence, it is most useful to highlight these different characteristics at the same time. In addition, it can demonstrate that the evaluation of philosophical and artistic statements depends on the chosen perspective and its framing, on the elements put into consideration, and on macro- or micrological approaches. The project's 'method' therefore consists of conceptual work

as well as of the exploration of dividual aesthetic and media practices in the interspace between "Europe", "Africa", and the world.

Key Questions

We try to extend, to actualize and concretize the descriptions of the interdependence of aesthetic articulations today. While, on the one hand, it seems obvious that no artistic practice can be understood as fully independent and individual, unless the desire is to situate it explicitly in a restricted local tradition, it is also evident that the enthusiasm for media globalization and for critical references to traditions of the global North has decreased. "African" artists refer to their continent and its creative potential with a new pride as can be observed at the last art biennials as well as numerous productions in audio-visual media on the "African continent". On the other hand they are aware that all art practices today are results of adaptations and variations of aesthetic languages from elsewhere.

In this sense, we reflect aesthetic practices in "Africa", the "African diaspora", and beyond, focusing on the ambivalent attitude of composite-cultural participation and aesthetic hybridization, of philosophical and artistic appropriations and inventive recombinations, where we engage with repetitive and deviant, standardized and singularized procedures of dividuation.

Contribution to the Cluster's Agenda

The project is directly linked to the Cluster's concepts of relationality and multiplicity by using the key philosophical concept of dividuation. Hence, it is pushing further the idea of interference of aesthetic and artistic articulations and of personal subjectivizations within the globalized world.

Aesthetic and artistic dividuation are discussed mainly through the angle of mediality. As media philosophy tells us, all forms of cultural production are decisively shaped by a respective medium: they only come into being through that very medium (mediality). Due to this mediation, aesthetic productions can and do permanently change throughout history, constantly adopting to the material and technical resources at disposal in a state of flux.

Thus, our understanding of dividuation introduces a materialist turn in "African Studies". It implies a radical privileg-

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ing of the material world, explicitly not reducing it to mind, language, or discourse. However, in contrast to traditional phenomenological approaches, our 'dividuated materialism' focusses not on appearance for a consciousness, but on the matter of the world in its interiority: the multiple matters of intensities, flows, and affects. Of course, the big challenge here is to not fall back into a naïve empiricist stance that 'materializes' the immaterial, even subjectivity, as a positive given in the 'objective' world. In tradition of critical materialism and the Cluster's emphasis on reflexivity we believe that there can never be the position of an external observer relationally disconnected from the world and its objects; rather, it is always already mediated.

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AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section

Knowledges

Photo: © Zoumana Sidibé, CFP Bamako

*01.10.2019
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30.09.2023*

Karakul Circulations: Colonial Economies and the Un_Making of Disciplinary Knowledges in Germany and Namibia

Summary

Karakul sheep were first brought to Namibia in 1907 as part of a German colonial project. As Swakara, their pelts are sold to high end fashion designers. Until global fur markets collapsed in the 1980s and 1990s, Karakul farming was one of the most important industries in Namibia. Today, Swakara is embedded within narratives of sustainability, indigeneity, animal cruelty and development.

In our project, we are interested in the circulations of people, sheep and knowledges in and through post_colonial spaces and timescales. These Karakul circulations mark and transgress boundaries of race and species in multiple ways. Bred on an experimental farm in Halle (Germany) in the early 1900s, the sheep were exported to the colony of South-West Africa, where they played a major role in colonial settlement and economies. They were also crucial agents in scientific controversies on agriculture, Mendelian genetics and race. In our project, we approach these circulations through different sets of relations. In spatial terms, Karakul sheep connect Germany, colonial South-West Africa, Namibia and South Africa with other regions in the world. They are embedded in specific articulations of power and violence. Temporal circulations bring together German colonialism, South African imperial rule, colonial revisionism in Nazi Germany as well as heritage debates in independent Namibia. Karakul circulations also refer to traveling knowledges, their performed boundary work as well as the silences and absences they represent.

Key Questions

Our research is organized around three overlapping trails that correspond with a set of key questions:

The making and unmaking of (scientific) knowledges around race and species.

In what ways are Karakul sheep entangled with the histories and practices of colonial race science and eugenics? How did Karakul sheep emerge as model organisms for broader questions around race and phenotype? How did the knowledge around breeding and Mendelian genetics cut across human-animal boundaries? How was this boundary constantly shifted, enacted and undone in race science? We ask how specific understandings of purity, indigeneity, alteration and hierarchy came about and how they became associated with concrete bodies in colonial and fascist settings.

Practical and embodied knowledges around human-sheep relations as a way of life and form of production.

In what ways do knowledge practices shape the materialities of/around Karakul sheep? How are these practices in return shaped by post_colonial and racial histories? What actors and institutions have a stake in and authority over what Karakul/Swakara sheep are? How are these relations re-arranged in the dynamic situation the industry faces today? This trail interrogates how Swakara narratives are entangled with the production and circulation of Swakara products, most prominently the famous Swakara pelts. It deals with the particular ways that sensory knowledges, experiences, heritage and memory interact with sheep bodies and economic production.

The interface between (non-discursive) colonial knowledges, silences and modes of presence.

What knowledge practices brought about categories of race/species, of purity/impurity, land use and/or spatial reorganisation? In what ways were specific dominant knowledges circumvented by practices, which were part of longer histories of pastoral modalities and spatial mobility. How are these knowledg-

Sheep at a Swakara farm in Hardap Region, Namibia. (Photo: Eleanor Schaumann)

Gathering sheep at a farm in Hardap Region, Namibia. (Photo: Eleanor Schaumann)

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Assessing the quality of a Swakara pelt at a farm near Grünau, Namibia.
(Photo: Eleanor Schaumann)

es silenced, in what contexts, and/or are they rather absent presences? How we do we define non-discursive and embodied knowledge, and how is this read, practiced and experienced? What are the uses of the archives, specifically the visual and sonoric through attentive artistic approach, in trailing intersecting and contested knowledge practices?

Methods and Concepts

Our project explores new methodological approaches that seek to engage with the interlacing of local practices and knowledge regimes across temporal and spatial scales. In this we make use of our transdisciplinary conversations. Taking transdisciplinary work seriously, we employ a combination of ethnographic, archival and artistic methods. We work through documents, landscapes and sounds, seeking to explore and elaborate on what a decolonial and non-extractive practice could look like in terms of a methodology of care. Here, we are inspired by Black/feminist theory that insists on the relationality of knowledge production and its capacity to unsettle practices of colonial extractivism (e.g. Wynter, McKittrick, Weheliye).

A day-old lamb poised for a photograph on the famous Karakul breeding farm, Voigtsgrund.
(Photo: National Archives of Namibia)

Vision

In our project, we seek to analyse the relations between bodies (human and sheep), representations (documents, scientific publications and memories) and knowledges (local, tacit, taxonomic, scientific and silenced). We discuss the ways in which Karakul circulations were instrumental in producing a racialized or nonhuman other, while simultaneously challenging conventional species boundaries. We pay particular attention to the multidirectional pathways and fluid forms of knowledges that shape our object concern. Turning modes of discing (of human and animal bodies as well as of knowledges) into our research focus, we also aim to un-

settle these disciplinary practices and thereby to contribute to a decolonial practice of undisciplining that lies at the heart of the project of reconfiguring African Studies.

Contribution or Relation to the Cluster's Aims & Goals

The project conjoins historical and ethnographic research with theoretical approaches in feminist and postcolonial STS and creative artistic approaches. It thus contributes to the core-themes of the RS Knowledges, examining multiple processes of the making and unmaking of knowledges as well as their particular scopes and scales. Furthermore, our project takes up the notion of relationality in ways that allow us to analyse the entanglements of material knowledge practices, production of Karakul narratives and imageries with the ongoing effects of colonial violence.

Swakara Monument on Swakara Avenue in Keetmanshoop. The monument was erected in 2007, to commemorate the centennial year of Swakara farming in southern Namibia.
(Photo: Memory Biwa)

Further Links / Key References

Find more information on the project here:
https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/knowledges/Karakul-Circulations_-Colonial-Economies-and-the-Un_Making-of-Disciplinary-Knowledges-in-Germany-and-Namibia/index.html

**01.09.2019
–
31.08.2023**

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Travelling Knowledge and Trans*textuality.
African Re*Sources in Shakespearean Drama

Summary

Shakespeare Source Studies has a strong tendency to focus on texts written in languages that Shakespeare is believed to have known how to read – Latin and English, of course, as well as Greek, Italian, French, and perhaps Spanish. So far, neither his knowledge of other languages nor non-English/European orality has received adequate attention. Apart from sporadic glances at English folktales (Artese 2015) and morality plays as well as Persian and Arabic (con)texts (Khairallah 2006, Al-Dab-bagh 2010, Avci 2016), Shakespeare Source Studies predom-inantly works within the fetters of a script-bound Eurocentric frame. Challenging this pattern, we wish to pursue the ques-tion whether and how African and East Asian (oral) literatures might have influenced Shakespearean drama. We wish to ex-plore, theoretically, methodologically and empirically, how such relations can be substantiated and understood.

Key Questions

On the one hand, we wish to identify possible moments in time and space that put Shakespeare in contact with African and Asian individuals as well as written and oral narrations. Secondly, we wish to exemplify this idea by investigating the (dis)continuity between specific African and/or Asian pre-texts and Shakespearean plays. To do so, we consider the option that textualities may travel via oral re*narration as well rhizo-matically, thus impacting each other indirectly. In other words, textualities might impact one another without an author's be-ing necessarily aware of such influences. With this premise in mind, and thirdly, we wish to frame a methodology for recon-figuring Shakespeare Source Studies by employing the notion of "trans*textuality," which theorises the rhizomic pattern of travelling textualities and knowledges, as well as the concept of "re*source," which transgresses the category of written "source." In doing so, we aim to challenge and reconceptualise the Euro-centric and script-bound focus of Shakespeare (Source) Studies, while also opening up the paradigm of African Studies.

Methods and Concepts
Trans*textuality & Re*source

"Trans*textuality emphasises that texts do not exist in the (sim-plicity of any) singularity, but only in a pluralistic mode that is powered by rhizomic fluidity. Inas much as textualities travel rhi-zomically and partly orally, influencing a text without an author's being necessarily aware thereof, thus transgressing the category of written "source", we employ the concept of re*source.

Cultural Memory

Cultural memory can be brought to the fore (or: enhanced, activated, stimulated) through the translation, adaptation or staging of a Shakespearean play. Whenever the artists or translators are aware of the presence of other literatures from his or her own cultural history in the text, they make this pal-impsest visible. In other words, they make apparent the inter-face (or: mutual encounter) between the Shakespearean text and the text from their own culture.

Vision

We envision mapping the travelling of knowledge as a mode of bridging Africa, Asia and Europe, while addressing related power constellations as moulded by colonialism and racism. In doing so, we wish to unfold how racism has also informed the study of Shakespeare. We seek to suggest pathways that may overcome this tradition, thus reconfiguring the Euro-centric stance of Shakespeare Source Studies. Likewise, by addressing the global business of textualities and narrations, we wish to widen the continent-bound frame that keeps in-forming African Studies, thus reconfiguring it, too. In an even more general sense, we wish to challenge the epistemic vio-lence of Western humanism and humanities, claiming to be superior or even the only place of knowledge production. Rather, we wish to demonstrate that knowledg-es have always encountered and impacted one another, while power advanced some at the cost of others.

Contribution or Relation to the Cluster's Aims & Goals

Relatedness and multiplicity are at the fore of our project that addresses the entanglement of knowledges. Reflexivity is a at work when recon-figuring the narrow geographical and concep-tual boundaries of Shakespeare Source Studies. In so doing, we work with different spatialities (intersecting Africa/Asia/Europe), temporalities (by situating Shakespeare's work in context with pre-texts as well as Shakespearean adaptations in terms of cultural memory), medialities and modalities.
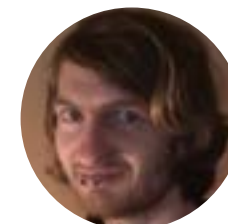
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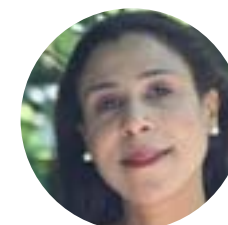
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Participation at the world's most influential Shakespeare convention, taking place every five years: **http://www.wsc2021.org/Panels.html**

01.09.2020 – 31.03.2023

Women as Sages: Exploring the Nature and Value of 'Feminine' Wisdom

Summary

Ever since the late African philosopher, Odera Oruka, put forward his conception of Philosophic Sagacity as an authentic African philosophy, widespread discussion on this position has made Philosophic Sagacity so authoritative that it is proposed as one of the most reliable sources of African knowledges (Mosima, 2016). Perhaps owing to the influence of Paul Radin (1927) and his gender restrictive reference to "man" in the discovery of African knowledges, Oruka and his followers seemed also to have excluded women from the category of sages. Thus, despite the possible existence of many female powerhouses of wisdom in Africa, and despite the global push for equal opportunities and recognition for women, the Sage Philosophy project is still predominantly chauvinistic. This research project titled "Women as Sages: Exploring the nature and value of Feminine Wisdom" is an agenda-setting work that seeks to investigate the possibility of woman sages, the nature and content of the form of knowledge they produce, and the value of such knowledges to the contemporary African and others.

Key Questions

■ Granted that philosophic sages exist on the continent, can women be sages?
■ How can these female sages be identified? If they are, what kind of philosophic knowledge are they custodian?
■ Are the knowledges these female sages possess, preserve or purvey qualify as candidates for PS?
■ What is the value of these knowledges to the socio-cultural, economic and political life of the African and global societies?

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Methods and Concepts

The research adopts a mixed research method comprising a medley of historical survey, auto-ethnography, interviews, cross-cultural analyses and hermeneutical approach. In addition, it employs the Critical Diversity Literacy (CDL) and intersectionality approaches. CDL would be instrumental in "synthesising relevant trends in social theory pertaining to questions of diversity, difference and otherness" (Steyn 2015: 379) at multilayered levels of literacy of surveyed female sages in Nigeria. This is an important methodological aspect for it examines the effects which the knowledges gathered from female sages have on the contemporary African and his world. In ensuring the axiological quality and epistemic reliability of the data gathered, indigenous research model of intersectional analysis, which "emphasizes the contextual and cultural complexity in which women are situated and how these intersect with" (Chilisa 2012: 221) epistemic domination, exclusion, and injustice would be adopted.

Vision

This project seeks to unpack the multiple ways of knowledge production, characterisation, transmission and recognition through heuristic investigation of the epistemic agency of female sages, hitherto, ignored in the documentation of indigenous knowledges. Since ideas, knowledges and wisdom are purveyors of civilisation and societal development, reconfiguring the scales of indigenous knowledges and wisdom through female agency is pivotal in holistically deploying indigenous knowledges, practices and wisdom to serve Africa's needs.

Contribution to the Cluster's Aims & Goals

This research project is significant because by investigating women epistemic powers and feminine wisdom, it questions the privileged masculinity accorded the epistemic enterprise, and promises to provide another perspective to the male-dominated production, management and dissemination system of indigenous knowledges in Africa. In this way it contributes to literature on feminism, gender studies, and related fields, and ultimately to the Research Section "Knowledges" of the Cluster.

Further Links

Find more information here: **https://iads.unilag.edu.ng/lacc/?page_id=1770**

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01.07.2021 – 31.12.2025

African Knowledges and the History Public*ation

Summary

Heightened turmoil in the realm of global knowledge production has recently stimulated questions leading to research on inequalities and relationalities within the academy; between universities in the "Global South" and "Global North"; as well as between experts and non-experts in a given society. The Junior Research Group "African Knowledges and the History Publication since the 1970s" suggests that the discipline of (African) History, with its sustained contestations over who qualifies as the ideal narrator of the past; what qualifies as a "proper" primary source; its conceptualisation time; and the politics of the archive, to name some examples, presents a particularly rich foundation for exploring this landscape. Associated research projects work at the intersection of processes of production, dissemination, usage and preservation of fluid medialities in line with African knowledge systems.

Key Questions

How power enters the production of history is a critical but underexplored topic in the field. In his book *Silencing the Past* (1995) Michel-Rolph Trouillot locates four crucial points within the struggle to leave a lasting "record": 1) "the making of sources"; 2) "the making of archives"; 3) "the making of narratives"; and 4) "the making of history in the final instance".

Furthermore, the book deals "with the many ways in which the production of historical narratives involves the uneven contribution of competing groups and individuals who have unequal access to the means for such productions" (xxiii). Using a media-centred approach, we want to explore interrelations between producers of history in public, popular and academic spheres on the continent. How do their works interact (or not)? Consulting a wide range of sources such as academic journals of historical societies, television programs and social media output, we desire to explore what particular lessons can be drawn about the medialities of specific forms of media, whether material or immaterial. What interrelations and gaps exist between history writing, popular conceptions of the past, and heritage making? What implications do these insights have for the future of the discipline?

Methods and Concepts

In order to explore the intellectual, practical, and affectual forces underlying as processes of historical knowledge production, validation and dissemination within complex African knowledge systems, we deploy a range of interdisciplinary approaches ranging from media studies, heritage studies, digital humanities and conventional historical methods. Applying inter- and transdisciplinary research concepts and sources ranging from archival materials such as the journals of historical societies and history departments (in West-, East and Southern Africa) in the 1960s to 1990, to "unorthodox" source materials such as digitized historical public television tapes of the 1980s and social media output in the 21st century, we want to see how these materials enable and reflect specific narrations of the past and shape the historical understanding of that peculiar time as well as how diverse communities make sense of their pasts together.

Vision

Posing the question of how can our understanding of knowledge production be shifted for the sake of a better future, we want to contribute to debates on Africa-centred knowledge(s); touchpoints between memory (incl. forgetting and recalling of events) and history; the "work" history does in the public sphere; co-production between community members and the academy; North-South collaborations; digital humanities for Africa; "postcolonial" African archives; peace & the preservation of the past. Furthermore, we seek to contribute to a more inclusive global research community by critically engaging with epistemological bias and epistemic injustice within the consulted sources and methodologies, as well as following open access publishing strategies of knowledge sharing.

Contribution to the Cluster's Aims & Goals

The Junior Research Group "African Knowledges and the History Public*ation" proposes that the centring and illumination of Africa-based historical productions can help to reconfigure African studies. Making accessible and theorizing over these bodies of knowledge helps to broaden conceptualisations of the past and exhibits how such knowledge may transform as we move toward and with society. Amongst other things, we propose that in order to capture local practices and content related to historical knowledge transmission, it is necessary to move beyond the printed word to analyse other forms of media, whether audio or visual. It is in this rich multiplicity of intellectual expression (popular, public, scientific, etc.) that Africa-based African Studies serve as a potential model for how to "Reconfigure African Studies" (globally) and break away from Western hegemony in (historical) knowledge production.

The Junior Research Group is also actively helping to preserve a regional archive in Liberia. It is digitising video material from that country's only public broadcasting station in the 1980s. Following consultations with the Cluster's Digital Solutions section, and until his unexpected death, Richard Anyah played a very active role in creating related metadata for the Cluster's WissKI system.

Further Links

Find more information here:
https://www.historicalculturesofafrica.org/
http://www.historicalsocietylib.org/

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**01.07.2020
–
31.10.2023**

Colonial Letters and the Contact of Knowledges

Summary

Letters were one of the major means of communication during the 19th-20th Century British colonialism of Africa. Through them, the instructions, intensions, decisions, complaints, justifications and agenda of resident British colonial officers, local colonial administrators and collaborators, colonial officials in Britain and colonised subjects were transmitted across time and space. These letters offer extraordinary access to the mindset and overall agenda of the entities producing them. The ways of life of these entities, their patterns of social order, repertoires and constellations of knowledges, linguistic voices, world views and cosmologies are projected, both directly and indirectly, in these letters. In themselves, these letters embody the contact zone of colonial-precolonial structures, coloniser-colonised entities, indigenous-foreign knowledges, cultural and linguistic practices, etc. This research project studies, from a predominantly linguistic perspective, the instantiations of colonial contact and postcolonial heritages that are embodied in, and transmitted through, letters written during British colonisation of Southern Cameroons (1916-1961). Markers of the construction of multiple identities, the discursive enactment of (social, political, hereditary) power and the coalescence of colonial and precolonial social norms of interaction (hierarchy, respect forms, kinship affiliation) found in these correspondences are studied from sociolinguistic, critical discourse analysis, discourse-historical, postcolonial linguistics, literary and historical perspectives.

Key Questions

■ How are multiple identities constructed and consolidated in these letters? Are these identities, e.g. ethnic identity, colonialist identity, social identity, linguistic identity, religious identity, challenged or subverted?

■ In which ways is power (social, political, colonial, hereditary, etc.) enacted discursively in the letters? In other words, how is authority performed in the chain of power, i.e. from the colonial office in London down to Enugu and then further down to Buea?

■ What patterns of knowledge production are adopted in

colonial letters? How are these different in letters written by colonial administrators and those written by colonised subjects? What repertoires of knowledges drive their production, rejection and perhaps co-construction?

Methods and Concepts

The data for this project is principally archival. The national archives in Buea, Enugu and London hold some of these letters. The corpus of letters from the archives will be set up in two ways:

1) a paper-based corpus of photocopies of the letters, and 2) a typed-out, digitized, searchable corpus of the letters. The archive data will be analysed from an interdisciplinary perspective involving linguistics, literature and history through the lenses of theories like critical discourse analysis, new historicism and the coloniality of power.

In 2020, the research group conducted a workshop on Colonial Letters.

Photos: Glory Otung

Vision

These personal, formal, official, confidential and (top) secret letters were written in Southern Cameroons; read, commented on and summarised in Nigeria before being sent to their final destination, London. Replies to them followed the same itinerary back. This triangle of communication, Cameroon-Nigeria-Britain, captures the complex trajectory of knowl-

Project members Gratien Atindogbe and Valentine Ubanako

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edge movement and the entanglements involved. We follow the tracks of these letters in a bit to understand how colonial discourses on various topics were conceptualised and how these conceptualisations are identifiable in the contemporary postcolonial society.

Contribution or Relation to the Cluster's Aims & Goals

That these letters were written by different people and groups of people with different statuses, origins, identities and perspectives opens directly into the Cluster's notion of multiplicity. They embody multiple voices and the understanding of the issues raised in them is also multiple. They could be viewed from two major angles, that is, mediality (written format) and temporality (passage of time). The corpus of letters to be set up will give Cluster researchers access to colonial contacts of knowledges and how they were constructed, challenged and renovated.

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Find more information here:

https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/know-ledges/Letters/index.html

https://www.africamultiple.uni-bayreuth.de/en/news/2020/04-26-20_colonialLet-ters/index.html

Glory Otung sharing her thoughts at the workshop.

01.03.2021
–
31.01.2023

African Urban Complexities and the Governance Challenges of Urban Rivers – a Systemic-Relational Inquiry

Summary

In Africa, urban river systems are often significantly degraded and recent empirical evidence suggest the accumulation of new pollutants such as macro- and microplastics in such river systems (Grimm et al 2000). However, healthy urban rivers can contribute to and support sustainable urban development through the supply of desired and valued ecosystem services (MEA 2005; Wangai et al. 2017). In this project, we argue that if African urban rivers are to be on an ecologically sustainable path, then, a new approach that recognises the complexity of the interconnectedness and dynamic interactions between social and ecological systems within African urban landscapes, is required. Our just concluded research in the Nelson Mandela Bay Metro in South Africa and the Federal Capital Territory in Nigeria focuses on three key components of the concept of urban complexity in relation to urban river ecology and governance challenges i) the imperative for developing multi-dimensional (ecological, social and economic) integrative indicators of urban river health ii) institutional integration failure (i.e. silo operation) as a key governance challenge and iii) the complex interactions and linkages between urban river health and people social-economic well-being on river catchment.

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Key Questions

Our hypothesis is that rivers in African urban landscape are unique in the ways people and institution interact with them, and that these interactions are complex both in ecological, social and governance terms. We seek to answer the following questions: (i) what are the key urban river governance challenges and the ethical implications of these challenges in the selected urban areas? (ii) what is the influence of bio-habitat complexity on the dynamics of macroplastics and the distribution of biota in the selected urban rivers? (iii) do emerging pollutants (macroplastics) support the establishment of unique biological assemblages, relative to the surrounding aquatic habitats?

Methods

The study will use an ethically grounded systemic-relational (SR) approach to encompass both the ethical and social aspects of water governance and management. The SR ethically grounded approach conceptualises the governance and management of water resources beyond the social/human system to include the wider SES. In addition, concepts from the field of Govern-

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ance and Adaptive management will also be used as foundations to analyse and understand how multiple stakeholders participate in water governance and management at different scales (local to national) and explore alternative pathways on how current water governance and management approaches can shift to more holistic and sustainable approaches. To achieve the objectives of the study, several data collection techniques will be used. Data collection methods will include reviewing documents and archival records, semi-structured interviews, attendance and participation in workshops, participant observations (Voss et al 2002; Yin 2009). Multiple interviews with key stakeholders within and outside (where relevant) each case study catchment will be conducted on different occasions to gain better perspectives into water governance challenges facing the stakeholders and their ethical dimensions.

Vision

If African urban rivers are to be sustainably utilised, then a new approach that views rivers as complex social-ecological-system (SES) is required. Such an approach is transdisciplinary, drawing on both academic and practice-based knowledge to address urban river governance and pollution challenges. Such an approach that departs from a mono-disciplinary focus is likely to contribute to healthy urban rivers that supply valued and desired ecosystem services, while sustaining their internal resilience, structure, organisation and vigour.

Relation to Cluster's Aims and Goals

The research contributes to the Cluster's agenda of mobility in as much as it relates to understanding the mobility of macroplastics, biota in urban rivers as well as reflection on governance challenges of urban rivers in cities in two different countries. Using the SES framework, relationality is conceptualised beyond the social domain, to include the relational processes and interactions between people in a catchment, and between people and rivers within urban landscape.

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01.02.2021 – 31.05.2025

The Socio-Political Thoughts of Orunmila in the Ifa Indigenous Knowledge System

Summary

This project engages in a relational study of the Ifa indigenous knowledge system as practised amongst the Yoruba-African people home and diaspora in Nigeria, Benin and Brazil; targeting thoughts about the state, governance system, constitution, justice, equality, equity, citizenship, nationalism, environment, gender, sexuality, global justice and other central socio-political discourses that derive there from. This is considered a potential foundation for new theoretical and methodological heritages that are based on African epistemological and metaphysical axioms which, in practical terms, can augment efforts towards addressing the ever-complex socio-political challenges across the globe.

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Ifa is the intellectual heritage of Orunmila that is organised into 256 oral-symbolic signatures (odu). Odu rendition is usually poetic with accompanying stories, songs, proverbs and liturgies; each representing a basket of knowledge derived from lived experiences Modefi and Ama 2009. Babalawo and iyan-ifa are the schooled Ifa cognoscenti cum intelligentsia. Their training and experience can enable them identify and analyse the 256 odu into interpretative (not intuitive) divination. This aspect is based on faith and spirituality, and can also – as has been – projected as religion. The socio-political thoughts that derive from the 256 odu Ifa are the focus of this project.

As the intellectual heritage of Orunmila, Ifa has endured as part of state cum community executive, legislative and judicial institutions right from the outset of Yoruba civilization. The Oluwo (head of Ifa literati) is involved in all state and community political processes including king-making, wars, epidemics, pandemics, conflicts, diplomacy and constitution. Oluwo relies solely on Orunmila's thoughts and theories in the 256 odu to analyse issues and guide decision making during all of the processes. As evident in its spread around the world, Ifa is learnt without any special gift and, or intuitive power. It is open to male and female, young and old irrespective of tribes, races and tongues.

Key Questions

■ What, in relational terms, is the current state of practice of the Ifa amongst the Yoruba-Africans at home and in the diaspora, especially Nigeria, Benin and Brazil?

■ What socio-political thoughts derive from the knowledge

A young girl, Ifalola, explaining gender thoughts and ideas through the odu ifa.

system: about the state, governance system, constitution, justice, citizenship, nationalism, environment, gender, sexuality, global justice and others?

■ How do the socio-political thoughts provoke new theories and methods that can complement existing ones in addressing the increasingly complex socio-political challenges around the globe?

■ In which ways does the entire exercise, being derived from African epistemological and metaphysical axioms, contribute to reconfiguring African Studies?

Methods

This, in essence, is a hypothesis testing qualitative research. Qualitative research involves scientific narratives, analysis and interpretation of textual or numerical data (or both), mostly from conversations, discussions, interviews and observations to uncover meaningful patterns that describe a particular phenomenon Chigbu 2019. The research and the questions it elicit best fit into what Dunn 1934 classifies as 'original' or 'fundamental' that often seek "depth, flexibility and gestalt" Ahonsi and Aina 1996; Babie 2002. Qualitative methods are often best used to pursue such. (Babbie 1986, Berg 1989 and Ahonsi 1996.)

Researchers plan to pursue these research questions through key informant interviews and participant observations that will be subjected to focused group discussions and periodic methodological fine-tunings for the purpose of what Babie 2002 calls "concepts mapping and alignments with the general

Oluwo Akinboola Ifafimihan, Ilu Oyo

research theme". The Qualitative data are first sourced from purposively selected Babalawo and iyanifa communes in purposefully selected locations across Nigeria, beginning from the sixteen (16) original homes of the 16 principal Odu Ifa (Oju Odu) as stated by Orunmila in Eji Ogbe. The sixteen are ancient Yoruba cities that exist till date in various federating states of Nigeria, and they also represent the origin of the sixteen original adherents of Orunmila. These activities then extend to Benin Republic and Brazil.

Vision

The vision of this project is for the discipline of African Studies to be reconfigured at three major points: Focus, Approach and Content. The focus of this research is autochthonous African thoughts. The approach, including the methodology, is peculiar in that it is Afro-adapted, while the content of what is being researched is Africa. This promises to redefine university curricular and socio-political policy frameworks.

Babalawo Kehinde
Ifaloseyi ti Agunpopo

Interview with Babalawo Ifalere of the Institute of Cultural Studies,
Obafemi Awolowo University, Ife Ife

Relation to Cluster's Aims and Goals

This project speaks to African thoughts and philosophy in multiplicity. Although Orunmila and Ifa are the primary concern and they are from the Yoruba people of Nigeria and, by extension Benin Republic, the system has spread massively across the entire world. This speaks to multiplicity and, by extension, relationality which, is in some sense, also speaks to the idea of interconnectedness. On the side of reflexivity, which often generally refers to the examination of one's own beliefs, judgments and practices during the research process and how these may have influenced the research, this project makes significant contribution because it is a systematization and an application of knowledge.

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Approaches to African Sonic Pedagogies

*01.07.2021
–
30.06.2023*

Summary

Addressing transformation, integration and the decolonisation of the curriculum on several levels, the universities involved in this study group have developed courses to re-value and promote African ways of making and interacting with music. Approaching decoloniality as contextual, relational, practice based, and lived, each institution has actively engaged in establishing practical indigenous African music making courses that students have access to whilst completing an undergraduate degree (Walsh 2018, 19). The courses are based on an interactive 'call and response' methodology which highlights the individual, communal and collective learning of a diverse group of change drivers in what can be a very polarised African society (Kulundu 2018). Each contribution is designed to generate future teachers, culture-bearers and music fans/connoisseurs who will possess a deeper understanding of, and feeling for, indigenous African musics and who, as a result, will be able to engage with African musics through teaching, learning and appreciation at all levels.

This type of intervention, referred to as transmission and acquisition in Ethnomusicology, is being practised at universities globally (Kruger 2009; Schippers 2010; Campbell & Higgins 2015), where ethnomusicologists and community musicians teach students about music from around the world. However, in our collective situation, African musical material is being taught to predominantly African students who, for many different reasons, have previously been denied the opportunity to fully engage with music from their own cultures. Students are not learning about music from another country or continent, but rather from their own continent and even their own cultures. Thus, this research is of a critical nature, with the intention being to create knowledge for policy and curriculum change at tertiary level and to highlight the importance of indigenous knowledge as a pathway for identity formation and knowledge production and dissemination. It will encourage a form of transcultural education which will develop avenues for the students to interact with unfamiliar music traditions which will consequently lead to self-examination and an autonomous reconceptualisation of their own relationships, assumptions and preferences (Elliot, 2005, 9–11). This research promotes the musical arts and cultural heritage on the African continent as deeply intertwined and connected, with transgenerational knowledge sharing at its core. It entails inquiry into the teleology of African music pedagogy, looking to establish an understanding of the goals of the institutions whilst locating each epistemological approach. In addition, as traditional modes of learning African musical arts rarely encompass evaluation, assessment as emphasised in current tertiary education models, this study will evaluate the efficacy of each university's strategy. The pedagogy envisaged should implicate assessment strategies as learning, of learning and for learning.

Key Questions

Specific Pedagogical Research Questions:
- How can we develop new perspectives on and (de)/constructions of African musical arts teaching and learning?
- How can African musical arts performance and cultural heritage gain educative significance?
- How can sonic-based indigenous learning inform pedagogical responses to transformation in higher education?
- In what ways can ICT advance an agenda for a decolonised African music pedagogy?

Overarching Theoretical Research Questions:
- What is the nature of the knowledge produced in African music pedagogy? What form does it take? Is it hierarchically structured? Is it rhizomatic? Or entangled?
- Does African music pedagogy subsist on dominance of an empowered instructor? Is it built around submission, cooperation, conflict, collaboration?
- How do teachers and learners relate in transgressive education?
- How does African music pedagogy relate to and with the public?

Methods and Concepts

Members of the epistemic team have been taking up one month residencies at the International Library of African music (ILAM), an ethnomusicology centre based at Rhodes University in South Africa. Here they have been writing about their transgressive pedagogical experiences whilst interacting with other scholars from the continent through workshops and presentations. Building on work already in progress at ILAM, the goal is that we gather an epistemic community of music culture-bearers; students; lecturers; academics and other interested parties who contribute to the rigorous analysis of current African musical arts intervention.

Owiny et. al. (2014, 238) write that the main task facing Africa is the creation of sustainable strategies to preserve and disseminate indigenous knowledge. This study proposes to use an arts-based research (ABR) methodology, which is a form of qualita-

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tive research. It is known to 'umbrella' several arts-related methodologies including practice-led research, ethnography and A/r/tography (Vist, 2015, 260). This type of research uses artistic forms and expressions to explore, understand, represent, and even challenge human experiences. Focusing specifically on A/r/tography as a methodological framework this research hopes to highlight the research inquiry, the pedagogical strategies and creative engagement of each participant as it relates to their musical arts curriculum intervention (Irwin 2013, 201). Thus, these curriculum 'inventions or creations' are seen as products of the social, cultural, economic, and political processes that each contributor (seen here as the combined Artist/Research/Teacher) has navigated in order to produce their course (Irwin 2013, 200). In addition, each contributor will be guided through the process of subjecting their empirical data and postulations to axiological investigations.

Contribution or Relation to the Cluster's Aims and Goals

Using the lens of music through an A/r/tographic approach, this project speaks to issues of power structures and imbalance and colonial influences on diversity politics in African contexts. A task facing artists, researchers and teachers of African performance arts is the creation of sustainable strategies to preserve, promote and disseminate existing approaches to indigenous ways of teaching and learning at tertiary level. The reconceptualisation of Indigenous Knowledge offers the decolonial approach an alternative to understanding the ways in which we frame and understand pedagogical approaches in music practices in Africa. Owusu-Ansah and Mji (2013) argue for a shift away from treating African ways of knowing as being solely grounded in interpersonal community relations that are lacking in cognitive academic intelligence. A goal of this project is to challenge established eurocentric norms of performance teaching and learning through critical reflection on empirical data. The vision for inclusive perspectives of African musical arts pedagogies, with reference to innovation and sustainability, builds on transgressive learning which empowers instructors with tools to reveal, mitigate, and challenge domineering structures in higher education (Drane et al. 2019). Fourie (2020, 3) argues that a key aspect of decolonial analysis is the shifting of what he terms the critical nexus to the former colonies. Such a move encourages those who practise in these former colonies, or on the periphery, to reconceptualise the ways which eurocentric epistemologies are put to work in an evolving global geopolitics of knowledge production. The active subordinating of colonial hierarchies of knowledge, knowledge production and dissemination is a key aspect of this research.

Bouventura de Sousa Santos (2012, 43) argues for the development of epistemologies wherein the new theories are not governed by the European theoretical and cultural presuppositions. Therefore, the Indigenous Knowledge we seek to develop should stand on its own merits and intellectual integrity rather than depend on European affirmation. This includes changes to the ways in which we see and understand indigenous ways of knowing and teaching and working towards an Afrocentric methodology for qualitative approaches (Owusu-Ansah and Mji, 2013).

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Colonial Commodities – Entanglements in German and Cameroonian History

Summary
The project examines the multimodal relationalities of German colonial history and their aftermath in Germany and Cameroon. German industrialization, colonization, media of mass culture and African plantation economy, enslavement and infrastructures of transport are deeply intertwined. Their historical entanglements are discussed by focusing on two exemplary cases of 'colonial commodities', each of which is associated with different practices of power and knowledge: Cocoa/Chocolate and Cinchona/Quinine.

Working at the intersections of Science and Technology Studies (STS), Media Studies and Archaeology we follow the materials, colonial practices and knowledges related to them, their conditions of production, their routes of transportation as well as administration, their material and medial transformations, their discursive and visual attributions.

The project puts in dialogue research into colonial history in Germany and Cameroon and enables a discussion on the relationality of media history and colonial history for a range of disciplines within African Studies (literature studies, film studies, cultural history, Science and Technology Studies) and beyond.

Key Questions
We focus on the substances of cocoa/chocolate and cinchona/quinine and situate their modes of existence in architectural remains and local memories of plantations, in botanical knowledges and colonial administrative practices, in labor conditions, in storage and transport infrastructures, as well as in visual and other media practices.

Our key questions are:
■ Under which conditions have the substances been 'cultivated', which transformations have they undergone, which industrial production procedures and infrastructures have they passed? And how have they transformed landscapes, social conditions and industrial production?
■ How have media accompanied these processes, which relationalities between material and medial procedures can be observed?
■ How are both materials linked to taste and concepts of aesthetics? In what ways do they enact an unmarked whitening of the senses, shaping both academic and embodied everyday life?
■ Which practices of resistance and disturbances in colonial/medial/industrial relations around cocoa/chocolate and cinchona/quinine can we observe?
■ How and to what effects are intersectional categorizations of race, gender, class inscribed in these relations?
■ How do these relationalities inform (or haunt) our current knowledges?

Methods and Concepts
The project's methods are situated at the crossroads of cultural history, discourse and media theory, science & technology studies, infrastructure studies, archaeology, postcolonial studies, feminist, gender & queer studies. We understand the substances cocoa/chocolate and cinchona/quinine as 'material-semiotic actors' (Haraway) and locate them in a web of relationalities to practices of European colonialism, capitalist-industrial forms of value creation and infrastructures, intersectional power relations of race, class, gender, and academic and corporeal knowledges around aesthetics.
The research is organized around four sub-projects that focus on different dimensions and are in close dialogue to each other:
■ One sub-project undertakes an archaeological and historical study of environmental, spatial, socio-cultural, economic and geopolitical dynamics by analyzing the transformation and restructuring of Cameroonian rural landscape and the way of life in the wake of German colonial plantation economy of cocoa and cinchona.
■ One sub-project undertakes a colonial and industrial material history of cinchona/quinine focusing on botanic cultivation

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Roads created by German colonial administration lined with mango trees (photo). On the outskirts of these roads were settled, willingly or by force, the populations relocated from the villages of the bush. These populations represented a labor force for the plantations created by the Germans.

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in German colonies, on infrastructures of transport between Cameroon and Germany, on industrial production in Germany, on quinine's use in malaria control and the remnants in popular culture (Gin&Tonic).

■ One sub-project undertakes a media/cultural study about the colonial relationalities of cocoa/chocolate to urban mass culture, the history of technical media and industrial production in Germany analyzing various visualizations and contemporary new media formats.

■ One sub-project follows relationalities of cocoa/chocolate to taste and aesthetics and how these enact power relations of race, class, and gender. These discussions are historically related to the philosophy of Enlightenment which defines people who are capable of aesthetic judgement and refined thinking as having a "sense of taste" – which becomes visible as a 'whitening of the senses' that feeds into European racism.

Vision

Following two exemplary colonial materials allows a multidisciplinary study of the relationalities of colonialism, industrialization and mass media through a precise analysis of the situatedness(es) of these substances and the transformations they bring forth. The project aims at a critique of often overlooked epistemic legacies of these knowledges up to the present day.

We put research into colonial history in Germany and Cameroon into dialogue thus enabling a discussion around colonial relationalities for a range of disciplines within African Studies (literature studies, film studies, cultural history, STS) and beyond. Our vision is to contribute to historical and political debates about the colonial legacies of the relationalities of Germany and Cameroon taking into account violence and intersectional power in German colonialism as well as recent approaches of decolonization of knowledges of the Global North.

Relation to the Cluster's Aims and Goals

By implementing the concepts of relationality, multiplicity, and reflexivity into our epistemology of following the substances of cocoa/chocolate and cinchona/quinine we will trace and map German colonial history of Africa and its long-lasting legacies. We examine the mutual and intertwined comings-into-existence not only of these 'colonial commodities', but also of Germany and Cameroon. We ask how these relations have been made and which knowledges and intersectional power effects have been comprised. Both substances perform/exist as multiple objects where we expect to observe multiple modalities of

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relations of coloniality, industrialism and media technologies. Our aim is to open up for decentering of methodologies of African Studies and to move towards self-reflexivity and multiple epistemologies. By questioning the epistemic legacies of the knowledge practices around two exemplary colonial commodities, we will reflect critically about modes of knowing from the Global North, thereby opening space for non/decolonial thinking and a reconfiguration of African Studies.

Further Links / Key References

Find more information on the project here:
https://medienwissenschaft.uni-bayreuth.de/wissenschaft/colonial-commodities/

Right: Drawings of Cinchona Barks (Karl Friedrich Philipp von Martius (1794-1868). Flora brasiliensis. Supplement Specimina IXX Generum Cinchonae et Palicureae (e familia Rubiacearum). Edited by Karl W. Hiersemann, Leipzig 1915.)

German Quay stairs at the edge of the Boumba river in Moloundou (East region of Cameroon) 19.3.2015 (Photo: Salamatou)

01.06.2021 — 30.06.2023

Knowledge State in Francophone West Africa: Experience of the State and Institutionalization of Science in Burkina Faso and Senegal

Summary
Studying the trajectory of a "knowledge state" in Africa is a challenging task. This is ironical in the sense that the institutionalization of science is the oldest research topic in the sociology science (Ben-David and Sullivan 1975), going as back as the 1920's. Interestingly, the scholarly interest in this topic led to a significant shift in the understanding of science, which breaks with the scientism (Kleinman 2005) of the old paradigm and defines science as "an institution based on a set of values and standards to which scientists are expected to conform" (Vink 2007:38). Most importantly, studies on this topic have shown that the rise and consolidation of scientific institutions in Western societies can be explained by mainly state sponsorship, thanks to its perceived value for the political leadership. In contrast to this background about science in Western societies, there is a gap in the literature on science in Africa regarding the status of scientific institutions in society; little is known about the relationship between scientific institutions and the other institutions of the social system –particularly the state, whose sponsorship has been shown to be historically instrumental, elsewhere, to the institutionalization of science. The present research project sets out to contribute to fill this gap in the literature on science in Africa, by looking at the configuration processes between the state and science in two African countries, namely Burkina Faso and Senegal.

Key Questions
How did politicians' experience of politics and state leadership shape their ideas about science and its place in the postcolonial state of Burkina Faso and Senegal?
Specifically, the project sets out to investigate:
■ How did Burkina Faso and Senegalese politicians' experience of politics and the state has been constituted over time?
■ How did Burkina Faso and Senegalese politicians understood politics and state leadership, and how their understanding evolved over time?
■ What is their attitude towards science (and academics) and what is their general relationships with scientists (academics)?
■ How do these attitudes to science reflect their understanding of politics and the state leadership?
■ How does this attitude teach us about the place of science in postcolonial state in Burkina Faso and Senegal?

Methods and Concepts
The few research on science in Africa have focused on scientific groups – universities, laboratories, networks, teams, and knowledge systems (e.g. Geissler and Molyneux 2011; Sandra Harding 2011) – as if they were isolated from the larger social system. Without, however, the understanding of the articulations of these scientific institutions and the other institutions of the "total social and cultural situation in which they find themselves" (Crosland1967:x). In this regards, using archives in Burkina Faso in Senegal and in France, complemented with Interviews in both countries, this research will inquire into:

■ the political socialization Burkina Faso and Senegalese politicians have undergone
■ the formation of the profession of politician in Burkina Faso and Senegal.
■ the formation of the academic profession.
■ integrative function of political role and academic role
■ the status of progress in African modern state.

Vision
Contribute to fill the gap in the literature on science in Africa, by looking at the configuration processes between the state and science in two African countries, namely Burkina Faso and Senegal.

Contribution to the Cluster's Aims & Goals
This project contributes to the Cluster's agenda in two main respects. First, it contributes to the heuristic tool of "Moralities". The investigation of the mechanisms for ordering academic practices directly places this project into sites of "competing, overlapping or coexisting moral claims and judgements", which are the kinds of processes on which researchers in the theme of moralities seek to explore as conflicting modes of doing ethics. European population that moved to the colonies also contributed to the mobility of ideas they possessed. As Europeans came in contact with Africans' ideas, theirs similarly permeated the African population.

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01.10.2019 – 30.09.2023

Étude socio-anthropologique sur les sources endogènes de dialogue et de paix contre le terrorisme au Burkina Faso

Summary

Au Burkina Faso le terrorisme a engendré une situation sécuritaire et sociale délétère. Selon l'ONU, le nombre de déplacés internes du fait du conflit a atteint 843 329 en avril 2020. De nos jours, près de 1.000.000 d'habitants sont en déshérence sur toute l'étendue du pays et les pertes en vies humaines s'élèvent à plus de 2000.

Dans le contexte actuel du terrorisme, les communautés sont perçues comme des acteurs passifs faisant l'objet de sensibilisation, ou parfois même comme les auteurs ou complices du terrorisme. Certaines font alors l'objet de mesures répressives, suscitant incompréhensions, frustrations et indignation. De fait, l'une des limites de la lutte contre les effets du terrorisme tient aux grandes difficultés rencontrées par les acteurs institutionnels à mobiliser les acteurs communautaires et à mettre en place des collaborations actives et efficaces.

Les résultats permettront de comprendre les perceptions et les représentations communautaires du terrorisme par les populations et surtout de révéler leur patrimoine socio-culturel de gestion des crises. Il s'agira de donner la parole aux populations pour cerner leur mode d'appréhension, de signification, d'identification du terrorisme et les comportements qui y sont liés. Les populations concernées vont dire par elles-mêmes ce que c'est que le terrorisme, ses causes, ses manifestations, ses conséquences. L'étude va répertorier les types de violences, les acteurs de la violence, les traumatismes subis par les victimes, notamment les femmes, les enfants et les personnes âgées.

Le travail s'intéressera aux sources endogènes de résilience face au terrorisme ainsi qu'au griot comme dépositaire des mémoires ancestrales, de la tradition, des us et coutumes. Ces griots vivent dans les communautés où sévit le terrorisme et continuent de jouer un rôle important. Une comparaison sera faite à ce niveau avec la même situation au Nigéria. Les résultats de l'étude pourront servir à plusieurs types d'acteurs dont l'État burkinabé, les Organisations de la société civile, les ONG de l'humanitaire pour la sécurisation et la protection des populations sous le terrorisme.

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Question principale

La question principale de recherche est: quelles sont les perceptions du terrorisme et les sources endogènes de résilience des populations au Burkina Faso?

L'objectif principal poursuivit à travers cette question est de recenser les perceptions des populations et les sources endogènes communautaires qui permettaient jadis et même de nos jours aux différents groupes ethniques et autres catégories sociales intra et intercommunautaires de résoudre les conflits de tout genre dans leur société. Il s'agira d'identifier les conflits, les mécanismes de résolutions et les acteurs. Ces sources endogènes seront analysées pour faire ressortir leur habilitation comme facteurs de résilience, de dialogue et de paix par rapport au terrorisme.

Concepts et méthode

Dans la présente étude, l'accent sera mis sur le terrorisme et les sources endogènes communautaires pouvant contribuer à son atténuation, par le dialogue, la protection des populations et la paix. Alex Schmidt et Berto Jongman en 1988 en listaient 109 différentes définitions du phénomène (MUCCHIELLI. 2010). Celles-ci ont trait à l'usage de la violence (physique ou verbale). L'usage de la peur, le niveau d'organisation, l'idéologie en sont des traits communs.

La Société des Nations, dans une convention signée le 16 novembre 1937, à Genève, définissait le terrorisme comme "tout acte criminel dirigé contre ". BONIFACE (2001) entend du terrorisme: "une entreprise délibérée tendant par l'intimidation ou la violence à renverser les institutions démocratiques ou à soustraire une partie du territoire national à l'autorité de l'État". Le terrorisme en tant que "violence d'État" apparaît, dans une autre approche politique comme étant le fait des structures officielles (armée, police, services de renseignements…) ou encore de structures parallèles à celles de l'État (escadrons de la mort …), mais agissant au service de la politique menée par cet État, sinon sur ordre des autorités dirigeantes, du moins avec leur tolérance (CLAISSE E et Co 2018).

Nous envisageons le terrorisme dans la présente étude sous la posture de CLAISSE et Co, (Op, cit) comme un (des) acte(s) de violence physique, dirigé(s) contre des personnes ou des biens et perpétré(s) par un individu, par un groupe d'individus ou par l'État. Sur le plan de la poursuite, de l'arrestation et de la sanction de leur(s) auteur(s), les actes du terrorisme

se voient assimilés à des crimes de droit commun.

La méthodologie de recherche reposera essentiellement sur l'approche qualitative basée sur des données des écrits, des opinions, des archives, des suivis de traces. Les sources documentaires et les archives d'histoires, de géographie, d'anthropologie, de sociologie, d'économie et de littérature seront consultées dans les principaux bibliothèques et centres de la sous-région ouest africaine. Des enquêtes de terrain seront conduites auprès de personnes ressources identifiées en fonction de leurs statuts, rôles et positions, au plan social, politique dans les régions administratives fortement impactées par le terrorisme. Les enquêtes de terrain tiendront compte de la dimension genre. Il s'agira de ce fait d'interroger les hommes, les femmes, les jeunes, les personnes âgées, en sachant que dans cette situation, les femmes sont les plus marquées par les traumatismes, la faim, les questions de santé liées à la déshérence. L'enquête de terrain prendra en compte particulièrement cette catégorie ; aussi bien dans les camps des réfugiés que dans les localités où elles sont hébergées à titre humanitaire. Des prises de vue (photographies) et des enregistrements audios seront effectués. Les techniques et outils de collecte des données seront l'entretien non directif ou semi-directif, à l'aide de guides d'entretien et l'observation non participante.

Contribution à l'agenda du Cluster

Le terrorisme est un mot datant du 14ème siècle. Il a concerné des sociétés, des hommes et des pratiques sociales. De nos jours, le concept est l'un des plus usité au quotidien tant, les pays et les populations en paient un lourd tribut. Il est devenu depuis plusieurs décennies une préoccupation mondiale en frappant aussi bien les nations riches que les pauvres (Europe, Asie, Afrique, Amérique, Australie). On pourrait conclure au regard de ce constat que " à chaque continent ou à chaque région du monde son terrorisme ", ou encore qu'il y a le terrorisme des uns et le terrorisme des autres. C'est ainsi, reconnaitre que le terrorisme à un visage pluriel et complexe. Les populations ont des connaissances variées sur le terrorisme et disposent de ressources endogènes pouvant servir à l'atténuer sinon mieux contribuer à la gestion des nombreux problèmes sociaux qu'il suscite. De ce fait, il faut étudier le terrorisme sous plusieurs angles.

Il y a ici un lien entre le présent projet et la multiplicité des approches ; du reste, les pays et les communautés n'engagent ni les mêmes moyens ni les mêmes méthodes pour combattre le terrorisme. Il n'engendre pas non plus les mêmes conséquences dans toutes les régions.

AFRICA MULTIPLE
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PROJECTS
of the
Research Section
Learning

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Mediated and Mediatization of Islamic Knowledge in Kenya: Educational Institutions, Media Technologies and Performative Aesthetics

Summary

The project explores the production and transmission of Islamic knowledge as well as the religious artifacts and institutions involved in these processes in Africa, with a focus on the case study of Kenya. Coming from the disciplinary and methodological angles of Islamic Studies and social anthropology methods, the study analyzes the ways in which Islamic knowledge gains significance for Kenyan Muslims through various means of transmission, including established educational institutions (madrassas and Islamic-integrated schools), poetry, works of art, and various media technologies. The aim of this project is to shed new light on the dynamics and workings of Islam in Africa, by studying the changing means of knowledge production, transmission and shifting epistemologies as represented in the appropriation of the various available spaces as means of religious learning in selected locations in Kenya.

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In that respect, the project investigates two aspects related to the production and transmission of Islamic knowledge and learning. Firstly, it examine the competing madrassa (religious schools) and Islamic-integrated schools (semi-secular or semi-religious) in the production and transmission of Islamic knowledge, focusing on the standardization and consistency in curriculum delivery in the two systems of education. The second strand elongates the study of mediated and mediatized Islamic knowledge to certain forms of performative aesthetic and media technologies, along with their appropriation among Kenyan Muslims as evident in the production of religious CDs/DVDs, radio religious programmes and spiritual poems. Therefore, the two strands have the potential to generate a new understanding of the nexus of Islamic learning and religious authority in African Muslim communities, and promise to shed new light on the adaptation and creativity in the transmission of Islamic knowledge among Kenyan Muslims.

Key Questions

In realizing the research objectives, the project explores three themes. The first one examines the interrelation of mediated/mediatized religious knowledge and authority. How is religious authority represented in the enforcement of the madrasa and Islam-integrated schools curricular? Does media technologies and performative aesthetic in religious poems create a uniformed imaginary of religious authority? The second theme proposes to explore the local embeddedness of Islamic learning and education. What is the role played by the locality of religious poems, DVD/CD production, social media contents, public performance and radio religious broadcasting? The third one posits that the production of the mediated/mediatized religious knowledge and the increasing concern to employ them, for both religious and financial grounds, imply the establishment of a preaching economy. Is the production of the mediated/mediatized Islamic knowledge driven by spiritual or financial concerns or by selective cooption of religious authorities by state and non-state agencies in the global discourses of 'war on terror'?

Methods and Concepts

Data for this project will be collected through an extensive fieldwork undertaken in different parts of Kenya. Areas identified for the field study include Lamu, Mambrui, Malindi, Mombasa, Kwale, Nairobi, and Isiolo. The project will take an empirical approach where the team members will collect relevant data pertaining to the field of Islamic learning and education in Kenya as reflected in its diverse forms. Accordingly, the data being collected will come from a wide variety of sources, covering the whole range of Islamic learning and education, either in formal or informal settings. These may include recorded CD/DVDs, religious radio pro-

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grammes, madrassa and Islamic-integrated schools' religious curricular, religious poems, manuscripts, textbooks, religious literature, newspaper and journal articles.

Vision

The main driving idea behind this research project is to examine the reconstruction of Islamic education and learning in Kenya. Of significance, the project seeks to investigate the role of media technologies, aesthetic art and established educational institutions on religious practices or more precisely on Muslim notions and representations of piety and religious authority by having a closer look at teaching and preaching activities among diverse Kenyan Muslim communities. It is hoped that the findings of this project will form the basis of future research project, addressing the theme of Islamic popular culture.

Contribution or Relation to the Cluster's Aims & Goals

The project potentially speaks to the RS Art & Aesthetics and

Research Section Knowledge of the Cluster. By including the dimension of knowledge and Art & Aesthetics into our research focus on learning, our collaborative work promises to produce new insights relevant to the two research foci within the Cluster. Significantly, the research project has the potential to show the connection of performative aesthetics and learning. Though the main contribution of the research project to the Cluster agenda pertains to the multiple formal and informal modes of Islamic learning, it will also digitally document and archive religiously themed materialities of counter-radicalization campaigns in Kenya.

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Mahdhara Twaibah Lamu is another women-led institution.

*01.09.2020
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28.02.2022*

Regenerating Non-Formal Learning in Africa: Digitising Yorùbá Folktales for Animation and Value Education – A Pilot Study

Summary
Folktales are fictional oral literature with cultural contents and characterization, created to aid the learning and developmental processes of the child (Akporobaro 2001, Ajikobi 2007, Gomez 2016). As a form of informal learning, the folktale is crafted by sages, who are mostly women, as a communal verbal art which addresses such themes as humanity, discipline, religion, leadership, integrity and their importance, in a bid to maintain generations with strong morals and sustainable ways of life. However, folktales have not enjoyed sufficient interest in African societies in recent times (Alade, Folaranmi, & Odejobi 2015). This research, which aims to produce African contents, specifically Yorùbá, for children's entertainment and moral learning, is an attempt to create an indigenous alternative to oriental and occidental animations using Yorùbá folktales.

In addition, this research will contribute to restructuring African studies by moving the folktales away from the usual oral and anthologised forms that they have appeared on pages of books, to a more appealing, dramaturgical and modernised form. This research will contribute to the Knowledge Laboratory by making the folktales readily available for future reference.

Key Questions
This project seeks to address the following questions:
■ Through precisely what relational processes have African folktales evolved in both character and modes of transmission?

■ What is the level of children's awareness and understanding of African folktales?

■ In what ways can African folktales be made relevant as a major source of mental development for children in contemporary times?

■ In what ways can we expand the boundaries of documenting African folktales and their traditions to keep up with evolving realities?

■ How will adults perceive the provision of animated African contents and its influence on children as alternative to foreign contents?

Methods and Concepts
This project is in two phases. The first phase involves the collection, documentation and analysis of the folktales of the Yoruba, a major ethnic nationality in Nigeria, in anticipation for the second phase. The second part involves scripting and creating animated contents as a model for children's consumption in contemporary form to orientate children towards African realities by highlighting the cultural norms through digitised folktales. The method of data collection will be through recording of detailed oral narratives of folktales gathered from both female and male Sages, elderly native speakers authorised by the community to be the major custodians of such oral tradition.

This ethnographic research of African folktales will be pursued with mixed research methods. Focus Group Discussion (FGD) method, comprising children, parents and selected facilitators among the researchers will be organised to solicit participants' attitudes and perceptions; knowledge and experiences; and practices. The technique is based on the assumption that the knowledge shared during FGD will help to identify and clarify shared knowledge on African folktales among groups and communities. The first phase of this research will be carried within this project.

Vision
We hope to achieve a gradual correction of the erosion of indigenous thinking in Africa via promotion of African folktales as a source of mental development. We then further the project by digitising African folktales, which have served as Africa's major source of oral orientation for children for centuries.

Contribution or Relation to the Cluster's Aims & Goals
This study seeks to retell African folktales through a modern and child-friendly channel – animated cartoons. By strengthening the presence of such stories in quarters hitherto saturated with lore from the Global North, the project aims to influence conceptual moulds in the understanding of Africa to more seriously reflect the indigenous. By way of its praxis, therefore, our project addresses the need for reflexivity in the study of Africa.

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The study acknowledges both the internal diversity of African life-worlds and their "glocal" interactions. Thus, in addition to foregrounding the multiplicity of the processes through which moral knowledge is produced in Africa, this research addresses itself to the relational nature of these processes. Part of its aim is to showcase the vibrancy of African folktales – and thus cultures – as they have evolved through an entanglement both with themselves and with global sociolinguistic dynamics. One area that the study will highlight is the medium (including language) of transmission. African folktales were characteristically told in indigenous languages, in the oral form, and to a small physical audience of about twenty children. But constant relations with developments from across the world have led to, and continue to precipitate, the evolution of the means through which folktales are told. Now anthologised in English and other world languages, dramatized and televised for transmission to wider audiences, folktales have come a long way from the tree-shade setting. Through the animation of folktales, this project carries on the evolutionary trend in the transmission of African stories, while also analysing the structures of relationality that make such consistent evolution not only possible but ultimately inevitable.

In a future phase, this study hopes to explore the substantive transformation of African folktales as they travel to the diasporas and interact with other indigenous languages and prevailing paradigms of explanation.

By investigating and building upon the processes through which moral learning occurs in early childhood, this project will provide valuable insights for the Learning and Moralities Research Sections of the Cluster. Furthermore, as an eventual outcome, we expect to establish links with the Knowledges RS through the curation of materials on African folkloric engagements and traditions.

In carrying out these tasks, we hope to produce data worthy of sharing in the Knowledge Lab, thereby contributing to the vibrancy of the Digital Research Environment.

Finally, the research provides the opportunity for further collaboration among the five African Cluster Centres.

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01.01.2020 – 31.12.2023

Making a Living:
Learning trajectories towards the ability to earn a livelihood

Summary

The educational landscape in rural West Africa is currently shaped by a unique historical process. As a result of the large globally influenced schooling campaigns supported by highly influential global actors (UN-Millennium Development Goal II, 2000–2015), which aimed to contribute to the global enrolment of all boys and especially girls, a whole generation of young adults is now growing up who have almost all at least briefly attended school. Many of them were educational pioneers in their families. Thus, a whole generation of youths who were deeply influenced by these campaigns and the related immense hopes and expectations is now becoming adult. However, only a small minority have finished secondary school. Within this unique historical context, our project asks about the roles multiple learning processes – within and outside of school – play in becoming an adult, making a living, and earning a livelihood in one francophone country, Benin. Understanding making a living as a relational and multifaceted process entangled with socio-economic conditions, as well as social embeddedness and hopes of upward mobility, we ask how the general and abstract promises and hopes of the schooling campaigns are related to actual biographical processes. Population growth, scarcity of land, the rising importance of formal exams and specific problems of the formal labour markets seem to be obstacles to finding one's place in adult life.

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Key Questions, Methods and Concepts

Regarding this specific historical moment, at which scientific perspectives on youth in Africa oscillate between hope, waithood, and hopelessness, we take a pragmatic and relational perspective in reconstructing concrete ways of making a living for rural members of that generation. We seek to contribute to connected debates on youth, adulthood and making a living through a relational methodological approach that is oriented towards following the actors over time and in relation to the specific, changing constellations or networks.

For our field work and research, we break new ground while combining methods from ethnographical field work and network or relational research. Based on relational approaches in theory, we try to overcome research methods and perspectives that focus on individuals. Instead we research the constellations or spaces that are involved in the process of making a living. While starting from relationality, we try to identify the many actors or components that are involved in this process, including human and non-human aspects. While starting with human actors, we lay open the constellations that enable or disenable making a living.

Vision

We want to throw attention to relationalities both on the micro level of individual processes of making a living as well as in a broader perspective on the global educational field. How is the global circulation of educational concepts and ideas related to local processes of learning? What alternative multiplicities are observable in spite of narratives of universal educational concepts? Which relations and constellations are important for making a living on in Northern Benin, and how are these related to constellations elsewhere? At the same time we are critical with conceptions and narratives that focus on norm biographies of the minority world and which accordingly describe biographical processes in the majority world as deviations. Instead, these alternative processes have to be seen in their own logic and socio-cultural-economic embeddedness. With our project, we want to make these aspects visible.

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Contribution or Relation to the Cluster's Aims & Goals

Overcoming an individualistic understanding of human actors and their life courses, we contribute to debates on life courses, youth, and education by developing them further towards a relational understanding. At the same time, we connect them to the general themes of the Cluster: multiplicity, relationality, and, on a theoretical level, reflexivity. In addition, we develop further biographical research by developing a temporality that includes future and, even more important, research in present. Therewith, we seek to overcome common life course research with its retrospective orientation.

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Following relational actors through time and spaces contributes to the Cluster's discussions on temporalities and spatialities.

Advertisement for a student loan (Photo: Sabrina Maurus)

**01.09.2020
–
28.02.2022**

The Pre-Death Bequest of Gerd Spittler

Summary

This project is about the research material of Gerd Spittler collected in West Africa from 1967 onwards. It is not a project outlining a research programme, but a project dedicated to completed research. It is not limited to the Research Section Learning, but concerns the whole Cluster. The material includes texts (field notes, excerpts and copies from African archives) video material (6,000 photos), and audio material in Hausa and Tamacheck (tapes and cassettes).

Most photos are digitised. The texts and the audiomaterial will now be digitised (collections@UBT). The originals will be stored in the University archive. The material should become part not only of a German, but also of an African archive. This undertaking involves the IRSH research institute in Niamey (Niger) and a museum in Timia (Agadez region).

Key Questions

This is a pioneering project for the Cluster and for African Studies in Bayreuth. In it, the following questions are scrutinized: What should be done with the research materials of scholars? After publication, should they be disposed of and forgotten? Which materials deserve to be preserved? Should they be digitised? What happens to the analogue inventory? Where and how should they be stored? How can the research material be made available to African scholars?

Methods and Concepts

The research material consists of text video and audio material.

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Text material:

■ Field notes of research in Niger and Nigeria from 1967 onwards.
■ Excerpts and copies from colonial archives in Niger

These texts will be digitised and stored in ollections@UBT. The original analogue inventory will be stored in the University archive. The excerpts and copies from the colonial archives of the former Chef-lieus de cercle and Postes Administratives are largely material that is no longer available in the original.

Video material:

The video material consists of about 6,000 photos taken between 1967 and 2006 in Hausa und Tuareg Regions in Niger and Nigeria. They are digitised in collections@ UBT. The original analogue inventory will be stored in the University archive.

A book comprising 300 photos was published in 2023 (Gerd Spittler, *Leben mit wenigen Dingen*. 2023)

Audio material:

The audio material (tapes and cassettes) are recordings in Hausa and Tamacheck most ot them concerning the pre- and early colonial period. This will be digitised in collections@UBT. The original analogue material will be stored in the University archive. A special temporal depth is achieved by the fact that interviews could be conducted with old people among the Hausa in Gobir who had still personally experienced the pre-colonial period before 1900. These oral testimonies can be confronted with written archival material.

The material should not only become part of a European archive, but also of African archives. The main focus is on archives in Niger, where most of the research material was collected: IRSH (Institut de Recherches en Sciences Humaines, University of Niamey Niger) and the community of Timia (Agadez region) which is planning to build a museum on the history and culture of the region. The extent to which and the form in which Spittlers research material should be included will be discussed with leaders of the community.

Kasso, born in Gobir in 1890, reports on power relations in pre-colonial Gobir and the coming of the French. (Photo: Spittler, 1968)

Khadijita, born in Timia in 1905, talks about political and climatic events of her youth (Photo: Spittler, 1984)

Contribution or Relation to the Cluster's Aims & Goals

The Cluster, as well as the earlier activities of Bayreuth's African research, such as the two SFBs (Sonderforschungsbereich), were and are primarily research-oriented. However, there has been little awareness of archiving research material. An exception within the Cluster is the Digital Research Management. In the Cluster, a process of reflection should be set in motion that goes beyond digitisation and discusses what role analogue and digital archival material should play, what their relationship is, how they are stored, cared for and made accessible.

The general aim of this project is to initiate this process of reflection.

Guzzel shows and explains the finesses of goatherding.
(Photo: Spittler, 1985)

Alhaji Salikhu, limam of Timia, explains the Risala to listeners among them Gerd Spittler
(Photo: Spittler, 1984)

Old acacia albida tree on which the mission voulet-Chanoine hung 27 inhabitants of Tibiri in 1899 .
(Photo: Spittler, 1968)

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www.collections-uni-bayreuth.de/pool/collection-gerd-spittler

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**01.07.2021
–
31.12.2022**

PLURA 2.0: Project Learning and Resource Platform Africa

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Summary

The overarching goal of this project is to decolonize learning 'about Africa' in the classroom at schools in Germany. Both, in western societies and especially in classrooms, the construction of 'Africa' as an antithesis of 'Europe' is still dominant. The ideas and images are predominantly shaped by colonial discourses which are reproduced and still exist in textbooks, teaching materials and the perceptions of teachers and learners. Besides dominant narratives of 'Africa' as a continent dominated by conflicts, poverty and deficits as well as primitiveness and natural landscapes, the development of Africa, especially in terms of economic growth has gradually been considered. However, this perception is often based on a model of development which implicitly follows European norms.

Study shows that most teachers are not even aware of these various facets of Eurocentrism and, furthermore, they do not have ideas of how to deal with them in classrooms. Based on different didactic approaches (e. g. constructive understanding of space, multi-perspective perceptions and representations, post-colonialism) we are analysing existing teaching materials and will prepare current research findings from the Cluster to contribute to a multi-perspective view, by including voices, narratives and concepts from 'Africa' to be used in the classroom. Therefore, the project PLURA 2.0 provides an online-platform, which will offer continuously new teaching materials about 'Africa', in order to contribute to a deconstruction and critically reflection of Eurocentric perceptions of 'Africa'. The forerunner initially started in 2017 as part of the knowledge transfer strategy of the Bayreuth Academy of Advanced African Studies (funded by the German Federal Ministry of Education and Research, BMBF); the initial database was launched in May 2019, and is currently analysed and updated, in compliance with the outlined project methods.

Key Questions

This project seeks to address the following questions:

■ To what extent does the material reproduce Eurocentric perspectives on 'Africa'?

■ To what extent are stereotypical images deconstructed and critically reflected?

■ To what extent does the material provide a multi perspective view and presentation of 'Africa'?

Methods and Concepts

'Africa' as the main concept in the project is primarily perceived as a social and spatial construct, shaped and influenced by discourses. In Germany and other 'western' societies, 'Africa' is mostly perceived and depicted in negative ways. On the one hand, war, hunger, and other catastrophes, and on the other hand, romanticized ideas of 'wild' landscapes and animals are commonly associated with the continent. Several research findings and studies have shown that these stereotypical images and perceptions of 'Africa' are still reproduced in textbooks and teaching material and have been reproduced for decades. Even though recent textbooks try to overcome predominantly negative images, the material still presents mostly Eurocentric and western-dominated perspectives on 'Africa'. Besides the general understanding of 'Africa' being a social construct, the project's understanding of 'Africa' goes beyond a (mostly implicit) focus on sub-Saharan 'Africa', but considers concepts of 'Africa' influenced by Panafricanism and the African diaspora.

Within the project, "learning" is defined as "learning about Africa." The target group are primarily students and schools in Germany. The main focus is on the possible output of learning and on how to reach that output. The goal of learning "about Africa" is to relativize one's own view or ethnocentric, especially Eurocentric images of Africa. Based on different didactic approaches (e. g. constructive understanding of space, multi-perspective perceptions and representations, post-colonialism) we critically analyse, re-conceptualize and refine existing teaching materials, and develop new material. As subsequent steps

*School Project in Ethiopia
(Photo: Larissa Sarpong)*

the material is supposed to be evaluated by teachers in class. Also, in discussions with researchers from the Africa Multiple Cluster we will prepare and adapt relevant current research findings to contribute to a multi-perspective view, by including voices, narratives and concepts from 'Africa' to be used in the classroom.

Vision

The project's vision is to contribute to overcome stereotypical images of 'Africa' in schools in Germany, by offering teaching material for teachers that contributes to critically reflect own stereotypes and also offers a multi perspective perception of 'Africa'.

Contribution to the Cluster's Aims & Goals

One of the main objectives of the Cluster's agenda is to conceptualise and implement effective strategies for public engagement and knowledge transfer. The Cluster thus benefits from public outreach formats that foster transfer of knowledge into educational and contexts outside of academia, making the knowledge created within the framework of the Cluster accessible to interested target groups, like lay people, practitioners, and teachers and pupils in the classroom, the places of early knowledge transmission. A core piece of the knowledge transfer is the learning and resource platform (PLURA), which is designed and implemented in cooperation with the Chair of Didactics of Geography and the Centre for Global Learning. Together with the project staff, teachers from different schools, African colleagues and other staff from University, teaching resources and didactic materials will be produced. We will intensify synergy between the Afrika@School

School time in Uganda.
Photo: Bill Wegener /
Unsplash

program, where graduate (PhD) students from the Bayreuth International Graduate School of African Studies (BIGSAS) or members of the Model African Union (MAU) Bayreuth e.V. visit local schools to disseminate knowledge of Africa and thereby counter common misperceptions of the continent, and the project PLURA 2.0, to facilitate the process of learning and unlearning.

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Link to PLURA homepage:
 https://www.africamultiple.uni-bayreuth.de/en/Public-outreach/PLURA/index.html

*01.08.2019
–
31.12.2024*

Learning Beyond the Classroom: Coping with Illiteracy in Urban Literate Environments in Benin and Bolivia

Summary

Few ideas have travelled around the globe as successfully as that literacy is a basic need, right and standard through-out the world. Today, people everywhere move through lifeworlds heavily shaped by written signs, even as new illit-eracies constantly emerge amidst the apparent failure of 'de-velopment through education'. Master narratives about illit-eracy situate it as 'historical' or 'traditional': something that will become obsolete. In contrast, our project assumes that not having learnt to read and write at school can no longer be seen as 'old' or 'other'. Instead, we see 'new' illiteracies as related to and constantly produced by ongoing global pro-cesses that mainstream western-oriented literacy through schooling. The project aims to test this assumption by stud-ying the lifeworlds and processes for coping with illiteracy of urban adults in Benin, Bolivia and (much less extensively) Germany. We identify similarities and differences in our case studies but acknowledge that both countries are influenced by the same global processes of mainstreaming literacy. We aim to understand the multiple ways of non-school learning that help actors who have not learnt to read and write inter-act with the expectations of a world of literacy and chose these countries because they are striking examples of the deficiencies of globalised literacy discourses and practices on two continents.

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Key Questions

Our project addresses various research questions including:
■ What are the biographies of persons (auto-)denominated as illiterate like?
■ What have these persons learnt in and beyond school about a world that demands various competencies concern-ing literacy?
■ How do forms of (il)literacy appear in everyday situations and are they made visible or invisible?
■ How are forms of (il)literacy embedded in local discourses?
■ Which processes of literacising and illiteracising can be re-constructed at both a personal and societal level?
■ What role does (il)literacy play in the interactions between persons and state?

Methods and Concepts

Literacy and illiteracy should not be viewed as two binary oppositions in an essentialising way, a focus on processes promises to be much more fruitful. There-fore, we depart from the assumption that persons literacise and illiteracise themselves and are literacised and illiteracised. Literacis-ing and illiteracising are deeply related towards one another in manifold and complex ways. It is exactly these manifold and complex ways which are at the centre of our research focus. We are interested in processes of (il)literacising on two interrelated levels: On the one hand, we focus on the biographies and everyday lives of individ-ual actors – urban adults aged mainly between 20 and 50 who have attended school only very briefly and in any case no more than three years. These persons are designated by official statistics and/or themselves as illiterate or as having low literacy skills. On the other hand, we analyse the ongo-ing and constantly changing societal production and repro-duction of (il)literacy in a world of globalised schooling and its related literacy standards. Our research sites include two metropolitan areas in the Global South – La Paz/El Alto in Bolivia and Parakou in Benin as well as (to a lesser degree) Nuremberg in Germany. This does not imply a cross-cultural study in the usual sense of the term. Rather, we aim at elu-cidating processes of (il)literacising via the use of multiple comparative horizons through Grounded Theory approach-es and various instruments within intensive ethnographic fieldwork, which also provides a good basis for our inter- and transdisciplinary approach of jointly and processually devel-oping our methodological setting.

(Photo: Issifou Abou Moumouni)

One of our research participants at his working place (Parakou, Northern Benin.

Vision

Globalised standards of literacy do not eradicate illiteracy. Processes of literacising go hand in hand with those of illit-eracising, whether in Africa, Latin America or Europe. To not dissolve the 'space between' into clear-cut dichotomies –

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and thus turn them into static entities – but rather to try to reconstruct its very complexity in the most differentiated form possible represents an ambitious empirical and theoretical challenge for our project.

Contribution to the Cluster's Aims & Goals

By detecting differences, similarities and perhaps also travelling ways of learning outside the classroom, we address the Cluster's overarching questions around relationality, multiplicity and especially temporalities of learning. Our way of contributing to the reconfiguration of African Studies is to challenge empirically and conceptually an important pillar of the Western imagination of Africa – the image of a continent of illiterate societies, a continent limited to orality.

The market „16 de Julio" in El Alto (Bolivia)
(Photo: Rebekka Krauß)

Tailor's final exam in Parakou/Northern Benin
(Photo: Issifou Abou Moumouni)

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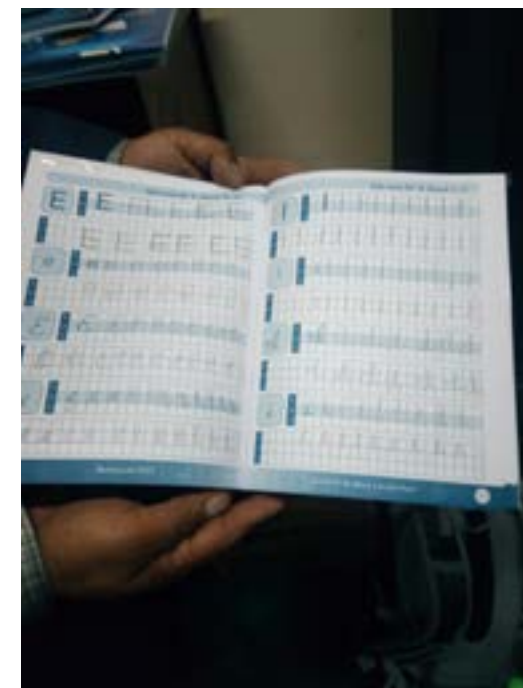
Exercise book which is used in alphetisation courses in the whole of Bolivia
(Photo: Rebekka Krauß)

01.01.2022 — 31.12.2025

Islamic Popular Culture and Public Performance Practices: The Production, Transmission of Religious Knowledge and Creation of Cultural Identity in Africa

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Summary

Though in Africa, Islamic knowledge production and transmission is traditionally associated with male ulama in textual format (Ndzovu 2019), poetry, music and film-video have demonstrated that it could also be transmitted in an uncomplicated form, where female actors participate as well. This simplicity is evident through the production of 'Islamic-poetry', 'Islamic-music', and 'Islamic-film video', where the three public performance practices have established to be practical sources for relaying religious knowledge. Though, the category of Islamic public performance is complex, incorporating aesthetic and ritual practices (Frishkopf 2008), it also reveals diverse attitudes to poetry, music and film video in diverse Muslim societies. Among African Muslims, poetry, music and film-video are important (Kirkegaard 2012), but also disputed part of Islamic discourse (Ibrahim 2017; Adamu 2010). The three purveyors of popular culture not only support religious meanings (McLaughlin 1997), but also give variation in the transmission of religious knowledge, a process that has demystified the traditional textual and religious space of the mosque by embracing social halls, homes and entertainment places. More so, performative arts also remind African Muslims of their identity thereby supporting the socializing processes intended in creating the feeling of cultural belonging (Larkin 2004). Therefore, this research project seeks to examine the role of gender, local languages and performative aesthetics in the production and transmission of religious knowledge and how subsequently the resultant popular culture creates cultural identity and sense of belonging among Muslims in Kenya, Zanzibar, Nigeria and Morocco. The incorporation of multiple disciplines to problematize and interrogate the theme of Islamic popular culture has the potential to generate in a reflexive and relational ways new knowledge on the understanding and usage of the three public performances identified.

Key Questions

This research project seeks to answer the following questions: (i) How does Islamic performances contribute in the production and diffusion of religious knowledge among Muslims in the four selected countries? (ii) How have the Islamic performances perpetuated linguistic borrowing among speakers of local languages as evident in the music and film-video production in Kenya, Zanzibar, Nigeria and Morocco? (iii) What dynamics does the entry of women in the Islamic public performances reveal in relation to the view on women's bodies and voices in the public spaces among African Muslims? (iii) How does the borderline between the profane and the holy shift due to the popularization of religion?

Methods and Concepts

The study's focus ranges from the performative value of the three aspects of public performances as well as their religious meaning and cultural identity possibility. A major strength of this project is its interdisciplinary approach, which puts performative art production and Islamic popular culture, on the one hand, in conversation with language and religious value and ideals, on the other. Certainly, the research's interdisciplinarity will come out both in its methodology and study themes, where effort will be made to examine the three aspects of public performances through the intersectional, transnational and comparative lenses. Accordingly, what the study envisages to reveal is a range of considerations on how different modes of public performance plays a critical role in religious knowledge production. To that end, this collaborative study has the potential to reveal in a reflexive and relational ways the religious values and other meanings that popular culture and public performances has to Muslims in Africa. By employing a thematic methodology and analysis within a postcolonial (Said 1978; Bhabha 1994) and decolonial (Quijano 2000; Mignolo 2007; Diagne and Amselle 2020) theoretical framework, the study would generate new knowledge because of its critical engagement with the concept of Islamic popular culture and its reflexive examination of the oscillation between the secular and religious space by individual actors/performers. In addition to fusing the two theories, the project will also use the intersectionality conceptual ideas (Loveheim 2013) to make sense of the data collected, especially as it grapples with gendered images of Muslim performers seeking to makes sense of their faith.

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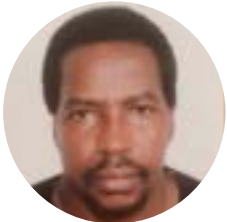*BOMET UNIVERSITY COLLEGE*
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Contribution to the Cluster's Aims & Goals

This study examines the contemporary dynamics of Islamic popular culture and the multiple forms of public performances in the production and transmission of Islamic

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knowledge in Africa in a collaborative research project. While initiating collaboration with partners at the University of Bayreuth, the project also seeks to extend the cooperation to new partners in Africa, outside the cluster, through the incorporation of the Kwame Nkrumah University of Science and Technology, Ghana. As a predominately-Muslim society in West Africa, the inclusion of Nigeria as one of the research sites will through a "reflexive thematic analysis" (Braun & Clarke 2020) contribute to a broader understanding of Islamic popular culture in comparison with data from East Africa. Thus, our engagement with reflexive thematic analysis approach is crucial in assisting us to appropriately conceptualize the thematic methodology. In addition, the project would be undertaken by scholars with diverse background in Islamic, Religious and Linguistics studies, which will strengthen the study by enabling a variety of perspectives into the broader discourses of religious studies by exploring the role and place of religion in contemporary society. Particularly, the research project will help us understand, the nature of the various forms, dynamics and contemporary transformation of Islamic popular culture and public performances in Africa. More so, its approach will shade light on the multiple expressions of Islamic learning as demonstrated by popular culture, media technologies and performative aesthetics. The project will potentially speak to the RS Art & Aesthetics and RS Knowledge of the cluster. By including the dimension of knowledge and Art & Aesthetics into our research focus on learning, our collaborative work promises to produce new insights relevant to the two research foci within the cluster. Over the course of the project, we also expect to establish links with the other RSs. Significantly, the research project has the potential to show the connection of performative aesthetics and learning. Though the main contribution of the research project to the cluster agenda pertains to the multiple formal and informal modes of Islamic learning, it will also digitally document and archive religiously themed materialities of Islamic popular culture in Africa.

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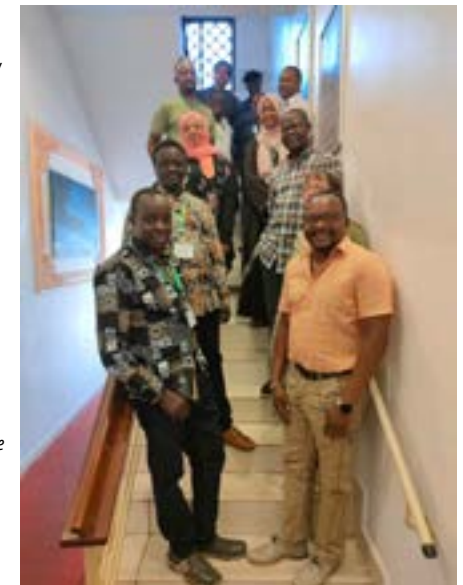
Participants of the Islamic Popular Culture workshop, Mombasa, Kenya, September 21-23, 2022 (Photo: Hassan Ndzovu)

01.07.20 – 31.02.20

Multilingual African Learning Spaces: Translanguaging Practices in Kenyan Schools

An ongoing class in the heart of Kimi-lili, Bungoma county (Photo: Billian Otundo)

Summary
Africa's linguistic and cultural diversity constitutes both a challenge and a resource for the creation of learning spaces. Recent research has focused on the translanguaging of multilingual speakers who use their full linguistic repertoires, including features from multiple languages to meet communicative and academic needs in their languages (cf. Garcia 2009, Garcia & Li 2014, Hamman 2018). However, the precise processes and motivations to employ translanguaging strategies (e.g., code-switching, code meshing, use of localised discourse markers and translation) in the classroom as 'the very heart of the formal educational process' (Jo Arthur 2013: 374), as well as outside the classroom, and the consequences for learning effects are yet to be empirically investigated. Our focus country, Kenya, has a highly diverse linguistic repertoire using English, Kiswahili, 43 local languages, and Sheng, an urban mixed variety. We want to find out how these languages coexist in formal educational spaces, especially because English is the stipulated language of instruction in Kenya from grade four to higher education. In this research, we explore the extent of communicative competence by learners in rural schools, including their teachers, in the ex-colonial European language of instruction. Thus, this project aims to provide a more detailed understanding of how teachers and learners relationally use translanguaging strategies in multilingual in and out-of-class interactions in Kenyan schools. This study seeks to bridge the gap between the theoretically under-specified relational function of languages and empirical evidence for the effects of multilingual practices in the classroom and within the school premise. The school environment is intriguing to investigate because it offers a learning ecology that shows: (a) the relationship of speakers with other people and texts, (b) the relationship between the languages used in a postcolonial context, as well as (c) an individual's relationship with the learning environment. We base our discussions on strategic translanguaging and interliteracy in learning processes as well as social interactions, which are interwoven in the relational work approach and the discursive construction of identity, power, and face work in multilingual spaces. The results are expected to blur the dichotomy between the prescribed language of instruction (English) versus the practised language(s) (ethnic Kenyan language(s) and Kiswahili) in both content and language classrooms and outside the classroom. This research is relevant for the ongoing debate on Kenya's language-in-education policy regarding new possibilities and approaches in multilingual education (cf. Ogutu & Kanana 2003, Mwaniki 2016, Mukewa-Lisanza 2020) which is highly important for communicative competence and dissemination of knowledge. Empirical evidence is crucial here because policies are 'socially constructed and dynamically negotiated on a moment-by-moment basis' (Garcia & Menken 2010: 257). While using multiple languages is an excellent resource for Kenyan speakers, it also challenges institutional settings like education, where language choice is highly regulated. In this diverse and multilingual environment, learners face challenges in expressing ideas, negotiating meaning, presenting arguments, and explaining their imaginations, among others, particularly in rural parts of Kenya, where learners are not effectively prepared in language activities to cope with instruction of English language in lower primary schools.

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Key Questions
The classroom as an institutional site of learning is in focus here, but we also consider what happens beyond the classroom and within the school environment. The results will reveal both learning practices as well as the social behaviour of multilingual learners and teachers. Here, the dynamics of translanguaging are categorically investigated concentrating on various aspects.

Linguistic practices:
■ How do teachers and learners use relational translanguaging strategies in language practice teaching (e.g., Kiswahili or English as a subject) and other content (e.g., mathematics, science) classrooms?
■ At which points in(out)side classroom do teachers and learners code-switch, translate or use discourse strategies/markers from a different language?
■ What social or linguistic motivation can be seen for the specific translanguaging strategy by teachers? What social or linguistic motivation can we detect in students' use of the entire linguistic repertoire?
■ What role do the ethnic languages (Lubukusu or Nandi) play in(out)side classroom interactions? What role do the hierarchical relationship between the ex-colonial global language English, the regional lingua franca Kiswahili and the local languages play in their use in specific classroom and subject contexts?

Sociolinguistic questions of language use across time and specific groups:

■ How, when and why do students and teachers use translanguaging to construct knowledge and build in(out)side classroom identities?

■ What role do categories of membership and belonging (gender, religion, among others) play in linguistic choices? How does language use also reflect relationships of status and power?

■ How do features of code meshing in second language creative writing of students vary across time?

Implementations of language political decisions:

■ What is the relationship between teachers' and students' perceptions of translanguaging?

■ How can classroom materials be adapted to the translingual competence of students in this multilingual situation?

■ To which extent is the integration of translingual approaches in multilingual learning spaces in Kenya successful?

Methods and Concepts

To achieve our objectives, we employ ethnographic research methods: systematic participant observation with audio recordings and transcriptions of learners and their teachers in the classroom and outside the classroom (e.g., teachers among themselves in the staffroom, learners among themselves while playing, and learners with their teachers outside the classroom, but within school premises). We also subject teachers to perceptions and attitude elicitation questionnaires. Additionally, the learners are asked to write essays for which code meshing in their imaginations and codeswitching is investigated.

Vision

We are confident that the research will achieve the following:

■ Establish linguistically and socially motivated relational translanguaging strategies in the specific context.

■ Provide evidence on how learners use multiple linguistic resources as a way of negotiating meaning, explaining issues, presenting arguments, and justifying their thinking

■ Determine and follow (monitor) translanguaging dynamics by grade 4 learners over two years (to grade 6)

■ Investigate perceptions on translanguaging by teachers and students vis-à-vis learning potential

■ Analyse the multiple values of integrating translingual approaches in teaching and learning

■ Develop, monitor, and evaluate the integration of an experimental intervention component for teaching and learning in multilingual classrooms

■ Disseminate research output(s) to effect change for a relational approach in Kenya's syllabus and language-in-education policy

The research will contribute to the fields of applied linguistics, multilingualism, education, and literacy research. The study seeks to add to the existing literature on translanguaging strategies – a relatively recent field – as well as theoretical approaches to mul-

tilingualism in the classroom. The empirical contribution (see also method below) will be substantial and provide materials for future research by the international research community. The results are expected to exemplify relational linguistic practices in multilingual African contexts for interaction and learning processes. They are further anticipated to influence the incorporation of a relational approach to the syllabus and teaching materials that take into account the existing observable translanguaging strategies.

Contribution to the Cluster's Aims & Goals

With the critical issues of relationality and multiplicity, the results are expected to exemplify relational linguistic practices in multilingual African contexts for learning processes, influence the incorporation of a relational approach to the syllabus and teaching materials that allow for translanguaging strategies, and create synergies with similar research issues on relational aspects of communication in learning spaces in the Cluster's ACCs. The output(s), outcome(s) and recommendations will be disseminated through conference papers, workshop reports, roundtable proceedings, seminar discussions, project and university websites, and publications. Both audio-recorded and text data generated from the research participants and falls within the subtheme of learning within the Cluster will be disseminated through the Digital Research Environment (DRE) to be available to all Cluster members. The multilingual ecology under investigation is rather commonly found in African contexts; therefore, particular aspects of the outcome of this project, while explicitly located in Kenya, might also be transferred to other African settings and beyond.

An interesting inscription on a sweatshirt innocently worn to school in Kolani village, Bungoma county contributes to the (mis)learning of varieties of English (Photo: Billian Otundo)

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Toward an Islamic Cultural Archive: Building a Collaborative Database of Islamic Learning in Africa

Summary

The overarching aim of this project is the establishment of a dynamic archive of Islamic culture in Africa based on innovative digital working formats, developed together with mostly Africa-based cooperation partners. Other than conventional research projects dealing with Islamic learning and education, this project takes a collaborative and multi-sited approach to academic knowledge production. It is based on the idea of creating a space for joint knowledge production between cooperation partners from Germany and Africa. As we take an interdisciplinary and multi-sited approach, the diverse composition of our project team is key. The four-year funding period will serve to test and refine the research approach and digital tools through focusing on those aspects of Islamic culture that revolve around religious learning in the widest sense. For the purpose of this project, we conceive of learning as processes where teachings and practices pertaining to Islam are conveyed; these may be found in formal education, but extend to many other settings and contexts. In addition, given the interconnectedness of learning networks, we include data on religious organizations and networks. If successful, we envision a long-term perspective for the project beyond the first funding period and include other realms of Islamic culture in Africa.

Key Questions, Methods, Concepts

We pursue our objective of creating a dynamic archive of Islamic culture through a total of eight interconnected case studies in five countries that revolve around a variety of questions pertaining to Islamic learning. In Tanzania, team member M. Mraja studies Islamic educational institutions and their networks in Tanzania; in Kenya, H. Ndzovu focuses on the teaching activities and religious sermons of Muslim women in Kenya while R. Seesemann collects data on the contents and practices of Islamic learning in formal educational institutions. B. Frede takes a comparative look at Islamic knowledge acquisition involving adults in urban contexts of Kenya and Mauritania. Also in Mauritania, F. Abdel Wahhabe seeks to understand processes of knowledge transmission in the context of the congregational performance of poetry in praise of the Prophet Muhammad. A. Seck takes an anthropological approach to initiatives, corpora and infrastructural frameworks of Islamic learning in Senegal where he widens the focus to

include "lived Islam" in the analysis. Last but not least, in Tunisia F. Kogelmann focuses on reforms of Islamic education and its sponsors, especially in state-controlled educational settings, while R. Ben Amara looks at Islamic learning from the perspective of sub-Saharan scholars and students of Islam who join Tunisian institutions.

All team members collect data in conjunction with their case studies and feed them into a joint database, maintained in the Cluster's Digital Research Environment. Built to link diverse data sets, our common platform allows us to store different types of data, generate metadata through a systematic taxonomy, and connect data beyond language barriers. Most notably, our data description method links the data through multilayered and multilingual tags, as well as through comprehensive cross-references, thus constituting an innovative way of data handling that can benefit researchers in Islamic Studies as well as cultural and literary studies more broadly. On this basis we intend to eventually build a Wiki that makes our Islamic Cultural Archive accessible to a wider public.

Vision

Our growing relational database will make a significant contribution to the Cluster's digital objectives. The same applies to the "African Alphabets of the Cluster", an app developed under the leadership of project member U. Rebstock that provides smart phones and desktop PCs (Windows and iOS) with keyboards for all common African languages and scripts.

Building on a previous pilot scheme led by U. Rebstock at Albert-Ludwigs University Freiburg, we intend to make our archive available in the form of a Wiki, to be continuously

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An Islamic learning circle in the Blue Nile region, Sudan. (Photo: Rüdiger Seesemann)

expanded in collaboration with African academic partners. By including the latters' perspectives and approaches, the project will provide an avenue to relational and reflexive knowledge production about Islamic culture in Africa. The project's format is especially open to accommodate a variety of perspectives on Islamicity, where different views of what is to be considered "Islamic" are represented through tagging as well as in Wiki entries. Apart from foregrounding the reflexive nature of knowledge production, this approach is also particularly well suited to grasping the relational character of the various forms and directions Islamic learning takes in the settings under study.

Contribution to the Cluster's Aims
The project contributes to the RS Learning by mapping ideas and practices as well as networks pertaining to Islamic education and scholarly culture in Africa. Our innovative approach to the collaborative collection, storage, and connectivity of research data will allow for synergies both within and beyond the RS Learning, with the potential of providing a blueprint for digital working formats in the Cluster as a whole. Further, our digital working methods will allow us to shed new light on the multiple, relational, rand reflexive character of Islamic culture in Africa, thus helping to advance the Cluster's theoretical agenda.

A Qur'an teacher and his students,
Khalwa Mabruka, Sudan
(Photo: Rüdiger Seesemann)

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Project page: **https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/learning/Toward-an-Islamic-Cultural-Archive/index.html**
More information about the African Alphabets of the Cluster:
https://www.africamultiple.uni-bayreuth.de/en/AABC/index.html

AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section
Mobilities

Photo: © Martin Doevenspeck, DR Congo / Rwanda border, 2018

**01.10.2019
–
30.09.2023**

Planned Obsolescence, Circular Economies and Ecologies of Electronic Devices

Summary

In the last two decades, discarded electrical and electronic equipment (commonly known as e-waste) has grown greatly and become a powerful signifier of the detrimental environmental effects oof digital capitalism. This crisis of e-waste has drawn the attention of activist and environmental groups, policymakers, international news media, and academics (BAN 2007; UNEP 2017; The Guardian 2020). Although ignited by broader issues of planned obsolescence and overconsumption of digital technologies, the overwhelming majority of discussions has revolved around the proliferation of e-waste processing hubs in the Global South. The inner-city scrapyard, Agbogbloshie, in Ghana's capital Accra for instance, has been singled out by NGOs and international media coverage on e-waste. While this coverage and policy directions continue to be dominated by binary stories of e-waste originating in the Global North and polluting the Global South, academic research on the geographies of e-waste (see Lepawsky 2014; 2018, Davis et al. 2019; Akese 2019) has shown that the empirical picture is much more complex. First, e-waste flows are far from unilateral, as depicted in many widespread reports, with the majority of trade happening between countries of the Global South and within regional blocks such as the EU (Lepawsky 2014). Second, the majority of electronic devices arriving in African countries are functioning (Schluep et al. 2012). In Ghana, trade data shows that only 10% of second-hand goods imported by commercial sellers do not function (Ghana E-Waste Country Assessment, 2011, p. 25). Third, the majority of waste and emissions arising from electronic devices happen before consumption rather than after (Lepawsky 2018). These insights provide the main impetus for our project: rather than narrowly focusing on e-waste streams from Germany to Ghana, we study the various multi-directed mobilities and relationalities of electronic device – of design practices, material journeys of the devices, and their repair cultures in both countries.

Key Questions

What are the material journeys and transformations of electronics devices as they circulate both within and between Ghana and Germany? Discarded electronics have an afterlife or multiple afterlives(s). This multiplicity of e-wastes' materiality requires an openness to what these devices might become in specific geographies as they circulate.

What are the relational politics of electronic devices in Ghana and Germany? As e-waste circulates and is transformed in and across diverse geographies, this material annotates these geographies differently, bringing to the fore particular spatial politics for both humans and non-humans alike. We trace the assemblages of people, places, and electronic devices and how they intersect with – for example – unjust socio-ecological relations.

What are the evolving design and repair practices (and associated politics) of electronic devices in Ghana and Germany? Planned obsolescence of electronic devices render the design of devices into a process imbued with capital-politics. Yet, often questions of design interventions are absent in the discussions on e-waste mobilities and their uneven impacts.

How design and repair practices sit and can be reimagined within the larger infrastructure of e-waste's mobilities and transformations is crucial for this project.

Methods and Concepts

To answer the above questions, we employ a follow-the-thing/follow-the-practices methodology (Cook et al. 2004) to trace the circulations and associated transformation of discarded electronics across multiple sites in and between Ghana and Germany. Discard Studies scholars have theorized what it means to not only follow discards as "things," but crucially "practices" of discarding (Gregson et al. 2010; Lepawsky and Mather 2011; Balayannis 2020) Follow-the-thing methodology traced the trajectory of things and what their pathways reveal in the process of following. The "thingness" of what is followed is taken for granted and assumed to be stable. In following discards, however, scholars have demonstrated that things change and are transformed in their circulation (Gregson et al. 2010; Lepawsky and Mather 2011; Beisel and Schneider 2012). Moreover, discards are unruly (Balayannis 2020); the "thing" being followed may no longer be recognizable necessitating following practices in order to attend to the transformations that happen to things (Gregson et al. 2010) as well as the on-going-ness (Lepawsky and Mather 2011) of activities (be they economic or not) that move discards within multi-directed mobilities and relationalities. To follow practices of discarding is to move beyond following an ontologically stable thing – e-waste – existing out there to follow the practices of transformations, the geographies within which they take place and associated relations of power that shape their circulations. We use three

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key research methods: interviews, participant observation, and community-based business/asset mapping. In what is essentially a multi-sited ethnography of discarded electronics, we follow the material geographies of electronics by engaging with the people and organizations that work with discarded electronics in these two countries. This includes electronics exporters/importers, repair and reuses shops and businesses, recyclers, government agencies, development agencies, environmental NGOs, and advocacy groups.

Vision

The 'e-waste problem' revolving around its ever-growing volume globally, toxicity (and its associated uneven distributions of environmental and health risk), and resource value raise crucial and urgent questions about design, innovation, sustainability, ecological and economic justice. These questions raise challenges for the dominant policy framework – i.e. the Basel Convention – premised on restricting the flow of electronics between the Global North and the Global South. The vision of this project is to bring to the fore this entangled relations of how we deal with e-waste. Through empirically engaging with the multiple registers of mobility of electronic devices across and within multiple countries and their relations to design, waste/value, and the environment, we hope to create pathways for equitable actions around the digital technologies we discard.

Contribution or Relation to the Cluster's Aims & Goals

There is a dominant mode of relating The Global North and Africa and an accompanying imaginary regarding e-waste on the African continent. Namely, that e-waste is almost always about hazardous harm. This narrative is not only simplistic, but it also actively does harm by reducing African complex lifeworlds with discarded electronics into victims of e-waste dumping. It also sets the Global North's e-waste practices as exceptional and often unproblematic. At the core of the Clusters' aims is recognizing how Africans engage productively within a globalised world, which they are co-constitutive of, making Africa not only emergent in relations but also multiple. We place the Cluster's aim of reconfiguring African studies in this light at the forefront of this project. As such, we contest the simplistic narratives of Northern electronic consumers and African as a victim of e-waste harm and critically interrogate the multiple modes of relating e-waste to its users in an African context (Ghana), as well as relating African e-waste lifeworlds to European and North American e-waste practices in a mutually entangled digital world.

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31.10.2021

Intra-Africa Migration and Xenophobia: The Imperatives for African Integration

Summary

The project investigates the mobility of West African migrants using Lagos and Ouagadougou as research contexts. In this project we set out to ascertain the integration of migrants in their destination context by juxtaposing their occupational engagements in terms of accessibility to the formal or informal sector. The migrants' accessibility to education, health care and if they suffered any form of conflict or molestation to capture the existence or otherwise of xenophobia in the two countries. To achieve the set objectives 1000 questionnaires were administered in Lagos and Ouagadougou (500 in each context). The results of the study showed that migrants in Ouagadougou and Lagos operate in the informal sector of the economy either as petty traders, food vendors, transporters etc. Migrants in Ouagadougou had equal access to public education as citizens whereas the reverse was the situation in Lagos. For health care, 99.8% of migrants in Ouagadougou had access to health care. Interestingly, migrants in Lagos experienced some form of fear as 24.60% expressed the desire to return to origin context as against only 3.10% in Ouagadougou. The study shows that migrants in Ouagadougou are completely integrated and therefore do not desire to return. The fear expressed by some migrants in Lagos negates the spirit and letters of the ECOWAS Protocol and thus, negates the AU migration policy framework 2018–2030.

Key Questions

■ What is the nature of African migrants' access to public education, health, political activities, and social services that can integrate them into the host communities?

■ To what extent does the nature of the foregoing access determine the security of African migrants in their host communities?

■ How does the security of African migrants determine their investments preferences in their host communities?

■ What are the roles played by the foregoing and other factors in the conflicts between migrants and the host communities?

■ To what extent do the ECOWAS and AU migration policies help to address identified problems and resolve the manifest contradictions?

■ How will all these provoke new ECOWAS/AU policies for African integration while assisting in the reconfiguration of African Studies?

Methods and Concepts

The study was conducted using a hybrid of quantitative and qualitative methods. Source of data were migrants (both documented and undocumented) working in the informal sectors of the two countries' economies. The questionnaire contained both open-ended and close-ended questions. This helps to elicit the required information from the respondents. Questionnaires were administered to the sample population which includes individuals who have spent at least two years in the host country and operating in the informal sector of the economies of both contexts. Such individuals work as security guards, commercial motorcycle operators, nannies, gardeners, tailors, labourers, farmhands, commercial sex workers, petty traders, among others. This group of people are found in the two locations of the study – Nigeria and Burkina Faso. Qualitative data were generated using the key informant interview (KII) and the in-depth interview (IDI) methods. Key informants for the study include NGOs and other Civil Society Organizations involved in migration. Examples of these organizations are country branches of International Organization for Migration (IOM), National Agency for the Prohibition of Trafficking in Persons (NAPTIP), Nigerians in Diaspora Commission (NIDCOM), and other local organizations in both Nigeria and Burkina Faso. Stakeholders including local government officials in the contexts.

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Migrants' Food Business in Lagos

Vision of the Study

The vision articulated by the researchers is to use migration as a development tool in West Africa in line with De Haas, and other scholars. The fluidity of mobility within the West African corridor shows the artificiality of West Africa borders as it does not hamper the movement of persons. Ensuring the workability of the ECOWAS protocol will enhance trade and create jobs for the army of the unemployed. Creating efficiency along the border regions will make the unofficial routes unattractive and checkmate the influx of small arms and light weapons which exacerbates insecurity in the subregion. Cooperation from ECOWAS member states will drive the letters of the protocol and create better economic climate.

Contribution/Relation to the Clluster's Aims & Goals

The African Cluster Centers of Excellence in collaboration with the University of Bayreuth were established for the reconfiguration of African studies. This study domiciled at the ACC Lagos, set out to provide a nuanced insight to the understanding of migration in West Africa. The aim being to help states to reposition their national policies on migration for greater cohesion and the elimination of all forms of xenophobia in the subregion. West Africans should be free to move and settle across the subregion in the spirit of

Migrants Participating in the Study.

ECOWAS. Migrants should not suffer any form of discrimination or fear in keeping with the AU Migration Policy Framework 2018–2030. Thus, achieving better wellbeing for every African.

Examples of vehicles used for transportation.

Research assistants doing field work.

Photos: Sefiu Folajumi and Okunuga Aminat Funmilayo

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01.07.2019
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31.07.2023

Africa in the Global History of Refugee Camps (1940s to 1950s)

Summary

Refugee camps have become a key instrument in the global governance of migration: Today, they are one of the main forms in which refugees are administrated, sheltered, and assisted. However, most actors involved in camp management (including states, international aid organizations and refugee communities) agree that putting refugees into camps eventually brings more problems than it solves (health and environmental problems, stress on the local labor market, spread of violence). This raises the question, how have refugee camps become the dominant refugee management tool in Africa?

Refugee camps are mobile devices for the care and control of mobile people. Despite well-established criticism of such encampments from both scholars and humanitarian practitioners, these camps are still key instruments in managing refugee (im)mobility. Inspired by mobility studies, this project will ask why and how refugee camps emerge and what knowledge, personnel, and things must be mobilized to 'make' a camp. The common narrative of refugee camp history portrays them as a device that emerged in the 1940s in Europe and was transferred to Africa in the 1960s. However, we argue that there is a longer and globally entangled history of encampment in Africa. Therefore, we take a closer look into the history of refugee encampment in Africa, focusing primarily on the 1940s and 1950s in Eastern and Northern Africa.

This project examines the encampment processes in three interrelated case studies: First, we will examine the transfer of colonial knowledge from Africa to the European post-war refugee administration. We will look into the career paths of former colonial administrators who changed their employment to work for UN refugee aid organizations. Secondly, we will consider the hosting of European refugees in African camps during World War Two, focusing on the work of the UNHCR's predecessor organizations in Africa. Thirdly, we will analyze the emergence of refugee camps in Uganda in the late 1950s. These camps were established under colonial rule to deal with refugees from Rwanda, Sudan, and Kenya and were only later taken over by international aid organizations.

Key Research Objectives

The project's first objective is to write an entwined and non-Eurocentric, history of refugee camps, focusing on the 1940s to 1950s. This serves to revise the standard narrative that regards the use of refugee camps as a technique developed in Europe after World War Two and unidirectionally transferred to post-colonial Africa in the 1960s. This project will complicate and multiply this narrative by focusing on the African genealogy of refugee camps, a history strongly connected to the colonial encounter and refugees' and host communities' initiatives.

Photo: UN Archives

Refugee camp for Greek refugees in El Shatt, Egypt, 1945

The project's second goal is to apply insights gained from mobility studies to refugee camp history. Mobility studies enable us to write this history not as a place-based history of specific camps but as the history of a mobile provision. This opens up a conceptual frame that avoids the camp's sedentarization. When analyzing the histories of long-standing camps, we are analyzing urbanization, evolving social structures, belonging/exclusion, and people's rights in a particular place. But if we examine the history of refugee camps as mobile provisions and focus on their establishment in different sites, we can see the multiple interconnections, genealogies and mobilities which interact in the specific camps. Local circumstances (social, economic, political and material), experience gained from former refugee camps (institutional and individual knowledge), and the refugees' and hosts' knowledge influence the encampment process. Therefore, refugee camps are not standardized, universal models, imposed onto bleak African landscapes but always result from the encounter and struggles between mobilized people, ideas, and things that are 'reengineered' on the ground. The mobile objects flowing in and out of camps, such as plastic sheets, tents, or flour bags are adapt-

Photo: Jochen Lingelbach

Houses of the former Polish refugee camp Masindi in Nyabyeya, Uganda, 2013

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Polish refugees and African workers in the refugee camp Tengeru, Tanzania, ca. 1944

Photo: Fatima and Amena Amer

ed with the refugees' expertise and serve as a lens to expose the multiple connections of camps with the world.

Methods and Concepts

Our central working hypothesis is that there is a crucial moment in the very first weeks, months, and years of establishment. In these moments, past knowledge and experience are of utmost importance in guiding the activities on the ground. The 'unprecedented' and sudden events leading to massive displacement urge refugees, hosts, government officials, and humanitarian workers to look back and make use of past experience. We will therefore focus on the camps' beginning, i.e., the emergency moment.

We will mainly use sources from international organizations, non-governmental organizations, colonial and national governments archived in Africa, Europe, and the US. We will also use oral history methodologies and participant observation in old but still existing refugee camps in East Africa, if conditions permit it.

UNRRA refugee camp El Shatt, Egypt, 1944

Photo: UN Archives

Contribution to the Cluster's Aims & Goals

The project aims to embed Africa in the entangled history of encampment, thus multiplying the history of refugee camps. The Africa in the title of this project is not only meant as a geographical designation: It encompasses both the local knowledge and material that was involved in camp organization in Africa and the knowledge that people gained on the continent and applied elsewhere in the world. The aim of the research project is to regard Africa neither as an isolated continent nor as a terrain for the implementation of European innovations. Instead, it is entwined with the rest of

The Greek refugee camp Lubero in Eastern Congo, 1944

Photo: Bodleian Libraries Oxford

the world and only conceivable in relation to and as a reflection of the world.

In addition, this project will serve as a starting point for further research into the African history of refugee camps by tracing the transfer of camp knowledge to other instances of encampment. This project will outline the beginnings of this genealogy and develop a methodological approach to be applied in further case studies.

Greek Refugees upon return with UNRRA in Port Said

Photo: UN Archives

Key Publications

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Congo refugees in Uganda: Bishop Jackson Ngiguyambo, 55, and his wife have fled to Uganda for the second time. They cannot go back home and don't wish to return to a settlement. "We are stuck," he says.

Photo: EU/ECHO/Martin Karimi

Mobile Capital and (Im)Mobile Entrepreneurs: Start-up Success, Institutional Context and the "Laws of Start-up Money" in Silicon Savannah

01.12.2021 – 30.09.2024

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Summary

Kenya has become one of the leading venture capital (VC) destinations in Africa. This has been buttressed by ambitious ideological projects such as Silicon Savannah, which has tried to re-brand Nairobi and its greater environs as an innovation hub. Many starts-ups have emerged from this landscape and attracted venture capital, often from funds based in North America and Europe. A closer look at the Kenyan start-up eco-system, however, complicates narratives about 'Africa success stories' and self-determined development. Studies and practitioners have repeatedly highlighted that the existing ecosystem is highly stratified by race, ethnicity and gender and that mostly start-ups with 'White male faces" have received funding and are credited with success. Indeed, the VC scene, heavily influenced by North American standards of 'doing things' is socially very homogeneous, usually offering less social mobility to non-White persons.

In this project, we account for the fact that capital accumulation in venture capital domains is a process often mediated via raced, gendered and ethnic social relations with strong historical underpinnings. However, we also seek to move beyond a purely pessimist view to uncover the full range of factors that shape social (im)mobility in Silicon Savannah. This will be explored via a combination of assembling a data bank on the socio-economic profiles of founders in the Kenyan entrepreneurial ecosystem and detailed entrepreneurial biographies. The project will also focus on the institutional level to uncover how actors representing the institutional context assess and seek to address the funding challenge and to undo the colonial legacies engrained in the 'law of start-up money'. The project contributes to the Research Section on mobilities, where currently both the issue of capital mobility and social mobility among entrepreneurs in the formal economy are absent as themes. Links to the RS affiliations and moralities may be developed.

Key Questions

■ **What has been the socio-economic profile of first-round funded teams in the Kenyan start-up ecosystem 2010-2020 and how has this composition changed through various funding rounds (where applicable)?** Africa is home to some of the fastest growing economies. This has been spurred by private and public investments into small and medium enterprises and start-up funding. Despite this, trajectories and experiences of funded founders across Africa display highly divergent patterns, raising the question of how "structural barriers" have shaped these.

■ **How does the social structure of Kenya's start-up ecosystem shape access to capital and entrepreneurial mobility from the viewpoint of founders?** We aim at reconstructing patterns of the social structure of the Kenyan start-up eco-system that reflect how different variables interplay and affect entrepreneurial mobility therein. At the same time, we aim to be sensitive to the agency of start-up founders, who make sense of, work with and potentially politicize these structures. Both dimensions of our objective are captured by the following research question.

■ **What structural and practical changes are required in Kenyan financial markets to equitably provide capital to all eligible founders?** We seek to explore how ecosystems can be organized in more inclusive ways, particularly when it comes to accessing start-up finance. This objective turns our focus on the local institutional context of the Kenyan entrepreneurial eco-system.

Methods and Concepts

Largely qualitative-exploratory in nature, this research project balances deductive and inductive concerns. The project's first objective is to map the Kenyan start-up eco-system and the social profiles of funded teams. The team will assemble a data set that allows for accounting in both lateral and longitudinal terms for patterns and changes in the funding landscape 2010-2020. Emphasis will be placed on the diversity characteristics of sampled funders (or better: their teams) and potential changes across the study period. We also seek to add other information to the data set such as educational background, age, and type of venture so that one is able to explore how these interrelate with the project's key categories of interest – race, ethnicity and gender.

Objective 2 will be to develop an understanding of how the social structure of Kenya's start-up ecosystem shapes access to capital and entrepreneurial mobility from the viewpoint of founders. Thus, a larger emphasis will be placed on the current landscape of entrepreneurs. Due to the delicate nature of the topic, whereby it can be assumed that strong trust-building efforts are necessary in order for people to be

willing to 'talk', we will construct a sample of that landscape via a relational sampling strategy (we use this term rather than the notion of snow-balling to indicate that we need to build and navigate relations of trust to recruit respondents, which usually involves the help of other respondents). The sample will focus on the experience of Black Kenyan founders, internally diversified by ethnicity, but also attend to the investment biographies of 'counter-cases' (White, Asian-Kenyan, other). The sampled founders will be interviewed via semi-structured, in-depth interviews.

Addressing objective 3, we shall explore what structural and practical changes are required in Kenyan financial markets to equitably provide capital to all eligible founders, taking into account the perspective of both founders and actors representing the organizational and regulatory dimension of the institutional context of the start-up ecosystem. Both founders as well as actors representing the organizational and regulatory dimension will be interviewed to shed more light on what aspects of the institutional context would have to change (and how) in order to Kenya's start-up ecosystem more inclusive.

Vision
We seek to contribute to the reconfiguring African studies agenda by further pushing the boundaries of thinking on the future of African start-up entrepreneurship and business finance. Beyond this, a strong transdisciplinary potential guides this project in a double sense. On the one hand, it unites scholarship from economic geography, feminist theory, the sociology and economics of race, business finance and critical management studies with a deep professional experience in policy-making and professional finance. On the other hand, it seeks to share its findings with the communities it does research with.

Contribution or Relation to the Cluster's Aims & Goals
We seek to contribute to the Cluster's research section "Mobilities", which so far has neither focused on the mobility of capital, nor on the social mobility social group of entrepreneurs. We argue that the Cluster's call to reimagine social relations across Africa as 'multiple' is desirable because it opens up emancipatory spaces, but it is at odds with the rigidity of how social relations are forged in certain professional fields such as the world of high finance. While there are multiple ways to organize capital accumulation and to produce value more generally, the VC scene is known to be highly self-referential and socially homogenous. Thus, VC investment chains are not just conduits for capital; they also constrain, restrict,

direct, and subject. Thus, we deal with a set of 'hardened' relations that express through and are reinforced by, in part, gendered, racialized, and ethnic dynamics. With this focus, we relate to the Cluster's key theme of relationality. We study this relationality via the heuristic entry points of modalities and spatialities. We study the modus operandi through which start-up entrepreneurs connect with VC funds and the other way round, conceiving of the Kenyan start-up ecosystem as a 'contact zone''', where global VC worlds and actors embedded within a specific local institutional context meet. Thus, we posit that the start-up ecosystem in Kenya, with its hot spot Nairobi, is shaped by both local and translocal relations, institutional configurations and economic practices. This contact zone exposes a distinct 'glocal' spatiality. We also speak to the key Cluster theme of reflexivity, acknowledging the actors' capacities for reflection, evaluation and projection.

As researchers, we are also reflexive about how we ourselves co-produce knowledge together with our respondents. We will document these steps accordingly and also explore sharing opportunities via the digital knowledge environment. Sharing the results during a stakeholder workshop and further validating these via community engagements will be a firm part of that reflexivity.

01.07.2021 – 31.12.2025

The political economy of monetary and economic sovereignty in West Africa compared

Summary
The research group investigates historically and in comparative fashion how Senegal, Côte d'Ivoire, Ghana and Nigeria have attempted to increase their political and economic sovereignty with a particular focus on the interaction between governments, finance and labor. The group attempts to find out historically how these West African countries became exporters of only one or two commodities with the help of foreign capital and military force. In the second step, we focus on how postcolonial, newly independent governments have attempted to move away from this with the help of domestic resources, the creation of public and private banks, foreign debt and, most recently, stronger relations to China since independence. Increasing economic complexity, diversifying the economy and thus to reduce dependencies on the world market have been perennial pursuits but have often failed. The Covid crisis has put this into stark relief, again. How can we explain recurrent debt crises and the difficulties in moving away from raw commodity export dependency? Which role do global and domestic social relations play and what does that mean for the state in West Africa? To find answers to these questions we investigate the role of colonial legacies and the various attempts by governments to increase national self-determination through public policies to arrive at a nuanced picture of what can be done in the current global political economy.

Key Questions
Our research group investigates how Senegal, Côte d'Ivoire, Ghana and Nigeria have attempted to increase their political and economic sovereignty with a particular focus on the interaction between governments, finance and labor. More specifically, we focus on the evolution of currency regimes and monetary policies in the four West African case studies, their international constraints as well as the impact on the domestic real economy. We enquire about the extraverted and often oligopolistic banking systems in the four countries and their interaction with the global financial system as well as the domestic real economy.

Methods and Concepts
To answer our research questions on West African governments' attempts to increase their political and economic sovereignty; we deploy a variety of qualitative and quantitative methodologies, and engage several concepts within the broader field of International Political Economy (IPE) and heterodox economics. Methodologically, we employ process tracing, time series analysis, and incorporated comparison to trace but also compare the historical interaction between governments, finance and labour within and between our four case studies. We rely on archival data, survey data from interviews, and large macro/microeconomic datasets from national data repositories and external sources such as the World Bank, IMF, etc. Our work speaks to IPE concepts of International Financial Subordination, Financialization, and Finance Capitalism. Simultaneously, we contribute to debates on Dependency Theory, Complexity Economics and Stratification Economics.

Vision
Shifting geopolitical alliances and geoeconomic dependencies present a great opportunity for African governments to increase their political and economic self-determination. Playing off China, Russia, Qatar, the EU and the US, for example, against each other may help to decrease the amount of unequal exchange the continent has long had to bear. With our meticulous historical and comparative studies we aim to contribute to transformative knowledge on how to further increase the marge de manoeuvre of African states in the current conjuncture. It is important, however, to be aware that the relationship between governments and the people is not always a straightforward one. This means, we take great care to focus on who profits from which kinds of increases in self-determination and to thus keep the tension between national and popular self-determination present.

Contribution or Relation to the Cluster's Aims and Goals
Critical political economy hasn't been very prominent in the academic space of African Studies in recent decades. Yet the strong tradition of African knowledge and policy production around Kwame Nkrumah, Julius Nyerere and Samir Amin, to name but a few, has seen an international resurgence of late. Our research group partakes in this tradition and aims to contribute to reconfiguring African studies through critical political economy and its focus on theories of capitalism and imperialism.

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Further Links / Key References

Find more information on the project here:
http://www.politicsofmoney.org/research/

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01.07.2019 – 31.07.2023

Oil Movements: the Production and Government of Petro-(im)mobilities in East Africa

Summary

East Africa's oil industry is shaping into a sector of significant politico-economic importance. Discoveries of commercially viable hydrocarbon deposits in Uganda's and Kenya's Lakes Albert and Turkana Basins respectively, have influenced ambitious infrastructure developments that start from but go beyond the two countries. This places the region in a geopolitical resource spectrum, marked by two multi-billion-dollar infrastructure projects. Uganda is fast tracking the development of the East African Crude Oil Pipeline (EACOP) project between Hoima and Tanga; as Kenya develops its multi-model Lamu-Port-South Sudan-Ethiopia-Transport (LAPSSET) corridor, with an oil-pipeline component to move the country's oil from Turkana to Lamu port. Each of these projects forms part of national development visions, that are well-knitted into a complex network and interconnections of international, transnational and local actors. These interconnections highlight the significance of performing mobilities. In this project, we explore how "oil movements" viewed within the perspective of these two projects, shape multiple (im)mobility landscapes, practices, relations; and how these landscapes, practices and relations are rendered (un)governable.

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Key Questions

We pose three research questions:
■ What power infrastructures govern the relational production of petro-(im)mobilities within the two East African projects?
■ How do the material constituents of the projects influence the perception and performance of subaltern mobility practices along the two infrastructure corridors?
■ In what ways have the different interpretations of the infrastructures influenced the modes of (im)mobility relations and performances among different "infrastructure communities" within the project areas?

Methods and Concepts

Our empirical approach builds a data base constituted of recorded face-to-face conversations with government officials; development policy analysts; local community members and leaders; and other key stakeholders in the development of the two infrastructure projects. We also examine the changing ontological contours in specific areas where footprints of the project are evident. For the pastoral com-

Photo: www.eacop.com

Promotion of the East African Crude Oil Pipeline (EACOP) at the village of Ruzinga in the district of Kyotera

munities in Kenya's Turkana region, we posit the development of the LAPSSET to their seasonal peripatetic tradition. Pictures and maps are useful data, adding to audiotaped and transcribed conversations. We are heavily inspired by Michel Foucault's concept of governmentality and Jørgen Ole Bærenholdt's coined term "governmobility" as an alternative way of seeing and explaining specific contexts of power relations that are integral to multiplicities of mobilities.

Vision

The wider vision of this research project is to develop a theoretical understanding of how different kinds of mobility infrastructure projects are interpreted by different actors in real time and space. This enhances the understanding of relational features of such projects with pre-existing realities of those that the projects directly affect. We, therefore, do not envision this as an oil-movement research, but a research on the production of mobilities resulting from unique interpretations of resource frontiers by different actors. In other words, this empirical inquiry into East African "oil-mobilities" promises to generate new theoretical insights that could help explain how strategic natural resources influence the production and government of patterns of movement and ways of resisting or performing such movements.

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EACOP Survey Team Locating the ROW in the Forest (Hoima, 2019).

Contribution or Relation to the Cluster's Aims & Goals

Whereas mobility is itself integral to constellations of multiplicities, the nodes of mobility (i.e. the underlying frames around which (im)mobilities occur) should be viewed in terms of their specificities. Oil, in this case, is a specific substance that influences mobility (and thus multiplicity) in different ways. Approaching East Africa's multiplicities as founded around governing movements and stasis of people, things, ideas and practices resulting from oil extraction provides an opportunity to link the already fluid dynamics of (im)mobilities of African societies to crucial forces of globally sensitive substances such as oil. From an interdisciplinary point of view, the project envisages triangulating epistemological perspectives drawn from political sciences, geography, economics, and gender studies, as it explores East Africa's oil-(im)mobilities as a function of governmental power in the production and control of multiple spaces of (im)mobilities. The project has deliberately chosen to associate with a specialist in gender and natural resource management in Uganda, as a way to incorporate a gender element in the analysis of oil-(im)mobilities in East Africa. Not only is this in agreement with the Custer's agenda of Reconfiguring African studies by creating platforms through which research informs policies, it is also our conviction that bringing together this team of researchers from Kenya and Uganda enhances a continuous cooperation with African and Africa based academics.

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Photo: © Martina Drescher, Djenné, Mali 2006

AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section
Moralities

01.09.2019
31.08.2023

Health discourses as Moral Communication? Linguistic Case Studies from Côte d'Ivoire and Cameroon

Summary

The project investigates manifestations of ethics or morality – two concepts we use interchangeably – in everyday conversation by zooming in on health communication in Cameroon and Ivory Coast. It draws on constructivist and phenomenological conceptualizations of ethics by assuming that there are no moral phenomena as such, but that ethics is intimately tied to interaction. According to this view, conversationalists are 'doing ethics' by constantly and co-constructively bringing about the moral meaning of a state of affair or an event. Hence, doing ethics relies largely on communicative practices. With our interest in moral communication, we first aim to gain a better understanding of the still under-investigated relation between ordinary ethics and language in general. Second, and more specifically, we intend to examine some of its linguistic manifestations and thus to contribute to a description of pragmatic features in African varieties of French.

Key Questions

In order to study everyday ethics from a linguistic and communicative perspective we tackle two main, closely intertwined research questions: Which are the forms and which are the functions of moral communication? Due to the current pandemic, we narrowed down our interest in health communication on Covid-19 discourses in Cameroon and Ivory Coast while also investigating sensitization measures on early pregnancies in one of the PhD projects.

Methods and Concepts

A descriptive understanding of doing ethics requests an empirical approach. Our database consists mainly of face-to-face conversations, mostly structured interviews, enriched by examples from the social media. The oral data are audiotaped and then transcribed for the purpose of a subsequent analysis. Here we resort to qualitative and interpretative methods by drawing on theoretical insights from Discourse Analysis, Conversation Analysis and Interactional Linguistics.

Vision

Our paramount aim is to investigate the interactive processes by which moral meanings emerge and are negotiated in health communication with a special focus on Cameroon and

Ivory Coast. In doing so, we will contribute first to a better theoretical framing of doing ethics by focusing on its linguistic and communicative aspects, and second advance its empirical study by means of a data-based analysis which targets its most prominent forms and functions in specific media and face-to-face settings.

Contribution or Relation to the Cluster's Aims & Goals

Dealing with the heterogeneous African worlds from a language viewpoint, the project focuses on two highly diverse linguistic landscapes where French, through its contacts with various other languages, comes to incorporate different world visions, speech habits and moralities. As a key concept multiplicity enables us to capture the different moralities, their linguistic expressions and communicative functions. Relationality is at the heart of our project, since our take on moral communication as emerging in interaction, promotes especially the study of social and personal relations. Reflexivity is crucial insofar as our interest in ordinary ethics inevitably confronts us with membership categories, i.e. the conversationalist's notions of moralities. In addition, reflexivity is a main tool when it comes to evaluate previous research on moral communication, mostly carried out in Western countries with reference to data from the global North, as an appropriate theoretical framework for the African context. Finally, our research topic has an important heuristic potential which we will play out both in our multinational research team and in our interdisciplinary research section.

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Politics of the Unknown. Conspiracism and Conflict

Summary

The Junior Research Group "Politics of the Unknown. Conspiracism and Conflict" revolves around the question of how political conflicts shape, and are shaped by, different perceptions of truth and reality. The project consists of several case studies zooming in on contexts of particular uncertainty. Saïkou Sagnane and Kingsley Jima, for instance, focus their PhD research on the Guinean coup d'état in 2021 and the ongoing Nigerian media debate on banditry (the so-called "unknown gunmen") in the country's Northwest, respectively. In Guinea, Joschka Philipps leads an interdisciplinary team of researchers and artists concerned with the broader history of Guinea, fraught with real and imagined neo-colonial conspiracies against Guinea's First Republic under Sékou Touré. He is also co-writing the auto-biography of Nana Barry, a former political broker in Conakry who now lives in France.

The overall research agenda is to study, depict, and capture everyday political situations in which people and political actors are confronted with political realities that are too inaccessible to be known and too significant to be ignored. Whether this concerns secrets, suspicions or rumors that circulate about a given event, the difficulty of distinguishing between true or false information on social media, or the ways in which power is imagined and situated in an increasingly uncertain and multipolar geopolitical context, the project highlights how questions of truth become a battleground in situations of conflict.

Key Questions

■ How do political conflicts shape, and how are they shaped by, different perceptions of truth and reality?
■ How do people make sense of political issues that are too inaccessible to be known and too significant to be ignored or left uncertain?
■ What information and what media are trusted, or discarded, and for what reasons?
■ What concerns underlie people's conceptions of overarching political orders? How are these conceptions mobilized in political dynamics of contestation and polarization?
■ How can concepts such as "post-truth" politics, "conspiracy theories", or "fake news" be studied as concrete issues and lived social realities, rather than as abstract and judgmental accusations?
■ How do the social sciences and the arts approach uncertainty differently? What is it that images can do which text cannot, and vice versa?

Methods and Concepts

"Politics of the Unknown" emphasizes the significance of mixed methods in advancing a sensitivity for how our choice of heuristic tools inevitably structures what we may see in the world and what we are able to ignore (see Macamo 2016, 2018). In our comparative research on rumors during Guinea's Ebola and coronavirus pandemics (Philipps & Sagnane 2023), for instance, ethnography and interviews are combined with an extensive survey of over 600 respondents. As to our dialogue between the social sciences and the arts, the exhibition "Chasing Shadows" (opening in Guinea in 2024; continuing at the Iwalewahaus in 2025) aims at an immersive experience of interwoven art forms. Photography, fine art, sculptures, cinematography, rap videos, installations and soundscapes seek to provide multiple answers to the universal question of what is real and what is imaginary.

As to concepts, the project critically engages with sociological debates on "conspiracy theories", which have long featured as the "other" in social theory. We wonder whether these allegedly outlandish theories do not actually reflect sociology's own doubts about not being sufficiently scientific, of being circular and shot through with confirmation bias, and perhaps most importantly, of being naïve in its academic conceptions of the political world. As conceptual alternatives, we are experimenting with the concept "souloumou souloumoui" (literally 'circulating noises' in Sosso, the lingua franca of the Guinean capital Conakry) to develop a non-normative approach to rumors and conspiracy theories, and how they dynamically crystallize around a given event in relation to other claims, official accounts, competing rumors, and expert opinions (Barry, Philipps & Sagnane 2023).

Vision

There is a growing public alarmism about our alleged "post-truth" era in the northern public sphere. The label "post-truth", alluding to a presumably more truthful precedent era, epitomizes the underlying Eurocentric perspective in this debate. This project takes a very different set of perspectives, and considers the current context as an opportune moment to concentrate on the "yet unknown and certainly untheorised" as a key characteristic of both everyday experience and a core concern of Africanist research agendas (Pieterse 2011:11). Africa, in the contemporary moment, is no longer constructed as an exception to the rule, but as a vantage point on the liminal era in which the world finds itself.

From this vantage point, our vision is that of a collective mixed

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methods project, in which the different methods, whether scientific or artistic (and sometimes even conspiracist), engage in a critical dialogue with one another. We follow what Halloran (1983: 271) called "critical eclecticism", the idea that complex issues need "various theories and various approaches applied together." This vision finds its concrete application in various co-publications (see Key References).

Contribution or Relation to the Cluster's Aims & Goals

Focusing on the question of power and conflict through the lens of multiple perceptions and imaginations, the project seeks to contribute to the Cluster's agenda of a relational and multi-layered way of seeing the world. The theoretical concepts of multiplicity, relationality, and reflexivity feature as conceptual backbones throughout the project, whether in its philosophical foundation, its multiple methodological approach, or in its aspiration to transdisciplinary team work. There is a reflexive consideration among team members of what it means to study conspiracy theories critically (as a problematic political concept), what it means to study them in relation to Africa (historically associated with irrationality while being a target of actual conspiracies), and what it means to study them in Germany (where antisemitic conspiracist ideologies have had catastrophic historical consequences). These reflections situate the project at an equally challenging and promising vantage point of multiplicity. The underlying idea of reconfiguring African studies lies in an explicit reflection on multiple perspectives and their respective historicity, as well as the epistemological insecurities that come with such multiplicity.

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above: Exploding milk can to chase away evil spirits, Conakry, Guinea
below: Billboard, Conakry
(Photos: Aurélien Gillier)

Radio Forè Series, Conakry
(Photo: Aurélien Gillier)

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Find more information on the project here: **https://www.africamulti-ple.uni-bayreuth.de/en/JRG/Politics-of-the-Unknown/index.html**

Moral Geographies of Re-Existence: Socio-cultural Practices and Visions of a Good Life in Afro-descendant Communities in Salvador da Bahia (Brazil) and Cartagena de Indias (Colombia)

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Summary

Our project sheds light on the ways in which Afro-descendant communities resist and (re-)exist in (post)colonial and (post-)enslavement Latin America. We focus on Salvador da Bahia (Brazil) and Cartagena de Indias (Colombia), two major arrival ports of "The Black Atlantic" (Gilroy 1993). These traumatic places of colonisation and the trade in enslaved Africans are marked by racial discrimination and socio-spatial exclusion. At the same time, their colonial city centres are recognised as UNESCO World Heritage since the 1980s, attracting thousands of tourists every year. In this ambivalent context, we focus on peri-urban neighbourhoods which tend to be 'off the map' for many tourists, researchers and political actors. In the face of inequality, violence and poverty, their dwellers are often stigmatised across-the-board as if they were morally inferior and incapable of fostering a peaceful social transformation. By contrast, we analyse how self-organised community initiatives may not only (re)valorise Afro-descendant identities, but also change people's "moral topographies" (Taylor 1989) of what is right and good, altering their visions of a good life. Our transdisciplinary triangulation of ethnographic approaches, documentary methods and participatory action research integrates local communities and artists into joint reflections to stimulate mutual learning processes across the African diaspora.

Key Questions

We pursue to empirically reconstruct and compare the 'socio-moral maps' of (re-)existence which drive societal transformation in marginalised neighbourhoods of Salvador and Cartagena.

■ Which visions of a good life drive social change in the communities of Uruguai (Salvador) and Barrio Chino (Cartagena), and what are their underlying moral sources?

■ Which kind of societal change can be stimulated through socio-cultural initiatives, and which contemporary transformations can be observed in the life-worlds of Afro-descendant communities?

■ To what extent do the different structural and spatial conditions in Salvador and Cartagena affect socio-cultural practices and visions of a good life, and which enabling and restricting conditions for community-driven change can be derived from that comparison?

Methods and Concepts

Applying ethnographic, documentary and participatory action research methods, we analyse the socio-structural, moral and identity-related dimensions of social change stimulated by practices of (re-)existence in the neighbourhoods of Uruguai (Salvador) and Barrio Chino (Cartagena). We facilitate an exchange with Afro-descendant community leaders, artists and other civil society actors in both cities. While enhancing our understanding of Afro-diasporic strivings towards a good life in Latin America, we break new ground in research on moral geographies (Smith 2000). We also invest in the development of a transnational comparative methodology to analyse race relations and racial hierarchies, focusing on cities and their system of opportunities and spatial regimes rather than on nation states, as traditionally has been the case in comparative ethnic studies. The main objective of our project is to reconstruct how minoritised Afro-diasporic communities (re)create their own "differential space" (Lefebvre 1991) for collective integrity, practical recognition and social change under conditions they have not chosen themselves. The need to (re)invent such 'spaces of the possible' re-

Mural in the community of San Basilio de Palenque near Cartagena, Colombia.
(Photo: Valerie V. V. Gruber 2017)

sults from shared experiences of colonisation, enslavement, violence and de-territorialisation. Our transdisciplinary approach enables us to explore the bodily and tacit knowledges resulting from these multiple time-spatial ruptures.

Vision

Proclaiming the International Decade for People of African Descent (2015-2024), the United Nations (UN) point out that the situation of this part of the population, which comprises around 200 million persons in the Americas, "remains largely invisible, and insufficient recognition and respect has been given to the efforts of people of African descent to seek redress for their present condition" (UN 2019). Against this backdrop, we pursue the vision to shed light on practices of (re-) existence in Latin America. Our research enables a transdisciplinary exchange and transfer of knowledges regarding the ways in which Afro-diasporic communities reinvent their traumatic histories and geographies through collective self-organisation of livelihoods, socio-cultural and artistic practices.

Contribution or Relation to the Cluster's Aims & Goals

Our project scrutinises the multiple conceptions of Africanity and their tactical appropriation in multiple spheres of diasporic life. Through the notion of a socio-spatial and moral "multi-territoriality" (Haesbaert 2007), we conceptualise collective experiences of uprooting, practices of remembering, and struggles for practical recognition. Our transdisciplinary approach contributes to the reconfiguration of the way research is carried out through a relational praxis of "research with" as opposed to "research on". Moreover, our project adds to core questions of reflexivity in African and diaspora studies. The dialogue between theoretical, artistic and bodily forms of knowledge leads to a mutual unsettling of widely held views and reconsiderations of scientific and cultural premises.

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Mural in the neighbourhood of Uruguai, Salvador da Bahia, Brazil. (Photo: Valerie V. V. Gruber, 2019)

01.09.2020 – 31.08.2021

Changing Life Projects: African Identities, Moralities and Wellbeing (AIMWell)

Summary
In Africa, rites of passage remain dominant as social spaces and processes where gender, ethnicity, age, religion, social class and other variables intersect to constitute not just identities but also moral personhood. We explored and analysed identities, moralities and moralities making in contemporary East Africa towards understanding how these are (re)defined, communicated, contested, (re)negotiated, re(invented) and practiced through rites of passage, such as initiation rites and marriages in relation to wellbeing. With dramatic changes resulting from mobilities of things, ideas, and people in social realities in the context of structural changes (such as modernization, urbanization, internationalization), and globalization, emphasis on human agency has emerged as individuals seek to (re)define their individual identities and moralities. Our long-term objective is to better understand differences and similarities in the relational processes of making, shaping and changing of identities and moralities across different communities but also in relation to gender and intersectionality in urban and non-urban contexts across East Africa.

Key Questions
■ What are the dominant notions of identities and moralities in western Kenya as constituted in two rites of passage, initiation from childhood to adulthood, and marriage, both of which are understood and presented as socially accepted repertoires of morality and paths to good life? How are these notions transmitted, contested, redefined and negotiated?

■ What are the gendered notions of 'good life' and wellbeing in both rites of passage and how are these enacted, contested, and (re-)negotiated?

■ How do individual persons contest, (re)negotiate and (re)define identities and moralities to achieve good life and wellbeing in both rites of passage and are these contestations, negotiations and redefinitions gendered?

■ What gendered moralities are at stake in the contestations and negotiations of moralities in these rites of passage and how are they at stake?

Methods and concepts
This is a cross-sectional exploratory and descriptive study on identities, moralities, and wellbeing through analysis of initiation rites (initiation from childhood to adulthood, and marriage) among the Abagusii, the Bukusu, and the Luo of western Kenya. The three communities provide all typologies of the two rites of passage in contemporary Eastern Africa. The target population comprised male and female persons aged 30 or older; either married or not. Stratified opportunistic and theoretical sampling (guided by CDL theory) were applied to access a sample population of 120 participants.

We assume that identities, moralities, and wellbeing and the meanings attached to them are not given but (re)constructed at community and individual levels. Multiple ethnographic methods including focus group discussions, participant observation, and in-depth one-on-one oral interviewing were used to access thick and in-depth descriptions and explanations of multiple identities, moralities, and moralities-making. Data were transcribed, translated where necessary, coded and continues to be thematically and linguistically analysed using bothemic coding following by etic coding. We continue to experience study limitations related to complexity of the subject matter and huge variety of contexts. Using a sequential mixed method design has been helpful in countering this limitation. Ethics review/approval and research permit were granted.

First Results and Vision
Preliminary data analysis suggest that rites of passage are sites for moral projects in which the formation of 'good' men and women is undertaken. However, unlike commonly assumed, these sites are not cultural reservoirs nor are they mediating factors. They are, in between for (re)negotiating, (re)inventing and contesting individual authority and autonomy and freedom in pursuit of self-accomplishment; good life. Therefore, they are incubators of change, zones of relational exchanges and (re)construction of identities. Various knowledge gaps and moralities have emerged pointing to the need for broader and longer term

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During data collection, the research team had to follow all government protocols on prevention of Covid 19, one of which was wearing a mask. Protection masks were made for all involved in research and for every participant.

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studies around agent-centred conceptualizations of the reality of multiple and complex power dynamics in (re)constructions and (re)negotiations of identities, moralities and wellbeing in contemporary East Africa. In the long term, these studies will lead to better understanding of differences and similarities in the relational processes of making, shaping and changing of identities and moralities across different communities for improved wellbeing of African peoples.

Contribution or relation to the Cluster's Aims & Goals

Ultimately, our contribution is not only on relationality but also on how knowledge, learning, mobility, aesthetics and affiliation contribute to and influence public debates on moralities and moralities-making in relation to wellbeing in East Africa. Additionally, the preliminary study is engaging key stakeholders including local communities, policy actors, and NGO/CBO actors to provide their perspectives to reconfigure African studies, and much more importantly, towards their full engagement in the consequent full study for purposes of transfer and use of research in policy making and for community research uptake. This is necessary for translation of eventual research findings into practical development.

Additional Team Members:

■ *PROF. OMAR EGESAH* (decd. 2021)
Until his passing, Prof. Egesah was the Spokesperson of RS Mobilities at ACC Moi. He supported the project with Quality Management.
■ *PROF. MARY WAHOME*
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■ *PROF. PETER SIMATEI*
Director ACC Moi University. He has supported the project as Advisor and in Quality Management
■ *PROF. YACOUBA BANHORO*
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Additional members of the research team. From left to right: Maurice Kong'ong'o, Dr. Evelyne Kisembe, Prof. Emily Choge, Prof. Eunice Kamaara, Dr. Lenah Sambu, Prof. Hazel Ayanga, Dr. Claire Medard, Dr. Eric Masese, Dr. Jepchirchir Kiplagat, Prof. Mary Wahome, Lawrence Ojala, Ms, Abigael Kutwa, Dr. Paul Nyongesa.
Not in the picture: Prof. Omar Egesah, Dr. Peter Oino, Prof. Benard Sorre, and Dr. Willice Abuya.

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Religious engineering – the making of moralities, development and religion in Niger

Summary

Our interdisciplinary research group studies projects of transformation in Niger. These projects are pursued by state and non-state actors who allude in their practices and visions of change to Islam and/or Christianity. Specifically, we are looking at a Salafi organisation, Turkish NGOs and the Turkish state, and Pentecostal churches. We propose the concept of "religious engineering" to analyse those active and conscious attempts to work on the future shape of society where the actors refer to religious resources such as religious knowledges, practices, identities, or institutions. Understanding such projects of changing or improving the Nigerien society as "alternative" projects of transformation, we want to explore epistemologies, practices, and moralities of transformation that leave the well-trodden paths of international development and at the same time reconfigure religious traditions. Based on these different cases, we study how the actors work towards the change they consider necessary and possible, and in which ways they relate to religious resources as well as to other actors and projects, donors, and target groups. We are particularly interested in the moral making of this "otherwise" and the moralities generated in and through transformative practices.

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Key Questions

Central questions address the attempts of religious agencies to shape the future of Nigerien society as acts of "religious engineering". We ask which changes and thus futures are considered possible, which are aspired to and worked towards, and how future-making, moral practice, and religion are connected in these projects of transformation. At the heart of Hamissou Rhissa Achaffert's project, *Activisme religieux et vision d'une société juste au Niger: ethnographie d'un projet de transformation sociale au sein de l'association Ihyaous Sounnah*, is the question of how a local Salafi association mobilises religious knowledge as a moral and epistemological resource, not only to determine the actual state of Nigerien society, but also to promote an alternative approach to establish a moral and just society. The project of Abdoulaye Ibrahim Bachir, *Transformative Practices of Turkish Islamic NGOs in Africa: The Case of Niger*, focuses on the humanitarian activities of Turkish Islamic NGOs

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in Niger and asks how these NGOs practice charity and Muslim identity and thereby develop a transformational ethics that adopts coloniality as a moral discourse.

Overall, we ask how the actors' practices mutually influence and shape each other's projects in a context characterised by a diversity of moral visions of the future of Nigerien society (future visions of e.g., international development, decolonial Muslim or/and Islamist groups, security actors, climatologists). In particular, with regard to their aspirations of a good life, their moral claims, concerns and judgments, and their transformative practices, we focus on the relational processes through and in which the moral projects come into being.

Methods and concepts

With the concept of "religious engineering" (Spies, Schrode 2020), our research explores a new conceptual framework to approach the interconnections of transformative action, ethics, and religion. We also follow the Research Section's central principle to conceptualise moralities as "doing ethics" and thus study practices and interactions in and through which moral judgements, evaluations, concerns, and claims emerge. Working with ethnographic methods, we focus on ways of "practicing ethics", as they are central to the transformative projects under study. This means we are especially interested in how bodily practices, technologies, distribution patterns, or infrastructures shape and are shaped by what is considered moral.

Vision

We aim to contribute to academic as well as policy-related discussions on the religion-development-nexus, including questions on social change as moral project. Researching the landscape of religious activists in Niger, their self-understandings, concerns, interests, as well as references to notions of development and social transformation, our interdisciplinary project will further a better understanding of the moral making of an "otherwise". By this, we intend to go beyond the discursive field as defined by international development and its universalising ethics of a good life, and instead learn about the alternative ways, how transformation and "improvement" is being thought about or approached practically.

Finally, the study of different projects of transformation and the ethical dynamics involved in defining and working to-

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wards change will highlight the relational character of diverse approaches and practices despite their sometimes essentialising tone.

Contribution to the Cluster's Aims and Goals

The project develops a new conceptualisation of what is usually referred to as a "pluralisation" of social norms and moral claims caused by the multitude of international interventions in Africa since colonial times. Instead of studying ethics as discrete principles and rules that clash or multiply in contexts of competing transformative projects, we conceptualise moralities as products of practices and thus as embedded in and generated by relational processes. Thereby, we approach moralities as expressions of multiplicity by studying the relations in and through which they emerge.

We see processes of doing ethics as part of the every quest for change. Learning from people in Niger how "transformation" is epistemologically anchored, how a "just society" or a "better future" is aspired to, and how moral claims, concerns, and judgements connect, conflict, or overlap when change is approached practically, will help us to think through the project of "reconfiguration".

Photo: Abdoulaye Ibrahim Bachir

The picture was taken during Ramadan 2021 in a village in Niger. It shows the distribution of food by the Turkish NGO Humanitarian Relief Foundation (IHH).

Further Links / Key References

For a deeper understanding of our concepts the article
Eva Spies & Paula Schrode (2020): Religious engineering: exploring projects of transformation from a relational perspective. Religion.
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might be of interest.

Find more information here: **https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/moralities/Religious-engineering_/index.php**

01.01.2023 – 31.12.2025

Fluid Ontologies of Contestation. Social media, anti-government protest and transnational decolonization movements in Burkina Faso

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Summary

"Fluid Ontologies of Contestation" studies how contemporary political contestation is co-constituted by online and offline processes of mobilization. It focuses on two key cases in Burkina Faso: the 2014 revolutionary uprisings against then-President Blaise Compaoré and the ongoing calls for decolonization, notably from France, in the context of the Sahel crisis. The interdisciplinary project combines social science and computer science methodologies to study the role of social media networks in collective movements that challenge established power relations on the national and transnational level. The project's relevance lies in exploring contemporary fluid topographies of contestation across virtual and physical spaces. As various analysts have shown, contemporary social and political movements intertwine online and offline mobilization techniques to the point where each is co-constituted by the other (Castells 2015; Sebeelo 2021). The boundaries of social and political movements are no longer geographical and its participants and antagonists are spread across the globe. Analyzing them thus demands a radically relational perspective that links different medialities, sites, political struggles, inequalities and frustrations, and ideologies in the making. The project, developed in close collaboration between the ACC Ouagadougou and the Cluster in Bayreuth, aims at theorizing contestation from within the specific context of Burkina Faso while at the same time highlighting the fluid and porous boundaries of that context. Finally, we seek to explore the potential of the Cluster's concept of "fluid ontologies" beyond the realm of IT.

Key Questions

■ How is contemporary political contestation co-constituted by online and offline processes of mobilization? How do online and offline dynamics relate to one another?
■ How do people make sense of political issues that are too inaccessible to be known and too significant to be ignored or left uncertain?
■ How can we describe and analyse the virtual structures and non-spatial boundaries of social and political movements?
■ How can quantitative data science approaches and qualitative social science approaches be combined and/or productively opposed to produce insightful and useful knowledge about the interdependency of digital technologies and society?

Methods and Concepts

Computational data analysis will be located in the fields of Natural Language Processing (NLP) and Social Network Analysis (SNA). Algorithms will be developed with a strong focus on explainability of models, on traceability of design decisions, and on explanatory power of algorithmic outcomes. The qualitative interpretive approach follows an inductive rationale and will be based on informal focus group discussions, expert interviews, and participant observation methods, both in virtual spaces (Facebook, Twitter and Telegram) and in urban and semi-urban settings in and around the capital city Ouagadougou.

On a conceptual level, we seek to harness the potential of the Cluster's concept of "fluid ontologies" beyond the realm of IT. In computer and data sciences, fluid ontologies usually designate a way of organizing data and metadata in a dynamic way, as "flexible knowledge structures that evolve and adapt to communities' interest based on contextual information" (Srinivasan and Huang 2005:193). In the social sciences and humanities, the concept remains surprisingly undertheorized, notwithstanding the numerous "ontological turns" and myriad references to the fluidity of contemporary social and political phenomena. In this project, "fluid ontologies" will be used to develop a relational and reflexive perspective on social and political movements: to see them not as entities, as classic social movement theory would have it, but as fluid socio-technological interrelations between different sites and positionalities, informational circuits and, not least, academic struggles and political ideologies. A given protest or movement, in this sense, extends as far as it attracts attention through socio-technological networks, thereby also blurring the boundaries between contestation and the (academic) observation thereof.

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Vision

"Fluid ontologies of contestation" combines two unlikely disciplinary bedfellows: data sciences and social sciences. While their combination is widely encouraged, a persistent divide remains between them, structuring the field in terms of separate scientific communities with divergent epistemological interests. Moreover, since research focuses almost exclusively on Western and Northern settings and has "been favourable to Eurocentric approaches" (Mutsvairo and Wright 2019:281), African perspectives and realities have been largely marginalized. Against these two trends, we aim at working across disciplinary silos and beyond Eurocentric biases. The setting of

Burkina Faso is thus not just a case, but a historical site from where we conceptualize and refine our research questions and methodologies.

Contribution or relation to the Cluster's Aims and Goals

One core idea of "Fluid Ontologies" is to analyze and theorize multiplicity. Focusing on the double context of radical techno-logical and political changes, the project looks at a multiplici-ty of meanings and its implications for political group forma-tion and polarization dynamics. Furthermore, fluid ontologies also blur the classic boundary between epistemology (the researcher) and ontology (the research object) and call for a reflexive approach, cognizant of the different positionalities from where research is done and the normative assumptions that underpin it. The case of the decolonization movement in Burkina Faso is of particular concern here, as it straddles the divide between political and academic movements towards decolonization. While we agree with Ndlovu-Gatsheni, Seese-mann, and Vogt-William (2022) that the reconfiguration of Af-rican studies must not neglect the challenge of decoloniality, the present research does not aim at clarifying one specific de-colonial agenda; rather, it describes and analyzes its polysemic multiplicity and "blurred" contours (ibid., 2022:94) as they play out in Burkina Faso. This perspective, we believe, is important to grasp the relations between academic contestations of "sov-ereign reason" (Macamo 2022) and ongoing geopolitical con-flicts on the African continent.

Further Links / Key References

Find more information on the project here:
**www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/
art_aestethics/Multiple-Artworks---Multiple-Indian-Ocean/index.html**

This image shows different crowds of protesters gathered during the events of the fall of the Blaise COMPAORE regime in October 2014, in Burkina Faso. The photo of the protesters is embedded in the map of Burkina to translate the national space, in which the events took place. This set (photo of the protesters and map of Burkina) rests on a background with the colors and logos of social networks to question their role during the events of 30 and 31 October 2014.

(Artwork: Armel T. Théodore Zerbo)

Globalization and health policy in West Africa

01.09.2021
31.08.2022

Summary

This work seeks to fill the gap of previous studies which missed to link Global Health movement to the changing structures and policies of health system at national as well as regional levels. In our project, we investigate the impact of globalization on health policies in West Africa both at a country (Burkina Faso) and at regional levels. In this investigation, we consider conceptual differences between International Health as represented by the work of the WHO, a United Nations' intergovernmental organization, and Global Health represented by new multilateral global health organizations having a common Public Private Partnership (PPP) pattern. We assume that the impacts of Global Health activities can be detected and analyzed both at regional and local governance levels and that the impacts may be different from those of the international health because of the PPP pattern of the new actors and activities. Moreover, we are seeking to study the temporality and modality of the interactions between global health and local health which shall allow us to better understand the shifting movement from international health towards the global Health.

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Key Questions

To better understand how global health has impacted health policies in West Africa, particularly in Burkina Faso, we seek to answer the following questions:

■ How the notion of Global Health is understood in the West African context?
■ Who are the main Global Health stakeholders at regional and national levels and how are they organised?
■ How the policies at the Economic Community of West African States (ECOWAS, WAHO) have coped with global health policies?
■ How has Global Health governance shaped the health systems and the fight against diseases?

Methods and Concepts

Qualitative method and interdisciplinary approach are our main tools. The geographical scope of the research is West African region and Burkina Faso. A documentation regarding laws, rules, programs, policies, will be used. Information shall be collected by carrying out interviews with relevant stakeholders in health sectors and at communities' levels. Our findings will be subject to exchange between global health and local health stakeholders at a closing seminar.

Vision

The overall objective is to research and make an account on how the changes at global level on health have been implemented, adapted, accepted, rejected at regional and country levels in health system reforms, and in the fighting against diseases. We are seeking to:

■ Elaborate a historical and ethnographical account of Global Health in West Africa (example Burkina Faso)
■ Study the constellation of Global Health stakeholders and activities at national level (Burkina Faso)
■ Study the constellation and of Global Health stakeholders at Economic Council of West African States (ECOWAS)
■ Analyze different health system reforms (decentralization, vertical vs. Horizontal programmes) in relation with global health governance

Contribution or Relation to the Cluster's Aims & Goals

In this project, we seek to understand how global health governance, a new paradigm in international Health, has been negotiated and accepted at local level, which will contribute to the Research section morality. In addition, we seek to use the Cluster concept of multiplicity as an analytical tool to better understand the modalities and relationalities of the global health implementation process in West Africa. The background of this work is that the notion of global health and the practices which make it a reality in Africa are underpinned by positive values. Brought to the rank of a universal concept, global health has helped shape international and national health policy. Global health brings in interaction a multitude of state, non-state, public and private stakeholders around the resolution of health issues. The relationships woven at regional and national contribute to the evolution of African health systems.

Further Links / Key References

https://acc-ouaga.org

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Institutions judiciaires pénales et trajectoires sociales des adolescents/jeunes au Burkina Faso : formes et modèles de punitions endogènes/locales

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Résumé du projet

Les centres de détentions/prisons accueillent entre autres, des adolescents/jeunes en conflit ou en danger avec la loi. Ceux-ci ont commis des fautes/crimes et sont souvent enfermés dans des prisons de type colonial. Pendant la colonisation, des centres de réinsertion sociale (Maison de l'Enfance André Dupont de Orodara créée le 13 février 1956 par un missionnaire Blanc et transférée en 1959 à l'État colonial) sont construits pour accueillir des adolescents/jeunes en conflit ou en danger avec la loi. Le post colonial a connu la construction d'autres centres (Baporo, Gampela, Laye, Centre d'Éducation et de Réinsertion des Mineurs en Conflit avec la Loi-CERMICOL-) dont l'objectif est la réinsertion sociale et économique des adolescents/jeunes. Éduquer et non punir, alors qu'ils sont incarcérés loin de leurs familles d'origine.

Notre projet s'intéresse aux différentes formes de circulation des savoirs et des modèles de punition des adolescents/jeunes dans les sociétés pré et post coloniales. Les circulations de ces formes de savoirs et de modèles de punition sont souvent relayées par des instituions juridiques contemporaines telles que les gendarmeries, les polices, les palais de justice. Cependant, on observe une coexistence de modèles de punition entre les pratiques endogènes et les savoirs contemporains. Il s'agit alors d'interroger les pratiques endogènes en matière de punition des adolescents/jeunes et l'interface entre celles-ci et les systèmes contemporains au Burkina Faso. Nous examinons dans ce projet les stratégies de négociations endogènes (logiques d'acteurs) pour rendre la justice au sein de la communauté ou les formes de médiations dans les règlements des conflits ou des crimes commis dans l'espace territorial au regard des savoirs coloniaux qui y demeurent.

Questions de recherche

La question centrale de notre recherche est de savoir comment les sociétés ou communautés locales/endogènes inscrivent la punition des adolescents/jeunes au regard des normes sociales qui régulent les comportements communautaires. Comment les circulations des savoirs et les modèles de punitions sont-ils négociés entre les acteurs des pratiques endogènes/locales et contemporaines ? Comment les médiations sont-elles menées au sein des communautés et en lien avec le système judiciaire post colonial ? Quelles sont les va-leurs éthiques et morales inspirées par ces processus endogènes et postcoloniaux de la punition?

Méthodes, Matériels et Concepts

Le projet étudie des aspects éthiques et de moralité dans une construction sociale de la circulation des savoirs et des modèles de punitions des adolescents/jeunes au Burkina Faso. Notre projet de recherche explore de nouvelles approches méthodologiques et épistémologiques qui cherchent à analyser des pratiques endogènes/locales de la punition et dans des processus d'interaction avec les systèmes contemporains. Pour cela, nous adoptons une approche interdisciplinaire en utilisant une combinaison de méthodes socio anthropologique, historique et documentaires.

Nous travaillons à partir des archives, de collecte de données de terrain à partir des entretiens individuels avec différents acteurs, d'observations de séances de jugements ou de médiations locales, des panels en cherchant à explorer les interactions produites par les différents acteurs. Les questions éthiques et morales sont examinées dans le processus des médiations endogènes pour comprendre les pratiques de cohésion sociale et de solidarité au sein des communautés. Nous avons limité notre recherche à deux localités (Dano et Obiré, Sud-Ouest au Burkina Faso) qui mènent des jugements et des modèles de punitions d'ordre local.

Vision

Notre principal objectif est d'étudier les processus interactifs par lesquels les significations éthiques et morales émergent et sont négociées au sein des communautés en matière de circulation des savoirs et des modèles de punitions endogènes/locales et post coloniales des adolescents/jeunes avec un accent sur les localités de Dano et Obiré du Sud-Ouest au Burkina Faso.

Dans ce contexte, nous allons contribuer à un meilleur éclairage théorique de l'éthique des pratiques endogènes/locales en nous orientant sur ses aspects de la médiation et de la cohésion sociale au sein des communautés. Nous ferons ensuite une analyse basée sur des données empiriques pour rendre compte des formes et des fonctions des pratiques endogènes/locale en lien avec les systèmes contemporains de l'enfermement. Nous examinerons l'interface entre les savoirs juridiques légaux, les savoirs empiriques endogènes, les crimes et la communauté dans un processus d'intégration sociétale.
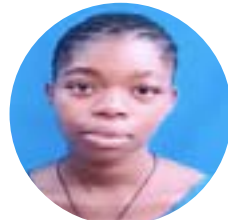
Contribution/rapport aux buts et objectifs des Clusters

L'étude des cadres communautaires/endogènes de la punition explorés dans cette recherche des mineur-e-s conduit à une réflexion sur les formes coloniales, modernes/contemporaines et endogènes/locales de la détention dans l'espace africain et plus précisément au Burkina Faso.

Ce projet conduit à des réflexions sur les valeurs morales et éthiques (Moralities/ethics) de la punition des mineur-e-s en Afrique en relation avec les prisons ou centres de détention. L'analyse de la situation dans les environnements juridico communautaires est complexe et se concentre sur les relations de cohésion sociale qui sont sans cesse négociées, établies, renforcées ou adaptées au regard des interfaces avec des cadres d'influence formels.

Cela suppose de produire des connaissances sur les modes et les formes ou modèles de punition des mineur-e-s à partir de cadres de juridiction endogènes/locaux. Cela invite à repenser les modes de punition modernes/contemporains en prenant en compte savoirs locaux, (arrangements, médiations) dans la gestion des fautes ou crimes sur la base de principes éthiques, tout en s'interrogeant sur les formes de punition des mineur-e-s et la séparation avec l'environnement familial.

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