11-14
OCT
2023

Artist: Jean David Nkot

PRIORITY

PROGRAMME /
ABSTRACT BOOK

ANNUAL CONFERENCE OF THE
AFRICA MULTIPLE CLUSTER OF EXCELLENCE

SPATIALITIES

UNIVERSITY OF BAYREUTH / ONLINE

ANNUAL CONFERENCE

"RECONFIGURING AFRICAN STUDIES THROUGH SPATIALITIES"

ABSTRACT BOOK

ANNUAL CONFERENCE
"RECONFIGURING AFRICAN STUDIES THROUGH SPATIALITIES"

ABSTRACT BOOK

FRIDAY 13TH OCT 2023

SATURDAY 11TH OCT 2023

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ROOM 1

AUDITORIUM H32

DAY 01
WEDNESDAY
11th OCTOBER

06:00 PM–06:05 PM	**Conference Opening** (R. Seesemann; U. Fendler)
06:05 PM–07:30 PM	**KEYNOTE**
	Patricia Daley – *Learning Disobedience in African Studies: Producing Defiant Scholarship on Migration and Refugees* (*Eberhard Rothfuß*)
07:30 PM	**Reception**

DAY 02
THURSDAY
12th OCTOBER

08:30 AM–10:15 AM	**Urban Spaces** (*Danielle Isler*)	08:30 AM–10:15 AM
10:15 AM–10:30 AM	*COFFEE BREAK*	10:15 AM–10:30 AM
10:30 AM–12:15 PM	**Political Spaces** (*Eun Kyung Kim*)	10:30 AM–11:05 AM
12:15 PM–02:00 PM	*LUNCH BREAK*	11:05 AM–12:15 PM
02:00 PM–03:45 PM	**Spatiality of Knowledge Production** (*Maria Theresa Vollmer*)	12:15 PM–02:00 PM
		02:00 PM–03:45 PM
03:45 PM–04:00 PM	*COFFEE BREAK*	
04:00 PM–05:45 PM	**FILM SCREENING**	03:45 PM–04:00 PM
	Reimagining Territoriality: Co-creating knowledges through Afro-diasporic lenses in Brazil and Colombia (*Valerie Gruber; Gilbert Shang Ndi*)	04:00 PM–04:50 PM
		04:50 PM–05:45 PM
05:45 PM–06:00 PM	*COFFEE BREAK*	
06:00 PM–07:30 PM	**KEYNOTE:** Tendayi Sithole – *Azania: Extended Notes on Black Radical Thought* – in Dialogue with Bruce Janz (*Sabelo Ndlovu-Gatsheni*)	

DAY 03
FRIDAY
13th OCTOBER

08:30 AM–10:15 PM	**Negotiating Belonging among Migrants** (*Taibat Lawanson*)	08:30 AM–10:15 AM
10:15 AM–10:30 AM	*COFFEE BREAK*	10:15 AM–10:30 AM
10:30 AM–12:15 PM	**Transperipheral Alliances and Decolonial Interventions** (*Estefania Bournot; Sophie Esch*)	10:30 AM–12:15 PM
12:15 PM–02:00 PM	*LUNCH BREAK*	12:15 PM–02:00 PM
02:00 PM–03:45 PM	**Espaces de guerre et de paix en fusion** (*Kamal Donko; Martin Doevenspeck*)	02:00 PM–03:45 PM
03:45 PM–04:00 PM	*COFFEE BREAK*	
04:00 PM–05:00 PM	**KEYNOTE:**	
	A Black Sense of Place: An ICDL Keynote Conversation with Prof. Katherine McKittrick (*Christine Vogt-William; Stefan Ouma*)	
05:00 PM–05:15 PM	*COFFEE BREAK*	05:15 PM–07:00 PM
05:15 PM–07:00 PM	**The Africanization of the French Language** (*Endurence Disseke*)	

DAY 04
SATURDAY
14th OCTOBER

08:30 AM–10:15 AM	**Spatiality in Multilingual African Contexts** (*Susanne Mühleisen; Billian Otundo*)	08:30 AM–10:15 AM
10:15 AM–10:30 AM	*COFFEE BREAK*	10:15 AM–10:30 AM
10:30 AM–11:20 AM	**Religious Spaces** (*Judith Bachmann*)	10:30 AM–12:15 PM
11:20 AM–12:15 PM	**Book Conversation with Epifania Amoo-Adare** (*Christine Vogt-William*)	
12:15 PM–02:00 PM	*LUNCH BREAK*	12:15 PM–02:00 PM
02:00 PM–03:45 PM	**Entangled spaces** (*Christine Hanke*)	02:00 PM–03:45 PM
03:45 PM–04:00 PM	*FAREWELL BREAK*	03:45 PM–04:00 PM

Room 2	Time	Room 3
Knowledge & Location *(Monika Rohmer)*	08:30 AM–10:15 AM	**Space and its Representation in African Literature and Art** *(Patrice Mwepu)*
COFFEE BREAK	10:15 AM–10:30 AM	COFFEE BREAK
History & Space *(Kerem Duymus)*	10:30 AM–12:15 PM	**The Place of Space in African Philosophy** *(Muyiwa Falaiye)*
Home *(Yusuf Patel)*		
LUNCH BREAK	12:15 PM–02:00 PM	LUNCH BREAK
Regenerative Sustainability *(Robert Krueger & Mah. Lamine Sagna)*	02:00 PM–03:45 PM	**Language(s) across spaces: Pragmatics in (post)colonial contexts** *(Eric Anchimbe)*
COFFEE BREAK	03:45 PM–04:00 PM	COFFEE BREAK
Literature & Spatial Epistemologies *(Séverine Marguin)*	04:00 PM–05:45 PM	**Topographies of Arabic in Sub-Saharan Africa** *(Britta Frede; Rüdiger Seesemann)*
Spaces of Linguistics *(Pheliwe Mbatyoti)*		

Room 2	Time	Room 3
Necropolitanism *(Senayon Olaolula)*	08:30 AM–10:15 AM	**Data base as digital space** *(Anke Schürer-Ries)*
COFFEE BREAK	10:15 AM–10:30 AM	COFFEE BREAK
Iwalewahaus Creating / Taking / Connecting Spaces *(Katharina Greven)*	10:30 AM–11:20 AM	**Digital Spaces** *(Katia de la Cruz Garcia)*
	11:20 AM–12:15 PM	**Territoriality** *(Sören Köpke)*
LUNCH BREAK	12:15 PM–02:00 PM	LUNCH BREAK
Panafricanism as urban lifestyle *(Livio Sansone; Eberhard Rothfuß)*	02:00 PM–03:45 PM	**Gendered Spaces** *(Gift Mauluka)*
	05:15 PM–07:00 PM	***Round Table: Rethinking geographical, ideological and disciplinary boundaries*** *(Serawit Debele; Kai Koddenbrock; Joschka Philipps; Cassandra Mark-Thiesen)*
Spatialities of Learning *(Erdmute Alber; Iris Clemens)*		

FRIDAY, 13.10., from 08:00 PM   SOCIAL GATHERING *(VENUE: IWALEWAHAUS, WÖLFELSTRASSE 2, BAYREUTH)*

Room 2	Time	Room 3
Ecological Spaces *(Peter Simatei)*	08:30 AM–10:15 AM	**A Place for All in Academia** *(L.Schneider; N. Khan,*
COFFEE BREAK	10:15 AM–10:30 AM	COFFEE BREAK
Exploring Spaces between academia & arts *(Cassandra Mark-Thiesen)*	10:30 AM–12:15 PM	**Revisiting Africa Must Unite in African Studies** *(Samwel M. Ntapanta)*
LUNCH BREAK	12:15 PM–02:00 PM	LUNCH BREAK
Archipelagic notions of spaces *(Ute Fendler; Clarissa Vierke)*	02:00 PM–03:45 PM	**Performative Spaces** *(Kayode Eesuola)*
FAREWELL BREAK	03:45 PM–04:00 PM	FAREWELL BREAK

Opening & Keynote – *Patricia Daley (Oxford):*

Learning Disobedience in African Studies: Producing Defiant Scholarship on Migration and Refugees

Chairs: **Ute Fendler**, Co-Spokesperson of the Africa Multiple Cluster & **Eberhard Rothfuß**, Chair of Social and Population Geography
UNIVERSITY OF BAYREUTH

Asylum has become a stigmatized term in the West and, inevitably, in some African states where refugee policies and practices have been shaped by a humanitarianism that is informed by colonialism, racism, and the securitization associated with Cold War/post-Cold War geopolitics. In this lecture, I will use evidence from decades of research in the East African region to illustrate how humanitarianism and neo-liberal peace-building have contributed to the dehumanization of refugees and displaced communities. I argue for a more humanizing approach that 1) centres anti-racist and decolonial praxis; 2) is grounded in research and policy that eschews 'localwashing' and capitalist ethics of accumulation; and 3) is characterised by defiance and disobedience to hegemonic ways of knowing and the desensitized categorizations of people. In conclusion, I will use evidence from the anti-colonial/anti-apartheid movement in Africa to demonstrate how scholars might respond to the urgency of embracing an ethical responsibility that prioritises our common humanity.

Patricia Daley, Professor of Human Geography of Africa at the University of Oxford and a Fellow of Jesus College. Patricia's research interests focus on forced migration in Eastern and Central Africa. In the School of Geography and the Environment, she is a member of the Political Worlds: Place, Power, Politics research cluster, which seeks to develop novel and critical understandings of the relationship(s) between regimes of discipline and violence, geographies of the South, and postcolonial, feminist, decolonial and anti-racist work. She co-edited, with Elena Fiddian-Qasmiyeh, *The Routledge Handbook on South-South Relations*, and her most recent publication is co-authored with Amber Murrey (2023) and is entitled *Learning Disobedience, Decolonizing Development Studies* (Pluto Press).

Panel: *Urban Spaces*
Chair: **Danielle Isler**, BIGSAS Junior Fellow
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UNIVERSITY OF BAYREUTH

Africa's present and future are described as urban. The continent has experienced the fastest urban growth in the world in the last two decades and will, according to several scholars, continue to do so. This rapid urbanization is profoundly (re)shaping the continent's economic, social, and political geography. This panel on 'Urban spaces' focuses on African urban spaces; their constructions, infrastructures, transformations, challenges, and influences on political subjectivities. One paper discusses the (change of) perception and the use of cemeteries in Accra, which, as a result of mounting pressures on urban space due to population growth, are now often located at the centre of the city. Another paper investigates mitungi (Swahili for jerrycans) in Nairobi's urban landscape. Mitungi, or repurposed cooking oil canisters, are often reused to store water. This paper explores the entangled spatialities of and within mitungi, which not only hold water for households but hold the whole city together. A further paper examines Whitened spaces, de facto segregation, the relationship between affect and space, and the effects of everyday forms of exclusion on Black bodies in post-Apartheid Cape Town. A next paper explores African worldmaking through the lens of infrastructure by focusing on the Trans-African highway network, launched in the late 1960s, and its afterlives in transnational infrastructure projects such as the Lamu Port – South Sudan – Ethiopia Transport Corridor. The last paper of this panel discusses gated neighbourhoods, and how they contribute to the physical development of urban spaces, in Ilorin, Nigeria. It examines the spatial distribution of gated communities, security concerns, and the residents' participation in the governance structure of the neighbourhoods.

1 The dead have it, the living want it; contested spaces in urban Accra
Stella Kwami /Benjamin D. Ofori / Jesse Ayivor / Philip-Neri Makafui Jayson-Qaushigah / Ted Annang
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INSTITUTE FOR ENVIRONMENT AND SANITATION STUDIES, UNIVERSITY OF GHANA, LEGON

Cemeteries are described as the final resting place of the dead. They showcase the history and culture of people. Cemeteries are considered spiritual, scared places and green spaces. With mounting pressures on the urban space due to population growth, most urban cemeteries now find themselves at the centre of cities, open to other uses and abuse. To understand the perception of city dwellers on multiuse of cemeteries, the study examined how people perceived and used cemeteries aside burial. Using GIS techniques, observation

and structured interviews, this study showed that 92% of the respondents perceived cemeteries as monofunctional places, although 42% reported using cemeteries for purposes aside burial. The study also showed that 7.4% of the respondents use the cemetery as toilet and waste dump sites. The study concludes that the preservation of culture, tradition and reverence of cemeteries is critical to protection and sustainable use of cemeteries.

2 Holding together: Spatial, infrastructural, and mundane entanglements of and within mitungi in Nairobi

Moritz Kasper, Doctoral Researcher, Department of Spatial Planning, Technical University Dortmund & Associated Member of CRC 1265 "Re-Figuration of Spaces"
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TECHNICAL UNIVERSITY BERLIN

Mitungi – Swahili for jerrycans – plaster Nairobi's urban landscape. Usually made of bright yellow plastic, mitungi are often repurposed cooking oil canisters of around 20 liters. They are (re)used for a variety of purposes. However, their most common and important function in Nairobi – and elsewhere? – is to contain, to store, to hold water. Given the city's erratic and heterogeneous water supply, mitungi do not only hold water for households. They hold the whole city together. This mundane, ubiquitous thing also holds and entangles a multiplicity of spatialities. From the networked and post-networked city, to place-specific waterscapes and global technoscapes, to Euclidean, relational and fluid interpretations of space. At the intersection of science and technology studies, urban political ecology and spatial theory, my contribution discusses the entangled spatialities of and within mitungi. Building on empirical work conducted in the wider Nairobi area in 2020/21, I use an infrastructural exploration into a mundane artefact as a way of discussing spatial re(con)figurations or re-imaginings in African studies, urban studies and related disciplines.

3 When social spaces in Cape Town produce every day forms of trauma and exclusions

Danielle Isler, BIGSAS Junior Fellow
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Almost three decades have passed since the official end of Apartheid, and South Africa remains a country with racial segregation as the norm rather than the exception. Cape Town is amongst the South African cities with the most pronounced racial segregation and is known for its extensive Whitened spaces where Black people and PoC are made to feel unwelcome. To them, Cape Town remains a "city of exclusion" and of White domination. These everyday exclusions have on Black people and PoC. Thus, wherever forms of Whiteness are constructed in Cape Town, discomfort, fear, shame, trauma, exclusion, and (forced) assimilation also tend to be constructed, reproduced, perpetuated, or re-enforced, especially for PoC and Black people. This paper explores how Whitened spaces are constructed in Cape Town, how people navigate these spaces, and maps how trauma, shame, fear and forced assimilation are constructed in space.

4 *Infrastructure as African Worldmaking*

Kenny Cupers, Head of Urban Studies
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UNIVERSITY OF BASEL

In contrast with the expansion of capitalist relations of production that create centers and peripheries as part of a single world, recent scholarship has foregrounded "worldmaking" as the situated capacity and process of constructing a world. This paper explores African worldmaking through the lens of infrastructure. To do so, it situates the continent's current mega-infrastructure boom in historical perspective, attentive not only to the colonial matrix of power, but also to African projects of self-determination. Its empirical focus is the Trans-African highway network, launched in the late 1960s, and its afterlives in transnational infrastructure projects such as the Lamu Port – South Sudan – Ethiopia – Transport Corridor. The paper explores what may exceed the capitalist and geopolitical logics of these projects using the literary work of Ngũgĩ wa Thiong'o and Yvonne A. Owuor. The paper argues that the poetics of Africa's current infrastructure boom provide a new analytical lens for studying the multiple spatialities of entangled African lifeworlds.

5 *Security Factor in the Spatial Distribution of gated Spaces and neighbourhoods in Ilorin, Nigeria*

Olatunde Isaac Olaniyi
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There is a prevalence of gated neighbourhood (GN) in urban centres across geographies in recent times. Security concerns, psychological feeling of safety, status and style are focal factors motivating subscription for such built environment. The increased consciousness of Nigerians regarding their security has also increased among them the search for safe environment for their lives and livelihoods. GNs contribute to the physical development of urban cities and such efforts are expected to conform with global standards of safe and resilient cities. Using quantitative method, this study examines the spatial distribution of gated spaces and the pattern of residents' participation in the governance structure of the neighbourhoods. Security factor ranks higher from the data probing the motivation for people's subscription for gated spaces. The study establishes that the spatial distribution is also informed by security concerns. The work identifies knowledge set and practices for governance of such spaces as well as how such are communicated, contested, ignored, adopted and enforced.

KEYWORDS: *GATED SPACES, (IN)SECURITY, SPATIALITY, GOVERNANCE*

6 'Africans cannot be foreigners in Africa' – Considering ways in which African migrants occupy modern Johannesburg

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UNIVERSITY OF KWAZULU NATAL (UKZN) IN PIETERMARITZBURG, SOUTH AFRICA

Cities in post-apartheid South Africa are spaces that are entangled in neo-apartheid and coloniality especially in ways that colonial and apartheid spatial inequalities and injustices still persist. However, the ways in which the mostly migrant communities in Hillbrow, Yeoville and Berea occupy these spaces border on decolonizing practices that assert new African subjectivities against the historical ones of 'foreigners' and racialised colonial migrant labourers. This proposed contribution explores the meaning and implications of African migrants celebrating African history and heroes through public art and selling African traditional food in markets and restaurants in the midst of Johannesburg's modernity aspirations. For the African migrants to appear in spaces where they are epistemically banished alters ways in which we think about Africa and African subjectivity.

Panel: *Knowledge and Location*
Chair: **Monika Rohmer**, BIGSAS Junior Fellow
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UNIVERSITY OF BAYREUTH

This panel questions interrelationships of knowledge and location from various disciplinary angles and a range of positionalities. Thereby, two contributions focus on knowledge & location in academic spaces with a focus on South-South relation. On the one hand, Guillermo A. Navarro Alvarado examines the possible differential conditions for the production of knowledge in the field of African studies from Central America, thereby highlighting geopolitics of knowledge production in South-South dynamics. On the other hand, Antonio Gomes de Jesus Neto unravels how taking place in discussions of the Dar-es-Salaam School reflects in Brazilian geographer Milton Santos' theorization of geographical space.

The further two contributions investigate knowledge & location in specific case studies. First, Farouk El Maarouf and Moulay Driss El Maarouf examine the politics of space and the perception thereof by a foot-noted community of treasure hunters in Morocco. They are interested in the poetics of value of (empty)space, land, soil, urban, rural, and the middle grounds. Second, Monika Christine Rohmer presents a cross-linguistic approach to place names in Senegal. She investigates differences in conceptualisations of the environment across linguistic communities and intends to valorise knowledge encoded in place names in academic debates.

KEYWORDS: G*EOGRAPHY, KNOWLEDGE, NAMING, POLITICS, RESEARCH ON AND IN AFRICA, SPACE*

1 The Tanzanian experience in Milton Santos' spatial theory
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UNIVERSITY OF SÃO PAULO (USP), BRAZIL

The Brazilian geographer Milton Santos is known for his sophisticated theorization of geographical space. Less known, however, is the role of Milton Santos' experience at the University of Dar-es-Salaam, in the 1970s, to his work. Structured by Julius Nyerere as the core for developing an independent and socialist Tanzania, the Dar-es-Salaam School hosted several Marxist intellectuals like Walter Rodney and David Slater, as well as Milton

Santos. During his stay (1974-1976), the Brazilian geographer took part of those discussions about development through Marxism lens. In that context, Santos started to elaborate concepts like "sociospatial formation" (firstly published on Antipode in 1977) and "urban economic circuits" (already published in "The Shared Space" in 1975, and also theme of an unpublished report about Dar-es-Salaam). This proposal intends to unpack Santos' Tanzanian experience through literature review and a research on his archives at the Institute of Brazilian Studies, University of São Paulo (Brazil).

KEYWORDS: *MILTON SANTOS; TANZANIA; DAR-ES-SALAAM SCHOOL; SPATIAL THEORY; 1970S.*

2 Treasure hunting and the Dynamics of the Soil

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SIDI MOHAMED BEN ABDELLAH UNIVERSITY, FES

This paper is a continuation of a debate around the politics of space and the perception thereof by a foot-noted community of treasure hunters in Morocco. In this paper, we make a trialectic distinction and categorization of spatialities: the rural (countryside and uninhabited lands), the urban (cities and villages), and the rural within the urban (the joutiat). The joutia (informal market) here is seen in light of treasure hunting, an illegal activity in Morocco, and within different economic systems, infrastructures, and margin/centre dichotomies that render joutia more than a space for sellers and buyers to engage in business but a territory that host an abundance of unattainable dreams, hopes, and the desire to escape poverty. Championed by local treasure hunters who are also sellers in joutia, this paper endeavours to bring to the fore an overarching disposition of precarious Moroccans who have an intimate understanding of the land and a survival-fuelled curiosity to explore its belly. Through in-depth narrative analysis, this paper examines the poetics of value of (empty)space, land, soil, urban, rural, and the middle grounds where they all come together as an open field for making a living and socio-economic survival. In their precarity, this social category of treasure hunters fluctuates on the one hand between notions of globalization, modernity, and geography, and concepts such as belatedness, abjection, vulnerability, and precarity on the other.

KEYWORDS: *TREASURE HUNTING, LAND, SPACE, URBAN, RURAL, JOUTIA, VALUE*

3 Rethinking African Studies from Central America: a political and epistemological agenda beyond objectification

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UNIVERSITY OF COSTA RICA

Based on the 10 years of the creation of the African and Caribbean Studies Program at the University of Costa Rica, the following paper examines the possible differential conditions for the production of knowledge in the field of African studies from Central America. It analyzes thematic axes related to epistemological approaches that confront the organizational colonial gnosis of African studies, proposing the need for African research from African perspectives, facilitated by processes of Africa-Central America relationship, centrality in African intellectual production and critical-reflexive processes on the geopolitics of knowledge production in the possibility of South-South dynamics. Practical experiences such as the production of academic literature in hegemonic languages, access to resources for research and the need for the construction of direct spaces for debate between, Caribbean, Latin American and African academic contexts are also critically analysed.

KEYWORDS: *GEOPOLITICS OF KNOWLEDGE PRODUCTION, SPACE, PLACE, POSITIONALITY IN THE KNOWLEDGE PRODUCTION ON AFRICA.*

4 Reconfiguring toponymy: Environmental knowledge encoded in Senegalese place names

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UNIVERSITY OF BAYREUTH

The contribution explores how the environment is encoded in place names in Senegal based on a corpus consisting of an inventory of nearly 2000 village names. The presentation is based on a joint research endeavour with Dr Mouhamed Abdallah Ly of the Institut Fondamental d'Afrique Noire (IFAN), Dakar, Senegal. In our joint research, we address the following questions: What kind of environmental knowledge is encoded in Senegalese place names? Are there differences in conceptualising the environment regarding various regions, languages, and linguistic communities? How can this knowledge be valued in contemporary academic debates?

Thus, as an interdisciplinary and cross-linguistic approach to place names, the presentation innovatively expands the work on toponymy in Senegal, which has so far been limited to questions of etymology, orthography and standardisation. Furthermore, with this interdisciplinary and interlinguistic approach, we intend to contribute to the fields of environmental humanities and ecolinguistics. With our research, we intend to shed light on the interrelationships between language in use and perception of the environment in Senegal.
KEYWORDS: *PLACE NAME, ECOLINGUISTICS, ENVIRONMENTAL HUMANITIES, SENEGAL*

5 All about the "Good Germans": Learning German Colonialism and the Myth of Decolonization of Education in Cameroon

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Germany occupied Cameroon from 1884 to 1916. Despite untold atrocities the postcolonial history curriculum evokes a knowledge perspective which positions the colonizers as "Good Germans" and their era as the "golden-age" of Cameroon's colonial development. This is happening at a time when most countries in the Global South have engaged with decolonization, indigenization, Africanization of knowledge with feasible results. The paper draws on a long history of postcolonial history education to present Cameroon's approach to teaching German Colonialism and attempts justifications for sustaining this perspective. In doing this, it hopes to demonstrate how spatialities in schooling and learning evoke binaries in the geo-politics of knowledge production which may not be exclusive to the Global North-South axis but also within the Global South as a space where coloniality continues to exert its stranglehold. It concludes that despite independence, these spaces continue to live at different trajectories of the "myth of Decolonization."

KEYWORDS: *GERMAN CAMEROON, EDUCATION, SPATIALITIES, KNOWLEDGE PRODUCTION, HISTORY, GERMAN COLONIALISM*

6 Decolonizing the Geographic Study of Africa

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SAN JOSÉ STATE UNIVERSITY

African scholars and members of the public continue to make their own geographies, but not under conditions of their own choosing. Over centuries, African scholars have produced important geographical studies on spatialities, including dozens of African geographic journals, textbooks, maps, novels and oral narratives (including non-European languages). Also of relevance is work on Black Geographies, decolonization, and anti-racism. In Geography, Western debates and funding criteria, research, teaching and publishing still often prioritize disproportionately white, male, Anglophone and Euro-American approaches in research, departments, publications, citations, journals, conference committees, analytic frameworks, and extractive research methods. Coloniality continues, together with pervasive anti-Black and anti-African practices, political repression of universities, and counterrevolutionary defunding of higher-education under populist guises enforced by structural adjustment. Scholars must acknowledge such challenges of studying spatialities by African and in Africa, but also go beyond impact models, and build on people's efforts to nonetheless make their own geographies.

Panel: *Space and its Representations in African Literature and Art*
Chair: **Patrice Kabeya Mwepu**
Head of the School of Languages & Literatures
RHODES UNIVERSITY, MAKHANDA

One can argue that African literature and art are mostly concerned with representing daily life in space and time. If the world vision of peoples is evident through the depiction of the "here" and the "now" or the "immediate space", it is therefore necessary to seek to understand this trend of rooting in space as well as motives that bring it into existence. However, this "immediate space" could be considered, from the point of view of representation, as being polysemous and sometimes leading to contradictions that could potentially call into question the conception of space as territory. In this perspective, the conceptualisation of space, through art and literature, as an unlimited wholeness could lead artists to a nomadic representation of space, while a "possessive" vision of space would certainly lead to a sedentary representation that conditions, by its nature, the nostalgia and the idealisation of the world in which the characters live.

In this panel, the papers will show how this expression of "nomadism" and / or "possessed territoriality" appears in the literary and artistic representations of different authors, in different countries and through different periods of production. It will be a question of reflecting, with literary and / or artistic criticism, on this interpretation of the world with all that this entails as causes and effects. This reflection would be done based on historical facts likely to support artistic positions. In addition to the papers that will be presented, writers or artists in this panel will express themselves not only on the motivations that led them to represent space in a certain way before their production, but also on the reception of such works in different milieus at different times.

1 "Nomadism" and "possessed territoriality" in African Literature
Patrice Mwepu, head of the school of languages & literatures
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2 "All about our land" (performance)
Mangaliso Buzani
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Makhanda, South Africa

3 Disentangling Entangled Spaces-Inner, Outer and Spaces of Emplacement in North Africa Literature

Afis Ayinde Oladosu, department of Arabic and Islamic studies
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Apart from Tayyeb Salish and Muhammad Miftah al-Faytur, works by other Sudanese writers on notions of spatiality in Afro-Arabic tradition still await their moments of fame. In trying to fill this gap, this paper does a close reading of al-Zaman al-Fadai al-M'iwaj, written by the Sudanese writer, Sayf al-Drn Hasan Babikir. It enquires into how the writer fuses myth with tradition while mirroring the politics of the inner, outer and spaces of emplacement in North Africa. In order to achieve its objective, the paper unbound the epistemological fountain from which Babikir derives his creativity. Here, a re-reading of Michael Foucault, Henry Lefebvre and Gaston Bachelard becomes imperative. I juxtapose the works produced by these writers with the trajectories and the dialectics in the Sudanese Afro-Arabic tradition and customs on spatiality as a strategy for the appropriation of Babikir's aesthetics and his theory of social action.

4 Spatiotemporal Influence on the Ecological Perspectives of Chinua Achebe and Thomas Hardy

Amadou Danlami
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APPLIED FOREIGN LANGUAGES, UNIVERSITY OF DSCHANG, CAMEROON

Given the current global environmental crises, this article examines the impact of space and time on the way Chinua Achebe (in Things Fall Apart, No Longer at Ease and Arrow of God) and Thomas Hardy (in The Mayor of Casterbridge, Tess of the D'Urbervilles and Jude the Obscure) present environmental concerns. Pursuant to the question of how setting affects the ecological visions of Achebe and Hardy in the works under study, it is hypothesized that both writers tap the content and form of their environmental narratives from their various spatiotemporal backgrounds. Using Ecocriticism, the paper concludes that Achebe and Hardy project environmental protection discourses in their texts despite mostly doing so differently owing to their varying spatiotemporal realities. Consequently, discussions and theories on ecological issues should consider the different contexts since non-identical areas do not face the same environmental problems.

KEYWORDS**:** ENVIRONMENT, SPATIOTEMPORAL REALITIES, ECOCRITICISM, ECOPOETICS, VISION

Panel: *Political Spaces*

Chair: **Eun Kyung Kim**, associate professor, Institute of African Studies
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1 Decolonizing Peace Interventions: The Role of External Actors in Shaping Peace Sustainability in Sudan
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This paper is part of a decolonizing project I started at the University of St Andrews in 2019 entitled *"Decolonizing Peace Interventions: The Role of External Actors in Shaping Peace Sustainability in Sudan"*. It investigates the impact of global coloniality on challenging conflict-affected and Indigenous Sudanese peoples to achieve bottom-up peace from their perspectives. It aims to: understand why peace agreements in Sudan fail to end protracted conflicts and bring sustainable peace, examine the relationships between coloniality and peace interventions, and the impact of external interventions on peace sustainability.

I employed a theoretical and methodological framework known as the Decolonial and Indigenous Framework (DIF) to understand these complex dynamics and relationships. DIF is a historical, relational, decolonizing, and bottom-up approach that brings new and diverse perspectives of the colonized, Indigenous, and conflict-affected peoples rather than relying on Eurocentric perspectives and approaches to knowledge production.

2 IDPs and Citizenship Rights: the perils of humanitarianism in Lagos, Nigeria
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Persistent displacement has created a crisis of protection for vulnerable IDPs in Nigeria. Protraction and policy failure is prompting the mass migration of this group to urban areas where humanitarian responses are unavailable and are predisposed to various forms of marginalisation, oppression and violence. This is in the context of increasing state hostility

towards IDPs, intensified inter-group competition among citizens, and rising intolerance towards 'outsider' vulnerable migrants. The current national humanitarian policy framework is centralised and exclusionary of state and local governments. Hence, contributing to the oppression and marginality experienced by the forced migrant in Lagos. Drawing on extensive mixed methodology data from an ongoing PhD and the Architecture of Asylum project in Lagos by Professor Misselwitz, it uses cases studies of the architecture of asylums and neighbourhood place-making practices of IDPs to explore the processes of unassisted resettlement that constructs the identity of IDPs in the city and the problematic relationship between citizenship and the right to the city for IDPs. It suggests that transcending marginality requires greater emphasis on institutional, political and local community agencies – for their inclusion and effective resettlement.

KEYWORDS: *IDP, RIGHTS TO THE CITY, RESETTLEMENT, CITIZENSHIP*

3 Political spaces and the African youth; Investing traditional and contemporary entanglements

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In academia, the term "youth" is often interpreted in terms of orientations and definitions that are considered "universal" due to global entanglements and globalization. However, most of these concepts are merely conduits for more "Western" thinking. In an effort to reshape academic ways of thinking through decolonization and pluralization of epistemological centres, this paper examines the Buganda conception of "youth" Using key informant interviews and an ethnographic methodology, the paper seeks to understand how such conceptions are adapted when they come into contact with highly "Westernized" political spaces, particularly in forums such as parliament. The discussion of the paper highlights the need to hybridize the idea of "youth" to address issues of political participation, empowerment, and transitions for youth, particularly in non-Western spaces such as Uganda and Africa in general.

KEYWORDS: *AFRICAN YOUTH, POLITICAL SPACES, GLOBAL ENTANGLEMENTS, BUGANDA, UGANDA*

4 Sectoral Interests and Persistent Electoral Blocs in African Countries

Catherine Boone (LSE), **Crespin-Boucaud** (IBEI) & **Kim, Eun Kyung** Associate Professor (Ph.D. in Political Science)
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This paper identifies persistent patterns of regional clustering in the presidential vote in each of four African countries, and asks, What explains this phenomenon? We find that in each country, co-ethnicity alone does not predict constituency members in the electoral blocs, or why multiethnic electoral blocs appear in some parts of each country but not others. Using geocoded IFPRI data on crop concentrations at high levels of spatial resolution, we find that most of the blocs have distinct agricultural profiles as producers of relatively high value commercial crops. We infer that sectoral interests, the sensitivity of producers' fortunes to government policy, and the interest-group organizations that develop around high-value traded crops, especially export crops, contribute to the formation and persistence of regional electoral blocs. In the cases of the most politically-significant blocs, ethnicity and shared (or joint) agricultural policy interests appear to work in tandem, as compounding and/or substitute factors, to produce regional electoral bloc cohesion.

Panel: *History & Space*
Chair: **Kerem Duymus**, Ph.D. Student, African Studies
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Space as an object of historical research proves a complex dynamic that oscillates between geography and cartography as well as materiality and conceptuality. In this respect, not only space(s) changes during time, but conceptualization of space likewise undergoes essential transformations. Furthermore, the historical accumulation of multi-layered alterations of space(s) confronts any historical research with various compelling questions concerning framing. Thus, transformation of space(s) both creates a sphere for a historical research as well as becomes being re-shaped through it. In this panel, two papers will provide both poles of this entangled relations.

The first paper, by Kerem Duymus *Reconfiguring 19th century West African Spaces: The Case of "Central Sudan"*, engages with the historical transformations of the local geographic and cartographic framing in the West Africa by focusing on the example of "Central Sudan". The second paper, by Meïssa Birima Fall *Complex spaces seen through a historico-geographical prism: Senegal Case study*, explores the historical changes of spaces in case of Senegal.

1 Reconfiguring 19th century West African Spaces: The Case of "Central Sudan"
Kerem Duymus, Ph.D. Student
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This panel relies on the archival findings from Tripoli (Libya) and Istanbul (Turkey) that demonstrates an entirely different understanding of space in West Africa during the 19th century, before the colonial powers enforced their own conceptions. These findings – including several local maps and correspondences between the rulers of Kanem-Bornu and Wadai as well as leader of Sanussiya Brotherhood and Tripolitan Vali – shows that there was a common understanding of political space from Tripoli to Sokoto Caliphate and from Wadai to Timbuktu as a one unit. This political space was not only represented in the local maps, but the important rulers and actors in the region even planned to create a "Islamic Federation of Central Sudan" in 1830, and tried to actualize it between 1880s–1920s to avoid colonial invasion of France and Britain. In this presentation, I will further examine this political space, and how was it imagined as well as used between 1800–1920s.

2 Complex spaces seen through a historico-geographical prism: Senegal Case study

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Our study is using a corpus of grey literature: maps and texts – devoted to exploration, colonial conquest, domination and exploitation of African territories-, to demonstrate how complex spaces are organized. They establish simple and confused overlapping spatialities: Continent, Empires, Metropolises, Dominions, Colonies, Overseas Territories, Communes and Circles.

The territories will pass from immaterial object, while keeping spatial scopes, with worship, cultural dimensions and segregated forms of occupation by inhabitants segmented between races, ethnic groups – citizens, subjects –, through confused or complex spatial remanences. On the old maps of Senegal, particularly of the coastal area, we have a diversity of spatial designations. We distinguish their transcriptions from the Atlantic Ocean to other hydrological organisms: rivers and lakes. It thus appears an important part of the history of spaces and people who have left their mark, through the act of naming, on their experience in exceptional spaces.

Panel: *Home*
Chair: **Yusuf Patel**, Ph.D. researcher
NEWCASTLE UNIVERSITY

This panel explores entanglement of space and place in reconstructing various home-making practices. It explores space beyond mere containers but rather materiality of these places – literal and metaphorical walls to contain and invites scholars to centralise geographical context and spatiality when studying politics of dissidence. The conscious use of spatiality is used distinctively in each case, honing in on the contributions made to and variations of the African diaspora. This panel pulls together papers working on a diversity of contexts shaped by rituals, home-making practices, minorities and trauma, and speaks to the ways in which space and place are central to the formation of identities.

1 Building memories of apartheid incarceration: The role of architecture in post-apartheid South Africa
Yusuf Patel Ph.D. researcher
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Apartheid in South Africa was violent and traumatic. The political choice to pursue a route of reconciliation rather than criminal justice epitomised by the Truth and Reconciliation Committee has set up a particular relationship with the memory of these traumatic events. This research examines how memories of apartheid-era incarceration and violence are engaged with in South Africa and how African studies have been reconfigured through this process. It does this by examining two sites in Johannesburg that were central to this incarceration and violence which have received very divergent treatment in the post-apartheid era. These Spaces formed headquarters and governing grounds for the apartheid state and served as monuments that glorified the regime and were facilitators in the torture and deaths of anti-apartheid activists. Today, over two decades after the abolishment of apartheid, these sites hold significant importance in the history and identity of a nation still battling transgenerational trauma. The buildings and spaces in which apartheid-era violence and incarceration took place are not mere containers but rather materiality of these places – walls to contain, but also everyday architectural elements used to inflict violence – was central to the violence and is central to traumatic memories of this violence.

2 Entangled spaces of home-making between urban, rural, and diaspora

Jochen Kibel & Eva Korte
SFB 1265 "Re-figuration of spaces", project a05 "Being home: living spaces and self-images of the Kenyan middle-class"
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In this contribution, we reconstruct various home-making practices of Kenyans in Nairobi and Berlin. Engaged in different spatial contexts (such as rural, urban, or in the diaspora) members of the Kenyan middle-class constitute their home through distinct but quite different spatial patterns. In the construction of a home, different values (monetary, social, symbolical) are made relevant through different investment strategies taking place between upcountry, and in the city as well as in the diaspora abroad.

Following these different spatial patterns of constructing a home, helps us, to spatialize the idea of the concept of investment status work. Other than describing the current social change in simplistic terms like modernization or urbanization within a national frame, we instead argue that it is the diversification and refiguration of spatial entanglements that is a useful approach to understanding social change through a spatial lens from a global perspective. Since the spatial definition of where home is for Kenyans in Berlin and Nairobi, differs across age, gender, economic status, and kin relations, we aim to shed light on this diversity.

3 Spatialities, school and learning: Boys initiation schools among the Xhosa people of South Africa as centers of intangible cultural heritage education (amongst others)

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The study on which my paper will be based contributes to the studies of youth in Africa. Scholars have couched youth initiatives in terms of their agency, especially in situations where modernity encounters tradition. In those situations, young people are said to prefer modernity and therefore social change. Some studies done in Africa recently have shown that there are contexts where the youth prefer tradition over modernity, especially in relation to male initiation. My study has similar findings where the preference for boys is male initiation where after being circumcised, initiates are secluded in lodges in the bush, as against medical circumcision in hospital.

The youth among the Xhosa speaking people of South Africa have initiated a ritual called ukudodisana (manhood teaching and testing) as a mechanism for the safeguarding ulwaluko (traditional male initiation) and to give significance to their heritage. This contextualises the argument of some scholars that heritage has removed the tag of 'backwardness' from traditional practices, and, with regards to Xhosa youth, it has re-galvanised their interest in traditional male initiation. During the four weeks (roughly) that

the initiates are secluded in the bush, young men visit the initiate's lodges, with the intention of giving them some form of knowledge, especially one that relates to intangible cultural heritage (amongst others). In terms of this, initiates are given in-depth knowledge regarding ancestral rituals which initiates are subjected to, the language which has been used in the lodge over the years, how initiates relate to nature whilst in the bush, as well as myths regarding the origins of traditional male initiation. When initiates return from the bush to the community, they test one another's grasp of the bush education. This is an act of mutual validation of one's manhood by young men done in order to identify and isolate those who have been circumcised in hospital. In a social set-up where to be a man is to undergo traditional male initiation, the existence of individuals who call themselves 'men' without having done so, creates a problematic situation in the Xhosa social order, which the youth attempt to resolve through ukudodisana rituals. Sentiments expressed in some literature that the youth have no interest in their heritage, would in this regard appear not to be true of the Xhosa youth. Ukudodisana testing entails debates and confrontations, a situation which constitutes a temporary inversion of the norm of submissiveness which newly initiated young men in Xhosa societies are expected to subscribe to. Gluckman's (1952) theory of 'rituals of rebellion', in terms of which temporary inversions of norms in society is seen as a 'tension releasing mechanism and as a vehicle for establishing social order', will consequently be used as a framework for analysis.

Panel: *The Place of Space in African Philosophy*

Chair: **Muyiwa Falaiye,** Professor of African Socio-political philosophy and director of the Institute of African and Diaspora Studies

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1 *Excavating and recasting the paradoxical notion of space*

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The Greek Philosopher, Aristotle in his *Physics* notes that "Nature abhors a vacuum" meaning that empty or unfilled spaces are unnatural as they go against the laws of nature and physics. Every space in nature needs to be filled with something. The truism is that spaces are everywhere and the notion of space remains complex, conflicting and incompletely explored as one the one hand; it signifies location of relations and on the other, it means gap, vacuum and distance. When contextualized, spaces picture multiplicity of relations and the gap between them are expressed in concrete situations of life existence such as disruption, instability, dis-placement, social conflicts, social and economic injustices among others. The need to recast the notion of space in its ambivalence is imperative specifically in Africa. It is against this background that this paper argues the thesis of a reconfiguration of the two seemingly paradoxical notions of space through a transformative recognition process of relationality of multiplicity that bridges the gap between spaces of representation.

KEYWORDS: *MULTIPLICITY, PARADOXICAL, RELATIONALITY, REFLEXIVITY, SPACES*

2 *What does Geography say about African Philosophy? Re-reading Janz for a Reconfigured African Studies*

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Bruce Janz's audacious submissions on African Philosophy from the standpoints of spatiality and platiality in *Philosophy in an African Place* (2009), "The Territory is not the Map: Place, Deleuze and Guattari and African Philosophy" (2011) and "The Geography of African

Philosophy" (2017), are understudied positions that demand critical examination for the benefit of African Studies at the abstract and conceptual level. Janz's submissions ponder on questions concerning African philosophy's relationship to geography, place, and space and how thought emerges and forms in relation to issues such as location, locale, etc. In examining them, this session explores the postmodernist, transgressive and decolonial tendencies operative in the interrogation of African geophilosophy, and their bearing with human relations and connections. It attempts to investigate how the co-presence of multiple practices, materialities and ideas (in the same space) makes it possible to have multiple contexts, and how this will influence the development of ideas for reconfiguring African Studies. It further seeks to examine the implication of the continued subsistence of the language and epistemic value of questions of African Philosophy in colonial spaces, and raises questions about whether or not the geographicalisation of philosophy is a proposal peculiar to Africa alone, and therefore a direction for African Philosophy. In all, this session seeks interdisciplinary synergies to reflect on the variety of ideas generated and to examine their implications for knowledge production in/on Africa.

KEYWORDS: *AFRICAN PHILOSOPHY, SPATIALITY, PLATIALITY, GEOPHILOSOPHY*

3 Social representation of Space among the Tikars of central Cameroon

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Economist geographers who worked on space management estimate that the repartition of activities areas within communities are shaped by economical profit. They also consider the central place occupied by certain activities. However, we notice a ritualisation of activities within the african local collectivities. That ritualisation leads to a sacralisaton of spaces where those activities take place. In the central Cameroon, practices such as ceramical and metallurgical productions prensented as examples in this communication, enable to know the cultural meaning of the foreyard or the backyard of a plot, a chiefdom esplanade, savannah, forest, or stream, that sometimes have a cultural and topographic anchoring. The aim here is to present the symbolic of space and how they are materialised and interpreted. Beyond the analysis of those social representations, we also question their long-term suitability, considering the social changes and the influence of the multiple projects of development set by the african gouvermental politics.

KEYWORDS: *SPACE, SOCIAL REPRESENTATION, TIKAR, DEVELOPMEN*

4 Spatial Transition and Ubuntu-Ubuntu Philosophy: Interpersonal Relations, Social Media and Suicide among Human Occupants of University Spaces in Western Nigeria

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The use of social media tools has greatly reduced the level of interactions in the physical space, particularly among young adults of university age, who are mostly susceptible to suicide due to challenges associated with transitioning from high school to tertiary education, emotional maturity and social identity crisis. The use of social media has led to the further erosion of the 'Ubuntu' spirit of 'I am because you are' among young adults, thus removing the African communal spirit which can foster interpersonal relationship among human occupants of the university space. The sociality of the virtual space evinces a blind spot that underscores its limitations, which have grave implications for youths in this context. Based on data gathered through focus group discussion, the paper will show how the application of the Ubuntu philosophy can enhance stronger interpersonal relationships and reduce the growing rate of suicide among University undergraduates in Southwestern Nigeria.

KEYWORDS: *INTERPERSONAL RELATIONSHIP, UBUNTU, SOCIAL MEDIA, SUICIDE*

5 Black Queer Interiorities and Spatialities

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My book project explains the relationship between interiorities, Black queer public culture, and placemaking practices in Brooklyn, New York before and following the 1960 Stonewall Riots. Interiority refers to sets of affective formations that manifest alongside its own internal senses. Architect and Professor Ali Rahim (2010) discusses that affects both include a capacity to be affected and affect. Interiorities, I argue, refer to patterns of the production of physical sites that represent Black queer public culture across spatialities, including temporal and geographic scales. I will discuss instances of restrictive zoning and other modes of structural power to understand its implication on interiorities of Black queer public culture. By an interiority of Black queer public culture, I mean a set of spatialities that reckon with the physical and mental representations of space that engender Black queer performances, histories, and legacies that resist white cisgender heteronormativity, including non-normative modes of care-work, Black queer kinship labour and vernacular performance.

Panel: *Spatiality of Knowledge Production*
Chair: **Maria Theresa Vollmer**, Postdoctoral Researcher, Education Sciences
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The panel problematises pending drawbacks in achieving the decolonization of academic research practices. It sheds light on inequalities within the global scientific community due to a specific positionality and embeddedness of researchers and institutions. It is of interest for investigating the conditions of knowledge production not only in African contexts but also in other contexts of the world.

Mwazvita TB Dalu and her colleagues speak about unequal publication practices in the global scientific community regarding to the positionality of a researcher and due to dominant practices of the so-called 'old boys' networks'. In understanding these informal networks, not only technical or economic limitations but also socio-political challenges of African academics have to be considered. Sally Matthews reflects upon the question of positionality in the quest for decolonization of academic research, and to what extend this socio-spatial positionality is affecting the research. In her presentation she looks at African scholars and investigates possibilities and limitations of their in-between position. Sheila Aketch Orero makes a plea for rendering learning culturally-sensitive by integrating traditional African knowledge production methods in the knowledge transmission. Knowledge production should mirror the diversity of Africa's various local contexts. Wandia Njoya & Mordecai O. Ogada critically investigate unfair techniques of knowledge production in contemporary research on African knowledge and contexts. They caution for acknowledging African scholars as well as informants, to cite properly and to consider ways of compensation. Lastly, Maria Theresa Vollmer looks at the relationality between universities and foundations as a global phenomenon and investigates the relationship between the Azim Premji University (APU) in Bangalore and the Azim Premji Foundation (APF) in India, as its supporting organisation (sponsoring organisation), as one of such *entangled space of knowledge production.*

1 Owning the lake, not just the rod; the continuing challenge of the old boys' in knowledge production from a cultural-political perspective of decolonisation

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Knowledge from the Global South, and particularly Africa, is continuously exported and repackaged, thereby transferring its ownership to those able to conform it to the paradigms of consumption in the knowledge economy of the Global North. The list of the top 40 scientific papers by country, according to Scopus, reflects a significant under-representation of publications from Africa. It is significant to note that only one African country – South Africa – features on the list, but only in the bottom five journals.1 It is, however, arguable that focusing only on the technical and economic limitations of African academics, whilst ignoring the greater cultural and political context within which the practice of academia is in itself deeply entrenched, does not sufficiently account for the challenges that African Science communication faces. However, a significant cause of academic silence is the consequence of barriers resulting from practices of 'the old boys' network'. Thus, focusing on the global publication practices in academia, we present fresh arguments to bring to centre stage the consequence of barriers resulting from these networks. Here, the relative socio-political challenges of African academics are critically interwoven into the understanding and functioning of the informal old boys' network.

2 Place, Positionality and Knowledge Production on Africa: What does it mean to create knowledge 'from Africa'?

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This is my home
this thin edge of
barbwire.
                         (Anzaldua, 1987, 3)

This paper puts two influential areas of research into conversation: research on how our positionality affects knowledge production and research on the decolonization of knowledge production. My interest is in whether and how our positionality affects our ability to contribute to the decolonization of African Studies. Those who seek to decolonize knowledge argue that we need to centre the knowledge created by those who come from marginalized social locations – the knowledge of people in the Global South, of indigenous people or of women, for example. However, long-standing debates in feminist epistemology complicate the idea that our social locations determine our epistemological locations. These debates invite us to think carefully about whether and how our location affects our contribution to knowledge. In this paper, I focus particularly on the positionality

of African scholars. I argue that African scholars are inevitably border dwellers and that recognizing and working from this in-between, conflicted positionality can be productive.

3 Do it the African way: Looking into the methods of knowledge production

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This paper explores the relevance of traditional African knowledge production methods, in promoting practical and culturally sensitive approaches to learning. Through a detailed analysis of methods such as storytelling, songs, poems, and dance, as well as the role of embodied structures such as grandparents, aunts, and uncles. It argues for the inclusion of these methods in contemporary teaching practices. It also highlights the significance of these insights for current African studies practices. It emphasises the importance of reconfiguring knowledge production that reflects Africa's spatial realities. Examining the evolution of knowledge production methods offers critical ways in which education was traditionally transmitted across space and time. Ultimately, this paper advocates for a more inclusive and culturally relevant approach to knowledge production. One that considers the rich historical traditions of African teaching and learning methods.

4 Educational Explorers: The need to 'know' Africa without knowing Africans

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& Mordecai O. Ogada, Phd, Animal Ecology and Conservation Policy, Kenya

The extraction of African knowledge has taken place in various forms, such as theft of artifacts, manuscripts and specimens, or unethical studies without informed consent of Africans, or publishing materials based on privileged access to spaces in Africa. In this paper, we would like to draw attention to another form of knowledge exploitation, which is the unstructured overtures to African scholars to participate in studies while avoiding formal citation of their publications or inclusion of the scholars as major participants in the studies. With examples of such requests for knowledge without credit and research without compensation, we will argue that the common thread through these techniques of knowledge production is the search to create knowledge about Africans without acknowledging the contribution of Africans who live on the continent. The failure to acknowledge Africa-based African scholars as knowledge producers in their own right, using their knowledge without credit, amounts to producing knowledge of Africa without Africans.

5 APF & APU – A foundation and university as entangled space of knowledge production

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Universities are meeting places for different actors to discuss education policy making. The Azim Premji University (APU) in Bangalore, run by the Azim Premji Foundation (APF), has been described by experts as *site of knowledge on school education*, and as *one of the few urban hubs of academic discussion in India* (Vollmer 2023). APF maintains relations to Indian private and state agencies, and to international organisations. Drawing on the concepts of *trading zones* (Galison 1997) and *epistemic spaces* (Raina 2019), this paper investigates APF and APU as *entangled space of knowledge production*. By shedding light on inequalities it contributes to the aim of reconfiguring research on global educational policy making more postcolonial sensitive. The relationality between universities and foundations is a global phenomenon. Insights of this paper are of interest for investigating the conditions of knowledge production not only in African contexts but also in other contexts of the world.

Panel: *Towards Regenerative Sustainability: Circular Economies, Life Cycle Rituals, and Indigenous Forms of Economic Production in Sub-Saharan Africa*

Chairs: **Robert Krueger & Mah. Lamine Sagna**
WORCESTER POLYTECHNIC INSTITUTE, MASSACHUSETTS

1 *Towards Regenerative Sustainability: Circular Economies, Life Cycle Rituals, and Indigenous Forms of Economic Production in Sub-Saharan Africa*

Robert Krueger, Mahamadou Lamine Sagna & Achirri Ismael
WORCESTER POLYTECHNIC INSTITUTE, MASSACHUSETTS

Regional stability, safety, and prosperity in Sub-Saharan Africa require high-quality growth and the implementation of policies that will set the stage for a sustainable recovery post-Covid-19 and help countries move away from the edge. An exclusive policy focus on formal economic spaces and dominant traditional extractive business models remains problematic. Recent research across the continent indicates a resurgence of non-indigenous forms of economic production e.g., frontier technologies in Rwanda and Kenya, which are set to grow. Above all, 84% of Sub-Saharan workers contribute to informal economies that are characterized by diverse types of ordinary economic activities which continue to be shunned by policy makers. Circular economic practices, e.g., plastic and e-waste recycling, and the multiple material transformations and opportunities they create have gained ground. Equally, the singular capacity of indigenous forms e.g., life cycle rituals which integrate economic modernization and ethical change, as well as mutual aid associations such as Susu groups provide a wealth of innovation and resilience that is still to be supported by state policies. Through the prism of regenerative economies, session participants will discuss the potential of on-going activities in the 'mundane' everyday sectors of Sub-Saharan African economies and the ordinary forms of innovation that they produce, and of emerging indigenous forms of practice and knowledge production to unlock positive contributions to society and the environment.

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2 Regional Market Integration and Household Welfare: Spatial Evidence from the East African Community

David Stadelmann, Professor of Economic Policy and Economic Development,
Frederik Wild, PhD candidate **& Raymond Frempong**, postdoctoral researcher, all Chair of Economic Policy and Economic Development
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We investigate the impact of the East African Community (EAC) on household welfare using three distinct sets of longitudinal, geo-referenced household-level surveys from the three founding members Kenya, Tanzania and Uganda. We thereby treat the re-establishment of the EAC in 2001 as a regional policy intervention having differential effects on individual households governed by their geo-spatial location within the countries, a prediction we derive formally from New Economic Geography (NEG). To test these predictions, we employ a difference-in-differences specification with treatment intensity given by households' road distance to internal EAC border crossings, effectively comparing outcomes between 'interior' and 'border' households before and after the intervention. Results reveal that households located closer to the internal EAC border did not experience positive welfare effects following the re-establishment. Rather, our results hint at the concentration of economic activity, as measured by increased consumption as well as extensive and intensive labor market opportunities in agglomerations.

3 Translocal livelihoods: Informal urban social security networks of young female migrants in Accra, Ghana

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In the past decades, the feminization of migration in West Africa has been on the rise with a high share of rural-urban migration routes. Possible explanations are the lack of economic opportunities in the region of origin and a notion of accessing social spheres outside intra-household roles. Often so women find themselves in particularly vulnerable circumstances when migrating, which makes social security strategies exceptionally important. Therefore, here such coping mechanisms are investigated, using the example of young women, who migrate seasonally for a couple of months from the rural north of Ghana to Accra to work as so-called *kayayei* (head-porters) to raise money. Here, they jointly organize work, shelter, and finances in small groups. Hereby, the exclusionary criteria for such arrangements is their shared places of origin. Thus, the translocal networks simultaneously, overcome the spatial distance of places of origin and destination, while providing informal social security in Accra.

Panel: *Language(s) across spaces: Pragmatics in (Post)colonial contexts*

Chair: **Eric A. Anchimbe**, Associate Professor for English Linguistics

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In the history of human mobility, language movements, contacts and evolutions have been strongly tied to the spaces in and across which these occur. This is because spatial ecologies play a significant role in reshaping, nativising and hybridising language-based phenomena and social interaction. Colonialism was one of such phenomena that triggered the movements, contacts and evolutions of peoples and languages. The aim of this panel is to study the impact of these on social interaction in specific (post)colonial spaces (especially in Africa and its diasporas) at the pragmatic level. Pragmatics deals with the making of meaning in interaction within specific social, cultural, geographical, and epistemic contexts and situations. The same language may draw from different spatial ecologies to make meaning or generate knowledges in different ways. Research in World Englishes, postcolonial linguistics and intercultural linguistics has confirmed this claim.

This panel approaches language spaces in (post)colonial contexts using two research questions. How did colonial contact, together with the introduction of new colonial languages, influence choices in lingual communication, sociocultural negotiation of meaning, individual-group discursive associations, and cross-linguistic and multilingual interactions? Given that these aspects were all impacted by colonial contact, how and with what theoretical frameworks can we most suitably study and account for them? Previous research has often adopted western theories that usually do not fit these spaces. In response to the latter research question and to contribute to reconfiguring analytical perspectives in this regard, the panel will apply recent theories that focus predominantly on postcolonial spaces, especially postcolonial pragmatics (Anchimbe & Janney 2011, 2018), variational pragmatics (Barron & Schneider 2009), cultural linguistics (Wolf et al. 2017) and intercultural pragmatics (kecskes 2004). The panel will include scholars from African linguistics, English linguistics, and cultural studies.

1 Theorising pragmatics in (post)colonial spaces

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The issue of pragmatics theories or analytical frameworks for (post)colonial contexts has been around for only a few decades, emerging timidly in the 1990s (see, e.g., Kachru 1992, Nwoye 1990). While the impact of colonial contact on social interaction in specific (post)colonial spaces (especially in Africa and its diasporas) has been extensively studied at the lexical, phonological, sociolinguistic, etc. levels, at the pragmatic level little has been done. Pragmatics deals with the making of meaning in interaction within specific social, cultural, geographical, and epistemic contexts and situations. The same language may draw from different spatial ecologies to make meaning or generate knowledges in different ways. This paper presents the recent analytical framework or theory, postcolonial pragmatics (Anchimbe & Janney 2011, 2018), with focus on its suitability for analysing postcolonial discourses from an emic perspective.

2 Conceptualisations of God in Pentecostal and mainstream Protestant churches

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Colonialism and neocolonialism brought with them two religious varieties in Cameroon, namely traditional Protestant churches and Pentecostal churches respectively. The present paper seeks to check the extent to which their theological approaches influence their religious discourse. Following principles of cognitive linguistics, it was postulated that since theological principles can amount to specific conceptualisations, the two trends would use different referents of God. The data were collected in the Christian International Missionary Fellowship (Pentecostal) and the Presbyterian Church in Cameroon (mainstream) through the ethnographic approach. The findings revealed that Pentecostal faithful made use of many more different metaphors of God than traditional Protestants. Also, the names used in the former mostly occurred in Hebrew or Aramaic, while the latter mostly used English. These results highlight crucial religious shift. In fact, the reliance on 'original' metaphors of God by Pentecostals may intimate a tendency to reinforce the central role of Israel in the salvation plan of humanity, one of the major tenets of American Evangelicalism, which provides the conceptual frame of Pentecostalism in Cameroon.

KEYWORDS: *CONCEPTUALISATION, GOD, MAINSTREAM PROTESTANT; PENTECOSTAL, CAMEROON*

3 Rethinking Power and Solidarity in Facework

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Activation and application of 'face' in social interaction is not always a binary action. The non-binary nature of face is particularly true in non-Western societies. In Brown and Levinson (1978), concepts of power and solidarity are fundamental to face theory. Thus, face strategies employed by a speaker or hearer largely influence these concepts. Power is associated with nonreciprocal address and solidarity with reciprocal speech. These concepts provided the foundation for conceptualising "negative and positive face". However, non-western researchers have rejected the application of negative face because of the narrowness of its imposition (Nwoye, 1992; 2017; Tutu, 1999; Chang and Holt. 1994; Hwang et al., 2003; Ige, 2010; 2022).

Similarly, the generalisation in interpreting and applying power and solidarity raises concerns, mainly because the face is culturally defined and displaced. My own research shows that intercultural face is prevalent in postcolonial Africa, and the negotiation of face in the African context surpasses the cross-cultural interpretation of power and solidarity in facework. My recent work focussed on an Afrocentric approach to understanding face and shared power. I draw on this recent work to juxtapose power and solidarity and demonstrate that these two face concepts are not in complementary distribution as Brown and Levinson (1978) suggested but (relatively) a free variation because both are intertwined and can appear together in the same conversation in multicultural and multilingual African contexts.

4 Indirectness in the negotiation of traditional marriage (okwanjula) among the Baganda in Uganda

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Indirectness is one of the pragmatic strategies used to intensify or soften communicative acts during interpersonal and relational communication (Kecskes 2012: 600). In her study of cross-cultural pragmatics, Wierzbicka (2003: 100) points out that the use of indirectness is a general cultural norm of concealment amongst the Javanesa. According to Huang (2014: 152), some speech acts, such as institutionalised or ritualised speech acts that use standardised formulae performed in public ceremonies are culture-specific. The use of questions and answers in ritualised ceremonies whereby figures of speech such as circumlocution, hyperbole, and irony are employed, reveal the importance of indirectness as a politeness communication strategy in some cultures (Kienpointner 2011: 272). For instance, Obeng (2003) points out that verbal indirection as a communicative politeness strategy is pervasive in African social interaction.

This paper will analyse the use of indirectness in the negotiation of traditional marriage (okwanjula) among the Baganda, in Uganda. Traditionally, okwanjula 'introduction ceremony' was a secret ceremony arranged and organised by the elders and parents of the

bride and groom. The paternal aunts of the bride played a key role to initiate and introduce the groom to his future in-laws. Currently, the ceremony of okwanjula has been transformed to a public ceremony. Speakers (aboogezi), not related to the bride and groom, are hired to perform the role of the paternal aunt of the bride, the representative of the groom and the father of the bride to negotiate the marriage at the okwanjula ceremony. This paper will analyse the use of circumlocution, hyperbole, and irony in the ritual greetings, questions, and answer sessions during the okwanjula ceremony.

5 The Discourse of Space in Colonial Correspondences
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This paper aims at investigating place identity in the colonised Southern Cameroons. It is a critical discourse analysis of the linguistic strategies of authors, the spatial knowledges embedded in their strategies, a decolonial study of how the socio-political backgrounds of these knowlegdes help to make sense of authors' strategies. Data set consist of correspondences written by British colonialists and the indigenes of the Southern Cameroons at various instances during the period 1914–1961. Findings reveal similarities in strategies but variations in their implied social meanings. Hence, aspects of spatiality such as the dynamics of toponyms were considered based on their implications to the colonised and coloniser authors. Also, migration as a defining factor in the spatial contestations in the Southern Cameroons was not an exclusive to the coloniser. The paper contributes to the historical basis of spatial hybridity in the postcolonial Southwest Cameroons

Film Screening and Discussion: *Reimagining Territoriality: Co-creating knowledges through Afro-diasporic lenses in Brazil and Colombia*

Chairs: **Valerie V. V. Gruber** Junior Fellow at BIGSAS
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Discussants: **Dandara Maia Schellenberg & Hamissou Rhissa Achaffert,** both Doctoral Students at BIGSAS
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In the backdrop of the historical uprooting and the forced deportation of Africans to the Americas, territoriality has become key in analysing practices of Afro-descendant resistance and (re-)existence in the Latin-American diaspora. It is in the re-making and re-imagining of (post)colonial territories that insurgent knowledges are produced, especially in contexts where the legacies of enslavement, marginalisation and invisibilisation are rife. Inspired by the ways in which young artists from Cartagena de Indias (Colombia) and Salvador da Bahia (Brazil) re-invent territoriality through artistic creativity, we developed a Participatory Action Research project that harnesses community mapping, self-writing and performance in an online and on-site exchange programme. In our panel, we launch and discuss a documentary video on this collective process realised in collaboration with the socio-cultural groups Candilé (Cartagena) and REPROTAI (Salvador). In a self-reflexive mode that casts a critical glance at our transdisciplinary co-creation of knowledges, we focus on the challenges, shortcomings as well as opportunities of doing Participatory Action Research in actual and virtual spaces for more than three years. Thereby, we bring into dialogue the perspectives of two project coordinators and two discussants who followed the process with interest, though not actively involved. We consider the participatory exploration of territories and territorialities as a pertinent heuristic prism in examining Afro-diasporic lifeworlds and the practical/symbolic attempts at memorialisation and collective becoming. Through creative media, youth and young adults re-map possibilities of existence that envision more inclusive spaces, using traces of African heritage as building blocks for individual and collective self-actualisation.

Panel: *Literature & Spatial Epistemologies*
Chair: **Séverine Marguin**, SFB 1265, *Re-Figuration von Räumen*
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Cultural production is telling stories about the world. In this panel, we want to tackle the spatialities of stories, evolving around the African context, in its past, present or future. We will discuss works ranging from literature to series, all characterised by their trespassing of the national context into translocal form of storytelling and production forms. In our panel epistemologies shall also play an important role, as all the referents are working translocally between the continents, that is between Kenya and the United States; between Germany and Senegal; or between Brazil and Angola, Namibia, South Africa, Cuba. How do such a translocal interpretation takes place? Which challenges does it bring? We will reflect on this entangled crossing perspectives on the re(con)figuration of spaces in literature and popular media.

1 Autobiographies of the losers in entangled perspective: Angola, Namibia, Cuba and South Africa
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Autobiographical books have been published about the conflicts in Southern Africa. These memorial works showed the point of view of subjects who participated in the liberation struggles and civil wars. A myriad of memory books represents the alignment of subjects with winning power projects. On the other hand, the conflicts left a mosaic of losers and resentful people who also used the dissemination of their life stories not only to contest the "official history", but to claim recognition and economic resources. Memories of conflict in Angola, Namibia, South Africa and Cuba have points of contact as these countries were directly involved in conflicts and their versions of history, as well as tropes, appear cross-referenced in memory books. A cross reading of these struggles for memory allows us to see patterns and nuances that would not gain prominence if these contexts were interpreted only from a national point of view.

KEYWORDS: *LIFE WRITING; ENTANGLED HISTORY; CIVIL WAR – SOUTHERN AFRICA*

2 Landscapes of Alienation in Toni Morrison's The Bluest Eye

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Landscapes of race define the life-experiences of characters that Toni Morrison depict in her novel *The Bluest Eye* (1999). The paper will read the novel closely to critically assess how Cholly, Pauline and Pecola Breedlove's sense of identity and belonging are shaped by their experiences in the highly racialised landscape of America. We will critique the representation of coercive power of spatial exclusion, landscapes imbued with white stereotypes of beauty and how they traumatize the black, and mental conditioning of black inferiority through marginal spaces. The paper will use the concepts of place, space and territory to understand and analyze the human relations, connections and intersections in and with the world that is heavily racially configured. More so, we will critically interrogate how the actual life-worlds and spatial experiences redefine the bodily experiences of the characters. Racial ordering of space and spatial entanglements that disfigure the Breedlove family members' sense of being in America.

We will use the Phenomenological ideas of Maurice Merleau-Ponty to explore the performative character of embedded and dis-embedded social world and culture, whose multiplicity of practices and phenomena perpetually interact with space and constitutes space and spatial configurations and reconfigurations in the study novel. For as Maerleau-Ponty argues, human consciousness is rooted in the corporeal dimension of existence that is always situated in concrete lived experience. As such, our body is a dynamic region of sensory awareness that is oriented towards the world hence we can come to understand how the spatial configure the Breedloves.

3 Multiple Spatialities in Francophone West African Series

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In our research project we investigate the production of spatial stories in West African popular culture using the example of streaming series. Over the past decades, TV series have emerged as influential mass media products boasting a wide range, products of vibrant new industries in the subregion. They tell us stories about, in and through the world, thereby contributing to the creation of collective spatial stories and offering their own interpretations of current spatial changes worldwide. Although audiovisual production in French-speaking sub-Saharan Africa has historically been closely linked to that of France, since the 2000s it has become increasingly complex: we can observe the emergence of a postcolonial series landscape, within which various production regimes coexist, sometimes in local, regional, translocal or global partnerships, involving a constellation of different private and public actors. In our research project "Spatial Stories and the Production Regimes of Afronovelas" (CRC 1265 Re-Figuration of Spaces, TU Berlin), we focus on the

successful soap opera industries of Senegal and Cote d'Ivoire, two countries that are economically, culturally, and specifically cinematically competitors, with differentiated relationships to the former French colonial power.

In this project we investigate soap operas, staging everyday stories of families and thematising current social, political and social issues, sometimes controversial ones, in the narratives of the main characters. In doing so they offer spatial stories of a projected successful life and its associated everyday spaces in a West African metropolis. Using both film analysis and multimodale qualitative approaches in spatial and cultural sociology, we focus on three series (Karma; Cacao; C'est la vie) and ask: which kind of everyday spaces are shown in these soaps, and what are their social-spatial qualities? How are they constructed through the scenario and literally materially on the film-set? And do they differ according to their production regime? The project aims indeed to highlight variations of spatial stories on the same context (specifically West African urban space), according to different production regimes, and by then contribute to the analysis of multiple spatialities.

Panel: *Spaces of Linguistics*
Chair: **Pheliwe Yvonne Mbatyoti**
WALTER SISULU UNIVERSITY

1 The Fate of Borders: Exploring Memory, Language and the Future in the writings of Mohamed Sarr and Justo Bolekia

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In this paper, I examine the fate of the borders where a nation's memory, language and future intertwine, infiltrate and sometimes co-determine the construction of political communities. The notions of destiny and borders here refer not exclusively to the determinants of historical projection, but rather to the landmarks of spatio-temporal fixation around which the various expressions of the African experience are articulated. Memory, language and the future are the embodiment of complex sensations, discourses, texts and the most diverse expressions, in order to bring together all the manifestations of the genius of our species, as well as various generational uncertainties. In this way, we emphasise the crucial contribution of the definition of the limits of meaning, since memories, the desire to implant languages in order to project oneself towards an original future, seem to serve as alternatives to the purely linguistic, developmental or political projects of modern democracies. The relevance of this reading presupposes that the fate of borders in Africa rests on the memory space of memory, the implantation of languages and the architecture of an unprecedented future. Critical research should show that the fate of African borders is nourished by autobiographies, discourses and framing of singular futures in order to refound African linguistic and political spaces. This research is based on the triple perspective of comparative (Nicolas Guillen), historical-Marxist critique (Karl Marx/Anta Diop) and categorical closure strategy (Gustavo Bueno) to understand the founding spirit of linguistic spaces in Africa.

KEYWORDS: *BORDER, COUNTRY, LANGUAGE, MEMORY, REFOUNDATION*

2 The Mutual Constitution of Linguistic and Spatial Relations in the Atlantic World

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This work will consider how approaches to spatiality as socially produced space associated with one or more political-economic systems can be intertwined with the analysis of archives and contemporary scholarship to better understand dynamics of cultural and linguistic contact. It will give special attention to events, social processes, and changes during the seventeenth century in two subregions of the Atlantic world: the Eastern Caribbean and the Gold Coast of West Africa. Building on the work of Trouillot (1998) and Arends (2018), I suggest that the frameworks that creolists who study Africa rely on to theorize and analyze language change would be more robust if they were more sensitive to spatiality. Developing this framework further entails completing two tasks in this work: rethinking the treatment of space as inert or passive and identifying specific insights that "the spatial turn" can offer scholars in creolistics.

3 Dissecting the picture meaning using technology conversation through semantic ambiguity: a forensic linguistic perspective

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Language comes from different perspectives of understanding depending on the space and meaning that one can come up with in terms of meaning. To explore investigations of this kind one must come to traditionally concentrate on the "deepest" semantic meanings according to space and the time of use. But it is increasingly apparent that, although most people still speak with a distinct regional language, the new mobility of speakers in recently digitalised societies and the efflorescence of communication technologies cannot be ignored. This has given rise to a reconsideration of the relationship between geographical, age, and cultural space, and the fundamental link between language and a spatially bounded territory. This kind of investigation is embedded in culture(s) and technology using the best knowledge of these pictures according to age and environmental space.
Keywords: language, space, age, environment and technology

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Panel: *Topographies of Arabic in Sub-Saharan Africa: The Global Umma and its Spatial Entanglements*

Chairs**: Britta Frede**, Substitute Professor, Chair Islamic Studies
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Rüdiger Seesemann, Professor for Islamic Studies
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This panel is designed to shed light on topographies of Arabic in sub-Saharan Muslim communities. We use the notion of Arabic topographies to highlight language as a driving force in the creation of spatial arrangements. As the *lingua franca* of Muslim societies, Arabic is part and parcel of the linguistic spaces African Muslims inhabit and make. In Muslim educational initiatives, the teaching of Arabic always played a pivotal role, especially in the last decades.

The case studies in this panel will explore Arabic topographies in sub-Saharan Africa from various angles. Contributors are invited to foreground spatialities shaped by engagements with Classical and Modern Standard Arabic, not only as intellectual practice among religious scholars, but also as the basis for the exchange of knowledge, ideas, practices, and aesthetics by ordinary Muslims. The panel also seeks to place emphasis on the transformative language dynamics in local Muslim communities with special reference to the diversity of social positions in terms of class, ethnicity, and gender.

An overarching conceptual interest of this panel pertains to phenomena that are often (and vaguely) referred to as "Global Islam." The term is used to describe globally observable developments concerning religious ideas, aesthetics, and practices that are trending among Muslims and mediated through digital spaces, such as websites and social media. The widespread use of these spaces in African Muslim communities invites reflections on the nexus of local space-making practices, the use of Arabic, and their entanglement with representatives, practices, and ideas identified with "Global Islam."

1 Topographic Representation and the Ecology of Islamic Learning in the Darfur Region of Western Sudan

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The relationship between people in a geographical setting and their physical environment constitutes an important aspect of cognitive development, mental imaginary, spatial arrangement, and perception of the self and the world. This paper examines how the non-Arabic-speaking religious specialists in the Darfur Region of Western Sudan engage with the Arabic language to master memorization of the Qur'an in its original Arabic script and acquire other knowledge associated with the mastery of scriptural texts. What kinds of topographic representations and mechanisms do the religious specialists adopt in mastering literacy and therefore acquiring scriptural knowledge? The paper discusses the socio-cultural features of Islamic intellectual tradition in a culture that does not speak the Arabic language and understands its standard hermeneutical grammar. However, it uses the Arabic language in the memorization of Islamic scriptural texts.

2 The Sociocultural Impact of Arabic Language Teaching in Niger with Focus on Fusha

Seydou Bakary Touré, Secretary
GENERAL ISLAMIC UNIVERSITY OF SAY, NIGER

In this presentation I will provide a historical overview of the dissemination of the Arabic language and Islamic culture in the Republic of Niger. My analysis will offer a taxonomy of Arab-Islamic education in the country by examining the significant role of the Islamic University of Say in the use and promotion of Fusha Arabic in particular and extending to the West African context. The second aspect of my analysis will elaborate on how the transformation of social life of of users and non-users of Arabic Fusha engendered by the use of Arabic Fusha in the Republic of Niger's private and public spheres.

3 Muslim Performing Artists, Use of Fusha and New Forms of Communal Ethics of Social Engagement

Ousseina D. Alidou, Professor of Theoretical Linguistics, Gender and Cultural Studies in the Department of African, Middle Eastern and South Asian Languages and Literatures and Comparative Literature
RUTGERS UNIVERSITY, NJ, USA

I will look at the impact of generation of youth attending Madrassa and Islamiyya schools in contributing to African artistic entrepreneurship that reflects an ethics of life affirmation often overlooked by government policymakers and non-governmental organizations focusing on youth social life. How is the engagement with Arabic Fusha as a medium of intellection by Muslim Artists and dialogue on communities' social protection challenging the hitherto monopoly of the Francophile Muslim elite of both national discourses and

national resources and the gendered dimension of this socio-cultural dialectics shaped by linguistic and scriptural differences.

4 Arabic Topographies in African Urban Settings. Understanding Female Approaches to Participation and Community Work

Britta Frede, Substitute Professor, Chair Islamic Studies
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This presentation looks at transformations in the field of Islamic learning from an intersectional perspective. Based on interviews conducted in 2023 in Nairobi (Kenya) with female educators and directors of Arabic Islamic institutions, the role of Arabic as instruction language and expression of "Being Muslim" will be investigated. Arabic as the language of Islam enables women to reach far beyond local Muslim communities and to access global debates and Islamic programs. Further, it allows a younger generation to define their own ways of being Muslim. It allows them to come into terms with tensions between local understanding of religious authority and gendered hegemonies. In contrast to their mothers' generation, standard Arabic language skills in combination with the use of social media allow the younger generation to become part of a Muslim global community independently of local male Islamic authorities.

Discussant:
Rüdiger Seesemann, Professor for Islamic Studies,
UNIVERSITY OF BAYREUTH

Keynote lecture Tenday Sithole (UNISA)

"Azania: Extended Notes on Black Radical Thought" – in Dialogue with Bruce Janz (UC Florida)
Chair: **Sabelo J. Ndlovu-Gatsheni,** Chair of Epistemologies of the Global South with Emphasis on Africa
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UNIVERSITY OF BAYREUTH IN GERMANY

The insistence on having to bring a liberated Azania into being has been the bane to the edifice called the Republic of South Africa with its liberal constitutionalist fallacies. South Africa is the territory that is marked by the long arc of the dehumanization of black life and this, in a way, still continues in the post-1994 South Africa which does not, at all, want to face up to its reality of conquest. Azania, as the affirmative stance of black radical thought, is not only the renaming of the country; rather it is the radical insistence of having an altered reality, the one which is not folded in the fibre and infrastructure of antiblackness. With the black government in the helm of settler-colonialist power, there is the insistent call for the liberation of this edifice, and thus calling for liberation. This paper, by deploying Azania as the radical formulation of black radical thought, will insist that there is liberation yet to come, and it will be according to the freedom drive of the black insurgently ending antiblackness.

Tendayi Sithole is Professor in the Department of Political Sciences, University of South Africa. He is also a Senior Research Associate at the Institute for Pan-African Thought and Conversation, University of Johannesburg. Sithole's scholarly books are *Refiguring in Black* (Cambridge: Polity Press, 2023), *The Letter in Black Radical Thought* (Lanham, MD: Lexington Books, 2023), *Mabogo P. More: Philosophical Anthropology in Azania* (New York: Rowman and Littlefield International, 2022), *The Black Register* (Cambridge: Polity Press, 2020), and *Steve Biko: Decolonial Meditations of Black Consciousness* (Lanham, MD: Lexington Books, 2016). His book, *Black X: Liberatory Thought in Azania* is forthcoming with Wits University Press in 2024. Currently, Sithole is conducting research for a biography provisionally titled *Vinny Da Vinci: A Portrait.*

Bruce Janz is Professor in the Department of Philosophy, co-director of the Center for Humanities and Digital Research, and core faculty in the Texts and Technology program, all at the University of Central Florida. He teaches and writes on African philosophy, cultural philosophy, contemporary European philosophy, digital humanities, and questions of place and space across many disciplines. He has taught in Canada, Kenya, South Africa, and the US. His most recent book is *African Philosophy and Enactivist Cognition: The Space of Thought*. (Bloomsbury, 2023)

Panel: *Negotiating belonging among migrant groups in West African cities*

Chair: **Taibat Lawanson**, Department of Urban and Regional Planning/ Lagos ACC

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Both local and international migrants across West Africa deploy various practices in order to effectively integrate into their destination contexts. This panel brings together five papers (three from ongoing ACC research) that interrogate various space-making (geographic) and place-making (integration) practices among low-income migrant groups in Lagos and Cotonou. From transdisciplinary lens and with a focus on both informal and illicit flows, the presentations highlight how migrant groups deploy social capital, appropriate public space for housing and/or protest and engage institutional structures. The presentations also highlight agency, solidarity and resilience in the transformation of migrants to urban citizens – intangible notions that are often neglected in the policy discourse on African migration, citizenship and urban development trajectories.

1 Analysing Language Learning Trajectories of Migrants in Lagos and Cotonou

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Lagos and Cotonou are two cosmopolitan west African cities with frequent migration activities. There are constant movements from west African countries like Ghana, Togo, Burkina Faso and Cot 'Devoir into the two cities. Migrants have had to deal with many cultural shocks in their new host countries, one of such is the task to cope with new language-use. This study examines the language learning dynamics of migrants in Cotonou, Benin Republic and Lagos, Nigeria. One of the justifications for this study is that the two cities have different sociolinguistic concepts such as colonial languages, dominant and minor indigenous languages and pidgin speech forms. Migrants therefore need to put some factors into consideration in choosing what language(s) to learn and the methodology of learning them. Also, the fact that Benin Republic is a Francophone country and Nigeria is an anglophone country, provides a different trend in the language learning trajectory for migrants in the two countries. Therefore, this study attempts a comparative analysis of migrants' language learning dynamics in the two countries.

KEYWORDS: *MIGRANTS, LANGUAGE LEARNING, FRANCOPHONE, ANGLOPHONE*

2 Informal migration and exchange of political behaviour between Benin Republic and Nigeria

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In spite of the difference in the official languages of Anglophone Nigeria and Francophone Benin Republic, the two counties continue to informally exchange many things that in turn define or redefine their environments; and that have implications for the entirety of ECOWAS in the short and long runs. The focus of this paper is political. The main question is how the movement of Nigerians to private universities in Benin Republic influence the political behaviour of Benin Republic youth with whom they interact and develop shared and reciprocal emotions? Specific aspects of political behaviour in focus are voting and protest. Indeed, when youth move informally along the West African corridor, their political behaviour moves with them. What traits of voting and protest behaviour accompany their movements? How are the behaviours emulated or rejected in their host communities? Then, and, especially with the possibility of further spread of such behaviour towards other countries along the same West African corridor, what implications do the behaviour have for the political future of the West African states? These are the questions this proposed paper intends to address.

KEYWORDS**:** *POLITICAL BEHAVIOUR, YOUTH, STATES, VOTING AND PROTEST*

3 Cotonou and Lagos: Cult, drugs, and prostitution through informal migration

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The geographical proximity of Cotonou and Lagos predisposes a high flow of informal migration between the two West African cities from the two different countries of Benin Republic and Nigeria. As migrants flow in and out of the two countries, almost as if boarders do not exist, many sociologically significant activities flow along with them. This paper focuses on the aspects of cult, drugs and prostitution as they flow between Lagos and Cotonou. Questions addressed include the origin, spread and method that enhance the structures and operations of these activities in both cities with a view to establishing the sociological implications for the two countries of Nigeria and Benin Republic in the first instance; and the the entire West African corridor because of the intense mobility along that corridor. We have tried to explore these questions qualitatively through key informant interviews of targeted agents that are involved in the unofficial migration of people between the two countries.

KEYWORDS**:** *CULT, DRUGS, MOBILITY, PROSTITUTION AND MIGRATION*

4 Documenting politics, institutions, and the ordering of space in Informal and slum settlements of Lagos, Nigeria: A filmmaker's perspective

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Slums and informal settlements in Lagos are often characterized by poor living conditions, limited access to resources and services, and a lack of formal recognition or support from political and institutional systems. Unfortunately, the political processes and practices have often resulted in these communities being targeted for housing development for affluent groups of the city's growing population, leading to several reported cases of forced evictions. With the global attention drawn by the forced eviction of Otode Gbame in 2017, I began to document the practices of neglect and exclusion of these communities in video and photo documentary formats. This has led to engaging with these communities to explore how informal institutions within the communities work and how to adapt lessons for urban planning. It has also helped to dispel stereotypes and perceived challenges associated with these communities, and create a path for engaging with government institutions to advocate for law reforms and resource allocation through youth journalism at Yanme.org

KEYWORDS: *INFORMALITY, PHOTOGRAPHY, EVICTIONS, ENGAGEMENT*

5 Space and Placemaking of IDPs Migrants in Cities; A Lagos Case Study

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Current literature on urban planning has substantial data on social groups including the urban poor and economic migrants. However, there is limited knowledge about the fastest migrant groups to cities – Internally Displaced Persons (IDP). Drawing on data from a land tenure security 2020 study and ongoing research on IDP placemaking practices, we seek to understand how this emerging migrant group reshapes the urban planning considerations in Lagos. Using a case study of an emerging IDP community in Lagos, we critically reflect on the impact and responses to land tenure insecurity among IDPs and their host communities. We argue that in addition to the type of intergroup encounters, the locations where these encounters occur serve as a critical factor in understanding emerging socio-spatial practices of land appropriation and access to public space. Overall, we draw a correlation between displacement and forced migration in the wider context of sustainable and inclusion urbanisation from the Global South perspective.

KEYWORDS: *INTERGROUP ENCOUNTERS, HOST COMMUNITY MEMBERS, REFUGEES, TURKEY, URBAN PUBLIC SPACES*

Panel: *"Necropolitanism": African Anatomical Remains and Transnational Funereal Circulations*
Chairs: **Senayon Olaoluwa & Kudus Adebayo**, Diaspora and Transnational Studies Unit, Institute of African Studies
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To be buried in the homeland is a culturally valued rite of passage and precondition for becoming ancestors. The understanding finds expression in the Ogu and Yoruba sayings as "Nue son whe ma noh gon whe" (What is of the homeland must return to the homeland) and "Ori ade kii sun ta" (The royal head cannot but have a terminal rest at home). Nevertheless, anatomical remains of Africans have rested outside their homelands for centuries, due to forced dispersals, colonial plunders, diasporisation and home remaking, or as part of an after-effect of homeland disputations resulting from citizens' encounters with and experiences of radical performance of necropolitical power in postcolonial African states. Among others, how do we locate and make sense of agency in theorising the processes by which anatomical remains circulate in Africa and the African diaspora? How is the trend of burying African dead abroad, even when death occurs in their original homeland, a deconstruction of ancestral burial and worship beliefs in Africa? This panel attempts a theorisation of "necropolitanism" by bringing into critical dialogue scholarships on cosmopolitanism and necropolitics to explore explanations that contribute to our understanding of African anatomical border-crossing and transnational circulation of anatomical remains. The panel intends to simulate critical discussion about the cosmopolitanism of anatomical remains or the afterlife by inviting contributions that explore ways that the circulation of anatomical remains shatters the foundation of the imperative of ancestral worship, and troubles the otherwise iconic relations to the homeland as a stable category.

1 Selling the Afterlife: Exploring Repatriation Dynamics from South Africa to Zimbabwe

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The repatriation of deceased Zimbabwean migrants from South Africa to their homeland holds significant cultural and symbolic importance within the diaspora community. This research investigates the interplay between repatriation marketing by funeral companies,

pastoral endorsement, and the concept of home among Zimbabwean migrant churches in South Africa. It explores how funeral companies leverage popular scriptures to emphasize the importance of repatriation, aligning with the cultural beliefs and values of the Zimbabwean community. Additionally, it examines the role of pastors in endorsing repatriation policies, positioning repatriation as a sign of preparedness and an affirmation of true home. Through qualitative research methods, including interviews and observations, the study sheds light on the complex dynamics of repatriation marketing and pastoral endorsement. It uncovers how marketing strategies rooted in religious and cultural narratives influence decision-making, and how pastors facilitate cultural continuity while acknowledging the migrants' true home. This research contributes to our understanding of how Zimbabwean migrants navigate the challenges of the diaspora while maintaining a connection to their country of origin.

2 "Allow me to rest": Necromancy and Negotiating Return among Edo People

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Studies have in the past examined the link between necromancy and witchcraft and/or necromancy as a cultural practice. This research seeks to investigate the concept of return by analysing the practice of necromancy. Return in this case is imagined as a temporary means of communication between the dead and the living, once the body of the dead is prepared for burial. Here, the dead is on the verge of journeying across the boundary between life and death, but has to pause their transitioning to respond to crucial questions concerning cause of death, involvement in witchcraft, and so on. In negotiating the layered structure of this form of return, the study begins by interrogating the concept of necromancy as practised among Edo people of Nigeria, then the measurement of space that elicits the need for return comes second. In this way, the study is able to analyse the politics that the groups in question negotiate when their dead 'return' to the original homeland to be buried. These groups prioritize necromancy especially when the deceased came to their death away from the original homeland, a good example of this is in Esanland where it is imperative that their dead is buried on their land. In this case, bringing back the dead becomes a major requirement for the burial rites to be fully performed. The study intersects with the debate on necropolitics and asks how these groups are able to bury their dead when it becomes extremely difficult and/or nearly impossible to 'speak' with the body and/or bring it back home?

3 Death and the refugee experience: En route from Eritrea to Europe

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Academic discourse about death and migration has not only been closely associated with contemporary forms of border and migration governance but is mainly focused on Western states and their peripheries. **Deaths of migrants** at sea have been central in shaping policy and public responses to Europe's "crisis." Migrants face death and physical injury at sea and various other points, including border crossings, refugee camps, and journeys across deserts. However, neither such locations have attracted adequate scholarly attention, nor has it analysed migrants' personal experiences related to death and the impact of these experiences on their mobility. Drawing on ethnographies conducted among Eritrean refugees in Ethiopia – a country along the Eritrean migrant trajectories – this paper highlights how encountering the deaths of others and perceiving the inevitability of one's own death drive and shape migration decisions and journeys. Examining migrants' experiences and responses to the deaths of other migrants trying to reach the camps or Europe, this paper provides insight into why people have continued to attempt journeys despite the hardships faced along the way. In response to witnessing the deaths of others or having their own lives put at risk, people are not simply forced to flee but actively decide why, when, where, and how to move in response to, or despite, the potential dangers they may face.

Panel: *The database as a digital space – opportunities, challenges and debates*

Chair: **Anke Schürer-Ries**, Postdoc, Data Curator, Digital Research Environment

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Digital technologies have created manifold opportunities for digital spaces to emerge. These spaces allow for a wider network of exchange to occur as the Cluster projects have shown. This particular mode of production of knowledge may be daunting for many but it is also creating spaces that can enrich how we access and research data. Knowledge production, consumption and preservation in databases has, however, been dominated two main themes: access to adequate technology and applied standards. Digital technologies remain expensive to acquire and maintain for many, with a need for stable infrastructure that cannot be supplied in many places. Tagging, that is, allocating appropriate keywords to data to increase the searchability, is dominated by western knowledge assumptions and applications. European institutions may have more experience in conceptualising and financing databases, they do however lack the cultural knowledge that enables accurate enriched searchability and retrieval of information, as Katja Müller stated in her work on online access of heritage repositories.[1] The way we gather and tag data is increasingly validated by experts from relevant fields and countries, but much remains to be done to decolonise these methods. In this panel we are joined by representatives of all ACCs to present their varied cases in creating, curating and maintaining research data in their respective digital scape of databases of the Cluster of Excellence with a focus on how the inclusion of researchers remains a prerequisite for sound research data management in the Africa Multiple Cluster of Excellence.

1 How human behaviors are reflected in technology: from a natural science perspective

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2 Data management tools and techniques spaces of mediation and arbitration that allows so-called "inter-spatial" collaboration

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3 Titles in metadata and their tribulations – looking at art captions

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4 Digital Space, Database, and Science

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5 Developing a local taxonomy for the Environmental Learning Resources Centre at Rhodes University

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Panel: *Transperipheral Alliances and Decolonial Interventions*

Chairs: **Estefanía Bournot & Sophie Esch**, Austrian Academy of Sciences (ÖAW)
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UNI INNSBRUCK

This panel proposes a decentered reading of the African cultural space in the transatlantic literary configurations and networks with Latin America. While Gilroy's pioneering work on the Black Atlantic set one of the first stones for the decentralization of Atlantic Studies, most of the studies on Afro-diasporic culture have focused on the Anglophone and Francophone space, leaving aside the journey of intellectuals and artists from and through the Spanish- and Portuguese-speaking Americas. This gap in the cultural and intellectual history of the Global South could be explained by the fact that Afro-Latinidades tend to be doubly marginalized, both in the conceptualizations of Africanities and Afro-diasporic identities (Négritude, Black Atlantic, Pan-Africanism, etc.); as well as in the national and regional Latin American and African hegemonic narratives. The presentations explore the emergence of the Atlantic (and the adjacent great bodies of water such as the Caribbean Sea and Indian Ocean) as a space of convergence and tension, where since the second half of the 20th century parallel and peripheral channels of cultural circulation emerged that produced contested expressions of Western modernity and alternative identity imaginaries.

1 The Black Internationalist Nostalgia of 'el 68' in María Luisa Puga and Sami Tchak

Sarah M. Quesada
DUKE UNIVERSITY

This paper engages "translational" elements between Togolese writer Sami Tchak's *Les filles de Mexico* (2008) and Mexican writer María Luisa Puga's *Las posibilidades del odio* (1978). I discuss how both texts, that have not found each other in translation (neither are available in translation in Spanish or French, or even in English) confront South-South narratives of commitment yet cannot be brought into comparative analysis. Despite the alleged failure of leftist revolutions and decolonial politics of the Cold War era, both Puga and Tchak's novel set their narratives in each other's Atlantic regions, Kenya or Mexico, respectively, and speak to reciprocal hope and failure: an intersectional meaning in South-South "readings." Yet, despite adopting the same ideology of south-south solidarity – thirty years apart –, the structures of translation preclude their comparability, as language becomes inaccessible to

each other. I discuss what impact this issue of translation or translatability has on the critical engagement with Cold War-era studies and in comparative studies more generally. In this context, both Tchak and Puga share a critical nostalgia for a Third World solidarity never to be that is not without prescience for its contemporary reader, and not without glimmers of hope for a Global South solidarity yet to be.

2 Senghor's Latinité: the Cultural Politics of Race

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Following Africa's independence from the imperial powers in the 1960s, Léopold Sédar Senghor, the poet, intellectual and first president of Senegal, turned to the concepts of *Négritude* and *Latinité* as ideological foundations of his international cultural politics based on the unity and universality of a diasporic Black identity. While *Négritude* was born in France decades earlier among the circles of intellectuals of African descent, *Latinité* was a concept that Senghor developed in order to provide a cultural background to a series of strategic alliances with Latin America.

My presentation delves into the political use of race by Senghorian cultural diplomacy in Brazil and the impact of the concepts of *Négritude* and *Latinité* as articulating tropes of many artistic and political exchanges that took place between Senegal and Latin America during the 1960s and 1970s. At the same time the paper aims to show alternative conceptualizations of "Latinidad" on the bases of south-to-south encounters, which helped to shape a "Latin Black Atlantic" cultural space.

3 Brazilian Film Workers and the Mozambican National Film Institute

Inês Cordeiro Dias
UNIVERSITY OF LEEDS

When Mozambique gained independence in 1975, film became one of the most important cultural projects of its first government, headed by FRELIMO (Mozambican Liberation Front). One of the pressing issues of the new government was the lack of trained human resources in every sector, including cinema, since the Portuguese colonial government did not give access to education to most Mozambicans. The few Mozambicans that worked at Portuguese cinema production companies, like SOMAR, were only allowed to do small tasks that did not require any technical training, such as carrying equipment. Therefore, the National Film Institute (INC) was in high need of trained professionals, from directors, to sound technicians, to editors. One of FRELIMO's strategies to quickly train their citizens was to bring foreigners who were sympathetic to their cause. In the case of film, Ruy Guerra, a Mozambican filmmaker who made most of his career in Brazil, decided to return to his home country to collaborate with the INC, and brought with him a group of Brazilian filmmakers and technicians, such as Murilo Salles, Vera Zaverucha, Alberto Graça, Labi Mendonça, José

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Celso and Celso Cunha, among others. Brazilian cooperation became central to the development of a national cinema. In my presentation, I will discuss how international cooperation, Brazilian in particular, became an important part in the development of a national cinema, and its impact not only on Mozambican cinema, but also how this experience impacted the careers of the Brazilian filmmakers who collaborated with the INC.

4 Critters, Cadres & Kin: The Creaturely Cold War in Cuban and Angolan Literature

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George Orwell's Animal Farm is probably the best-known modern political beast fable. A searing satire and allegory of the Russian Revolution and Stalinism, it was published in 1945, right before the onset of the Cold War. So far, however, literary history has taken little notice of the beastly and creaturely tradition that continues to weave its way through the global literature of the long Cold War, especially in the Global South. This talk traces a genealogy of creaturely representations of the Cold War, meaning representations that focus strongly on nonhuman animal life forms, their material and bodily aliveness (or death) and on human-nonhuman convivialities in the context of this particular prolonged war and its aftermath. Going beyond the conventional (eurocentric) patterns of comparatist practice, this talk proposes a South-South comparison between literatures from two countries explicitly connected via Internationalism and decolonial alliances: Angola and Cuba. I argue that in many Angolan and Cuban narratives rigid Cold War binaries and ideologies are questioned via the boisterous presence of nonhuman creatures in urban centers (Luanda, Havana, New York). Texts put into dialogue include: El portero (1990, The Doorman) by Reinaldo Arenas, *A Petición de Oshún* (2005, At Oshun's Bidding) by Antonio José Ponte and José Eduardo Agualusa's novel, *Teoria geral do esquecimento* (2012, A General Theory of Oblivion).

5 Cuban-Angolan Cooperation Through a Literary Lens

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In my contribution, I will first analyse the book *Cubans in Angola: South-South Cooperation and Transfer of Knowledge 1976–1991* (UP Wisconsin 2015) by Christine Hatzky, whose work has been pioneering in tracing networks of knowledge circulation in the Global South. In the second part of my presentation, I will comment on the key points of this historical research through the literary lens of recent contemporary novels from Cuban authors that deal with the Cuban presence in Angola.

6 Mensagem, Cultura, Black Orpheus: Atlantic circulations of knowledge

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This paper aims to reflect on intellectual displacement, on the mobility of objects and ideas through the transnational networks established within Africa, Southern America and Europe by negritudinists, Pan-African or anti-colonial writers and intellectuals from the 1950s to the 1970s. It will outline connections, circulations, and translations of printed material – namely literary works – through space in those decades, conditionings to the movement and reception of printed matters and the ideas they vehiculated, such as the institutional censorship or political persecution and incarceration, will be also considered. The study of the connections between publications such as Mensagem (Lisbon), Cultura II (Luanda) and the environment of the reviews Présence Africaine (Paris and Dakar) and Black Orpheus (Ibadan) has the intention of reflecting on the racial exclusions and inequalities intensified by the capitalist oppression and its colonial foundation (GILROY, 1993; MBEMBE, 2013), with particular attention to the socio-political context. The cultural and literary production of that period will be understood as a tool of communication, mobility, and transposition from the individual to the collective, in the search of mutual, collaborative, and common paths.

The contribution also aims at making a critical problematization of the ways in which those solidarities were built, as well as to analyse its unbalances. It will engage with recent debates on layers of permeability of colonial, racial and patriarchal narratives, and on processes of transformation of non-Eurocentric conceptions of gender (OYĚWÙMÍ, 2003; VERGÉS, 2019).

Panel: *Creating / Taking / Connecting Spaces*
Moderators: **Katharina Fink**, PhD
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Katharina Greven (she/her), PhD
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Iwalewahaus was founded in 1981 as a place of exchange, a place of cultural production and a place to challenge academic structures. It was very much informed not only by the two founders Georgina and Ulli Beier, but by the large number of artists, researchers, cultural producers, and entrepreneurs, who left their traces in different ways on and in the space of the Iwalewahaus. The house did and does function as well as a creator of spaces for research and artistic practices, trying not to reproduce dominant narratives. A key part is the work with the collection, which is an entangled space and does connect many spaces of origin, of travel, and of return.

The production of and in these spaces gives us the possibility to experience new artistic, social, and material productions, from haptic and sensual towards digital and more abstract. To understand the potential and the work that there is to do for this unique space Iwalewahaus is until today, this presentation will give insights into the different inter- and transdisciplinary approaches, people are working in and with, from scientific research, artistic interventions, sensual encounters, critical investigations and reactivation of silenced voices and stories.

Introduction
- Iwalewahaus and its collection: a women's spacial experience
  (Ndidi Dike, Michelle Nkemakolam, Katharina Greven)
  Creating Spaces
- Artist in Residence Program: Entanglements **(Thokozani Mhlambi)**
- Intervening in the German spacial context and local responsibility: The CCC
  (Katharina Fink and Lena Naumann)

Taking Space
- A continuously *white* institution
- Where could more space be given?
- Claiming space for inclusion
  (Katharina Fink, Philipp Schramm, Claudia Böhme)

Connecting Spaces

- Reconfiguring modernist collections Twins 77 **(Sigrid Horsch-Albert)**
- Collaboration with CBCIU (Katharina Greven, Lena Naumann, partner of the CBCIU (tbc)
- Not yet shared: Papua New Guinea works in the collection and in Osogbo **(Sarah Böllinger BIGSAS, Katharina Greven)**
- Susanne Wenger – Taking / Shaping Spaces? (**Lena Naumann)**
- Ankara and Afropolitanism as collective material space **(Dandara Maia Schellenberg)**
- Digital visibility of Modern and Contemporary Institutional Art Collections **(Alexandra Kuhnke)**

Discussion

Panel: *Digital Spaces*
Chair: **Katia De La Cruz García**, PhD, D&S/NRF Innovation Postdoctoral Fellow
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This panel session highlights the deep connections between the digital world and various societal facets, shedding light on the potential for fostering inclusivity and driving innovation in our progressively digital-dominated world. The Panel will explore the crucial role of ICT adoption in households, examining the nuanced effects of this phenomenon on societal norms and quality of life, with an eye towards the transformative potential of these technologies. The discussion will further extend into the complex dynamics of gender and political participation in digital spaces, emphasizing the challenges that persist in the quest for gender equity and full participation. Finally, it builds digital spaces as platforms for inclusion and transformative change. It presents an online community designed to disrupt traditional knowledge production dynamics, fostering a more inclusive and collaborative space for knowledge creation in the global South. This exploration will provide a unique insight into the challenges posed by digital spaces, their transformative potential, and their capacity to shape societal norms and behaviours.

1 Household accessibility to ICT tools to function in digital spaces: the case of Ghana
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The strategies of survival in the information society have astronomically increased the rate of adoption of ICT as various facets of the lives of individuals have moved online. It has been noted by the world bank that, internet penetration in Ghana increased from 23% in 2015 to 53% of the population in 2019. Access to ICT has been noted to influence quality of people's lives. This means that individuals need ICT to thrive in the 21st century. ICTs therefore have to be accessible to households to ensure universal access since households form the smallest units of people in any society. Research on ICT use therefore needs to include access to ICT on household levels. This research seeks to use existing data from the Ghana Statistical Service in 2019 to determine how households access ICT and how they use it in the digital space.

2 Digital Spaces and Women's Political Participation in Tanzania: Opportunities and Barriers for Inclusion

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Politics of inclusion in the digital space and innovative linkage of the politics of redistribution and recognition is still a debate at national and international level. A concern though is how to enhance women political participation in the digital life world. This paper adopts textual analysis methods and it analyses various published research in order to map opportunities and barriers on women's political participation in digital spaces. The analysis reveal that, although technology have created digital spaces for political participation, networking and information sharing; affordability and usability of digital devices, lack of technological skills are still among major barriers for women inclusion and participation into politics. From the foregoing, the article concludes that, although digitalization provides additional avenues-digital spaces, they are still not silver bullets for women active participation in political activities and recommends for optimising the opportunities and agents curtailing women fully utilization of the digital spaces.

3 Global South Research Community: Connecting Africa, Latin America, and the Caribbean to change dynamics in knowledge production in the South

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This paper presentation falls within the topic of Digital Spaces and the research priority area of Advancing Africa as a digital infrastructure for development. In addition, it follows the initiatives of decoloniality, promoting open discussion, change, inclusion, and innovation in knowledge production. The paper explores how online academic communities can effectively change the dynamics of knowledge production in the global South and introduces the digital platform globalsouthresearch.com, an African born, academic virtual space which integrates two essential elements: A free-access database of researchers and research initiatives in Africa, Latin America, and the Caribbean, and an academic, social networking community where epistemologies from the South can be shared, discussed, and co-created. The discussion reflects on online platforms as new forms of solidarity in Global knowledge production. Furthermore, it centres them as spaces for activism and sources of evidence of academic, economic, and social impacts in the global South.

Panel: *Territoriality*
Chair: **Sören Köpke**, Postdoctoral researcher, Department of Organic Agricultural Sciences
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Territoriality can be defined as the outcome of the political-legal organization of spatiality. The panel addresses different aspects of territoriality in a historically informed way. Daniel Georges Nana Komey (Centre National d'Éducation, Cameroon) investigates processes of territorialization and identification in the South-East of Cameroon (1892-1916). Based on maps, German colonial archives and field surveys, he examines the invention of grouped identities in the arrangement of spaces in the south-east of Cameroon. He postulates that identity politics are a result of the organization of a territory "presumed to be obscure and misunderstood". This is based on the integration of people into situated hegemonic patronymic groups. Abdou Njikam Njifotié (National Centre of Education, Cameroon) explores the tension between the language of the law, as an imaginary of the State, and its real-world performance. In the Cameroonian contexts, this can be observed in particular in the conflicts of empirically "shaping" the legal technique practiced as "decentralized territorial collectivity", a concept of Cameroonian administrative law. Analyzing the spatial practice connected to this concept reveals the central role of language in the competition between cultural utility of vernacular administrative spaces and fiscal utility of modern administrative spaces, as well as the competition between cultural regimes for the administration of education**.**

1 Territorialisation et identification dans le Sud-est du Kamerun, 1892–1916
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À partir des cartes (1892, 1906 et 1911), des archives coloniales allemandes et des enquêtes de terrain, cette proposition examine l'invention des identités groupées dans le dispositif d'aménagement des espaces au Sud-est du *Kamerun* entre 1892 et 1916. Elle fait l'hypothèse que la politique d'identification est une dérivée de l'organisation d'un territoire « réputé obscure et méconnu » dès 1892. Celle-ci est fondée sur l'agrégation qui amalgame les peuples en groupalités hégémoniques patronymiques situées. Fait de bricolages situationnels complexes, ce colonialisme similaire en certains points aux politiques coloniales française, belge et anglaise, s'écarte à la fois de celles-ci et de sa pratique septentrionale (émiettement des lamidats et homogénéisation à coloration islamo-peule

entre 1901-1911). Il se construit autour des trois-idéaux types « ethnologiquement » et géographiquement localisés suivant : les *foulbéisés* (Gbaya et Kaka), les anthropophages *(Byrre)* et les *Serembum-Keperre* (Gbété).

2 Territorial dimensions of contested conservation in Northern Tanzania

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Northern Tanzania has a number of adjacent protected areas (PA) and conservation sites seen as essential for biodiversity conservation as well as important sources of revenue from wildlife tourism. Their origins go as far back (Gissibl 2016) as the German colonial period, but conservation areas have been significantly expanded throughout the British colonial period and since independence. The model of "fortress conservation" (Brockington 2002) applied in the spatial design of these PA has been met with high levels of contestation in communities negatively affected by the territorialization (Vandergeest. & Peluso 1995) of spaces for wildlife conservation. While these conflicts have historically been between the state agents and communities, the last decades have seen both a surge of private actor involvement and a militarization of conservation. Through the theoretical lens of political ecology, this contribution aims to analyse the current state of contestation over conservation in Northern Tanzania.

3 Conflicts" or "confusion on domains" in the territories practices of local administrations in Cameroon? A legal (re)conceptualization of the "decentralized territorial collectivity

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Conflicts on areas of administrative practices in local territories call into question the legal "image" of the concept of "decentralized territorial collectivity" in the Cameroonian contexts. Indeed, the legal analysis of the normative realities implicit generated by the competition between vernacular worship utility and fiscal utility of territories on the one hand, as well as by the competition between education administration regimes on the other hand, reveals the typicality of the legal concept of "decentralized territorial communities" in Cameroon (conflicts of administration in commercial and religious spaces between Concils and Traditional Chiefdoms in *Foumban, Yaoundé 3* and *Ngan ha* ; as well as between formal and informal basic education services in *Gari Gombo*). Thus, in Cameroonian contexts, is said to be "decentralized", the "territorial collectivity" constitutionally autonomous in a specific administrative matter. This comprehensive approach to

administration (re)builds one of the forms of administrative law received in Cameroon at the beginning of the 20th century**.**

4 Spatial Justice at the Margins and the (un)making of Space through Land Policy and Practice

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Societies undergoing transition must grapple with the question of spatial transformation. That is, how transitional spaces should be governed differently to achieve spatially just outcomes.

Conceptions of spatial justice are critical for providing pathways towards addressing this challenge. They offer an expansive view of justice that is anchored on a dialectical relation of society and space. However, spatial justice has been marginal to the everyday work of planners, land administrators and politicians alike. This is more so in high-value land endowed with natural resources. This paper uses a spatial justice lens to investigate the contradictions between policy and practice in the context of resolving the injustices of the past. It draws on the case study of the wine industry in post-1994 South Africa to demonstrate the limit of land reform in an industry with a global footprint. It argues that the wine industry entrenches capitalist relations, whiteness, and cheap labour.

Panel: *Espaces de guerre et de paix en fusion"*

Chairs: **Kamal Donko**, Postdoctoral Researcher
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Martin Doevenspeck, Professor of Political Geography in the Geographical Institute
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1 Contrôler : le parc W Bénin au cœur des enjeux conflictuels

Abdel-Aziz Mossi, PhD, Anthropologue, chercheur au Laboratoire d'études et de recherches sur les dynamiques sociales et le développement Local (LASDEL)

Le Parc du W est une aire protégée transfrontalière classée au Patrimoine mondial de l'humanité de l'UNESCO qui s'étend sur près de 10 300 km², à la frontière du Bénin, du Burkina Faso et du Niger. Cette réserve fait partie du complexe W-Arly-Pendjari (complexe WAP), qui regroupe plusieurs réserves naturelles constituant ainsi l'une des plus vastes zones protégées d'Afrique de l'Ouest.

Cette réserve combine à la fois le statut d'aire protégée et de zone à risque de violences en raison de conflits récurrents, de tensions locales et de griefs structurels de longue date envers l'Etat, liés aux problèmes de gouvernance et de marginalisation économique, sociale et politique des communautés. Les trafics, le terrorisme et la transhumance sont des facteurs aggravants de violence dans cet espace. En outre, dans cet espace l'économie criminelle, le banditisme et le djihadisme sont de plus en plus imbriqués. Tout ceci se passe alors que le gouvernement a procédé à la privatisation de sa gestion au profit de l'ONG African Parks Network dont les rapports de cohabitation avec les communautés et avec les agents des eaux et forêts ont connu des difficultés. Ainsi, alors que différents acteurs interagissent dans et autour de la zone du parc W-Bénin, l'approche participative ou de cogestion censée inclure les communautés dans la gestion des parcs et leur permettre de bénéficier des retombées ne se met que timidement en place tant les communautés se sentent exclues et ne font pas confiance aux promesses des agents du gestionnaire mandaté.

En conséquence, cette communication souhaite aborder la manière dont les agendas, les intérêts et les enjeux (local, national, régional et international) s'enchevêtrent dans le parc W-Bénin. Le but est de mettre en lumière les dynamiques conflictuels suscités par ces

cohabitations difficiles entre acteurs aux enjeux divergents autour du Parc W en prenant l'exemple de la partie béninoise de cette aire protégée.

2 Conflits armés et initiatives de paix dans l´espace du «gourma togolais»

Edouard Kamboissoa Samboa, Journaliste indépendant, Togo

Le présent papier fait une genèse de la crise sécuritaire dans le Kpendjal (préfecture de Kpendjal, l'extrême nord-Est du Togo), une région qui s´ouvre sur l'Est du Burkina et du nord-ouest du Bénin qui vivent déjà sous le joug des groupes extrémistes. Il interroge la pluralité des espaces frontalier de ces régions, les imbrications aussi profondes entre les pays sahéliens et ceux côtiers au point de vue peuplement, de cultures et de territorialités pour appréhender que le fait de l´extrémisme violent, sa gestion et sa compréhension, ne peuvent être pris isolément, d'un Etat à autre. L'expansion des activités des groupes terroristes trouve leur renfort dans trois principaux facteurs. Il s'agit de la territorialité (I) (frontière, l'élevage-transhumance et espaces environnementaux), les politiques publiques (II) (économie, les frustrations et l'absence d'opportunité », et la culture d'abandon (III), un dernier facteur aggravant « la langue, la communautarisme). L'analyse de ces facteurs paraissent essentiels pour contrer l'expansion des groupes extrémistes, réduire leurs dégâts, minimiser leurs impacts sur le recrutement et pour une meilleure cohésion sociale. Les initiatives de paix et espaces de dialogue entretenues par différents acteurs, tant au niveau national que local, constituent des variables essentielles qui servent de socle au présent papier.

3 Regional Peace and Security in the Sahel: The Relevance of Ghana

Kwame Obeng Nti, PhD, Development Planner and Monitoring and Evaluation Expert, Kumasi, Ghana

The last three decades have witnessed widespread security challenges in the Sahel, threatening the peace and security of the African continent. According to the 2023 Global Terrorism Index, the Sahel region is now the epicenter of terrorism. Interestingly, the conflict has largely been centered in the francophone Sahel states, especially Mali, Burkina Faso, and Niger. Available evidence indicates that all coastal West African States along the Gulf of Guinea, except Ghana, have recorded terrorist attacks. Ghana is thus at a major crossroad and therefore needs to build goodwill and support in order to deal with this threat. This paper therefore seeks to examine the role and importance of Ghana in ensuring peace and security in the mostly francophone Sahel states. A desk research approach was used for the study. The findings revealed that Ghana has positioned itself as a stable and influential

country in the region and has demonstrated its commitment to regional peace, stability, and development through its contributions to mediation, diplomacy, peace talks, capacity building, humanitarian assistance, and security collaboration. The findings of this study bring to the fore the need for Ghana to safeguard its internal security and leverage its significant position on the United Nations Security Council to raise awareness about the ongoing conflicts in the Sahel and garner support from other stakeholders in advancing peace-building efforts in the region.

4 Le Régime des frontières Européens en zone de crise – Cas du Niger

Moctar Dan Yaye, Head of communication & public relations Alarme Phone Sahara (APS)

Depuis quelques temps la politique extérieur Européenne est obséder par le désir de contrôler ses frontières et cela au prix de mettre en péril la vie des personnes vulnérables et souvent fuyant des conflits. Elle a quelques fois coopérer avec des régimes corrompus souvent autoritaires, des milices avec lesquels elle soustraite les violations des droits humains fondamentaux hors de ses frontières.

Au sommet de la Valette 2015, c'est le Niger qui est devenu le point stratégique de cette pratique d'externalisation. Mais avant cette date, les séquelles de la guerre de Libye à permit une expérimentation avec l'évacuation d'urgence des africains qui y étaient bloqués vers le Niger.

Alors que le pays lui-même se trouve en face de plusieurs crises, sécuritaire, climatique et de gouvernance, il est devenu malgré lui le laboratoire d'expérimentation des hot-spots en Afrique au Sud du Sahara.

Dans ce panel, je vais tenter d'exposer la situation du Niger géographiquement et dans le temps, les conséquences de telles politiques sur la vie des personnes, en mobilité comme locales mais également les réponses de la société civile à travers les actions de notre organisation.

Enfin et bien sûr les questionnements sur le nouveau paradigme du Niger depuis l'avènement du Coup d'Etat du 26 Juillet 2023 en vue de réfléchir sur les perspectives.

Panel: *Pan-Africanism as urban lifestyle*
Chairs: **Eberhard Rothfuß**, Chair of Social and Population Geography
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Large Cities and Capital Cities – as crossroads, systems of opportunities, loci of high intellectual density, relative safe havens for intellectuals, activist and artist migrants, and shop windows for the making of social identities have always been fundamental in the history of *Pan-Africanism*.

African Nation States, despite presenting themselves as champions of Pan-Africanism in the early years of independence, have – more often than not – been a hindrance for the inherently cosmopolitan, transnational and sometimes anti-national spirit and practice of Pan-African organization, narrative and styles. To make things even more complex, the governments of many new African States, e.g. Tanzania, Kenya and Mozambique, identified the city as a problem, a nest of sin & vice, and *the* place, where 'true' African habits were weaker and 'wrong' foreign influences were more easily absorbed – including miniskirts, long hair, rock music and art form not immediately to be connected to national popular culture. Our panel draws on the relatively new scholarship on so-called *Pan-African Cities* – Cities that – at some point of time in the media – were defined as such, like Johannesburg in the 1930s and 1940s, Accra in the early 1960s, Alger in the 1960´s, Nairobi in the second part of the 1960s, Dar es Salaam in the decade 1962–1972, Luanda and Maputo one decade later (1974–84). Central aims of the panel are: (1) Eliciting similarities and differences in these cities, (2). Highlighting what contributed to make those cities so special during a specific period, and (3) Identifying the factors that inhibited or curbed down the Pan-African spirit of those cities.

1 From Joni to Dar. Comparing two Pan-African cities in Africa in different decades

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Eduardo Mondlane's transnational live started and ended in two Pan-African cities: Johannesburg (Joni for the Mozambican migrants) in the mid-1940s, the exciting years before the effective implementation of apartheid, and Dar es Salaam in the 1960s – a period of time characterized for being the decade of African independences, Tanzanian state formation and the transformation of Dar in the safe haven of liberation movements in Austral Africa. Mondlane's formation was fed by the dynamics and opportunities offered by these two then Pan-African cities. His experience, nonetheless, shows that Pan-Africanism was not the locus or trope for innocence, but a movement deeply and polemically engaged with both transnational and local politics, which did not leave the city unaffected if only because it generated an urban countercultural lifestyle of its own.

2 Nation, Africa and the Black Atlantic: Luanda in late-colonial and early-independent times

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The Portuguese response to the nationalist challenge starting in 1961 implied both military repression and juridical reforms coupled with development programs. Forced labour and legal segregation were abolished, and investment in education (already on the rise since 1950) was stepped up. In Luanda, this opened up new opportunities to the majority of the population, living in the city outskirts, comprising recently immigrated rural people from all over the country and long-established Atlantic creole families impoverished and progressively pushed farther and farther away from downtown during the previous half century. Together, these two groups had been involved in imagining forms of being Angolan through culture, boosting a nativist trend in literature, music, dance, and sociability, mixed with inputs from neighbouring African countries and the broader 'Black Atlantic' coming mainly through radio waves (and, later and for a smaller audience, movie screens). After the Portuguese left, conflicts on what independence should effectively mean arose between these groups and the new rulers, imbued with a very different kind of cosmopolitanism, and at pains to understand what had become of the city they had left more than a decade ago. This paper seeks to explore the 'culture wars' developing around independence as an expression of this conflict, inquiring both the representations of the cultural sources of the nation and the references to other African, Pan-African, or Black Atlantic contexts, such as the 'Frontline States' coalition against apartheid, Mobutu's *authenticité*, the Mozambican sister revolution, Cuban cooperation, Miriam Makeba's tour in the country, or the Festac'77 in Nigeria.

3 Popular music and Nairobi city, c.1945–c.1985

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I seek to draw attention to the role of popular music in the production of Nairobi as a Pan-African city over the four decades between c.1945 and c.1985. Starting from just after the end of World War II to the mid-1980s, Nairobi was home to musicians from different parts of Africa. Joining up with Kenyan musicians from different parts of their country, who were drawn to the capital city as it housed the core infrastructure of the popular music industry, were musicians from Congo (RDC), Tanzania, Uganda, Zambia, Malawi and South Africa. The musicians performed and recorded their music in the city (some of the recording was completed in South Africa), where they also competed and collaborated. I will argue that the interactions of the musical ideas of these musicians from different African countries in a particular place and time (Nairobi, in the time of decolonization, Independence, and immediately after), and the outcomes of those interactions, helped make Nairobi culturally Pan-African.

4 The City and the Re-making of Gender Identities in (Post)colonial Kenya: Reading Urban Imaginaries in Kalenjin Popular Music.

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In Kenya, the colonial cities that grew along the Kenya-Uganda railway – from Mombasa to Kisumu – would occupy a somewhat ambiguous, if not ironic, place in the making of new gender identities and relations. While it was a site of colonial power and oppression, it also disrupted indigenous systems and, in the process, created alternative centres of power and culture to the traditional 'village' domains through urbanization and a money economy. Urbanization frees individuals from the strictures of tradition and allows them to redefine themselves and their societal roles while challenging traditional gender norms and expectations. The cities also became spaces of cultural exchange and creativity, creating new forms of popular music that blended traditional African rhythms and melodies with Western musical styles. Using texts from Kalenjin popular music, this paper examines how popular music has imagined the city as an ambiguous space that produces constantly shifting gender identities and relations.

Discussant:
Eberhard Rothfuß, Chair of Social and Population Geography, University of Bayreuth: Reflecting entanglements of urban Pan-Africanism

Panel: *Gendered Spaces*
Chair: **Gift Mauluka,** BIGSAS Fellow
UNIVERSITY OF BAYREUTH

This panel offers a comprehensive exploration of interconnected discussions that delve into various aspects. It zooms into the realm of political representation, particularly focusing on the redefinition of spatiality for women in African politics. It highlights the pressing need to challenge and redefine the traditional spatial boundaries and associations that have limited women's roles in African scholarship.

Additionally, the panel addresses feminist struggles within the context of patriarchal and neoliberal institutional politics. It examines how women's struggles become gendered within specific spaces, shedding light on the enduring influence of patriarchal and neoliberal systems in their lives. The discussion extends to the need for recreating gendered spaces in feminist literature across cultures, aiming to challenge existing spatial identities and provide more inclusive perspectives. Finally, the panel analyses two significant literary works, Fred d'Aguiar's *Feeding the Ghosts* (1997) and Marlene NourbeSe Philips' *Zong!* (2008), which plays a crucial role in redefining the perception of oceanic space as an ontological place.

By engaging with these critical topics, the panel contributes to broader conversations surrounding the empowerment and agency of marginalized groups within society. It encourages a reconfiguration of spatial geographies and identities by questioning and challenging existing spatial paradigms. Ultimately, the panel seeks to foster a more equitable and inclusive understanding of spatial dynamics, amplifying the voices and experiences of underrepresented communities and the creation of marginalized others in contested spaces.

1 Space, gender, and organisation in contemporary feminist struggles in South Africa
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This paper reads contemporary feminist struggles in South Africa through the analytic of space to illuminate how women's struggles (aesthetic and discursive practices) in the space of the shack settlement and the university become 'gendered.' It shows how institutional and representative forms of politics, which share a patriarchal and neoliberal logic, shape

the ways women make political claims on various institutions. By considering two different spaces within the same comparative frame, the paper illustrates how the dominant force of patriarchy and capitalism, as expressed through the post- apartheid state, continues to structure the lives of women including those considered to be from different classes in society, revealing the relationship between space, gender, and organisation. Moreover, the paper illustrates how the historical constitution of these spaces condition the terrain and practices of contemporary feminist struggles in specific and contingent ways.

2 Mosadi. Basadi. Sesadi. (A woman. Women. Womanhood.)

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In pursuing the reconfiguring of the social, ontological and epistemological modes of African Studies, the understanding and placing of gender and its function in contemporary African society will need to be dismantled. This dismantling is partially contingent on identifying the performative aspects of 'what it means to be a woman' in Africa, especially in Africa in the 20th Century and how this performance of womanhood, continues to inform and restrict their spatial realities and suffocate women's agency, this in integral to maintaining certain power structures. The construction of women's identity, according to the expectation of the degree to which they are fulfilling this performance of womanhood, is multidimensional, and not always heteronormative. This paper, wishes to explore what this womanhood is, what informs it, in a post reconfigured African studies where does it belong, and where when we are reconfiguring African studies, what its primary mode of function is. Where does 'womanhood' place itself, if even a place and or spatiality for it should exist.

3 Reinventing Gendered Spaces across Cultures in Écriture Féminine Translation

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The gender binary is a fundamental category that orders the concept of spaces in écriture féminine. In fact, due to the "us against them" syndrome, men perceive themselves as fundamentally different from women, which has broader implications, reflected in the way difference is highlighted in feminist literature. Men and women have spatial identities which are distinctly represented in écriture féminine in delineated compartments referred to as gendered spaces. Gendered spaces are physical, discursive or emotional spaces whose aim is to accommodate different narratives, where gender segregation is maintained, while different types of expression are considered appropriate and others are rejected. Indeed, gendered spaces are created to cement masculinity or for female rebellion/liberation. The

rationale of this study is to develop a framework for recreating gendered spaces across cultures in the translation of feminist literature.

4 More spaces with no space: a case of women (non)representation in decision-making processes in Africa

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Women's (non)representation has always been an issue in a majority of African politics and spaces. A majority of these issues speak volumes about their race, origin, and assumed status in a given space. Additionally, personal, cultural as well as structural factors are also implicated in the claiming of political and decision-making spaces for women. Even though some measures have been put in place through legal frameworks to facilitate women's representation (CEDAW, 1979; Maputo Protocol, 2005; Malawi's Gender Equality Act, 2016), meaningful participation remains to be questionable. This begs a deep inquiry about the place of women at the decision-making table: Which women are they? Who are their allies at the table? What position do they occupy at the table? Most importantly, who is (not)sitting with them at the table? These questions present departure points of our panel that converge in the quest of redefining the notion of spatiality and the multiple characteristics of the notion of space, especially for women in politics in Africa. This discussion provides room for a broader understanding and conceptualization of space and spatiality (Merriman, Peter, et al. 2012), especially for black rural women in Africa who statistically occupy a majority of space and yet have no space.

5 (Sub)marine Spaces and Names: Conversations between two literary representations of the Zong Incident

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This paper examines two literary representations of the 1781 Zong incident in terms of how bodies, stories and voices shape, and are shaped by the spatialities evoked by the eponymous slave ship. A significant common denominator in Fred d'Aguiar's Feeding the Ghosts (1997) and Marlene NourbeSe Philips' book-length poem Zong! (2008) is the use of names and naming practices in these literary reimaginings of Black lives onboard the Zong, when about 130 enslaved were ejected into the ocean, en route from the continent to Jamaica, based on the purely economic rationale that the ship owners would be financially better off, by claiming the insurance that they stood to gain under the maritime insurance law for destroyed 'cargo'. Here Paul Gilroy's reading of the slave ship in The Black Atlantic as a technology of modernity connecting various diasporic geographies and the histories connected to these (see Gilroy, 1993: 16), will have bearing on Katherine McKittrick's observation in Demonic Grounds, that "Geographies such as the slave ship [...] and the plantation are [...] sites of spatialized domination under bondage" (McKittrick, 2006: 44).

Despite the colonial silencing, terrorizing and erasure of bodies read as instances of absolute Otherness, this paper implements an intersectional lens in reading both texts to examine how "Black women's own experiential and material geographies, consequently indicate a very complex and difficult relationship with space, place and dispossession" (McKittrick, 2006: 45). The two texts contribute in different ways, to a re-spatialising of the slave ship and oceanic space – these fictional accounts bring Black livingness into the Zong incident, while disrupting the slave ship as a spatial trope of black death and objectification resonating throughout the 'objective' legal document on the incident entitled Gregson vs. Gilbert, 1783. This literary engagement is conceived of as a contribution to conversations around significant shifts in long-term concerns "with mobility across transoceanic surfaces to theorizing oceanic submersion, thus rendering vast oceanic space into ontological place." (Loughrey, 2017: 32). Thus, the names and stories set out in the two narratives constitute a peopling of the slave ship and the sea as sites of loss, as sites of shared knowledges – these uncanny places disturb and disrupt our bounded comprehension of bodies, times and space.

Katherine McKittrick
"A Black Sense of Place": An ICDL Keynote Conversation with Prof. Katherine McKittrick
Chairs: Christine Vogt-William, GDO director **& Stefan Ouma,** Chair of Economic Geography
UNIVERSITY OF BAYREUTH

This keynote conversation with renowned Black feminist geographer Katherine McKittrick considers knowledge production processes and research practices from specifically Black spatializing vantage points, which are relevant to the transdisciplinary field of African Studies. The term 'field' is itself a spatial term concerning the conceptualisation of African Studies as a plethora of knowledge production sites which encompass epistemic perspectives from geopolitical and geophysical locations on the continent and the diverse African diasporas.

McKittrick's *Dear Science and Other Stories* (2021) combines poetic approaches with an erudite Black epistemic politics concerned with Black histories and how these have contributed to the intersectional spatialization of bodies read as Black. Here the term 'Black' transports more nuanced political, poetic and intellectual aggregates of being – rather than a mere racial category built on colonial logics. Thus this conversation is meant to sound and map distinct Black epistemic values through intersectional readings of power relations in structural, cultural and disciplinary sites of knowledge production. Notably the concept of the intersection and its accompanying socio-political and epistemic identity vectors are in and of themselves spatialising metaphors.

We engage here with the entanglements between the arts and the sciences in this valiant and valuable book with a view to envisioning and perhaps even generating African Studies research paradigms and practices more aligned with the multi-locality and the multi-vocality of 'a Black sense of place' at intersections where power is scrutinized, navigated, negotiated, resisted and reclaimed.

Katherine McKittrick is Canada Research Chair in Black Studies at Queens University, Canada, with cross-appointments in the Department of Gender Studies and Department of Geography and Planning. She researches in the areas of Black Studies, Anti-colonial Studies, and critical-creative methodologies. She authored *Demonic Grounds: Black Women and the Cartographies of Struggle*, edited Sylvia Wynter: *On Being Human as Praxis*, and co-edited, with Clyde Woods, *Black Geographies and the Politics of Place*. Her most recent monograph *Dear Science and Other Stories* is an exploration of Black methodologies. She is a member of the American Academy of Arts and Sciences. She is a former Editor of the leading Geography journal *Antipode: A Journal of Radical Geography.*

Panel: *The Africanization of the French language*
Chair: **Endurence Dissake**
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As the aftermath of colonisation, the French language, politics and law became African heritages. This historical connection gave birth to special postcolonial spatial relations between France and French-speaking African countries. Heavy migration and medialities enabled African cultures to make their way through France with evidence of drastic influence in language, music, dance, fashion, and food. However, this panel limits its scope to language. A recent survey by the newspaper *Le Figaro* concluded that 44% of francophones live in sub-Saharan Africa, and by 2050, the number could increase to 85%. Hence, there will be more francophones in Africa than in France. This new transcontinental relation produces spatial effects like the Africanization of the French language. From a lexical perspective, the International Organization of La Francophonie confirmed that nearly 10% of the French lexicon is of African origin: the noun *bled*, 'village' (Algeria), the verb *enjaillé*, 'rejoice' (Ivory Coast) and the noun *wanda*, 'surprise' (Cameroon). Using the corpus-base framework, this panel demonstrates that African languages embed French vocabulary. This relatively current approach to the North-South relation allows us to argue that African culture enters a new sphere of influence that compels scholars to reconsider the socio-cultural impact of Africa on the world.

Panelists:
- **Endurence Dissake E**. UNIVERSITY OF BAMENDA (moderator)
- **Gratien Atindogbe** (grat_atin@yahoo.com), UNIVERSITY OF BUEA (speaker)
- **Esther Phubon Chie** (phubonec@yahoo.com), UNIVERSITY OF BAMENDA (discussant)
- **Nancy Nyimdem** (nancybeb@gmail.com), UNIVERSITY OF BAMENDA (discussant)

KEYWORDS: *SPATIALITY, AFRICA, FRANCE, LANGUAGE CONTACT & LINGUISTIC ADAPTATION*

Panel: *Spatialities of learning*
Chairs: **Erdmute Alber,** Chair of Social Anthropology
Iris Clemens, Chair of Educational Science
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Education and learning are always taking place *somewhere*. Even so-called virtual learning takes place within its specific spaces. However, it is not only the spaces that make and shape learning but also possibly vice-versa: processes of learning also constitutes spaces. Jointly, they constitute what we call spatialities of learning. In educational science as well, the impact of space on learning is discussed to some extent. E.g., Loris Malaguzzi (1920–1994), one protagonist of Reggio-Pedagogic movement, once stated that 'the space is the third educator', after the peers and the teacher.

In our relational approach to learning and space, we extend this argument by looking at the mutual constitution of spaces and learning and by looking at both directions of making spatialities of learning. Here, we do not reduce learning to a certain institution or place such as school or institutionalised education, but include all spaces in which learning might take place, or which are constituted by learning processes as such. We ask: How do learning processes influence, shape and transform spaces, and, how do spaces make and shape learning, and how are the multiple actors (learners, teachers, spaces) relationally made?

To address these questions, Emnet Tadesse Woldegiorgis will discuss the intricate challenges of navigating power dynamics and space-making in virtual/remote learning in higher education in South Africa. Issa Tamou will point out that the presence of other learning spaces, which are increasingly valued alongside the now weakened school, coupled with the way of life in rural areas, encourage spatial practices that are not easily understood. Sean Nkosi observes that tensions arise in schooling as children's mobilities reflect their desire to be agents of change in their immediate peri-rural context, yet the production of school space neglects this need by prioritizing distant employment considerations. Mickael Houngbedji point out that workshops and construction sites in Benin are learning spaces. They also form dynamic social relations between apprentices, parents and craftsmasters, that impact the craft apprenticeship.

1 Negotiating the "third space": Power dynamics and space making in virtual/remote learning in the context of higher education

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The recent intensification of technology integration in higher education, coupled with the emergence of virtual and remote learning as well as digital pedagogies, has prompted a critical re-examination of the conventional belief that physical higher education spaces serve as the exclusive centres of learning. In practice, the process of learning has been intricately intertwined with the spatial context in which it occurs, whether that context is of a virtual or physical nature. The utilization of online platforms and learning management systems introduces a range of distinctive features, hierarchical structures, and control mechanisms that significantly shape the dynamics of learning within the realm of higher education. Consequently, communities and institutions involved in higher education are constantly engaged in an ongoing process of negotiation and redefinition of these spatial contexts in which learning takes place. Higher education students and instructors exercise agency in negotiating power dynamics in the virtual space. This paper reflects on the challenges of navigating power dynamics and space-making in virtual/remote learning in higher education in South Africa. The paper draws on the notion of "Thirdspace", as conceptualized by Edward Soja (1996), to elucidate an intermediary realm that exists beyond traditional binary oppositions, facilitating alternative modes of thought and action. Soja draws inspiration from Foucault's concept of 'heterotopia' to define Thirdspace as an 'other' space characterized by disruption, intensity, contradiction, and transformation. The paper asserts that virtual spaces assume a dynamic and contentious character, functioning as crucial domains where the intricate process of meaning creation and exchange unfolds. Within these virtual realms, individuals actively engage in negotiations and contests, effectively shaping and articulating myriad significances. Notably, these significances encompass multifaceted dimensions such as knowledge acquisition, skill development, and the cultivation of transformative attitudes and orientations. By virtue of their participatory nature, virtual spaces emerge as significant arenas for scholarly inquiry and academic exploration.

2 Learning by doing: Space making in craft apprenticeship in Benin

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Realising an apprenticeship in Benin is learning by doing. In workshops and construction sites, apprentices learn a craft by observing and following their master and other colleagues. This stands in contrast with the formal school and general assumption that learning can only be achieved in a classroom. The context of the craft apprenticeship reveals that all the objects and social interactions contribute to the building of learning spaces. Following

everyday actions of apprentices, my contribution deals with the following questions: (1) how does learning space form the traditional craft apprenticeship as such? (2) how does the traditional craft apprenticeship itself create a learning space for all actors?

Through my observation of apprentices in workshops and construction sites in Benin I found out that learning spaces are not only a physical space but also a dynamic social construction (de Certeau 1988; Foucault 1992). The learning space impacts the learning process and method in the workshop and construction sites. Therefore, apprentices expect various learning spaces and experiences to embody skills. At the same time the craft apprenticeship also creates a space that is beyond learning of technique skills. The craft apprenticeship creates a dynamic learning space for life in society. In this paper I will show how in the context of the craft apprenticeship learning space is seen as physical and dynamic social construction. As physical spaces, learning space shape learning methods, goals, and outcome in the craft apprenticeship. As dynamic social construction, the learning space formed by the interactions between apprentices, masters, and other actors is a space where they exchange knowledge and experiences on life in the society.

KEYWORDS: *LEARNING SPACE, DYNAMIC SPACE, PHYSICAL SPACE, CRAFT APPRENTICESHIP*

3 Negotiate the learning space in rural northern Benin. The invisible cohabitation of the formal, the informal and the non-formal

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The rural landscape is made up of a diversity of learning and socialisation spaces, of which the school remains the recognised formal framework. Thus, the presence of other learning spaces, which are increasingly valued alongside the now weakened school, coupled with the way of life in rural areas, encourage spatial practices that are not easily understood. These practices (alternating hours of learning, reorganisation of the timetable, farm leave, etc.), whether or not they depend on young people, contribute not only to bringing these spaces to life but also to enhancing the value of the actors who run them. How do young people interact with these different spaces and the actors that these spaces mobilise? On the basis of an ethnographic survey conducted in rural areas of northern Benin, this work will present the various political, economic and social issues that underlie the plural dimension of youth spaces in their interactions with others (network). Also, the forms of spatio-temporal compromise that allow young people to combine these different spaces in their learning process to earn a living will be apprehended. Finally, the determining role of the media as a learning space but also as a facilitator in this process will also be revealed.

4 Moving to Learn and Learning to Move: A socio-spatial analyses of children's imagined and enacted educational mobilities

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Children's mobilities help bridge the gap between adult assumptions about being a child and the day-to-day lived experiences of children. This paper is a socio-spatial analysis of the entanglement of primary school children's actual and imagined journeys and how they can inform educational innovation. The study combined mobile ethnography, space-time diaries and semi-structured interviews of three grade 6 children from three primary schools in Makhanda, South Africa. This research focuses on the discrete locations of everyday life, with importance given to the events, settings and locations outside the classroom with little to no surveillance. The study generated a rich data set that explored the relationship and conflict between children's imagined and actual journeys that are fundamentally social and in flux. The findings show that children desire thirdspaces that position children as sympathetic agents of change.

Roundtable: *Rethinking geographical, ideological, and disciplinary boundaries*

Panelists:
Serawit Debele
Kai Koddenbrock
Joschka Philipps, all JRG leaders
UNIVERSITY OF BAYREUTH
JRG Fish Bowl (PhD students)
Moderator: **Linda Besigiroha**

In this roundtable, the Junior Research Groups reflect together on their experiences and research projects along the lines of ideological, disciplinary, and geographical boundaries. Having worked over the past two years, respectively, on sexualities and revolutions, on African knowledges and history publications, on the political economy of monetary and economic sovereignty, and on conspiracism and conflict, what concerns have come to guide our work and how are these concerns related to spatiality? Three kinds of spaces and boundaries will be in the focus of the discussion: those related to *geography* (e.g., how to think the world from "Africa" and " Europe"?), those related to *ideology* (e.g., how do we situate our scholarship in relation to different ideological spaces?), and those related to disciplines (e.g., how do disciplines structure knowledge production and what kinds of spaces and boundaries are emerging within the Cluster as a new disciplinary, or inter- or trans-disciplinary space?). While the first half of the roundtable will feature debates among the four JRGL, the second half will introduce the fishbowl format to invite the PhD students of the Junior Research Groups to the discussion.

Panel: *Spatiality in Multilingual African Contexts*
Chairs: **Susanne Mühleisen & Billian Otundo**
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Africa is home to a variety of languages and multilingual contexts, with space and environment playing a pivotal role in their learning and usage. Spatiality has been studied in bilingual situations, for instance, on the role of physical and virtual space in acquiring second languages (Trenchs-Parera 2009, García & Wei 2014), the influence of physical and school environments on bilingual learning (Bowers & Burkett 1989), and how multilingualism widens space of interaction, mobility, and spaces of belonging (Horner & Dailey-O'Cain 2020). Moreover, a learner's psychological space affects second language learning and vice versa. While translanguaging has been viewed as an emotionally safe space in bilingual situations (Dovcin 2021), second language learning also has significant effects on mental health causing insecurity in usage (Piller 2016), social withdrawal, a sense of non-belonging, low self-esteem, fear, and anxiety (Dovcin 2020). Our panel explores the sociolinguistic aspects of spatiality (physical, digital, and psychological) in African multilingual contexts and addresses questions such as: How does language attitude shape spatial organisation? How does physical layout affect (language) learning? What are the socio-psychological challenges associated with using multiple languages? How do power dynamics, identity formation and language ideologies intersect? Thus, we welcome contributions to a wide spectrum that include, but are not limited to:

- Interplay between sociolinguistic factors/geographical location and (language) learning
- Linguistic distance, physical space and language contact and change
- (Im)mobility, migration, and transnationalism
- Emotional, mental, and psychological spaces
- Attitudes and ideologies in multilingual spaces
- Language policies
- Digital spaces

While we welcome submissions from linguistics, education, anthropology, geography, communication, sociology, and psychology, interdisciplinary collaborations for a better understanding of spatiality in African multilingual learning contexts are encouraged.

Participants:
- **Susanne Mühleisen,** Chair, UNIVERSITY OF BAYREUTH
- **Billian Otundo**, postdoc UNIVERSITY OF BAYREUTH
- **David Ayuku**, PhD, School of Medicine, MOI UNIVERSITY
- **Evelyne Kisembe**, postdoc, MOI UNIVERSITY

Panel: *Ecological Spaces*

Chair: **Peter Simatei**, Professor of Comparative Literature
MOI UNIVERSITY, KENYA

1 Un-mapping colonial spatialities: Land/scape, space, memory and the undoing of colonial ecologies in Kenya

Peter Simatei, Professor of Comparative Literature
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MOI UNIVERSITY, KENYA

In Kenya, colonial conquest and regulation of space and territory for European settlement and exploitation did constitute not only military subjugation of the people but also involved the construction of territory as an empty and hostile jungle that needed to be conquered and subdued. Colonial transformation of the physical environment was underlined by epistemic violence involving immeasurable disruption and erasure of local cultural and spatial systems underpinning knowledges. But this colonial and settler-colonial dispossession of the indigenous people's relation to land, space, and geography produced its counter histories, histories "found elsewhere in the narratives and scenes of subjection, in excess of the complicated matrixes of colonial life, in literature and music" (Yusoff, 2018). This paper seeks to unravel how these histories remake subjectivity through the undoing of knowledges of colonial ecologies. In studying them, I do not aim to recover a lost indigenous episteme but rather to unpack the complex power relations and the grammars that configure the continued production of exclusionary spaces and hegemonic spatialities in the postcolonial Kenya.

2 Reframing urban (Environmental) Spaces in Lilongwe, Malawi

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UNIVERSITY OF ERLANGEN

Differentiating the Lilongwe Ecological Corridor Initiative between Garden City-heritage and private Nature-based 'Solutions' The 'Garden City'-image of Lilongwe is under pressure. Rapid growth and infrastructural development in the last decades led to a drastic decrease of urban green spaces. Still, the narrative carries political weight and forms part of the cities identity. In this context, the Lilongwe Ecological Corridor Initiative is a lighthouse project of urban environmental conservation and restoration. It is also the first namely uptake of the

increasingly popular concept of 'Nature-based Solutions' in Malawi. This presentation seeks to understand the Lilongwe Ecological Corridor Initiative as embedded in the current reconfiguration of the Garden City image. It differentiates the diverging hoped-for benefits and considered trade-offs from a planners and citizens perspective. Further, it problematizes the reconceptualization of urban nature as a tourist-oriented space distinct from everyday practices. Through this approach, we seek to question who benefits from the Nature-based 'Solutions' offered and the translation of the concept to the Malawian context.

3 Decolonisation and the Politics of Wildlife through the Fast Track Land Reform Programme in Zimbabwe

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UNIVERSITY OF THE FREE STATE, SOUTH AFRICA

The continual imbalance of land ownership in Zimbabwe was a topical issue since the colonial era. Historically the demand for land was a major grievance of all liberation struggles including the "Third Chimurenga" since 2000, which was a fast track land reform (FTLR) programme. Chimurenga is a Shona (main language spoken in Zimbabwe) word referring to the violent liberation struggle. The FTLR was a radical shift primarily focused at land ownership, that had spiral effects to the wildlife sector and the associated spatial relations. This paper seeks to unpack the relationship between 'decolonisation' and the politics of wildlife manifested through the country's fast track land reform programme. The aim is to unravel the reconfiguration of all institutions and spatialities linked to the wildlife sector. Using critical discourse analysis, this paper argues that while the broad land question was unfolding, there was also an inherent spatial reconfiguration in the wildlife sector.

4 The use of urban space by actors in the agricultural supply chain in the city of Bobo-Dioulasso

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NATIONAL CENTRE FOR SCIENTIFIC AND TECHNOLOGICAL RESEARCH IN BURKINA FASO

This paper examines the relationship between the city of Bobo-Dioulasso, the second largest capital in Burkina Faso, and its rural hinterland in terms of the supply of agricultural products. This city, which is home to markets dedicated to the vegetable sector, is a crossroads of trade circuits that have long linked it to cities in Côte d'Ivoire and Mali. The use that the actors in this sector make of the city reflects a conception of the city that legitimizes some of their intramural practices. In order to analyse the logics of actors in this sector, we must therefore look at the way in which these actors negotiate their place in the city or use urban spaces. The supply of vegetables to the city of Bobo-Dioulasso is based on daily extra- and intramural mobility and seasonal migration, which is affected by the Covid-19 pandemic and the security crisis in Burkina Faso.

Panel: *Let's make space & place for ALL!: Spatialities in Academia*

Chairs: **Numaira Khan**, Academic Assistant & English Language Tutor
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Luisa Schneider, PhD candidate JRG "African Knowledges and the History Publication since the 1970s"
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The roundtable discussion panel aims to convene PhD-students and recently graduated scholars from diverse disciplines for an insightful conversation on the ways in which human beings influence and mold spaces and places. The focus will be on academic spaces as a prime example, often referred to as the "ivory tower", characterized by its distinctiveness from the everyday world due to exclusionary elitist structures. However, concurrently, it is recognized as a dynamic place fostering significant innovation and interactive knowledge production.

How do PhD students, and early-career researcher make place and space for themselves and their projects in academia when there is space but not a place for everyone? As an experimental space, welcoming contributions through different audio-visual presentations or cultural productions, the panel is meant to engage panelists and audience in a conversation how systematic power structures and individual everyday practices provide an understanding of the experience the specific locale (a place) of belonging, becoming and being in the academic world? How can we re-read and rethink academic spaces differently through its "bodies" and experiences applying instrumental categories such as race, class, gender, age, care responsibilities, visible and invisible disability, mental health, family status and socio-economic conditions amongst others?

Participants:
Catheline Bosibori Nyabwengi, postdoc, Alumni BIGSAS, UNIVERSITY OF BAYREUTH
Darja Wolfmeier, Junior Fellow BIGSAS, UNIVERSITY OF BAYREUTH
Kibouni Koné, Model African Union Bayreuth e.V., UNIVERSITY OF BAYREUTH
Thierry Boudjekeu Kamgang, Junior Fellow BIGSAS, UNIVERSITY OF BAYREUTH

Panel: *Religious Spaces*

Chair: **Judith Bachmann**, postdoctoral researcher, Department of Religious Studies and Intercultural Theology
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In many African and Diaspora contexts, "religious space" is a contested category. Some traditional practitioners may reject the label "religious" seeking instead to find acknowledgement as (wholesome) knowledge. It has often been argued that indigenous African ontologies do not differentiate between physical and spiritual, between rational and emotional, between historical and mythological spaces. Within Yoruba Ifá divination practices, for example, death, long life, peace, war, poverty, prosperity, and so on are thought of as entities in one and the same space, which the diviner then places and displaces in order to achieve spatial equilibrium. "Religious" is then regarded too limiting a designation. Other traditional practitioners, though, may specifically seek the label "religious" for their spatial practices in order to be recognized in the competition over political relevance. Similar dynamics apply for other religious (Christian, Muslim etc.) formations where the recognition as "religious space" may be sought for certain activities and materialities, e. g. the establishment of a mosque or church. Yet, it can be rejected in other contexts as well. Pentecostal organisations may, for example, strive to act within and create a more mundane space in order to broaden opportunities for evangelisation. In the panel, we want to analyse precisely the processes that make, contest, and navigate space as "religious", "ontological", "political", "public" or as otherwise meaningful.

1 Spirituality, Health and Place: Orí Òkè (Prayer Mountains) as Therapeutic Landscapes?

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Orí Òkè (Prayer Mountains) are spatial expressions of African Indigenous Churches (AICs). In search of solutions to life issues particularly ill health, pilgrims ascend these sites and consult God. In the end, they confer on the mountains a "sense of place" following their healing experience. In light of that, this synthesis sought to understand the possible association among place, spirituality and health with respect to *Orí Òkè* especially on how its spirituality can contribute to spatiality of health and in turn fill in the gaps on *Orí Òkè* spirituality from the lens of Therapeutic Landscape framework. For long, little was known on the spiritual significance of *Orí Òkè* in African Christianity. Though the literature highlights the

contributions from the entrepreneurship/ economic, anthropological/ sociological, ethnomusicological, psychiatric perspectives among others, it is silent on the interplay among the PM's natural, spiritual and symbolic environments help understand divine healing in geographic space.

2 Managing the Final Frontier: Funeral Grounds in Ghana's Multi-Dimensional, Pluralistic, and Transgressive Spaces

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What accounts for the resilience of funerary practices and the persistence of the sacred and secular, charitable versus "exploitative" tendencies in funeral practices in Ghana? Why are funeral grounds and attendant activities gaining increasing sociocultural and economic significance in Ghanaian communities against a backdrop of British colonial and modern state interventions and contemporary media and social criticism? Building on Benedict Anderson's notion of "imagined communities," Marcel Mauss' view of gift exchange as a "total social fact," and Nancy Fraser's tridimensional theory of justice, this presentation examines Ghanaian funeral grounds as sites of complex sociocultural and economic performances and transactions that reveal an adaptive society. In being sites and spaces that entangle the sacred and the secular, the economic and the cultural, and the political and the social, these grounds transgress the boundaries of both northern and southern epistemic understandings. The presentation underlines a need for more grounded, open-ended, and dynamic frameworks of understanding ritual spaces and economies.

3 The Spaces of Ifá from Ethnographic and Historical Perspective

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Ifá is known as the Yoruba divinatory practice as such it is contested in twofold ways. First, even though for many Ifá is part of so-called Yoruba (traditional) religion, it has also been studied as the entry point into Yoruba philosophy and ontology. Does Ifá constitute religious space only, and/or should it rather be regarded as the source of indigenous Yoruba spatiality? Secondly, even though Ifá is often ethnically and/or linguistically limited to Yoruba, the practice has spread across the Atlantic. Why is Ifá adaptable in other language- and culture-spaces? The paper seeks to address these questions through an ethnographic and a historical perspective, investigating the language and the acts of practitioners today as well as the ways in which West African intellectuals in the late 19th century and early 20th century embedded Ifá in global discourses through comparison.

Book Conversation with Epifania Amoo-Adare: A GDO Epistemic Engagement with Critical Spatial Literacy: Considering African Feminist and Womanist Perspectives on Spatiality

Chair: **Christine Vogt-William**, Postdoctoral researcher, GDO
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This panel engages with a specific work by Ghanaian feminist scholar, architect and artist, *Epifania Amoo-Adare: Spatial Literacy* published in 2013 with Palgrave McMillan. The conversation will be between Amoo-Adare and Vogt-William, the GDO Director. A central premise informing the concept of Critical Spatial Literacy is the decryption of specific codes found in the built environment so as to understand how these affect people's social lives, cultural practices and sense of place (see Chapter 1, Spatial Literacy, 2013. Kindle Format. N.p.). The planned conversation addresses how Critical Spatial Literacy might work as a conceptual frame to explore how the social and economic lives of women of (continental and diasporic) African descent have been constituted, situated and enacted in contemporary spatialities. (ibid. N.p.). One salient point concerns how the concept might allow for African feminist and womanist responses to uneven development. At the same time Critical Spatial Literacy will be examined for its potential to connect with and expand on the critical diversity principles laid out by Melisa Steyn (2015: 379-389), as regards

- The role of power in constructing modes of difference
- The recognition of unequal symbolic and material values of diverse social locations and how dominant hegemonic orders position those in non-hegemonic spaces
- Analysis of how hierarchies are shaped by specific social contexts and material arrangements.
- Engagement with issues of the transformation of interjectionally oppressive structures towards social justice at all levels of social organisation. Possible contributions of Critical Spatial Literacy towards decolonial feminist visions will explored in the course of this conversation.

Epifania Amoo-Adare is an independent scholar, who is interested in (un)thinking science through art and other radical approaches. She is currently based in Accra, where she is seeding Biraa Creative Initiative (BCI). Epifania has a Ph.D. in Education from UCLA and is a RIBA Part II qualified architect. Born in London, and raised in Nairobi, Cape Coast and Accra, Epifania also has over 25 years of experience working in various fields, including education and international development, within locations like Afghanistan, Georgia, Germany, Ghana, Qatar, the United Kingdom and the United States. Her post-disciplinary interests span diverse topics such as creative writing, critical pedagogy, decolonial thinking, epistemology, feminism(s), spirituality, spatial theories, and urbanization.

Panel: *Exploring spaces between academia and art*
Chair: **Cassandra Mark-Thiesen**, Postdoc, Junior Research Group Leader
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We speak to the theme of the 2023 Cluster conference with a performance lecture entitled: The Reggae Sunsplash Mega-Concert in Liberia of the 1980s. Ongoing large-scale digitisation projects of audio and audio-visual archives generate numerous challenges for researching African history, memory and media studies. The digitisation process itself is highly complex, expensive, and raises complicated questions about copyright and accessibility. Research with digitised audio and audio-visual records can be excessively time-consuming and complex. Therefore, methodological innovations are required, ranging from the development of new tools for the digital humanities, to new modes of collaboration between archives and researchers. These newly digitised media archives present a challenge and opportunity to the discipline of history, all at once.

In this panel, we explore one particular tape digitized as part of our Junior Research Group's collaboration with the Liberia Broadcasting System, namely that of the Reggae Sunsplash Mega-Concert in Liberia of the 1980s. We want to view some of the archival material. In addition, Tanya Garnett, Cassandra Mark-Thiesen and Edidiong Ibanga will revisit the history surrounding the event. In addition to exploring our personal linkages to the event itself, we want to consider reggae as Liberian heritage given the country's Black-nationalist and Panafricanist roots. We also want to discuss the promise of this concert in the socio-political backdrop of Liberia under military rule. Discussions will be interspersed with musical interventions by the band Gaya Verse, inspired by some of the performers seen on the tapes.

Participants:
- **Tanya A. Garnett**, Prof., Gender Studies, UNIVERSITY OF LIBERIA
- **Edidiong C. Ibanga**, Doctoral Candidate (Gender, Women's History, Social History, Media in Africa), Edidiong.C.Ibanga@uni-bayreuth.de, UNIVERSITY OF BAYREUTH
- **Cassandra Mark-Thiesen**, Postdoc, Junior Research Group Leader
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- **Gaya Verse**

Panel: *Revisiting Africa Must Unite in African Studies*

Chairs: **Anselmo Marcos Matusse**, Postdoctoral Researcher
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ISCTE, LISBON, PORTUGAL
Samwel Moses Ntapanta, Postdoc, Senior Research Associate
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This year is the 60th anniversary of Kwame Nkrumah's Africa Must Unite book. The book is one of his most significant contributions to African political theory. When it was published in 1963, the fervour of decolonisation and Pan-Africanism was boiling across the African continent. Africa Must Unite offered more than a call for the continent's unification. It sought to pave the way to attaining that unification and fulfilling the continent's potential on different fronts. Africa Must Unite could be read as a blueprint that combined numerous crucial proposals in agriculture, industry, commerce, government, state building, inequalities, education, technology, and other spaces. Africa Must Unite conveyed a dream of what Africa's future could be and the perils along the way that could jeopardise that future and reinstall coloniality at worst.

This panel brings together Africanists and African scholars to poach – meaning to bag – some of the ideas that Africa Must Unite conveyed to recentre and advance an African political scholarship and tackle contemporary pressing issues of the continent such as neocolonialism, neoliberalism, extractivism, separatism, violence, xenophobia, climate change, poverty, land grabbing, and donor dependency. While disagreement around the ideas in Africa Must Unite is a necessary and healthy academic and political exercise. This collective contends that disengagement with the book Krumah's ideas amid today's structuring forces mentioned earlier is deleterious.

1 Identification and Consubstantiality in Kwame Nkrumah's 1963 Conference of African Heads of States Speech

Catherine Waithera Mwangi, PhD, Department of Languages, Linguistics and Literature
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The audience members at the Conference of African Heads of States and Governments held in Addis Ababa in May 1963 differed in their views on how to bring about African unity. Some of them preferred the idea of immediate political unification while others preferred gradual unification. Nkrumah, as an advocate of immediate unification, faced the challenge of getting the advocates of gradual unification (his opponents) to identify with him so that

these members could become favourable to him and his arguments, many of which also appear in Africa Must Unite. This chapter examines how he attempted to meet this challenge. Drawing on rhetorical theory, including Kenneth Burke's theory of Identification and Consubstantiality, it shows that Nkrumah created identification and consubstantiality by highlighting characteristics that he and his opponents had in common as Africans, which include shared aspirations, experiences, perceptions, values, heritage and the cultural icon Ethiopia. He further highlighted characteristics that he and his opponents had in common as Heads of States and Governments, which include shared aspirations, experiences, responsibilities, attitudes, views and knowledge. These findings remain significant for contemporary efforts at African unification.

2 Youth, Political Participation and Digital Media in Africa: Steps Towards a Revolution?

Dércio Tsandzana, Prof. Ph.D. in Political Science
EDUARDO MONDLANE UNIVERSITY, MOZAMBIQUE

One of Kwame Nkrumah's greatest dreams was to reduce inequalities by eliminating social disparities within the countries in Africa. With high unemployment rates and the reject of young people by the political actors, there is a perception that young people in Africa lack a common ideal to lead them to posterity, which diminishes hopes for a prosperous and more engaged youth on behalf of the continent. The youth's violence and urban delinquency has increased the disinterest of young people in formal politics such as elections and being members of political parties. Alternatively, young people in Africa have been relying on the use of digital tools – social media networks – as an alternative spaces for their participation as agents of change. Thus, this chapter discusses the opportunities for youth civic engagement in Africa through social media networks to create social movements. To this end, through case studies, we explore different practices across the continent on how young people have reclaimed the spaces of political participation to rescue Kwame Nkrumah's dream of a united and more prosperous Africa on behalf of the youth and future generations. The focus will be on examples and traces of youth participation in Africa, highlighting the role of the Internet as an 'engine of mobilisation'.

3 Do African Countries Need Role Models to Achieve Development?

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In pursuit of a solution for the perceived underdevelopment of African countries, the frequently-touted panacea is the need for African countries to, rather than needlessly charter a new path of development into the unknown, simply "catch up" with the West by replicating the West's model of development. This oversimplified reasoning, however, which is also pregnant with Eurocentric assumptions, is flawed at many fronts: first, it hastily idealizes the West as the end of social evolution; second, it speciously reduces the complexity of development to a basic unidirectional progression (which is rarely the case);

third, it overlooks some of the irreplicable conditions under which the West developed; and, finally, it fails to take into consideration the fact that other countries (such as the "Asian Tigers") have attained commendable levels of development without necessarily Westernizing. In this essay, I grapple with the question of what it means to consider Nkrumah's arguments (a) about the significant variations in the development trajectories of the US and European countries; and (b) that the development theories African countries are saddled with were not developed as guides "in advance of economic development, but were the result of later analysis of that development after the event" (Nkrumah, 1963, p. 167). I argue that Africa's development crisis is a product of a greater challenge: an epistemic crisis of ideas that impinges on the capacity of African leaders to imagine development beyond Eurocentric models.

4 The Tenacious Greater Somalia Dream: Pan-Somali Nationalism, Irredentism and the Islamic caliphate

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In this paper, I explore the tenacious pursuit of the political union of all Somali speaking people spread across the Horn of Africa (Djibouti, Ethiopia, Kenya and Somalia) through arbitrary colonial boundaries that were bequeathed to post-colonial Africa. Despite the desire by post-colonial Africa to unite against neo-colonialism, Somalia has presented a unique case of Pan Somali Nationalism and irredentism a negative policy of detaching parts of neighbouring states with Somali minorities and annexing these regions to Somalia by force of arms. These aspirations were justified with a claim to rectify historical colonial injustices but also the unique Somali identity premised on religion, a degree of homogeneity in language, customs, fighting prowess, and the ability to convert and assimilate neighbouring non-Muslim groups and an incessant desire to be united. This ambition has persistently been pursued by all post-colonial Somali governments who are obliged by articles enshrined in the constitution (Article 1 (1) of the 1960 independence constitution, Article 4 (1) of the 1979 constitution and the 2012 Constitution as amended in 2016 Article 8(1), (2) and (3)) to pursue the reunification of Somalis. Hence all post-colonial Somali governments have pursued the desire for the reunification of all Somalis but unfortunately these resulted into conflicts with her neighbours mostly Ethiopia and Kenya. Since 2007, this ambition has been pursued by Al-Shabaab insurgents through their ambition of establishing an Islamic caliphate. Through a historical analysis I explain why the Greater Somalia dream has not been realised and whether it is mythic like the aspiration of uniting Africa.

5 Fragments of Africa: Neo-Colonial Economic Pursuit of the US and China in Africa

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Neo-colonialism has become the new mode of control by powerful entities, even as far as being called the new face of 'colonialism'. This in many previously colonised countries can be a concern, especially in Africa. The aim of this paper is to get a better understanding of neo-colonialism in the 21st Century by investigating Kwame Nkrumah's neo-colonial concept and how globalisation/internationalism affects this ideology. The main contribution is to provide a criteria to evaluate neo-colonial traits, be it governmental or non-governmental. The paper will examine foreign policies of China, and the US, in the realm of economic policy towards Djibouti. As a previous colony of France, Djibouti holds a key to understanding modern neo-colonialism beyond what Nkrumah stated previously. It is not just previous colonial powers that Africa should fear but also in a globalised world, every power can pose a threat because as Nkrumah stated, it is on the "fragmentation and division" that brings instability to Africa and non-colonial powers in the 21st C can play a role in a challenge in Africans uniting.

Panel: *Entangled Spaces: Colonial Circulations of Cocoa/Chocolate – the example of Cameroon and Germany*
Chair: **Christine Hanke**, Chair of Digital and Audiovisual Media, christine.hanke@uni-bayreuth.de
UNIVERSITY OF BAYREUTH

This panel aims to analyse the spaces of production, circulation, learning, transfer of knowledge and promotion in the field of cocoa beyond the period of German colonialism. The theme explores the issue of economic dependence and cultural alienation by offering a reading of the relationships between the colonized spaces of cocoa cultivation and the colonizing spaces of chocolate production. The (neo-)colonial hierarchies between the European power having drawn resources of Africa which until today constitutes as one of the main suppliers for raw material will be examined. The planned discussion will contribute to the concepts of multiplicity, reflexivity and relationality by its approach to critically analyse one colonial commodity from different interdisciplinary perspectives: historical archaeology, media and cultural studies.

Participants:
Martin Elouga (UNIVERSITY OF YAOUNDE I), professor, will contribute to the colonial problem of land occupation and conflicts between Cameroonian and German populations.

Salamatou Salamatou (UNIVERSITY OF YAOUNDE I), postdoc, will contribute to the colonial issue of land expropriation and the creation of plantation sites in south Cameroon.

Constantin Tayim Sonkwé (UNIVERSITY OF YAOUNDE I), postdoc, will examine the cocoa production in the world and the discourses that surround it, by focusing on the continuities and discontinuities in the relationship between the North and the South.

Leah Gerfelmeyer (UNIVERSITY OF BAYREUTH) will contribute to the (re-) presentation of space in different kind of images of the colonial plantation.

Panel: *Archipelagic notions of spaces: relational comparative perspectives*

Chairs: **Clarissa Vie**rke, Professor of Literatures in African Languages,
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Ute Fendler, Chair of Romance & Comparative Literature
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This panel focuses on artworks from different fields (literature, performance, music, arts, film studies) with the aim to bring into comparative relation spaces that have usually been considered to be part of different regional, national or linguistic regions or disciplines. Shu Mei Shi's notion of "relational comparison" works as a conceptual starting point, since it intends to set "into motion historical relationalities between entities brought together for comparison, and bringing into relation terms that have traditionally been pushed apart from each other due to certain interests." (Shi 2013: 79). Its critical potential lies in giving up area-based approaches which have troubled Africa and African studies in many ways and opens up a view on place-making in the arts.

To think more specifically about relations between spaces, we draw on the notion of archipelagos (Ette/Müller 2012) that allows us to think of land masses as islands which lend themselves to various relations – depending on the scale of perspectives. Archipelagic spaces suggest to think about relations between land and sea and about transitional spaces like ports, shores, routes (also in terms of mobility: air, water, land). How are interstitial spaces created by the artists' imagination? How do the arts in various expressive forms (music, narratives, audio/visual and performative forms) imagine alternative spatial relations and build bridges enhancing mediating figures such as travellers, nomads, migrants, translators? We invite relational comparisons connecting artistic works from the Indian Ocean, the Atlantic and Euro-African as well as Inner-African links.

1 Dreamlines – Waterlines: archipelagic driftings

Ute Fendler, Chair of Romance & Comparative Literature
UNIVERSITY OF BAYREUTH

Taking Agualusa's novel "The living and the rest" (Os vivos e os outros, 2020) that is inspired by his life on the Island of Mozambique as a starting point, this paper will try to develop the idea of "dreamlines" of the spiritual and physical wanderings across the waters and lands of the Indian Ocean. Several Mozambican artists take the ocean as the starting point to re-think

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diachronic and regional lines, like for example the filmmaker Yara Costa who also lives on the Island of Mozambique and works on a VR-project connecting songs and stories of people of the oceans (which is a connecting point with C. Vierke's interviews with the fishermen), while Lara de Sousa creates a concept of "Ocianútopia" based on archival footage from the ILOI (Institut de l'Image de l'Océan Indien). Her bluish images seem to echo the paintings of Mauritian artists Nirveda Alleck and Krishna Luchumoon. The paintings and installations connect with the sculptures by Pekiwa who uses wood of fisher boats from the Island of Mozambique to create narratives carried by wood. All of these works also drift towards the intercontinental and archipelagic oeuvre of Jack Beng-Thi from La Réunion with his works "cartographies de la mémoire" and ligne de terre – ligne de coeur" where he tries to create a large time-space connecting oceans and epochs thinking about the periphery from his island, La Réunion. This contribution will connect various artistic endeavours building on the concepts of dream/waterlines and drifting that will allow to connect with the other papers of the panel.

2 Of Boats, Plates, and Waves: Portrait of a Goan Sea Artist

Pamila Gupta, Research Professor at the, affiliated with the Centre for Gender and Africa Studies
UNIVERSITY OF THE FREE STATE IN BLOEMFONTEIN, SOUTH AFRICA

In this paper, I sketch a portrait of Goan transmedial artist Subodh Kerkar (b. 1959). Kerkar is a medical doctor-turned-sea sculptor who opened MOG (Museum of Goa), with "mog" also meaning love in Konkani, the local Goan language in 2015. Located in the industrial estate of Pilerne near Goa's coastline, it houses the largest private art collection on the Indian subcontinent. Kerkar calls himself a sea artist, and uses the littoral Indian Ocean as a canvas, medium, and carver of things. I focus on three recent projects of his that take on three distinct oceanic materialities and ontologies: boats, plates and waves. I explore Kerkar's artworks as a form of "relational imaginary" following Fendler (2019) that expresses Goan history by way of "tidalectics" (Brathwaite 1973). Based on interviews with the artist at MOG (in 2017 and 2019) who is a long-time resident of Goa, as well as the sourcing of images and online materials, I use his paintings, sculptures, installation and performance pieces (set both on beaches and underwater) to reflect on the potential of the transoceanic and transmedial to build an archive of Indian Ocean climate art.

3 Objects, Saints, and Arts in Transit: Extending the African Indian Ocean

Neelima Jeychandran, Assistant Professor of African Visual Culture in the Department of Art History
VIRGINIA COMMONWEALTH UNIVERSITY, QATAR

Maritime networks of the Indian Ocean have connected the littoral spaces of Africa, Arabia, and Asia through centuries-long circulations of material goods and movements of people, both free and forced. This talk extends the spatial and epistemological limits of the Indian Ocean by looking at two divergent cases that link African and Asian worlds through mobile

objects, artistry, itinerant agents, and embodied cartographies. First, I look at the arrival of African mystics to western India in premodern times and their entangled histories with pre-colonial empires and the Indian Ocean slave trade. Trade items and ritual objects associated with these saints connect to terrains of exchange in Misr (Egypt), Al Habash (Ethiopia), and Nubia (Sudan) regions, all important nodes of trans-Sahelian trade networks. I then examine how contemporary Ghanaian artists like Bernard Akoi-Jackson use textiles and trade objects to make legible unwritten histories of transcontinental connectivity between the Atlantic and Indian Ocean worlds in order to refashion polyvalent narratives of Africana pasts. These case studies are spatiotemporally distinct, and the objects and arts explored are materially different, yet, these examples chart the scope of inquiry necessary to map minor-transnational histories that I gather under the productive concept of "transit." The central objective is to emphasize rhizomatic networks and relational exchanges that link sub-Saharan Africa, the Atlantic world, and the Indian Ocean as intimate geographies to decenter colonial, national, and territorial/terrestrial approaches to study African spaces and expressive cultures in transit.

4 "Alongside the ocean": How does Swahili poetry relate to the ocean's ecology?

Clarissa Vierke, Professor of Literatures in African Languages
UNIVERSITY OF BAYREUTH

Bahari (Swahili, from Arabic baḥr, بحر):
   1. Ocean, sea;
   2. Any strong current
   3. Genres of Swahili poetry
   4. End rhyme of in poetry

Is the Swahili word for ocean, bahari, above meant metaphorically when it refers to poetry? Or does the ocean and its environmental features operate not only as similes and analogy, but inform notions of poetry as well as forms, like rhythm or rhyme? And if so, how does the Indian Ocean shape its poetry? And how does the poetry narrate the ocean?

In this contribution, I reflect upon the relation of Swahili poetry from two different islands, Lamu and Zanzibar, and the sea. Drawing on recent critical oceanic studies which moves away from viewing the ocean largely as a deconstructivist metaphor that 'liquifies' essentialisms and nationalisms, my aim is to a focus on the islands' poetry's "material engagement with water" (Hofmeyr 2019) in connection to the ecological, human and inhuman dimensions of the islands.

Bringing in recent interviews with fishermen on Lamu I conducted together with Annachiara Raia and Indy Korsten in March 2023, I try "to think alongside the ocean" (Charne Lavery 2022) from two different Swahili islands. My aim is to engage in a back and forth conversation between the poems, their forms and topics, and the very specific oceanscape, as explained by the fishermen, including, for instance, the monsoon shaped by kusi and kaskazi winds, currents, and near-shore fishing, fish, diving and sailing along the shores. This

will allow me to work against a tendency of flattening oceanic discussions by not addressing the specific ecologies of, for instance, the Indian Ocean shaped by the monsoon in comparison to the Atlantic; secondly, it offers an entry point into lived realities of Indian Ocean communities from where the poetry comes, and, thirdly, provides me with a local Swahili vocabulary and perception of the ocean. It is the specific view of local communities and local languages that has so far been strikingly absent from critical Indian Ocean discussions, but, which can offer critical counterpoints to think with. In relation to the research of my project partner Ute Fendler, my final reflection is on how these vocabularies, of, for instance, reefs but also winds, enter into productive relation with notions of "coral identities" of the Mauritian poet Khal Torabully and notions of île, océan and terre in the anthology by the Malagache poet Raharimanana's "La voix, le Loin"?

Panel: *Performative Spaces*

Chair: **Kayode Eesuola,** Deputy Director and Research Associate Professor
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1 Taro and Makossa: the Cameroonian culinary art and musical art that are essential beyond the African continent
Robert Fankem,
ECOLE SUPÉRIEURE DE COMMERCE ET DE GESTION DES ENTREPRISES (SUP-DE-CO, UNIVERSITÉ DE YAOUNDÉ II)

Among the elements that forge the identity of peoples is culture. The way of cooking food, of cheering up with songs vary and are part of this culture. When these cultural elements assert themselves through their beauty or consistency, they are likely to be copied or adopted by other peoples. They extend their spatial field of existence. This is the case with taro and Makossa. Their finesse has made their reputation that goes beyond the African continent, as can be seen in Europe and Asia. The problem that emerges from this observation is the following: *how could a local cultural practice cross borders and be adopted by other peoples of the world?*

To this problem we formulate the hypothesis that the Cameroonian culinary art of taro and the musical art of makossa are part of the beautiful, is that beauty becomes universal, regardless of their place of birth. Internationalism is the theoretical framework that will allow us to explore our hypothesis.

2 Women who dance-write on the margins of All Saints Bay
Viviane de Freitas, associate professor of English and Literature of the Center for Culture, Languages and Applied Technologies at (CECULT-UFRB)
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This study picks up on the concept of space as a product (Lefebvre, 1991; Massey, 2005) and turns to the notion of "territory", as elaborated by Santos (2002) and Barbosa (2018) to address the interrelation between the appropriation of territory and the way that cultural uses and aesthetic styles are generated. We will focus on short stories in the book *Mulheres Sagradas* [*Sacred Women* (2017) by Afro-Brazilian writer Aidil Araújo Lima to investigate how

these stories instigate spatialities and temporalities connected to African ancestry and heritage in Recôncavo da Bahia. *Mulheres Sagradas* fictional landscape corroborates the notion of territory as inventions and markings of signs, memories and tangible and intangible values that embody the meaning of culture in our lives. It is our goal to look at the ways Lima's sacred women's interior and exterior journeys on the margins of All Saints Bay can revitalize our imagination of space.

KEYWORDS: *TERRITORY, CULTURE, AFRICAN ANCESTRY, RECÔNCAVO DA BAHIA, AIDIL ARAÚJO LIMA*

3 Afrobeat: Popular music between the space of entertainment and that of political theorising
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Here we attempt to demonstrate the interconnection between Afrobeat's space of entertainment and the academia's space of political thoughts and political theorising. Afrobeat was created by Fela Anikulapo Kuti. In its discography there is entertainment. Spontaneous and concrete opinions are expressed about public affairs as conditioned by the political environment. Issues of the state, citizenship, power, gender, environment and social institutions are interrogated; notably in ways useful for reinventing political concepts, their emergence, development, functionality and failure. All these have implications for what the intellectual space can borrow from the space of musical/entertainment for potential enrichment of contents and methods in the study of politics.

KEYWORDS: *POLITICAL SPACE, AFROBEAT, INTELLECTUAL SPACE, POLITICAL THEORISING*

4 Multiculturalism, Ethnicity and (Re)thinking Space in Postcolonial Poetry
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In most postcolonial societies, people with different ethno-cultural backgrounds (heritages) are living together because they were forced into a union by the colonizers geographical configuration of postcolonial boundaries. This political act precipitated conflict in these societies as it led to the loss of the identity of the minority groups and also,"gave room for colonies to colonize others" (Nkemngong 2004). This paper argues that one of the greatest challenges in today's global world is dealing with people from communities with multiple cultures and different ethnic identities like. Cameroon with close to 250 ethnic groups and approximately 260 local languages. From a Postcolonial and Marxist theoretical paradigm, this paper examines how such a culturally diverse setting as projected in Anglophone Cameroon poetry, has initiated serious spatial and identity crisis as tribal sentiments,

linguistic and cultural (dis)similarities define and sustain the nature of power, leadership, human existence socio-political space and economic development. The analyses in this paper reveal that appropriately managing and dealing with issues of multiculturalism and ethnic diversity can serve as assets to a society but when poorly managed, they become prime sources of conflict, mutual suspicion, division and societal disintegration. The study further reveals that the poetry of Mathew Takwi, Bate Besong and Duglass Achingale, exposes some of the gruesome realities that characterize multicultural societies and attempts to redefine space, project and re-assert their ethno- cultural identities.

KEYWORDS: *MULTICULTUALISM, ETHNICITY, RETHINKING SPACE, IDENTITY, POSTCOLONIAL POETRY*

5 Identifying and Navigating Performance Spatiality in African Theatres

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In African theatre, the concept of space or spacing, despite the ephemeral nature of performances, is considered sacred, symbolic, and dimensional, with three identities measured in tandem with the physical, metaphysical, and psychological variables. While the third is mentally constructed and identified as the space for individual comprehension following the communication period in performance, the first space created in any performance is the physical terrain (the stage) between theatre creators and the seen or the unseen audience. The second, defined by interstitial relationships and connections, is the process through which the ideas about the performance are transmitted or exchanged between those mentioned above at a particular comprehensive level. These spaces in African theatre are interrelated as they share symbiotic relationships; navigating them becomes imperative for the success of performance art since the drivers and the passengers must operate on the same pedestal to achieve the desired theatrical results determined by instantaneous or subsequent responses. This study premised upon these spatial connections re-imagined and re-evaluated the concept of spatiality in selected African traditional theatre performances to reconfigure African Studies.

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