

30-31
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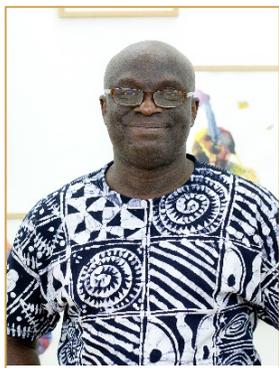
International Conference
AFRICA MULTIPLE:
CONVERSATIONS AND
BUILDING NETWORKS

ABSTRACT BOOK

Muyiwa Falaiye

Title: Epistemological issues in Indigenous Knowledge Production and Transmission: The Sagacity Experience

Abstract: Based on a field research among the Ekiti, South West Nigeria, this presentation raises fundamental epistemological questions about the mode of knowledge production and transmission among indigenous people of Western Nigeria. It attempts to find traditional experts, possessing the capacity to produce critical and rigorous knowledge systems, as required by any objective inquiry, while yet lacking the ability to write. Two key questions arise: Do such indigenous “experts” exist among the native Yoruba, and if so, do they meet the standard category of understanding expected in any rational inquiry? Do the “experts” qualify as, for example, philosophers in the conventional sense considering that their thinking and ideas have not been transmitted through the generally expected means of writing? This presentation also brings to light new readings about the prevailing debate on the validity of the method of Philosophic Sagacity as a proper way of exposing indigenous African knowledges. The contribution of this approach to the multiple ways of knowledge production and dissemination is also under focus



Bio: Muyiwa Falaiye, Ph.D., MNAL, is a Professor of African Philosophy with over 30 years teaching and research experience at the University of Lagos, Nigeria. His research interest includes Sagacity in African Philosophy/ African Studies, Socio-Political Philosophy and Global Africa. He has published extensively books, chapters in books and articles in notable scholarly journals. Prof. Falaiye is currently the Director of the Institute of African and Diaspora Studies and Lagos African Cluster Centre (ACC), University of Lagos, Nigeria. Until recently, he was also the Dean of the Faculty of Arts of the same University.

Morie Kaneko

Title: Local Knowledge Transmission among Women Potters in South-Western Ethiopia

Abstract: The objective of this paper is to determine the characteristics of local knowledge transmission between mothers and daughters by analysing the learning order of pottery making, the hand and finger movements involved, the different patterns of pottery making, and the interaction between mothers and daughters in a pottery workshop. The data in this paper is based on field research carried out for a period of nine months, between November 1998 and March 2002. Pottery making techniques among Aari woman potters are not transmitted from their mothers' generation to daughters' as they are, without any change. They are influenced by the social relationships that young girls share with their mothers and other female relatives, as well as by the natural environment, such as the climate and humidity conditions, and the different kinds of clay and fuel. The characteristics of the learning processes of potters that are the result of the interaction of the potters with their natural environment and their social relationships keep creating new techniques in pottery making and new shapes of pots.



Bio: Morie Kaneko is Associate Professor at the Graduate School of Asian and African Area Studies, Kyoto University. Her main research topics are the cultural transmission of techniques of body and technological innovation in Africa. Her recent works include: *African Virtues in the Pursuit of Conviviality* (2017, co-author) *Emerging Approaches to Understanding Gender-based Knowledge and Techniques in Africa* (2013, co-edited).

Akin Adesokan

Title: History of the Arts from a West African Standpoint

Abstract: Inspired largely by Wole Soyinka's essay "Theatre in African Traditional Cultures: Surviving Patterns" (1982 [1987]), the propositions in this talk attempt a preliminary exploration of the impact of primarily but not exclusively horizontal mobilities across West Africa on the constitution of aesthetics in a variety of artistic forms. I focus on a key passage in the essay where Soyinka writes: "[W]hile for purposes of demarcation we may speak of Nigerian, Ghanaian or perhaps Togolese drama, it must constantly be borne in mind that, like the economic intercourse of the people themselves, the various developments. . . in drama and the arts do not obey the laws of political boundaries though they might respond to the events within them." This is an overlooked formulation of the process that critical geographers have tried to grasp through the concept of translocality, the fact of a pluralist space where different ideas, practices, perspectives and personalities can be simultaneously present in contrapuntal relations, with ramifications beyond that space and that time, though with reference to a singular idea. My premise is that our knowledge of African arts and, indeed, history would be tremendously enriched by a perspective that privileges African societies as internally relational.



Bio: Akin Adesokan is an Associate Professor of Comparative Literature, and of Cinema and Media Studies at the Media School at Indiana University, Bloomington. His books include *Roots in the Sky*, a novel, *Postcolonial Artists and Global Aesthetics*, a critical study, and *Celebrating D. O. Fagunwa: Aspects of African and World Literary History*, a co-edited volume (with Adeleke Adeeko) on the work of Daniel Fagunwa, the pioneer Yoruba novelist. His writings have also appeared in *AGNI*, *Screen*, *Glänta*, *Social Dynamics*, *African Affairs*, *Black Camera*, *Research in African Literatures*, *Frame*, and *Textual Practice*, as well as in numerous edited volumes.

WEDNESDAY, 30.10.2019, Campus, RW I, H24

Conversations Part 2: African Studies and the Question of Diasporas

John Tunde Isola Bewaji

Title: African Studies and the Question of Diasporas

Abstract: The concept Diaspora applied to Africa is a misnomer of sorts, bearing in mind that Africa was the original home of the oldest human beings. Science has shown us how the earlier waves of emigrant Africans (humans originally domiciled in Africa) have adapted to their environment, becoming various shades as melanin presence dictated. Later groups are in India, Tonga, New Zealand, Australia, the Americas: black skinned, flat nose, but with various forms of stretched out hair. These earlier groups are not called, technically, Diaspora. Only recent migrants to the West, Europe, Asia Minor, Asia and the Americas are called Diaspora: they migrated voluntarily for various reasons or they were forced out of Africa as captives. Part of the challenges that African Studies instigate are fraught because of (a) the participation of continental Africans in slavery wars in Eastern, Central Africa, Northern and Central Africa; (b) the Middle Passage of the Atlantic and the Sahara/Pacific; (c) the empty baggage syndrome and epistemicide and, (d) the Willie Lunch Syndrome of Divide and Conquer exemplified in Obama phenomenon. African studies writ large must then encompass (a) Repairing the Breach; (b) Recovering the Heritage - Calypso, Blues and Jazz, Reggae, Rastafari, Sports; (c) Restoring Indigenous Knowledge Systems by erasing epistemicide and (d) Restoring the African humanity. These efforts must be multi/inter disciplinary and encompass all domains of human intellectual theory and practice. Recovering the human intellectual traditions and knowledge systems of continental and Diasporas would be a treasure trove of ideas to solve many of the challenges faced by humanity today; this will require transcending what Claude Ake has dubbed "Social Science as Imperialism". This is an urgent task in the face of the Strengths, Weaknesses, Opportunities, Threats posed by the "The Dragons" being here, there and everywhere. Beware the Dragons! Beware the Dragons!



Bio: John Ayotunde Isola Bewaji (PhD Philosophy, MA Distance Education) is professor of philosophy at the University of the West Indies, Mona Campus, Kingston, Jamaica. His publications

include *Beauty and Culture* (2003), *An Introduction to the Theory of Knowledge* (2007), *Narratives of Struggle* (2012), *Ontologized Ethics* (edited with Elvis Imafidon, 2014), *Black Aesthetics* (2013), *The Rule of Law and Governance in Indigenous Yoruba Society* (2016), and *Media Ethics* (with Babatunde Adedara, 2017). A recipient of numerous awards, including Guggenheim Research Fellowship, CODESRIA/Carnegie Visiting Professor of Philosophy he was Jay Newman Visiting Chair in Philosophy of Culture, Brooklyn College and is Member of Nigerian Academy of Letters.

Ajay Dubey

Title: **Diasporas within Africa: Studies of Indian Diaspora**

Abstract: On Diaspora issue, African studies has largely focused on African Diaspora present worldwide. Its focus in 20th century was on slave diaspora and Pan-Africanism. In twenty first century globalization catalysed diaspora connect between home and host countries as a resource. New African diaspora, those Africans who migrated after second world war, also became additional focus of African studies. Beside this, African studies witnessed emergence of two more areas on diaspora. First, African Union started global diaspora engagement as continental initiatives for diplomatic and economic connect. Countries like Haiti applied for membership of African Union. Second, the diasporas within Africa, both African and from overseas, acquired new impetus under globalization. From the policy perspectives their studies focused on them as domestic resource/liability and internationally, as opportunity to promote bilateral relations. Indian diaspora which is over three million, spread in different regions of Africa-Anglophone, Lusophone, Francophone and Arab region is settled and old diaspora. African studies had focused in the past on them, as a migrant community, their exclusion/inclusion, their status and positioning in political, economic areas as a migrant, minority and settler community. However, with the emergence of diasporas as a driver of globalization, African openness and policies of bilateral and continental diaspora engagements, along with the amazing success of Indian diaspora engagement initiatives, led to emergence of studies on 'Africa Indian diaspora' as a heritage resource with potential to catalyse African connect with India. The presentation will focus on evolving studies on Indian diaspora within Africa and its current focus.



Bio: Ajay Dubey holds a Master's degree in Political Science and has done M.Phil. and Ph.D. in International Studies. His research areas are International Studies, Foreign Policy, African Affairs and Diasporas Studies. His books on African affairs include: *India and Africa's Partnership, Trends in Indo-African Relations* (Manas Publications, 2010), *France and Africa: An Indian Perspective* (Kalinga Publications, 2009), *India and Francophone Africa under Globalisation* (Kalinga Publications, 2009), *Government and Politics in Mauritius* (Kalinga Publication, 1997) and *Indo- African Relations in the Post- Nehru Era* (Kalinga Publication, 1990). His books

on Diaspora issues include: *Indian Diaspora Contributions to their New Home* (MD Publication, 2011), *Indian Diaspora in Africa: A Comparative Perspective* (MD Publication, 2009) and *Indian Diaspora: Global Identity* (Kalinga Publication, 2003). He is also *Editor-in-Chief* of three international peer reviewed bi-annual journals: *Diaspora Studies* (Routledge, London), *Africa Review* (Taylor and Francis, London) and *Insight on Africa* (SAGE Publications). He has published more than three dozen research papers in journals or as book chapters. He has supervised over two dozen Ph. D. thesis and over 55 M. Phil. dissertations. Ajay Dubey had been invited as a Visiting Professor/Fellow in several institutions abroad. He has several collaborative research projects with international institutions and is currently Secretary General of *African Studies Association of India (ASA India)* and President of *Organisation for Diaspora Initiatives (ODI International)*.

WEDNESDAY, 30.10.2019, Campus, RW I, H24
 Keynote "Poétiques de la Relation"

Patrick Chamoiseau

Title: Poétiques de la Relation

Abstract: "Globalization" and "globality" inextricably constitute the "All-world" (Tout-monde). This concept is built on the recognition of relationality as a major force which no living being can escape or avoid in today's world. It is that relational reality that compels us to consider the complexity of the entirety of the living; to bear the fact that humanism can never be imagined in negation to it without putting itself in danger. Around us, through us, even within us, it is the "All-world" that de-multiplies the techno-scientific accelerations and the unstoppable proliferations of artificial intelligence. To say "All-world" in its Glissantian sense, is to refer to an unforeseeable entity of a flux that connects all to all, unsettling the traditional bases of our imaginaries. A "Chaos-world" which Glissant bids us understand not as an immense and unfruitful disorder but rather as a generic and genesic force which can be re-thought through novel categories. A force in and through which we need to (in our best faith) generate alternative imaginaries of ourselves and of the world. Glissant refers to this exploration of relational reality, at once a construction and an ideal, as "The



Relation". It cannot be reduced merely to a resistance against the reigning barbarities. It must be thought of in variance to what gives birth to and perpetuates these barbarities. Thus, we would not approach it as a concept to be unveiled, but rather as a procept (i.e. "poetic concept") whose labyrinths need to be haunted, some of whose elements we need to valorise while others need to be fought against. But more importantly to open up lines of flight... One of Glissant's key works is titled: Poetics of relation. To exploit it in this way is to say that it is both a source and a resource.

Bio: Patrick Chamoiseau was born in 1953 in Fort-de-France, Martinique. He has authored an impressive body of works (Texaco, Solibo Magnificent, In Praise of Creoleness, Writing in a Dominated Land, Childhood, Biblique des derniers gestes, Les neuf consciences du Malfini) including novels, short stories, essays and texts that cannot be ascribed to any strict categories. His works have been translated into several languages and have earned him numerous awards, including Prix Carbet de la Caraïbe and Prix Goncourt. His most recent texts published by Edition du Seuil in 2017 include “La Matière de l’absence”, unanimously acclaimed by critics, and a vehement humanist and poetic treatise titled “Frères migrants”. He is one of the most influential voices of the Caribbean and key writers of our time.

THURSDAY, 31.10.2019, Campus, RW I, H24
Conversations Part 3 “Gender & Diversity in African Studies”

Akosua Adomako Ampofo

Title: “I want to be me, more than just be like a black male”: Identity and Blackness among Young Diaspora Men

Abstract: The work presented in this paper, including some film footage, is a collaboration between two African women who are passionate about transforming gender relations. From our respective locations— me, a professor of gender and Africana studies and my daughter, a young filmmaker. Changing socio-historical contexts notwithstanding, and decades after feminist scholars first applied the lens of patriarchy to examine constructions and performances of masculinity to explain gender inequalities, narratives about young black men, whether in Africa or the diaspora, have remained somewhat static and lack adequate nuances. Prevailing narratives about young black men tend to be simplistic, and devoid of the complexities of context that produce different masculinities. In this paper I explore the intersections of race and gender (and to a lesser extent class and geo-political location) in the ways in which young black men (de)construct, navigate, and live out their masculinities as black men. We believe that a better understanding of the contemporary intersections of race and gender for black men will be associated with men being “more than just be like a black male” as they live out more holistic identities. The work’s uniqueness is found in conversations carried out among men spanning three continents and a

number of cities. For this paper I will rely on conversations among Ghanaian men in Ghana and Philadelphia, and a mixed group of men in Oshawa and Dortmund.



Bio: Akosua Adomako Ampofo is a Professor of African and Gender Studies at the Institute of African Studies at the University of Ghana (UG). She received her BSc in Architecture and MSc in Development Planning from the Kwame Nkrumah University of Science and Technology, Kumasi; a PG Diploma in Spatial Planning from the University of Dortmund; and her PhD in Sociology from Vanderbilt University. Her areas of specialisation cover African Knowledge systems; Higher education; Identity Politics; Gender relations; Masculinities; and Popular Culture. Adomako Ampofo is the President of the African Studies Association of Africa;

Immediate past Co-President of the Research Committee on Women and Society of the International Sociological Association; Editor, Contemporary Journal of African Studies; Co-Editor, Critical Investigations into Humanitarianism in Africa blog, www.cihablog.com. Co-Editor, African Studies Review. She is a fellow of the Ghana Academy of Arts and Sciences. Adomako Ampofo is the Ag. Dean of International Programmes at UG. From 2010-2015 she was the Director of the Institute of African Studies (UG) and was also the foundation Director of UG's Centre for Gender Studies and Advocacy.

Emmanuelle Bouilly

Title: Senegalese Mothers Fight “Clandestine Migration”: an Intersectional Perspective on Activism and Apathy among Parents and Spouses left Behind

Abstract: This communication is about an association of Senegalese mothers who joined together to “fight clandestine migration” after they lost many of their children who were attempting to migrate to Spain by boat in 2006. I will examine the gendered and generational dimensions of this community mobilisation, focusing on the motives and decisive factors behind the activism or non-engagement of the migrants’ parents and spouses. I demonstrate that the intersectionality of power relations (such as gender, age, economic status and

matrimonial status) determined both the engagement or non-engagement of the migrants' parents and spouses, and their respective roles and experiences of the migration. Based on a quantitative and ethnographic research, I show that some mothers, and more broadly women of a generation, have mobilised more actively than their husbands and daughters-in-law because of the particular social, economic and symbolic obligations, and specific needs and interests, that derive from their identity and status as mothers. The unequal engagement of parents and wives 'against illegal migration' derives from their unequal position in the division of labour and the migration process – the two being linked – and from their heterogeneous experiences of the social and economic impact of a sinking. Husbands and daughters-in-law share neither the relationship to migration, nor the social position, nor the interests and objectives of the mothers engaged 'against illegal migration'. My research demonstrates, first, the value of considering migration in a broader sense by reintroducing male and female non-migrants in a process-based, longitudinal analysis of migration paths and experiences that includes collective action; and, second, the importance of adopting an intersectional approach that transcends the triptych of gender, race and class dominant in fieldwork in the West.



Bio: Emmanuelle Bouilly holds a doctorate in political science from Sorbonne University. She is lecturer at Sciences Po Bordeaux, and member of the research center LAM (Les Afriques dans le Monde). Her work bears on social movements, gender, and migrations in West Africa. She has recently published her PhD thesis "Du couscous et des meetings contre l'émigration clandestine". Mobiliser sans protester au Sénégal (Dalloz eds, 2019). She also edited 2 special issues on gender and social mobilizations: "African women's struggles in a gender perspective" in the Review of African Political Economy", " African Women and Collective Mobilizations (1940-1970)" published in the review Le Mouvement social.

Patrícia Gomes

Title: “Mindjeris di Guiné, ka bô m’pina, Ka bô burgunhu” - Narratives from the Liberation Struggle in Guinea-Bissau: Women’s Experiences and Perspectives

Abstract: Nation building in Guinea-Bissau was marked by a long term armed struggle of extreme violence. The process counted on the unquestionable contribution of women. However, given its complexities, what kind of emancipation is it possible to speak about in the Bissau-Guinean case? What has been women’s perception of emancipation? How far did the “revolution” mean an effectively liberation experience? The sources, although relatively scarce, have shown that the posthumous discourse about the incontestable leadership of Amílcar Cabral made relatively invisible the immense number of men and women who participated actively in the process. My case study on the “other voices” of the liberation struggle in Guinea-Bissau, methodologically oriented in oral history, seeks to understand to what extent the construction of a historical narrative from individual trajectories can be helpful to fill in historiographical gaps, and more specifically, to dialogue with African decolonized perspectives on gender studies. Moreover, the paper aims to understand the relationship between the dynamics of women’s participation in the nation building process within a broader debate on the place of gender studies in the Social Sciences in Africa (particularly in the Portuguese-Speaking African countries). The paper is part of a broader research project funded by CODESRIA, in 2016, as a Comparative Research Network, which I coordinated. The purpose of the project was to understand in a comparative perspective, how women built their own trajectories in the bosom of male narratives produced from social realities of patriarchal bias in Guinea-Bissau, Cap-Vert and Mozambique, and what new spaces will have emerged for women in those countries, from their trajectories as combatants.



Bio: Patrícia Godinho Gomes is a Visiting Professor at the Federal University of Bahia, Brazil, in the Post-Graduation Program on Ethnic and African Studies at the same university. Member of the National Research Institute of Guinea-Bissau (INEP), of the Council for the Development of the Research in Social Sciences in Africa (CODESRIA), of the African Borderland Research Network (ABORNE), and of the Italian African Studies Association (ASAI). She has carried out research mainly in the West African region, in particular in Guinea-Bissau, Guinea Conakry, Cap-Vert,

Burkina Faso, Senegal) in gender studies (mostly on Women in liberation struggle movements and politics, traditional and social Women organizations in popular economy) and in post-colonial state crisis issues. She has published the book "Os fundamentos de uma nova sociedade. O PAIGC e a luta armada na Guiné-Bissau, Torino: Harmattan Italia, 2010, co-edited "Sociedades desiguais. Género, cidadania e identidades", 2009, and co-edited "Encontros e desencontros de lá e de cá do Atlântico. Mulheres africanas e afro-brasileiras em perspectiva de género", 2017.

THURSDAY, 31.10.2019, Campus, RW I, H24
Conversations Part 4 "African Studies in the Digital Age"

Tunde Ope-Davies [Opeibi]

Title: Digital Synergy for Data Management, Innovation and Development: Creating Digital Research Environment in Translational and Transdisciplinary Studies

Abstract: Weremeychik (2015: n. p.) asserts that "translational research is a paradigm for research designed to enable innovative thinking by leveraging the benefits of collaboration". Fortuitously, "[T]he tenets of translational research can be, and have been, applied to many fields of research beyond the original bench research... This approach is intended to inspire a perpetual process of refinement, transformation and application of knowledge by organizing input from diverse groups into a multidirectional exchange of information" (ibid.). Within the framework of the proposed multidisciplinary research clusters, the emphasis on collaboration, networking, data processing and management as well as multidirectional exchange of information therefore throws up the relevance and centrality of the use of digital technology and computer-based applications in translational research in the human sciences.

This presentation focuses on how digital technologies and human-computer interactions working through the prism of digital research environment (DRE) can provide the networked digital space for researchers within the clusters often separated by temporal and spatial divides. It focuses on how DRE promotes collecting, analysing, collaborating, storing and sharing data within the scope of the EU F.A.I.R. principle that enhances effective and sustainable data management. In a more practical sense, it speaks to the key role of the Centre for

Digital Humanities, University of Lagos (CEDHUL) within the cluster. As the Digital solutions provider and virtual research hub, the centre ensures that resident scholars and visiting researchers, Fellows, and Faculty contribute their data and research outputs to the cluster's common database for analysis, storage and further processing. It is anticipated that this digital-driven synergy will help in shaping and reconfiguring the field of African studies in a more impactful and tangible transdisciplinary way within the rapidly evolving global space.



Bio: Tunde Ope-Davies, PhD is Professor of English, Digital Cultures and Discourse Studies at the University of Lagos, Nigeria. He is the founding director and principal investigator at the Centre for Digital Humanities, University of Lagos (CEDHUL). He is a Fellow of the Alexander von Humboldt Foundation & DAAD scholar, Germany. He has been visiting researcher/ professor at Westminster University London, Chemnitz University of Technology, Germany and University of Edinburgh, Scotland, United Kingdom. Professor Ope-Davies is also the Founding President of the Digital Humanities Association of Nigeria (DHAN), an Executive Board

member of Global Outlook for Digital Humanities (GO: DH). He has been organising the Lagos Summer School in Digital Humanities (LSSDH). His research interests are in Digital Cultures, Digital Scholarship, New Media & Society, Discourse Studies, and Socio-linguistics.

Tshepho Mosweu

Title: Safeguarding Botswana's Digital Heritage: Liquid Communication Governance Framework

Abstract: Social networks have increasingly become platforms through which real business transactions take place thereby generating liquid communication. Liquid communication in this paper refers to records generated by the government on social media for customer service, access to information and direct community involvement needs. The content on social media platforms can be shared and re-tweeted many times beyond the control of the creating agency, resulting in challenges regarding its management. The unstable nature of liquid communication calls for its governance according to the established records management requirements. Using the Association of Records Managers and Administrators' (ARMA) Generally Accepted Recordkeeping Principles (GARP®) as a theoretical framework, this qualitative study examined the governance of liquid communication generated through the use of social media by the Botswana government with the view to developing a framework for liquid communication governance. Data were collected through interviews with a purposively chosen sample from Botswana government departments. The key results suggest that the government of Botswana mainly uses social media platforms such as Facebook and Twitter to communicate key decisions with the public. The analysis in this study revealed that despite the clear evidence of the Botswana government being active on social media platforms engaging with the citizens, social media entries were not considered or managed as records. As a result of this no proper measures were put in place to ensure governance of liquid communication. This study, therefore, proposes a framework for the governance of liquid communication to guide the government to manage content generated through the use of social media.



Bio: Tshepho Mosweu, PhD, is a Lecturer of archives and records management at the Department of Library and Information Studies at the University of Botswana since March 2018. Prior to that, she worked at the Botswana National Archives and Records Services as an Archivist at different levels and later on worked as Head of Kanye Records Centre until February 2018. She obtained her

Doctor of philosophy in Information Science from the University of South Africa. Tshepho Mosweu is also a researcher at InterPARES Trust, Team Africa, a multi-disciplinary and multinational research project based in Canada concerned with digital records entrusted to the Internet. She has published academic papers and book chapters on electronic records, liquid communication, Cloud-Computing and oral history as well as peer-reviewed journal articles.

John H. Hanson

Title: African Studies in the Digital Age: Examples from the United States of America

Abstract: Digital technologies have influenced African Studies scholarship. In the United States, some African Studies scholars and centers use new technologies to disseminate scholarly work, and others use digital technologies to promote research. This paper reflects on the digital possibilities for African Studies. I begin with examples from my own work as a historian of Africa, turn to digital initiatives at Indiana University and other universities, and conclude with reflections on African Studies in the Digital Age.



Bio: John Hanson is Professor at the Department of History / Director, African Studies Program, Executive Associate Dean, Hamilton Lugar School of Global and International Studies, Editor-in-chief, Africa Today / Co-editor, History in Africa

Elnathan John

Title: **What's Theory Got To Do With It? On Practitioner Skepticism in Engaging with Theory**

Abstract: Arguably more than most other literary ecosystems, the African literary space contains an uneasy proximity between practitioners of literature and scholars of literature. One reason - perhaps not the primary or even the most important, but significant nonetheless - is that opportunities for international dissemination of African literature are often connected to universities abroad and especially African Studies and Literature departments. It might thus appear that critical market for African Literature is perhaps disproportionately full of scholars. The reaction to this in some quarters has been a revulsion, a refusal to submit the popular discourse of literature to literary scholars and to resent the power that an African Studies or Literature department or scholar might have in the international space that provides opportunities for African writers. Beyond any reactionary, sometimes wholesale rejection or dismissal of these interventions (including those in related fields of study like Post Colonial Studies) how can engaging with theory edify the writer? And what are the avenues of collaboration that exist which can enrich both the scholar and the practitioner?



Bio: Elnathan John is a lawyer, novelist and satirist. His short stories have been shortlisted twice for the Caine Prize for African Writing, in 2013 and 2015. His novel "Born on a Tuesday" won a Betty Trask Award and was shortlisted for the Nigeria Prize for Literature. It has been translated into German and French and won the 2019 Le Prix Littéraire Les Afriques. His most recent book — a satire collection "Be(com)ing Nigerian, A Guide" was published by Cassava Republic Press in 2019. "On Ajayi Crowther Street", his graphic novel, will be published in November 2019. Elnathan lives in Berlin and is a 2019 recipient of the Berlin Senate grant for non-German literature.

International Conference Africa Multiple: Conversations and Building Networks

The conference “Conversations and Building Networks” on October 30-31, 2019 is designed as a venue to start conversations between representatives from the various institutions that form part of the cluster’s network. The themes selected for the conversations are high on the cluster’s agenda and also at the heart of debates in African Studies today: the premises of knowledge production, African Studies and the question of diasporas, gender and diversity in African Studies, and African Studies in the digital age. The format will first offer a platform for exchange between a presenter and two discussants and subsequently open the conversation to the audience, with the objective of fostering exchange between different disciplinary approaches as well as between the partners of the cluster’s network.

PLEASE NOTE:

Photographs and footage will be taken throughout the conference. These will be used by the Africa Multiple Cluster of Excellence for marketing and publicity in our publications, on our website and in social media or in any third party publication. Please contact the event organiser if you have any concerns or if you wish to be exempted from this activity.

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