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# **AFRICA \* N**

**Modalities Reflected**

**14.-17.07.2021**

Bayreuth · Eldoret · Lagos  
Makhanda · Ouagadougou

**Annual Conference of the Africa Multiple  
Cluster of Excellence**



# CONFERENCE SCHEDULE

Wednesday, July 14			
18:30	<p><b>Opening:</b></p> <p><b>Rüdiger Seesemann</b>, Dean, Africa Multiple Cluster of Excellence</p> <p>Welcome Address 1: <b>Stefan Leible</b>, President, University of Bayreuth</p> <p>Welcome Address 2: <b>Issac Kosgei</b>, Vice Chancellor, Moi University, Eldoret</p> <p>Introduction to the Conference: <b>Erdmute Alber</b>, Vice Dean of Research, Africa Multiple Cluster of Excellence</p>		
19:00-20:15	<p>Keynote 1:</p> <p><b>Fatou Sow</b> (Professor of Sociology, CNRS Paris/Cheikh Anta Diop University, Dakar)  <b>Penser les femmes dans les études africaines : un regard critique / Relating Women in African Studies : A Critizcal View</b></p> <p>Chair: <b>Ute Fendler</b>, Vice Dean of Internationalisation &amp; Public Engagement, Africa Multiple Cluster of Excellence</p> <p>Introduction: <b>Akosua Adomako Ampofo</b>, Professor of African and Gender Studies, University of Ghana, Accra</p>		
Thursday, July 15			
9:00-10:30	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; vertical-align: top;"> <p><b>Panel 1:</b></p> <p><b>Aesthetic Modes of Relating – Relating to Aesthetic Modes, Part 1</b></p> <p>Chairs: <b>Peter Simatei</b> (Moi University, Eldoret), <b>Clarissa Vierke</b> (University of Bayreuth)</p> <p><b>Babacar Mbaye Diop</b> (Cheikh Anta Diop University, Dakar): For a Decolonial African Art Practice. Reflections on Barthélémy Toguo’s Transit</p> <p><b>Zainab Omaki</b> (Writer, Nigeria; Artist Fellow in the Africa Multiple Cluster): Small Countries</p> <p><b>Mingqing Yuan</b> (University of Bayreuth): Sentimentalizing the “Third World”: Translating and Representing Africa in the early 1960s’ Peoples Republic of China</p> <p><b>Bob Nyanja</b> (Director and Producer, Cinematics, Nairobi): Making Films in 21st-Century Kenya: A Personal Journey</p> </td> <td style="width: 50%; vertical-align: top;"> <p><b>Panel 2:</b></p> <p><b>Networks and Relations: Modalities of Reciprocity</b></p> <p>Chair: <b>Iris Clemens</b> (University of Bayreuth)</p> <p><b>Marco Schmitt</b> (RWTH Aachen): Network Modalities – Types of Ties, Network Domains and Switching</p> <p><b>Robert Panitz</b> (University of Heidelberg): From Relational Work to Relation Upgrading in Global Value Networks</p> <p><b>Theresa Vollmer</b> (University of Bayreuth): Reciprocity Matters: Exploring Relationality Between Diverse Nodes in Global Networks. Empirical Insights in the Educational Sector</p> <p><b>Dhruv Raina</b> (Jawaharlal Nehru University, New Delhi, Fellow in the Africa Multiple Cluster): From Diffusionism and Hegemony to Reciprocity and Cognitive Justice: Reflecting on Modes of Relationality</p> </td> </tr> </table>	<p><b>Panel 1:</b></p> <p><b>Aesthetic Modes of Relating – Relating to Aesthetic Modes, Part 1</b></p> <p>Chairs: <b>Peter Simatei</b> (Moi University, Eldoret), <b>Clarissa Vierke</b> (University of Bayreuth)</p> <p><b>Babacar Mbaye Diop</b> (Cheikh Anta Diop University, Dakar): For a Decolonial African Art Practice. Reflections on Barthélémy Toguo’s Transit</p> <p><b>Zainab Omaki</b> (Writer, Nigeria; Artist Fellow in the Africa Multiple Cluster): Small Countries</p> <p><b>Mingqing Yuan</b> (University of Bayreuth): Sentimentalizing the “Third World”: Translating and Representing Africa in the early 1960s’ Peoples Republic of China</p> <p><b>Bob Nyanja</b> (Director and Producer, Cinematics, Nairobi): Making Films in 21st-Century Kenya: A Personal Journey</p>	<p><b>Panel 2:</b></p> <p><b>Networks and Relations: Modalities of Reciprocity</b></p> <p>Chair: <b>Iris Clemens</b> (University of Bayreuth)</p> <p><b>Marco Schmitt</b> (RWTH Aachen): Network Modalities – Types of Ties, Network Domains and Switching</p> <p><b>Robert Panitz</b> (University of Heidelberg): From Relational Work to Relation Upgrading in Global Value Networks</p> <p><b>Theresa Vollmer</b> (University of Bayreuth): Reciprocity Matters: Exploring Relationality Between Diverse Nodes in Global Networks. Empirical Insights in the Educational Sector</p> <p><b>Dhruv Raina</b> (Jawaharlal Nehru University, New Delhi, Fellow in the Africa Multiple Cluster): From Diffusionism and Hegemony to Reciprocity and Cognitive Justice: Reflecting on Modes of Relationality</p>
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12:45-13:30	<i>Lunch Break</i>		

13:30-15:30	<p><b>Panel 3:</b></p> <p><b>Thinking and Acting, Part 1</b></p> <p>Chair: <b>Muyiwa Falaiye</b> (University of Lagos)</p> <p><b>Akin Iwilade</b> (University of Edinburgh, Visiting Fellow, Institute of African and Diaspora Studies, University of Lagos): Black, 'Western' and Partner: A Personal Reflection on Edinburgh's Catalyst Fellowships</p> <p><b>Akin Iwilade</b> (University of Edinburgh, Visiting Fellow, Institute of African and Diaspora Studies, University of Lagos): Black, 'Western' and Partner: A Personal Reflection on Edinburgh's Catalyst Fellowships</p> <p><b>Franca Attoh</b> (University of Lagos): Decolonizing Knowledge Production in Africa: The Search for Endogenous Paradigms</p> <p><b>Akinmayowa Akin-Otiko</b> (University of Lagos): One Reality, Multiple Thinking and Acting: A Justification for Compound Healthcare System in Africa</p> <p><b>Feyi Ademola-Adeoye and Ayodeji Adedara</b> (both University of Lagos): Between Thinking, Talking and Acting: A Critical Discourse Analysis of Issues and Constraints in the Fulfilment of Campaign Promises in an Emergent Democracy</p>	<p><b>Panel 4:</b></p> <p><b>Modalities of Relating: Dividuation as a Heuristic Category</b></p> <p>Chair: <b>Erdmute Alber</b> (University of Bayreuth)</p> <p><b>Akande Abiodun</b> (University of Lagos): Dividuation Beyond the 'I' and 'We' to the Atypical Ternary Others</p> <p><b>Arjun Appadurai</b> (New York University and the Bard Graduate Center, New York): Dividuation and Diversity as Cultural Logics</p> <p><b>Melina C. Kalfelis</b> (University of Bayreuth): A Necessary Evil. Understanding Dividuation on the Margins of Vigilantism, Media, and Conflict</p> <p><b>Michaela Ott</b> (Hochschule für Bildende Künste, Hamburg): Dividuations in Film Aesthetics</p> <p><b>Marilyn Strathern</b> (University of Cambridge, UK): Painting with Words</p>
15:45-17:45	<p><b>Panel 3, Part 2:</b></p> <p><b>Kazeem Fayemi</b> (University of Lagos): Thinking the Act and Acting the Thinking: Towards Relational Interfaces in Bioethics Education in West Africa</p> <p><b>Bisoye Eleshin</b> (University of Lagos): Thinking in One Language and Acting in the Mode of Another: African Languages and the Problem of Bilingualism</p> <p><b>Bamidele Alabi</b> (University of Lagos): "Power is Knowledge": Understanding the Subtle Politics of Dominance in the Modes of Relating between Foreign Grantor Institutions and Contemporary African Learning Systems</p> <p>Discussants: <b>Anthony Okeregbe</b> and <b>Peter Oni</b> (both University of Lagos)</p>	<p><b>Roundtable 2:</b></p> <p><b>Modalities of Race in Anthropology and Beyond</b></p> <p>Chair: <b>Katharina Schramm</b> (University of Bayreuth)</p> <p><b>Jemima Pierre</b> (University of California, Los Angeles)</p> <p><b>Hlonipha Mokoena</b> (University of the Witwatersrand, Johannesburg)</p> <p><b>Ibrahima Thiaw</b> (Cheikh Anta Diop University, Dakar)</p> <p><b>Rudolph Ware</b> (University of California, Santa Barbara)</p>
18:00-19:30	<p><b>Okwui Enwezor Distinguished Lecture</b></p> <p>Welcome: <b>Rüdiger Seesemann</b>, Dean, Africa Multiple Cluster of Excellence</p> <p>Introduction: <b>Ulf Vierke</b>, Director Iwalewahaus</p> <p>Lecture: <b>Chika Okeke-Agulu</b>, Princeton University</p> <p><b>The Postcolonial Museum</b></p>	
19:00	<p><i>Iwalewahaus Summer Party</i></p>	

**Friday, July 16**

9:00-11:00

**Panel 5:****Public Affiliations**

Chair: **Thoko Kaime** (University of Bayreuth)

**Frederik Wild** and **David Stadelmann** (both University of Bayreuth): The Impact of Regional Market Integration on Household Welfare: Evidence from the East African Community

**Ken Oluoch** (Moi University Eldoret): National Interest and the Regional Integration Process in East Africa

**Diana Kisakye** and **Alexander Stroh-Steckelberg** (both University of Bayreuth): Informality in International Judicial Appointments: A Relational Approach to Sub-Regional Courts

**Bernd Kannowski** (University of Bayreuth): African Collective Rights in the Light of their Historical Background

Discussant: **Cassandra Mark-Thiesen** (University of Bayreuth)

**Roundtable 3:****Creative Resistances: Africa-China and the Art of Pushing Back**

Chair: **Ruth Simbao** (Rhodes University)

**Bright Ackwerh** (Artist, Ghana)

**Myriam Dao** (Artist, France)

**Victor Ndula** (Cartoonist, Kenya)

**Ming-Cheau Lin** (Autobiographer, South Africa/USA)

Discussant: **Jana Hönke** (University of Bayreuth)

11:15-12:30

**Keynote 2:**

**Boaventura de Sousa Santos**, Professor of Sociology, University of Coimbra

**Decolonizing the University: a proposal from the perspectives of the Epistemologies of the South**

Chair: **Susan Arndt**, Professor of Anglophone Literatures, University of Bayreuth

Introduction: **Sabelo Ndlovu-Gatsheni**, Professor of Epistemologies of the Global South, University of Bayreuth

12:30-13:15

*Lunch Break*

13:15-15:15

**Panel 6:****Mobility Struggles, Part 1**

Chairs: **Martin Doevenspeck** (University of Bayreuth), **Nadine Machikou** (University of Yaoundé II)

**Peter Adey** (Royal Holloway Centre for the GeoHumanities, University of London): Immobilities Struggles: Politics, Violence, (In)Justice, and Decolonising Perspectives from Mobility Studies

**Paddy Kinyera** (University of Bayreuth): Modes of Manufacturing Consent along Uganda's Crude Oil Pipeline Corridor

**B Camminga** (University of the Witwatersrand, Johannesburg): 'GoFundMe': LGBTI asylum seekers in Kakuma Refugee Camp, Kenya

**Hanno Brankamp** (University of Oxford): Camp Abolition: Ending Carceral Humanitarianism in Kenya (and Beyond)

Discussant: **Maria Ketzmerick** (University of Bayreuth)

**Panel 7:****The Colonial Library and Contested Modalities**

Chair: **Matthew Hannah** (University of Bayreuth)

**Sally Matthews** (Rhodes University, Makhanda): Remaking Knowledge about Africa: The Possibility of the Emancipatory Reappropriation of Aspects of the Colonial Library

**Natéwindé Sawadogo** (Joseph Ki-Zerbo University, Ouagadougou): Private Medical Practice and the Institution of the Native Medical Assistance in French Western Africa between 1900 and 1920

**Livio Sansone** (Federal University of Bahia, Salvador de Bahia): Eduardo Chivambo Mondlane: Nationalism, Cosmopolitanism, and the Social Sciences

**Eleanor Schaumann** (University of Bayreuth): Relational Knowledges of Sheep Shearing

15:30-17:30	<p><b>Panel 6, Part 2:</b></p> <p><b>Grace Akese</b> (University of Bayreuth) and <b>Uli Beisel</b> (Free University Berlin): Is it E-waste? Thinking Discarded Electronics from African Lifeworlds</p> <p><b>Qirui Li</b> (University of Bayreuth): Sub-Saharan Africa's International Migration – Large Scale “Big Data” Struggles</p> <p><b>Serge Noël Ouédraogo</b> (Joseph Ki-Zerbo University, Ouagadougou): Les migrations féminines au Burkina Faso: de la dépendance de celle masculine à celle autonome</p> <p><b>Luc Ngwe</b> (ARES-CEPED, IRD, Paris): Situations de mise en danger et trajectoires de mobilité des universitaires africains depuis les luttes d'indépendance</p> <p><b>Kayode Eesuola</b> (University of Lagos): (Im) mobility and Xenophobia in West Africa: Insights from Lagos and Ouagadougou</p> <p>Discussant: <b>Joël Glasman</b> (University of Bayreuth)</p>	<p><b>Panel 8:</b></p> <p><b>Modalities of Intersectionality: Theorizing Power</b></p> <p>Chair: <b>Susan Arndt</b> (University of Bayreuth)</p> <p><b>Sumi Cho</b> (DePaul University, Chicago): Intersectionality: Past Struggles, Future Possibilities</p> <p><b>Obioma Nnaemeka</b> (Indiana University-Purdue University, Indianapolis): Intersectionalities and the Complexities of Difference</p> <p><b>SN Nyeck</b> (Emory University, Atlanta): “Negotiating Moment(um): Why the “How” is as Important as the “Where” Intersectionality Leads Us?”</p> <p><b>Shankar Raman</b> (Massachusetts Institute of Technology, Cambridge, USA): Intersectional Turns in Shakespeare's “A Midsummer Night's Dream”</p> <p>Discussants: <b>Serawit Debele</b> (University of Bayreuth) and <b>Peggy Piesche</b> (Federal Agency for Civic Education &amp; ADEFRA, Berlin)</p>
18:00-19:00	<p><b>Artist Lecture</b></p> <p>Introduction: <b>Joschka Philipps</b>, Junior Research Group Leader, Africa Multiple Cluster</p> <p>Lecture: <b>Yvonne A. Owuor</b> (Creative Writer, Nairobi):</p> <p><b>Imagination, Thresholds and Ennui: Summons to Alt. Decoloniality?</b></p>	
19:00-20:30	<p><b>Conversation with Artists</b></p> <p>Relational Transdisciplinarity and Artistic/Academic Knowledge Production</p> <p>Chairs: <b>Ute Fendler, Valerie Gruber, Gilbert Shang Ndi</b> (all University of Bayreuth)</p> <p>Artists: <b>Diego Araújo</b> (Salvador de Bahia, Brazil), <b>Lobadys Pérez</b> (Cartagena, Colombia), <b>Matchume Zango</b> (Maputo, Mozambique)</p>	
<b>Saturday, July 17</b>		
11:00-13:00	<p><b>Panel 9:</b></p> <p><b>Africa and Global Intertwinement</b></p> <p>Chair: <b>Yacouba Banhoro</b> (Joseph Ki-Zerbo University, Ouagadougou)</p> <p><b>Fernand B. Bationo</b> (Joseph Ki-Zerbo University): Co-construction and Production of Knowledge. The Experience of Community Governance of Health in Burkina Faso</p> <p><b>Ousséni Illy</b> (Joseph Ki-Zerbo University, Ouagadougou): African Countries in the Global Trading System: From a Passive Role to an Active Role</p> <p><b>Kai Koddembrock</b> (University of Bayreuth): Systemic Hierarchies, Global Intertwinement, and the Question of Policy Space: Senegalese Attempts to Tackle Global Volatilities and Domestic Change</p>	<p><b>Roundtable 4:</b></p> <p><b>Decolonization and Black Women's Knowledge Production</b></p> <p>Chair: <b>Christine Vogt-William</b> (University of Bayreuth)</p> <p><b>Catherine Kiprop</b> (Moi University Eldoret)</p> <p><b>Thando Njovane</b> (Rhodes University, Makhanda)</p> <p><b>Eveline Sawadogo</b> (Joseph Ki-Zerbo University, Ouagadougou)</p> <p><b>Ndidi Zedomi</b> (University of Lagos)</p> <p>Discussants: <b>Fatou Sow</b> (CNRS Paris/Cheikh Anta Diop University, Dakar)</p> <p><b>Sabelo Ndlovu-Gatsheni</b> (University of Bayreuth)</p>

	<p><b>Stefan Ouma</b> (University of Bayreuth),  <b>Ben Mkalama</b> (University of Nairobi), and  <b>Bitange Ndemo</b> (Nairobi Business School,  Nairobi): “More Than a Good Idea”? How  Race, Gender, and Ethnicity Shape Access to  Start-up Money in Africa</p> <p>Discussant: <b>Vincent Zakane</b> (Thomas  Sankara University, Ouagadougou)</p>	
13:00-14:00	<i>Lunch Break</i>	
14:00-15:30	<p><b>Wrapping Up:</b> Feedback &amp; Discussion with Advisory Board Members</p> <p>Chairs: <b>Clarissa Vierke</b>, Professor of African Literatures in African Languages, University of Bayreuth, <b>Rüdiger Seesemann</b>, Dean, Africa Multiple Cluster</p> <p>Panelists: <b>Alcinda Honwana</b>, London School of Economics, introduced by <b>Grace Akese</b>, Postdoctoral Research Fellow, Africa Multiple Cluster</p> <p><b>Grace Musila</b>, University of Johannesburg, introduced by <b>Ife Aboluwade</b>, Postdoctoral Research Fellow, Africa Multiple Cluster</p> <p><b>Souleymane Bachir Diagne</b>, Columbia University, introduced by <b>Thierry Boudjekeu</b>, Doctoral Research Fellow, Africa Multiple Cluster</p>	



## KEYNOTES and PLENARY EVENTS

### Opening Keynote 1:

**Fatou Sow (CNRS Paris/Cheikh Anta Diop University, Dakar, Senegal)**

#### **Penser les femmes dans les études africaines : un regard critique Relating Women in African Studies – A Critical View**

##### Summary

Should we continue to ask whether and how women figure in reflections on African societies? What are their representations in contexts of multiple and profound ruptures? Concerned about our human rights and gender equality, we as African women are caught in the clutches of financial globalisation and the growing power of the neo-liberal economy; we are confronted with the political, economic and environmental crises on the continent, not least the severe setbacks to democracy and the rise of cultural and religious fundamentalisms.

Can we, without concern for legitimacy, construct our frameworks of reflection without looking for the colonial, but also African, sources of sexism, without taking into account the weight of patriarchy and its relations with an original matriarchy, without analysing the intersection of inequalities of gender, age, class, ethnicity, caste, race, religion, etc.? The debate remains open.

##### Résumé

Faut-il continuer à se demander si les femmes figurent dans les réflexions sur les sociétés africaines et de quelle manière ? Quelles sont leurs représentations dans des contextes de ruptures multiples et profondes ? Soucieuses du respect de nos droits humains et de l'égalité entre les sexes, nous sommes, comme Africaines, prises en étau entre les griffes de la mondialisation financière et de la puissance croissante de l'économie néolibérale ; nous sommes confrontées aux crises politiques, économiques et environnementales survenues sur le continent, dont les reculs sévères de la démocratie et la montée des fondamentalismes culturels et religieux ne sont pas des moindres. Pouvons-nous, sans souci de légitimation, construire nos cadres de réflexion, sans rechercher les sources coloniales, mais aussi africaines du sexisme, sans prendre compte le poids du patriarcat et ses relations avec un patriarcat originel, sans analyser l'intersection des inégalités de genre, d'âge, de classe, d'ethnicité, de caste, de race, de religion, etc. Le débat reste ouvert.

##### **Biographical note**

Dr Fatou Sow is a teacher-researcher in Sociology. She holds a PhD in Sociology from the University of Paris-Sorbonne and a Habilitation thesis to direct research in Sociology from the University of Paris 7 Denis Diderot, France. She spent her academic career at the Centre National de la Recherche Scientifique (France), first at the IFAN of UCAD (Senegal), then at the SEDET Laboratory of the University Denis-Diderot (France). After researching various aspects of African sociology, she gradually specialised in women's studies and social gender roles in African cultures. She has also focused on a feminist critique of the social sciences in Africa. In addition to her research and teaching in Senegal and France, Fatou Sow has collaborated with several academic institutions in Africa, the United States and Canada. She is a member of several scientific organisations, including CODESRIA, and feminist think tanks (DAWN, WLUML, CEDREF, etc.). Fatou Sow has published and co-edited several books including: *Les fonctionnaires de l'administration centrale sénégalaise* ; *Femmes sénégalaises à l'horizon 2015* ; *Sexe, genre et société : Engendrer les sciences sociales africaines* ; *Notre corps, notre santé : Santé et*

sexualité des femmes en Afrique subsaharienne ; Langue, identités et enjeux de la recherche féministe francophone ; Genre et fondamentalismes.

### **Biographie**

Dr Fatou Sow est une enseignante-chercheuse en Sociologie. Elle est titulaire d'un Doctorat en Sociologie de l'Université Paris-Sorbonne et d'une Habilitation à diriger des recherches en Sociologie de l'Université Paris 7 Denis Diderot, France. Sa carrière académique s'est déroulée au Centre national de la recherche scientifique (France), en poste d'abord à l'IFAN de l'UCAD (Sénégal), puis au Laboratoire SEDET de l'Université Denis-Diderot (France). Après des recherches sur divers aspects de la sociologie africaine, elle s'est progressivement spécialisée en études des femmes et des rôles sociaux des sexes dans les cultures africaines. Elle s'est aussi attachée à une critique féministe des sciences sociales en Afrique. Outre ses recherches et enseignements au Sénégal et en France, Fatou Sow a collaboré avec plusieurs institutions académiques en Afrique, aux États-Unis et au Canada. Elle appartient à plusieurs organisations scientifiques dont le CODESRIA, et à des groupes de réflexion féministe (DAWN, WLUMML, CEDREF, ...).

Fatou Sow a publié et co-édité plusieurs ouvrages dont : Les fonctionnaires de l'administration centrale sénégalaise ; Femmes sénégalaises à l'horizon 2015 ; Sexe, genre et société : Engendrer les sciences sociales africaines ; Notre corps, notre santé : Santé et sexualité des femmes en Afrique subsaharienne ; Langue, identités et enjeux de la recherche féministe francophone ; Genre et fondamentalismes.



Image Copyright: Fatou Sow

Boaventura de Sousa Santos (University of Coimbra, Portugal)

### ***Decolonizing the University: a proposal from the perspectives of the Epistemologies of the South***

I will engage with the epistemological proposal (the epistemologies of the south) I have been advancing and developing since 2008 in light of two conflated “nows”: the pandemic now and the epochal now or Zeitgeist. The two “nows” call for different temporalities and contemporaneities, involve different agencies and point to two “Noch nichts”. How different and how convergent?

#### **Biographical note**

Boaventura de Sousa Santos is Emeritus Professor of Sociology, University of Coimbra (Portugal), and Distinguished Legal Scholar at the University of Wisconsin-Madison. He earned an LL.M and J.S.D. from Yale University and holds the Degree of Doctor of Laws, Honoris Causa, by McGill University. He is Director Emeritus of the Center for Social Studies at the University of Coimbra and has written and published widely on the issues of globalization, sociology of law and the state, epistemology, social movements and the World Social Forum.

His most recent project *ALICE: Leading Europe to a New Way of Sharing the World Experiences* was funded by an Advanced Grant of the European Research Council, one of the most prestigious and highly competitive international financial institutes for scientific excellence in Europe. His most recent books in English are:

*Decolonising the University: The Challenge of Deep Cognitive Justice*. Newcastle upon Tyne: Cambridge Scholars Publishing (2021); *Toward a New Legal Common Sense. Law, Globalization, and Emancipation* (third edition). Cambridge: Cambridge University Press (2020); *Demodiversity: Toward Post-Abyssal Democracies* (Ed. with José Manuel Mendes) New York: Routledge (2020); *Knowledges Born in the Struggle. Constructing the Epistemologies of the Global South* (Ed. with Maria Paula Meneses). New York: Routledge (2019); *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South*. Durham and London: Duke University Press (2018); *If God Were a Human Rights Activist*. Stanford University Press (2015); *Epistemologies of the South: Justice against Epistemicide*. Paradigm Publishers (2014).



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Chika Okeke-Agulu (Princeton University, Princeton, NJ, USA)

### ***The Postcolonial Museum***

In this lecture, I consider the idea and possibilities of the postcolonial museum. The planned Edo Museum of West African Art in Benin City, Nigeria, designed by Sir David Adjaye, forms the basis for speculating on the meaning, necessity and models for the postcolonial museum as a viable, lively, and necessary institution disconnected from the colonial ideologies and elitist worldviews that continue to shape what I call the misadventure of the modern museum in Africa.

#### **Biographical note**

Chika Okeke-Agulu, an artist, critic and art historian, is director of the Program in African Studies and professor of African and African Diaspora art in the Department of African American Studies, and Department of Art & Archaeology, Princeton University. His books include *Yusuf Grillo: Painting. Lagos. Life* (Skira, 2020); *Obiora Udechukwu: Line, Image, Text* (Skira, 2016); *Postcolonial Modernism: Art and Decolonization in Twentieth-Century Nigeria* (2015); and (with Okwui Enwezor), *Contemporary African Art Since 1980* (2010). He recently co-organized, with Okwui Enwezor, *El Anatsui: Triumphant Scale* (Haus der Kunst, Munich, 2019). He is co-editor of *Nka: Journal of Contemporary African Art*, has written for the *New York Times* and *Huffington Post*, and maintains the blog *Ọfọdunka*. His many awards include The Melville J. Herskovits Prize for the most important scholarly work in African Studies published in English during the preceding year (African Studies Association, 2016); and Frank Jewett Mather Award for Distinction in Art Criticism (College Art Association, 2016).

Okeke-Agulu serves on the advisory boards of the Hyundai Tate Research Centre, Tate Modern, London; and The Africa Institute, Sharjah. He is on the executive board of Princeton in Africa, and on the editorial boards of *African Studies Review* and *Journal of Visual Culture*.



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Yvonne A. Owuor (Writer, Kenya)

### ***Imagination, Thresholds and Ennui: Summons to Alt. Decoloniality?***

In the matter of The Rest vs. The West, overfamiliarity has bred, not contempt, but also ennui. Conveniently for this exploration, *ennui* is also aesthesis. The situation has arguably been made all the more overt by a global pandemic that inserted itself bang into the middle of great decolonial discourses, disrupting the flow as the world, as one organism scrambled to contain an existential threat, and succeeded in proving that for all its rhetoric and protestations, when the crunch came, it was every nation for itself, and damn human rights, the rule of law and democracy. Today, no amount of crass vaccine nationalism will erase the memory of the discombobulation of those who had been so quick to tout their excellence and success, before crumbling before the actual test of the pandemic. Aesthetically, what has happened, is the metaphorical erasure of the fourth wall (stage) of enchantment and trance so that, now, the old (before Covid-19) public relations tactics fall, not on deaf ears, as much as bored ones. The world as a collective has probably entered a threshold space now; the ascendance of China and the rather hysterical (also aesthesis) response of most of the West to this historical occurrence suggests this. Liminal spaces are realms of change and possibility, of newness, of the evolution of a grammar of being and relating, of hope in re-emergence of the being undergoing a lustration. What might this mean for the extant decolonial/ decoloniality conversations, post-pandemic insights? Several things, two of which might be the 'Aha' realisation of needing to turn within, and then looking around to see who feels, dreams like, hopes like, senses like you; who are the bearers of the refreshing imaginings of existence that propose a life-giving, human embracing, nature replenishing and hospitable notion of life and being. 'Alt. Decoloniality', by the way, is merely a place marker for the \*Majority World (a placeholder phrase that confirms 'Not 'The Rest') simply stepping into spaces of and getting on with the dreaming, rediscovering, delighting in, and co-operating with one another project, with a deliberate intent of inscribing themselves into the future, as imagined by, expressed through, painted and written through a thorough, truthful, engaged and shared being, a rediscovery of the sense of each another and the world, and a wilful habitation of the transcendentals (good, truth, beauty) they hold in common. The (suddenly now) Rest (aka former West) would not be excluded—of course not, that would be consolidating a tragic paradigm that has endured for far too long, but is, thankfully being eroded anyway—the (now) Rest would be encouraged to tag along, but only after they have allowed themselves to learn the dynamics and subtexts of an (invariably) evolving lexica of engagement of the majority peoples of the world.

*\*Majority World:*

<https://www.npr.org/sections/goatsandsoda/2015/01/04/372684438/if-you-shouldnt-call-it-the-third-world-what-should-you-call-it>

#### **Biographical note**

Yvonne Adhiambo Owuor was born in Nairobi, Kenya. She studied English and History at the Kenyatta University, and earned a Master of Arts degree at the University of Reading, UK, and an MPhil (Creative Writing) from the University of Queensland, Brisbane. From 2003 to 2005, she was the director of the International Film Festival in Zanzibar, under the remit of which a literary forum was established. The Kenya-based literary magazine "Kwani?" co-founded by Binyavanga Wainaina, published her short story, "The Weight of Whispers", which earned her the

Caine Prize for African Writing in 2003. The narrative takes the perspective of an aristocratic refugee who may or may not have been implicated in a mass murder in his unnamed country to go into exile in Kenya with his family. His memories of life before the escape are interwoven with events and dialogues in the present. The initial rumours of atrocities soon turn into actual threats - anxiety which is exploited by inspectors, civil servants and soldiers. Even as he is penniless and in an almost hopeless situation the narrator maintains his dream of freedom, which he repeatedly evokes in his mind's eye.

Yvonne Owuor's fragmented, poetic, fast-paced and emotionally charged style continued with her highly acclaimed debut novel, "Dust" (2014). The book is a recounting of a story of Kenya. Yvonne reveals the hidden and often painful consequences of amnesia, national re-branding, political betrayals in the form of a collection of individual scenarios with a disrupted family from the north of Kenya at its centre. In a breathless prologue the son, an idealistic engineer in Nairobi, is shot on the street. The tragic loss causes the bereaved not only to come to terms with the circumstances of his death but also to work through their own complicated past. In 2015, the book was shortlisted for the Folio Prize. It has been translated into French, German, Norwegian and other languages. Her new novel, *The Dragonfly Sea* (2019) is one of the first from the continent to fictionally explore what the return of China to Eastern Africa might mean for intimate histories and memory of East Africa's maritime people. It is a young girl's coming of age story that was stirred by actual events. She has started work on a new Coffee inspired story with the working title, 'The Coffee Mistress', which she will develop further through her DAAD artist-in-residency, which begins this month.

Yvonne Adhiambo Owuor's short stories have been published in international literary magazines, including Dave Eggers' "McSweeney's". Her story "The Knife Grinder's Tale" was adapted as a short film in 2007 by US based filmmaker R.L. Hooker. She has contributed articles to various journals included, most lately, the *Eastern African Literary and Cultural Studies*. For her artistic and cultural achievements, Owuor was awarded Woman of the Year (arts and culture) 2004, and in 2016 awarded the (Kenya) Head of State Commendation. In addition to her literary profession Yvonne is active in the environmental and conservation sector. She has worked as a computer technologist, event producer, business development advisor, and is working with others to develop a working business model for the story development and production sector with a focus on film of, from and inspired by Africa.



Image Copyright: Yvonne A. Owuor, 2021

### **Relational Transdisciplinarity and Artistic/Academic Knowledge Production**

*Conveners:* Ute Fendler, Valerie Gruber and Gilbert Shang Ndi (all University of Bayreuth)

Whereas the multiple entanglements between Africa and its Latin American diasporas can hardly be squeezed into the boundaries established by the academic field, transdisciplinary cooperation between academics and artists offers a fruitful way out of disciplinary bottlenecks. In this roundtable, we will share insights into modalities of relating and translating that enable and restrain transdisciplinary knowledge production. As a first result of the Participatory Action Research programme carried out at the intersection of the Cluster projects “Moral Geographies of Re-Existence” and “Black Atlantic Revisited”, we will launch a video performance created by the artists Diego Araújo (Brazil), Lobadys Pérez (Colombia) and Matchume Zango (Mozambique). Taking a cue from the transdisciplinary video, we will jointly reflect on processes, products and pitfalls of border-crossing knowledge creation. In this vein, we aim at stimulating debates on innovative modes of doing research in ways that enhance in-depth and multi-perspectival analyses. Our contribution adds to discussions on knowledge transfer and dissemination with a view to widening the audience and raising the social impact of social sciences, humanities and the arts. Ultimately, multiple relations between Africa and its diasporas require multiple modes of knowledge production, reflection and diffusion in order to overcome historical and disciplinary strictures.

#### **Biographical notes of artists**

##### **Diego Araújo**

Diego Araújo is a transdisciplinary artist with a Bachelor’s degree in Performing Arts from the Federal University of Bahia (UFBA), graduating summa cum laude. As a playwright, he has written nine plays, including *Sobre os Palhaços na Varanda* (“About Clowns on the Balcony”, FAPEX Theatre Award – 2010, ETUFBA) and *Holocausto Brasileiro – Prontuário da Razão Degenerada* (“Brazilian Holocaust – Record of Degenerate Reason”, Braskem Theatre of Bahia Award – 2020). He currently researches and develops works linked to black contemporary art, hybrid aesthetic mediums, afro-diasporic performances and decoloniality with the goal of integrating artistic mediums within a single performative experience. Some of his research includes *Estética Para Um Não-Tempo* (“Aesthetics for a Non-time”), a study on afro-diasporic performativity and memory as a consciousness of the body. With Laís Machado, he founded the ÀRÀKÁ Platform, a transdisciplinary space for research, creation, networking and exchange among black artists.

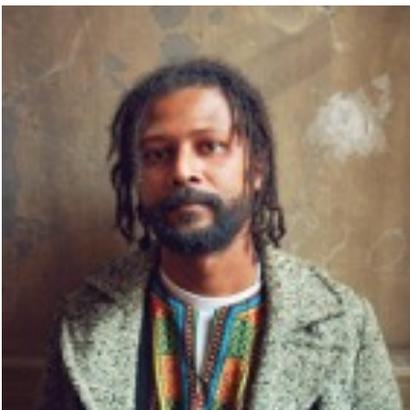


Image Copyright: Diego Araújo

## Lobadys Pérez

Founding member and director of Compañía Periferia and the Centro Periferia art initiative in Cartagena, Colombia. Member of the Hip Hop movement in Cartagena. Professional dancer, choreographer, and adviser to the Colombian Ministry of Culture. He holds a MA in Culture and Development from the Technological University of Bolívar and studied Contemporary Dance at Colegio del Cuerpo (“The School of the Body”). Former member of the International Company directed by the renowned choreographers Álvaro Restrepo and Marie France Deliuvin. As dancer and choreographer, he has participated in international festivals in numerous countries including Bolivia, Peru, Brazil, Panama, Jamaica, Colombia, Japan and Vietnam. He has collaborated with institutions such as the Higher Institute of Fine Arts, Cartagena, Jorge Tadeo Lozano University, Technological University of Bolívar and Fundación Pies Descalzos founded by international singer Shakira.

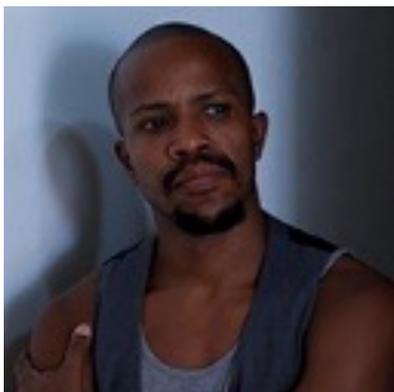


Image Copyright: Lobadys Pérez

## Matchume Zango

Cândido Salomão Zango, known as Matchume, is a Mozambican composer, performing artist, Timbila player, percussionist, teacher and dance expert. He has dedicated himself to traditional Chopi music and dance since the age of six. His parents and grandparents are originally from Zavala, Inhambane Province (Mozambique), which is the centre of Timbila, a marimba-style instrument that is revered as part of Mozambique’s national heritage. Inspired by this long and passionate tradition of music and percussion, Matchume began to play, study music and produce traditional instruments such as timbila, mbira, xitende and djembe drums. He earned his Bachelor degree in Music Performance from the University of Cape Town (UCT), South Africa. Over the past twenty years, Matchume has toured the world as a performing musician and composer of traditional, experimental and fusion music (eclectic mix of electronic and traditional) for different art expressions (theatre, cinema and dance).



Image Copyright: Matchume Zango

## ROUNDTABLES

### Round Table 1

#### Modalities of Cooperation: Towards a Relational Research Ethics

*Conveners:* Eberhard Rothfuß and Eva Spies (both University of Bayreuth)

Questions of research ethics are central to a reconfiguration of African Studies because reconfiguration also implies a rethinking of forms of research cooperation as well as research paradigms and methods. However, this kind of reflexivity is only one aspect of the cluster's agenda. Thinking with and through the notion of *relationality*, the roundtable asks about (new) modalities of cooperation and the forms research ethics should take. Can we conceive of and also realize ethics that go beyond the binaries of Western/non-Western; North/South; African/Non-African, and instead understand research as a joint and mutual endeavour where knowledge is produced relationally through cooperation and exchange? Or do we need to differentiate between Western and African inspired research ethics? Should and can we work towards a relational ethics and what could this look like?

The participants in this roundtable will discuss ideals, necessities, (im)possibilities, epistemological (in)commensurabilities as well as the challenges of a relational ethics in research cooperation. 'Research cooperation' does not only refer to the collaboration between academics, but also to the collaboration between researchers and research partners in the respective fields of study.

#### **Participants:**

Akinmayowa Akin-Otiko (University of Lagos, Nigeria)

Bagele Chilisa (University of Botswana)

Ademola Fayemi (University of Lagos, Nigeria)

Sabrina Maurus (University of Bayreuth)

### Round Table 2

#### Modalities of Race in Anthropology and Beyond

*Convener:* Katharina Schramm (University of Bayreuth)

In 2013, anthropologist Jemima Pierre noted a striking lack of engagement on part of Africanist anthropology with the "complex ways in which race continues to be significant in this postcolonial moment" (2013: 548). This observation resonates with current critiques of the discipline's liberal blind-spots, especially with regard to matters of epistemological orientation and institutional transformation. Recently, these critical interventions have accumulated in the call to "let anthropology burn" (Jobson 2020) in order for it to remain relevant. This roundtable takes up the challenge of addressing the absent presence of race in (Africanist) anthropology and related fields. On the one hand, we are interested in the modalities of race in the disciplinary formation of anthropology and in the multiple ways in which this historical entanglement may inform contemporary practices. On the other hand, we seek to address the specific articulations of race in different settings and the kind of work it does. In both strands of inquiry, we consider the complex entanglements of race with other forms of categorizations and ask about the ways in which race conjoins frames of critical praxis and critical inquiry. Building largely on the work of Black and feminist scholars in

anthropology and intersectionality studies, we ask: When and how does race come to the fore and in which form? How is it emphasized or pushed aside, made relevant or irrelevant? How is this dismantled and reimagined, reinscribed and entangled anew in the twenty-first century, when the problem of the “colour line” has evolved into an “epistemic line”, as Sabelo Ndlovu-Gatsheni (2018) put it?

**Participants:**

Jemima Pierre (University of California, Los Angeles, CA, USA)

Hlonipha Mokoena (University of the Witwatersrand, Johannesburg, South Africa)

Ibrahima Thiaw (Cheikh Anta Diop University, Dakar, Senegal)

Rudolph Ware (University of California, Santa Barbara, CA, USA)

## Round Table 3

### Creative Resistances: Africa-China and the Art of Pushing Back

*Convener:* Ruth Simbao (Rhodes University, Makhanda, South Africa)

Chinese presence in Africa is one of the most important geopolitical issues of the twenty-first century. Elitist rhetoric, dominant discourse and populist belief about Africa-China tend to limit and flatten resistance, reducing debate to positions that are simplistically pro- or anti-China. Further, complex ways of choosing to self-identify and to be in the world, are often reduced to labels imposed from the outside, as if being ‘African’, ‘Chinese’ or ‘Asian’ were consistent, transparent and singular. Rather than being mere talk – rhetoric, discourse and belief impact ways of acting, engaging and being. As the recent global pandemic has demonstrated, African and Chinese people continue to face stereotypes and discrimination, often from the West but at times from each other, too.

It is vital to pay serious attention to the work and ideas of creatives who are able to push back against flattened rhetoric and assumptions in complex, imaginative and surprising ways. In this roundtable, we converse with two artists, a cartoonist and an autobiographer who grapple with their respective contexts and on-the-ground experiences. Exploring modes of resistance and activism, we address the following questions: How might intimacy, humour, silence or withholding be forms of resistance? What are the risks of expressing creativity, asserting agency, pointing to contradictions, and pushing against the grain? In what ways are messy entanglements of resistance and solidarity harmful or fruitful? How do we talk about the relationship between efficacy and nuance in protest? How do artists employ creative resistance as a form of social justice?

**Participants:**

Bright Ackwerh (Artist, Ghana)

Myriam Dao (Artist, France)

Victor Ndula (Cartoonist, Kenya)

Ming-Cheau Lin (Autobiographer, South Africa/USA)

Discussant: Jana Hönke (University of Bayreuth)

## Round Table 4

### Decolonization and Black Women's Knowledge Production

*Convener:* Christine Vogt-William (University of Bayreuth)

This roundtable is the continuation and culmination of the *3D Dialogues on Diversity, Democracy and Decolonization* organized by the Gender & Diversity Office (GDO) in the Africa Multiple Cluster of Excellence. Drawing on Intersectionality and Critical Diversity Literacy approaches, it examines the modalities of relationality currently exemplified through the underrepresentation of Black women scholars and their knowledge production in higher education contexts. Our discussion will consider relationalities envisioned through decolonizing the concepts of gender, race and ethnicity, and class through the lens of the following questions:

- What kinds of entanglements might there be between the knowledge production processes and perspectives of Black women from the continent and the diasporas?
- How might decolonizing gender be envisioned through the relationalities of research methodologies and critical praxis using intersectional and critical diversity approaches?
- How might critical stances on diversity and democracy come together with decolonization?

In the purview of reconfiguring African Studies, it behoves the Cluster researchers to ask how socially responsible scholarship in African Studies might – among other things – actively and effectively address the marginalization of Black women scholars and their knowledge production practices, politics and perspectives, as a decolonial epistemological necessity for the twenty-first century.

#### **Participants:**

Catherine Kiprop (Moi University Eldoret, Kenya)

Thando Njovane (Rhodes University, Makhanda, South Africa)

Eveline Sawadogo (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)

Ndidi Zedomi (University of Lagos, Nigeria)

*Discussants:* Fatou Sow (CNRS Paris/Cheikh Anta Diop University, Dakar, Senegal), Sabelo Ndlovu-Gatsheni (University of Bayreuth)

## PANELS

### Panel 1

#### **Aesthetic Modes of Relating – Relating to Aesthetic Modes (double panel)**

*Co-Chairs:* Peter Simatei (Moi University, Eldoret, Kenya) and Clarissa Vierke (University of Bayreuth)

Critical reflections on modes of aesthetic positions, theories and practices outside of the global north, including a view on the global entanglements of art production and criticism, are still an exception. Therefore, in this panel we want to engage in a discussion about the following questions: How do we position ourselves as artists and theorists in our collaborative context? How do we situate ourselves as artists and theorists referring to aesthetic phenomena (in the broadest sense from literature to music, performance and visual arts) of “other” cultures? Has the concept of the “other” in our frameworks been replaced by descriptions of mutual translation and aesthetic interdependence? Which alternative concepts of ongoing relatedness do we find useful: hybridity (Bhabha), composite-culture (Glissant), dividuality (Ott), or others? How do they take colonialism into consideration without essentializing it as the only enduring force? Focusing on artistic practices and aesthetics, and thus being concerned with sensual perception, the panel is interested in what Glissant calls the “opaque” or latent modes of aesthetic relations, which defy a straightforward translation into discursive language. How can we grasp these relations, and do they prevent or rather open up forms of relating?

The panel is organized in two parts. The first part will feature presentations by invited speakers. In the second part, we will engage in a broader discussion about the topic. Both scholars and artists (musicians, writers, dancers, painters...) are welcome to join us. Every contributor to the discussion hands in a position paper in advance; the collected papers will form the basis for the discussion.



## Panelists

*Babacar Mbaye Diop (Cheikh Anta Diop University, Dakar, Senegal)*

**For a Decolonial African Art Practice.**

**Reflections on Barthélémy Toguo's *Transit***

In the current context of the globalisation of cultural exchanges marked by the development of means of transport and communication tools, African artists reflect a lot on the notion of mobility. In many of their works, they address the issue of permanent travel and immigration between peoples and borders. Mobility refers to a change of place and is the expression of a need (Boschet and Guéguan: 2017). It allows artists to discover other intercultural horizons or situations and an opening onto the world. Mobilities favour the meeting of cultures in the same living environment. However, many Africans in general and artists in particular complain that they are particularly targeted by controls. They are systematically searched by police and customs officers in Western airports.

This is the case of Barthélémy Toguo, a visual artist living between France and Cameroon, who was inspired by his own experience in European airports to create his work *Transit*, a series of eight (8) installations in which he denounces the prejudices of which African immigrants transiting through European borders are victims. He thus travelled through several airports and, in a very provocative process, recorded suitcases carved out of solid wood at Roissy Charles De Gaulle in Paris (transit 1), and put a belt in the form of a gun belt filled with carambars at Orly (transit 2), arrives at the Gare de Lyon in Paris, bound for Germany, is at the police station because the photo on his passport does not look like him (transit 3), goes to Satolas airport in Lyon, destination Yaoundé via Brussels, dresses as an old man with a cane in his hand (transit 4), shows up at Düsseldorf airport wearing a solid wood cap (transit 5), gets on the TGV Thalys from Cologne in a first class carriage to Paris wearing Parisian garbage men's overalls (transit 6), When he arrives in Gabon, he is portrayed as a Fang sorcerer and is escorted back to the border where he is asked to return to his home in Cameroon (transit 7), arrives at Helsinki airport intentionally without a visa in order to experience the waiting areas (transit 8).

These performances, produced between 1996 and 2002, full of humour and provocation, bear witness to migratory phenomena, the social status of immigrants and address issues related to racism, immigration, integration, identity and exile. In this sense, Barthélémy Toguo's art, through its intercultural and inter-aesthetic scope, is truly a global and decolonial art.

But a work of art, as an individual, is inseparable from its individuality. It is unique and original. What individuality can we assign to each transit? In other words, what is the individuation principle of each performance in the *Transits* series? How does it differ from all the others?

*Zainab Omaki (Writer, Nigeria; Artist Fellow in the Africa Multiple  
Cluster of Excellence)*  
**Small Countries**

On a global level, cultural appropriation, dominance and power have been much talked about in literature. However, what is talked about much less, is the fact that within Nigeria, these same issues, and their connected dynamics, debates and concerns can be said to play out in a similar fashion. Tribes in Nigeria operate as “small countries.” Cultural contexts, affect, determine and influence the worlds the writers create, the places they feel comfortable treading and the lens through which writers construct their narratives. The same questions which confound writers on a global level, confound writers on a local level. Should writers only produce literature from their own lens of experience, ergo their tribes? Can one writer convincingly produce literature about another cultural context, and where is the line? Is there a moral responsibility to produce work about one’s own tribe? Does historically being on the receiving hand of otherness, alter the way Nigeria writers approach taking on the experiences of the other cultures? Where are the lines of dominance and power within Nigeria and how does that affect what one can and should produce? Do the lines of power work in the same way as the lines of power between the global North and South? My talk will centre on these questions, drawing parallels between global and local literary debates, and examining how history created small countries out of the “Giant of Africa.”

*Mingqing Yuan (University of Bayreuth)*  
**Sentimentalizing the “Third World”: Translating and Representing Africa in  
the early 1960s’ Peoples Republic of China**

This paper starts from the Ghanaian writer Kofi Awoonor’s visit of China in 1963 to look at how both writerly and textual travels across Africa and China in the early 1960s impacted the People’s Republic of China (PRC)’s literary imagination and representations of Africa. Situating these contacts in the rivalry of the Soviet’s promotion of socialist modernism and the United States’ espousal for modernism, this paper further examines the translation, performance, reception and publication of Kofi Awoonor’s poetry anthology *Black Eagles Awakens* (1964) to see how African writers played a role jointly with their Chinese counterparts in the international nationalist aesthetic movement and how Afro-Asian networks of visibility mobilized revolutionary sentiments of “Third World” solidarity as a joint effort in imagining and mapping the world alternatively. This paper calls for attention to these poetic practices’ contributions to the (trans)formation of subjectivity and affective structure and mobilization of personal emotions, which are often brushed away as lack of aesthetic value or simply subsumed under the framework of political propaganda and cultural diplomacy due their ideological leanings. A revisit and examination of these travels and works might help to understand the entrenched influence of the cultural Cold War and reflect on the complex relationship between politics and art.



*Bob Nyanja (Director and Producer, Cinematics, Nairobi, Kenya)*

## **Making Films in 21<sup>st</sup>-Century Kenya: A Personal Journey**

For a film and television professional working in Africa a unique opportunity to work in all sub genres of the business presents itself. Unlike established markets in Europe and America, where film and TV professionals are quickly pigeonholed to work on only specific genres of film, like documentaries, TV commercials, feature films or events production, I have fortunately found myself straddling all these genres and other sub sectors of the film business at different times throughout my 25-year career in the rapidly and continuously evolving film business.

In this paper, I will use my personal chronological career progression as the base line to present perspectives on the changing phases of the film and Television business in 21st Century Kenya and indeed Africa. While time does not allow me to describe all aspects of the industry that I have been involved in, I will endeavour to select a few and highlight them in this discourse. My approach is to describe key features of genres and give a brief history of how I ended up working in the specific genre. Secondly, I will describe how genres operate in Kenya. Thirdly, I will reflect on how key, legislative, social changes and technological advances have affected transformation on how film and TV productions continue to be organized. The fourth and final analysis is my personal views and perspectives on how this sector will continue to operate. I will give a broad overview from my personal point of view and discuss television shows, programme making and feature film production 1998, in 2008, in 2018, and today.

## Panel 2

### Networks and Relations: Modalities of Reciprocity

*Chair and Discussant:* Iris Clemens

In network theory as well as in relational approaches, a central question is always what a tie, a relation actually is. What is its basic character? In which case can we diagnose a relation, in which case we cannot? It is only in the next step that we can think of modalities of such a thing as a relation and their implications and consequences. In network theory, one basic criterion to define a relation is reciprocity. This means that a relation is only diagnosed when both relata are in communication with one another, at least to a certain extent. A minimum of feedback, of mutual connection in whatever form is required. Accordingly, a one-way link with no impact or consequence for one relatum cannot be considered a relation. The inquiry into the modalities of relations would then look into the many ways in which reciprocity is articulated or observable. In a next step, it is possible to analyse different types of relata – e.g., involving humans, organizations, things – and dependent diverse modalities of relations. The contributions to this panel will thus employ reciprocity as a heuristic tool to analyse such multiple modalities of relations from interdisciplinary perspectives, focusing on global dynamics in fields such as education, economy, and science.

#### Panelists

##### **Marco Schmitt (RWTH Aachen, Germany)**

Network Modalities – Types of Ties, Network Domains and Switching

Relational Sociology provides researchers with some conceptual tools to tackle the question of network modalities. Especially, Harrison Whites theory of identity and control offers a perspective that enables network researchers to follow the ongoing changes of networks in situations. Following his work on structural equivalence and blockmodeling network can be differentiated according to the types of ties involved in building these networks. Which ties are in focus in a given moment can be marked by the concept of network domains and how network modalities change can be followed through the concept of switching between them. Out of these concepts a network based approach can be constructed to study the modalities of networks in ongoing social processes.



**Robert Panitz (University of Heidelberg, Germany)**

From Relational Work to Relation Upgrading in Global Value Networks

The talk takes a geographical interest in the upgrading of countries by adopting a micro-perspective of firms and inter-firm networks. By addressing the theoretical and empirical limits of traditional understandings of upgrading as improvements of products, processes, or functions in the context of the Global South, Robert Panitz proposes the complementary concept of relational upgrading as positional improvements in global value networks. Based on a core-periphery model, it is argued that countries reap economic benefits when moving from peripheral to more central market positions. Asymmetries and reciprocities in trade relationships as well as relational work play a crucial role to understand relational upgrading of countries in inter-firm value networks. Drawing on a mixed-method approach, Robert Panitz demonstrates how peripheral countries in the trade of stock photography have successfully upgraded their market positions over a period of 12 years through increasing integration of their firms in the global value network.

**Theresa Vollmer (University of Bayreuth)**

Reciprocity Matters: Exploring Relationality Between Diverse Nodes in Global Networks. Empirical Insights in the Educational Sector

In her presentation Theresa Vollmer investigates ways of relating between diverse nodes and asks, how can one analyse relationality - minimally defined as reciprocity - between different nodes, meaning human beings and non-human beings? Drawing on network theory (White) and material approaches (STS, new materialism), she proposes to think of knowledge transmission processes in global networks in the education sector as socio-material processes, in which diverse nodes are intricately linked together. Using stories as a tool of analysis allows to shed light on who or what takes part in the transmission process, and additionally how they are related to each other. This will be illustrated based on empirical data from the Indian context.

**Dhruv Raina (Jawaharlal Nehru University, New Delhi, India)**

**Fellow in the Africa Multiple Cluster of Excellence)**

From Diffusionism and Hegemony to Reciprocity and Cognitive Justice: Reflecting on Modes of Relationality

Dhruv Raina will show in his talk the reciprocal character of knowledge production and the emergence of educational organisations from a post-colonial perspective. The rubric of the modalities of relationality throws up important ways of revisiting studies in the politics of scientific knowledge inasmuch as they concern knowledge transfers and flows between the Global South and North. The first of these would be the axis of transmission making for reciprocity - and here when looking at concrete knowledge flows, postcolonial studies of science have highlighted the move from unidirectionality to bi- and multidirectionality. Centrist essentialism is substituted by what Gunder Frank referred to as multicentrism. The second axis while addressing knowledge flows within the colonial context or centre-periphery relations would revolve around three notions of reciprocity - naturalisation, domestication and appropriation and the manner in which they are to be revised within the perspective of the making of knowledge

## Panel 3

### Thinking and Acting (double panel)

*Chair:* Muyiwa Falaiye (University of Lagos, Nigeria)

*Discussants:* Anthony Okeregbe and Peter Oni (both University of Lagos, Nigeria)

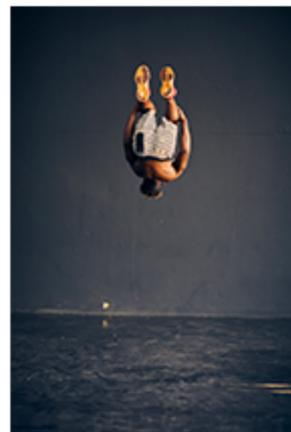
Drawing insight from reflections that construe thinking as absolute awakening and concentrated attention (Arendt 1978) towards a cause, this panel seeks to investigate modes of relating in the collaborative knowledge production enterprise between foreign grantor institutions and the African academe. In the re-reading of erstwhile narratives that validate this mode of epistemic relating as a menace of lopsided globalism, this panel reflects on possible multiples that make knowledge production an act of negotiated thinking. Considering the mode of relating traversing the cycle of thought to action in the African knowledge production chain, it interrogates the symbiosis in multilateral approaches to decolonization, race and resistance addressed in contemporary forums. It also examines the entanglements arising from tensions between diversity, fragmentation and essentialism, as well as reciprocity and communicative distance in transdisciplinary discourses.

#### Panelists

**Akin Iwilade (University of Edinburgh, Scotland; Visiting Fellow, Institute of African and Diaspora Studies, University of Lagos, Nigeria)**

Black, 'Western' and Partner: A Personal Reflection on Edinburgh's Catalyst Fellowships

In this paper, I examine the role black intellectuals in historically white institutions play in opening up the potentiality for reconfiguring a dominantly Euro-western geopolitics of knowledge production. Many scholars who have critiqued the imbrication of the academe in Eurocentric ways of knowing have pointed to the significance of asking who is authorized to know and what types of relational assemblages (re)produce or challenge epistemic privilege. While funding structures and the overall global circuitries of capital have skewed resources to top-tier Western Institutions, this paper argues that the ontological figure of who is authorized to know is shifting and asks if that matters to broader decolonial practices. I use the Catalyst Fellowships recently launched by the University of Edinburgh to reflect on whether/how the position of the black intellectual shapes epistemic encounters in meaningful ways, what limits are inevitably imposed by structural conditions, how those limits might be subverted and whether 'who' matters in all these.



### **Franca Attoh (University of Lagos, Nigeria)**

#### Decolonizing Knowledge Production in Africa: The Search for Endogenous Paradigms

Decolonization of knowledge production in Africa should emanate from reframing of the various narratives about Africa and the postulation of African epistemologies for the interrogation of social phenomena in Africa. Globalisation of knowledge has seen African scholars collaborating with their colleagues in the global north. But these collaborations are often lopsided because of the inherent tension between the westernized knowledge received by the African scholar and the various knowledge forms residing in the locale. For the African scholar, the search for African epistemic should be rooted in endogenous body of knowledge domiciled in Africa in its varied forms and methods. The western hegemonic approach towards knowledge production has denied African studies of epistemic diversity while shunning other forms of knowledge. The result has been a one-size fits all for Africa. Thus, reducing the whole continent to a homogenous entity. Anchoring the analysis on Gordon's *Disciplinary Decadence and Decolonisation of Knowledge*, the author posits that knowledge in Africa has always been in chains because of its hegemonic production which denies the existence of its diversity in a continent with various peoples and cultures. The African scholar tied to the apron string of his western collaborator interrogates African social phenomena to fit into the western epistemic paradigm thus denying his context the benefit of new methodologies to solve African social problems. Decolonizing knowledge production should therefore result in new paradigms for social development in Africa and the emergence of a 21<sup>st</sup> Century Africa for Africans. Therein lies the tool for the reconfiguration of African studies and new epistemologies for African narratives.

Key Words: Decolonization, Knowledge, Endogenous, Paradigm, Epistemic.

### **Akinmayowa Akin-Otiko (University of Lagos, Nigeria)**

#### One Reality, Multiple Thinking and Acting: A Justification for Compound Healthcare System in Africa

Very often, the thought process of an average African is affected by belief in the existence of dual forces in nature. For Africans, dualism often defines interpretations of life situation, life opportunities, and life experiences. Enjoyable and pleasurable experiences are thought to emanate from good forces, just as unpleasurable or uncomfortable situations are linked to bad or evil forces. 'Thinking' in dual categories affects 'acting' (response); this reality is most visible when comparing actions resulting from dual thought pattern with actions resulting from a different context as is the case with Western healthcare and Yoruba Traditional Medicine. Diseases in Western medicine is mainly caused by explainable causes making treatment explainable, whereas, in Yoruba Traditional healthcare, there are explainable and unexplainable causes and treatment of diseases. The thinking pattern in these two healthcare approaches define actions (treatments) that are provided. This study highlights and compares the thinking (diagnosis) and actions (treatment and prescription) in Western healthcare and Yoruba Traditional Healthcare with particular focus on somatoform disorder. There will be key informant interviews of selected Western Healthcare practitioners to understand diagnosis and treatment; these responses will be compared to understanding diagnosis and treatment in Yoruba healthcare paradigm. Results will show efficacy and reliability of two forms of acting, resulting from two different forms of thinking. This demonstrates how single reality can lead to multiple reliable thought patten and multiple effective actions; thereby calling for openness to multiplicity of ideas in the process of reconfiguring African Studies.

**Feyi Ademola-Adeoye and Ayodeji Adedara (both University of Lagos, Nigeria)**

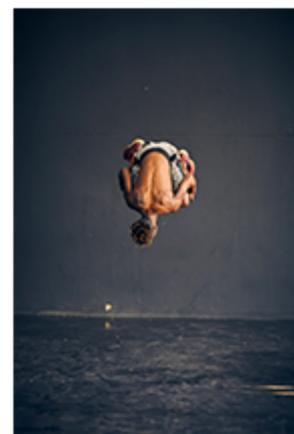
Between Thinking, Talking and Acting: A Critical Discourse Analysis of Issues and Constraints in the Fulfilment of Campaign Promises in an Emergent Democracy

In most of Africa's emergent democracies there appears to be a deficit in governance, with executive political actors almost always placing rhetoric ahead of actual performance in the effort to deliver democratic dividends. Consequently, it is common to find a mismatch between what is *said* and what is *done*, hence the prevalent assumption that politicians in such democratising nations cannot be trusted to keep their promises. Interestingly, research across numerous advanced democracies seems to suggest a different situation there. One such study on the programme-to-policy linkage was published in 2017, identifying around 20,000 specific campaign promises from 57 elections across 12 countries. The strongest linkage was found in the United Kingdom, with over 85% of promises by governing parties at least partly enacted in the years studied. Although a number of African countries have made strides towards more peaceful elections and less disputatious transitions of power, many others continue to grapple with rising insecurity, unemployment, corruption and increasing poverty, exacerbated by a political class that seems unbothered about the need to uphold good governance. Using Critical Discourse Analysis as a theoretical tool, the paper reflects on some issues and constraints in the fulfilment of campaign promises in Nigeria.

**Kazeem Fayemi (University of Lagos, Nigeria)**

Thinking the Act and Acting the Thinking: Towards Relational Interfaces in Bioethics Education in West Africa

Who determines the nature and content of bioethics education in West Africa, and how can an authentic collaborative knowledge production and dissemination system in bioethics education evolve in the sub-region? In this paper, I address this overlapping question by using Hannah Arendt's discourse on thinking and acting as theoretical a toolset for articulating the modalities of relations between thinking and acting within the context of bioethics education in West Africa. I provide an overview of the institutions providing bioethics education in West Africa and the roles of foreign grantor institutions such as the National Institutes of Health Fogarty International Center (US), the Erasmus Mundus Masters program in Bioethics (Europe), and the Wellcome Trust (UK). I identify how the pattern of the globalism of bioethics education from its North American and European provenance to non-Western societies such as West Africa is a form of (dysfunctional) trifurcating engagement involving bioethics as theory, as a practice, and as law. I argue that bioethics in West Africa is still predominantly at the level of theory embroiled in a vaunted identity crisis having to do with the necessity or otherwise of having an authentic African voice in bioethics. Bioethics in practice is yet to take solid structural shape in the forms of institutional presence in healthcare, societal presence via public debate and education, and regulatory presence in the form of policy-advise and legislative engagements in bio-laws. Except for few cases where there are research ethics committees at the national level albeit comatose in some West African states, interface coordination of such committees at the local and regional levels is nearly non-existent. This trend, if not urgently addressed, risks the invaluable relevance of bioethics to Africa being incapacitated. In salvaging this impending situation, I argue the imperative of rethinking bioethics education drawing insights from Arendt's ideas on thinking, acting and judging. I argue that the modes of collaboration on who controls bioethics education and to what ends in West Africa, and beyond, can be relationally traversed, without epistemic injustice and a dysfunctional tripod, if some salient Arendtian ideas are critically embraced in a complementary cycle of thought, adapted action, and reconstruction.



**Bisoye Eleshin (University of Lagos, Nigeria)**

Thinking in One Language and Acting in the Mode of Another: African Languages and the Problem of Bilingualism

A great percentage of Africans are thought to be bilingual. This phenomenon was institutionalised during the colonial period of between 18<sup>th</sup> to the early 20<sup>th</sup> century. The imposition of colonial languages on the African population through education, religion, trade and other socioeconomic platforms is believed to have done more harm than good for the African language speakers who were eager to be integrated into the growing group of the colonial language speakers. Most Africans that have had contacts with their colonialists started to jettison their indigenous languages and took more interest in English, French and Portuguese, as the case may be. Therefore, it is not unexpected that this new linguistic development would affect the mind of African language users regarding the transition between thinking and the expression of their thought. It is on this premise that this study examines the transitional process involved between thinking and the oral expression of the thought of a bilingual African. What determines the choice of their preferred language of expression especially when there is an option to choose between two codes? I will also consider the concept of code switching in all of this since it takes the knowledge of more than one language to be able to code switch. I-language and E-language; competence and performance are some of the linguistic models that will be probed for this exercise. After all, the oral expression of the thoughts of a bilingual African might not be as easy as it appears.

**Bamidele Alabi (University of Lagos, Nigeria)**

“Power is Knowledge”: Understanding the Subtle Politics of Dominance in the Modes of Relating between Foreign Grantor Institutions and Contemporary African Learning Systems

The knowledge production framework of nations across the African continent is intrinsically replete with vestiges of imperialism and colonialism, as well as with influences of globalisation. This is evidenced in the preponderance of Eurocentric epistemological paradigm on virtually all aspects, and at the different levels of the formal learning system in African. There has indeed been a surge in fervour to challenge and end the hegemonic domination of the Eurocentric paradigms, by completely rethinking, reframing, and reconstructing thinking and acting, so as to decolonise, Africanise, and transform the knowledge production chain in Africa. However, despite the burgeoning zeal to end the domination, successes have only been minimal. Leveraging on the template that knowledge is legitimated by power, this study argues therefore that “power is knowledge”. To rationalise the argument, the study contemplates the collaborative knowledge production enterprise between foreign grantor institutions and the African academe, particularly within the paradigm of the “Piper and the tune”. It does so with a view to establishing that there is indeed a subtle politics of dominance in the modes of relating between of these institutions and contemporary African learning systems. This study will be qualitative in nature and it will employ an eclectic survey of nascent relevant literature in the study area. This study will adopt careful presentation and meaningful interpretation of information, in such a way that it will proffer deep understanding of the subject matter of the study.

## Panel 4

### **Modalities of Relating. Dividuation as a Heuristic Category: A Multidisciplinary Round of Discussion**

*Chair:* Erdmute Alber (University of Bayreuth)

Taking up Marilyn Strathern's concept of the 'dividual' as an alternative to Western individualist perceptions of the person, scholars from different disciplines and perspectives have taken up the idea of seeking alternatives to individualisms and their inherent notion of closeness, or, non-relatedness. The Cluster's concept of multiplicity also draws attention to the multiple modes of relating. In this line, our panel asks if dividuation might be a fruitful heuristic category to theorize modalities of relation, especially, because not relations per se, but processes of relating and participating are getting into the focus. We aim to contribute to these questions by taking different disciplinary perspectives into consideration. The panel is therefore also meant as a contribution to bringing anthropology and arts into a fruitful conceptual dialogue.

#### **Panelists**

##### **Akande Abiodun (University of Lagos, Nigeria)**

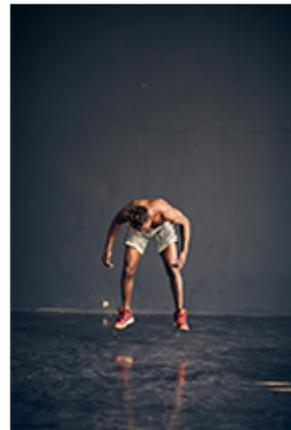
Dividuation Beyond the 'I' and 'We' to the Atypical Ternary Others

After acquainting myself with the principles of the theory of dividuation, I was left with the question of how such a theory, developed based on modern existence, apply to Ìsàlẹ̀-Òyó, a community that exists in the present but esteems traditional way of life. In this paper therefore, I grapple with 'dividuation' in the art and life of the people of Ìsàlẹ̀-Òyó a Yorùbá community in the southwestern region of Nigeria. I engage how such a contemporary theory connects with the visible, invisible, and spiritual existence and realities espoused by the people of Ìsàlẹ̀-Òyó.

##### **Arjun Appadurai (New York University and the Bard Graduate Center, New York, NY, USA)**

Dividuation and Diversity as Cultural Logics

I am struggling to find ways to distinguish what I called the predatory dividuation of credit scores, profiles and other exploitative financial forms from the progressive dividuality of fluid forms of relationality. In my remarks, I will suggest a mode of dividuation which produces multiplication rather than subtraction. My example will address the politics of cultural diversity.



**Melina C. Kalfelis (University of Bayreuth)**

A Necessary Evil. Understanding Dividuation on the Margins of Vigilantism, Media, and Conflict

This paper uses the concept of 'dividuation' to examine the intersection of vigilantism, media, and conflict in West Africa. While vigilantism in Africa has mainly been studied in the light of the local and national discourse, fieldwork indicates that the koglwego are growingly engaged in and become captured by (social) media exposing them to different forms of subjectivation. Unable to withdraw from this broad spectrum of depictions defining who they are, while at the same time being convinced that the order they have established is a necessary evil, the paper examines how the koglwego navigate their ambivalent relations with different layers of the world.

**Michaela Ott (Hochschule für Bildende Künste, Hamburg, Germany)**

Dividuations in Film Aesthetics

The term "dividual" aims to present a critical view of the Western conception of persons and artworks as individuals. It is used by Gilles Deleuze in order to describe the aesthetic and self-affective character of films: since they cannot be temporarily fixed and individualised due to their audio-visual shifts, he calls them "dividual", very much like modern musical compositions. Referring to this concept, I want to delve into different films under an aesthetic perspective, exposing their formal interference and composite-cultural relations: from a docufiction by Jean Rouch to feature films by Godard, Med Hondo and Jean-Pierre Bekolo.

**Marilyn Strathern (University of Cambridge, UK)**

Painting with Words

The language of analysis and description invariably brings in its train an excess of imagery. In depictions of persons, this is no less true of dividual and individual. The paper makes a brief return to some of the uses anthropologists have made of 'dividual', while extending the conveners' invitation in order to think of relations as a heuristic tool. The move is inspired by Michaela Ott's multidisciplinary exegesis of dividuation.

## Panel 5

### Public Affiliations

*Chair:* Thoko Kaime (University of Bayreuth)

*Discussant:* Cassandra Mark-Thiesen (University of Bayreuth)

Emerging and established regional organizations may tie African societies together at various levels or separate them from others. Often based on governmental decision-making, affiliations to regional legal, economic and political institutions and organizations imply diverse ways of closer cooperation between entire societies, groups and individuals, which are not necessarily frictionless. How can public affiliations and their regional integration processes be understood as diverse modes of relating? How do government-run and increasingly autonomous regional modalities of knitting effectively or seemingly closer ties between states – viz. of affiliating – strengthen, interfere or conflict with societal and political realities of existing cross-border connections and exclusions? How and under what conditions do declaratory legal affiliations turn into effective public affiliations that change previous modes of relating across borders? How can light be shed on social legal standards that cross-border modes of relating imply? How do individual and group networks represent and affect the relational dynamics between member societies? Unless we pay careful attention to the multiple collective and individual relationships that combine historical, formal and informal layers, the configurations and challenges of regional integration will be inscrutable or, at least, likely to be misunderstood by decision makers, citizens and outside actors alike.

### Panelists

#### **Frederik Wild and David Stadelmann (both University of Bayreuth)**

The Impact of Regional Market Integration on Household Welfare: Evidence from the East African Community

Empirical literature examining the impact of market integration on economic welfare has mainly relied on measuring outcomes at the aggregate level, using indicators such as national GDP. We systematically extend this field of research by investigating the effect of free trade agreements on individual living standards in the African context. Specifically, we evaluate the impact of the East African Community (EAC) using geo-referenced household-level data collected in the three founding members Kenya, Uganda and Tanzania. We treat the re-establishment of the EAC in 2001 as a regional policy intervention which had differential effects on households determined by their geospatial location within the country. Our initial results show that households located close to borders of EAC members experience positive welfare effects following market expansion. These results are robust to the inclusion of relevant controls such as age, gender and education, as well as country- and time specific factors. Our setting allows us to further explore the reasons and mechanisms for the observed effects, suggesting improved labour market participation and an accompanied occupational/sectoral shift as potential explanations.



**Ken Oluoch (Moi University Eldoret, Kenya)**

### National Interest and the Regional Integration Process in East Africa

The post-cold war world was marked with numerous dynamics in international relations. As John Lewis Gaddis (1992) postulated that the politics of post-cold war era would be dominated by forces of fragmentation and integration. This book chapter focuses on the processes of integration using the case of East African Community. In East Africa, integrative processes were initiated by the British colonialists. The independent states of Kenya, Uganda, and Tanzania in 1967 signed the East African Cooperation treaty that led to the creation of the East African Community. The Community collapsed after only a decade. Fresh attempts were initiated by the heads of state of the three East African states in the 1990s, an effort that resulted in the treaty of 1999 that created the East African Community in 2000. East African Community aimed at both economic and political integration of the member states. Although the regional bloc has made significant strides in attempts to realize its goals, this has not been without challenges. This study focuses on national interest of the partner states as a major constraint in the achievements of the regional integration. This writer argues that although national interest of the partner states is itself one of the driving forces to the realization of the integration process, it acts as a major obstacle to the realization of integration goals. The paper aims at explaining the theoretical and empirical perspectives that hinder the integration process of the East African Community.

**Diana Kisakye and Alexander Stroh-Steckelberg (both University of Bayreuth)**

### Informality in International Judicial Appointments: A Relational Approach to Sub-Regional Courts

Recent scholarship on judicial politics has highlighted the relevance of informal judicial networks and relations as a prerequisite for protecting judicial autonomy and independence. Relational dynamics unravel the concealed but salient ties and entanglements that inform, steer and shape the nature of judicial-executive relations. Our paper keeps in conversation with this strand of research and asks *whether* and *how* informalities feature in and influence judicial appointments to African Regional Economic Community (REC) courts. To conceptualise the governance and patterns of judicial appointments, we use an originally compiled dataset comprising all 105 judges who serve(d) on the four operational African Union sanctioned REC courts. We also draw on interview material to divulge the informal dimension of the appointment processes whilst accounting for their variations across regime types. We show that the formal selection rules are particularly thin, leaving much leverage to informal processes at various levels of governance. We, therefore, argue that appointments tell us at least part of the informal selection story from two angles: the merits, ties and efforts that enhance the chances of individuals getting selected, as well as the appointers' strategies and criteria for selecting specific individuals from a larger pool of candidates.

## **Bernd Kannowski (University of Bayreuth)**

### **African Collective Rights in the Light of their Historical Background**

One question raised in the concept of our panel is at what point and under what conditions something merely declaratory (declaratory legal affiliations) becomes something publicly binding (effective public affiliations). Translated into a legal context, this aims at nothing other than whether something can be correctly called “law” at all. The question of whether this is the case may not arise for the African Charter on Human and Peoples’ Rights (also known as the Banjul Charter) from 1981 as a whole, but certainly for the collective human rights laid down in it, the so-called third-generation rights. At this point, the question of regional integration also comes into play. One reason why regional courts are gaining importance may be that they offer better legal protection. This may be due to the significance of human rights in national courts being limited or regional courts having greater authority and, above all, better enforcement possibilities. However, is this really so? I would like to address these aspects by looking at the context the Banjul Charter came into being in. African values were exploited and politicised in the debate on regional human rights between African states from the 1950s onwards in the context of the East/West conflict and the Cold War. Finally, I would like to take a short glance at one of the few examples of the application of a collective human right by an African court.



## **Mobility Struggles (double panel)**

*Co-Chairs:* Martin Doevenspeck (University of Bayreuth) and Nadine Machikou (University of Yaoundé II)

*Discussant Part 1:* Maria Ketzmerick (University of Bayreuth)

*Discussant Part 2:* Joël Glasman (University of Bayreuth)

(Im)mobility of people, things, and ideas is one of the key sites of planetary political struggles today. With a focus on modes of struggles, we engage with the diverse processes through which both voluntary and forced (im)mobility struggles are enacted, such as through conflict, subversion, resistance, rejection, and the multiple yet uneven outcomes and materializations of these processes. Access to mobility is highly unequal and depends on power structures that manifest intersectionally around class, race, gender, disability, etc. Simultaneously, the privileges of mobility and impacts of immobilization on livelihoods are distributed unevenly across countries, sites, and populations. Mobility struggles also intersect with other tensions and conflicts, connecting to a larger range of struggles in the wider context of political, economic, and social change, especially on the African continent. Indeed, mobility is not a human-only activity, but also non-human organisms, materials and ideas travel, or indeed do not travel and block processes. Within a context where (im)mobility struggles are stereotypically depicted as relatively individual, we move from day-to-day personal struggles to collective and structured mobilizations/ social movements, be they amorphous, temporary, or well organized, as well as to human and material infrastructures of mobility and their geographies, forms, and effects.

### **Panelists Part 1**

**Peter Adey (Royal Holloway Centre for the GeoHumanities,  
University of London, UK)**

Immobilities Struggles: Politics, Violence, (In)Justice, and Decolonising  
Perspectives from Mobility Studies

In this short paper I present a series of perspectives on the topic of immobilities struggles from the burgeoning field of mobility studies. The paper will present a series of conceptual energies through which immobilities struggles might be addressed and understood through ‘mobility justice (Sheller; Butz and Cook); minor and micro-politics (Bissell and Merriman); mobilities violences (Culver; Balkmar), and urgent addresses to decolonise mobilities and transport studies (Sheller; Lin; Clarsen; Mavhunga; Schwanen).

**Paddy Kinyera (University of Bayreuth)**

Modes of Manufacturing Consent along Uganda’s Crude Oil Pipeline Corridor

Africa’s so-called development problems are often visualized through the existence or lack of infrastructures of common good such as roads, hospitals and schools. Over the past decades, the development of infrastructures such as highways, standard gauge railways, oil and gas pipelines have been constitutive elements of transformational “visions” for many African countries. In East Africa, there are two key infrastructure

projects that express the admirable promise to place the region in the complex network of infrastructure geography, but also influence different scales of relations and mobility struggles. Kenya's LAPSSET and Uganda's EACOP are the two projects. While the state-corporate rhetoric about these projects place their respective populations at the centre of positive prospects, deeply seated socio-environmental concerns, among other factors have rendered their developments problematic. This paper features the preliminary stages of developing Uganda's crude-oil pipeline—the EACOP. It examines modalities of the trilateral struggles between the Ugandan state, the oil corporations and local communities along the pipeline corridor to legitimize the flow of crude oil. Low lying fears of and resistances against the infrastructure have compelled the state and the corporations to strategically “manufacture consent” among the communities to pave way for the commencement of the project. The paper is based on empirical field study conducted in five pipeline “right-of-way” districts (Hoima, Buliisa, Lwengo, Kyotera and Rakai) of Uganda.

### **B Camminga (University of the Witwatersrand, Johannesburg, South Africa)**

#### **‘GoFundMe’: LGBTI asylum seekers in Kakuma Refugee Camp, Kenya**

Since the 2013 passage of Uganda's now-infamous Anti-Homosexuality Bill (AHB), the number of LGBTI people on the move on the African continent seeking sanctuary has increased. Neighbouring Kenya hosts one of the five largest UNHCR mandated operations in the world concentrated most visibly between the Kakuma and Dadaab Refugee camps. Even though homosexuality remains criminalised within Kenya's borders, those seeking refuge have increasingly included LGBTI people from the region. Although initially allowed to live in urban Nairobi in response to increasing fears regarding terrorism, the Kenyan state re-issued a strict directive in 2015 requiring all refugees in Kenya to move back to the camps – making it illegal for refugees to live outside of designated camp areas. When entering the camp, LGBTI refugees and allies created a series of online fundraising campaigns via the crowdfunding website GoFundMe. It is these campaigns, in their global circulation via the Internet and what they tell us about the spatial and temporal experience of resettlement as a ‘waiting event’ that this paper explores. I suggest that LGBTI refugees’ use of GoFundMe, as a form of self-publication, resists the camp's spatial and temporal logics, a space designated for their waiting, by crafting a temporality that refuses the experience of waiting as suspension within the camp. This access to the virtual means that they are not solely confined to the refugee camp's physical space but are, simultaneously, projecting themselves both into their future goal of resettlement and thereby transforming the experience of waiting in their present

### **Hanno Brankamp (University of Oxford, UK)**

#### **Camp Abolition: Ending Carceral Humanitarianism in Kenya (and Beyond)**

Refugee camps are among the most prevalent institutional responses to global displacement. Despite a quasi consensus among scholars, activists, and humanitarians that camps are undesirable, and should only ever be temporary, little work has charted the political project and practices of camp abolition that challenge their spatial unfreedom. Rather than life-supporting spatial technologies of care that unwittingly signal political failures of inclusion, camps form part of a calculated system of “carceral humanitarianism”. This article draws on experiences from Kenya where aid interventions have shaped politics, social dynamics and economic life since the 1990s. Kakuma camp and Kalobeyei settlement serve as empirical windows to explore the limits of institutional decampment and reform policies, while demonstrating that more radical,



abolitionist struggles are enacted through everyday mobilisation and acts of fugitivity among refugees themselves. Advancing critical studies of humanitarianism and forced migration, this article contends that only abolishing camps and their carceral logics helps to build more viable, safe, and humane futures for people on the move.

## **Panelists Part 2:**

### **Grace Akese (University of Bayreuth) and Uli Beisel (Free University Berlin):**

Is it E-waste? Thinking Discarded Electronics from African Lifeworlds

There is a dominant mode of relating The Global North and Africa and an accompanying imaginary when it comes to electronic waste (e-waste) on the African continent. Namely, that e-waste is almost always about toxic harm. The storyline goes something like this: millions of tons of toxic e-waste are illegally shipped from Europe and North America poisoning and killing Africans. Africa then becomes the ground zero of global e-waste dumping. Yet, empirical research that follows the travels/movements of discarded electronics shows that there is not a destined one-way transformation of electronics from consumers in Europe and North America to dumpsites in Africa. Instead, electronics that have been discarded by original users either in Europe, North America or even in Africa itself (yes! Africans also consume electronics) moves in complex circuits of value via practices that transform and recirculate them through reuse, repair, repurposing, and remanufacturing. In this paper, we critically interrogate this mode of relating e-waste to its users, as well as relating African e-waste lifeworlds to European and North American e-waste practices. We examine the designation of discarded electronics as “toxic e-waste” in Africa, taking issue with the simplistic distribution of dumping and discard. We content that the entanglement of what is treated as waste in one place (e.g., Germany) and value in others (Ghana) highlights the need for us to rethink assumptions about the nature of discarded electronics in specific geographies.

### **Qirui Li (University of Bayreuth)**

Sub-Saharan Africa’s International Migration – Large Scale “Big Data” Struggles

Increased attention is given to migration under climate change with a focus on Sub-Saharan Africa (SSA). Some studies have demonstrated that climate change triggers population movements along with food insecurity, conflict, and other socio-economic factors, whereas some have argued that climatic and environmental effects have insignificant effects on migration, or only to a certain extent. There is also a debate about the slow in-situ adaptation to land degradation and the forced seasonal or permanent migration during disasters. Based on system thinking, migration is considered as an adaptation to climate change and a developmental agenda. For this study, Mobility Index was developed to measure SSA’s migration patterns. Models were applied to explore migration determinants and the cascading and feedbacks effects across forty SSA countries and different socio-economic contexts. The results show that international migration was primarily within SSA to low-income but high-population-density countries. During the research period, international migration declined but emigration rose. Dry extremes increased migration whereas wet extremes had an adverse effect. High temperatures had an increasing effect but insignificant. SSA’s international migration was reinforced by low food security, life expectancy, political stability, and absence of violence as well as high economic growth, unemployment, and urbanization rates. The probability of emigration was mainly driven by high fertility.

1% more migration flow or 1% higher probability of emigration led to a 0.2% increase in asylum seekers from SSA to Europe. International migration could exacerbate the food insecurity and conflict in the origin countries, which probably leaves SSA into a 'mobility trap'. The results are based on a large set of secondary data and provide a general information by statistical connections but not necessarily direct causalities. Only in-depth studies would allow a better understanding. Furthermore, regional, and local aspects and agency by individuals and societies are not reflected in the results. Therefore, the results should be downscaled to a regional and local scale to understand the complex systems and feedback loops. But the used data needs to be scrutinized for explaining differences between countries as well.

**Serge Noël Ouédraogo (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)**

Les migrations féminines au Burkina Faso : de la dépendance de celle masculine à celle autonome

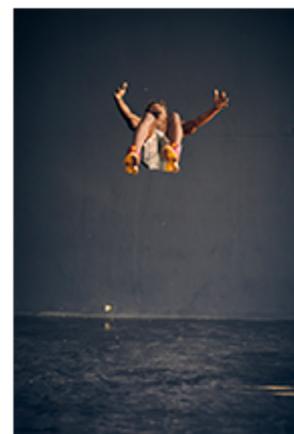
La question de la mobilité et de l'immobilité est une problématique majeure dans le Burkina Faso d'hier et d'aujourd'hui. La mobilité et l'immobilité ont une dimension relative au genre. Les considérations psychosociales, c'est-à-dire celles relevant à la fois de l'individu et de la société ont fortement influencé la mobilité ou l'immobilité féminine. Les migrations féminines, notamment durant la période coloniale, étaient quasi exclusivement conditionnées par celles masculines. Les migrations des femmes étaient le plus souvent arrimées à celles des hommes. Pour que les migrations féminines deviennent indépendantes de celles masculines, surtout dans le contexte postcolonial relativement récent, les filles et les femmes ont dû lutter et inventer des stratégies d'autonomisation. La quête du trousseau de mariage a été, chez les jeunes filles, une des motivations principales des départs en migrations temporaires volontaires. En outre, les migrations forcées, de par leur nature ne discriminent pas selon le genre. Progressivement les inégalités de « droit (coutumier et moderne) à la mobilité » entre hommes et femmes tendent à s'amenuiser. Il en est de même pour les obstacles d'ordre religieux. Les femmes tendent à gagner leur combat pour des (im)mobilités autodéterminées. Sans obstruction politique, des changements sociaux s'opèrent en matière de mobilités et d'immobilités selon le genre.

**Luc Ngwe (ARES-CEPED, IRD, Paris, France)**

Situations de mise en danger et trajectoires de mobilité des universitaires africains depuis les luttes d'indépendance

La question de la mise en danger des universitaires et subséquemment de leurs mobilités jalonne l'histoire des universités africaines depuis les indépendances. Souvent questionnée à l'aune des rapports entre les champs politiques et universitaire et sous le prisme des libertés académiques, la mise en danger émerge dans différentes situations politiques et sociales des pays, notamment les luttes pour l'indépendance et la post-colonie (Cameroun), les régimes militaires (Nigéria, Ghana, Ouganda, Togo), les situations de parti unique (Sénégal, Cameroun), les transitions politiques des années 1990 (Cameroun), les guerres civiles (Congo, Cameroun). Ces mises en danger qui concernent aussi bien l'intégrité physique que morale et professionnelle des individus se nichent aussi dans les interstices propres au champ académique.

Sous ce rapport, les universitaires africains ont connu des trajectoires de mobilité différentes. Certains ont perdu la vie, d'autres ont émigré vers d'autres horizons géographiques et professionnels avec des fortunes diverses, d'autres encore ont été condamnés à l'immobilité et souvent réduits au silence. D'autres enfin ont renoncé à leur statut d'universitaire et/ou à leur mission de producteur de savoir



et de questionnement de leur société pour embrasser des carrières politiques et administratives ou encore se contentent de « gérer le quotidien du métier » selon l'expression d'un collègue camerounais.

Cette présentation explore les différents contextes de mise en danger des universitaires africains ainsi que les modalités de leur circulation qui s'y engendrent depuis les luttes d'indépendance avec l'implication de la Fédération des Etudiants d'Afrique Noire (FEANF) jusqu'aux revendications démocratiques en passant par les régimes militaires, les situations de parti unique, les guerres civiles.

### **Kayode Eesuola (University of Lagos, Nigeria)**

(Im)mobility and Xenophobia in West Africa: Insights from Lagos and Ouagadougou

(Im) Mobility and migration are historical phenomena in the lives of the people of West Africa. At different epochs people have migrated in search of livelihoods, security or due to conflict. The history of West Africa is replete with such movements hence the establishment of ECOWAS to aid such mobility. Likewise, the African Union (AU) initiated and launched its policy on migration known as the AU migration framework (2018-2030) to facilitate migration within the continent and bring about economic integration. However, in spite of these laudable policies the West African subregion has not made use of migration as a tool to enhance integration and economic development. There are obstacles to attainment of these policies such as border control, extortion of migrants and lack of political will to drive the policies. Additionally, the Covid-19 lock down era caused several upheavals such as immobility, border closure and palpable fear that migrants may be carriers of the disease. The paper (co-authored with Franca Attoh) interrogates this phenomenon using empirical data generated from Lagos and Ouagadougou. The data were generated using eclectic method and anchoring the analysis on De-Haas migration and development theory, the paper argues that Lagos has neither implemented the AU's Policy Framework on Migration nor fully integrated migrants as many of them suffer extortion and fear of deportation from government officials. Whereas Ouagadougou has no policy of discrimination against migrants as both citizens and migrants enjoy equality of privileges and are fully integrated. The paper concludes that migration provides a veritable tool for economic integration and development for Africa.

## Panel 7

### The Colonial Library and Contested Modalities of Knowledge-Practice

*Chair and Discussant:* Matthew Hannah (University of Bayreuth)

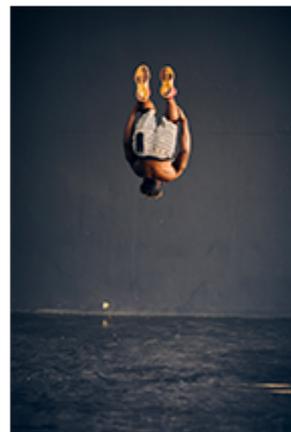
This panel addresses modalities through a focus on the doing and undoing of knowledges. We will attend to the ways in which various agents generate, understand, classify, (re)order and mobilize different genres of knowledge in and about Africa. Taking up issues such as the “colonial library”, sheep-shearing practices, private vs. colonially organized medical practices, or the anti-colonial mobilization of Western social scientific knowledge, our emphasis will be on contingent practices as both outcomes and sources of changing relationalities: How are knowledges performed, stabilized, and validated in concrete material relations and discourses? How are they unlearned, silenced or ignored – in other words, how are they made (ir)relevant? How are different forms of evidence-making, interpretation, knowing and action brought into and out of relation to each other? In this connection, to what extent is it possible to disentangle “decolonial” from “colonial” modalities of knowledge? Which agencies matter, and how? How are embodied, tacit forms of knowledges practiced and shared, and how do they play out in different fields?

#### Panelists

##### **Sally Matthews (Rhodes University, Makhanda, South Africa)**

Remaking Knowledge about Africa: The Possibility of the Emancipatory  
Reappropriation of Aspects of the Colonial Library

Calls for the decolonisation of university curricula have stimulated much discussion about how knowledge is produced and about how knowledge production practices may be challenged and transformed. In African Studies, these discussions are familiar due to long-standing contestations about the production of knowledge about Africa. Despite this familiarity, recent calls for the decolonisation of university curricula are bringing renewed emphasis and new approaches to such debates. In this paper, I draw on VY Mudimbe’s concept of the colonial library (and on engagements with it by others) to think through how African Studies scholars might produce knowledge differently. In contrast to some recent approaches to decolonising the curriculum, I argue that we cannot clearly differentiate between colonised and decolonised bodies of knowledge such that we can replace the former with the latter. Consequently, I argue that any attempt to disrupt existing forms of knowledge production about Africa ought to recognise the impossibility of fully escaping the constraints of the colonial library. Such recognition need not lead to a depressing dead-end, if we acknowledge that through the emancipatory reappropriation of some elements of the colonial library, we might destabilise and reconfigure existing forms of knowledge production about Africa despite our inability to fully step outside of them.



**Natéwindé Sawadogo (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)**

Private Medical Practice and the Institution of the Native Medical Assistance in French Western Africa between 1900 and 1920

In the Knowledges Research Section of the Africa Multiple Cluster at Joseph Ki-Zerbo University, interrogating the colonial library has been one of our key interests. In particular, we interrogate the social scientific knowledge on health promotion in colonial French West Africa. This has led to inquiring into European private medical practice in the countries that will become in 1895 French colonies of West Africa. As the colonial administration settled, in 1905 a decree was issued that creates a service oriented towards masse medicine under the name of Native Medical Assistance, with the official aim of providing free health care to native West Africans. This means withdrawing potentially all the native population from the market for health care that provided income to a diversity of European doctors settled in these territories. This paper explores the responses of private medical practitioners to this colonial public policy. Alongside the available literature on the French colonial health policy in West Africa, the study uses Archives collected at the National Archives of Senegal. Our thesis that has been guiding our reflections on the issue is that the connection between the colonies and the colonial metropolis suggest that similar processes in the later can be found in the former. The colonial Native Medical Assistance does not tell the whole story of health care provision and access in French colonial Africa.

**Livio Sansone (Federal University of Bahia, Salvador de Bahia, Brazil)**

Eduardo Chivambo Mondlane: Nationalism, Cosmopolitanism, and the Social Sciences

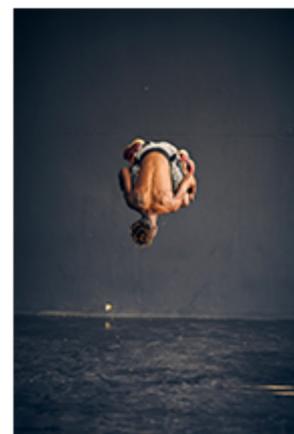
“Eduardo Mondlane... a professor with the look of a guerrilla fighter and a guerrilla fighter who looked more like a university professor” (Herbert Shore 1999: 22).

The history of the social sciences is intertwined with the history and practice of the colonial library. Yet, we know that the relationship between anti-colonial thought and the social sciences has been complex on a variety of fronts. On the one hand, the social sciences, especially anthropology, grew and gained power within the academic world thanks to the new fields of investigation opened up by colonialism. On the other hand, there has been a process of appropriation and re-signification of the social sciences by natives from various social positions and classes, ranging from field assistants who, soon after independence, became anthropologists of their home country, gaining access to spaces traditionally denied to them in research centres such as the Rhodes-Livingstone Institute, to the use of training in social sciences by young scholars who soon after – or even during their university education in the West – were helping to organize the fight for independence in their countries and became leaders of these struggles (among others, Kenyatta, Nkrumah and Mondlane). Hence the anti-colonial narratives of these future leaders made use of hegemonic discourses in the social sciences or some of their most popular theories. This was the case, for example, of cultural relativism (employed in the writings and speeches of Kenyatta and Nkrumah) or, two decades later, reference group theory, developed in social psychology, the formation and manifestation of racial prejudice (used by Eduardo Mondlane in his anti-colonialist discourse, which always remained, we could say, strongly humanist). Here my main argument is that training in social sciences was a determining factor in the construction of the self of several African leaders of independence and that this training, including the day-to-day functioning of academic life in which they were embedded, provided access to social networks, language and various forms of cultural capital that would later help

shape the politics and practice of these same leaders. Furthermore, even though in nationalist discourse the emphasis is often much more on the local rootedness of the leader than on his cosmopolitan training, one can argue that, rather than being a contradiction, the homeland/cosmopolitanism polarity suggests a constitutive tension of activism, especially pan-African activism. While various studies have already been undertaken of the biographies and theoretical genealogies of Kenyatta and Nkrumah, from the hagiographies to the synthetic and national biographies, the case of Eduardo Mondlane is still relatively little researched, although the complexity of his life history could and should have attracted more attention from social scientists.

**Eleanor Schaumann (University of Bayreuth)**  
Relational Knowledges of Sheep Shearing

In this paper I explore the knowledge configurations of sheep shearing. Experimenting with methodologies of patchwork anthropology, I trace the configurations of shearing knowledge, sheep bodies and sheep-human socialities in the Swakara/Karakul industry in Namibia. I pay particular attention to the ways that different spheres of knowledges and skills are narratively and materially constructed. I argue that farm workers' and farmers' knowledges are separated and hierarchized while simultaneously deeply entangled through ideals of hands-on farming and authenticity. These knowledge practices are enacted through and upon the bodies of sheep and shearers. Considering the current crisis of the Swakara/Karakul industry, I investigate how sheep shearing relationalities are maintained and reconfigured.



## Panel 8

### Modalities of Intersectionality: Theorizing Power

*Chair:* Susan Arndt (University of Bayreuth)

*Discussants:* Serawit Debele (University of Bayreuth) and Peggy Piesche (Federal Agency for Civic Education & ADEFRA, Berlin, Germany)

The theory and methodology of intersectionality not only provide a unique toolset for analysing the modes of social inequality as coded by power and domination (Crenshaw 2017), but can also serve as a prism that allows us to elucidate the modalities of relations across various interdisciplinary spaces. Rather than merely identifying chains of differences and power differentials, intersectionality enables us to locate the moments and places of the intersection in ways that shed new light on contemporary issues within an increasingly globalized world and especially in relation to the conditions of insurgence and the COVID-19 pandemic.

This panel focuses on such moments and places in order to open up new windows on the modes of intersections as they unfold in social orders in Africa and its diasporas.

#### Panelists

##### **Sumi Cho (DePaul University, Chicago, IL, USA)**

Intersectionality: Past Struggles, Future Possibilities

Having been an early collaborator of Intersectionality Studies, Sumi Cho will revisit the history of Intersectionality as a concept, methodology and theory as well as a disciplinary frame. In doing so, Sumi Cho will take into account structure and analytical differences between categories such as 'racism', 'classism', 'colonialism', 'patriarchy' or 'gender' while studying the modalities of power structures, patterns of discrimination, un/doings of norms and 'normalities'.

##### **Obioma Nnaemeka (Indiana University-Purdue University, Indianapolis, IN, USA)**

Intersectionalities and the Complexities of Difference

Having been one of the most influential figures of African feminism and its intersectional agenda ever since, Obioma Nnameka will revisit the concept of intersectionality. Intersectionality is definitely an excellent tool for explaining and understanding each individual's multiple subjectivities. To fully grasp the nature and complexity of the phenomenon, we should ask structural questions whose answers must be embedded in the contexts of time, place and history. First, there is the necessity to examine the structure of power and domination itself. This structure is not necessarily a binary one (oppressor vs. oppressed). The structure is maintained by the capacity of the oppressor to create a convoluted hierarchical arrangement of the oppressed. The result is that these categories are not stable sites. The shifting meanings of "black", for example, are in the service of domination depending on the historical moment and specific location. The categories (race, gender, etc.) that construct intersectionality are "overdetermined by cultural form, personal biography, historical contingency, and so on."

As currently constituted, the categories that fashion intersectionality are mostly visual—race, gender, age, disability, etc. The prejudice emanating from the visual is the most insidious and alienating because it refuses contact. How about the factors we do not "see"? The recent Apple+TV docuseries on mental health by Prince Harry and

Oprah Winfrey is appropriately titled “The Me You Can’t See.” How can intersectionality theorizing account for the “invisible me”?

Obioma Nnaemeka’s presentation is a journey in interrogations. It will interrogate the construction and nature of the intersectional categories in the context of cultural and historical forces. It will examine what happens at the point of intersection. It will explore the implications of visible and invisible categories.

**SN Nyeck (Emory University, Atlanta, GA, USA)**

“Negotiating Moment(um): Why the “How” is as Important as the “Where”  
Intersectionality Leads Us?”

SN Nyeck is an influential scholar who inhabits transdisciplinarity, while installing critical thinking from within the agenda of intersectional queer studies. This paper will steer the panel in a direction that scrutinizes the inner and outer lives/premises of intersectionality theory, drawing on the one hand on my recent engagement with Obioma Nnaemeka’s nego-feminism and ethical considerations beyond politics on the other hand. In doing so, modalities of intersectional interventions are explored.

**Shankar Raman (Massachusetts Institute of Technology, Cambridge, USA)**

Intersectional Turns in Shakespeare’s “A Midsummer Night’s Dream”

Having been a pioneering scholar and eminent in the field of Critical Race Studies, Shankar Raman has made major contributions to the study of power and discrimination. Given his expertise with Early Modern Literature and Shakespeare Studies, his paper will engage with the intersection of gender and colonial politics in early modernity, potentially discussing Theodor de Bry’s engravings, to consider modalities of negotiating hybridity and multiplicity.



## Panel 9

### Africa and Global Intertwinement

*Chair:* Yacouba Banhoro (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)

*Discussant:* Vincent Zakane (Thomas Sankara University, Ouagadougou, Burkina Faso)

African countries are part of globalization, which can be understood as a process of intertwining societies in the world. This interdisciplinary panel focuses on the way these entanglements related to Africa happened, how they are built up between multiple actors from different parts of the world and different interests. Who are the actors, who are the beneficiaries, what are the consequences, and how can they be assessed? Empirical studies will be privileged in the sense that they will make it possible to build up new ideas on Africa in the global intertwinement processes, to address the modalities of different overlapping processes of intertwinement, and to focus on economic sectors, education reforms, markets, labor markets, politics, social practices, cultural practices, etc. The contributions to this panel will take a relational approach that helps understand the actors involved, the issues at stake, the costs, and the moralities that govern these processes.

#### Panelists

**Fernand B. Bationo (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)**

Co-construction and Production of Knowledge. The Experience of Community Governance of Health in Burkina Faso

In the area of health in general and the management of health care structures in particular, there is a plurality of actors who intervene in a disparate manner without the slightest consultation to initiate an interactional dynamic conducive to the development of community health. Community actors are often invited to follow institutional master plans which give a global and uniform vision of the management of health services from top to bottom. The co-construction of research with community actors constitutes our methodological and pedagogical posture to produce knowledge in terms of roles and responsibilities in the management of health structures.

On the strength of numerous individual interviews and focus groups with stakeholders (community-based health workers, nurses, head nurses, midwives/midwives, pharmaceutical warehouse managers, supervisors/guards, ambulance drivers, members of management committees, members of village development committees, ward girls/boys, traditional chiefs, traditional practitioners), the researchers analysed maternal and child health care pathways on the basis of a mental map.

The researchers developed a formative and interdisciplinary pedagogical module in situ on community health governance in order to develop an interactional dynamic on the roles and responsibilities in the management of health centres. The actors were trained in this pedagogical and interdisciplinary approach in acquiring knowledge on roles and responsibilities and adopting better management practices for community health centres.

**Ousséni Illy (Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso)**

**African Countries in the Global Trading System: From a Passive Role to an Active Role**

Africa has been part to the global trading system since its inception. Indeed, South Africa and South Rhodesia (Zimbabwe) are among the 23 founding fathers of the General Agreement of Tariffs and Trade (GATT) in 1947. Moreover, in the aftermath of general independence in the 1960s, most of the African countries acceded to the GATT, which became later (1995) the World Trade Organisation (WTO). Under the GATT, African countries have been at the margin. However, the situation has changed with the WTO, where these countries have tried to take an active role in order to promote their interests. This presentation analyses the evolution of African countries' participation at the world trade negotiations and its impact on the global trading system.

**Kai Koddenbrock (University of Bayreuth)**

**Systemic Hierarchies, Global Intertwinement, and the Question of Policy Space:  
Senegalese Attempts to Tackle Global Volatilities and Domestic Change**

The hierarchies debate in International Relations and International Political Economy has so far failed to take seriously the historical and contemporary experience of African countries with pronounced colonial legacies. The fact that longstanding hierarchies are systemic has not received enough attention. Speaking to postcolonial International Political Economy this paper sets out to rectify this lacuna by focusing on the intersection between agriculture, money and finance in Senegal from 1960 until today. Senegal relied on peanut exports to 80% of its export revenues when it became independent and has attempted to move away from this one-commodity dependence ever since. Four successive governmental regimes between 1960 and 2020 have attempted to diversify the economy with the help of finance in order to become more sovereign and self-determined. Neither public banking, state owned companies, structural adjustment or privatization nor the diversification of dependencies with the increasing role of China in the economy have sustainably empowered the Senegalese government in the face of systematic constraints imposed by foreign trade dependence, exposure to currency and interest rate fluctuations and the foreign-dominated domestic banking system. The debt crisis looming in the face of Covid 19 only underlines this fact. For postcolonial IPE as well as political change, the notion of systematic hierarchies becomes a necessary diagnostic anchor from which to proceed.

**Stefan Ouma (University of Bayreuth), Ben Mkalama (University of Nairobi, Kenya),  
and Bitange Ndemo (Nairobi Business School, Nairobi, Kenya)**

**“More Than a Good Idea”? How Race, Gender, and Ethnicity Shape Access to Start-up  
Money in Africa**

Africa is home to some of the fastest growing economies. This has been spurred by private and public investments into small and medium enterprises and start-up funding. Despite this, trajectories and experiences of funded founders across Africa display highly divergent patterns, raising the question of how “structural barriers” have shaped these. Globally, access to global start-up capital seems skewed in favour of certain social groups. Such inequalities are often glossed over in conventional research on entrepreneurial ecosystems and business financing, even though some notable exceptions exist.

Building on both classic and more recent findings from the US venture capital (VC) scene – which often sets universal standards due to its global reach – this presentation provides a first exploratory account how race, gender and ethnicity, together with other variables such as faith, habitus and formal/tacit knowledge shape, who has access to



VC within entrepreneurial ecosystems. Capital accumulation is a process mediated via social relations. In the domain of finance, more specifically VC, these relations often take the form of global investment chains. VC managers bet on an uncertain future and thus spend considerable time and resources to search for and screen investments. To reduce risk, they often seem to make decisions based on familiarity, stereotypes and considerations of social/spatial proximity. Thus, we shall explore in how far access to VC relationships does not just depend on 'having a good idea' but also on the positionality and social profile of founders. Does money flow "like mercury" (Clark 2005) to those most well aligned with the operational logics of VC?

Poster credit: Samuel Djive, Maputo, Mozambique  
Photos of the dancer: Mariano Silva, Maputo, Mozambique  
Abstract book: Natalia Caicedo and Doris Löhr

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