

AFRICA MULTIPLE
CLUSTER OF EXCELLENCE



RESEARCH

PROJECTS

Affiliations

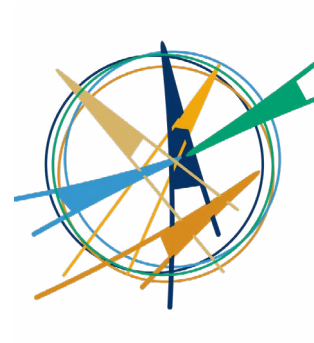
Arts & Aesthetics

Knowledges

Learning

Mobilities

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Africa Multiple
Cluster of Excellence

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Research Digest

Dear Reader,

Established in 2019 as a major transcontinental and multidisciplinary research undertaking aiming to reconfigure African Studies, the Africa Multiple Cluster of Excellence is currently funding a total of 75 research projects run by its members based at the five institutions that form the Cluster: Moi University in Eldoret (Kenya), Rhodes University in Makhanda (South Africa), the University of Lagos (Nigeria), Joseph Ki-Zerbo University in Ouagadougou (Burkina Faso), and the University of Bayreuth (Germany).

For the present “Research Digest”, we have selected 26 projects that shed light on the wide range of research topics covered in the Africa Multiple Cluster. However, the Cluster is more than the aggregate of its research projects. It pursues an ambitious agenda designed to foster new forms of collaboration between the “Global North” and the “Global South”, where we embark on a journey toward new assemblages and multiple forms of knowledge production. The Cluster is conceived as a transformative space within which to systematically advance the study of African and African diasporic ways of life and world-making via the pursuit of cutting-edge research and theory-building based on new inter- and transdisciplinary formats of research cooperation. For this purpose, we have organized our work in six thematic Research Sections, animated by the Cluster’s researchers who come from a vast spectrum of academic disciplines and work together to produce new insights and added analytical value for the broader thematic fields under study.

The 26 projects included in this “Research Digest” straddle the academic disciplines as well as the Research Sections and institutions represented in the Africa Multiple Cluster. As examples of the collaborative and multi-sited approaches we take to joint knowledge production, they are intended to offer a glimpse into the multiple African and African-diasporic lifeworlds we explore in our Cluster.

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

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

Bayreuth, March 14, 2022



PROF. DR. RÜDIGER SEESEMANN
DEAN
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UNIVERSITY OF BAYREUTH

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University of Bayreuth

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To find out more about the research projects of the Cluster, please visit: WWW.AFRICAMULTIPLE.UNI-BAYREUTH.DE
(March 2022)



AFRICA MULTIPLE CLUSTER OF EXCELLENCE

PROJECTS *of the Research Section* Affiliations

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01.07.2019
31.10.2023

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

Summary

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

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

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

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

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

Key Questions

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

Furthermore, with regard to CSR and HR the question arises

whether private international law has a role that is advantageous to the respective topic. And if so, to what extent is private international law and its rules appropriate for enhancing human rights?

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

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

Further (key) questions are: how can transnational respectively multinational companies be directly obliged to human rights?

Methods and Concepts

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

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

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

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

Vision

Due to the fact that the development of the project has involved African and German team members, it represents a

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collaborative undertaking which will be maintained for the duration of the project process and beyond.

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

Contribution or Relation to the Cluster’s Aims & Goals

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

Additionally, a reflexive perspective comes to play through various individual projects related to Europe and Africa being conducted by project members with the Global North and Global South academic backgrounds. Ultimately, contributions and exchanges are made within the Cluster setting and Research

Section level to thematically associated research sections such as with the project “Multiplicity in Decision-Making of Africa’s Interacting Markets (Mu-DaiMA) in terms of the “Affiliations Forum, the Reflexive African Studies Forum and Doctoral Researchers’ BIGSAS Working Group Regional Integration and the research section “Learning” and “Moralties”.



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



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

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Further Links

Find more information on the project here:

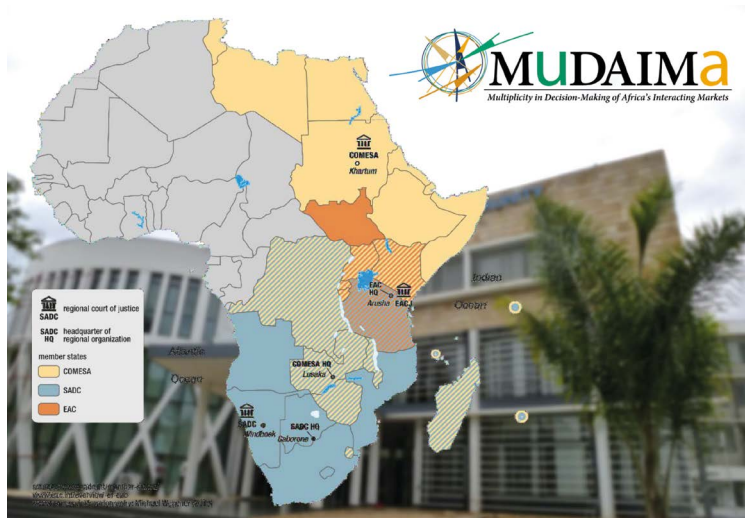
<https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/affiliations/Human-Rights/index.html>

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

Summary

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



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

Key Questions

The project will ask whether and why market participants are willing to make use of the regional communities, by delegating some of their decision-making power and conflict resolution processes. It will explore to what extent competencies are

effectively transferred or tend to remain with established decision-makers. Preferences and attitudes with respect to regional integration are explored. Accordingly, the analysis seeks to provide a general understanding of decision-making powers, their delegation, and the consequences of decision-making with a particular focus on the different legal frameworks that influence and are affected by economic and political interests. Special focus is laid on regional courts and their multiple interrelations with national politics, regional ambitions, and international networks.

Methods and Concepts

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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

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

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



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Further Links / Key References

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

**AFRICA MULTIPLE
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PROJECTS

*of the
Research Section*

**Arts
&
Aesthetics**

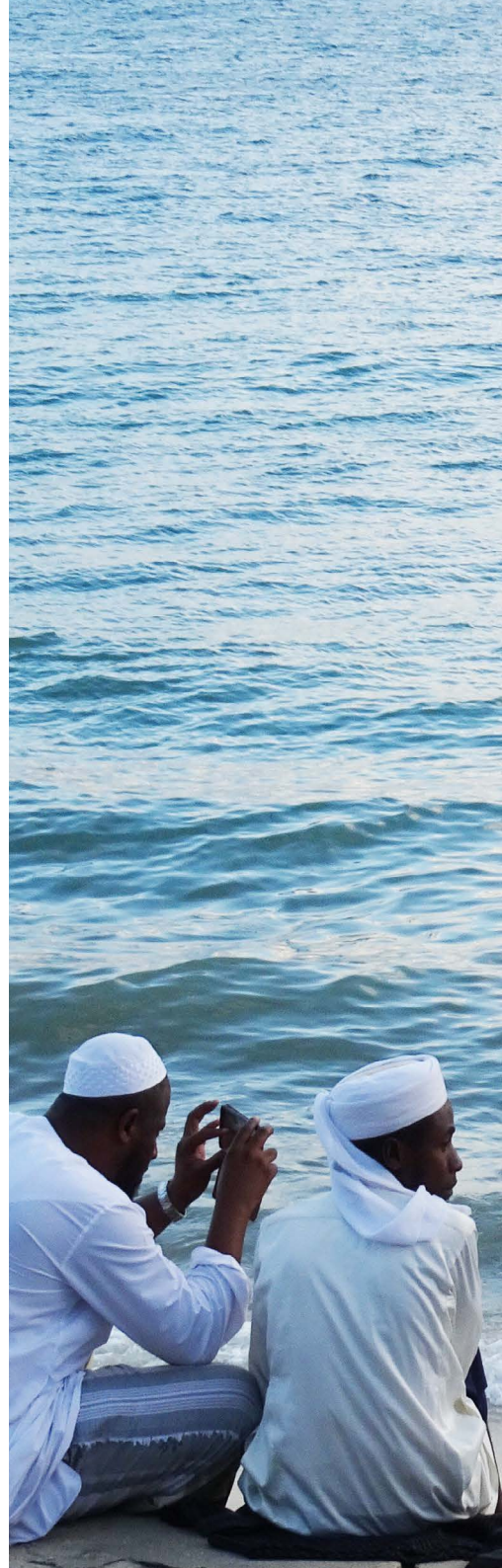


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“Black Atlantic Revisited” – African and South American UNESCO World Heritage Sites and “Shadowed Spaces” of Performative Memory

Summary

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

Key Questions

The overall project will focus on the following research questions:

- How do African/South American Heritage sites contribute to the construction and transmission of memory?
- How do African/South American Heritage sites contribute to the construction and transmission of memory?
- How do arts (literature, dance, performance, film, photography) construct and offer alternative and interactive spaces of memory and how are they en-acted/performed?

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

Methods/Concepts

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

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

Vision

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



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



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

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

Contribution to the Cluster's Concepts

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

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



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

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Photo : Thierry Boudjekeu 2020



Abolitionists in the Memorial of Zomachi, Ouidah-Benin

01.02.2021
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31.07.2022

Rethinking the “Informal” and Mainstreaming African Popular Arts and Entertainment

Summary

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

Key Questions

Three dominant questions guide our investigation:

- How do we understand and account for the relationally resilient and subversive behaviour of ‘informal’ entertainment forms being consumed by a vast audience of transverse social, linguistic and literacy strata in African urban domains?;
- How are the varieties of euphonic, visual and performative renditions that are flourishing in African cities constituted as relational and reflexive afterlives of the African everyday? How are these ‘forms’ reshaping the arts and aesthetics economies of the African urban spaces?;
- How do arts and artefacts aid cultural transfer and travel and offer a pathway for a new awareness of kinship and transnational connections in Africa?

Methods and Concepts

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

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

Vision and Contribution to the Cluster’s Aims & Goals

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

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Rethinking the Artistic Trajectory of African Women Artists

Summary

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

Key Questions

Two dominant questions guide our research:

- This research critically analyses select women artists' practices as a means of contributing to knowledges about contemporary artistic practices in Nigeria and Zambia. The study also elucidates the gendered biases therein.
- This research builds a repository of materials that have hitherto not been in the public domain such that the dearth in the scholarship of these artists in a sense, lies in the unavailability of proper documentation and photographic evidence of the artist oeuvre. Critical to this research is the creation of an inventory of works of these artists to serve as a basis for further research.

Methods and Concepts

This research identifies select women artists whose work will be studied and documented, which will, in turn, form part of

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

Vision

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

Contribution to the Cluster's Aims & Goals

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

Further Links

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

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Aesthetic Dividuations

Summary

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

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

Methods

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

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

Key Questions

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

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

Contribution to the Cluster's Agenda

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

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

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

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

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AFRICA MULTIPLE
CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section

Knowledges

Photo: © Zoumana Sifbé, CFP Bamako

01.10.2019
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30.09.2023

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

Summary

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

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

Key Questions

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

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

In what ways are Karakul sheep entangled with the histories and practices of colonial race science and eugenics? How did Karakul sheep emerge as model organisms for broader questions around race and phenotype? How did the knowledge around breeding and Mendelian genetics cut across human-animal boundaries? How was this boundary constantly shifted, enact-

ed and undone in race science? We ask how specific understandings of purity, indigeneity, alteration and hierarchy came about and how they became associated with concrete bodies in colonial and fascist settings.

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

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

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

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



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



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

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

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

Methods and Concepts

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

Vision

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

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



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

Contribution or Relation to the Cluster's Aims & Goals

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



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

Further Links / Key References

Find more information on the project here:

https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/knowledges/Karakul-Circulations_-_Colonial-Economies-and-the-Un_Making-of-Disciplinary-Knowledges-in-Germany-and-Namibia/index.html

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

Summary

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

Key Questions

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

Methods and Concepts

Trans*textuality & Re*source

"Trans*textuality emphasises that texts do not exist in the (simplicity of any) singularity, but only in a pluralistic mode that is powered by rhizomic fluidity. Inasmuch as textualities travel rhizomically and partly orally, influencing a text without an author's

being necessarily aware thereof, thus transgressing the category of written "source", we employ the concept of re*source.

Cultural Memory

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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

Relatedness and multiplicity are at the fore of our project that addresses the entanglement of knowledges. Reflexivity is at work when reconfiguring the narrow geographical and conceptual boundaries of Shakespeare Source Studies. In so doing, we work with different spatialities (intersecting Africa/Asia/Europe), temporalities (by situating Shakespeare's work in context with pre-texts as well as Shakespearean adaptations in terms of cultural memory), medialities and modalities.



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Participation at the world's most influential Shakespeare convention, taking place every five years: <http://www.wsc2021.org/Panels.html>



01.09.2020
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31.03.2023

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

Summary

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

Key Questions

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

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Methods and Concepts

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

Vision

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

Contribution to the Cluster’s Aims & Goals

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

Further Links

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



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Colonial Letters and the Contact of Knowledges

Summary

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

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Key Questions

- How are multiple identities constructed and consolidated in these letters? Are these identities, e.g. ethnic identity, colonialist identity, social identity, linguistic identity, religious identity, challenged or subverted?
- In which ways is power (social, political, colonial, hereditary, etc.) enacted discursively in the letters? In other words, how is authority performed in the chain of power, i.e. from the colonial office in London down to Enugu and then further down to Buea?
- What patterns of knowledge production are adopted in

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

Methods and Concepts

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

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



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

Photos: Glory Otung

Vision

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



Project members Gratien Atindogbe and Valentine Ubanako

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

Contribution or Relation to the Cluster's Aims & Goals

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



Glory Otung sharing her thoughts at the workshop.

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Further Links / Key References

Find more information here:

<https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/knowledges/Letters/index.html>

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

01.03.2021
31.07.2023

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

Summary

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

Key Questions

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

Methods

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

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

Vision

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

Relation to Cluster's Aims and Goals

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

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01.06.2021
—
30.06.2023

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

Summary

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

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Key Questions

How did politicians’ experience of politics and state leadership shape their ideas about science and its place in the postcolonial state of Burkina Faso and Senegal? Specifically, the project sets out to investigate:

- How did Burkina Faso and Senegalese politicians’ experience of politics and the state has been constituted over time?
- How did Burkina Faso and Senegalese politicians understood politics and state leadership, and how their understanding evolved over time?
- What is their attitude towards science (and academics) and what is their general relationships with scientists (academics)?
- How do these attitudes to science reflect their understanding of politics and the state leadership?
- How does this attitude teach us about the place of science in postcolonial state in Burkina Faso and Senegal?

Methods and Concepts

The few research on science in Africa have focused on scientific groups – universities, laboratories, networks, teams, and knowledge systems (e.g. Geissler and Molyneux 2011; Sandra Harding 2011) – as if they were isolated from the larger social system. Without, however, the understanding of the articulations of these scientific institutions and the other institutions of the “total social and cultural situation in which they find themselves” (Crosland 1967:x). In this regards, using archives in Burkina Faso in Senegal and in France, complemented with Interviews in both countries, this research will inquire into:

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

Vision

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

Contribution to the Cluster’s Aims & Goals

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

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01.10.2019
30.09.2023

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

Summary

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

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

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

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

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Question principale

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

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

Concepts et méthode

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

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

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

se voient assimilés à des crimes de droit commun.

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

Contribution à l'agenda du Cluster

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

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



**AFRICA MULTIPLE
CLUSTER OF EXCELLENCE**

PROJECTS *of the Research Section* **Learning**

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01.03.2021
28.02.2022

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

Summary

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



Manazilul Abrar Islamiya
Girls Boarding School

In that respect, the project investigates two aspects related to the production and transmission of Islamic knowledge and learning. Firstly, it examines the competing madrasa (religious schools) and Islamic-integrated schools (semi-secular or semi-religious) in the production and transmission of Islamic

knowledge, focusing on the standardization and consistency in curriculum delivery in the two systems of education. The second strand elongates the study of mediated and mediatized Islamic knowledge to certain forms of performative aesthetic and media technologies, along with their appropriation among Kenyan Muslims as evident in the production of religious CDs/DVDs, radio religious programmes and spiritual poems. Therefore, the two strands have the potential to generate a new understanding of the nexus of Islamic learning and religious authority in African Muslim communities, and promise to shed new light on the adaptation and creativity in the transmission of Islamic knowledge among Kenyan Muslims.

Key Questions

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

Methods and Concepts

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

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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

The project potentially speaks to the RS Art & Aesthetics and

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

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Mahdhara Twaibah Lamu is
another women-led institution.

01.09.2020
–
28.02.2022

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

Summary

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

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

Key Questions

This project seeks to address the following questions:

- Through precisely what relational processes have African folktales evolved in both character and modes of transmission?
- What is the level of children's awareness and understanding of African folktales?
- In what ways can African folktales be made relevant as a major source of mental development for children in contemporary times?
- In what ways can we expand the boundaries of documenting African folktales and their traditions to keep up with evolving realities?

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

Methods and Concepts

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

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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

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



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



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



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



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

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

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

Summary

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

Key Questions, Methods, Concepts

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

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

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

Vision

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

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

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

panded in collaboration with African academic partners. By including the latter's perspectives and approaches, the project will provide an avenue to relational and reflexive knowledge production about Islamic culture in Africa. The project's format is especially open to accommodate a variety of perspectives on Islamicity, where different views of what is to be considered "Islamic" are represented through tagging as well as in Wiki entries.

Apart from foregrounding the reflexive nature of knowledge production, this approach is also particularly well suited to grasping the relational character of the various forms and directions Islamic learning takes in the settings under study.



Contribution to the Cluster's Aims

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

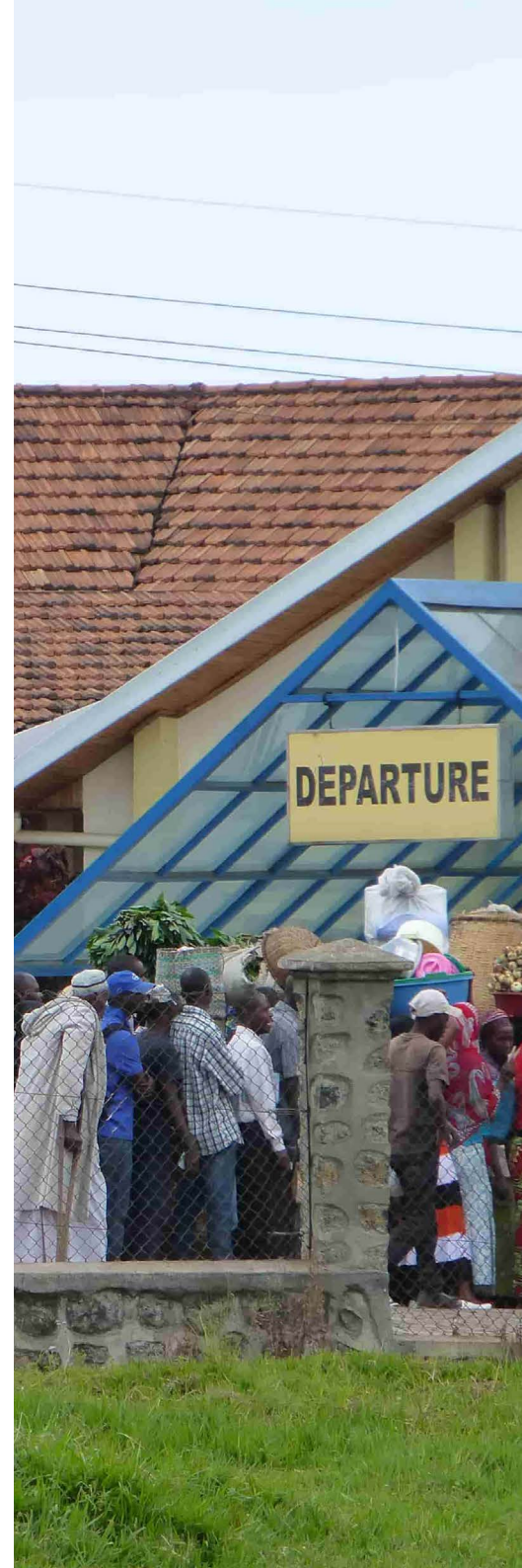
A Qur'an teacher and his students, Khalwa Mabruka, Sudan (Photo: Rüdiger Seesemann)

Further Links / Key References

Project page: <https://www.africamultiple.uni-bayreuth.de/en/Research/1research-sections/learning/Toward-an-Islamic-Cultural-Archive/index.html>

More information about the African Alphabets of the Cluster:

<https://www.africamultiple.uni-bayreuth.de/en/AABC/index.html>



AFRICA MULTIPLE CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section
Mobilities

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Planned Obsolescence, Circular Economies and Ecologies of Electronic Devices

Summary

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

Key Questions

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

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

What are the evolving design and repair practices (and associated politics) of electronic devices in Ghana and Germany?

Planned obsolescence of electronic devices render the design of devices into a process imbued with capital-politics. Yet, often questions of design interventions are absent in the discussions on e-waste mobilities and their uneven impacts.

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

Methods and Concepts

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



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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

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



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

Summary

The project investigates the mobility of West African migrants using Lagos and Ouagadougou as research contexts. In this project we set out to ascertain the integration of migrants in their destination context by juxtaposing their occupational engagements in terms of accessibility to the formal or informal sector.



Additional members of the research team

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

Key Questions

- What is the nature of African migrants' access to public education, health, political activities, and social services that can integrate them into the host communities?
- To what extent does the nature of the foregoing access determine the security of African migrants in their host communities?
- How does the security of African migrants determine their

investments preferences in their host communities?

- What are the roles played by the foregoing and other factors in the conflicts between migrants and the host communities?
- To what extent do the ECOWAS and AU migration policies help to address identified problems and resolve the manifest contradictions?
- How will all these provoke new ECOWAS/AU policies for African integration while assisting in the reconfiguration of African Studies?

Methods and Concepts

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

Agency for the Prohibition of Trafficking in Persons (NAPTIP), Nigerians in Diaspora Commission (NIDCOM), and other local organizations in both Nigeria and Burkina Faso. Stakeholders including local government officials in the contexts.



Some of the Community Leaders in Ouagadougou

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Migrants' Food Business in Lagos

Vision of the Study

The vision articulated by the researchers is to use migration as a development tool in West Africa in line with De Haas, and other scholars. The fluidity of mobility within the West African corridor shows the artificiality of West Africa borders as it does not hamper

the movement of persons. Ensuring the workability of the ECOWAS protocol will enhance trade and create jobs for the army of the unemployed. Creating efficiency along the border regions will make the unofficial routes unattractive and checkmate the influx of small arms and light weapons which exacerbates insecurity in the subregion. Cooperation from ECOWAS member states will drive the letters of the protocol and create better economic climate.

Contribution/Relation to the Cluster's Aims & Goals

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



Migrants Participating in the Study.

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



Examples of vehicles used for transportation.



Research assistants doing field work.

Photos: Sefiu Folajumi and Okunuga Aminat Funmilayo

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

Summary

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

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

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

Key Research Objectives

The project's first objective is to write an entwined and

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

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



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

Photo: UN Archives

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

Photo: Jochen Lingelbach

Photo: Fatima and Amena Amer



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

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

Methods and Concepts

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

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

the ground. The 'unprecedented' and sudden events leading to massive displacement urge refugees, hosts, government officials, and humanitarian workers to look back and make use of

Photo: UN Archives



UNRRA refugee camp El Shatt, Egypt, 1944

Contribution to the Cluster's Aims & Goals

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

Photo: Bodleian Libraries Oxford



The Greek refugee camp Lubero in Eastern Congo, 1944

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

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

Photo: UN Archives



Greek Refugees upon return with UNRRA in Port Said

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Lingelbach, Jochen (2020): *On the Edges of Whiteness. Polish Refugees in British Colonial Africa during and after the Second World War*, New York: Berghahn

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Lingelbach, Jochen (2020): "Swimming to Safety" on Refugee History

<http://refugeehistory.org/blog/2020/9/24/swimming-to-safety>

Lingelbach, Jochen (2021): "Before 1951, Outside Europe. The pre-history of the Refugee Convention, the IRO, and European refugees in Africa and Asia", on *Völkerrechtsblog* and *FluchtforschungsBlog* <https://blog.fluchtforschung.net/before-1951-outside-europe/>

Tembo, Alfred & Lingelbach, Jochen (2021): "From war-torn Europe to colonial Africa", on *Africa Is a Country* <https://africasacountry.com/2021/01/from-war-torn-europe-to-peaceful-africa>

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

Photo: EU/ECHO/Martin Karimi



01.12.2021
30.09.2024

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

Summary

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

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

Key Questions

■ **What has been the socio-economic profile of first-round funded teams in the Kenyan start-up ecosystem 2010-2020 and how has this composition changed through various funding rounds (where applicable)?** Africa is home

to some of the fastest growing economies. This has been spurred by private and public investments into small and medium enterprises and start-up funding. Despite this, trajectories and experiences of funded founders across Africa display highly divergent patterns, raising the question of how “structural barriers” have shaped these.

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

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

Methods and Concepts

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

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

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

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

Vision

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

Contribution or Relation to the Cluster's Aims & Goals

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

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

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

01.07.2019
31.07.2023

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

Summary

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

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Key Questions

We pose three research questions:

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

Methods and Concepts

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

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President of the Republic of Uganda



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Photo: www.eacop.com

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

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

Vision

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



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

Contribution or Relation to the Cluster's Aims & Goals

Whereas mobility is itself integral to constellations of multiplicities, the nodes of mobility (i.e. the underlying frames around which (im) mobilities occur) should be viewed in terms of their specificities. Oil, in this case, is a specific substance that influences mobility (and thus

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

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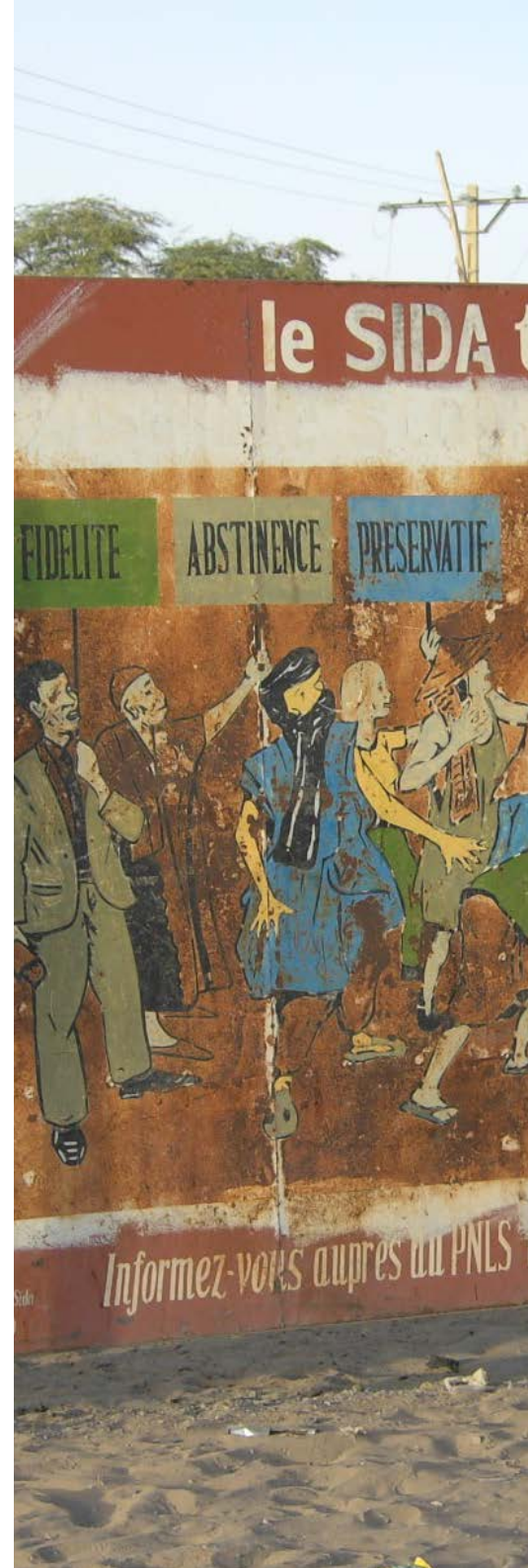
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AFRICA MULTIPLE CLUSTER OF EXCELLENCE

PROJECTS

of the
Research Section
Moralities

01.09.2019
31.08.2023

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

Summary

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

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Key Questions

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

Methods and Concepts

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

Vision

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

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

Contribution or Relation to the Cluster's Aims & Goals

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



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01.12.2019
30.11.2023

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

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Summary

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

Key Questions

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

- Which visions of a good life drive social change in the communities of Uruguai (Salvador) and Barrio Chino (Cartagena), and what are their underlying moral sources?
- Which kind of societal change can be stimulated through socio-cultural initiatives, and which contemporary transformations can be observed in the life-worlds of Afro-descendant communities?

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

Methods and Concepts

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

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



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

Vision

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



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

Contribution or Relation to the Cluster's Aims & Goals

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

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01.09.2020
31.08.2021

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

Summary

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

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Key Questions

- What are the dominant notions of identities and moralities in western Kenya as constituted in two rites of passage, initiation from childhood to adulthood, and marriage, both of which are understood and presented as socially accepted repertoires of morality and paths to good life? How are these notions transmitted, contested, redefined and negotiated?
- What are the gendered notions of 'good life' and wellbeing in both rites of passage and how are these enacted, contested, and (re-)negotiated?
- How do individual persons contest, (re)negotiate and (re)define identities and moralities to achieve good life and wellbeing in both rites of passage and are these contestations, negotiations and redefinitions gendered?
- What gendered moralities are at stake in the contestations and negotiations of moralities in these rites of passage and how are they at stake?

Methods and concepts

This is a cross-sectional exploratory and descriptive study on

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

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

First Results and Vision

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



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



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

Contribution or relation to the Cluster's Aims & Goals

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

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Not in the picture: Prof. Omar Egesah, Dr. Peter Oino, Prof. Benard Sorre, and Dr. Willice Abuya.

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31.08.2022

Globalization and health policy in West Africa

Summary

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

Key Questions

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

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

Methods and Concepts

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

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Vision

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

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

Contribution or Relation to the Clusters Aims & Goals

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

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

Résumé du projet

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

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

Questions de recherche

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

leurs éthiques et morales inspirées par ces processus endogènes et postcoloniaux de la punition?

Méthodes, Matériels et Concepts

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

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

Vision

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

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

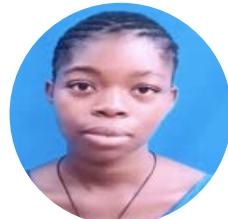
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Contribution/rapport aux buts et objectifs des Clusters

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

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

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

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