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Centre de documentation et d'information du CODESRIA
(CODICE)



Multinational Working Group (MWG)
Groupe Multinational de travail (GMT)

Methodological Workshop
Atelier méthodologique

06- 07 March/Mars 2008, Dakar, Senegal

Youth and Identity in Africa
Jeunesse et identité en Afrique

Bibliography/Bibliographie

CODICE, March/Mars 2008

Introduction

The Council for the Development of Social Science Research in Africa (CODESRIA) is pleased to announce the convening of the methodological seminar of the Multinational Working Groups on the theme of: “*Youth and Identity in Africa*”. The seminar will take place in Dakar, Senegal, from the 6th to 7th March, 2008.

In this framework, the CODESRIA Documentation and Information Centre (CODICE) has compiled this bibliography for the participants.

Various sources of bibliographic data have been used among which the CODESRIA data base.

Classified alphabetically by author, the selected references are either in French or in English on the topics of the methodological seminar.

We hope that this bibliography will be useful, and suggestions for its improvement are welcome.

Have a fruitful seminar.

Introduction

Le Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA) a le plaisir d'annoncer la tenue du séminaire méthodologique de son Groupe multinational de travail (réseau de recherche comparative portant sur le thème : « *Jeunesse et identité en Afrique* ». Le séminaire se tiendra à Dakar au Sénégal du 6 au 7 mars 2008.

Dans cette perspective, le Centre de documentation et d'information du CODESRIA (CODICE) a élaboré la présente bibliographie à l'intention des participants.

Différentes sources d'information bibliographique ont été utilisées parmi lesquelles la base de données du CODESRIA.

Classées alphabétiquement par auteur, les références sélectionnées, qui sont soit en anglais soit en français, traitent du thème du séminaire méthodologique.

Nous espérons que cette bibliographie sera utile et le CODICE est à l'écoute de toutes suggestions permettant son éventuel enrichissement.

Bon séminaire.

CODICE

1. ABBINK, Jon; VAN KESSEL, Ineke, Ed

Vanguard or Vandals: Youth, Politics and Conflict in Africa

Leiden: Brill, 2005.- ix-300p.

(African Dynamics / KONINGS, Piet; MATHIEU, Paul; OLUKOSHI, Adebayo; WATSON, Ruth, Vol.4)

/YOUTH/ /POLITICS/ /CONFLICTS/ /STREET CHILDREN/ /CONFLICT OF GENERATIONS/ /MARGINALITY/ /AFRICA/ /NIGERIA/ /KENYA/ /COTE D'IVOIRE/ /SUDAN/ /CAMEROON/ /ERITREA/ /TOGO/ /SIERRA LEONE/ - /CHILD SOLDIER/ /ZANZIBAR/ /HORN OF AFRICA/
Call No. *** 14.02.02/ABB/13420

ASC LEIDEN Abstract: This volume contains a range of original studies on the controversial role of youth in politics, conflicts and rebellious movements in Africa. A common aim of the studies is to try and explain why patterns of generational conflict and violent response among younger age groups in Africa are showing such a remarkably uneven spread across the continent. An introduction by Jon Abbink (Being young in Africa: the politics of despair and renewal) is followed by three parts: 1. Historical perspectives on youth as agents of change (Murray Last on youth in Muslim northern Nigeria, 1750-2000; G. Thomas Burgess on youth in revolutionary Zanzibar); 2. State, crisis and the mobilization of youth (Peter Mwangi Kagwanja on youth identity and the politics of transition in Kenya, 1997-2002; Karel Arnaut on youth and the politics of history in Côte d'Ivoire; Jok Madut Jok on the position of youth in South Sudan; Piet Konings on anglophone university students and anglophone nationalist struggles in Cameroon; and Sara Rich Dorman on youth and politics in Eritrea); 3. Interventions: dealing with youth in crisis (Yves Marguerat on street children in Lomé, Togo; Angela McIntyre on the phenomenon of child soldiers in Africa; Simon Simonse on failed Statehood and the violence of young male pastoralists in the Horn of Africa; and Krijn Peters on the reintegration of young ex-combatants in Sierra Leone). [ASC Leiden abstract]

2. ADEBANWI, Wale

The carpenter's revolt: youth, violence and the reinvention of culture in Nigeria.

In: Journal of Modern African Studies, Vol. 43, No. 3, p.339-365, 2005

Abstract: Interethnic violence has become pervasive under Nigeria's five-year old democratic government. The first ethno-cultural group to spark off intense interethnic clashes was the Oodua People's Congress (OPC), an organization of mainly Yoruba youth in urban areas formed by a medical doctor and pro-democracy activist, Dr. Frederick Fasehun. This paper draws on Bourdieu's notion of habitus and Gramsci's 'agential' conception of culture to explore the construction and activities of the OPC. In particular, it examines the cultural repertoires of the youthful, 'militant' faction of the OPC, pointing to ways in which violence and ritual can be interpreted both as an instrumentally rational strategy of power struggle and as a form of symbolic action with cultural meanings. The OPC case strongly challenges the bifurcation of tradition and modernity, given the way the group appropriates culture in negotiating Yoruba identity, while also retaining democratic rhetoric. The paper argues that the activities of the OPC constitute not stable, bounded manifestations of culture, but rather fluid, ambivalent and paradoxical ethnic-power relations and formations. Bibliogr., notes, ref., sum. [Journal abstract, edited] **ASC LEIDEN**

3. ADEJUWON, GA

Parenting style in a changing society and identity formation among Nigerian youths

In: African Journal for the Psychological Study of Social Issues, Vol.8, No.1, 2005, p.154-171

Abstract: This study examined the extent to which dimensions of parenting style influence identity formation among the youths in a changing society such as Nigeria. 345 youths (15-24 year olds) who were randomly selected completed the questionnaire which measured parenting style and identity formation. 2x2x2 Analysis of Variance (ANOVA) and t-test for independent measures were used to test the hypotheses for the study. Findings reveal that identity formation is high with low parental demandingness, low autonomy and high parental responsiveness. Identity formation is low, with low parental demandingness, low autonomy and low responsiveness. Furthermore, youths in private schools scored higher on identity formation scale than youths in public schools. Conclusively, parental responsiveness and socioeconomic status were found to be key factors in identity formation of Nigerian youths. This has implication for parenting of youths and behavioural outcome. Policy makers and other stakeholders should focus more on families rather than individuals to promote parenting styles that enhance identity formation. Parents should support strategies that promote identity formation, such as providing opportunities to instill confidence and expectations that family members will do their best in difficult situations. African Journal

<http://www.ajol.info/admin/user/order.php?jid=237&id=23479>

4. AKINDES, Simon

Playing it "loud and straight": reggae, zouglou, mapouka and youth insubordination in Côte d'Ivoire.

In: Playing with identities in contemporary music in Africa; Uppsala : Nordic Africa Institutet in cooperation with the Sibelius Museum [&] Dept. of Musicology, Åbo akad., 2002, p.86-103

5. AKYEAMPONG, Emmanuel

Bukom and the social history of boxing in Accra: warfare and citizenship in precolonial Ga society

In: The International Journal of African Historical Studies, Vol. 35, No. 1, 2002, p. 39-60

6. ALEGI, Peter C.

Playing to the gallery? sport, cultural performance, and social identity in South Africa, 1920s-1945

In: The International Journal of African Historical Studies, 2002, Vol. 35, No. 1, p.17-38

7. ALLEN, L.

Kwaito versus crossed-over: music and identity during South Africa's rainbow years, 1994-99.

In: Social Dynamics Vol. 30, Is 2, Winter 2004, p. 82-111

Abstract: Examines the complexities of identity reformulation necessitated by the advent of the new South Africa, as expressed through two of the musical genres that were most important to black youth in the immediate postapartheid period, namely Kwaito and crossover music.

8. ALMEIDA-TOPOR, Hélène D'; GOERG, Odile; COQUERY-VIDROVITCH, Catherine; GUITARD, Françoise, Ed

Les jeunes en Afrique : évolution et rôle (XIXe-XXe Siècles)

Tome 1, Paris: Editions l'Harmattan, 1992.- 571p

/JEUNESSE/ /DEMOGRAPHIE/ /MARIAGE/ /MARGINALITE/ /ORGANISATIONS DE JEUNESSE/ /FORMATION/ /EMPLOI/ /TRAVAIL DES ENFANTS/ /DEVELOPPEMENT RURAL/ /AFRIQUE/

Call No. *** 14.02.02/ALM/05965

9. ALMEIDA-TOPOR, Hélène D'; GOERG, Odile; COQUERY-VIDROVITCH, Catherine; GUITARD, Françoise, Ed

Les jeunes en Afrique : la politique et la ville

Tome 2, Paris: Editions L'Harmattan, 1992.- 526p.

/JEUNESSE/ /POLITIQUE/ /ORGANISATIONS INTERNATIONALES/ /MOUVEMENTS ETUDIANTS/ /ETAT/ /CULTURE/ /VILLES/ /AFRIQUE/

Call No. *** 14.02.02/ALM/05966

10. AMOUZOU, Essè

Impact de la vidéo projection sur la socialisation des enfants au Togo

In: Présence africaine, No. 167/168, 2003, p.93-102

11. ANSELL, Nicola

Children, Youth and Development

London: Routledge Taylor and Francis Group, 2005.- xviii-286p.

(Routledge Perspectives on Development / BINNS, Tony)

*/CHILDREN/ /YOUTH/ /ECONOMIC AND SOCIAL DEVELOPMENT/ /HEALTH/ /EDUCATION/
/CHILD LABOUR/ /UNEMPLOYMENT/ /STREET CHILDREN/ /AFRICA/ - /DEVELOPMENT
PARTICIPATION/ /CHILD SOLDIER/ /DEVELOPMENT STUDIES/ /CHILDHOOD STUDIES/
Call No. *** 14.02.02/ANS/13382*

12. APIAH, Kwame Anthony

The Ethics of Identity
Princeton University Press, 2004.-384p
ISBN: 0691120366

*/ETHICS/ /PSYCHOLOGY/ /PHILOSOPHY/ /CULTURE/ /POLITICAL THOUGHT/
/INDIVIDUALITY/ /MULTICULTURALISM/ /COSMOPOLITANISM/
Call No.*** 05-04.01/APP/13399*

13. AUDRAIN, Xavier

Devenir "baay-fall" pour être soi : le religieux comme vecteur d'émancipation individuelle au Sénégal
In: Politique africaine, No. 94, 2000, p.149-165

14. AUZANNEAU, Michelle

Identités africaines: le rap comme lieu d'expression
In: Cahiers d'études africaines, Vol. 41, No. 163/164, 2001, p.711-734

15. BA, Cheikh Oumar

Dynamiques migratoires et changements sociaux au sein des relations de genre et des rapports jeunes/vieux des originaires de la moyenne vallée du Fleuve Sénégal
Dakar: Université Cheikh Anta Diop, 1996.- 295p.
Thèse, Doctorat 3eme Cycle, Anthropologie, Université Cheikh Anta Diop, Faculté des Lettres et Sciences Humaines, Département d'Anthropologie

*/MIGRATION/ /MIGRATION INTERNATIONALE/ /FEMMES/ /MOUVEMENTS SOCIAUX/
/RECESSION ECONOMIQUE/ /CONFLITS DE GENERATION/ /AFRIQUE/ /EUROPE/
/FRANCE/ /SENEGAL/ - /RELATIONS DE GENRE/ /FLEUVE SENEGAL/
Call No. *** 14.07.00/BAC/11315*

16. BALE, John

Imagined Olympians: Body Culture and Colonial Representation in Rwanda
Minneapolis: University of Minnesota Press, 2002.- xxx-277p.
(Sport and Culture Series; 3)

*/SPORTS/ /SOCIAL ASPECTS/ /HISTORY/ /CULTURE/ /JUMPING/ /RWANDA/
Call No. *** 13.08.01/BAL/13443*

17. BALE, John; SANG, Joe

Kenyan running: movement culture, geography and global change
London: Cass, 1996.- xvi-209p.
ISBN 0-7146-4218-5

*/SPORTS/ /SOCIAL ASPECTS/ /CULTURAL GEOGRAPHY/ /ATHLETICS/ /KENYA/
CALL NO. *** 13.08.01/BAL/13380*

18. BABALOLA, E. A.

Literacy acquisition and cultural awareness: folksongs as strategy.

In: Journal of Cultural Studies, 3:2, 2001, 432-442

AJOL Abstract: This paper examines Yoruba folksongs in the context of performance for the purpose of entertainment, and more important, as an educational strategy essentially geared towards moral and cultural development. It discusses how folksongs have remained a vigorous aspect of the dissemination of knowledge about popular music, oral poetry, theatre, and African philosophy. Extensive references are made to several Nigerian writers and artistes who have relied extensively on folksongs in (re)creating their art. This is largely illustrative of the popularity of the genre as an integral aspect of cultural heritage, as a crucial educational aid especially for young people, and as a vehicle for social cohesion in a multi-ethnic society like Nigeria. Folksong among the Yoruba of Western Nigeria and among Africans generally, is thus simultaneously reflected as an artistic element and an indicator of mass culture in Africa.

19. BARBER, Karin

Cultural Reconstruction in the New South Africa

In: African Studies Review, Vol. 44, No. 2, Sep., 2001, p.177-185.

Stable URL: <http://links.jstor.org/sici?sici=0002-0206%28200109%2944%3A2%3C177%3ACRITNS%3E2.0.CO%3B2-1>

20. BELGUENDOZ, Abdelkrim

Les jeunes maghrébins en Europe : deuxième génération, deuxième chance pour le développement au Maghreb

In: Revue Juridique Politique et Economique du Maroc, No. 21, 1988, p.69-102

/EMIGRATION/ /JEUNESSE/ /NORD AFRICAINS/ /MAROC/ /MAGHREB/

Résumé : Le phénomène de l'émigration a toujours été perçu comme ayant des effets bénéfiques sur l'économie et la société des pays de départ, car il permettait de réduire les chômeurs, de financer le développement par les devises, et d'acquérir par les émigrés une formation professionnelle. Cette troisième raison reste plus accessible aux jeunes dits de deuxième génération : c'est-à-dire nés dans les pays d'accueil. En étudiant quelques transformations structurelles importantes qu'a connu l'immigration maghrébine en Europe, l'auteur avance quelques éléments de réponses en centrant l'analyse sur les maghrébins en Europe en général et sur les marocains en particulier. La complexité du fait migratoire et la fragilité des politiques font de l'émigration une question d'Etat, un problème national.

21. BENGA, Ndiouga Adrien

Entre Jérusalem et Babylone: jeunes et espace public à Dakar

In: Autrepart, No. 18, 2001, p.169-178

22. BICKFORD-SMITH, Vivian

Leisure and Social Identity in Cape Town, British Cape Colony, 1838-1910

In: Kronos, No. 25, 1998/99, p.103-128

23. BOGOPA, David

Sports development: obstacles and solutions in South Africa

In: The African Anthropologist, Vol. 8, No. 1, 2001, p.85-95

24. BOURQIA, R.; AYADI, M. El; HARRAS, M. El; RACHIK, H.

Les Jeunes et les Valeurs Religieuses

Casablanca: Editions EDDIF, 2000.- 259p

*/JEUNESSE/ /RELIGION/ /CULTURE/ SEXUALITE/ /ISLAM/ /CULTE/ /DOCTRINES
POLITIQUES/ /FAMILLE/ /RELATIONS ENTRE LES SEXES/ /CROYANCE/ /MAROC/ -
/VALEURS RELIGIEUSES/ /CULTURE RELIGIEUSE/ /TOLERANCE/
Call No. *** 14.02.02/BOU/12294*

25. BRETT, Rachel; SPECHT, Irma

Young Soldiers: why they choose to fight
Boulder: Lynne Rienner Publishers, 2004.- xvi-192p.

*/YOUTH/ /MILITARY PERSONNEL/ /CONFLICTS/ /WAR/ /VOLUNTEERS/ /RECRUITMENT/ -
/CHILD SOLDIERS/
Call No. *** 14.02.02/BRE/13262*

26. BUBA, Malami; FURNISS, Graham

Youth culture, 'bandiri', and the continuing legitimacy debate in Sokoto Town
In: Journal of African Cultural Studies, Vol. 12, No. 1, 1999, p.27- 46

27. CACACE, Marina; D'ANDREA, Luciano

Fathers in Services for Young Children: Handbook on Food Practices in Sharing Responsibilities
between Men and Women
Rome: Centre for Family Cooperation, November 1996.- 278p.

*/CHILD CARE/ /SOCIAL SERVICES/ /CHILDREN/ /FATHERS/ /WOMEN/ /RESPONSIBILITY/ -
/FATHERHOOD/
Call No. *** 02.05.03/CAC/09883*

28. CAMPBELL, C.M.

The social identity of township youth: an extension of Social Identity Theory. Part I.
In: South African Journal of Psychology, Vol. 25, Is 3, Sep 1995, p.150-159

Abstract: Considers the possibility of extending the Social Identity Theory in a way which addresses some of the criticisms that have been levelled against it. Outlines the development of a triologue model of identity to test the identity formation of township youth

29. CHADBOURNE, Julie Dror

Voices of the Youth: a South African youth perspective of juvenile justice
In: Journal of African Law, Vol. 42, No. 1, 1998, p.12-36

30. CHEDLI, Nadim

Les jeunes en Libye
In: Monde arabe, No. 171/172, 2001, p.90-99

31. COHEN, Phil

Rethinking the Youth Question: Education, Labour and Cultural Studies
Durham: Duke University Press, 1999.- xi-434p.

*/URBAN YOUTH/ /EDUCATION/ /LABOUR/ /CULTURE/ /UNITED KINGDOM/ - /CULTURAL
STUDIES/
Call No. *** 14.04.03/COH/13403*

32. COPPIETERS'T WALLANT, Renaud

Jeunesse marginalisée, espoir de l'Afrique : un juge des enfants témoigne
Paris: L'Harmattan, 1992.- 188p.

*/JEUNESSE/ /MARGINALITE/ /DELINQUANCE JUVENILE/ /CRIMINALITE/ /PROSTITUTION/
/DROGUES/ /AFRIQUE/ - /VOL/ /MENDICITE/ /VAGABONDAGE/
Call No. *** 14.02.02/COP/13288*

33. CHRISTIANSEN, Catrine, UTAS, Mats; VIGH, Henrik E

Navigating youth, generating adulthood: social becoming in an African context
Uppsala: Nordic Africa Institute, 2006.-272 p.

Abstract: This book focuses on the lives and experiences of young people in Africa. On agents who, willingly or unwillingly, see themselves as belonging to the socio-generational category of youth and the ways in which they seek to shape and unfold their lives in a positive manner. Rather than seeing youth as either a social or cultural entity in itself, or as a predefined life-stage, the book argues for an exploration of how youth position themselves and are positioned within generational categories. In studying young people, social scientists must conceptualise youth as both social being and social becoming; a position in movement. It is from the duality of being positioned and seeking one's own socio-generational position that this book engages in the debate on contemporary African youth.
9171065784

34. DENOT, Christine

"Dieu est grand, je me débrouille seul" : ou le cas d'Inox, l'enfant d'acier
In: Cahiers des sciences humaines, Vol. 29, No. 4, 1993, p.625-640

35. DE WAAL, Alex; ARGENTI, Nicolas, Ed

Young Africa: Realising the Rights of Children and Youth
Trenton: Africa World Press, 2002.-xiv-284p.

*/CHILDREN'S RIGHTS/ /YOUTH/ /CHILD SURVIVAL/ /WAR/ /MILITARISM/ /AIDS/ /HIV/
/RELIGION/
Call No. *** 04.02.01/DEW/12707*

36. DIOUF, Mamadou

Engaging Postcolonial Cultures: African Youth and Public Space
In: African Studies Review, Vol. 46, No. 2. (Sep., 2003), p.1-12

Abstract : La violente irruption de la jeunesse africaine dans les sphères publiques et domestiques semble avoir eu pour conséquence la construction de leur comportement comme menace, et semble avoir provoqué dans l'ensemble de la société une panique à la fois morale et civique. Les arguments invoqués sont les corps des jeunes gens et leur comportement, qui échappent aux contraintes de la construction sociale; leur sexualité et leur plaisir; ainsi que les codes régissant leurs actions et leur présence en tant que jeunes acteurs sociaux. Cette nouvelle situation a des conséquences dans plusieurs domaines, les plus importants d'entre eux étant la redéfinition des relations entre identité et citoyenneté, prises dans le tourbillon de la globalisation; les métamorphoses des processus de socialisation; la production de nouvelles formes d'inégalité, accompagnées de leurs représentations et de leur imaginaire spécifiques; et l'extraordinaire mutation des constructions chronologiques et psychologiques du passage de la jeunesse à l'âge adulte.

37. DOLBY, Nadine E.

Constructing Race: Youth, Identity and Popular Culture in South Africa
New York: State University of New York Press, 2001.-156p.
(SUNY series, Power, Social Identity and Education / WEIS, Lois)

*/YOUTH/ /SOCIAL CONDITIONS/ /RACE RELATIONS/ /CULTURAL IDENTITY/
/INTERETHNIC RELATIONS/ /FOLK CULTURE/ /SOUTH AFRICA/ - /RACIAL IDENTITY/
Call No. *** 14.02.02/DOL/13378*

38. DOLBY Nadine

White Fright: The Politics of White Youth Identity in South Africa

In: British Journal of Sociology of Education, Vol. 22, No. 1. (Mar., 2001), pp. 5-17.

Stable URL: <http://links.jstor.org/sici?sici=0142-5692%28200103%2922%3A1%3C5%3AWFTPOW%3E2.0.CO%3B2-7>

Abstract: In the 1990s, 'whiteness' in South Africa was open to multiple rearticulations. As white is politically (although not necessarily economically) unhinged from a position of privilege, it finds new paths and trajectories to follow. In this article, I examine how white students at a predominantly black high school in Durban remake and resuscitate whiteness. Using the strategy of resentment, white students negate and dismiss both the historical and contemporary position of their black classmates, instead recentring themselves as victims. As they survey their lives and futures, white students also plot routes of escape out of South Africa, taking refuge in a global whiteness that has many different facets. As white students elude and evade the boundaries of the nation-state in their quest for a secure, privileged whiteness, they lead whiteness to a global stage.

39. EFFREY, Ian

Street rivalry and patron-managers: football in Sharpeville, 1943-1985

In: African Studies, 1992, Vol. 51, No. 1, p.68-94

40. ERIKSON, Erik H.

Identity and the Life Cycle

New York: W.W. Norton and Company, 1980.- 191p.

ISBN: 0-393-31132-5

*/YOUTH/ /PSYCHOLOGY/ /LIFE CYCLE/ - /PSYCHOANALYSIS/ /ADOLESCENT CRISIS/
Call No. *** 14.02.02/ERI/13396*

41. ERIKSON, Erik H.

Identity: Youth and Crisis

New York: W.W. Norton and Company, 1968.- 336p.

ISBN: 0-393-31144-9

*/YOUTH/ /LIFE CYCLE/ /PSYCHOLOGY/ /RACE/ - /TEENAGE CRISIS/
Call No. *** 14.02.02/ERI/13397*

42. ERLMANN, Veit

Africa civilised, Africa uncivilised: local culture, world system and South African music

In: Journal of Southern African Studies, Vol. 20, No. 2, 1994, p.165-179

43. FEILITZEN, Cecilia Von; CARLSSON, Ulla, Ed.

Children, Young People and Media Globalization: Yearbook 2002

Goteborg: The UNESCO International Clearinghouse on Children, Youth and Media, 2002.- 262p.

*/CHILDREN/ /YOUNG/ /MEDIA/ /GLOBALIZATION/ /CHILDREN'S RIGHTS/ /TELEVISION/
/FOLK CULTURE/ /BROADCASTING/ /EDUCATION/
Call No. *** 14.02.02/FEI/13891*

44. FORMAN, Murray; NEAL, Mark Anthony, Ed

That's the Joint! The Hip-Hop Studies Reader
New York: Routledge, 2004.- xv-628p.

*/MUSIC//CULTURE//SOCIAL ASPECTS//HISTORY//RAP//HIP-HOP/
Call No. *** 05.05.03/ FOR/13531*

45. FUGLESANG, Minou

Veils and Videos: Female Youth Culture on the Kenyan Coast
Stockholm: Stockholm Studies in Social Anthropology, 1994.- ii-322p.

*/CULTURE//WOMEN//URBAN YOUTH//MEDIA//EDUCATION//TOURISM//DANCE/
/VIDEO CASSETTES//KENYA/ - /YOUNG WOMEN//YOUTH CULTURE//FASHION/
/ROMANCE/
Call No. *** 05.02.01/FUG/13731*

46. GALAND, PATRICE

Le rugby sud-africain : le "sport de l'homme blanc" ambassadeur d'une nation multiraciale?
In: Politique africaine, No. 61, 1996, p.139-144

47. GASSER, Geneviève

Être jeune à Ziguinchor
In: Autrepart, No. 18, 2001, p.135-150

48. GETAHUM, Habtegiorgis Berhane

Some social goals of Ethiopian adolescents: an aspirational perspective
In: Eastern Africa Social Science Research Review, Vol. 16, No. 1, 2000, p.23-36

49. GONDOLA, Ch. Didier

Dream and drama: the search for elegance among Congolese youth
In: African Studies Review, Vol. 42, No. 1, 1999, p.23-48

50. GONDOLA, Charles Didier

Musique moderne et identités citadines : le cas du Congo-Zaïre
In: Afrique contemporaine, No. 168, 1993, p.155-168

51. GONDOLA, Charles Didier

Oh, rio-Ma! : Musique et guerre des sexes à Kinshasa, 1930-1990
In: Revue française d'histoire d'outre-mer, T. 84, No. 314, 1997, p.51-81

52. GRANT, Miriam

Difficult Debut: Social and Economic Identities of Urban Youth in Bulawayo, Zimbabwe
In: Canadian Journal of African Studies, Vol. 37, No. 2/3. (2003), p. 411-439.

Abstract: This article examines social and economic identities of urban youth in Zimbabwe on the basis of interviews conducted in 1998 and 1999 in three high density suburbs - Nkulumane, Luvuvu, Lobengula - in Bulawayo, the second largest city of Zimbabwe. The data presented derive from 120 household dyad interviews with youth and their parents and guardians. The article aims to tease out some of the linkages between education and skill levels, economic and housing vulnerability, and social relations for youth in the urban arena. It also explores how youth are taking responsibility for their social and economic identities and how household members and, to a lesser extent, the community play a role in this process. In this context, the article finishes with a brief exploration of the idea of the

development and nurturance of youth as a significant aspect of social capital. Bibliogr., notes, sum. in French. [ASC Leiden abstract

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Résumé : Cet article explore les liens entre l'éducation, la vulnérabilité sur les plans économique et du logement, et les relations sociales pour la jeunesse des villes à la suite des crises économiques et sociales / épidémiologiques de plus en plus graves qui ont résulté de l'ajustement structurel et du VIH/SIDA au Zimbabwe. Se fondant sur une étude longitudinale de 120 entrevues de ménages auxquelles participaient des jeunes et leurs parents / tuteurs en 1998 et 1999 à Bulawayo au Zimbabwe, l'article examine la manière dont les jeunes prennent la responsabilité de leurs identités sociales et économiques et le rôle qu'y jouent les membres du ménage et de la communauté. L'article conclut par une brève exploration de l'idée selon laquelle le développement et l'éducation de la jeunesse représentent un aspect important du capital social.

53. GETUI, Mary N.

The Religious Aspects of Secondary School Life and their Effects on the Youth in Nairobi
Nairobi: Kenyatta University, 1993.- ix-291p.

Thesis, Degree of Doctorate, Philosophy, Kenyatta University, Faculty of Arts

*/SECONDARY SCHOOLS/ /RELIGION/ /YOUTH/ /SOCIAL IMPLICATIONS/ /KENYA/ -
/RELIGIOUS ASPECTS/*

Call No. *** 06.04.02/GET/06734

54. GLASER, Clive

Bo-Tsotsi: the Youth Gangs of Soweto, 1935-1976

Portsmouth: Heinemann, 2000.- xvi-214p.

(Social History of Africa / ISAACMAN, Allen; ALLMAN, Jean)

ISBN: 0-85255-640-3

*/YOUTH ORGANIZATIONS/ /URBAN YOUTH/ /JUVENILE DLINQUENCY/ /SOCIAL
CONDITIONS/ /POLITICAL PARTICIPATION/ /SOUTH AFRICA/ - /GANGS/ /SOWETO/*

Call No. *** 05.03.07/GLA/13776

55. HAMMOND, N

Singing South Africanness: the construction of identity among South African youth choirs

In: Journal of Musical Arts in Africa, Vol.1, 2004, p.103-115

Abstract: South Africa has a vibrant and well-developed choral music scene that incorporates many musical genres and is evident in most, if not all, sectors of South African society. In this pilot study, which focuses on the choir of the University of the Witwatersrand, I investigate the relationship between the identity that choristers construct for their choirs and their individual identities. I look at the musical construction of South Africanness, the renegotiation of whiteness, and the way in which choristers are engaging with global communities.

56. HELVE, Helena; WALLACE, Claire, Ed

Youth, Citizenship and Empowerment

Aldershot: Ashgate, 2001.- xvii-327p.

*/YOUTH/ /NATIONALITY/ /MARGINALITY/ /SOCIAL CONDITIONS/ /VIOLENCE/ /SEXUAL
ABUSE/ /GLOBALIZATION/ /CHILDHOOD/ /STREET CHILDREN/ /CHILD LABOUR/ /CIVIL
SOCIETY/ /POLITICS/ /EUROPE/ /SLOVAKIA/ /SOUTH AFRICA/ /UKRAINE/ - /LOCAL
DEVELOPMENT/*

Call No. *** 14.02.02/HEL/13063

57. HENDRY, Leo B.; SHUCKSMITH, Janet; LOVE, John G.; GLENDINNING, Anthony

Young people's Leisure and Lifestyles
London: Routledge, 1993.-209p.
(Adolescence and Society / COLEMAN, John C)

/YOUTH/ /LEISURE/ /SPORTS/ /SCHOOLS/ /LABOUR/ /HEALTH/ /FAMILY/ /SOCIAL ASPECTS/ - /LIFESTYLES/ /FRIENDSHIP/

Call No. *** 14.02.02/HEN/13410

58. HONWANA, Alcinda; BOECK, Filip de

Makers and Breakers: Children and Youth in Postcolonial Africa
Dakar: CODESRIA, 2005

/CHILDREN/ /YOUTH/ /STREET CHILDREN/ /CIVIL WAR/ /AFRICA/ - /POSTCOLONIAL/

Call No. *** 14.02.02/HON/13218

59. IBIAM, Juliana Ude

Parents' and Teachers' Attitude towards Young Children's Play
Nsukka: University of Nigeria, November 1998.- x-149p.
Thesis, PHD, Education, University of Nigeria, Department of Education

/TEACHING AIDS/ /GAMES/ /ATTITUDES/ /CHILDREN/ /PARENTS/ /TEACHERS/ /CHILD DEVELOPMENT/ - /CHILDREN'S PLAY/

Call No. *** 06.05.03/IBI/11793

60. IGNATOWSKI, Clare A.

Making Ethnic Elites: Ritual Poetics in a Cameroonian Lycée
In: Africa: Journal of the International African Institute, Vol.74, No.3, 2004, p.411-432.

Stable URL: <http://links.jstor.org/sici?sici=0001-9720%282004%2974%3A3%3C411%3AMEERPI%3E2.0.CO%3B2-V>

Abstract: This case study of youth cultural production in Cameroon examines how lycée students introduce idioms of tradition and the ancestral past into the lycée context by creating a club modelled on a dance society popular in the region. In pre-colonial rural Tupuriland, the gurna society was a key site for the moral-sexual socialisation of youth and a cultural-political arena where competition was staged between individuals and villages during death celebrations. Today, the gurna remains popular in Tupuri villages, though it has been recreated in urban contexts and modern institutions where members use its forms to mediate new social relations and modern realities. This paper explores the meanings, functions, and effects of the creation of the 'Gurna Club' by students in the Lycée de Doukoula, by examining students' Youth Day dance performances, vibrant song discourse, and nostalgia for earlier forms of indigenous socialisation (e.g. the gurna, youth initiation, and wrestling). By inserting the communal poetics of the gurna into the lycée, Tupuri youth seek to yoke multiple facets of their identity, making visible their desire to be gurna, even as they pursue their civic obligations as students. In creating the Gurna Club, students begin to participate in an increasing trend in Cameroon toward the use of idioms of parochialism (such as ethnically based elite associations) as strategies for garnering national power and recognition.

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Cette étude de cas sur la production culturelle des jeunes au Cameroun examine la manière dont des élèves de lycée introduisent des idiomes de tradition et de passé ancestral dans le contexte du lycée en créant un club inspiré d'une société de danse très appréciée dans la région. Dans le Tupuriland rural pré colonial, la société gurna était un lieu clé de socialisation morale et sexuelle des jeunes et une arène politico-culturelle au sein de laquelle la concurrence était mise en scène entre individus et villages au cours de célébrations de la mort. Aujourd'hui, le gurna reste apprécié dans les villages tupuri, même s'il a été recréé dans des contextes urbains et des institutions modernes dont les membres utilisent ses formes pour faciliter de nouveaux rapports sociaux et réalités modernes. Ce papier étudie les significations, les fonctions et les effets de la création du Club Gurna par les élèves du lycée de Doukoula, en examinant les spectacles

de danse donnés à l'occasion de la Journée de la jeunesse, le discours vibrant des chansons et la nostalgie de formes anciennes de socialisation indigène (ex. ie gurna, l'initiation des jeunes et la lutte). En introduisant le poétique communal du gurna dans le lycée, les jeunes Tupuri cherchent à lier des facettes multiples de leur identité, en rendant visible leur désir d'être gurna, alors même qu'ils accomplissent leurs obligations civiques en tant qu'élèves. En créant le Club Gurna, les élèves commencent à participer à une tendance croissante au Cameroun, à savoir l'usage d'idiomes de parochialisme (tels qu'associations d'élites basées sur l'ethnie) en tant que stratégies d'obtention de reconnaissance et de pouvoir national.

61. ISHAQ, Tharwat

Identity and belonging: Egyptian youth and their views on current social issues and circles of belonging.

In: Development & Socio-Economic Progress, Vol.25, No.1, 2001, p.41-51

/YOUTH/ /HUMAN RELATIONS/ /SOCIAL CHANGE/

62. IYELI KATAMU, C. T. Dieudonné

La musique Rap et la socialisation de la jeunesse congolaise : étude menée dans la ville de Kisangani

Kisangani: Université de Kisangani, 2006-2007.- ix-402p.

Thèse, Doctorat de DEA, Sociologie, Université de Kisangani, Faculté des sciences sociales, administratives et politiques, Département de sociologie

*/MUSIQUE/ /JEUNESSE/ /SOCIALISATION/ /EDUCATION/ /CONGO RD/ - /RAP/
/EDUCATION DES JEUNES/ /KISANGANI/*

Call No. *** 05.05.03/IYE/13691

63. JAGODZINSKI, Jan

Youth Fantasies: the Perverse Landscape of the Media

New York: Palgrave Macmillan, 2004.-ix-281p.

/YOUTH/ /MEDIA/ /GAMES/ - /VIDEO GAME/ /CYBERSPACE/

Call No. *** 14.02.02/JAG/13388

64. JOHNSON, Victoria; IVAN-SMITH, Edda; GORDON, Gill; PRIDMORE, Pat; SCOTT, Patta, ed.

Stepping forward: Children and Young people's Participation in the Development Process

London: Intermediate Technology Publications, 1998.- xx-332p.

*/CHILDREN/ /YOUTH/ /DEVELOPMENT PROGRAMMES/ /CULTURE/ /CHILD LABOUR/
/PARTICIPATORY RESEARCH/ - /PARTICIPATION IN DEVELOPMENT/ /PARTICIPATIVE
APPROACHES/*

Call No. *** 14.02.02/JOH/13377

65. KAGWANJA, Peter Mwangi

'Power to 'uhuru': youth identity and generational politics in Kenya's 2002 elections.

In: African Affairs, Vol.104, No. 418, 2006, p.51-75

ASC LEIDEN Abstract: Faced with the challenge of a new, multi-ethnic political coalition, Kenya's President Daniel arap Moi shifted the axis of the 2002 electoral contest from ethnicity to the politics of generational conflict. The strategy backfired, ripping his party wide open and resulting in its humiliating defeat in the December 2002 general elections. Nevertheless, the discourse of a generational change of guard as a blueprint for a more accountable system of governance won the support of some youth movements like the predominantly Kikuyu Mungiki movement. This article examines how the movement's leadership exploited the generational discourse in an effort to capture power. Examining

the manipulation of generational and ethnic identities in patrimonial politics, the article argues that the instrumentalization of ethnicity in African politics has its corollary in the concomitant instrumentalization of other identities - race, class, gender, clan, age and religion. Bibliogr, notes, ref., sum. [Journal abstract]

66. KEEN, David

Greedy elites, dwindling resources, alienated youths: the anatomy of protracted violence in Sierra Leone

In: International Politics and Society, No.2, 2003, p.67-94

67. KITWANA, Bakari

The Hip Hop Generation: Young Blacks and the Crisis in African American Culture

New York: Basis Civitas Books, 2002.-xxii-230p.

/MUSIC//CULTURE//YOUTH//BLACKS//SUBCULTURE/ - /RAP//HIP-HOP//AFRICAN AMERICAN CULTURE/

Call No. *** 05.05.03/KIT/13363

68. KITZINGER, Jenny

I'm sexually attractive but I'm Powerful. Young Women Negotiating Sexual Reputation

In: Women's Studies International Forum, Vol.18, NO.2, March-April 1995, p.187-196

/WOMEN//SEXUALITY//CULTURE//SOCIETY//ADOLESCENTS//PROSTITUTION//AIDS/

69. KOHLHAGEN, Dominik

Frime, escroquerie et cosmopolitisme: le succès du "coupé-décalé" en Afrique et ailleurs.

In : Politique Africaine No. 100, 2005/06, p.92-105

ASC LEIDEN Abstract: Vers la fin de l'année 2002, dans une Côte d'Ivoire en pleine crise, le nouveau style de musique "coupé-décalé" ou "couper-décaler" s'est imposé comme l'une des principales musiques populaires en Afrique francophone. Produit par des personnes qui disent avoir "réussi" à l'étranger, le coupé-décalé présente l'ailleurs comme le lieu qui permet d'accéder à la société de consommation pour revenir ensuite se faire célébrer au pays. Il donne expression à des changements générationnels affectant autant les modes de vie dans les sociétés africaines que la manière de s'y projeter dans le monde. A travers lui, la jeunesse urbaine reformule ses inscriptions identitaires à travers des stratégies d'autonomisation et de subjectivation. Notes, réf, rés. en anglais (p. 325) et en français (p. 327). [Résumé extrait de la revue]

70. KRIMS, Adam

Rap Music and the Poetics of Identity

Cambridge: Cambridge University Press, 2000.- xii-217p.

(New perspectives in Music history and criticism / KALLBERG, Jeffrey; NEWCOMB, Anthony; SOLIE, Ruth)

/MUSIC//HISTORY//CULTURAL IDENTITY//RAP//POETRY//POPULAR MUSIC/

Call No. *** 05.05.03/KRI/13364

71. KWABENA, Nketia J.H.

Promoting cultural awareness through music education

In: Cahiers des religions africaines, Vol. 16, No. 31/32, 1982, p.235-253

72. LENTZ, Carola

'Unity for Development' Youth associations in North Western Ghana = [L'unité pour le développement : des associations de jeunes dans le Nord-Ouest du Ghana.]

In: Africa: Journal of the International African Institute, Vol.65, No.3, 1995, p.395-429
*/YOUTH ORGANIZATIONS/ /POLITICAL PARTICIPATION/ /RISK/ /ETHNIC FACTORS/
/GHANA/*

Abstract: Since the mid-1970s numerous 'youth and development associations', with membership based on origin in a particular territory or on ethnic affiliation, have been founded in northern Ghana. These associations have become significant actors in various political arenas. The present article examines the associations' history, self-image, internal organization and political as well as cultural dynamic. Taking the example of the northwest, where over 60 interviews were conducted between 1989 and 1995 with committee and ordinary members of the most important youth associations of the region, some of the problems confronting the organizations are discussed. These include conflicts in creating and delimiting the community whose interests the association seeks to represent to the outside world (territorial versus ethnic boundaries), and the problems of defining the concept of membership (automatic versus voluntary), which reflect the tensions between community and organization, the grassroots and the educated elite. Because these problems could threaten the very survival of the associations they use up a considerable proportion of their energies in becoming an 'identity' movement, transforming a heterogeneous population group into a self-aware community. The discourses, symbols and rituals connected with this level of action of the youth associations are also analysed. Bibliogr., notes, ref., sum. in English and French. (ASC Leiden)

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Résumé: Etude des associations de jeunes qui se sont développées dans le Nord-Ouest du Ghana depuis les années 70: leurs organisations internes et politiques, leurs dynamiques culturelles (elles sont fondées sur l'affiliation à un territoire ou à une ethnie). Dans certains cas, on peut constater un hiatus entre frontières territoriales et frontières ethniques, ou des problèmes de définition d'adhésion (automatique ou volontaire); hiatus qui reflète des tensions entre la communauté et l'organisation. Ces problèmes sont contournés par la fabrication d'une identité de l'association, soutenue par des symboles et des rituels, créés dans le but de favoriser une unité. (IBISCUS-REGARDS)

73. MAGER, Anne

Youth organizations and the construction of masculine identities in the Ciskei and Transkei, 1945-1960

In: Journal of Southern African Studies, Vol.24, No.4, 1998, p.653-667

<http://www.jstor.org/view/03057070/di013311/01p0128y/0>

ASC LEIDEN Abstract: This article focuses on youth organizations in the 1950s and 1960s in the Ciskei and Transkei, South Africa, and examines the way in which rivalries and aggressive behaviours were emotionally charged and contextually specific. It explores in what circumstances stickfights between groups of boys became lethal battles and boys' chants turned into war cries. It demonstrates that for many young men, the experience of life in apartheid's rural (and urban) locations contributed to a deep sense of thwarted masculinity. It examines how masculinities were constructed around a desire to assert control not only over male rivals but also over young females. In so doing, the article seeks to go beyond male cultural explanations of behaviours and constructions of masculinity. Ref., sum.

74. MAIRA, Sunaina; SOEP, Elisabeth, ed.

Youthscapes: the Popular, the National, the Global

Philadelphia: University of Pennsylvania Press, 2005.- xxxv-257p.

*/YOUTH/ /CULTURE/ /FOLK CULTURE/ /CROSS CULTURAL ANALYSIS/ /SOCIAL
MOVEMENTS/ /EDUCATION/ /MEDIA/ /GLOBALIZATION/ - /CHILD SOLDIER/*

Call No. *** 14.02.02/MAI/13394

75. MARKS, Monique

Young warriors: youth politics, identity and violence in South Africa.

Johannesburg: Witwatersrand University Press, 2001; XX, 171p

Abstract: Much has been written about South Africa's 'lost generation' - the generation of politicised youth who dedicated their lives to the liberation of a nation, and who 'lost' everything in the process. Young Warriors is about this generation, but it is also a critique of the very concept 'lost generation'. While focussing on the lives of the men and women who lived in Diepkloof, a black township in South Africa, it is a narrative of many young black South Africans who 'grew up' in the organisations of the ANC-led liberation movement. It is also the story of activists who became

leaders, provincial premiers and national ministers in our democratic society. Through extensive interviews and time spent in Diepkloof, Monique Marks documents the tales of a group of Charterist youth during the mid-eighties to early nineties. During this period participating in the Charterist youth movement fundamentally shaped these individuals' lives and the future of their society. Marks revisits their lives at the beginning of the third millennium in a new democratic South Africa characterised by a radical decline in this social movement. [publisher's text]

76. MARTIN, Phyllis M. [Phyllis Mary Martin]

Organizing youth in colonial Brazzaville: the search for order and identity, c. 1900-1940.

In: *Les jeunes en Afrique / Hélène d'Almeida-Topor ... [et al.] (éds.)*. - Paris: L'Harmattan. - T. 1: *Evolution et rôle (XIXe-XXe siècles)*, 1992, p.271-285.

ASC LEIDEN Abstract: The search for a youth population ordered according to the perceptions of the religious and secular authorities had engaged church and State in French colonial Africa since the early days of colonial rule. This article traces the changing attitudes of administrative and church authorities between 1900 and 1940 towards young people who came to Brazzaville (present-day Congo) in search of wage labour and to experience the independence of city life. In the early period (until c. 1925), the colonial administration did not recognize the youth of the capital as a special age group with specific needs. The missionaries, however, were successful in their ability to pull young people into organized mission activities. The period 1924-1940 saw a spread of youth organizations in Brazzaville, influenced by changing attitudes among liberal whites, changing demographic and economic conditions in the city and the initiatives of young Africans themselves. The administration and the Catholic mission set about organizing different sorts of clubs, hoping to control the 'ideas of independence and emancipation' spreading among the young people. The views of African adults on the efforts to discipline their youth are elusive, and so are the views of young people themselves. They had their own agenda, which was not always identical with that of the leaders of the organizations they joined. Bibliogr., notes, ref.

77. MCINTYRE, Angela; THUSI, Thokozani

Children and youth in Sierra Leone's peace-building process

In: *African Security Review*, Vol. 12, No. 2, 2003, p.73-80

78. MCLAUGHLIN, Fiona

Islam and popular music in Senegal: the emergence of a 'new tradition'

In: *Africa: Journal of the International African Institute*, Vol. 67, No. 4, 1997, p.560-581

79. MIGNON, Jean-Marie

Afrique : Jeunesses Uniques, Jeunesse Encadrée : Institutions de Jeunesse d'Education Populaire et de Sports dans Onze Pays d'Afrique Francophone

Paris: L'Harmattan, 1984.- 260p.

/JEUNESSE/ /EDUCATION DE MASSE/ /MUTATIONS/ /MOUVEMENTS DE LIBERATION NATIONALE/ /ASSOCIATIONS/ /LEGISLATION/ /BIBLIOGRAPHIES/ /SPORTS/ /AFRIQUE FRANCOPHONE/

Call No. *** 14.02.02/MIG/03742

80. MILIANI, Hadj

Culture planétaire et identités frontalières : à propos du rap en Algérie

In: *Cahiers d'études africaines*, Vol.42, No. 168, 2002, p.763-776

81. MINDA, Ababu

Rastafari in the Promised Land: a Change of Identity

In: *Africa Insight*, Vol. 34, No. 4, December 2004, p.31-39

82. MOLLER, Valerie; MTHEMBU, Theresa; RICHARDS, Robin

The Role of Informal Clubs in Youth Development: A South African Case Study
In: Journal of Social Development in Africa, Vol. 9, No. 2, 1994, p.5-29

*/YOUTH CENTRES/ /YOUTH ORGANIZATIONS/ /ECONOMIC AND SOCIAL DEVELOPMENT/
/MOTIVATION/ /SOUTH AFRICA/ - /YOUTH CLUB/ /DURBAN/*

83. MONGA, Célestin

L'identité mutante: authenticité, permanences et ruptures dans les cultures africaines.
In : Afrique 2000, No. 9, 1992, p.81-97

Résumé La culture africaine authentique est devenue un instrument de propagande politique. Elle n'est qu'une utopie, la culture africaine étant en réalité composée de différentes couches, entassées par le temps, dont plusieurs comprennent d'éléments étrangers, imposés par des envahisseurs dans le passé. Même le patrimoine dit traditionnel est colonisé par l'appréciation esthétique des étrangers. Dans quel sens existe-t-il encore une culture africaine, et comment mener une politique culturelle en Afrique aujourd'hui? La discussion est inspirée de l'inefficacité de la politique culturelle menée par les autorités au Cameroun en quelque trente ans d'indépendance. Il n'est que récemment que des Africains intellectuels ont osé critiquer leur propre culture. A présent on peut discerner, d'un côté, une tentative de radicalisation de la part des "intégristes" d'une tradition mythique, de l'autre côté, un désir de la jeunesse urbaine de s'émanciper des postulats établis par leurs ancêtres. Au lieu de garder la nostalgie d'une "civilisation traditionnelle", le défi est de gérer l'ambiguïté d'être Africain aujourd'hui, en essayant d'imprimer une marque africaine à tout ce qui vient de l'extérieur. Au lieu du slogan officiel selon lequel l'art est d'abord une reproduction de la tradition et donc un moyen de défense de l'ordre établi, l'auteur propose une conception subversive de l'art. Notes, réf. (ASC LEIDEN)

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Abstract: Discusses the crisis of **identity** of African cultures, the perception of culture, and the cultural policies that are in place. Explores the social and intellectual trends that could be considered representative of modern African culture

84. MOONEY, Katie

'Ducktails, Flick-Knives and Pugnacity': Subcultural and Hegemonic Masculinities in South Africa, 1948-1960

In: Journal of Southern African Studies, Vol. 24, No. 4, Special Issue on Masculinities in Southern Africa., Dec.1998, p.753-774.

Stable URL: [http://links.jstor.org/sici?sici=0305-](http://links.jstor.org/sici?sici=0305-7070%28199812%2924%3A4%3C753%3A%27FAPSA%3E2.0.CO%3B2-2)

[7070%28199812%2924%3A4%3C753%3A%27FAPSA%3E2.0.CO%3B2-2](http://links.jstor.org/sici?sici=0305-7070%28199812%2924%3A4%3C753%3A%27FAPSA%3E2.0.CO%3B2-2)

Abstract: The Ducktails were a white youth gang subculture which emerged within post Second World War South Africa. They were rebellious, hedonistic, apolitical and displayed little respect for the law, education or work. Collectively their identity was shaped by specific racial, class and gender elements. Within gender studies, femininity has been at the forefront whereas investigations into masculinities have rarely featured. This article contributes towards a better understanding of masculinity and particularly white masculine identities within an historical context. Particular attention is given to the way male members of the subculture constructed, sustained and practised their masculinity. Specifically, this article argues that Ducktail masculinity was not static or homogeneous but was rather multifarious, embracing characteristics such as image, territoriality, loyalty, pugnacity, competitiveness, virility and homophobia. This sets the context for an exploration of the relationship of conformity, conflict and control that emerged between Ducktail masculinity and other more accepted and dominant masculinities.

85. MSANGI, Joséphine P.

Access of Young Women to General, Occupational and Vocational Training in Tanzania
In: Journal of Eastern African Research and Development, Vol. 18, 1988, p.119-127

*/EDUCATION OF WOMEN/ /EDUCATIONAL POLICY/ /EDUCATIONAL SYSTEMS/
/EDUCATIONAL REFORMS/ /EQUAL OPPORTUNITY/ /SEX DISCRIMINATION/ /TANZANIA/*

Abstract: Examining Tanzanian educational system and facilities, the author notes the inequalities in number and schooling of boys and girls. She traces the historical, cultural and socio-economic background that favor men more

than women in educational opportunities. Examples show that at all levels boys outnumber girls, the latter being mostly expected to specialize in domestic science demonstrating that the programmes and subjects taught are biased on basis of sex. The number of girls admitted to educational institutions is also limited. Although efforts are being made by the government since independence to reduce sexual discrimination in training and work, the gap is still wide. The author concludes by calling for measures to ensure women's effective advancement, in all sectors of life.

86. NAPON, Abou

Les comportements langagiers dans les groupes de jeunes en milieu urbain : le cas de la ville de Ouagadougou

In: Cahiers d'études africaines, Vol.41, No. 163/164, 2001, p.697-710

87. NAYAK, Anoop

Race, Place and Globalization: Youth Cultures in a Changing World

Oxford: Berg, 2003.- ix-208p.

/YOUTH/ /CULTURE/ /GLOBALIZATION/ /SUBCULTURE/ /ETHNICITY/ /RACISM/

Call No. *** 14.02.02/NAY/13438

88. NGAKOUTOU, Timothée

La jeunesse africaine face aux changements socioéconomiques et culturels

In: UNESCO-Afrique, No. 1, Mars 1991, p.37-41

/JEUNESSE/ /SOCIETE/ /CHANGEMENT SOCIAL/ /CHANGEMENT CULTURELS/

/URBANISATION/ /FAMILLE/ /MIGRATION/

89. NOLTE, Insa

Identity and violence: the politics of youth in Ijebu-Remo, Nigeria

In: Journal of Modern African Studies, vol.42, no.1, 2004, p.61-89,

ASC LEIDEN Abstract: Focusing on youth conflicts in Sagamu, the capital of Ijebu-Remo in the Yoruba-speaking southwest of Nigeria, this article examines the politics of youth in this city, from the 1950s to the present. The emergence of the politics of youth in the 1950s and 1960s drew on precolonial discourse and was closely associated with the emergence of Remo's antifederal postcolonial political identity. Since Nigeria's political and economic decline in the mid-1980s, strong feelings of exclusion - strengthened further by the political sidelining of Yoruba-speaking politicians in national politics between 1993 and 1999 - have contributed to an increase of nationalist sentiment in Remo youth politics. This is enacted through secrecy, a reinvention and utilization of 'traditional' cultural practice, and the growing definition of local identity through ethnic discourse. Traditionally, Remo youth and elite politics have legitimized and supported each other, but the cohesion between these groups has declined since the return to democracy in 1999. Rivalry and conflict over local and national resources have led to bitter intergroup fighting, and young men's strategies to combat social exclusion remain mostly individual. Apart from archival and library research, the article is based on fieldwork and interviews carried out in Remo and Ogun State between 1996 and 2002. Bibliogr., notes, ref., sum. [Journal abstract]

AFRICA INSTITUTE Abstract: Focuses on youth conflicts in Sagamu, the capital of the Ijebu-Remo in the Yoruba speaking southwest of Nigeria, and examines the politics of youth in Remo from the 1950s to 2003. Rivalry and conflict over local and national resources have led to bitter intergroup fighting and young men's strategies to combat social exclusion remain mostly individual.

90. NTONFO, André

Football et identité

In: Présence africaine, No. 158, 1998, p.119-135

91. NUTTALL, Sarah; MICHAEL, Cheryl-Ann, Ed

Senses of Culture: South African Culture Studies
Oxford: Oxford University Press, 2000.-xiii-559p.

*/CULTURE/ /FOLK CULTURE/ /YOUTH/ /NATIONALITY/ /MODERNITY/ /ART/ /MUSIC/
/WRITING/ /TELEVISION/ /RADIO/ /INTERNET/ /DANCE/ /SOUTH AFRICA/ - /HIP-HOP/
/FICTION/*

Call No. *** 05.02.01/NUT/13578

92. NYAMNJOH, Francis B.; PAGE, Ben

'Whiteman kontri' and the enduring allure of modernity among Cameroonians youth
In: African Affairs, Vol. 101, No.405, 2002, p.607-634

93. OBI, Cyril

Youth and the Generational Dimensions to Struggles for Resource Control in the Niger Delta
Dakar: CODESRIA, 2006.- 48p
(CODESRIA Monograph Series / CODESRIA)

*/YOUTH/ /CONFLICTS/ /NATURAL RESOURCES/ /ENVIRONMENTAL MANAGEMENT/
/NIGERIA/ - /RESOURCES CONTROL/ /NIGER DELTA/*

Call No. *** 14.02.02/OBI/13251

94. OLANIYAN, Tejumola

Arrest the Music! Fela and his Rebel Art and Politics
Bloomington: Indiana University Press, 2004.- x-242p.
(African Expressive Cultures / McNaughton, Patrick)

*/MUSIC/ /VISUAL ARTS/ /CULTURE/ /SOCIETY/ /POLITICS/ /FOLK CULTURE/ /CULTURAL
IDENTITY/ /NATIONALISM/ /POSTCOLONIALISM/ /GLOBALISM/*

Call No. *** 05.05.03/OLA/13060

95. PERULLO, Alex C

Hooligans and Heroes: Youth Identity and Hip-Hop in Dar es Salaam, Tanzania.
In: Africa Today, Vol. 51, no 4, Summer 2005, p 75-101

Abstract: During the 1990s, the rise in popularity of hip-hop culture in Tanzania brought increased public scrutiny of urban youth due, in part, to preconceived notions of youth culture and rap music. In newspaper articles and public discourses, youth were quickly targeted and labeled hooligans ('wahuni') and often associated with words such as violent, hostile, and disruptive. Youth used music to combat these stereotypes and project images of themselves as creative and empowered individuals in society. In this article, the author examines the ways that youth use rap music to confront stereotypes of young people, and reach the broader listening public through politically and socially relevant lyrics ('ujumbe mkali', "strong messages"). Using transcriptions of lyrics and interviews with artists, the author argues that youth have turned a foreign musical form into a critical medium of social empowerment whereby they are able to create a sense of community among other urban youth, voice their ideas and opinions to a broad listening public, and alter conceptions of youth as hooligans. Bibliogr., notes, sum. [Journal abstract]

96. PRAZAK, Miroslava

We're on the run': ideas of progress among adolescents in rural Kenya
In: Journal of African Cultural Studies, Vol.12, No.1, 1999, p.93-110

97. RARRBO, Kamel

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In: Africa Insight, Vol. 24, No. 3, 1994, p.161-173

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In: The Journal of North African Studies, Vol. 5, No. 1, p.1-26

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Les groupes de musique "moderne" des jeunes Africains de Dakar et de Saint-Louis, 1946-1960

In: Fêtes urbaines en Afrique: espaces, identités et pouvoirs / sous la dir. de Odile Goerg.

Paris : Karthala, cop. 1999, p. 213-227

Résumé: Aujourd'hui, le paysage musical sénégalais offre un kaléidoscope de groupes de musique très fortement différenciés, d'une part par l'âge, le sexe, les origines socio-géographiques des musiciens et d'autre part par les répertoires, la langue et les références de leur production. Le présent article porte sur la génération qui a émergé au lendemain de la Seconde Guerre mondiale et occupe toute la décennie qui mène à la rupture qu'on peut approximativement dater du Festival mondial des Arts nègres (1966). Cette génération a été pionnière au Sénégal dans la professionnalisation des jeunes Africains en matière de musique moderne. Les auteurs cherchent quelle a été la part de cette génération dans la constitution des différents aspects d'une mémoire culturelle en général et musicale en particulier. Ils s'efforcent de déceler les mutations qui se dessinent dans la formation des groupes de musique créés après 1945 par de jeunes habitants des deux principales villes du pays, Dakar et Saint-Louis; ils analysent ensuite l'évolution des genres musicaux et les influences qu'ils subissent, la place de la production moderne à Dakar et à Saint-Louis dans l'univers culturel urbain et la nature des relations que les milieux de la musique entretenaient avec les autorités coloniales. Il apparaît que les jeunes musiciens dakarois et saint-louisins en question ne se reconnaissent pas dans une Afrique rurale et encore moins dans une culture coloniale triomphante dans son projet assimilationniste. Ils étaient urbains et ouverts à des espaces divers qui leur ont fourni le matériau avec lequel ils ont "bricolé" une identité caractérisée par la pluralité de ses lieux d'inspiration. Bibliogr., notes, réf., rés. en français et en anglais (p. 39).

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La jeunesse africaine et les transformations socioculturelles en Afrique noire : le cas du Zaïre
In: Africana Bulletin, No.43, 1995, p.65 - 73

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121. YAKUBU, Udu

Cultural Erosion and the Crises of Development in Nigeria
In: Journal of Cultural Studies, Vol. 4, No.1, 2002, p.1-55

AJOL Abstract: The paper explores the dynamics of cultural change and the erosion of cultural heritage vis-à-vis the consequent developmental crises that have enveloped the Nigerian nation for several decades. It is divided into five sections. In the introductory section, the concept of culture is defined, described, and contextualized within a general theoretical discourse. The second section discusses the essence of cultural heritage and identities and stresses the impracticality of conceptualizing development in any sphere of a nation's life without a thorough understanding of the cultural experience. The inevitability of cultural change is the focus of the third section. Yet, change, it is argued and illustrated, can be significantly premeditated, planned, and implemented to suit variously defined purposes. The fourth section gives ample examples that are illustrative of the erosion of cultural heritage in Nigeria. Supported by data from an extensive field research, it depicts how the youths especially are abandoning the various elements of their heritage (indigenous languages, clothes, music, festivals, arts and crafts, work ethics, religion, etc., for foreign, especially western, materials and values. Yet, the predominant modes of living in the country are far from being modern. The result, it states, is the pervasive 'molue' culture that now characterizes every sector of the nation's life, and makes intellectual, socio-political and economic development a mirage. The paper, in the last section, is concluded on the note that a national cultural rediscovery and rebirth is not beyond the capability of any determined nation. Hence, it proffers various strategies of exploring national development in the context of premeditated, planned and thoroughly implemented programmes of cultural engineering