



15

**ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL**
الجمعية العامة

Dakar, Senegal
17th – 21st
December, 2018

BOOK OF ABSTRACTS

LIVRE DES RÉSUMÉS

**Theme: Africa and the
Crisis of Globalisation**

**Thème : L'Afrique et la
crise de la globalisation**

**Tema: África e a
Crise da Globalização**

**الموضوع:
أفريقيا وأزمة العولمة**



#CODESRIAGA2018



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MESSAGE FROM CODESRIA PRESIDENT (2015–2018)

MESSAGE DU PRÉSIDENT DU CODESRIA (2015–2018)

Dzodzi TSIKATA
UNIVERSITY OF GHANA



Dzodzi TSIKATA
UNIVERSITÉ DU GHANA

Dear colleagues,

On behalf of the Executive Committee of the Council for the Development of Social Science Research in Africa (CODESRIA), I warmly welcome each and every one of you- CODESRIA members, members of the social sciences and humanities communities in Africa and elsewhere, friends and supporters of CODESRIA- to the 15th General Assembly, which takes place from the 17th to 21st December 2018 in CODESRIA's home, Dakar, Senegal. CODESRIA is indebted to the Government and people of Senegal for decades of material and moral support for the organisation and for their commitment to the success of this General Assembly.

Chers/chères collègues,

Au nom du Comité exécutif du Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA), je salue chaleureusement chacun d'entre vous membres, de la communauté de recherche en sciences sociales et humaines d'Afrique et d'ailleurs, amis et soutiens du CODESRIA et vous souhaite la bienvenue à la 15ème Assemblée générale, qui a lieu du 17 au 21 Décembre 2018 dans la ville-hôte du CODESRIA, Dakar (Sénégal). Le CODESRIA est redevable au gouvernement et au peuple sénégalais pour leur soutien matériel et moral, et pour leur engagement pour le succès de cette Assemblée générale.



As you know, the General Assembly is the highest decision-making organ of CODESRIA under its Charter. The Assembly meets triennially and combines a scientific conference on a selected theme with a business meeting of CODESRIA's membership. An important task of the business meeting which enables the Executive Committee to account for their stewardship of the Council and members to deliberate on the future directions of CODESRIA, is the election of a new executive committee and the Vice President and President of CODESRIA. The new Executive Committee will then steer the affairs of CODESRIA until the next General Assembly when the cycle is repeated. This General Assembly follows this format, and I trust that you will join us to deliberate on our stewardship and leave the incoming CODESRIA leadership with a clear mandate to take the work of the Council forward.

CODESRIA has in the last three years undergone major transitions. The Council has a new Executive Secretary following the end of Dr. Ebrima Sall's term. Although a longstanding and committed member of CODESRIA, this is Dr. Murunga's first General Assembly as executive secretary. This appointment and other recruitments as well as a new strategic plan and a five-year programme that is entering its third year, have repositioned and rejuvenated the Council for implementing its core mandate to nurture successive generations of scholars and enlarge knowledge production in the social sciences and humanities in Africa. The implementation of the roadmap for organisational reform that came out of the management, scientific and governance reviews undertaken by the Council between 2012 and 2014, is on course. All of

Comme vous le savez, l'Assemblée générale, de par la Charte du Conseil, est l'organe décisionnel suprême du CODESRIA. L'Assemblée se réunit tous les trois ans dans une forme qui combine une conférence scientifique sur un thème choisi et une réunion administrative. Une des tâches importantes de la réunion administrative est l'élection d'un nouveau comité exécutif et des vice-président(e) et président(e) du CODESRIA. C'est aussi l'occasion pour le Comité exécutif de rendre compte de sa gestion du Conseil, et pour les membres de délibérer sur les futures orientations du CODESRIA. Le nouveau Comité exécutif préside aux affaires du CODESRIA jusqu'à l'Assemblée générale suivante. Cette Assemblée générale ne dérogera pas à la règle et j'espère que vous vous joindrez à nous pour délibérer sur notre gestion et fournir aux futurs dirigeants un mandat clair de progrès pour le Conseil.

Le CODESRIA a connu ces trois dernières années des transitions majeures. Le Conseil a un nouveau secrétaire exécutif, nommé à la suite de Monsieur Ebrima Sall. Bien que membre de longue date et militant du CODESRIA, il s'agit de la première assemblée générale du Dr Murunga en tant que secrétaire exécutif. Cette nomination et d'autres recrutements, ainsi qu'un nouveau plan stratégique qui entre dans sa troisième année et un programme quinquennal ont repositionné et rajeuni le Conseil dans la mise en œuvre de son mandat fondamental de production de générations successives d'universitaires et d'élargissement de la production de connaissances dans le domaine des sciences sociales et humaines en Afrique. La mise en œuvre de réformes organisationnelles issues des évaluations de la gouvernance, de l'agenda intellectuel et de la gouvernance entrepris par le Conseil

these changes have set CODESRIA on a path to render more effective service to its scientific community and to grow and sustain the organisation.

For this General Assembly, the Executive Committee chose the theme of “Africa and the Crisis of Globalization”. We thought it entirely appropriate to revisit the question of Globalisation at this conjuncture when neo-liberal globalisation is experiencing a perfect storm- a combined global financial, food and energy crisis from which no country has been able to recover fully as a result of the entrenchment of austerity policies. In Europe, the existential crisis of the European project can be seen in economic, social and political turmoil, disaffected and restive populations, rising ultra-nationalism and right-wing populism, a wave of anti-immigration and immigrant sentiments and uncertainties in the wake of the Brexit vote in the United Kingdom. In the US, the last elections have brought into prominence forces that are tearing up the free-trade rule book and pushing aggressive agendas of national economic self-interest which are raising the prospects of long-term global trade wars, with ramifications beyond the economic sphere. The rise of China as an economic power and its growing influence on the world stage and in Africa is also an important development that has implications for the future of the global order.

Africa’s location in this order as a key source of raw materials and arable land and water, but also of unwanted migrants, and the continental drive to industrialisation and structural transformation under Agenda 2063 require us have a wide wide-ranging and rigorous conversation about how Africa

entre 2012 et 2014 est en cours. Tous ces changements ont mis le CODESRIA sur la voie de meilleures prestations de services à la communauté scientifique et du développement.

Pour cette Assemblée générale, le Comité exécutif a choisi le thème «L’Afrique et la crise de la mondialisation ». Nous avons pensé tout à fait approprié de revenir sur la question de la mondialisation dans la conjoncture actuelle où la mondialisation néolibérale est en pleine tempête - crise financière, alimentaire et énergétique mondiale combinée à laquelle aucun pays ne s’est complètement remis du fait de l’enracinement des politiques d’austérité. En Europe, la crise existentielle du projet européen peut être perçue dans la tourmente économique, sociale et politique, le mécontentement de populations rétives, la montée de l’ultra nationalisme et du populisme de droite, les sentiments anti-immigration et anti migrants, et l’incertitude à la suite du vote pour le Brexit au Royaume-Uni. Aux États-Unis, les dernières élections ont mis en évidence des forces qui mettent à mal le libre-échange et promeuvent des programmes agressifs de primauté des intérêts nationaux qui pourraient mener à des conflits commerciaux à long terme, avec des ramifications au-delà de la sphère économique. La montée en puissance de la Chine en tant que puissance économique et son influence croissante sur la scène mondiale et en Afrique constituent également un développement important qui a des implications pour l’avenir de l’ordre mondial.

La place de l’Afrique dans cet ordre est celle de pourvoyeur de matières premières, de terres arables et d’eau, mais aussi de migrants non désirés, alors que le besoin continental d’industrialisation et la transformation structurelle sous l’égide de l’Agenda 2063 exigent de nous une conversation élargie et rigoureuse sur la manière dont cette

and Africans are experiencing this conjuncture and what it will mean for Africa's future.

We have been fortunate in the tremendous response to the call for papers for this General Assembly. It affirms for us the importance of the theme we have selected. It is our hope that you will participate actively in the sessions and join in debates that enable presenters to reflect on how to strengthen their analyses of these important questions. The papers, panels, plenaries and keynote papers we have assembled offer rich insights into a range of issues including the itineraries and iterations of globalization, Africa's experiences of globalization in relation to the ideals of pan-Africanism and African regional integration, the shape and fortunes of the nation-state under globalization, and the implications of globalization for knowledge production, economies, political and policy processes, religious and ecological matters, among others.

CODESRIA's General Assemblies have over the years created a platform for critical discussions on socio-economic, political and cultural trends affecting Africa's development, as well as the state of knowledge production within the humanities and the social sciences. This 15th General Assembly will be no different, and we look forward to an exciting, intellectually enriching and purposeful general assembly.

The Executive Committee of CODESRIA wishes you a memorable 15th General Assembly.

conjuncture affectera l'Afrique et les Africains, et ce qu'elle signifie pour l'Afrique du futur.

Nous avons eu la chance de recevoir une réponse extraordinaire à l'appel à contributions de cette Assemblée générale. Cette importante réponse affirme pour nous l'importance du thème que nous avons choisi. Nous espérons que vous participerez activement aux sessions et aux débats qui permettront aux présentateurs d'enrichir leurs analyses de ces questions importantes. Les contributions, panels, séances plénières et conférences que nous avons rassemblés offrent des indications précieuses sur une série de questions, parmi lesquelles les itinéraires et itérations de la mondialisation, les expériences africaines de la mondialisation par rapport aux idéaux du panafricanisme et de l'intégration régionale africaine, la forme et les fortunes de l'État-nation sous la mondialisation, et les implications de la mondialisation pour la production de connaissances, les économies, les processus politiques, les questions religieuses et écologiques, entre autres.

Les Assemblées générales du CODESRIA sont, au fil des années devenues, une plateforme de discussions critiques sur les tendances socio-économiques, politiques et culturelles qui influent sur le développement de l'Afrique, ainsi que l'état de la production de connaissances dans les sciences sociales et humaines. Cette 15ème Assemblée générale ne sera pas différente et nous anticipons avec impatience une assemblée générale passionnante, enrichissante sur le plan intellectuel et ayant du sens.

Le Comité exécutif du CODESRIA vous souhaite une mémorable 15ème Assemblée générale.



FROM THE DESK OF THE EXECUTIVE SECRETARY DU BUREAU DU SECRÉTAIRE EXÉCUTIF

Godwin R. MURUNGA
EXECUTIVE SECRETARY



Godwin R. MURUNGA
SECRÉTAIRE EXÉCUTIF

The 15th CODESRIA General Assembly is here; it opens in Dakar, Senegal on 17th December and closes on 21st December 2018. This is the culmination of months of planning; from the call for papers, the selection process by the Scientific Committee and approval by the Executive Committee to the final logistics that have seen participants arrive for the Assembly. On behalf of the CODESRIA Secretariat, I welcome you to Dakar, Senegal and wish you an exciting, stimulating and enriching scientific experience. I also hope you take time to enjoy the city of Dakar and the warmth and richness that the people offer.

The 15th General Assembly is special in several ways. First, it is the first Assembly since the Council adopted an amended Charter in 2015. Second, it is also the first

La 15^{ème} Assemblée générale du CODESRIA est là ! Elle se tient à Dakar (Sénégal) du 17 au 21 décembre 2018. C'est l'aboutissement de plusieurs mois de planification; de l'appel à communications, au processus de sélection par le Comité scientifique, et l'approbation par le Comité exécutif de la logistique finale qui permet aux participants d'arriver prêts pour l'Assemblée. Au nom du Secrétariat du CODESRIA, je vous souhaite la bienvenue à Dakar, au Sénégal mais également, une expérience scientifique passionnante, stimulante et enrichissante. J'espère aussi que vous prendrez le temps de profiter de la ville de Dakar, de la chaleur et de la richesse de ses habitants.

La 15^{ème} Assemblée générale est spéciale à plusieurs égards. Premièrement, c'est la première Assemblée depuis l'adoption par le Conseil d'une Charte amendée, en 2015. Deuxième-



Assembly since the Council undertook and committed to a reform process to modernise its operations and enhance its intellectual contribution. Further, in 2017, the Council adopted a new Strategic Plan that guides our operations until 2021. Lastly, this Assembly is the first since there occurred a leadership transition in the CODESRIA Secretariat.

The Assembly attracted a large number of applicants whose papers were selected based on a blind peer review process. A significant number of those present are attending the Assembly for the very first time. Slightly over approximately 35 countries are represented here. Our target to achieve a truly pan-African presence is certainly achieved and we hope that such a pan-African presence will be confirmed in the ideas discussed and that ultimately should colour the spirit of the Assembly.

The Assembly will host five keynote addresses delivered respectively by Ousmane Kane, His Excellency Thabo Mbeki, Dzodzi Tsikata, Wole Soyinka and Yvonne Adhiambo Owuor. We will also have four plenary sessions dedicated to a celebration of colleagues who have played a significant role in the intellectual and governance history of the Council. These are our departed colleagues, the late Aminata Diaw, Abdul Raufu Mustapha, and Samir Amin. There are many more colleagues associated with CODESRIA who we have had occasion to share tributes about but the Assembly will focus on these few who passed on recently soon after serving the community in one or another governance instrument of CODESRIA. An additional panel has been organised to celebrate the intellectual work of Mahmood Mamdani.

ment, c'est aussi la première Assemblée générale depuis que le Conseil s'est engagé à enrichir sa contribution intellectuelle. En outre, en 2017, le Conseil a adopté un nouveau plan stratégique qui sera notre feuille de route jusqu'en 2021. Enfin, cette Assemblée est la première depuis la transition de leadership au Secrétariat du CODESRIA.

L'Assemblée générale a attiré un grand nombre de candidats dont les communications ont été soumises à un processus d'évaluation à l'aveugle et par des pairs. Un nombre important de personnes qui seront présentes participent à l'Assemblée pour la toute première fois. Un peu plus de 35 pays est représenté. Notre objectif d'une véritable présence panafricaine est certainement atteint et nous espérons que cette présence panafricaine sera confirmée dans les débats et dans l'esprit l'Assemblée générale.

L'Assemblée sera l'occasion de cinq conférences prononcées respectivement par Ousmane Kane, Son Excellence Thabo Mbeki, Dzodzi Tsikata, Wole Soyinka et Yvonne Adhiambo Owuor. Nous aurons également quatre séances plénières consacrées à célébrer des collègues qui ont joué un rôle important dans l'histoire intellectuelle et la gouvernance du Conseil. Ce sont nos collègues disparus, feus Aminata Diaw, Abdul Raufu Mustapha et Samir Amin. Nous avons beaucoup d'autres collègues associés au CODESRIA à qui nous avons eu l'occasion de rendre hommage, mais l'Assemblée se concentrera sur ceux décédés récemment après avoir servi la communauté dans un instrument de gouvernance du CODESRIA. Un panel supplémentaire sera organisé pour célébrer la contribution intellectuelle de Mahmood Mamdani.

This note would be incomplete if I did not mention that our capacity to organise the 15th General Assembly has been made easier by the support of officials in the government of the Republic of Senegal. As early as May 2018, the Office of the Prime Minister had endorsed our request for an all-round support for convening the Assembly. Subsequently, through meetings with Ministry of Foreign Affairs and Senegalese Abroad and the Ministry of Higher Education, Research and Innovation, the government assured us of its support and extended it in more ways than we had anticipated. The direct support of Hon. Sidiki Kaba and Hon. Pr. Mary Teuw Niane has been immense. But perhaps the most significant support has been extended by the Ministry of Interior and its various components, who made available to us all the facilities, especially for obtaining the visas of our guests.

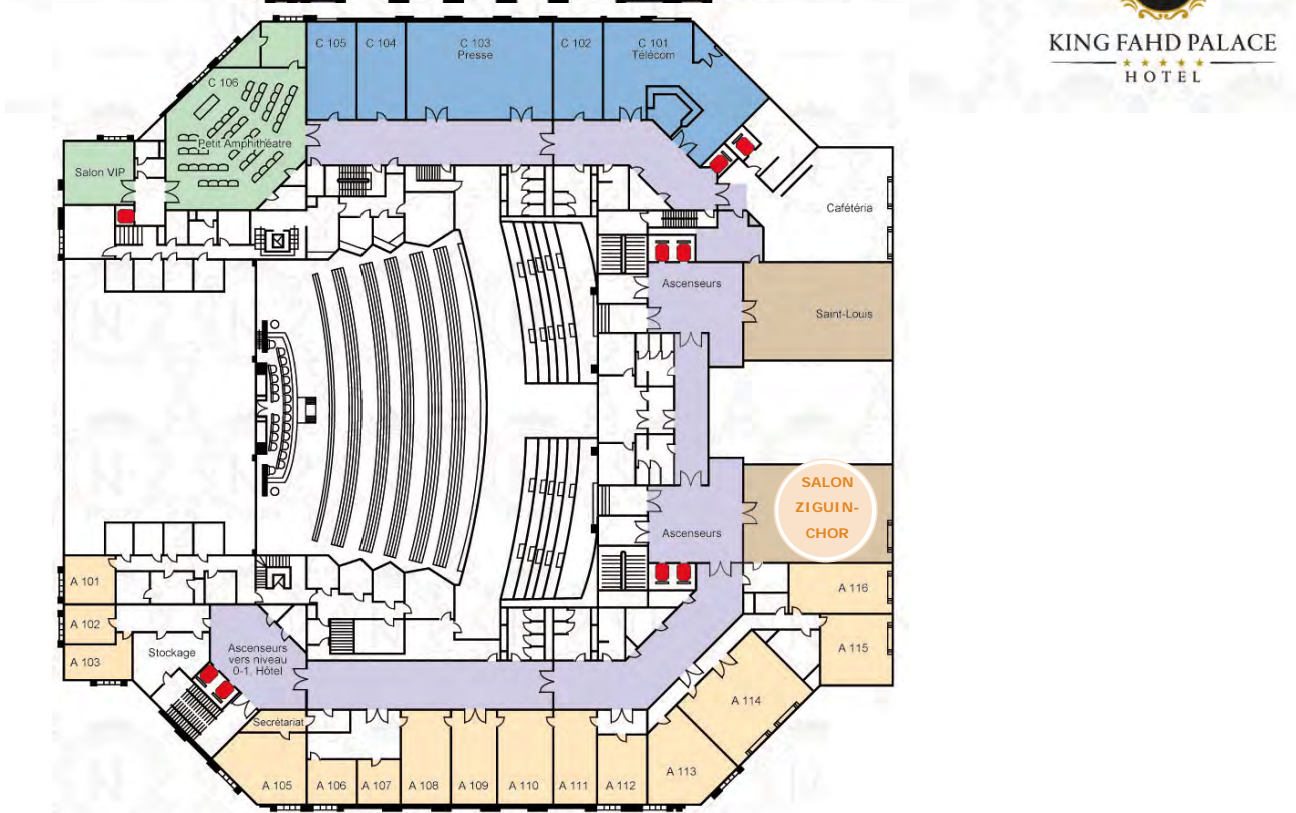
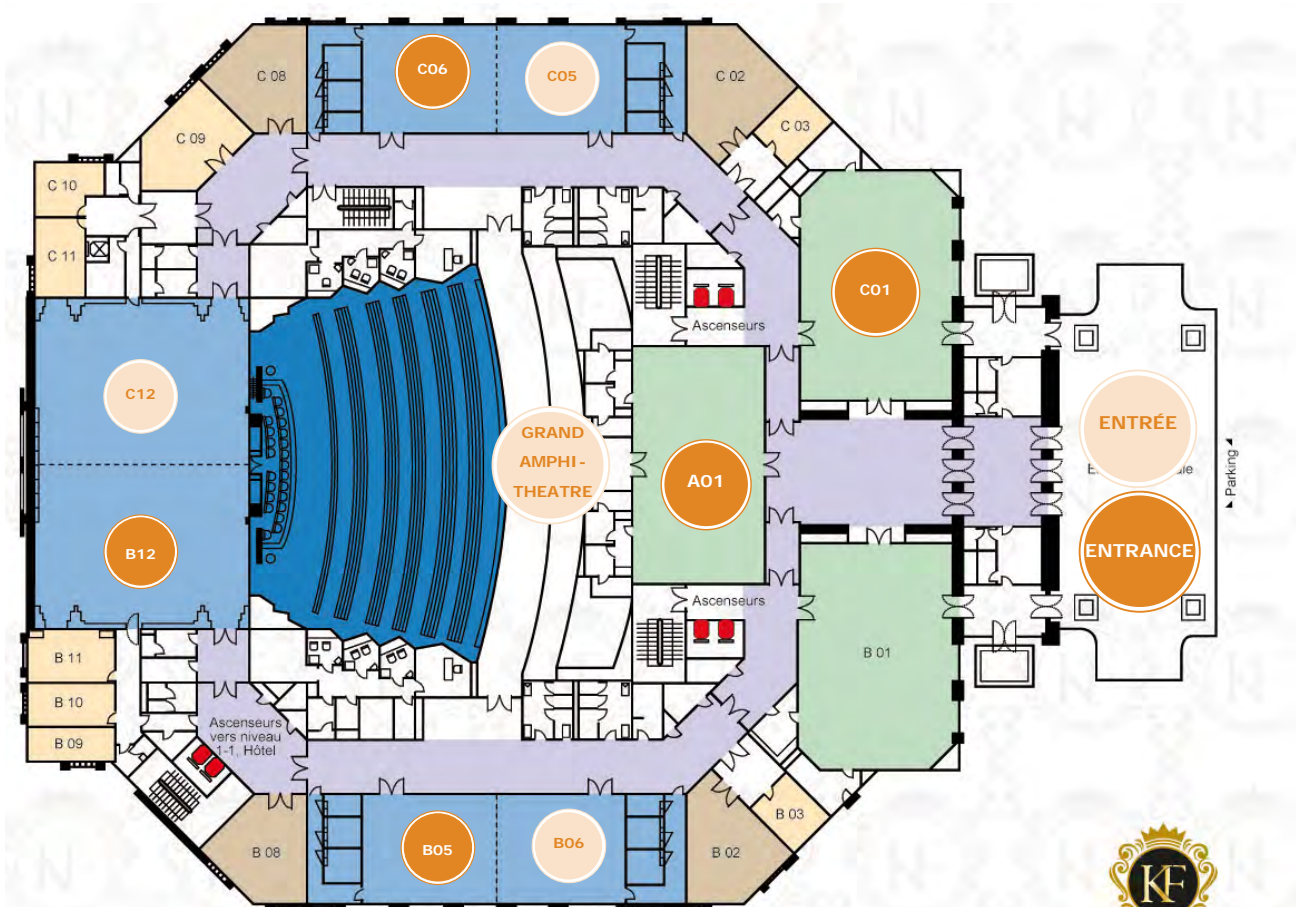
Let me reiterate my warm welcome to participants to the 15th CODESRIA General Assembly and thank you most sincerely for taking your time to engage the Council. Since the Assembly is at the tail end of 2018, I want to also take this opportunity to wish all safe travels, an enjoyable end of year holidays and a happy and prosperous 2019.

Cette note serait incomplète si je ne mentionnais pas que l'organisation de la 15^{ème} Assemblée générale a été facilitée par le soutien de membres du gouvernement de la République du Sénégal. Dès mai 2018, le cabinet du Premier ministre a accepté notre demande de soutien global à la tenue de l'Assemblée générale. Par la suite, lors de réunions avec le Ministère des affaires étrangères et des Sénégalais de l'Extérieur et le Ministère de l'Enseignement supérieur, de la Recherche et de l'Innovation, le gouvernement nous a assuré de son appui et l'a étendu à plus d'aspects que nous n'attendions. Le soutien direct de Son Excellence Sidiki Kaba et Son Excellence Mary Teuw Niane a été inestimable. Mais le soutien le plus important est peut-être celui du Ministère de l'Intérieur et de ses différents démembrements qui ont mis à notre disposition toutes sortes de facilités, notamment pour l'obtention des visas de nos invités.

Permettez-moi de souhaiter à nouveau la bienvenue aux participants à la 15^{ème} Assemblée générale du CODESRIA et de vous remercier très sincèrement de prendre le temps de vous impliquer avec le Conseil. Puisque l'Assemblée se tient à la fin de 2018, je saisis cette occasion pour souhaiter à tous un bon voyage, des vacances de fin d'année agréable, et une année 2019 heureuse et prospère.

MAP OF ROOMS

PLAN DES SALLES





GENERAL PROGRAMME PROGRAMME GÉNÉRAL

DAY 1

JOUR 1

16/12/2018

PLACE / LIEU
in HOTELS / A L'HÔTEL

08:00–21:00

REGISTRATION

- (i) Arrival of participants
- (ii) Registration of participants
- (iii) Distribution of Bags

INSCRIPTION

- (i) Arrivée des participants
- (ii) Enregistrement des participants
- (iii) Distribution des kits

17th–21st
12/2018

ROOM / SALLE
A1

08:00–18:00

BOOK EXHIBITION

EXPOSITION DE LIVRES

17/12/2018

ROOM / SALLE
Grand Amphitheatre

09:00–11:00

OFFICIAL OPENING CEREMONY

CÉRÉMONIE D'OUVERTURE OFFICIELLE

- | | |
|--|---|
| (i) Welcoming Speech of the Executive Secretary of CODESRIA, Godwin Murunga (Senegal) | • (i) Discours de bienvenue du Secrétaire Exécutif du CODESRIA, Godwin Murunga (Sénégal) |
| (ii) Welcoming Speech of the President of CODESRIA, Dzodzi Tsikata, University of Ghana (Ghana) | • (ii) Discours de bienvenue de la Présidente du CODESRIA, Dzodzi Tsikata, University of Ghana (Ghana) |
| (iii) Speech of the Minister of National Education of Algeria, Nouria Benghabrit-Remaoun (Algeria) | • (iii) Discours du Ministre de l'éducation nationale d'Algérie, Nouria Benghabrit-Remaoun (Algérie) |
| (iv) Address by the Minister of Higher Education, Research and Innovation of the Republic of Senegal, Pr Mary Teuw Niane (Senegal) | • (iv) Discours du Ministre de l'enseignement supérieur, de la recherche et de l'innovation de la République du Sénégal, Pr Mary Teuw Niane (Sénégal) |

17/12/2018

11:00–11:30



17/12/2018

ROOM / SALLE
Grand Amphitheatre

11:30–13:00

PLENARY SESSION 1

Miriam Makeba Lecture

Keynote Speaker: Ousmane Omar Kane, Havard Divinity School (USA)**Theme:** Religion, Fundamentalism and Globalization: Lessons for Africa**Chair: Akilagpa Sawyerr**, Former President of CODESRIA (Ghana)**Vote of Thanks: Isabel Maria Casimiro**, Universidade Eduardo Mondlane (Mozambique)

SESSION PLÉNIÈRE 1

Conférence Miriam Makeba

Conférencier: Ousmane Omar Kane, Havard Divinity School (USA)**Thème :** Religion, fondamentalisme et globalisation : des leçons pour l'Afrique**Président : Akilagpa Sawyerr**, Ancien président du CODESRIA (Ghana)**Motion de remerciement : Isabel Maria Casimiro**, Universidade Eduardo Mondlane (Mozambique)

17/12/2018

ROOM / SALLE
Grand Amphitheatre

13:00–13:30

Report of the Scientific Committee of CODESRIA

Mamadou Diouf, Columbia University (USA)

Rapport du comité scientifique du CODESRIA

Mamadou Diouf, Columbia University (USA)

17/12/2018

LUNCH BREAK



PAUSE-DÉJEUNER

13:30–14:30

17/12/2018

ROOM / SALLE
Grand Amphitheatre

14:30–16:00

PLENARY SESSION 2

Conceptualising Globalisation in Africa

Chair: Jimi Adesina, University of South Africa (South Africa)(i) **Jomo Kwame Sundaram**, Institute of Strategic and International Studies (ISIS) (Malaysia)
Theme: (To be confirmed)(ii) **Fatima Harrak**, Institut d'études africaines, (Maroc)
Theme: (To be confirmed)(iii) **André Mbata Mangu**, University of South Africa (South Africa), *L'Afrique que nous voulons : intégration régionale et liberté de circulation en Afrique*

SESSION PLÉNIÈRE 2

Conceptualiser la mondialisation en Afrique

Président : Jimi Adesina, University of South Africa (South Africa)

17/12/2018



16:00–16:30

17/12/2018

ROOM / SALLE
Grand Amphitheatre

16:30–18:30

PLENARY SESSION 3
UNESCO PANEL

Decolonizing research, questioning epistemic masculinities: a prerequisite for more egalitarian, more inclusive and more integrative Social Sciences

Chair: Marema Toure Thiam, UNESCO (Senegal)

- (i) **Ebrima Sall**, Trust Africa (Senegal), *Beyond Decoloniality: the Social Sciences in Africa and the Challenges of Epistemic Autonomy*
- (ii) **Sari Hanafi**, American University of Beirut (Lebanon), *Postcolonialism's After-Life in the Arab World: Toward a post-authoritarian approach*
- (iii) **Stéphane Dufoix**, Université Paris-Nanterre (France), *Décoloniser l'histoire des sciences sociales*
- (iv) **Martial Ze Belinga**, HGA, *Décoloniser l'histoire, libérer l'avenir : un défi épistémologique aussi !*
- (v) **Carole Boyce-Davies**, Africana Studies and Research Center, *On the Limited Presence of Black Women in the Humanities and Black Women in Political Leadership*
- (vi) **Seloua Luste Boulbina**, HDR, Université Diderot Paris 7 (France), *Décolonisation des savoirs : littérature, arts et philosophie*

Discussant: Lamin Abdul Rahman, UNESCO (Kenya)

Discutant: Lamin Abdul Rahman, UNESCO (Kenya)

Rapporteurs: Mshai Mwangola, Africa Leadership Centre (Kenya) & Thérèse Felicitee Azeng, Université de Yaoundé 2 (Cameroun)

DAY 2

JOUR 2

18/12/2018

ROOM / SALLE
BC12

09:00–10:30

PLENARY SESSION 4

Cheikh Anta Diop Lecture

Keynote Speaker: His Excellency Thabo Mbeki,
Former President of the Republic of South Africa

Theme: (TBC)

Chair: Adebayo Olukoshi, International IDEA
(Ethiopia)

Vote of Thanks: Rokaya Fall, Université Cheikh Anta Diop, Dakar (Senegal)

SESSION PLÉNIÈRE 4

Conférence Cheikh Anta Diop

Conférencier : Son Excellence Thabo Mbeki, Ancien
Président de la République d'Afrique du Sud

Thème : (AC)

Président : Adebayo Olukoshi, International IDEA
(Ethiopia)

Motion de remerciement : Rokaya Fall, Université
Cheikh Anta Diop, Dakar (Sénégal)

18/12/2018



10:30–11:00

18/12/2018

ROOM / SALLE
BC12

11:30–13:30

PLENARY SESSION 5

PART I: Gender, Liberation and
Political Struggles: Celebration of
Professor Aminata Diaw

Chair: Nouria Benghabrit-Remaoun, Minister of
National Education of Algeria, (Algeria)

- (i) Citation of Aminata Diaw by **Souleymane Bachir Diagne**, Columbia University (USA)
- (ii) Family Representative of Aminata Diaw
- (iii) Final Remarks by **Dzodzi Tsikata**, University of Ghana (Ghana) / President of CODESRIA

SESSION PLÉNIÈRE 5

- PARTIE I : Genre, libération et
- luttes politiques : célébration de
- Professeur Aminata Diaw

- **Présidente : Nouria Benghabrit-Remaoun**, Ministre de
- l'éducation nationale d'Algérie, (Algérie)

- (i) Citation de Aminata Diaw par **Souleymane Bachir Diagne**, Columbia University (USA)
- (ii) Représentant de la famille de Aminata Diaw
- (iii) Dernières observations par **Dzodzi Tsikata**, University of Ghana (Ghana) / Présidente du CODESRIA

PART II

- (i) **Mabounda Mouhangui Brelle Gema**, CERAPE (RDC), *Kimpa Vita : une femme africaine ayant marqué l'expérience de la révolution en Afrique et en Amérique*
- (ii) **Aboudi Vanessa**, Université de Yaoundé 2 (Cameroun), *Mondialisation, internationalisation du genre et trajectoires divergentes de la représentation politique des femmes au Cameroun*
- (iii) **Patrícia Alexandra Godinho Gomes**, *Trajetórias, construções e percursos emancipatórios de mulheres na Guiné-Bissau: narrativas da luta de libertação*

PARTIE II

18/12/2018

LUNCH BREAK



PAUSE-DÉJEUNER

13:30–14:30

18/12/2018

ROOM / SALLE
BC12

14:30–16:30

PLENARY SESSION 6

Globalisation and Neoliberalism in Africa

Chair: Teresa Crus e Silva, Eduardo Mondlane University (Mozambique)

- (i) **Abdourahmane Diaw / Anna Cissoko**, San Francisco State University (USA), *Are We Witnessing the Crisis of Globalization or the (un)wanted consequences of Neoliberalism*
- (ii) **Demba Moussa Dembele**, Arcade (Senegal), *Crise de la mondialisation: une chance pour le développement de l'Afrique ?*
- (iii) **Naciri Abdelali**, (Maroc), *Les pays de l'Afrique dans la globalisation : développement économique*
- (iv) **Louis Dominique Biakolo Komo**, ENS (Cameroon), *L'altermondialisation selon Stiglitz*

Rapporteurs: Kouassivi Abdon Sofonnou, CODESRIA (Senegal) & **Ramola Ramtohul**, University of Mauritius (Mauritius)

SESSION PLÉNIÈRE 6

Mondialisation et néolibéralisme en Afrique

- **Présidente : Teresa Crus e Silva**, Eduardo Mondlane University (Mozambique)

18/12/2018



16:30–17:00

18/12/2018

ROOM / SALLE
BC12

17:00–18:30

PLENARY SESSION 7

Claude Ake Presidential Lecture

Keynote Speaker: Dzodzi Tsikata, President of CODESRIA, University of Ghana (Ghana)**Theme: Land and Labour Questions of Agrarian Transformation in Africa****Chair: Nkolo Foe**, Ecole normale supérieure (Cameroun), Vice-President of CODESRIA

SESSION PLÉNIÈRE 7

Conférence présidentielle Claude Ake

- **Conférencière : Dzodzi Tsikata**, Présidente du CODESRIA, University of Ghana (Ghana)
- **Thème : La transformation agraire en Afrique : les questions de terre et de travail**
- **Président : Nkolo Foe**, Ecole normale supérieure (Cameroun), Vice-Président du CODESRIA

18/12/2018

ROOM / SALLE
BC12

19:30–21:30

FILM PROJECTION

"Samir Amin: The organic internationalist"

PROJECTION DE FILM

- « Samir Amin: l'internationaliste organique »



19/12/2018	ROOM / SALLE B12	08:30–10:30
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PARALLEL SESSION 1	SESSION PARALLÈLE 1
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Globalisation and Trade

Mondialisation et commerce

Chair: Fred Hendricks, Rhodes University
(South Africa)

Président : Fred Hendricks, Rhodes University
(Afrique du Sud)

- (i) **Alfred Babo**, Fairfield University (USA), *Globalisation, Fair Trade and Consumers Knowledge about the Impacts of their Purchases in Africa*
- (ii) **Divine Ngenyeh Kangami / Oluyele A Akinkugbe**, University of the Witwatersrand (South Africa), *Effects of Common Currency on Intra-Regional Trade flow: Evidence from Central African Monetary Community (CEMAC) Custom Union*
- (iii) **Emma Mavodza**, University of Witwatersrand (South Africa), *Innovative transnational solidarities under globalisation: A phenomenological study of the lived experiences of women at Manzini handcraft market in Swaziland*
- (iv) **Enna Sukutai Gudhlanga / Angeline Mavis Madongonda**, Zimbabwe Open University (Zimbabwe), *Reclaiming their Traditional Socio-Economic Space in the Global South: Zimbabwe Women Cross Border Traders*

19/12/2018	ROOM / SALLE C12	08:30–10:30
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PARALLEL SESSION 2	SESSION PARALLÈLE 2
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Globalisation and Extractive Economies

Mondialisation et économies extractives

Chair: Riadh Ben Khalifa, Université de Tunis (Tunisia)

Président : Riadh Ben Khalifa, Université de Tunis (Tunisie)

- (i) **Asaah Sumaila Mohammed**, University for Development Studies (Ghana), *Who Gets What and How? Local Actors Interest and Negotiations Strategies for Oil and Gas Sector Benefits in Ghana*
- (ii) **Gabriel Botchwey**, University of Education Winneba, (Ghana) *Ecological Footprint of Globalisation in Small-Scale Mining in Ghana*
- (iii) **Romaine Doline Ngo Ngueda Radler**, Université de Yaoundé 2 Soa (Cameroun), *Johannes Kepler, Université Linz (Autriche), Pipeline Tchad-Cameroun: enjeux socio-économiques et environnementaux pour les populations riveraines pour l'écologie industrielle*
- (iv) **Jenny Betu Kumeso**, *Les effets des activités des multinationales sur l'environnement dans la cité côtière de Moanda, cas de la société PERENCO*
- (v) **Julius Niringiyimana**, *Global Oil Capital and the Ecological Crisis in Africa: Perspectives from Uganda's Oil Village Communities*

19/12/2018

ROOM / SALLE
B05

08:30–10:30

PARALLEL SESSION 3

Migration and Mobility

Chair: Mirjam de Bruij, African Studies Centre Leiden
(The Netherlands)

- (i) **Charles Dube**, Great Zimbabwe University (Zimbabwe) *At the periphery: human trafficking in the rural areas of Zimbabwe*
- (ii) **Minga Mbweck Kongo**, University of Cape Town (South Africa) *Tozoluka: Transnational migration and the navigation of new subjectivities by Congolese car guards in urban South Africa*
- (iii) **Henrietta Nyamnjoh**, University of Cape Town (South Africa), *Globalization of evangelism and health seeking Africans: The case of Cameroonian migrants in Cape Town, South Africa*
- (iv) **Brahim El Morchid / Hourmat Allah**, *La question des « jeunes réfugiés économiques » subsahariens au Maroc à l'heure de la mondialisation : quelle approche pour quelle gouvernance migratoire ?*

SESSION PARALLÈLE 3

Migration et mobilité

Présidente : Mirjam de Bruij, Centre d'Études
Africaine à Lyede (Pays Bas)

19/12/2018

ROOM / SALLE
B06

08:30–10:30

PARALLEL SESSION 4

Regional Integration

Chair: Demba Moussa Dembele, Arcade (Senegal)

- (i) **Clayton Hazvinei Vhumbunu**, University of KwaZulu-Natal (UKZN) (South Africa), *African Regional Economic Integration in the era of Globalization: Reflecting on the Trials, Tribulations and Triumphs*
- (ii) **Francoise Okah Efogo**, Université de Yaoundé 2 (Cameroun), *Transformation économique africaine par la politique commerciale : régionalisation, sous-régionalisation ou mondialisation?*
- (iii) **Claudio Alves Furtado**, Universidade Federal da Bahia (Brazil) ; Université du Cap-Vert (Cap-Vert), *Cabo Verde e integração regional africana: a condição arquipelágica na construção pendular da narrativa de (não) pertencimento*
- (iv) **Theresa Moyo**, University of Limpopo (South Africa), *Globalisation and industrialisation in the Southern Africa Development Community (SADC): Challenges and opportunities*
- (v) **Epifania Langa**, *Common market or economic community? Challenging regional integration using evidence from the capital equipment and related industries in Mozambique and South Africa*

SESSION PARALLÈLE 4

Intégration régionale

Président : Demba Moussa Dembele, Arcade (Sénégal)

19/12/2018

ROOM / SALLE
C05

08:30–10:30

PARALLEL SESSION 5

Towards an inclusive single
African socioeconomic space:
Accommodating informal cross-border trade in
Africa's migration and trade area

- Vers un espace socio-
économique unique et inclusif :
- accueillir le commerce transfrontalier informel
dans la zone de migration et de commerce
de l'Afrique

Chair: Christopher C. Nshimbi, University of Pretoria
(South Africa)

Président : Christopher C. Nshimbi, University of
Pretoria (Afrique du Sud)

- (i) **Christopher C. Nshimbi**, University of Pretoria (South Africa), *Towards an inclusive single African socioeconomic space: Accommodating informal cross-border trade in Africa's migration and trade area: Concept*
- (ii) **Muauz Gidey Alemu**, University of Pretoria (South Africa), *Delinking informal cross-border trade and violence for regional integration in the Horn of Africa*
- (iii) **Nomzamo Malindisa**, University of Pretoria (South Africa), *Socioeconomic and cultural impacts of migration: An overview*
- (iv) **Inocent Moyo**, University of Zululand (South Africa), *Polyperspectivity in regional and continental integration in Africa: On the informal cross-border trade-regional integration nexus in the Southern African Development Community (SADC) region*

19/12/2018

ROOM / SALLE
C06

08:30–10:30

PARALLEL SESSION 6

Youth and Globalisation

- Jeunesse et mondialisation
-

Chair: Ismail Rashid, Vassar College (USA)

Président : Ismail Rashid, Vassar College (USA)

- (i) **Ibrahim Abdullah**, University of Sierra Leone (Sierra Leone), *Marginal Youths or Outlaws?: Youth Street Gangs, Globalisation, and Violence*
- (ii) **Redy Wilson Andrade Duarte Lima**, CePROK, (Cabo Verde), *Jovens, processos identitários e sociedades em movimento: um olhar sócio-antropológico sobre os movimentos juvenis urbanos na Praia, Cabo Verde*
- (iii) **Jacinta Chiamaka Nwaka**, University of Benin (Nigeria), *The Return of the gods? Trends and implications of the Rising Popularity of Fetish Rituals and Occultic Practices among Nigerian Youth*
- (iv) **Fridah Kanana Erastus / Ellen Hurst-Harosh**, Kenyatta University (Kenya), *African Youth in an Evolving Globalised Linguistic Space*

19/12/2018

ROOM / SALLE
C01

08:30–10:30

PARALLEL SESSION 7

SESSION PARALLÈLE 7

Higher Education and Livelihood Enhancement

Enseignement supérieur et amélioration des
moyens de subsistance**Chair: André Mbata Mangu**, University of South
Africa (South Africa)**Président : André Mbata Mangu**, University of South
Africa (Afrique du Sud)

- (i) **Kabran Aristide Djane**, Université Peleforo Gon Coulibaly de Korhogo (Côte d'Ivoire), *La globalisation de la recherche sociale en environnement dans les universités en Côte d'Ivoire : cas de l'Université de Korhogo au regard du paradigme du Grand Partage convoqué par Claude Abe*
- (ii) **Nana Akua Anyidoho / Kehinde Ajayi**, University of Ghana (Ghana), *What is the value of higher education degree in a global knowledge economy*
- (iii) **Loice Natukunda**, Uganda Technology and Management University (Uganda) / **Emanuela Girei**, University of Sheffield (United Kingdom), *Insider and outsider dynamics in knowledge production: exploring management research in Africa*
- (iv) **Elijah Dickens Mushemeza**, Ankole Western University (Uganda), *Globalisation, Youth Empowerment and Livelihood Enhancement in Uganda*

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

08:30–10:30

PARALLEL SESSION 8

SESSION PARALLÈLE 8

China in Africa and Africa in China

La Chine en Afrique et l'Afrique en Chine

Chair: Kenneth Simala Inyani, East African Kiswahili
Commission (Tanzania)**Président : Kenneth Simala Inyani**, East African
Kiswahili Commission (Tanzania)

- (i) **Ivete Helena Ramos Delgado Silves Ferreira**, National Institute of Land Management (Cape Verde), *O Projeto Chinês Cape Verde Integrated Resort and Casino: Desenvolvimento, Simbolismos e Contradições*
- (ii) **Nkolo Ndjodo Leon-Marie Hina**, ENS of Maroua (Cameroon), *Redefining the geography of the reason. China and Africa for a community with shared destiny for mankind*
- (iii) **Kudus Adebayo**, University of Ibadan (Nigeria), *Academic (im)mobility: Ecology of ethnographic research and knowledge production on Africans in China*
- (iv) **Ibrahima Niang**, Institute of Asian and African Studies (Senegal), *Mobilité, espace et culture: la présence chinoise et la reconfiguration de l'espace urbain à Dakar, Sénégal*
- (v) **Alicia Giron**, PUEAA / UNAM (Mexico), *Chinese Capital Flows to Africa in a Context of the Silk Road*

19/12/2018



10:30–11:00

19/12/2018

ROOM / SALLE
B12

11:00–13:00

PARALLEL SESSION 9

Peace and Security

Chair: Cheryl Hendricks, Africa Institute of South Africa (South Africa)

- (i) **Assi Jose Carlos Kimou**, Felix Houphouet-Boigny University Côte d'Ivoire), *Youth employability and peacebuilding in post-conflict Côte d'Ivoire: evidence from a randomized controlled trial*
- (ii) **Badr Dehbi**, Université Abdelmalek Essaâdi (Maroc), *La géopolitique du Maghreb : quels enjeux sécuritaires pour l'Europe*
- (iii) **Hassan Elhagali**, University of Khartoum (Sudan), *The New Scramble for the Horn of Africa: Geopolitics Revisited*
- (iv) **Margaret Monyani**, University of Witwatersrand (South Africa), *Implications of Security Sector Reforms in Mitigating Terrorism in Kenya*

SESSION PARALLÈLE 9

Paix et sécurité

Présidente : Cheryl Hendricks, Africa Institute of South Africa (South Africa)

19/12/2018

ROOM / SALLE
C12

11:00–13:00

PARALLEL SESSION 10

Globalisation and Religion

Chair: Noel Obotela, University of Kinshasa (DRC)

- (i) **Camille Welepele Elatre**, Université de Kisangani (RDC), *Les Eglises indépendante d'Afrique noire, expression de la démondialisation du christianisme universel : cas de l'Eglise Kimbanguiste en République Démocratique du Congo*
- (ii) **Ngo Nlend Nadeige Laure**, Université de Douala (Cameroun), *Le marché de la fourniture du "bien-être" au Cameroun face à la spiritualité indienne*
- (iii) **Ibrahim Mouiche**, Université de Yaoundé 2 (Cameroun), *Mondialisation, pluralisation et recompositions de l'islam en pays bamoun (Cameroun)*
- (iv) **Willy Kalala Kankonde**, Université de Kinshasa (RDC), *Mondialisation et percée de l'Islam en RDC : réflexion sur la « pléthorisation » des mosquées à Kinshasa*
- (v) **Faniry Ranaivo Rahamefy**, Université d'Antananarivo (Madagascar), *Resisting cultural globalisation: Famadihana as cultural performance in Madagascar*

SESSION PARALLÈLE 10

Mondialisation et religion

Président : Noel Obotela, University de Kinshasa (RDC)

19/12/2018

ROOM / SALLE
B05

11:00–13:00

PARALLEL SESSION 11

SESSION PARALLÈLE 11

Nation State and Globalisation Experience

• État-nation et l'expérience de la mondialisation
•

Chair: Mamadou Diouf, Columbia University (USA)

Président : Mamadou Diouf, Columbia University (USA)

- (i) **Jacques Tshibwabwa Kuditshini**, Université de Kinshasa (RDC), *Mondialisation hégémonique et retour aux repères souverainistes perdus : regard sur l'Etat congolais et son nouveau code minier*
- (ii) **Mathieu Adjagbe**, Chaire UNESCO/UAO/UP (Canada), *Faire tomber le mur de Berlin*
- (iii) **Fogou Anatole**, Université de Maroua (Cameroun), *L'avenir de l'Etat-nation africain en contexte de mondialisation*
- (iv) **Kouider Boutaleb**, Université de Tlemcen (Algérie), *L'état-nation, la mondialisation et la gestion de la diversité culturelle en Afrique : l'expérience algérienne*
- (v) **Kambale Bira'Mbovoté**, Université de Kinshasa (RDC), « *L'homme politicus africain est-il démocratiquement mondialisable* »? Une relecture par l'homme des droits de l'homme »

19/12/2018

ROOM / SALLE
B06

11:00–13:00

PARALLEL SESSION 12

SESSION PARALLÈLE 12

Territoriality and Citizenship

• Territorialité et citoyenneté
•

Chair: Slaheddine Ben Fredj, Université de Tunis (Tunisia)

Président : Slaheddine Ben Fredj, Université de Tunis (Tunisie)

- (i) **Godwin Onuoha**, Princeton University (USA), *Internet Nationalism: Virtual Space, Imagi-Nation and Neo-Biafran Identity in Nigeria*
- (ii) **Toyin Ajao**, African Leadership Centre (Kenya), *Digital Africa and Conflict Transformation: A Peek into Silicon Savannah of Nonviolent Digitized Shaping of Kenya's Political Crises*
- (iii) **Ayanda Manqoyi**, University of California, (USA), *Inclusive Citizenship: Review of literature*
- (iv) **Patrice Bigombe Logo**, Université de Yaoundé 2 (Cameroun), *Mondialisation et reconfiguration des relations internationales. L'Afrique à l'épreuve de la domination et de la fragilisation*

19/12/2018	ROOM / SALLE C05	11:00–13:00
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PARALLEL SESSION 13	SESSION PARALLÈLE 13
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Globalisation and Humanities

Mondialisation et humanités

Chair: F.E.M.K. Senkoro, (Tanzania)

Président : F.E.M.K. Senkoro, (Tanzania)

- (i) **Adedoyin Adenike Aguoru**, University of Ibadan (Nigeria), *Literary Art as Countercheck to Women Trafficking: An Explication of Akachi Adimora-Ezeigbo's Trafficked and Chika Unigwe's On Black Sister's Street*
- (ii) **Olusegun Adekoya**, Obafemi Awolowo University (Nigeria), *The Location and Significance of Africa in Globalization: A Light from Kofi Anyidoho's Poetry*
- (iii) **Lawrence Ogbo Ugwuanyi**, Legacy University of the Gambia (The Gambia), *University of Abuja (Nigeria), What Should Globalization Mean for African Humanities and Why?*
- (iv) **Laurent Kalombo Tshindela**, Université Catholique du Congo (RDC), *Les humanités pour une mondialisation à visages humains*

19/12/2018	ROOM / SALLE C06	11:00–13:00
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PARALLEL SESSION 14	SESSION PARALLÈLE 14
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Globalisation and Film

Mondialisation et film

Chair: Manthia Diawara, New York University (USA)

Président : Manthia Diawara, New York University (USA)

- (i) **Rachael Anyango Rading**, United States International University (Kenya), *Exploring Foreignness in Audience Reception of Two Kenyan-German Transnational Films*
- (ii) **Solomon Dartey**, Al-Rayan International School (Ghana), *Sankofa, Globalization and the Search for a National Identity in the Works of Kwaw Ansah*
- (iii) **Africanus Aveh**, University of Ghana, Legon (Ghana), *Globalisation and its effects on the Ghana Film Industry*
- (iv) **Khalid Mikawy**, Cairo University, التكامل السينمائي الإفريقي

19/12/2018

ROOM / SALLE
C01

11:00–13:00

PARALLEL SESSION 15

Knowledge Production

Chair: N'Dri Assie-Lumumba, Cornell University (USA)

- (i) **Ngoie Tshibambe Germain**, Université de Lumbumbashi (RDC), *Propos sur un Bandoeng épistémique: l'Afrique, le Sud Global et la production du savoir à l'ère de la mondialisation*
- (ii) **Nhamo Antonhy Mhiripiri**, Midlands State University (Zimbabwe), *Promoting African Epistemic Vigilance in a Racialised Globalised Postmodernity*
- (iii) **Shannon Morreira**, University of Cape Town (South Africa), *Producing Anthropological Knowledge in and of Southern Africa in a Time of Uneven Globalisation: A Case Study of the Anthropology Southern Africa Journal*
- (iv) **Tadajeu Kenfack Ulrich**, The Muntu Institute (Cameroun), *Internet et visibilité des savoirs produits en Afrique: changer de paradigme pour une meilleure représentativité des savoirs africains dans la géographie postmoderne de la connaissance*
- (v) **Lwazi Siyabonga Lushaba**, University of Cape Town (South Africa), *Notes on the Encounter between Universal Knowledge and African Modes of Cognizing*

SESSION PARALLÈLE 15

Production de connaissances

Présidente : N'Dri Assie-Lumumba, Cornell University (USA)

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

11:00–13:00

PARALLEL SESSION 16

Women Writing Africa in a Global World:
Rethinking Identities and (em)power(ment)**Chair: Akosua Adomako Ampofo**, University of Ghana (Ghana)

- (i) **Inocência Mata**, University of Lisbon (Portugal), *Women between the private and public space*
- (ii) **Siphiwe Ignatius Dube**, University of the Witwatersrand (South Africa), *What's in a Name? Nomadic Subjectivity in Adichie, Beyala, and Bulawayo*
- (iii) **Marie Claire de Mattia**, Universidade de Coimbra (Portugal), *Does the Subaltern Want to Speak? Les politiques du silence comme instrument de résistance et d'oppression*
- (iv) **Kezia Batisai**, *Grappling with African Women's Diverse Realities in the Context of Globalization*

SESSION PARALLÈLE 16

Les femmes écrivent l'Afrique dans un
monde global : repenser les identités et
les responsabilités**Présidente : Akosua Adomako Ampofo**, University of Ghana (Ghana)

19/12/2018

LUNCH BREAK



PAUSE-DÉJEUNER

13:00–14:00

19/12/2018

ROOM / SALLE
B12

14:00–16:00

PARALLEL SESSION 17

Globalisation and African Languages

Chair: Shamil Jeppie, University of Cape Town (South Africa)

- (i) **Atindogbe Gratien Gualbert**, University of Buea (Cameroon), *The Intellectualization of African Languages: What Documentary Linguistics Can Do!*
- (ii) **Steve Lawrence Sharra**, Catholic University of Malawi (Malawi), *The Challenge of Our History: African Languages, the African Renaissance and Agenda 2063*
- (iii) **Wendo Nabea**, Laikipia University (Kenya), *Mediation between Linguistic Hegemony and Periphery Languages in the Nobel Prize for Literature*
- (iv) **Abel Djassi Amado**, Simmons College (USA), *The International Politics of the Portuguese Language in Sub-Saharan Africa*
- (v) **Stephanie Engola**, Université de Yaounde I (Cameroun), *La langue comme talon d'Achille de la tour de Babel africaine: perspective linguistique du panafricanisme*

SESSION PARALLÈLE 17

Mondialisation et langues africaines

Président : Shamil Jeppie, University of Cape Town (Afrique du Sud)

19/12/2018

ROOM / SALLE
C12

14:00–16:00

PARALLEL SESSION 18

Kiswahili and African Development in the
Context of Globalisation**Chair: F.E.M.K. Senkoro**, (Tanzania)

- (i) **F. E.M.K. Senkoro** (Tanzania), *Rethinking African Indigenous Knowledge and Languages at Global Crossroads; Panel Paper: Kiswahili: Is It the Most Likely candidate for African Lingua Franca?*
- (ii) **Judith Kidigu Mwavali**, Department of Kiswahili (Kenya), *From Local to Global Kiswahili Literary Icon: Shaaban Robert's Legacy and why it Matters to Africa*
- (iii) **Zawadi Limbe Daniel**, University of Dar es Salaam (Tanzania), *Cartooning as a Popular Cultural Platform in Africa: Examples from Tanzania*
- (iv) **Kenneth Simala Inyani**, East African Kiswahili Commission (Tanzania), *Harnessing the Soft Power capital of Kiswahili Language in the Achievement of Sustainable Development Goals in the East African Community*

SESSION PARALLÈLE 18

Kiswahili et le développement de l'Afrique
dans le contexte de la mondialisation**Président : F.E.M.K. Senkoro**, (Tanzania)

19/12/2018

ROOM / SALLE
B05

14:00–16:00

PARALLEL SESSION 19

Humanities and Gender

Chair: Rokhaya Fall, Université Cheikh Anta Diop de Dakar (Senegal)

SESSION PARALLÈLE 19

Les humanités et le genre

Présidente : Rokhaya Fall, Université Cheikh Anta Diop de Dakar (Sénégal)

- (i) **Olawoye Fadekemi Oyinkansola**, University of Ibadan (Nigeria), *The African Woman and Make-Up Art: Cosmetic Face in the Era of Globalisation*
- (ii) **Pedzisai Maedza**, University of Cape Town (South Africa) / University of Zimbabwe (Zimbabwe), *The Kaiser's Concubines: Re-Membering African Women in Eugenics and Genocide*
- (iv) **Antoinette Danebai Lamana**, *Crise de la mondialisation et émancipation des jeunes et des femmes: propos sur les mutations des rapports « aînés » – « cadets » sociaux chez les riziculteurs Musgums dans le Bassin méridional du Lac Tchad*
- (v) **Bantenga Moussa Willy**, *Le Burkina Faso dans la mondialisation : crise du textile moderne et renouveau de l'artisanat*

19/12/2018

ROOM / SALLE
B06

14:00–16:00

PARALLEL SESSION 20

Globalization, Decoloniality and the Question of Knowledge Production in Africa

Chair: Ammara Bekkouche, Université des Sciences et de la Technologie d'Oran (Algeria)

SESSION PARALLÈLE 20

- La mondialisation, la décolonisation et la
- question de la production du savoir en Afrique

Présidente : Ammara Bekkouche, Université des Sciences et de la Technologie d'Oran (Algérie)

- (i) **Olugbemiga Samuel Afolabi**, University of Johannesburg (South Africa), *Globalization, Decoloniality and the Question of Knowledge Production in Africa: A Critical Discourse*
- (ii) **Babatunde Joshua Omotosho**, Federal University (Nigeria), *Situating African Indigenous Ideas within Conventional Learning as an Impetus for Knowledge Construction in Africa*
- (iii) **Harrison Adewale Idowu**, Obafemi Awolowo University (Nigeria), *African Culture and the Quest for Sustainable and Improved Indigenous Knowledge Production: Nigeria and South Africa in Perspective*
- (iv) **Oludele Albert Ajani**, Obafemi Awolowo University (Nigeria), *Sociology of Knowledge in the Era of Academic Dependency in Africa: Issues and Prospects*

19/12/2018

ROOM / SALLE
C05

14:00–16:00

PARALLEL SESSION 21

SESSION PARALLÈLE 21

Globalisation and the Challenges of Transition
and Security in Southern Africa

- La mondialisation et les défis de la transition et de la sécurité en Afrique australe

Chair: Shadrack Wanjala Nasong'o, Rhodes College (USA)**Président : Shadrack Wanjala Nasong'o**, Rhodes College (USA)

- (i) **Nicodemus Fru Awasom**, University of Swaziland (Swaziland), *Globalisation, Recrudescence of Criminality and Community Policing in Swaziland Since the late 1980s*
- (ii) **Hlengiwe Portia Dlamini**, University of the Free State (South Africa), *Globalisation, the Emergence of Islamic Militantism and the Islamophobic Backlash in Swaziland Since 2008*
- (iii) **Nkechinyere Uwajumogu**, *Experiences of Globalization From the Sub Saharan African Woman Perspective*
- (iv) **Peter Inalegwu Awodi**, *Globalization of Livelihoods: Land Grabbing and the Human Insecurity of Smallholder Women Farmers In North-Central Nigeria*

19/12/2018

ROOM / SALLE
C06

14:00–16:00

PARALLEL SESSION 22

SESSION PARALLÈLE 22

Transnational soccer fan identities and
cultures in Kenya and Zimbabwe:
Globalisation glocalisation appropriation
and hybridization

- Identités et cultures de supporters de football transnationaux au Kenya et au Zimbabwe : appropriation et hybridation de la mondialisation par la mondialisation

Chair: Georges Nzongola-Ntalaja, University of North Carolina at Chapel Hill (USA)**Président : Georges Nzongola-Ntalaja**, University of North Carolina at Chapel Hill (USA)

- (i) **Manase Chiweshe**, University of Zimbabwe (Zimbabwe), *Transnational soccer fan identities and cultures in Zimbabwe*
- (ii) **Solomon Waliaula**, Maasai Mara University, (Kenya), *Local Patterns of European Football Reception and Status Identification in Eldoret, Kenya*
- (iii) **Tendai Mangena**, Great Zimbabwe University (Zimbabwe), *Chelsea Fandom in Zimbabwe: Localizing the Global*
- (iv) **Fredrick Mbogo**, Technical University of Kenya (Kenya), *European Football Fandom: Nightlife and Patterns of Entertainment on Nairobi's Ngong Road and Langata Road*

19/12/2018

ROOM / SALLE
C01

14:00–16:00

PARALLEL SESSION 23

Governance and the Policy Process

Chair: Lyn Ossome, Makerere Institute of Social Research (MISR) (Uganda)

- (i) **Benedict Yiyugsah**, Erasmus University (The Netherlands), *More Discrete but Still Hard: post “Paris External Pressure in African Policy Diffusion examined through the case of Social Protection in Ghana and Zambia*
- (ii) **Foga Konefon Willy Didié**, Muntu Institute (Cameroun), *Contestation de l’ordre politique local et glocal dans les « espaces anétatiques » et l’émergence des nouvelles formes de gouvernementalité en Afrique*
- (iii) **Madalitso Zililo Phiri**, University of South Africa (South Africa), *Beyond Academic Imperialism in Public Policy Research: Methodological Perspectives from the South*
- (iv) **Marion Ouma**, University of South Africa (South Africa), *We told them to have one programme, we came back and they have five: Power relations, resistance and policymaking in the age of globalization*

SESSION PARALLÈLE 23

Gouvernance et le processus politique

Présidente : Lyn Ossome, Makerere Institute of Social Research (MISR) (Ouganda)

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

14:00–16:00

PARALLEL SESSION 24

Globalization, Labour and Agrarian Questions

Chair: Wamba-dia-Wamba, Former President of CODESRIA

- (i) **Mathekga Mmanoko Jerry**, Human Sciences Research Council (HSRC) (South Africa), *Globalisation, Labour and Development in Africa: a reflection and an analysis of the nature of employment in the local government sphere in South Africa*
- (ii) **John Mary Kanyamurwa**, Kyambogo University (Uganda), *Political Economy of Women’s Globalised Burdens and Employment Equity in Uganda’s Flower Farms*
- (iii) **Kathleen Meagher**, London School of Economics (UK), *The Dark Side of Inclusion: Globalization, Economic Inclusion and African Informal Workers*
- (iv) **Aderibigbe Olomola**, *Agricultural Globalization and Changing Architecture of Global Aid and Development Financing: Paradox, Placebo or Pre-Requisite for Africa’s Economic Transformation*

SESSION PARALLÈLE 24

Mondialisation, travail et questions agraires

Président : Wamba-dia-Wamba, Ancien président du CODESRIA

19/12/2018

ROOM / SALLE
B12

14:00–16:00

PARALLEL SESSION 25

Globalisation and Fundamentalism

Chair: Puleng LenkaBula, University of the Free State
(South Africa)

- (i) **Josephine Atieno Ochiel**, Masinde Muliro University (Kenya), *Extreme Globalisation: Downloading Violent Extremism in Kenya*
- (ii) **Samuel Oyewole**, Federal University (Nigeria), *Globalisation of Militant Islamist Movements and Insecurity in Africa*
- (iii) **Miracle Ajay**, National Open University of Nigeria (Nigeria), *Globalisation and Religious Fundamentalism in Nigeria: Problems and Prospects*
- (iv) **Mokua Ombati**, Moi University (Kenya), *Of walling-off al-Shabaab terrorists between Kenya and Somalia and globalisation processes*

SESSION PARALLÈLE 25

Mondialisation et Fondamentalisme

Présidente : Puleng LenkaBula, University of the Free
State (South Africa)

19/12/2018



16:00–16:30

19/12/2018

ROOM / SALLE
C12

16:30–18:30

PARALLEL SESSION 26

Pan-Africanism and the Intellectual Challenges
of Globalization

Chair: Chérif Sy, Third World Forum (Senegal)

- (i) **Carlos Cardoso**, *O Pensamento Crítico De Amílcar Cabral Na Era Da Globalização*
- (ii) **Anta Sane**, *Testing the Efficacy of Ali Al amin Mazrui's Complete Humanity Gender Theory in this era of Globalization through a Qualitative Analysis of the Ongoing Quest for Gender Mainstreaming in Senegalese Politics*
- (iii) **Moses Khisa**, *Revisiting the Pan-African Agenda: African Diaspora, Liberation Struggles and Contemporary Betrayal*
- (iv) **Nimi Hoffmann**, Institute for Social and Economic Research (South Africa), *How to build a strong knowledge commons: learning from CODESRIA under structural adjustment*

SESSION PARALLÈLE 26

Le pan-africanisme et les défis intellectuels de
la mondialisation

Président : Chérif Sy, Forum du Tiers Monde
(Sénégal)

19/12/2018

ROOM / SALLE
B05

16:30–18:30

PARALLEL SESSION 27

Opportunities and Challenges:
China-Africa Cooperation in the Context
of Globalization

Panel sponsored by Institute of
West-Asian and African Studies (CASS)

SESSION PARALLÈLE 27

- Opportunités et défis :
- coopération sino-africaine dans le contexte de la mondialisation

Panel parrainé par l'Institut des études
sur l'Afrique et l'Asie de l'Ouest

Chair: Zhu Weidong, Institute of West-Asian and African Studies (CASS) (China)

Président : Zhu Weidong, Institut des études sur l'Afrique et l'Asie de l'Ouest (CASS) (Chine)

- (i) **Zhu Weidong**, Institute of West-Asian and African Studies CASS (China), *Building Legal Pillars for a Closer China-Africa Community with a Shared Future in Defense of Globalization*
- (ii) **Liu Naiya**, Institute of West-Asian and African Studies, CASS, (China), *China-Africa Cooperation in the Context of Globalization: Analysis of One Belt & One Road*
- (iii) **Zhou Jinyan**, Institute of West-Asian and African Studies, CASS (China), *China and Africa: new South-South Cooperation in an era of anti-globalization*
- (iv) **Mao Risheng**, Institute of World Economics and Politics, CASS (China), *China's Economic Development & Globalization : past, present and future*

19/12/2018

ROOM / SALLE
B06

16:30–18:30

PARALLEL SESSION 28

Globalisation and National Politico-religious
referents in Algeria

Panel sponsored by the National Centre
of Research in Social and Cultural
Anthropology

SESSION PARALLÈLE 28

- Mondialisation et référents politico-religieux nationaux en Algérie

Panel parrainé par le Centre de recherche
en anthropologie sociale et culturelle
(CRASC)

Chair: Djilali El Mestari, CRASC (Algeria)

Président : Djilali El Mestari, CRASC (Algérie)

- (i) **Amar Mohand-Amer**, CRASC (Algérie), *Etat-national et référent(s) religieux*
- (ii) **Fouad Nouar / Djilali El Mestari**, CRASC (Algérie), *Jeunes et références religieuses en Algérie : éléments d'une enquête de terrain*
- (iii) **Belkacem Benzenine**, CRASC (Algérie), *La condition féminine et le référent religieux*
- (iv) **Abdelouahab Belguerras**, CRASC (Algérie), *Soufisme et référent religieux national*
- (v) **Khadidja Mokaddem**, CRASC (Algérie), *Le référent religieux dans le discours officiel*

19/12/2018	ROOM / SALLE C05	16:30–18:30
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PARALLEL SESSION 29	SESSION PARALLÈLE 29
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Planning, Policy Processes
and Africa's Globalization:
Exploring the Social Impact

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Planification, processus politiques
et mondialisation de l'Afrique :
explorer l'impact social

Panel sponsored by Human Sciences
Research Council (HSRC)

Panel parrainé par le Conseil de
recherches en sciences humaines

Chair: Cheryl Hendricks, Africa Institute of South
Africa (South Africa)

Présidente : Cheryl Hendricks, Africa Institute of
South Africa (Afrique du Sud)

- (i) **Modimowabarwa Hendrick Kanyane**, HSRC (South Africa), *Exploring governance and ethics architecture in making social impact: Challenges and Prospects*
- (ii) **Edmore Marinda**, HSRC (South Africa), *Government Programmes : measuring Impact*
- (iii) **Olga Bialostocka**, HSRC (South Africa), *Youth development policy and planning – negotiating globalisation in diverse social orders*
- (iv) **Germain Munga**, Université Libre des Grands Lacs (RDC), *Les sociétés multinationales et la transformation socio-économique des espaces exploités : la leçon congolaise*

19/12/2018	ROOM / SALLE C06	16:30–18:30
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PARALLEL SESSION 30	SESSION PARALLÈLE 30
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Environmentalism, Rural-Urban Dynamics
and Globalization in North Africa

• Environnementalisme, dynamique rurale-
urbaine et mondialisation en Afrique du Nord

Panel sponsored by Arab Council for
the Social Sciences (ACSS)

Panel parrainé par le Conseil arabe pour
les sciences sociales

Chair: Nada Chaya, Arab Council for the Social
Sciences (Lebanon)

Président : Nada Chaya, Conseil arabe pour les sciences
sociales (Liban)

- (i) **Fouzia Borj**, Université Hassan II (Maroc), *La crise du développement des oasis marocaines : transformations des pratiques agricoles et conflit de gestion des droits à l'eau dans le contexte de la Mondialisation*
- (ii) **Lahcen Ameziane**, Faculty of Letters and Human Sciences, Mohammed V University (Maroc), *Nouvelle politique urbaine : justice sociale, Environnement et Mega-projects dans les villes du Maroc*

19/12/2018

ROOM / SALLE
C01

16:30–18:30

PARALLEL SESSION 31

Ecologies and Economies

SESSION PARALLÈLE 31

Les écologies et les économies

Chair: Cristiano Benedito Alves Matsinhe, Universidade Eduardo Mondlane (Mozambique)**Président : Cristiano Benedito Alves Matsinhe**, Universidade Eduardo Mondlane (Mozambique)

- (i) **Michael Ansong**, Faculty of Renewable Natural Resources Management, KNUST (Ghana), *Globalization and invasive plant species management in Africa*
- (ii) **Ebaidalla Mahjoub Ebaidalla Haj Ahmed**, University of Khartoum (Sudan), *Impact of Globalization on Structural Economic Transformation in Africa: Evidence from Panel Data Analysis*
- (iii) **Marindo Ravayi**, Good Governance Africa (Zimbabwe), *Africa and the globalisation of nutrition-related NCDs: a case of three transitions*
- (iv) **Samuel Oloruntoba**, *Africa Continental Free Trade Area and Economic Development in Africa*

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

16:30–18:30

PARALLEL SESSION 32

Post-Independence South Sudan: Political and Economic Challenges

SESSION PARALLÈLE 32

Post-indépendance Sud-Soudan: défis politiques et économiques

Chair: Samson Wassara, University of Bahr El Ghazal/The University of Juba (Sudan)**Président : Samson Wassara**, University of Bahr El Ghazal/The University of Juba (Sudan)

- (i) **Samson Wassara**, University of Bahr El Ghazal/The University of Juba (Sudan), *Exclusion of South Sudanese Citizens from Decision-Making in the Politics of Peace Agreements*
- (ii) **Elenore Long**, Arizona State University (USA) / **Jennifer Clifton**, University of Texas, El Paso (USA), *The Commons-in-Practice as An Antidote to Statelessness: Decentering Institutional Roles and Logics in Public Life*
- (iii) **Richard Rivera**, The Zambakari Advisory (USA), *The Disintegration of South Sudan: Political violence from 2011 to 2017*
- (iv) **Sabastiano Rwengabo**, Advocates Coalition for Development and Environment (ACODE), (Uganda), *African Origins, Global Security Regime*

19/12/2018

ROOM / SALLE
BC12

19:30–21:30

FILM PROJECTION

"Samir Amin: The organic internationalist"

PROJECTION DE FILM

« Samir Amin: l'internationaliste organique »

DAY 4

JOUR 4

20/12/2018

ROOM / SALLE
BC12

09:00–10:30

PLENARY SESSION 8

Leopold Sedar Senghor Lecture

Keynote Speaker: Wole Soyinka, Playwright, Poet and Essayist, Nobel Laureat in Literature

Theme: (TBC)

Chair: Mahmood Mamdani, Makerere University (Uganda)

Vote of Thanks: Nana Akua Anyidoho, University of Ghana (Ghana)

SESSION PLÉNIÈRE 8

Conférence Leopold Sedar Senghor

Conférencier : Wole Soyinka, Dramaturge, poète et essayiste, lauréat prix Nobel de littérature

Thème : (AC)

Président : Mahmood Mamdani, Makerere University (Uganda)

Motion de remerciement : Nana Akua Anyidoho, University of Ghana (Ghana)

20/12/2018



10:30–11:00

20/12/2018

ROOM / SALLE
BC12

11:00–13:00

PLENARY SESSION 9

PART I: The State in Africa: Celebration of Professor Abdul Raufu Mustapha

Chair: Zenebeworke Tadesse, Principal Vice President of the Ethiopian Academy of Sciences, Former President of CODESRIA (Ethiopia)

- (i) Presentation of Abdul Raufu Mustapha by **Adigun Agbadje**, University of Ibadan (Nigeria)
- (ii) Family Representative of Abdul Raufu Mustapha

PART II

- (i) **Ken Walibora**, Riara University (Kenya), *The African nation-state and globalization Theorizing and fictionalizing the African condition: globalizing and cannibalizing the African nation-state*
- (ii) **Maria Paula Meneses**, Coimbra University (Portugal), *Sovereignty and legal pluralism: collective forms of power contesting and yet strengthening African states*
- (iii) **Jonas Mbabazi Musinga**, Advocates Coalition for Development and Environment (ACODE) (Uganda), *Globalisation of Democracy Vs. Garrison States in Africa*

SESSION PLÉNIÈRE 9

PARTIE I : L'État en Afrique: Hommage au Professeur Abdul Raufu Mustapha

Présidente : Zenebeworke Tadesse, Vice présidente principale de l'Académie éthiopienne des sciences, Ancienne présidente du CODESRIA (Éthiopie)

- (i) Présentation de Abdul Raufu Mustapha par **Adigun Agbadje**, University of Ibadan (Nigeria)
- (ii) Représentant de la famille de Abdul Raufu Mustapha

PARTIE II

20/12/2018

LUNCH BREAK



PAUSE-DÉJEUNER

13:00–14:00

20/12/2018

ROOM / SALLE
BC12

15:00–18:00

PLENARY SESSION 10

Programme in Memory of
Professor Samir Amin

Chair: Fatou Sow, Université Cheikh Anta Diop de
Dakar (Senegal) / CNRS (France)

Presentation of Samir Amin: Thandika Mkandawire,
London School of Economics (UK)

Speakers

- (i) **Ibrahima Thioub**, Université Cheikh Anta Diop
de Dakar (Senegal)
- (ii) **Bernard Founou-Tchuigoua**, Third World Forum
(Senegal)
- (iii) **Lau Kin Chi**, Lingnan University, Hong Kong
- (iv) **Hassan Remaoun**, Université d'Oran 2 /
CODESRIA Executive Committee Member
- (v) **Family Representative of Samir Amin**
- (vi) **Intervention from the floor**

Rapporteurs: Delmas Tefack, Ambassade de Belgique (Cameroon) & **Mshai Mwangola**, Africa Leadership Centre
(Kenya)

SESSION PLÉNIÈRE 10

Programme spécial à la mémoire du
professeur Samir Amin

Présidente : Fatou Sow, Université Cheikh Anta Diop
de Dakar / CNRS, France

Présentation de Samir Amin: Thandika Mkandawire,
London School of Economics (UK)

Intervenants

- (i) **Ibrahima Thioub**, Université Cheikh Anta Diop
de Dakar (Sénégal)
- (ii) **Bernard Founou-Tchuigoua**, Forum du Tiers
Monde (Sénégal)
- (iii) **Lau Kin Chi**, Lingnan University, Hong Kong
- (iv) **Hassan Remaoun**, Université d'Oran 2 / Membre
du Comité exécutif du CODESRIA
- (v) **Réprésentant de la famille de Samir Amin**
- (vi) **Parole aux participants**

VENUE / LIEU
SALON BRUN

20/12/2018



20:00–23:30

GALA EVENING

SOIRÉE DE GALA

DAY 5

JOUR 5

21/12/2018

ROOM / SALLE
BC12

08:30–10:30

PLENARY SESSION 11

SESSION PLÉNIÈRE 11

End Note Lecture

Conférence de clôture

Keynote Speaker: Yvonne Adhiambo Owuor, Kenyan Writer

Conférencière: Yvonne Adhiambo Owuor, Auteure Kenyane

Theme: *Digging into Shadows: These Haunted Realms*

Thème : *Creuser dans les ombres : ces royaumes hantés*

Chair: Kofi Anyidoho, University of Ghana (Ghana)

Président : Kofi Anyidoho, University of Ghana (Ghana)

21/12/2018



10:30–11:00

21/12/2018

ROOM / SALLE
BC12

11:00–13:00

PLENARY SESSION 12

SESSION PLÉNIÈRE 12

Professor Mahmood Mamdani Celebration

Célébration du Professeur Mahmood Mamdani

Chair: Ibrahim Abdullah, University of Sierra Leone (Sierra Leone)

Président : Ibrahim Abdullah, University of Sierra Leone (Sierra Leone)

Presentation of Mahmood Mamdani: Ibrahim Abdullah, University of Sierra Leone (Sierra Leone)

Présentation de Mahmood Mamdani: Ibrahim Abdullah, University of Sierra Leone (Sierra Leone)

Speakers

Intervenants

- (i) **Zenebeworke Tadesse**, Principal Vice President of the Ethiopian Academy of Sciences, Former President of CODESRIA
- (ii) **Ernest Wamba-dia-Wamba**, Former President of CODESRIA
- (iii) **Jacques Depelchin**, (DRC)
- (iv) **Mamadou Diouf**, Columbia University (USA)
- (v) **Lyn Ossome**, Makerere Institute of Social Research (MISR) (Uganda)

- (i) **Zenebeworke Tadesse**, Vice présidente principale de l'Académie éthiopienne des sciences, Ancienne présidente du CODESRIA
- (ii) **Ernest Wamba-dia-Wamba**, Ancien Président du CODESRIA
- (iii) **Jacques Depelchin**, (Congo, RDC)
- (iv) **Mamadou Diouf**, Columbia University (USA)
- (v) **Lyn Ossome**, Makerere Institute of Social Research (MISR) (Uganda)

21/12/2018

LUNCH BREAK



PAUSE-DÉJEUNER

13:00–14:00

21/12/2018

ROOM / SALLE
BC12

14:00–16:00

REGIONAL MEETINGS

RÉUNIONS DES RÉGIONS

21/12/2018



16:00–16:30

21/12/2018

ROOM / SALLE
BC12

16:30–20:00

PLENARY SESSION 13

SESSION PLÉNIÈRE 13

PART I: Report of the Executive Committee
to the General Assembly

PARTIE I : Rapport du Comité exécutif à
l'Assemblée générale

PART II: Elections of the President and
Vice-President

PARTIE II : Election du (de la) Président(e)
et du (de la) Vice-Président(e)

Chair: Dzodzi Tsikata, University of Ghana (Ghana) /
President of CODESRIA

Présidente : Dzodzi Tsikata, University of Ghana
(Ghana) / Présidente du CODESRIA

21/12/2018

ROOM / SALLE
BC12

20:00–20:30

PLENARY SESSION 14

SESSION PLÉNIÈRE 14

CLOSING SESSION:

SESSION DE CLOTURE :

Speeches of the New Vice-President and
President of CODESRIA

Discours du/de la Vice-Président(e) et du/de la
Président(e) nouvellement élus(es)

Farewell Word by the Executive Secretary
of CODESRIA

Mot d'aurevoir du Secrétaire executive
du CODESRIA

Rapporteurs: Therese Felictee Azeng, Université de Yaoundé 2 (Cameroun) & **Ramola Ramtohul**, University of Mauritius (Mauritius)

GENERAL RAPPORTEURS / RAPPORTEURS GENERAUX

Mshai Mwangola, Africa Leadership Centre (Kenya)

Therese Felictee Azeng, Université de Yaoundé 2 (Cameroun)

Jacques Tshibwabwa Kudithshini, Université de Kinshasa (RD)

Ramola Ramtohul, University of Mauritius (Mauritius)

Delmas Tsafack, Ambassade de Belgique (Cameroun)

END OF
THE 15th
CODESRIA
GENERAL
ASSEMBLY

FIN DE
LA 15e
ASSEMBLÉE
GÉNÉRALE DU
CODESRIA



CODESRIA

BOOK EXHIBITION AT 15TH CODESRIA GENERAL ASSEMBLY

EXPOSITION DE LIVRES DURANT LA 15ÈME ASSEMBLÉE GÉNÉRALE DU CODESRIA

**17th–21st
12/2018**

**ROOM / SALLE
A1**

08:00–18:00

Organisations and Contact Persons at the Stand

Organisations et responsable du stand

- 1.** Conseil pour le développement de la recherche en sciences sociales en Afrique
Council for the Development of Social Science Research in Africa
(CODESRIA)
Yves Eric ELOUGA
- 2.** Human Science Research Council (HSRC)
Mmakwena Chipu
- 3.** Nouvelles Editions Numériques Africaines (NENA)
Cheikh Sidaty KEBE
- 4.** Enda Publications
Gora Diouf
- 5.** African Books collective (ABC)
Justin Cox
- 6.** RAW Material Company (RMC)
Devin Hentz & Tabara Korka Ndiaye
- 7.** Harmattan Sénégal
Issa Ndiaye
- 8.** Amalion Publishing
Sulaiman Adebawale et Yasmina Bileoma
- 10.** UNESCO
*Alimatou Saadiya Mbaye, Daniel Mukidi Lutondo &
Mouhamed ahmed BADJI*
- 11.** Presses universitaires de Dakar
Madame Bocoum & Monsieur Bocar Ba
- 12.** Journal of Contemporary African Studies
Jamie Alexander



15

**ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL**
الجمعية العامة

Dakar, Senegal
17th–21st
12/2018

OFFICIAL OPENING CEREMONY BY

CÉRÉMONIE D'OUVERTURE OFFICIELLE PAR

Minister of Higher
Education, Research
and Innovation of the
Republic of Senegal



Ministre de
l'enseignement supérieur,
de la recherche et
de l'innovation de la
République du Sénégal

Pr Mary Teuw Niane





REPUBLIQUE DU SENEGAL
Un peuple – Un but – Une foi



OFFICIAL OPENING CEREMONY CÉRÉMONIE D'OUVERTURE OFFICIELLE

17/12/2018

ROOM / SALLE
GRAND AMPHITHEATRE

08:30–10:30

(i)



Godwin Murunga
(Senegal)

Welcoming Speech of the Executive Secretary of CODESRIA

Discours de bienvenue du Secrétaire Exécutif du CODESRIA

(ii)

Welcoming Speech of the President of CODESRIA

Discours de bienvenue de la Présidente du CODESRIA



Dzodzi Tsikata
University of Ghana
(Ghana)



(iii)



Speech of the Minister of National Education of Algeria

Discours du Ministre de l'éducation nationale d'Algérie

Nouria Benghabrit-Remaoun
(Algeria)

(iv)

Speech of the Minister of Higher Education, Research and Innovation of the Republic of Senegal

Discours du Ministre de l'enseignement supérieur, de la recherche et de l'innovation de la République du Sénégal



Pr Mary Teuw Niane
(Senegal)



15

**ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL**
الجمعية العامة

Dakar, Senegal
17th–21st
12/2018

PLENARY SESSIONS

SESSIONS PLÉNIÈRES







PLENARY SESSION 1

SESSION PLÉNIÈRE 1

17/12/2018

ROOM / SALLE
GRAND AMPHITHEATRE

11:30–13:00

MIRAM MAKEBA LECTURE

Religion, Fundamentalism
and Globalization: Lessons for
Africa

CONFÉRENCE MIRIAM MAKEBA

Religion, fondamentalisme
et globalisation : des leçons pour
l'Afrique



Ousmane Kane
Harvard Divinity School
(USA)

KEYNOTE SPEAKER / CONFÉRENCIER

Ousmane Kane, Ph.D, is the first Prince Alwaleed Bin Talal Professor of Contemporary Islamic Religion and Society at HDS. Since 2002, he was an associate professor of international and public affairs at Columbia University's School of International and Public Affairs. Kane studies the history of Islamic religious institutions and organizations since the eighteenth century, and he is engaged in documenting the intellectual history of Islam in Africa. He is the author of *Muslim Modernity in Postcolonial Nigeria* (Brill, 2003), *The Homeland Is the Arena: Religion, Transnationalism and the Integration of Senegalese Immigrants in America* (Oxford University Press, 2011) and, *Beyond Timbuktu: An Intellectual History of Muslim West Africa* (Harvard University Press, 2016).





CHAIR / PRÉSIDENT

Akilagpa Sawyerr

Former General Secretary of
AAU, Former President of
CODESRIA (Ghana)

Vote of Thanks

Motion de remerciement



Isabel Maria Casimiro

Universidade
Eduardo Mondlane (Mozambique)

17/12/2018

ROOM / SALLE
GRAND AMPHITHEATRE

13:00–13:30

**Report of the Scientific Committee
of CODESRIA**

**Rapport du comité scientifique du
CODESRIA**



Mamadou Diouf
Columbia University
(USA)



PLENARY SESSION 2 SESSION PLÉNIÈRE 2

17/12/2018

ROOM / SALLE
GRAND AMPHITHEATRE

14:30–16:00

Conceptualising Globalisation
in Africa

Conceptualiser la mondialisation
en Africa



CHAIR / PRÉSIDENT

Jimi Adesina
University of South Africa
(South Africa)



(i)



Theme:

Thème :

Jomo Kwame Sundaran
Institute of Strategic
and International Studies (ISIS)

(ii)

Theme

Thème



Fatima Harrak
Institut d'études africaine
(Maroc)

(iii)



André Mbata Mangu
University of South Africa
(South Africa)

L'Afrique que nous voulons : intégration régionale et liberté de circulation en Afrique

André Mbata Mangu

L'Agenda 2063 adopté par les Chefs d'Etat et de gouvernement des pays membres de l'Union africaine (UA) exprime la vision d'une Afrique à laquelle les peuples d'Afrique et de sa Diaspora aspirent à l'échéance 2063. Sept aspirations résument cette vision de « l'Afrique que nous voulons ». Aspiration 2 se réfère à « Un continent intégré, uni sur le plan politique et ancré dans les idéaux du Panafricanisme et la vision de la Renaissance africaine ». Dans le cadre de l'Aspiration 2, l'unité de l'Afrique et l'intégration régionale africaine requièrent une libre circulation des personnes, des capitaux, des biens et des services qui favorisera la croissance des échanges et des investissements entre les pays africains à des niveaux sans précédent et permettra à l'Afrique de trouver et de consolider sa place dans le commerce mondial à l'ère de la mondialisation. L'intégration africaine devant reposer sur la liberté de circulation des personnes et des biens n'est pas une aspiration nouvelle. Elle avait été inspirée par l'idéal du panafricanisme tendant à obtenir la libération totale du continent et parvenir au mieux-être des peuples d'Afrique. L'étude suivra la marche du continent africain vers la libre circulation des personnes et l'intégration régionale depuis la création de l'Organisation de l'unité africaine (OAU) jusqu'à son remplacement par l'UA qui a adopté un Protocole sur la libre circulation en janvier 2018 sans oublier les efforts entrepris et les difficultés rencontrées au niveau des Communautés économiques régionales (CERs) ainsi que les perspectives de la liberté de circulation des personnes et de l'intégration africaine au niveau tant continental ou régional que sous régional. Un accent sera aussi mis sur du Protocole de l'UA sur la liberté de circulation des personnes. L'approche empruntée sera à la fois historique, juridique et politique, basée sur un examen critique des instruments juridiques et leur éventuelle mise en œuvre sur le terrain. La communication s'efforcera principalement aux questions de recherche ci-dessous: Quelle est la place de la libre circulation des personnes et de l'intégration régionale dans la construction de l'UA et d'une « Afrique que nous voulons » au 21^e siècle? Quelle aura été jusque-là la marche du continent africain vers la libre circulation des personnes et l'intégration régionale? Sur le plan juridique, quels efforts ont été entrepris au niveau régional et sous régional pour promouvoir la libre circulation des personnes en Afrique et comment les différents instruments juridiques adoptés ont-ils été appliqués ? En jetant un regard vers les différentes sous-régions du continent ou les CERs,

comment peuvent-elles être évaluées dans leurs efforts pour réaliser la libre circulation des personnes ? Quelles sont les sous-régions ou CERs qui seraient plus avancées que les autres, comment et pourquoi ? Considérant que le Protocole adopté par l'UA en janvier 2018 représente une opportunité mais reste encore inconnu des peuples d'Afrique qui en seraient les principaux bénéficiaires, quel est le contenu de ce Protocole, quels sont les défis de sa mise en œuvre et quels sont les moyens pour les surmonter en vue rendre effective la libre circulation des personnes sur l'ensemble du continent et ainsi parvenir à la réalisation de l'Aspiration 2 de l'Agenda 206 ?





PLENARY SESSION 3

SESSION PLÉNIÈRE 3

17/12/2018

ROOM / SALLE
GRAND AMPHITHEATRE

16:30–18:00

UNESCO PANEL

Decolonizing research, questioning epistemic masculinities: a prerequisite for more egalitarian, more inclusive and more integrative Social Sciences

PANEL DE L'UNESCO

Décoloniser la recherche, questionner les masculinités épistémiques : une condition indispensable pour des Sciences Humaines et Sociales plus égalitaires, plus inclusives et plus intégratives des perspectives plurielles



CHAIR / PRÉSIDENTE

Marema Toure
UNESCO
(Senegal)



(i)

Beyond Decoloniality: the Social Sciences in Africa and
the Challenges of Epistemic Autonomy

Ebrima Sall

(ii)

Postcolonialism's After-Life in the Arab World: Toward a
post-authoritarian approach

Sari Hanafi

(iii)

Décoloniser l'histoire des sciences sociales

Stéphane Dufoix

(iv)

Décoloniser l'histoire, libérer l'avenir : un défi
épistémologique aussi !

Martial Ze Belinga

(v)

On the Limited Presence of Black Women in the
Humanities and Black Women in Political Leadership

Carole Boyce-Davies

(vi)

Décolonisation des savoirs : littérature, arts et philosophie

Seloua Luste Boulbina



PLENARY SESSION 4 SESSION PLÉNIÈRE 4

18/12/2018

ROOM / SALLE
BC12

09:00–10:30

Cheikh Anta Diop Lecture

Conférence Cheikh Anta Diop



KEYNOTE SPEAKER / CONFÉRENCIER

**His Excellency
Thabo Mbeki**

Former President of the
Republic of South Africa





CHAIR / PRÉSIDENT

Adebayo Olukoshi
International IDEA
(Ethiopia)

Vote of Thanks

Motion de remerciement



Rokhaya Fall
Université Cheikh Anta Diop
de Dakar (Sénégal)



PLENARY SESSION 5 SESSION PLÉNIÈRE 5

18/12/2018

ROOM / SALLE
BC12

11:30–13:30

PART I

Gender, Liberation and
Political Struggles: Celebration of
Professor Aminata Diaw

PARTIE I

Genre, libération et luttes
politiques : célébration de
Professeur Aminata Diaw



CHAIR / PRÉSIDENTE

Nouria Benghabrit-Remaoun
Ministre de l'éducation nationale
(Algérie)



(i)

Presentation of Aminata Diaw

Souleymane Bachir Diagne

(ii)

Family Representative of Aminata Diaw

(iii)

Final Remarks

Dzodzi Tsikata

PART II

PARTIE II

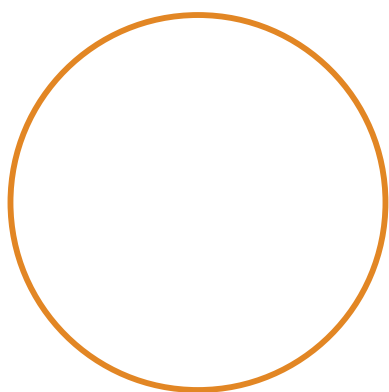
(i)

Kimpa Vita : une femme africaine ayant marqué
l'expérience de la révolution en Afrique et en Amérique

Mabounda Mouhangui Brelle Gema

L'histoire de la révolution mondiale notamment celle des esclaves noirs en Afrique et en Amérique a été marquée par une femme au 18^e siècle appelée Kimpa vita, née dans la région du Mont kinbangou (Congo Brazzaville), de son nom chrétien Dona Beatrice do Kongo. Ces expériences de libération continuent encore aujourd'hui à inspirer les peuples noirs qui revendiquent leur identité et leur libération du joug néocolonial et des puissances impérialistes et pour une autre mondialisation basée sur la justice et l'égalité entre les peuples et les nations. Kimpa Vita a 20 ans lorsqu'elle prophétise la renaissance du royaume kongo divisée et affaibli par les querelles intestines et la traite des noirs et opprimé par les esclavagistes portugais qui se sont alliés les différents rois. Il importe

de souligner que le royaume Kongo comprenait une partie de l'Angola, du Congo Brazzaville et du Congo Kinshasa. L'historienne française connue Catherine Croquevitch la considère comme la Jeanne d'Arc africaine car, ses paroles reçoivent un important écho auprès du peuple, mais inquiètent les portugais qui poussent le roi de la brûler vive. Ses partisans sont féroce­ment réprimés (cité par Elodie Descamp 2018). Son audience est telle que ses paroles vont inspirer les révolutionnaires en Afrique Centrale (Congo, RDC, Angola) et en Amérique latine. Dans ce dernier continent, les esclaves d'origine Kongo au Brésil, Cuba, Haïti, Martinique, Jamaïque, etc. vont s'inspirer des paroles professées par Kimpa Vita pour revendiquer leur identité et leur libération du joug de l'esclavage (Melo Nzeyitu Josias 2017). On pense même que le grand révolutionnaire de l'Amérique latine Simon Bolivar a puisé sa source d'inspiration des idées professées par Kimpa Vita dans le mouvement de révolte qu'il a suscité au sein du royaume Kongo et contre lequel se sont ligüés les esclavagistes portugais, les missionnaires du Vatican et les dignitaires locaux. Les partisans de Kimpa Vita qui se comptaient par milliers (80000), furent vendus comme esclaves et déportés vers d'autres continents. Ils se retrouvèrent ainsi en Amérique du nord (Caroline du sud), en Jamaïque, Brésil, Guadeloupe, Haïti, etc. (Croquevitch 2018, Nzeyitu 2017). Les objectifs de la communication sont les suivants : 1) retracer l'histoire de cette jeune héroïne ; 2) montrer en quoi son expérience a marqué les luttes de libération des noirs en Afrique et Amérique latine et Amérique du Nord dans le passé et aujourd'hui ; 3) dégager les principaux enseignements de cette expérience pour la lutte pour l'identité culturelle des peuples africains dans un contexte où la mondialisation tend à l'uniformisation de la pensée et à la négation des identités culturelles des peuples. L'approche méthodologique pour cette recherche se basera sur l'approche historique et la confrontation de différentes sources ainsi que sur l'approche linguistique permettant d'identifier des mots communs dans les langues Kongo, portugaises et espagnoles dont les dernières ont été inspirées par la première. De même, des pratiques culturelles et religieuses communes aux peuples kongo (Angola, Congo et RDC) et ceux de l'Amérique latine seront mises en évidence.



Mabounda M. B. Gema, née dans la République du Congo. D'un père cheminot et d'une mère commerçante, j'ai grandi à Pointe Noire, où j'ai étudié au lycée public Pointe Noire II. Actuellement, je suis en fin de cycle Master sociologie, chercheuse au CERAPE et membre du CODESRIA.

Mondialisation, internationalisation du genre et trajectoires divergentes de la représentation politique des femmes au Cameroun

Aboudi Vanessa

Avec la chute du mur de Berlin, la domination du libéralisme économique et politique s'est renforcée, devenant l'unique modèle sur la scène internationale. Embrigadée dans la notion de mondialisation, cette dynamique planétaire a entraîné un effacement des frontières nationales, et une universalisation des valeurs. Les problématiques autrefois considérées comme relevant de la compétence exclusive des Etats, se voient dorénavant pensées et traitées en termes universels. Parmi celles-ci, les droits de l'Homme et particulièrement ceux de la femme occupent une place privilégiée, liée à leur condition marginale. Avec le temps, la cause féminine est devenue le cheval de bataille des institutions internationales portées par l'ONU, l'Union Européenne, l'Union Africaine et la Banque Mondiale, etc. Les fora internationaux organisés au cours des trois dernières décennies, ont permis de redéfinir les mécanismes, les processus et les structures de gestion des affaires publiques à l'intérieur des Etats. Pour uniformiser les efforts, la communauté internationale a institué un quota de 30%, comme seuil minimal de représentation politique des femmes au cours de la Conférence de Beijing en 1995. N'échappant pas à ce système globalo-libéral, le Cameroun a entrepris depuis la démocratisation des années 1990, des actions normatives et institutionnelles pour accroître la représentation politique des femmes. Et plus récemment en 2012, la clause genre a été instituée dans le code électoral pour booster cette représentation. Seulement, une analyse de cette représentativité au parlement (Assemblée Nationale et Sénat) et dans les municipalités met en exergue deux trajectoires variées, dont une évolution satisfaisante et une résistance. En effet, si l'Assemblée Nationale compte 31,1% de femmes députés élues en 2013, et le Sénat désormais 31,4 % de sénatrices élues à l'issu du nouveau scrutin de mars 2018, les exécutifs communaux quant à eux peinent à s'ouvrir, avec moins de 10% de femmes maires depuis 2013. Une telle situation amène à interroger les logiques qui sous-tendent cette disparité, dans un contexte de mondialisation de la problématique du genre. De plus, les expériences africaines et occidentales montrent que le Cameroun n'est pas un cas isolé, dans la mesure où la proportion des postes de maires occupés par les femmes dans le monde, est plus faible que leur présence au parlement. Les rapports de pouvoir entre les hommes et les femmes sont certes en transformation, mais font encore face à des goulots d'étranglement que la mondialisation elle-même peine à délier. Plusieurs facteurs tant endogènes qu'exogènes, peuvent être mobilisés pour expliquer ce double mouvement d'universalisation et de fermeture du jeu politique dans une perspective genrée.



Vanessa Aboudi est une jeune étudiante en Science Politique à l'Université de Yaoundé 2, où elle vient de soutenir son Master sur un thème portant sur le Genre, une problématique qui l'intéresse particulièrement. Toutefois, son engagement pour la science fait d'elle une apprenante et une chercheuse ouverte à d'autres perspectives, surtout dans un contexte scientifique général marqué par la multi et l'interdisciplinarité.

(iii)

Trajetórias, construções e percursos emancipatórios de mulheres na Guiné-Bissau: narrativas da luta de libertação

Patrícia Alexandra Godinho Gomes

Portuguese speaking African countries - which are as PALOP (Países Africanos de Língua Oficial Portuguesa) and became independent in the mid-1970s, have experienced different historical and political pathways and have internal sociocultural complexities of their own. However, they could all count on women's contribution during the national liberation processes. Notwithstanding the important women's role to the liberation movements in those countries, the post-independence era was arguably not followed by a political agenda in terms of Gender equity. Contrary to expectations and considering local and regional differences, most women were confronted with the "betrayal" of the promises that were made as far as the promotion of their socio-economic and political status in the following years was concerned. It is, therefore, important to reflect on what were the effective achievements resulting from women's participation in the liberation struggles and, more importantly, to understand what happened once independence had been secured in 1974-1975. The paper will address the final results of the ongoing research, part of the Comparative Research Network- CRN, founded by CODESRIA in 2016 with the purpose of analysing the discourses, practices and perceptions of emancipation and how they have impacted women's lives and their communities in Guinea-Bissau. The study seeks to analyse the dynamics that took place in the context of the struggles for independence considering theoretical formulations and methodological proposals made by ongoing theoretical approaches in the African continent and based on empirical studies. In particular, the research focus is in the issue concerning women's social history in the context of the liberation struggle carried out between the sixties and the seventies in the "Portuguese" Guinea territory (modern Guinea-Bissau). From a historical perspective and based on life stories/oral history, I intend to bring up the results of a critical analysis on women "emancipation" in the Bissau-Guinean liberation struggle juxtaposed with dominant nationalist narrative within a wider discourse on the liberation

movement vision, the international feminist agendas. As evidenced by the study, the struggle against “two colonialisms”-women’s liberation and total transformation- was adopted by the national liberation movement PAIGC and included in discussions with the countryside populations of the liberated areas of Guinea-Bissau. To what extent did this vision and practice was assumed and shared by the local communities? Did political participation, education, leadership positions and consciousness, as mentioned by the liberation movement, represented pre-conditions to women’s liberation? Or was male gerontocracy associated to a colonial vision of social labour division a central issue of the “negative cultural aspects”? Based in a field work carried out in Guinea-Bissau between 2017 and 2018 (interviews, focal groups and non-participating observation) the paper will discuss the main methodological challenges of the qualitative research: The relevance of the sampling representativeness (to what extent do my sample correspond to the universe I am studying? the observation and analysis (to what extent my idea of the reality correspond to the field data or, in other words, recover the world through concepts) time dedicated to the field work in relation to its objectives methodological difficulties, as the question of translation (from other native languages to the national language, Kriol and from Kriol to Portuguese) the question of discontinuities of discourses and generations (liberation struggle generation versus post-independent generations).



Patrícia Alexandra Godinho Gomes, Visiting Associate Professor at the Post-Graduate Program on Ethnic and African Studies-Afro Post at the Federal University of Bahia (UFBA). Holds a degree in International Relations from the Institute of Social and Political Sciences of the Technical University of Lisbon (ISCSP), with specialization in African Studies (1995), PhD in History and Institutions of Africa - University of Cagliari (2002) and postdoc in African Studies from the University of Cagliari (Italy) (2006-2010) and from the Federal University of Bahia (UFBA)/Brazil (2014-2018). Experience in History, with emphasis on the social history of women in anticolonial resistances, gender studies and feminisms in Portuguese-speaking African Countries (PALOP), more specifically in Guinea Bissau and Cape Verde. Has written on gender issues in Guinea-Bissau, and more recently on African feminisms, with particular emphasis on the PALOP. Associate researcher of the National Research Institute of Guinea-Bissau (INEP) and associate member of the Council for the Development of Research in Social Sciences in Africa (CODESRIA). Author of *Os fundamentos de uma nova sociedade. O PAIGC e a luta armada na Guinea-Bissau (1963-1973)*, by Harmattan Italia (2010), co-editor of the book *Gênero, cidadania e identidade*, Nova-Harmonia (São Leopoldo, Brazil) (2009), co-author of the book *O que é feminismo ?*, by Escolar Editora, Lisbon-Maputo (2015) and co-editor of the book *Encontros e desencontros de lá e de cá do Atlântico. Mulheres africanas e afro-brasileiras em perspectiva de gênero*, by EDUFBA, Salvador (2017)



PLENARY SESSION 6 SESSION PLÉNIÈRE 6

18/12/2018

ROOM / SALLE
BC12

14:30–16:30

Globalisation and
Neoliberalism in Africa

Mondialisation et
néolibéralisme en Afrique



CHAIR / PRÉSIDENTE

Teresa Crus e Silva
Eduardo Mondlane
University (Mozambique)



Are We Witnessing the Crisis of Globalization or the (un)wanted consequences of Neoliberalism

Abdourahmane Diaw

Globalization for African states has been synonymous with Neoliberalism. The negative outcomes of Globalization include but are not limited to: increased inequality, extreme poverty, reduction of the state's role in the economy etc. This paper argues that the negative outcomes of Globalization on African states lies in the fact that the Free-market promoted by the Global North, and forced upon African nations, was never meant to benefit periphery nations. In addition to that, the same policies that created conditions such as extreme poverty, and dependence on external actors (International Institutions, Multinational Cooperation), are the same used to fix the issues and miraculously bring economic development (Structural Adjustment Programs). Perhaps, the most important impact of neoliberal policies on African nations has been the weakening of the state. Therefore, this paper additionally argues that there is a need to partially return to the developmental state because no single state has achieved development without industrialization, which in turn, never occurred without an active role of the state. Ex-colonized countries that have achieved significant industrialization and in the past (South Korea), and more recently (China) have almost used the opposite of neoliberal policies. For African countries, too many policies such as the debt-relief program, Millennium Development Goals, and aid programs include anti-poverty goals, but lack objectives for independent development that is not totally subordinate to Foreign Direct Investment in terms set by the foreign investors. The return of the state in the economy will result in Africa getting the benefits that Globalization initially promised.



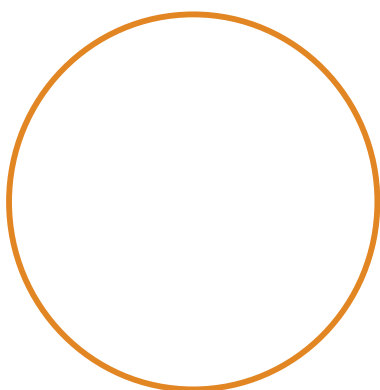
Abdourahmane Diaw, Senior Graduating in International Relations with an emphasis in International Development. Previous research on Structural Adjustment Programs, Free Trade, Developmental State, Failed States, China-Africa relationship etc.

Crise de la mondialisation: une chance pour le développement de l'Afrique ?

Demba Moussa Dembele

Il peut paraître paradoxal de penser que l'échec de la mondialisation pourrait ouvrir la voie vers le développement de l'Afrique. Mais étant donné que l'Afrique a été une des principales victimes de la mondialisation néolibérale, alors on peut parfaitement comprendre que l'échec de celle-ci soit une occasion pour repenser le concept et les politiques de développement du continent et sa stratégie d'insertion dans le système mondial. La crise de la mondialisation a remis en cause bien des certitudes et brisé des dogmes. C'est dans ce contexte que la réflexion se développe en Afrique, y compris au sein des cercles dirigeants et des institutions sous-régionales et continentales, sur la voie à suivre. Si l'Agenda 2063 semble être une réponse globale de l'Afrique à l'échec des politiques de développement suivies depuis les indépendances, la signature par 44 pays du traité sur la Zone de libre-échange continentale (ZLEC) semble être l'une des réponses directes à la crise de la mondialisation. De même que le projet de Banque centrale et de Fonds monétaire africain. Mais ces initiatives constituent-elles de véritables ruptures par rapport au paradigme dominant ou juste des ajustements dans le même paradigme ? En fait, ce qu'il faut à l'Afrique c'est de saisir ce moment historique où le capitalisme, comme système, est non seulement en crise sur le plan économique mais également en proie à une sérieuse crise de légitimité. C'est cela qui explique la remise en cause de la mondialisation par nombre de pays occidentaux, notamment aux Etats-Unis avec l'élection de Donald Trump. Pour l'Afrique, la remise en cause de la mondialisation doit aller dans le sens de ce que le Pr. Samir Amin a appelé la « déconnexion par rapport au système mondial » (1985). Le point de vue défendu dans ce papier va dans ce sens. L'argument principal développé ici est que seule cette rupture pourrait donner au continent africain les marges indispensables pour amorcer un véritable processus de réflexion approfondie sur la nécessité de repenser son développement. Cette rupture permettrait d'envisager de véritables politiques d'industrialisation, à partir des immenses ressources naturelles dont dispose le continent. Dans le système actuel, bâti sur des règles établies par les puissances industrielles, l'Afrique a peu de chances de s'industrialiser. Donc, la déconnexion, soutenue par le Pr. Samir Amin il y a plus de 30 ans prend tout son sens aujourd'hui. Elle permettrait de revoir de fond en comble les politiques liées à la mondialisation. Elle permettrait surtout le renouveau de la pensée sur le développement en Afrique. Ce qui donnera l'occasion de revisiter et de réhabiliter les idées d'éminents penseurs du continent et de la diaspora,

ainsi que le Plan d'Action de Lagos (PAL), le CARPAS, la Charte d'Arusha et d'autres documents-clés conçus par les Africains eux-mêmes mais qui ont été mis dans le tiroir sous la pression des institutions multilatérales et des « partenaires » bilatéraux. La faillite de l'idéologie néolibérale permettrait donc aux Africains de reprendre l'initiative sur la définition de ce qu'il devrait être leur développement, confisquée jusque-là par les institutions multilatérales. Dans ce nouveau processus né de la déconnexion, il s'agira pour l'Afrique de recouvrer le Droit au Développement, tel que recommandé par les Nations-Unies, en 1986.



Demba Moussa Dembélé, Economiste/Chercheur, président de l'Africaine de Recherche et de Coopération pour l'Appui au Développement Endogène (ARCADE) • Depuis 2013, coorganisateur des « samedis de l'économie », avec le soutien du Bureau Régional Afrique de l'Ouest de la Fondation Rosa Luxemburg, à Dakar. Ce Forum, inauguré en mars 2013 par feu le professeur Samir Amin, vise à déconstruire les théories et modèles conventionnels sur le développement de l'Afrique. Enseignement & Recherche • Professeur à l'Institut d'été Sud-Sud (South-South Summer Institute)

organisé en mai-juin 2012 à Recife (Brésil) sur le thème « Repenser le développement: alternatives globales et régionales pour le développement au Sud ». L'Institut était un projet conjoint entre le CODESRIA, CLACSO (Amérique latine) et APISA (Asie) et avait réuni pendant deux semaines 30 étudiants de niveau doctoral, dont 10 par continent • Associé aux activités du Département de la Recherche du CODESRIA, en matière de formation et de recherche, notamment sur la nécessité de repenser les politiques de développement en Afrique Publications Plusieurs dizaines d'articles publiés dans des revues africaines et internationales Auteur ou coauteur de plusieurs ouvrages, dont : • Sortir l'Afrique de la servitude monétaire. A qui profite le franc CFA ? (co-directeur), La Dispute, Paris, 2016 • Contribution à la déconstruction des théories conventionnelles sur le développement de l'Afrique, Paris, L'Harmattan, 2015 • Samir Amin, intellectuel organique au service de l'émancipation du Sud (livre d'entretiens), Dakar, CODESRIA, 2011 • 50 ans après, quelle indépendance pour l'Afrique?, Paris, Editions Philippe Rey, 2010 • L'Afrique répond à Sarkozy. Contre le discours de Dakar, Paris, Philippe Rey, 2008 • La Zone Franc et le sous-développement de l'Afrique, Dakar, ARCADE, mars 2015 Principaux centres d'intérêt • Analyse comparative des théories de développement • L'intégration régionale et continentale africaine • L'industrialisation de l'Afrique • La question de la souveraineté monétaire • Le financement du développement en Afrique: la mobilisation des ressources internes • La coopération Sud-Sud Affiliations • Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA) • Conseil du CETIM pour la Collection « Pensées d'hier pour demain » • Forum Mondial des Alternatives (FMA).

Les pays de l'Afrique dans la globalisation : développement économique

Naciri Abdelali

La mondialisation accélérée depuis la fin du 20^e siècle a fragilisé les structures économique, politique et sociale des pays africains en accentuant les inégalités entre pays, territoires et populations. La logique néolibérale prônée par la globalisation a mis le sort des pays aux mains d'opérateurs privés motivés par la concurrence et avides de profits ; reléguant les Etats à un rôle de facilitateur. Il s'agit de privatiser, déréglementer, et libéraliser pour enlever les obstacles aux mécanismes du marché. En effet, le marché global a libéré le capital de toute entrave à la circulation aux niveaux national et international l'autorisant à chercher les meilleures conditions de rentabilité qu'offre le marché mondial de travail. Au contraire, ce dernier est resté soumis à toutes les restrictions à sa mobilité. Une forte dissociation est ainsi créée entre les zones de création et les zones d'appropriation de la valeur ajoutée, accentuant les processus d'accumulation du capital aux mains des riches et d'appauvrissement des pauvres. Ce sont les nouveaux acteurs représentés par les multinationales qui définissent ainsi les règles de production et de répartition des richesses pour les pays, les secteurs et les salariés du monde. Soutenus par les évolutions technologiques et organisationnelles, ils conçoivent des schémas d'approvisionnement, de production et de distribution fragmentés et mondiaux leur permettant d'intégrer les zones géographiques qui offrent plus de facilités (montée des discours sur l'attractivité) et qui sont mieux dotées en ressources naturelles et en forces de travail. Pour beaucoup de pays en développement, cette insertion est prédéterminée par les donneurs d'ordre les cantonnant dans des activités économiques avec un modeste contenu technologique et à faibles effets d'entraînement sur leurs tissus industriels (activités de sous-traitance et d'assemblage). Les exemples d'un développement économique réalisé grâce aux investissements étrangers sont rares. Seule la Chine sort du lot en réalisant une remontée des filières, et déclenchant un processus de rattrapage industriel avec des produits de plus en plus riches en contenu technologique (le rôle joué par l'Etat et les entreprises publiques est significatif). Pour les pays africains, la globalisation a eu un effet négatif. D'une part, la libéralisation des échanges commerciaux avec la suppression quasi-totale des tarifs douaniers les a privés d'une importante ressource de recettes publiques. Le rôle de l'Etat s'est trouvé ainsi affaibli pour des pays où l'Etat joue encore un rôle central dans le processus de développement socio-économique. Elle a également rendu difficile toute politique de protection de leurs

structures industrielles. D'autre part, la nature des flux de capitaux étrangers destinés à ces pays portent généralement sur l'exploitation des ressources naturelles du continent et sur l'investissement en infrastructures qui facilitent cette exploitation. Ce modèle de développement socio-économique a accentué la marginalisation de ces pays au niveau de la participation de l'industrie au PIB et au niveau de leur part dans le commerce mondial. La correction des choix dans ce contexte pose plusieurs questions sur le rôle de l'Etat pour des pays qui n'ont pas encore réalisé leur développement socio-économique, sur les politiques de protection de leurs structures économiques naissantes et sur la coopération Sud-Sud et l'intégration régionale des économies en développement. Dans notre proposition, on essayera de traiter l'expérience marocaine. En effet, le Maroc a fait un choix socio-économique libéral depuis son indépendance. Son ouverture sur l'économie mondiale a porté sur l'exportation de matières premières et sur les produits des activités de sous-traitance (exemple du secteur de textile). L'exacerbation de la concurrence mondiale dans le contexte de la libéralisation des échanges commerciaux a mis en difficulté ce modèle de développement depuis le début des années 2000. Un effort de redressement est ainsi entrepris depuis une décennie pour le développement de secteurs à fort contenu technologique. Les investissements directs étrangers réalisés dans ce cadre ont porté essentiellement sur l'aéronautique et l'automobile. Le papier est présenté en deux parties. Une première partie on analysera l'effet de la globalisation néolibérale sur le développement socio-économique des pays africains et notamment le Maroc. Et en deuxième partie, on analysera l'apport du nouveau modèle de développement économique marocain aux niveaux de l'amélioration des structures industrielles nationales notamment les possibilités offertes par les délocalisations au niveau des industries automobile et aéronautique pour le développement d'exportations de produits de contenu technologique élevé pour le marché mondial et régional (UMA, CEDEAO).



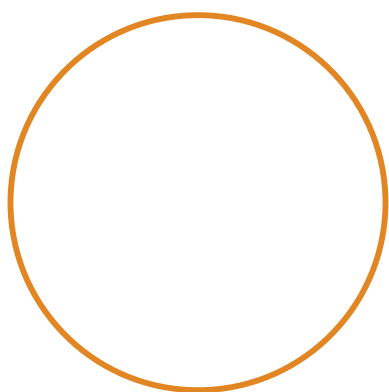
Naciri Abdelali

Faculté de Droit, Maroc

L'altermondialisation selon Stiglitz

Louis Dominique Biakolo Komo

On a souvent l'habitude de dire qu'il est vain de se demander si l'Afrique doit ou non entrer dans la mondialisation, puisqu'elle y est déjà, et ce, au moins depuis la traite négrière et le commerce triangulaire qui en a découlé. Le véritable enjeu de la mondialisation pour les pays africains et les pays en développement en général consiste à explorer les voies et moyens devant leur permettre de pouvoir en tirer parti. Comment passer d'une mondialisation subie à une mondialisation choisie et maîtrisée ? Comment passer d'une mondialisation qui accélère la paupérisation et les inégalités à une mondialisation qui promeut le bien-être de tous ? Joseph Stiglitz croit qu'un autre monde, une autre mondialisation est possible, mais sous deux conditions : repenser les relations commerciales entre les pays riches et les pays pauvres de manière à ouvrir les marchés dans l'intérêt de tous, se libérer du fanatisme du marché qui repose sur l'illusion que ce dernier peut spontanément conduire à l'efficacité économique et au développement, en accordant une place plus importante à l'Etat. Au-delà de la réforme de la gouvernance mondiale préconisée par Stiglitz, nous militons pour la promotion d'une véritable culture de la mondialisation fondée sur la solidarité et le dépassement de l'esprit de la jungle.



Louis Dominique Biakolo Komo

ENS, Marua (Cameroon)



15

ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL

الجمعية العامة

Dakar, Senegal
17th - 21st
December, 2018



**Prof.
Aminata Diaw**

**Celebration
Célébration**

**Theme: Africa and the
Crisis of Globalisation**

**Thème: L'Afrique et la
crise de la globalisation**

**Tema: África e a
Crise da Globalização**

**الموضوع:
أفريقيا وأزمة العولمة**



#CODESRIAGA2018



PLENARY SESSION 7 SESSION PLÉNIÈRE 7

18/12/2018

ROOM / SALLE
BC12

17:00–18:30

Claude Ake
Presidential Lecture

Conférence présidentielle
Claude Ake



KEYNOTE SPEAKER / CONFÉRENCIÈRE

Dzodzi Tsikata
President of CODESRIA
University of Ghana
(Ghana)





CHAIR / PRÉSIDENT

Nkolo Foe

École normale supérieure
(Cameroon)

18/12/2018

ROOM / SALLE
BC12

19:30–21:30

FILM PROJECTION

PROJECTION DE FILM

"Samir Amin: The organic internationalist"

« Samir Amin: l'internationaliste organique »



Samir Amin

1931–2018



PLENARY SESSION 8 SESSION PLÉNIÈRE 8

20/12/2018

ROOM / SALLE
BC12

09:00–10:30

Leopold Sedar Senghor
Lecture

Conférence
Leopold Sedar Senghor



KEYNOTE SPEAKER / CONFÉRENCIER

Wole Soyinka

Playwright, Poet and
Essayist, Nobel Laureate in
Literature





CHAIR / PRÉSIDENT

Mahmood Mamdani
Makere University
(Uganda)

Vote of Thanks

Motion de remerciement



Nana Akua Anyidoho
University of Ghana
(Ghana)



PLENARY SESSION 9

SESSION PLÉNIÈRE 9

20/12/2018

ROOM / SALLE
BC12

11:00–13:00

PART I

The State in Africa:
Celebration of
Professor Abdul Raufu Mustapha

PARTIE I

L'État en Afrique :
Hommage au
Professeur Abdul Raufu Mustapha



CHAIR / PRÉSIDENTE

Zenebeworke Tadesse
Principal Vice President
of the Ethiopian Academy of
Sciences, Former
President of CODESRIA
(Ethiopia)



(i)

Presentation of Abdul Raufu Mustapha

Adigun Agbadje

(ii)

Family Representative of Abdul Raufu Mustapha

PART II

PARTIE II

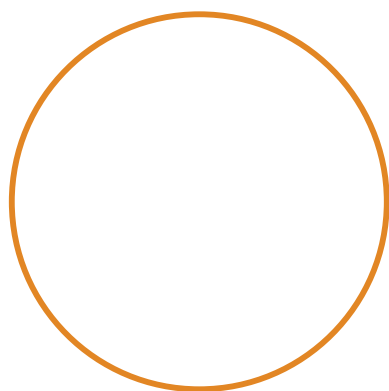
(i)

The African nation-state and globalization Theorizing
and fictionalizing the African condition: globalizing and
cannibalizing the African nation-state

Ken Walibora

In his *Black Man's Burden* Basil Davidson posited that the African condition is that of "deep trouble." Deep trouble, Davidson maintains, because of a multiplicity of causes originating from within and without, and invariably influencing the operations of the nation-state. Davidson's analysis is emblematic of the overarching Afropessimist idea that lights went out in Africa a long time ago, and that there is little basis for hope in recovery from the pervasive African dystopia. Indeed, a sizeable number of Africanist have attempted to make sense of the sorry state of the African condition, the figurative and literal pitch darkness engulfing the continent and the ever-increasing failure of the nation-state and the resultant disenchantment. Some of Africa's best and brightest minds have attempted to theorize on this state of affairs. For instance, one encounters erudite analyses from Mudimbe in the *Invention of Africa*, Olufemi Taiwo in *How Colonialism Preempted Globalization in Africa* and Achille Mbembe in *On the Postcolony*, just to mention a few. This paper does not intent to rehash at length

what such preeminent African and Africanist thinkers propose in their quest to theorize and apprehend the African world. It is to Africa's creative industry that this study turns, to explore and examine how African imaginative writing at once re-represents African realities and theorizes Africa's place in a globalized world. The paper focuses on Said A. Mohamed's Swahili novel *Dunia Yao* (Their World) with an emphasis on how the novelist conceives of globalization and its impact on the interplay between the global north and the global south. Written in the magical realist protocol of representation, with its implicit and characteristic assault on the veracity of realistic representation and its tendency to conflate fantasy with fact, the real and the magical, *Dunia Yao* thematizes and theorizes globalization in relation to an unnamed African country. It is a self-referential novel that not only narrates events and episodes, but also has the audacity to theorize on itself and to philosophize. How do the African characters in the novel conceive of themselves and their world? How are they conceived by the world? What could be said of their epistemic range and its implication in their interaction with and relation to a global and globalized world? How does the novelist depict globalization, as an awesome blessing or an awful bane? What are the inside and outside forces that conspire to engender the "deep trouble" of Mohamed's imagined and imaginative African world? I read Mohamed's unnamed fictional location of Mohamed's setting as a stand in for any number of post-independence African nation-states. Therefore, I content that the conclusions we draw from how the novel narrativizes, theorizes, and fictionalizes globalization and its impact or discontents, will go a long way in expanding our comprehension of the African world.



Ken Walibora is the head of the Global Language and Studies (GLAS) Centre in the School of International Relations at the Riara University, Nairobi. Author of the critically acclaimed Swahili novel *Siku Njema*, Walibora obtained his PhD in Comparative Cultural Studies at The Ohio State University, in the United States. Walibora's research interests include globalization, translation, world literature, and African continental and diasporic cultures and literatures, with a focus on Anglophone and Swahiliphone fiction and nonfiction. He is a prolific Kiswahili fiction writer and poet with a literary oeuvre exceeding fifty titles and has won several awards. For instance, he won the Jomo Kenyatta Literature Prize thrice with his Swahili texts, *Ndoto ya Amerika* in 2003 and *Kisasi Hapana* in 2009 and *Nasikia Sauti ya Mama* in 2015. His recent scholarly works include the book *Narrating Prison Experience: Human Rights, Self, Society and Political Incarceration in Africa* (2014). He has also published a number of chapters and articles in academic journals including *PMLA*, *Research in African Literatures* (RAL), and *Journal of the Association of African Literature* (JALA), *East African Literary and Cultural Studies*, and *Journal of African Language Teachers Association* (JALTA). In addition, Ken Walibora has a wealth of journalistic experience as news editor and anchor as well as columnist.

Sovereignty and legal pluralism: collective forms of power contesting and yet strengthening African states

Maria Paula Meneses

At the core of Agenda 2063 is the aspiration for a strong African Citizenry, a proposal driven by multiple African voices. Agenda 2063 states among one of its core objectives the rededication of ourselves to the enduring Pan African vision of “an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena.” If this is the challenge, how can we, Africans use our knowledges and experiences to democratize our democracies, incorporating African political elements? Our times are characterized by contradictory forms of globalization: hegemonic neoliberal globalization and counter-hegemonic globalization – the globalization of the groups, communities and movements fighting oppression and domination associated with neoliberalism and neocolonialism. In various contexts movements and communities are articulating their struggles generating new possibilities of inter-knowledge and inter-communication. Globalization processes seem to go hand in hand with a global crisis of the nation-state as the primary force of sovereign power. This crisis has taken up the critical reevaluation of sovereignty, inspiring new lines of inquiry and challenges to the foundational assumptions about state power in various contexts. Sovereignty has explored resurgent sources of collective, native history and power that challenge the ‘national project’, addressing rights in a broader sense, to include a claim to democratize history, through a multilayered approach to the idea of the nation. This presentation puts forward two prepositions: a) current African landscape witnesses the decline of nation-state monolithic projects; b) an alternative socio-juridical paradigm - quite heterogeneous in terms of structures and practices - is operating in various contexts of the continent. This reality, that can be described as a ‘heterogeneous state’ - where the plurality of legal systems is formally or informally recognized - requires new theoretical and methodological approaches, to contribute operatively, towards a strong and diverse African Citizenry, part of a global world. At the beginning of the XXI, in many African contexts, a wealth of knowledges about the role of community/traditional justices is present; yet, in several contexts these instances are not perceived as core elements in the consolidation of national identity, justice and citizenship. Present day Africa, as analyzed by many socio-legal scholars, incorporates a diversity of community justices, with strong implantation - echoing a strong identity heterogeneity. In my view, ‘other justices’, reflex of different African cultural contexts, can add to building local/regional/continental project of good governance, democracy, respect for human rights, and justice, as stated in Agenda 2063. In this sense, legal pluralism, can be a key element combining the state project with the right to self-determination; by integrating the multiple legal cultures, laws and

norms into the functioning sovereign system of justices, the right to self-determination / diversity that can contribute toward strengthening the very idea of African Citizenry and to amplify the democratic environment in the continent. Based upon ethnographic studies in Mozambique and Angola, this presentation aims to discuss sovereignty in new ways since the rise of modern globalizations, beyond strict 'traditional' modes of power, kingship and authority. If epistemic and material injustice characterize most of our reality, in contexts where the state seeks to impose a 'national project', there cannot be a pan African project on social justice without epistemic justice. To achieve epistemic justice, as several socio-legal African experiences suggest, it is essential the renewal of cultural policies that allow for social experiences that have been repressed, denigrated, forgotten, despised to be part of our socio-political democratic culture. This promising of other promising experiments of cultural particulars in dialogue can be developed through a practice of interculturality, not based on the denigration of the other but on the search for enriching translations, so that all particulars are part of a broader continental plural.



Maria Paula Meneses is a Principal researcher at the Centre for Social Studies, University of Coimbra. A Mozambican scholar, she attended secondary school in Maputo, and later on did her graduate studies in Russia (MA in History from St. Petersburg University) and obtained her PhD in the USA, by Rutgers University. At the CES Maria Paula Meneses develops several research projects and teaches in two PhD programs, namely Post-colonialisms and Global Citizenship and Human Rights in the 21st century. Internationally she co-coordinates, with Boaventura de Sousa Santos and Karina Bidaseca, CES-CLACSO e-learning specialization course on Epistemologies of the South. Previously she was a Professor at Eduardo Mondlane University, Mozambique. Her research focus on the political history and socio-legal complexity of southern Africa, especially in Mozambique, Angola and South Africa. At the heart of her interests are the relations between knowledge, power and societies, paying special attention to people who experienced the violence of the colonial encounter. She has conducted various projects on the postcolonial legal pluralism - with a focus on the relationship between the state and 'traditional authorities', the relationship between official history, memory(ies) and other narratives of belonging in contemporary identity struggles. Another of the topics in which she has been working focuses on the possibilities of decolonization of the university, a theme that he has addressed particularly from her African experience. Her work has been published in journals, books and reports in several countries, including Mozambique, Spain, Portugal, Senegal, United States, England, Germany, Colombia, amid others. Recent publications include, co-edited with Boaventura de Sousa Santos, a volume on «Epistemologies of the Global South» (Almedina, 2009, 2011; Cortez, 2010, Akal, 2014), integrating contributions of scholars from Africa, Asia, Latin America and Europe.

Globalisation of Democracy Vs. Garrison States in Africa

Jonas Mbabazi Musinga

Despite the global wave of democratization since the 1990s, some African countries have evolved Lasswellian Garrison States with characteristic supremacy of the specialist in violence who has taken over the realm of civilian state governance. This development is antithetical to the theoretical prediction of democratization pundits, that democratic developments would progressively engender “modern civilian government”, indicating the resilience of militarism in Africa. What explains this persistence? An answer to this question is found in the findings of an in-depth qualitative inquiry in the overarching penetration of civilian functions in Uganda with personnel from the country’s military, the Uganda People’s Defence Forces. Conducted between 2005 and 2016 during election periods, 2005-2006, 2010-2011, and 2015-2016, the study makes careful observations about the evolving tendency to penetrate civilian state structures with military personnel. Notwithstanding the limits of case studies, this study unravels elite behavior that is symptomatic of the general trend in the developing world. It argues that the desire by the ruling elites (at least in Uganda) to retain effective control over state structures creates incentives for ‘planting’ ‘disciplined’ military personnel in several civilian structures. The paper proves this argument with evidence of various spaces within the Ugandan state which have now been taken over by specialists in violence, who have, as predicted by Lasswell, acquired or made to appear to have acquired, “most of the skills that we have come to accept as part of modern civilian government.” Implications are drawn for the theory and practice democracy in Uganda and Africa.



Jonas Mbabazi Musinga is a Research Officer with Advocates Coalition for Development and Environment (ACODE), a Policy Research and Advocacy Think Tank in Uganda. He is also a graduate Student of Peace and Conflict Studies at Makerere University, Kampala. He has been a policy and governance analyst with over 10 years of consistent contributions in developing and analysing policies of government agencies and multinational organizations. He is adept at Policy Research, Advocacy and Capacity building of sub-national governments. He has widely published policy research papers, policy briefs and opinion articles on decentralization and local governance in Uganda. He is passionate about governance ideals. Well-versed in good governance and performance management of public institutions, conflict management, research, policy formulation and analysis. He has extensive hands-on experience in projects’ design and evaluations, qualitative and quantitative research from working with multiple organizations and agencies.



PLENARY SESSION 10 SESSION PLÉNIÈRE 10

20/12/2018

ROOM / SALLE
BC12

15:00–18:00

Programme in Memory
of Professor
Samir Amin

Programme spécial
à la mémoire du
Professeur Samir Amin



CHAIR / PRÉSIDENTE

Fatou Sow

Université Cheikh Anta Diop de
Dakar (Sénégal)
CNRS (France)



Presentation of Samir Amin

Thandika Mkandawire

(i)

Ibrahima Thioub

Université Cheikh Anta Diop de Dakar (Senegal)

(ii)

Bernard Founou-Tchuigoua

Forum du Tiers Monde (Sénégal)

(iii)

Lau Kin Chi

Lingnan University, Hong Kong

(iv)

Hassan Remaoun

**Université d'Oran 2 / Membre du Comité executive
du CODESRIAe**

(v)

Family Representative of Samir Amin

(vi)

Intervention from the floor / Parole aux participants



PLENARY SESSION 11

SESSION PLÉNIÈRE 11

21/12/2018

ROOM / SALLE
BC12

08:30–10:30

End Note Lecture

Digging into Shadows: These
Haunted Realms

Conférence de clôture

Creuser dans les ombres : ces
royaume hantés



**Yvonne Adhiambo
Owuor**
Kenyan Writer

KEYNOTE SPEAKER / CONFÉRENCIÈRE

Yvonne A. Owuor, novelist from Kenya, gained international recognition when she won the Caine Prize for African Writing (2003) for her short story/novella, *Weight of Whispers*. She was the director of the Zanzibar International Film Festival (2003-5) under the remit of which a literary forum was established. Her well-received first novel, *"Dust"* (2014), explores notions of national silences, memory, and amnesia. Her second novel, an Indian Ocean based coming-of-age story, *"The Dragonfly Sea"* is to be launched by Knopf in March 2019, and explores the interstices of personal histories following the return of Chinese influences to Eastern Africa, once more through the shores (Swahili/Western) seas. She is at present working on a third novel, working title *"The Long Decay"* an allegory of an African city's slow decomposition.





CHAIR / PRÉSIDENT

Kofi Anyidoho,
University of Ghana
(Ghana)

Carnegie
CORPORATION
OF NEW YORK



PLENARY SESSION 12

SESSION PLÉNIÈRE 12

21/12/2018

ROOM / SALLE
BC12

11:00–13:00

Professor
Mahmood Mamdani
Celebration

Célébration du
Professeur
Mahmood Mamdani



CHAIR / PRÉSIDENT

Ibrahim Abdullah

University of Sierra Leone
(Sierra Leone)



Presentation of Mahmood Mamdani

Ibrahim Abdullah

(i)

Zenebeworke Tadesse

**Principal Vice President of the Ethiopian Academy of Sciences,
Former President of CODESRIA (Ethiopia)**

(ii)

Ernest Wamba-dia-Wamba

Former President of CODESRIA

(iii)

Jacques Depelchin

République démocratique du Congo

(iv)

Mamadou Diouf

Columbia University (USA)

(v)

Lyn Ossome

**Makerere Institute of Social Research
(MISR) (Uganda)**



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**ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL**
الجمعية العامة

Dakar, Senegal
17th–21st
12/2018

PARALLEL SESSIONS
(1–32)

SESSIONS PARALLÈLES
(1–32)





15

ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL

الجمعية العامة

Dakar, Senegal
17th - 21st
December, 2018



**Prof.
Abdul
Raufu Mustapha**

**Celebration
Célébration**

**Theme: Africa and the
Crisis of Globalisation**

**Thème: L'Afrique et la
crise de la globalisation**

**Tema: África e a
Crise da Globalização**

**الموضوع:
أفريقيا وأزمة العولمة**



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#CODESRIAGA2018



PARALLEL SESSION 1 SESSION PARALLÈLE 1

19/12/2018

ROOM / SALLE
B12

08:30–10:30

Globalisation and Trade

Mondialisation et commerce

CHAIR / PRÉSIDENT

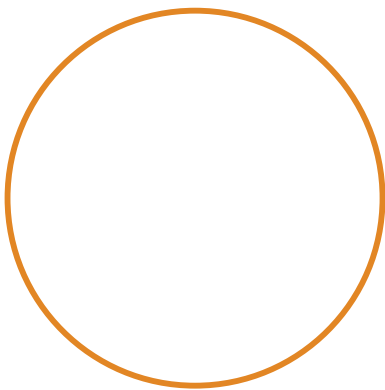
Fred Hendricks
Rhodes University
(South Africa)



Globalisation, Fair Trade and Consumers Knowledge about the Impacts of their Purchases in Africa

Alfred Babo

Fair trade is both a social movement as well as an ethical and economic alternative which aims to alleviate the poverty of farmers in developing countries, including in Africa. The initiative also entails fulfilling social justice by bounding up consumers and producers to address modern supply chain's plagues. This paper investigates what the central actor, herein the western consumers who embrace the moral ideals of fair trade and agree to pay premiums, know beyond the belief that the system is somehow doing well even if it is limited. It analyzes their level of information and knowledge about any changes or improvements in farmers' lives and their communities. The findings show that in this globalized world, fair trade consumers' knowledge and awareness are not always consistent with their engagement in the ethical business.



Alfred Babo is Assistant professor at Fairfield University's International Studies Program and Sociology and Anthropology Department. Prior joining Fairfield he taught at the University of Bouaké in Cote d'Ivoire and later at Smith College and University of Massachusetts in Amherst. Babo's research focuses on sustainable development, social and cultural change, immigration, and post-conflict society. Babo recently published a chapter in the edited volume *Child Exploitation in the Global South*. He is currently conducting a research project on "Fair Trade Impacts in Coffee Growing Communities in Northern Tanzania." He is a member of American Anthropological Association, and International Studies Association.

Effects of Common Currency on Intra-Regional Trade flow: Evidence from Central African Monetary Community (CEMAC) Custom Union

Divine Ngenyeh Kangami* & Oluyele A Akinkugbe

The debate on the merits and demerits of common currency continues to gain momentum among trade experts and policy makers given the recent Brexit and the proposed roadmap on the realisation of the ECOWAS single currency by 2020. Africa is home two common currency unions using the West and the Central African francs CFA respectively. This paper examines the effects of common currency on intra-regional trade in the Central African Economic and Monetary Community (CEMAC) custom union. It focuses on bilateral trade flow between member states using data from 1980 to 2013. The investigation is done econometrically adopting both the threshold autoregressive and difference-in-difference models. The paper also apply a bootstrap method to test the presence of threshold. We find strong evidence of the presence of a sample split indicating the presence of a single threshold corresponding to the year 1994 when the franc CFA was introduced. Our results show a negative relationship between the common currency and intra-regional trade flow in the CEMAC region. The implication is that the creation of the common currency in 1994 may not have contributed positively to intra-regional trade flow in the CEMAC region.



* Paper presenter

Divine Ngenyeh Kangami is a seasoned academic, educator and economist in International Economics. He has extensive experience working in the education field and has also done considerable amount of work within the economics field through research, projects and publications. He lectured Economics at the University of the Western Cape, Cape Town in 2008 and he is currently a lecturer at the University of the Witwatersrand and the African Leadership Academy in Johannesburg, South Africa. He is also a visiting lecturer at the African Leadership University in Mauritius.

Innovative transnational solidarities under globalisation: A phenomenological study of the lived experiences of women at Manzini handcraft market in Swaziland

Emma Mavodza

This paper examines the essence of globalisation as it is lived, told and experienced by transnational women at the grassroots as they negotiate a flexible yet coherent self amidst insecurities, uncertainties, anxiety, desperation and opportunities in this era of global precariousness. This also an alternative socio economic organisation characterised by flexible citizenship where grassroots women from different countries including Swaziland, Zimbabwe, South Africa, Mozambique, Botswana, Malawi, Zambia, Kenya, Lesotho and Uganda converge to find a way to shrink an increasingly large world within their reach and size by coming together to acknowledge and demonstrate multiple realities and experiences depicting multiple modernities, thereby rejecting the existence of hyper-realities in this era of globalisation. For these women, the handcraft market serve as open space for dialogue and expression of true African women's realities through the cultural and economic exchange of different handmade crafts made from grass, reed, beads, animal skin, bones, stones, sand, banana leaves, tree barks etc. The crafts are different items ranging from clothing items, plates, clay pots, drums, wooden wall frames, paintings, mats, recycled paper mats, bows, shields, arrows among many. These crafts function as an unadulterated way of re-territorialising identities, re- establishing and re-imagining values that seem to be eroded by the tide of globalisation. This is so because the handcrafts according to the women represents originality, purity and simplicity beyond sheer commodification, the virtual or the 'simulacra' These delicately moulded handcrafts symbolises distinguished cultural identities, royalty, visibility, freedom, human dignity, pride of womanhood, peace, security, unity, equality, Africaness, fearlessness, pure relationship with nature and fertility. The study also examines how the women's experiences of 'being digital' transcend into networks of success in forging a new form of sustainable socio- economic organisation. This is because the internet and digital technology has disembedded the women from the constraints of time and space, physical, geographical, economic, political and social boundaries demarcating their immediate place based context. Through interactions at the market place, the women make invaluable contacts and networks that enable them to access goods from any part of Africa. These digital women make their orders through

social media platforms including WhatsApp and Facebook. These platforms connects retailers and produces of handcrafts from any of the above mentioned countries and beyond and payments for the goods are done using electronic bank transfers or direct deposits. The goods are then transported by cross border logistics firms either formal or informal. However the only concern is the movement of illicit goods such as drugs and weapons through these transnational systems in the process a serious security issue in this global era. For data collection, the study employs in-depth interviews, focus group discussions, participant diaries and observations to demonstrate how the essential themes of the everyday and every night lives, the here and now realities of these grassroots women are diverse and complex under globalisation. The rigorous data collection will involve multiple interviews with the purposively selected sample of 10 women of different ages i.e., one from each of the 10 countries cited above. The data gathered will be analysed using a loosely structured phenomenological approach to gain the essential meaning of globalisation as it is experienced by the women in their different contexts at the marketplace. Important aspects in the analysis will be the space, physical presence, time (past, present and future) and the relationship with other women in the context. The information gathered will then be put into significant statements and phrases which will result into themes to yield an exhaustive description of the phenomenon of globalisation as it is lived and told.



Emma Mavodza is a PhD candidate in Department of Development studies at the University of Witwatersrand in South Africa. She received her Honours degree in Development Studies from the University of Pretoria and her MA which was sponsored by a CODESRIA research Grant from the University of Witwatersrand. She is interested in issues of social justice, social policy implementation and gender studies. Her current PhD research explores mobile money as a financial service innovation aimed at promoting financially inclusive African futures specifically for the vulnerable men and women in Swaziland and Zimbabwe and beyond. When she is not studying or writing papers, she enjoys gardening and spending time with her family in Swaziland.

Reclaiming their Traditional Socio-Economic Space in the Global South: Zimbabwe Women Cross Border Traders

Enna Sukutai Gudhlanga* & Angeline Mavis Madongonda

The advent of colonialism relegated the traditional African woman to the fringes of the family and society through codified customary law. African women were re-defined as housewives who had to rely on their husbands for the up keep of the family. Inasmuch as globalisation has been accused of having brought some crisis on the African continent and sidelined a significant number, for the African woman in the global south it has brought more positive than harm. Globalisation seems to have re-opened the avenues for women and enabled them to re-negotiate their entry back into the economic activities of the family and the public sphere. In spite of the general lack of interest in the activities of women and in the strategies used by the poor for survival, it is a known fact that women are becoming a force to reckon with in terms of cross border trading in the global South. This research was prompted by the general hub of activity at the country's borders and the predominance of women who traverse these borders but whose activities have either not attracted enough attention to get their work recognised, or simply because they are simply taken for granted. Women in the cross border trading business have instead garnered a certain stigma around them to the extent that the magnitude of their work is largely unrecorded and is regarded as too insignificant to make an impact on Zimbabwe's economy. Yet elsewhere, the significance of women in informal trade is well documented. It is this paper's argument that women have not been left out in the global arena of trade. Desai (2009) acknowledges that the global economic openings in the informal sector have afforded women the opportunity to become active players in the markets of the global South. It is the aim of this research to investigate the magnitude as well as examine the nature of the activities of women in the cross-border trading business in Zimbabwe and their impact on the social well-being of the family and the nation's economy at large. The research is largely qualitative in nature. Purposively selected female cross border traders at the Gulf Complex in Harare will be interviewed as well as focus group discussions with a selected sample of the Zimbabwe Cross Border Traders Association. It is hoped that the activities of women are recognised and put under the spotlight for the benefit of Zimbabwe's wellbeing. The study is informed by Africana Womanist theory a theory embedded in African culture with special leaning on Ubuntu/Unhu philosophy which recognises the complementary roles and partnerships of both men and women in resolving society's challenges.



Enna Sukutai Gudhlanga holds a D Phil from UNISA and is an Associate Professor in African Languages and Literature. She is currently the Chairperson of the Department of Languages and Literature, Zimbabwe Open University. Her publications include: *Gender, Politics and Land Use in Zimbabwe, 1980-2012* (Dakar: CODESRIA, 2015). Her main interest is the ultimate self-definition of the African people.

* Paper presenter





CODESRIA

Conseil pour le développement de la recherche en sciences sociales en Afrique (CODESRIA)

Description de l'organisation

Les principaux objectifs du CODESRIA, tels que clairement énoncés dans sa Charte, sont, entre autres, la facilitation de la recherche multidisciplinaire, la promotion de publications issues de la recherche, le renforcement des compétences des chercheurs africains de tous niveaux grâce à un solide programme de formation, la promotion du principe de liberté académique, et la création de multiples forums d'échanges et d'informations entre chercheurs africains.

Responsable(s) du stand

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PARALLEL SESSION 2 SESSION PARALLÈLE 2

19/12/2018

ROOM / SALLE
C12

08:30–10:30

Globalisation and Extractive Economics

Mondialisation et économies extractives

CHAIR / PRÉSIDENT

Riadh Ben Khalifa
Université de Tunis (Tunisie)



Who Gets What and How? Local Actors Interest and Negotiations Strategies for Oil and Gas Sector Benefits in Ghana

Asaah Sumaila Mohammed

In 2010, Ghana joined oil and gas producing countries in Africa after long history of exploration since 1896. Although, the extraction of oil and gas takes place offshore, it has sparked considerable worries about negative social, economic and environmental externalities among the local populations. Debates on concomitant local benefits such as infrastructure enhancement, job creation, and general local economic growth have become the centre of contemporary research in Ghana's oil sector. Apparently, the Western Region where the oil is found is characterised by abundant extractive resources and unequal benefits distribution to local populations resulting in social conflicts in mining and forest communities. The paper is guided by the actor-oriented theoretical foundation and examines how different actors have emerged to negotiate for different benefits from the oil and gas sector. The question however is whether the negotiation strategies adopted by local actors yield desirable outcomes? The paper hypothetically assumes that an unregulated environment for equitable distribution of benefits of extractive resources will result in proliferation of local actors in extractive communities who will design different strategies to negotiate for their benefits from resource extraction. Two qualitative case studies were conducted on fisher folks and youth to examine the processes, dynamics and outcomes of their negotiations for local benefits from the oil find. The results show that disenfranchised youth and fisher folks have resorted to social mobilisation and contentious political strategies to press for their perceived interest. The main argument of the paper is that local actors will continue to negotiate for their benefits from resource extraction even if the outcomes of their negotiations are not matching their interests. By implication, the absence of state regulated negotiation spaces for local benefit is a recipe for resources conflicts in Ghana. State coherent policies and structures to mediate the negotiation processes between local actors, companies and the state are therefore recommended for Ghana to achieve goal sixteen of the Sustainable Development Goals which seeks to promote peaceful and inclusive societies for sustainable development.



Asaah Sumaila Mohammed is a development practitioner, consultant, researcher and lecturer at the University for Development Studies. He holds a BA in Integrated Development Studies and MPhil in Social and Community Work and PhD in Development Studies at the University of Ghana. He has expertise in developmental research, programme/project design, management, monitoring and evaluation. He has several years of experience in managing multi-donor projects with both international and local NGOs in Ghana such as Centre for Public Interest Law and CARE International. Over the years,

he has provided research and professional consultancy services to several NGOs and government ministries, agencies and MMDAs. Asaah has several journal publications and has attended several international conferences where he presented papers. His research interest includes natural resource governance and development, community rights over resources, decentralization and development and gender and development. Asaah has received several awards to support his education including the GLOWA research Project from the University of Bonn, Canadian Education Exchange Programme (CETA), NUFFIC, DfID and DAAD.

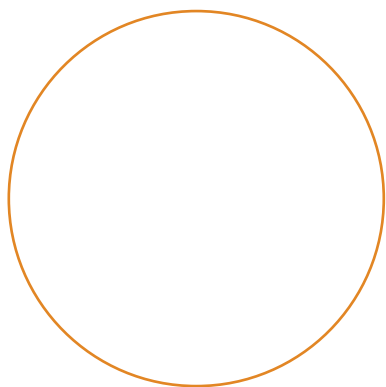
(ii)

Ecological Footprint of Globalisation in Small-Scale Mining in Ghana

Gabriel Botchwey

The increased interaction and integration of societies and economies occasioned by globalisation raised hopes among many that this will lead to growth of economies and a better life for all, especially the poor in developing countries. However, evidence from the past two decades has shown that globalisation has largely benefited a few in both developed and developing societies, leaving the vast majority of people with negative consequences such as unemployment, precarious existence and environmental damage and a scramble by governments to find appropriate responses to new challenges. This paper examines the impact of globalisation on the environment in Ghana, which has occurred through the intensification of small-scale mining with new technology and finance brought in by Chinese migrants. With the onset of the 2008 global financial crises, many turned to the purchase of gold as a safe haven, leading to the skyrocketing of the price of gold on the world market. This led to a new gold rush which targeted the small-scale mining sector,

considered as 'low-hanging fruit' in the gold mining industry. Ghana, the largest gold producer in Africa after South Africa, became a centre of attraction for several thousands of miners, especially from the Guangxi Province in China. The processes of globalisation such as ease of travel, quick spread of information, access to new technology, finance and trade facilitated the influx of Chinese miners to Ghana, to engage in small-scale gold mining in collaboration with Ghanaians, despite the illegalities involved in this venture. These collaborations certainly led to vast increases in gold production from the small-scale mining sector recorded by the state gold trader in Ghana, the Precious Minerals Marketing Commission, in addition to allegations of gold smuggled out of Ghana. The environmental impact of this increased production has been catastrophic. These include severely polluted water bodies, leading the public Ghana Water Company to shut down treatment plants because water quality has exceeded treatable threshold for domestic use; four-fold increase of chemicals needed to treat water; increased costs of water treatment in terms of energy requirement, extended duration, increased frequency of maintenance and 50 per cent loss of treatable water, with a warning that Ghana will have to import water by 2030 if nothing changes. Aquatic life in many rivers have been destroyed to a point where fish do not even survive, or are inedible. Other environmental consequences include destruction of agricultural lands, leading to loss of food and cash crops; creation of mined-out pits infested with mosquitoes, into which children and adults frequently fall and die; and extensive damage to lands, rendering them very expensive to reclaim for use. Thus, even though globalisation facilitated increased production in gold, the consequences on ecology has been monumental, saddling the state with the challenge of finding resources to remedy these. The turn of events also exposed the inability of the state to rise up to the environmental crises brought about by globalisation, and has therefore resorted to military crackdowns which have been largely unable to address the complex economic, political and diplomatic tensions involve. The paper critically engages these issues empirically and highlight the divisive consequences of globalisation and the challenges they pose for states in Africa, given the growing intimacy with China as an emerging economic power.



Gabriel Botchwey

University of Education Winneba, Ghana

Pipeline Tchad-Cameroun : enjeux socio-économiques et environnementaux pour les populations riveraines pour l'écologie industrielle

Romaine Doline Ngo Ngueda Radler* & Johannes Kepler

La révolution énergétique constitue un fait majeur dans le monde en général et en Afrique en particulier. L'essor étant fulgurant à travers l'usage de nouvelles formes d'énergies durables appelées énergies renouvelables. Cette transformation énergétique est plus visible dans les sociétés occidentales et beaucoup moins bien en Afrique et surtout au Cameroun très pourvus en potentiels naturels. Dans ce travail, nous mettons en exergue l'importance de l'exploitation énergétique évolutive des projets dans 05 zones écologiques avec le transfert industriel sur les populations et l'environnement. Bien que ces exploitations constituent un important moyen de transfert de capitaux, et une source majeure de revenus à travers l'usage énergétique (création de nouvelles opportunités et d'activités économiques) d'une part et d'un autre côté elles génèrent d'importants problèmes sur le plan social et environnemental. Dans cette analyse qui porte sur l'essai d'écologie sectorielle des projets industriels, nous faisons une analyse des impacts sociaux, économiques et environnementaux du Pipeline Tchad-Cameroun (PTC) sur les infrastructures de transport, l'écosystème, la population et ses intérêts. Ce pipeline lancé en juin 2003 s'étendra jusqu'en 2028 environ. A la question comment se gèrent les crises ou les problèmes causés par ces transferts, la réponse nous amène à opter pour la méthodologie basée sur la méthode d'évaluation contingente. Le but de cette étude étant d'examiner le rapport de force globalement favorable aux entreprises exploitantes qui pourrait remettre en cause la vie sur notre planète et éteindre le concept de développement durable. La Méthode d'Evaluation Contingente (MEC) est mobilisée pour déterminer le Consentement à Recevoir (CAR) des populations riveraines. La collecte de données sur le terrain d'étude permet d'obtenir les avis des riverains. Elle met en exergue les préférences exprimées par les riverains dans les 05 zones écologiques[1] traversées par le PTC. Les effets de l'exploitation du pipeline sont pour la plupart négatifs pour les riverains et pour leur milieu de résidence. Ces derniers perdent notamment pour la plupart, leurs sources de revenus, découlant des activités agropastorales. La profanation des lieux de cultes et des espaces sacrés, l'obstruction des cours avec la perte de l'usage eau et la recrudescence de certaines maladies IST, tuberculose... En revanche, le pipeline profite surtout à l'entreprise exploitante qui réalise des superprofits. Les résultats auxquels nous aboutissons nous conduisent à envisager une réflexion sur les mesures efficaces à mettre en place, en vue de garantir une meilleure gestion des retombées du PTC, respectueuses des hommes et de la

nature pour les projets à venir. Ceci surtout à travers une approche participative de tous les acteurs qui font partie du projet. Cette approche convoque une plateforme où les populations sont parties prenantes et ont droit de voix aux décisions. Pour éviter les innombrables non conformités et mieux réguler la clôture sociale. En tenant aussi compte de la vulnérabilité des populations autochtones des régions et leur milieu de vie. N'oublions pas le droit de propriété incontournable pour le respect des espaces des populations concernées... Il est important de mettre l'accent sur les grands projets et principalement les projets pétroliers, miniers permettant de satisfaire conjointement l'économique, le social et l'environnemental garant du concept de développement durable. Mots clés : pipeline Tchad-Cameroun, écologie sectorielle, population riveraines, écosystème, évaluation, Consentement A Payer. Code JEL : Q51 ou Q11 [1] - Savane boisée 485 Km -Zone forêt mixte 300K - Zone soudano-sahélienne 20 Km - Zone Littorale-Atlantique 195 Km - Zone Marine 11Km.



Romaine Doline Ngo Ngueda Radler est titulaire d'un Doctorat en Sciences économiques option économie de l'environnement et des ressources naturelles en Mars 2017 à l'Université de Yaoundé 2 avec Mention très honorable. Depuis 2008, participe aux conférences, Symposiums, séminaires et colloques avec obtention des prix de distinction. Un article paru sur la microfinance en Afrique centrale : le défi des exclus. et deux articles en cours de parution dont l'un fera l'objet de la communication à la 15ème AG du CODESRIA. Les fonctions de chargée d'études auprès de l'économiste principal du GICAM de 2009-2010, Experte stagiaire de la FOCARFE de 2005-2012 et autres ont été les différentes fonctions occupées.

Les effets des activités des multinationales sur l'environnement dans la cité côtière de Moanda : cas de la société PERENCO

Jenny Betu Kumeso

Sous l'effet de la mondialisation, de nouveaux acteurs, dont les sociétés multinationales, se sont, au fil des années, imposés et armés aux côtés des États-Nations. Les pays africains riches en minéraux voient dans la hausse de leurs recettes d'exportation de nouvelles opportunités économiques et de nouvelles perspectives de développement. Ainsi, la République Démocratique du Congo qui autorise l'investissement étranger dans ses industries extractives cherche à conclure un contrat favorable avec ces sociétés partenaires en vue d'atteindre cet objectif de développement. Mais en réalité, ce sont ces multinationales qui l'imposent la loi de leur choix en matière commerciale et économique. Dans le même temps, leurs activités portent une énorme responsabilité dans la détérioration de l'environnement. Ayant l'art d'être à la fois partout et nulle part, elles échappent pratiquement à tout contrôle démocratique et juridique. Un diagnostic d'autant plus alarmant, à cause de cette mondialisation, la RDC apparaît désormais comme un terrain de chasse privilégié pour les multinationales pétrolières. Loin de constituer une manne pour le développement socio-économique de la zone, l'extraction pétrolière à Moanda génère des impacts négatifs. Selon le rapport d'enquête du Sénat de la RDC, publié en octobre 2013 sur la pollution causée par l'exploitation pétrolière de la société Perenco à Moanda dans la province du Bas-Congo (une compagnie franco-britannique dont le siège administratif est à Paris et le siège technique à Londres). Les conclusions du rapport sont sans équivoques : flots de pétrole répandus à travers les terres par la suite de la rupture des pipe-lines hors d'usage, combustion des gaz naturel, fuite de déchets toxiques entreposés dans les réservoirs mal isolés et, plus généralement, pratiques industrielles mal contrôlées, ont porté de graves atteintes au sol, à l'eau, à l'air, à la forêt, à la biodiversité et à la santé des populations avec le développement exponentielle des maladies respiratoires et oculaires. Cette dégradation environnementale est d'autant plus critique qu'elle empêche les populations de Muanda de bénéficier des ressources naturelles dont dépendent leur survie et revenus. Pire encore, les retombées économiques de cette exploitation pétrolière ne bénéficient pas à la population locale. Ce qui a poussé la population de surnommer le groupe Perenco « Père ya Nko » pour dire qu'il agit comme sur une terre conquise. Mais malheureusement, ces enquêtes n'ont pas donné une suite favorable à cause de la corruption, faiblesse des instances judiciaires et mauvaise gouvernance qui caractérisent la RDC. Lorsque cette multinationale agit en faveur de la communauté locale après plusieurs requêtes, c'est pour la raison principale de pouvoir afficher son logo sur des façades repeintes. La RDC comme tous ses pays voisins qui profitent de la richesse de la cité côtière de Moanda

*

tel que l'Angola s'étaient réjouis du processus de la mondialisation par l'avènement des multinationales qui promettait une plus grande prospérité pour tous, des économies plus dynamiques et un respect des droits accrus tel que le droit à un environnement sain mais hélas, cette perception est morte désormais. Seuls les hommes politiques qui se retrouvent en sacrifiant ainsi l'intérêt national dans ce processus. Raison pour laquelle, en octobre 2017 Perenco Rep Sarl au travers la signature de l'avenant 8 à la Convention Offshore validé par Ordonnance Présidentielle, la concession Offshore a été renouvelée pour une durée de 20 ans. Ces multinationaux qui, par leurs activités et leurs puissances détruisent les richesses non renouvelables, sensées amener la RDC au développement, nous plonge dans un trou noir. L'Afrique dont la faiblesse des systèmes juridiques et judiciaires affecte les populations demeurera le continent le plus touché dans cette histoire. Et pourtant, elle a été au centre de la mondialisation, qui à ce jour tourne contre elle.



Jenny Betu Kumeso UNIKIN / Ecole Supérieure de la Francophonie pour l'Administration et le Management, Bulgarie

Global Oil Capital and the Ecological Crisis in Africa: Perspectives from Uganda's Oil Village Communities

Julius Niringiyimana

Although oil wealth has been applauded for being a *sine qua non* for the development because of its uniqueness and profitability, its lucrateness to global capitalism has deepened ecological crisis in Africa. While studies on global political economy of natural resources and development have been conducted, most of them have focused on resource conflicts. Those which attempted to analyze global green grabs have downplayed the role of global oil capital in influencing the ecological crisis in Africa. Anchored within accumulation by dispossession discourse, this paper explains how states are reducing social spending, granting privileges and protecting transnational oil corporations, while sidelining ecological concerns. Based on this argument, this paper seeks to interrogate this question: In which ways has the global search for energy security continued to facilitate and deepen the domination of ecological space in Africa? In analyzing this research question, this study adopts qualitative narrative method, namely; in-depth interviews, focused group discussions and documentary reviews to examine perspectives of community members in one of the global ecological sensitive zone (Albertine region), termed in this study, as oil village communities in Uganda. This study contributes to scholarship in global political economy of natural resources. First, it vindicates the theoretical view that global energy security cannot promote development without ecological considerations. Finally, it underpins different ways in which global powers in connivance with national elites disrupts local institutions and creates 'shadow states' to meet personal interests on expense of global ecological system and social welfare.



Julius Niringiyimana is a PhD Candidate (Political Science) and Assistant Lecturer in the Department of Political Science and Public Administration Makerere University. He is a CODESRIA mentee under the College of Academic Mentors Institute and a former CODESRIA laureate. His research interests include global political economy, public policy, resource conflicts, inclusive development, social justice and Human rights.



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ASSEMBLÉE GÉNÉRALE
GENERAL ASSEMBLY
ASSEMBLEIA GERAL

الجمعية العامة

Dakar, Senegal

17th - 21st

December, 2018



**Prof.
Samir Amin**

**Celebration
Célébration**

**Theme: Africa and the
Crisis of Globalisation**

**Thème: L'Afrique et la
crise de la globalisation**

**Tema: África e a
Crise da Globalização**

**الموضوع:
أفريقيا وأزمة العولمة**



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Le Centre de
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Dilemma

#CODESRIAGA2018



PARALLEL SESSION 3 SESSION PARALLÈLE 3

19/12/2018

ROOM / SALLE
B05

08:30–10:30

Migration and Mobility

Migration et mobilité

CHAIR / PRÉSIDENT

Slaheddine Ben Frej
Université de Tunis
(Tunisie)



At the periphery: human trafficking in the rural areas of Zimbabwe

Charles Dube

Zimbabwe's population is predominantly rural, and is at the periphery of both access to knowledge on trafficking and of economic opportunities that can discourage young people from taking uninformed and risky decisions on migration. The historical legacies of extracting both material and human resources from rural areas have been compounded by rising economic hardships, and overpopulation to make rural life increasingly unfavourable for young people. This policy brief evaluates young people's understanding of the risks and perceived benefits of trafficking based on their knowledge of the practice. The brief focuses on hotspots of migration in the rural areas of Plumtree, Beit Bridge, Gwanda and Masvingo, areas which historically have had limited livelihood opportunities given their geographical location and the political economy of neglect. The qualitative methodology employed includes a thorough review of literature on migration and trafficking in Zimbabwe, which was analysed using ATLAS.ti. Findings indicate that with limited awareness of the dynamics of trafficking, of institutions that provide recourse to victims, and of safer alternative migration avenues, young people in rural areas continue to be at an ever increasing risk of being trafficked. The brief demonstrates that, of the different forms of trafficking, young people in rural areas are most vulnerable to bonded labour, forced labour, and domestic servitude. Through weighing the livelihood options available and the risks associated with each option, young people often regard migration as less risky than remaining in the rural areas. The study has implications for understanding the multi-layered consequences of trafficking, which call for far-reaching and comprehensive, multi-stakeholder anti-trafficking interventions.



Charles Dube

Great Zimbabwe University
Zimbabwe

Tozoluka: Transnational migration and the navigation of new subjectivities by Congolese car guards in urban South Africa

Minga Mbweck Kongo

‘Tozoluka’ (‘We’ are searching’) is a popular expression amongst Congolese immigrants to collectively frame the daily challenges of survival in a multicultural, heterogeneous and hostile society. This paper examines the subjectivities created by forced transnational migration within the African continent. It focuses on the strategies deployed by francophone men to navigate the contradictions of globalisation with respect to achieving adulthood while continuously traveling across unfriendly borders. I am particularly interested in how transnational migration and the kinds of labour it obliges produces particular kinds of selves. What kind of self gets assimilated or collapses within a new society, and what kinds of strategies are deployed by this self to navigate specific terms of recognition? I draw on my experience, as well as a longitudinal study (1994-2016) of a group of Congolese refugees who came to South Africa after the first democratic presidential elections in 1994. My aim is to deliver a telling critique of the global rhetoric of open societies in an era of increasing closures, hinging on the intersection of two aspects of contemporary modernity: the flow of people, capital and goods, pushed across national borders at ever greater pace by the forces of globalisation; and the growing crisis of citizenship in South Africa.



Minga Mbweck Kongo is a Masters student in African Studies at the University of Cape Town, where he does research on water and sanitation. Minga first pursued the medical field and graduated in with a Bachelor of Science (Bio-medical Science) from the University of Lubumbashi in 2000. His doubtful questions about African development and his personal life experience led him to obtain an Honours degree in Social Anthropology at University Cape Town. During his Honours studies, he completed an Arts project in the course Medicine and the Arts. The work which he produced during this course is currently displayed in the Red Cross Children’s Hospital. He completed a course in Leadership at UCT in 2016 and held a scholarship from the Mastercard Foundation Scholars Program. Professionally Minga has worked for Duke University’s Organization for Tropical Studies as a teaching assistant. He is a mentor and tutor in the department of Anthropology and African studies at the University of Cape Town. He has worked widely in emergency medical services, the architectural field and in non-profit organisations. He is currently working on part-time basis as assistant curator at the Centre for African Studies at UCT. Minga is a volunteer at Caregivers Cape Town, a community-based project that provides care for the elderly people in the Western Cape. Minga is a multilingual who speaks nine African languages including French and conversational Xhosa.

Globalization of evangelism and health seeking Africans: The case of Cameroonian migrants in Cape Town, South Africa

Henrietta Nyamnjoh

Globalization has been fuelled not just by the intercontinental exchanges of goods and services of the commercial kind, but also has been aided and spurred by a desire to export religious ideologies and the sale of religious memorabilia for healing purposes. The earliest knowledge to traverse national borders has mainly been of the spiritual kind. Throughout millennia, religious evangelism has contributed as much to foreign exploration and travel as has the hunt for gold or spices. The societal changes brought about by this paradigm shift have drastically affected the global evangelicalscape. History informs us that the new evangelicalscape will not simply react to globalization; it will also shape the future of globalization. This is partly seen through health seeking migrants and Christians that crisscross the globe in search of healing. Such evangelism is a vital impact on overall wellness and quality of life for an increasing number of Christians owing to religion and globalization. These spiritual needs translate into demand for goods and services aimed at a continuous search of meaning and purpose in life. This backdrop, this study highlights migrants' mobile trajectories within various Pentecostal churches (PCs) to seek divine healing and salvation. It explores the mobile (trans)national trajectories of Cameroonian migrants within various Pentecostal churches in South Africa and beyond in search of physical, spiritual and psycho-social healing, and examines the extent to which religious mobility is a panacea for divine healing among Cameroonian migrants. I interrogate the extent to which mobility within Pentecostal churches fulfil the quest for divine healing among Cameroonian migrants? How have globalization facilitated such mobile practices? I argue that with increased psycho-social, physical challenges and ill health the tendency to look towards Pentecostal churches for healing increases sharply in a bid to seek divine healing from traumatic experiences.



Henrietta Nyamnjoh is a research fellow at Environmental and Geographical Science, University of Cape Town. She was a 2017 Carnegie Fellow through the African Humanities Program, and during her tenure researched on Religion and healing among Cameroonian migrants in Cape Town. Her research interests include migration and mobility, transnational studies, and migrants' urban transformation/appropriation and migration and health. Additionally, she is also interested in understanding religion in the context of migration and migrants' experiences of seeking health care in Cape Town and Johannesburg. Henrietta has researched and published on migrants' appropriation of Information and Communication Technologies, Hometown Associations and migrants' everyday lives.

Les sociétés multinationales et la transformation socio-économique des espaces exploités : la leçon congolaise

Brahim El Morchid* & Hourmat Allah

L'objectif de ce papier consiste à mener une réflexion critique sur le mode de gouvernance des flux migratoires au Maroc. Une attention particulière est accordée à la place d'un nouveau type de migrants, celui des jeunes réfugiés économiques subsahariens. Deux principaux résultats se dégagent de cet exercice. En premier lieu, il semble urgent d'élargir le champ de la définition de la Convention de Genève sur les réfugiés pour y inclure la persécution et la privation économiques qui touchent essentiellement les jeunes. Ceci est d'autant plus compréhensible que beaucoup de pays émetteurs des migrants connaissent aujourd'hui des crises économiques de plus en plus fréquentes et de plus en plus douloureuses. En deuxième lieu, l'arsenal juridique et institutionnel mis en place par le Maroc pour encadrer le droit des jeunes réfugiés économiques et des immigrés en général est assez riche. Toutefois, des dysfonctionnements parfois graves et répétés persistent. Les stratégies migratoires dans leur ensemble se caractérisent par l'absence de visibilité et de cohérence susceptible d'inspirer des actions claires et concrètes. Elles demeurent sélectives, ponctuelles, peu protectrices et politiquement opportunistes.



Brahim El Morchid est Professeur d'économie à l'Université Cadi Ayyad de Marrakech. Ses centres d'intérêt portent essentiellement sur l'économie institutionnelle, l'économie de développement et les politiques publiques. Une partie importante de ses recherches concernent les économies africaines et du monde arabe. Auteur de nombreux textes publiés dans des revues nationales et internationales, il a aussi participé à la production d'un certain nombre d'ouvrages collectifs. Il a enfin contribué à la réalisation de plusieurs projets de recherche.

* Expositant



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PARALLEL SESSION 4 SESSION PARALLÈLE 4

19/12/2018

ROOM / SALLE
B06

08:30–10:30

Regional Integration

Intégration régionale

CHAIR / PRÉSIDENT

Demba Moussa Dembele
Arcade (Senegal)



African Regional Economic Integration in the era of Globalization: Reflecting on the Trials, Tribulations and Triumphs

Clayton Hazvinei Vhumbunu

The signing of the Agreement establishing the African Continental Free Trade Area (AfCFTA) by 44 member states of the African Union (AU) on the 21st of March 2018 at the AU Extra-Ordinary Summit in Rwanda heralded a historical and major turning point in the continent's protracted regional integration journey. Essentially, the AfCFTA is expected to create a single continental market of 55 countries, with a collective population exceeding 1,2 billion people, a combined Gross Domestic Product (GDP) of \$3,4 trillion with a view to create more intra-African trade, investments, freer movement of people and scale up production. This is part of the aspirations of the AU as set out in Agenda 2063, all in pursuit of the ultimate vision to have an integrated, prosperous and peaceful Africa driven by its own people against the backdrop of heightened globalization. However, the continent is, and has been, facing obstacles in its quest for regional economic integration which includes inter alia, conflicting visions for unity and integration, inter-states and intra-state conflicts, instability, lack of consensus in implementing regional and continental programmes, poverty and inequality, among other socio-economic and political impediments. This is thus a timely opportunity to reflect on Africa's journey towards effective regional economic integration in order to appreciate how the African regional economic integration trajectory has evolved (in all its forms economic, political and social) since the formative stages of the Organization of African Unity (OAU) up to date. Using secondary data analysis, this paper therefore analytically traces the continental integration project since its birth during the decolonization phase, its evolution and accompanying dynamics against the background of intensifying globalization. It also critically analyses the complexities associated with the pursuit of African economic integration whilst taking stock of the challenges, successes as well as progress made so far. The thrust is more analysis is on how the different, and at times overlapping, visions, commissions and omissions of the OAU, AU, political leaders, civil society and international players have shaped and influenced the nature, form, content and direction of the continental integration agenda since its inception via-a-vis accelerating globalization currents. Findings presented in the paper facilitate an understanding of the trials and tribulations of continental economic regional integration journey in Africa, which is fundamental for academics as well as policymakers as they pursue the African vision and African dream.



Clayton Hazvinei Vhumbunu is a Research Fellow in International Relations within the School of Social Sciences at the University of KwaZulu-Natal (UKZN), Durban. His research interests are in the areas of International Relations, Regional Integration, China-Africa Relations, Public Policy, and Peace and Security; and he has published articles in peer-reviewed journals and books on subjects around the above-mentioned areas of research interests.

(ii)

Transformation économique africaine par la politique commerciale : régionalisation, sous-régionalisation ou mondialisation ?

Francoise Okah Efogo

L'objectif de cet article est d'analyser les effets différenciés de l'orientation de la politique commerciale sur transformation structurelle en Afrique. Il est construit autour de la question centrale suivante : la quête de la transformation structurelle doit-elle être appuyée sur une politique de sous-régionalisation, de régionalisation ou de mondialisation des exportations ? L'analyse porte sur 7 communautés économiques et régionales (CER) africaines. Deux approches de la transformation structurelle sont adoptées. Les données d'intérêt sont issues de la base de données UNCTADStat entre 1995 et 2016. Un modèle de panel dynamique est estimé pour chaque CER avec la méthode proposée par Bruno (2005). Trois principaux résultats émanent de l'analyse empirique. Premièrement, la mondialisation ne favorise ni n'entrave la transformation structurelle dans les CER africaines. Deuxièmement, la régionalisation des exportations et la sous-régionalisation des exportations contribuent à la transformation structurelle en Afrique Centrale (CEEAC) et en Afrique de l'Est (CAE). Troisièmement, les pays africains devraient mettre l'accent non sur le choix des partenaires commerciaux mais plutôt sur la structure de leurs exportations.



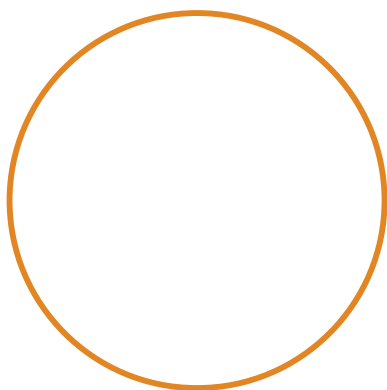
Francoise Okah Efogo is a Senior Lecturer and Researcher at the University of Yaoundé II in Cameroon. She obtained her PhD from the PTCI Program in December 2016. Her work covers monetary and financial issues as well as international trade and development issues. She belongs to several scientific groups including AGRODEP, APEA, AAWE, CERE, ReSFUGE..

Cabo Verde e integração regional africana: a condição arquipelágica na construção pendular da narrativa de (não) pertencimento

Claudio Alves Furtado

A unidade e luta, marcas do pensamento e da estratégia definidas por Amílcar Cabral na luta pelas independências da Guiné Bissau e Cabo Verde, inscrevem-se, na verdade, numa perspectiva mais ampla: a construção de um estado-binacional, ancorada na história e cultura dos dois povos e que, por sua vez, se inseria, na visão partilhada da unidade africana. Contudo, este desiderato de Cabral se esvai logo após os primeiros anos das independências da Guiné-Bissau e de Cabo Verde. O fim do projeto político de unidade entre os dois estados, na decorrência do golpe de estado ocorrido a 14 de novembro de 1980 na Guiné Bissau, constitui o epílogo do projeto encarnado pelo PAIGC (Partido Africano para a Independência da Guiné e de Cabo Verde) durante a luta armada de libertação. Na verdade, centrando a análise a partir de Cabo Verde, o fim do projeto de unidade com a Guiné-Bissau permite, analiticamente, pensar as vicissitudes, ambivalências e contradições que têm pautado as relações do arquipélago com o continente africano e, de forma particular, com questões atinentes à integração regional no pós-independência (FURTADO, 2013; TOLENTINO, 2013; MADEIRA, 2013; PINA, 2010; GOMES, 2009; CABRAL & FURTADO, 2008). Embora o Estado cabo-verdiano tenha aderido à CEDEAO em 1976, um ano após a sua independência e da adoção do Tratado constitutivo da Comunidade, as relações político-diplomáticas com a Organização sempre foram assistemáticas, tendo, contudo, conhecido um incremento nos últimos anos, particularmente após as reformas institucionais dessa organização regional que começaram a aprofundar-se a partir de 2006. Da mesma forma, as relações políticas, económicas e comerciais bilaterais com os estados da região sempre foram oscilantes. Talvez a única exceção seja com o Senegal, único país membro da CEDEAO que sempre contou com uma representação diplomática cabo-verdiana. Não obstante sediar duas organizações regionais, o Centro Para as Energias Renováveis e Eficiência Energética da CEDEAO (CEREEC) e o Instituto da África Ocidental, a integração regional e continental tem sido objeto de permanentes e antagónicos debates na sociedade cabo-verdiana com impacto nas políticas públicas. Na presente comunicação propõe-se analisar como o Estado, de um lado, os atores sociais e políticos cabo-verdianos, de outro, e, ainda, as relações entre ambos têm definido, influenciado e marcado o debate sobre a integração regional africana, como e que argumentos (políticos, ideológicos, culturais, económicos e diplomáticos) têm sido

esgrimidos e como eles têm conformado a política externa Num diálogo com as abordagens que tematizam as relações estado e sociedade, considerando-as contingentes (MARQUES, 1997; JOBERT; STEINMO; THELEN& LONGSTRETH,1992; LEVI, 1991; JOBERT & MULLER, 1987) e situando-as contextualmente, busca-se privilegiar os diálogos, embates, as convergências e dissensos presentes no processo de formulação de políticas de integração de Cabo Verde na comunidade oeste-africana. Busca-se, assim posicionando, tentar construir pontes de articulação entre os modelos de interpretação do Estado e a análise de políticas públicas concretas. Neste quadro, procura-se trabalhar com a inventariação sistemática das dinâmicas, dos processos, mecanismos ou estruturas de médio alcance que articulam a produção das políticas, considerando as estratégias, as instituições envolvidas e os padrões de relação entre os atores intervenientes e seu peso relativo na conformação do processo decisório. De forma particular, e no que diz respeito ao objeto da presente comunicação, intenta-se analisar as relações entre atores estatais, bem como entre estes e os agentes externos ao Estado, mas que com ele mantêm múltiplas ligações. Na verdade, pretende-se com esta perspectiva de análise fazer emergir um conhecimento relativamente detalhado dos padrões de organização no interior do Estado e sua inserção no ambiente político e económico circundante.



Cláudio Alves Furtado holds a Ph.D. in Sociology from the University of São Paulo- Brazil. He was President of the International Association of Social Sciences and Humanities in Portuguese Language (AILPcsh) and member of the Executive Committee of the Council for the Development of Social Sciences in Africa (CODESRIA). His latest publications are: *Encontros e Desencontros de Lá e de Cá do Atlântico*. *Mulheres Africanas e Afro-Brasileiras em Perspectiva de Género* (organized with Patricia Godinho Gomes); *As Ciências Sociais em Cabo Verde. Temáticas, Abordagens e Perspectivas Teóricas* (organized with Pierre-Joseph Laurent and Iolanda Évora); *Diálogos em Trânsito: Brasil, Cabo Verde e Guiné- Bissau em narrativas cruzadas*; *Dicionário Crítico de Ciências Sociais dos Países de Fala Portuguesa* (organized with Livio Sansone). He has researched, among other topics, Cape Verdean social thought, Cape Verdean communities in Guinea-Bissau, poverty and social inequalities, urban violence.

Globalisation and industrialisation in the Southern Africa Development Community (SADC): Challenges and opportunities

Theresa Moyo

There is a diversity of perspectives on the meaning of globalization. However, generally, it is understood to refer to political, economic, social and cultural integration and interdependence of nations. Neo-liberal or market-based economic philosophy (most embodied in Bretton Woods Institutions), argues that globalization yields socially optimal results in which all countries become better off. However, more radical or leftist perspectives (for example, Amin, Nabudere, Tandon and Ocampo), argue that contemporary globalisation does not yield optimal, fair or just outcomes for all parties because of the asymmetrical power relationships between the more powerful (typically the industrialized world) and the less powerful (the least industrialized). These relationships are characterized by disparities in power and decision-making over control of global resources, finance and trade. Economic transformation or structural transformation, according to Arthur Lewis, denotes a shift in labour from low to high productivity sectors, resulting in larger share of manufacturing sector in GDP compared to other sectors. Evidence from agencies such as the United Nations Development Organisation (UNIDO), United Nations Economic Commission for Africa (UNECA), the African Union (AU) and the African Development Bank (AfDB), shows that most African economies have not transformed as they continue to be commodity producers and exporters. This paper focuses on the Southern Africa Development Community (SADC), a region that is rich in agricultural and mineral resources but has hardly achieved economic transformation. Globalisation has instead, led to de-industrialization as the region could not compete with cheaper producers from Asia and Latin America. Even though globalization has increased Foreign Direct Investment (FDI) from countries like China, Japan and the European Union, much of the investments have gone into the extractive sector like oil, gas and minerals. Much lower shares have gone into high value adding manufacturing. Furthermore, the predominantly unidirectional nature of the FDI flows, with the exception of South Africa, also limits the transformative impact of globalization. The nature of South African FDI into SADC has also had a limited transformational impact due to the type of investments undertaken. There are questions around the impact of the Special Economic Zones (SEZs) which some investors are setting up in the region. China's shift from low-technology to medium and high technology manufacturing and intent to off-load low-tech manufacturing to Africa, is widely touted as

an opportunity for the continent to embark on low-technology manufacturing. The paper therefore aims to assess the impact of globalization on manufacturing-led industrialization in SADC. It argues that the interests of powerful actors in globalisation will not make it easy for the region to achieve economic transformation. For that reason, SADC needs to take ownership of its own destiny through adoption of the following pathways i. intensifying efforts for mobilisation of own resources to finance the Action Plan for the SADC Industrialization Strategy and Roadmap ii. Developing and implementing appropriate industrial policies iii. Prioritizing and increasing investments in technology acquisition, building human capacity, infrastructure and energy for industrialization. SADC should forge and deepen partnerships and cooperation to access technology and skills. The study adopts a qualitative research approach and utilizes secondary data from sources such as the United Nations Industrial Organisation (UNIDO) and World Development Indicators, to analyse patterns of FDI flows and sectoral investments, competitiveness of the region's industry and trends in sectoral shares in Gross Domestic Product. Key words Structural transformation, manufacturing-led industrialization, globalisation.



Theresa Moyo hold a BSc. Hons (Economics), Mphil (Economics) from University of Zimbabwe and an MA and PhD in Economics, from Dalhousie University. Her current position is Full Professor in the Master of Development (Planning and Management) at Turfloop Graduate School of Leadership, University of Limpopo where over the past ten years, she has taught at Master's level: Research Methodology, Development Theory and Practice, Regional and Local Economic Development and Project Planning and Management. Prior to that, she lectured in Economics for ten years at University of Zimbabwe. In terms of publications, I have edited two books, one in 2014 on "Trade and Industrial Development in Africa: Rethinking Strategy and Policy" and the other in 2016, co-edited with Jose Luis Leon-Manriquez. Title: *The Global Financial and Economic Crisis in the South: Impacts and Responses*. Both published by Council for the Development of Social Science Research in Africa (CODESRIA) and also published in peer-reviewed journals on issues covering African Development with a focus on industrialisation; Gender and Development and Local Economic Development. She has supervised many students at both Masters' and a few at PhD level. Currently, my research focus is on issues of Industrialisation and Regional Economic Development/Local Economic Development. It is an honour for her to be a member of CODESRIA and also to serve on the Scientific Committee of CODESRIA as Vice Chairperson. She also serve on the boards in the fields of academia and development.

Common market or economic community? Challenging regional integration using evidence from the capital equipment and related industries in Mozambique and South Africa

Epifania Langa

Africa is an accelerated process of continental integration, but the consequences of the regional integration agreements already in place are often neglected. Many African economies are facing premature de-industrialisation, often accelerated by dominance of strong regional economic players. Through a combination of primary and secondary research, the paper examines how trade and investment linkages have evolved between Mozambique and South Africa and their impact in industrial transformation in Mozambique, particularly in capital equipment and related industries given the capital-intensive nature of growth in both economies. We argue that in a context of significant differences in terms of manufacturing capabilities, regional integration based on expanded markets reproduce the underdeveloped productive structures in the weaker economies and the regional dependency on the South African economy. Regional integration debates have to take greater consideration of the need for leveraging natural resources by developing manufacturing capabilities across the region through industrial policy to generate effective incentives to develop productive capabilities, particularly by supporting markets for inputs, development finance and institutional capacity.



Epifania Langa is a PhD student in Development Studies at the University of Cambridge. She holds a MSc in Political Economy of Development from SOAS, University of London and a BSc in Economics from University Eduardo Mondlane. She has previously worked as a researcher at the Institute of Economic and Social Studies in Mozambique. Her main areas of research cover the role of the state in industrial development in the context of abundant natural resources.



PARALLEL SESSION 5 SESSION PARALLÈLE 5

19/12/2018

ROOM / SALLE
C05

08:30–10:30

Towards an inclusive single African
socioeconomic space: Accommodating
informal cross-border trade in Africa's
migration and trade area

Vers un espace socio-économique unique
et inclusif : accueillir le commerce
transfrontalier informel dans la zone de
migration et de commerce de l'Afrique

CHAIR / PRÉSIDENT

Christopher C. Nshimbi,
University of Pretoria (South Africa)



Towards an inclusive single African socioeconomic space: Accommodating informal cross-border trade in Africa's migration and trade area: Concept

Christopher C. Nshimbi

This panel interrogates the place of informal cross-border traders (ICBTs) and undocumented migrants, especially women, in Africa's economic integration agenda. For decades, the African Union (AU) has envisaged an African Economic Community (AEC) by 2028, built on eight African regional economic communities (RECs). In a boost to the AU's integration agenda, the landmark African Continental Free Trade Area (AfCFTA) agreement was signed by 44 out of the 55 member states of the African Union (AU) at the AU Special Summit in Kigali on 21 March 2018. Additionally, a separate AU Protocol on Free Movement of People was signed by 27 African countries along with the AfCFTA agreement at the same Summit. The latter provides for visa-free travel, the right of residency and business or professional establishment, for African citizens between signatory countries while the former offers an opportunity that ensures the full potential of ICBTs to be harnessed. Unfortunately, the first phase of the AfCFTA negotiations on trade in goods and in services overlooked the important issue of informal cross border trade. The protocol on free movement too is silent on people engaged in informal trade in goods and services. This is not only disappointing but excludes a major constituency in Africa's socio-political economy—women and youths. Beyond the formal integration—tariff liberalization, customs and transit procedures, and rules of origin, etc.—and documented migration proposed in these documents and, specifically, the proposed AfCFTA, the high levels of inequality and unemployment among working-age women and youths in Africa indicate the attention that should be given to the informal sector and this gender, besides the institutional and structural aspects of integration. Thus, the question about the importance policymakers in Africa place on cross-border trade and the activities of actors in the informal sector, during negotiations for Africa's integration. This panel does not seek to problematize the informal economy or gender issues therein. But, the reality of the sector and persistently high levels of unemployment on one hand, and the initiatives of unemployed women and youths, graduates and retrenched workers to self-employ and engage in informal cross-border trade on the other hand, prompts the question: do policymakers and authorities in Africa take cognizance of these realities when formulating integration policies? This and related or similar questions are important because, although the AfCFTA process makes provisions, the requirements for businesspersons to trade in the countries participating in the AfCFTA are beyond ICBTs. Even the immigration laws of majority of the 44 and 27 countries that signed the AfCFTA Agreement and Free Movement Protocol, respectively, only facilitate entry of skilled and people working for formal organizations.

This demonstrates the fact that, these agreements essentially promote movement of skilled and financially sound businesspersons, not semi-skilled and unskilled entrepreneurs. Moreover, the AfCFTA emphasizes trade liberalization, despite overlooking ICBTs. Legislation and evidence from the negotiation processes suggests the parties do not place premium on informal cross-border trade, which is not only dominated by females in most of Africa but is also essential to regional integration. Very little scholarly research or academic engagement had deliberately and specifically engaged in or examined African integration and migration issues vis-à-vis the informal economy, especially ICBTs and women. Theoretically, this panel therefore attempts to integrate the informal economy, particularly cross-border trade and gender, into the understanding of regional integration, which currently is postulated in neoclassical integration theory. Empirically, the challenges of the informal economy, considered backward, insignificant and illegal, continue, although some African countries seem to be slowly acknowledging it, particularly the contribution to integration and the importance in sustaining livelihoods, providing employment, meeting socioeconomic needs and its dynamic history, complexity and link to the formal sector. Very little scholarly research or academic engagement had deliberately and specifically engaged in or examined African integration and migration issues vis-à-vis the informal economy, especially ICBTs and women. Theoretically, this panel therefore attempts to integrate the informal economy, particularly cross-border trade and gender, into the understanding of regional integration, which currently is postulated in neoclassical integration theory. Empirically, the challenges of the informal economy, considered backward, insignificant and illegal, continue, although some African countries seem to be slowly acknowledging it, particularly the contribution to integration and the importance in sustaining livelihoods, providing employment, meeting socioeconomic needs and its dynamic history, complexity and link to the formal sector.



Christopher Nshimbi is Director and Department of Science and Technology/National Research Foundation (DST/NRF) Research Fellow in the Centre for the Study of Governance Innovation (GovInn). He researches migration, borders, regional integration, the informal economy, social cohesion and water resource management. Besides teaching and supervising postgraduate research at the University of Pretoria, Chris participates and sits in on regional and international technical working groups on trade, labor and migration as well as water. His opinion pieces are occasionally published on THE CONVERSATION, OpenDemocracy, Nordic Africa Institute Forum and other media outlets. Research interests: International migration - Regional integration (Eastern and Southern Africa and Southeast Asia) - Informal cross-border trade – Networks of ethnic entrepreneurs and grassroots actors – Transboundary governance – Social cohesion – Governance of the commons – Water Teaching: Chris teaches Regional Integration; African Politics & Regions; States, Governance & Political Dynamics and supervises Honours, Master's and PhD research in the Department of Political Sciences at the University of Pretoria.

Delinking informal cross-border trade and violence for regional integration in the Horn of Africa

Muauz Gidey Alemu

Informal Cross-Border Trader (ICBT) and cross-border migration closely ties the economies of the Horn of Africa by playing vital role in the livelihood and economy of borderland dwellers. An invisible form of regional integration from below is underway because of the vital role of ICBT and migration. However, this has not been captured by the formal legislative and policy frameworks of the states of the region and the sub-regional organization, IGAD. One factor for this is the close association of ICBT and migration with cross-border violence and security issues that legitimize the securitization of the informal sector. Unfortunately, the informal-violence linkage is partly the result of lack of recognition and support by the formal legislative and policy frameworks of states to use them as vehicles for regional integration that sends ICBTs into the bosom of illicit smuggling and contraband networks. On another note, the population participating in ICBT being part of the marginalized, uneducated, unskilled and part of the peripheries surviving on the fringe of societies of the states of the Horn, are the result of silent forms of violence. Even worse, six out of ten ICBTs are women struggling to feed their family, who are victims of patriarchy and structural violence that gives intersectionality to the linkage of ICBTs and violence. This study contends that delinking the ICBT and violence by providing legislative and policy support is vital to unlock the Gordian knot of ICBTs-violence linkage and use the informal sector as a vehicle for regional integration in the Horn of Africa. Therefore, the study based on secondary data on the informal market data for the period 2013-half of the 2016 generated by the Food Security and Nutrition Working Group (FSNWG) and Market Analysis Subgroup (MAS), and interview data argue for delinking ICBTs from violence as wayward for regional integration in the Horn of Africa rooted in the organic cross-border socio-economic trajectories.



Muauz Gidey Alemu studied Political Sciences (BA), and Peace and Security Studies (MA). He has worked in Ethiopia as Political and Security Affairs Senior Adviser of the Afar National Regional State, Lecturer of Political Science and International Relations at Axum University, Lecturer and Research Coordinator of College of Social science and Humanities at Wollo University. He has published academic articles on Conflict, Violence, Security, Religious extremism and Peace building, mining and poetic performances in Ethiopia and the Horn of Africa. His major interest is peace and security in the Horn of Africa in general and the Afar and Somali speaking Horn of Africa in particular. Currently, he is an African Pathways-NHISS Doctoral Scholar at the University of Pretoria, Department of Political Sciences.

Socioeconomic and cultural impacts of migration: An overview

Nomzamo Malindisa

Migration is one of the priorities of the global agenda, with the United Nations (UN) and regional bodies reflecting this phenomenon on their respective plans for both development and integration. The globalisation of the world has resulted in the continued migration of people. This has led to the growing need to re-frame the prevailing pessimistic view of migration as a threat towards highlighting the positive benefits of movement. This paper discusses the gaps found within migration research, with the aim of highlighting the justification of carrying out a study with a socio-economic and cultural focus instead of the mainstream focus on the economic impacts of migration. Through a review of the literature, these gaps reveal a disconnect between the claims of the current debate on migration and development and the reality on the ground. The current debates on migration from two sides that view migration as possessing developmental potential and those that view migration as a threat, is still state centric and excludes activity at the community and individual levels. It has also reflected on the tendency of mainstream discourse to highlight the role of remittances and the economy in facilitating development through migration while ignoring the non-economic factors.



Nomzamo Malindisa is currently a research assistant at the University of Pretoria. She holds an MA in Diplomatic Studies and is currently pursuing her PhD in International Relations at the University. Her PhD study is on the socio-economic and cultural impacts of migration on migrant mineworker families in the kingdom of Eswatini. Her research interests include Migration, Regional Integration, Globalization, and Regional governance issues. In 2018, she has presented at the Annual Alternative Mining Indaba in Eswatini (former Swaziland), the Africa-EU Migration workshop in South Africa and the South African Association of Political Science's Biennial Conference. She is also the Founder and current Managing Director of a non-profit organisation known as African Futures, which is focused on women and youth empowerment and the promotion of knowledge.

Polyperspectivity in regional and continental integration in Africa: On the informal cross-border trade – regional integration nexus in the Southern African Development Community (SADC) regionw

Inocent Moyo

The classification of cross border traders who traverse the numerous borders in Africa as informal, actually indicates that they are constructed as subalterns, which provides conditions for their criminalisation and placement on the margins of the socio-economic space and institutional regulatory mechanisms. This view of and approach towards informal cross border traders by many African states, actually demonstrates that, such African countries do not either fully understand the nature, operation and efficacy of informal cross border traders in moving capital, goods and other resources across African borders, which creates networks and an architecture which shows grass roots processes of regional integration Or if they do, continue to implement policies which at best inhibit and at worst punish the functionality of these cross border actors, which, raises serious questions around the successful and meaningful regional integration projects as pursued by the many Regional Economic Communities (RECs) in Africa of which the Southern African Development Community (SADC) is one, on the foundation of which should stand the African Continental Free Trade Area (AfCFTA), the African Economic Community (AEC) scheduled for 2028, and indeed a united and prosperous Africa by 2063. Against this back drop, this paper argues that, there is need for African countries and particularly those in the SADC, to seriously enact enabling regulating regimes, which not only accommodates the informal cross border traders, but place premium on the efficacy of their operations in relationship to regional and continental integration. Or else regional integration as it is currently practiced in regions like the SADC is a project that no only abandons the ordinary people that it should carry with, in an inclusive development path, but is also an elitist project dedicated to the so called formal economic actors or their proxies – the multinational companies (MNCs).



Innocent Moyo is a Lecturer in the Department of Geography and Environmental Studies at the University of Zululand, South Africa. He is a Human Geographer with a deep interest in the interface between people and the environment, particularly the broader fields of Political Geography, Political Economy, Political Ecology, Migration, Regional Development, Globalisation and Transnationalism, Borders and Borderlands and Urban Geography, among others. Innocent is committed to emancipatory research and the deployment of critical social theory in an attempt to understand the problems that affect humanity today and in the future and contribute towards solutions to the same.



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الجمعية العامة



Dakar, Senegal

17th - 21st

December, 2018

**Prof.
Mahmood
Mamdani**

**Celebration
Célébration**

**Theme: Africa and the
Crisis of Globalisation**

**Thème: L'Afrique et la
crise de la globalisation**

**Tema: África e a
Crise da Globalização**

**الموضوع:
أفريقيا وأزمة العولمة**



#CODESRIAGA2018



PARALLEL SESSION 6 SESSION PARALLÈLE 6

19/12/2018

ROOM / SALLE
C06

08:30–10:30

Youth and Globalisation

Jeunesse et mondialisation

CHAIR / PRÉSIDENT

Ismail Rashid,
Vassar College (USA)



Marginal Youths or Outlaws?: Youth Street Gangs, Globalisation, and Violence

Ibrahim Abdullah

Sierra Leoneans were shocked and completely dumbfounded when video clips of the gallows at the Central Correctional Centre began circulating on social media after the minister of internal affairs instructed the prison authorities to get ready to take life. The pronouncement by the minister came on the heels of a series of gang-related murders that had rocked the city of Freetown during the past five months. 'An average of twenty-five murders is recorded in Sierra Leone every month'; the Attorney General and Minister of Justice informed the nation. 'Cleaning' the disused gallows after more than two decades amidst much publicity by a government claiming to have stamped a moratorium on the death penalty got tongues wagging: why would a spate of youth-related violence prompt officials of state to return to a past nobody wants to remember? What does this tell us about law, justice, and human rights? What are the complex linkages between street violence and youth marginalization? And how does violence among marginal youth relate to unplanned urbanization, the retreat of the state, the neo-liberal paradigm, and the wider political economy – all trappings of an exclusionary globalization process that continues to exclude those at the proverbial periphery. The central argument in this paper hinges on the appropriation of global cultural flows by marginal youths and their transcription into deadly weapons of the weak in furtherance of a survivalist objective anchored on citizenship. This research is based on ethnographic work conducted in 2017 in five urban centres in Sierra Leone including the capital city of Freetown. Focus Group Discussions (FDG's) and in-depth interviews were conducted with 450 participants – all identifying themselves as gangstas belonging to one of the three dominant teams/sets with different markers who now claim to 'govern' these areas. Problematizing their quotidian existence in contemporary Africa raises fundamental questions about globalization and citizenship in the making of subaltern subjectivities.



Ibrahim Abdullah was born and raised in Freetown, Sierra Leone. He attended the Ahmadu Bello University and the University of Ibadan in Nigeria; and the University of Toronto, Canada. He is currently a professor of history and African Studies at Fourah Bay College, University of Sierra Leone.

Jovens, processos identitários e sociedades em movimento: um olhar sócio-antropológico sobre os movimentos juvenis urbanos na Praia, Cabo Verde

Redy Wilson Andrade Duarte Lima

A República de Cabo Verde conquistou a independência em 1975 e a democracia liberal em 1991, tornando-se num exemplo em África em matéria de democracia e boa governação. Ainda assim, aproveitando os ventos de contestação mundial pós-2008, começaram a surgir na capital do país vários tipos de protestos públicos, tendo como protagonistas jovens urbanos. Estes protestos coincidiram com um conjunto de situações denunciados por vários relatórios e estudos académicos: situações de estrangulamento da sociedade civil fruto da bi-partidarização da vida social; percepção de insegurança urbana e de uma onda generalizada de corrupção; desconfiança dos cidadãos em relação às instituições públicas e políticas; mercantilização do voto; relação ambígua entre ativistas político-partidárias e grupos de jovens armados em período eleitoral; denúncias de financiamentos de facções nacionais do narcotráfico a partidos políticos, etc. Com a presente comunicação, com base num conjunto de trabalhos etnográficos desenvolvidos desde 2008 no contexto juvenil urbano da Praia, tenciono analisar o contexto do surgimento destes novos tipos de protestos sociais e políticos organizados em coletivos de jovens que se autointitulam filhos e netos de Amílcar Cabral, em que suportados por discursos contra-coloniais apelam a uma segunda libertação e (re)africanização do espírito e das mentes.



Redy Wilson Andrade Duarte Lima, CeProK, Cabo Verde

The Return of the gods? Trends and implications of the Rising Popularity of Fetish Rituals and Occultic Practices among Nigerian Youth

Jacinta Chiamaka Nwaka

In his seminal work: *The Embattled gods: Christianization of Igboland*, Ogbu Kalu argued that the gods of the African traditional religion were embattled but not defeated. According to him, the gods went on exile. Could the rising popularity of ritual and occultic practices among the Nigerian youths in the Twenty-First century mean the return of the gods? The Eighteenth and Nineteenth centuries were remarkable as centuries of Christian missionary activities in Africa. By the second half of the Twentieth century, Christianity had penetrated virtually all parts of the continent dislodging, piecemeal, the strong holds of the African traditional religion. Indeed, various practices such as: ritual sacrifice, cultism, divination, recourse to traditional healers, owing and worshipping of sacred objects, dedication of oneself to shrines, and other practices associated with traditional religion retreated as Christianity swept through the continent featuring Christian churches and western modes and concepts of worship. Although the decline of such practices was more of a retreat than a permanent disappearance since they were still engaged clandestinely by some adherents of Christian religion, Christianity became outstandingly fashionable entrenching a culture and structures that discouraged them openly – hence, the success of Christian missionary activities in Africa. In the recent time, there appears to be a resurgence of traditional religious practices in most part of Africa. Within the last two decades, the Nigeria society has clearly manifested this trend with communities, groups, families, and individuals increasingly embracing ritual and occultic practices and their allied forms. The ease with which such practices are getting entrenched in various parts of the country has attracted the attention of some critics who have described the development as “the return/revenge of the gods”. Interestingly, unlike before when such practices were carried out behind closed doors by the adherents of Christian religion, they are openly practiced today with little or no fear. The most disquieting aspect of this development is its popularity among the youths. How then does one explain this new trend and its rising influence among the Nigerian youth? What are its implications for Nigeria, nay Africa in this era of globalization? This study is conducted in the three geo-political zones of Southern Nigeria. Due to its trans-disciplinary nature an eclectic approach bestriding the fields of history and sociology (historical sociology) was adopted. Thus, data collection method involved triangulations within a qualitative framework. Data was basically sought through field-based primary sources, namely, in-depth oral interview (IDI), Focused Group Discussion (FGD), and direct observation. Purposive and random samplings were used in sourcing for the informants. Also, other knowledgeable informants were reached through snow-balling. Secondary materials in the forms of books, journal articles, newspapers were equally consulted. Data presentation, interpretation and analysis were done from the perspective of historical sociology and therefore

descriptive and normative. Historical sociology unravels the complexities underlying the interactions between social structure and social change. The need for this approach is informed by its usefulness in interpretations and explanations that goes beyond a particular time and space. It is suitable for explaining historically trends and dynamics of the rising popularity of rituals and occultic practices among Nigerian youths as well as its implications.



Rev. Sr. Jacinta Chiamaka Nwaka (Ph.D. African History, University of Ibadan) is a Senior Lecturer in the Department of History and International Studies, University of Benin, Benin City, Edo State, Nigeria. She was an IDRC/UPEACE Doctoral Research Fellow Africa Programme (2008 – 2010). Dr. Nwaka was also a Postdoctoral Fellow of the American Council of Learned Societies (ACLS) 2012 African Humanities Programme (AHP); and a 2016 Research Fellow African Peacebuilding Network (APN), Social Science Research Council (SSRC) New York USA. She was recently inducted as a member of FemWISE of the African Union. Dr. Jacinta Chiamaka Nwaka has won many other awards to her credit. Her research interest spans across Religious History, Social history, Women History, and Peace and Conflict Studies. Dr. Nwaka has numerous publications in books and reputable journals.

(iv)

African Youth in an Evolving Globalised Linguistic Space

Fridah Kanana Erastus & Ellen Hurst-Harosh

Many African countries are highly multilingual, characterized by intense language contact, especially in major urban centres. The underlying reality beyond each multilingual context is complex, distinctive and changing (Gadelii, 2004). Additionally, the 21st technological advancement in Africa, the digital media, music and popular culture has played a role in creating contact situations for the urban youth language practices to thrive. The evolving linguistic space as a result of globalisation has led to complex language practices across cities in Africa which are represented by “linguistic and generational attitudes and ideologies – the young, modern, urban youth who recognize and incorporate African traditional forms and languages, but blend them with a range of other resources, national, continental and global” (Hurst-Harosh and Kanana Erastus 2018:5). The African urban context therefore represents a ‘melting pot’ of linguistic creativity influenced by globalisation. The spread of communication technologies, e.g. personal cell phones and smart phones that provide access to the internet and the social media has provided the African youth with access to global culture in unprecedented ways and thus created new and dynamic ‘communities of practice’. This paper therefore seeks to investigate and describe the youth language practice in Africa in the era of globalisation drawing illustration from youth languages such as Sheng (Kenya), Tsotsitaal and

Sepitori (South Africa), Nouchi (Ivory Coast) among others. The question as to whether globalisation is having a negative or positive impact on youth linguistic identities in Africa will be discussed in detail. Data will be drawn from an ongoing African Youth language project and will look at both attitudes and linguistic impact of youth language practices on traditional languages. Grammatically, there has not been much impact from youth but rather from languages such as English, French, Kiswahili, Isixhosa, Isizulu. But, youth language personifies the intersection of cultures in the vocabulary and in digital orthography, and enables hybridity in (pop) culture. This presentation will examine four trends and questions through which youth Linguistic cultures are emerging in African Urban spaces. Do what we observe in terms of emerging youth linguistic patterns and other youth sub-cultures in African urban areas represent emergence of genuine diversity – emergence of distinctly separate traditions of youth culture and identity in ways that promote co-existence; and multiculturalism? Do the emerging youth linguistic cultures represent subtle ways in which the power of global capitalism is undermining cultural diversity and marginalize non-western cultural practices, identities and ways of being? What does it mean to be a youth in an urban setting in Africa? Does it mean to conform to certain peer and social expectations even when such behaviors, including language use are viewed as disruptive- and promote youth-specific cultural pursuits? A fourth aspect frames the discourse in terms of the linguistic production of youth identities under conditions of cultural mobility. The Youth in Africa are the most mobile, in search of education and employment and other opportunities. Of necessity, and away from familiar urban settings, they develop special linguistic identities as they navigate the various limitations to their mobility, including physical and cultural boundaries. Building on theories of migration, transnationalism, and globalization that have emerged in anthropology, cultural studies, and other fields, the presentation would focus on understanding not just to the large-scale cultural and political processes that shape the lives of youth but equally how youth linguistics identities emerge through the fine-grained details of interactional work and local linguistic practice.

Fridah Kanana Erastus is presently a Senior Lecturer in the Department of Literature, Languages and Linguistics, Kenyatta University, Kenya. She holds a Bachelor of Education (Arts) degree, Master of Arts degree in English and Linguistics from Kenyatta University, and a PhD in Linguistics from Goethe University Frankfurt/am Main, Germany. Her research interests lie in dialectology, language use and multilingualism, language contact, African urban and youth languages, and English language pedagogy. Fridah serves as a resource person, a researcher and an academic mentor in several programmes some of which are initiated by her own research and academic work, and others out of passion and a desire to support young scientists in Africa. She has worked with and reviewed



programmes for several organizations among them: Siemens Foundation, Germany (in their youth empowerment programme); The Ministry of Education, Science and Technology, Kenya; The German Academic Exchange Service (DAAD) and The Kenya DAAD Scholars Association (KDSA). She is among the pioneers who initiated the DAAD mentorship programme which aims at supporting young scientists aspiring to earn a PhD, and post docs, by offering support on proposal writing, grant writing and academic writing. Fridah is also a consultant with the Commonwealth of Learning, Canada, she is Global Young Academy (GYA) member, a regional Champion in East Africa for the Global State of Young Scientists (GloSYS Africa) project and one of the inaugural fellows of the Africa Science Leadership Programme (ASLP). She has served in the Executive

Committees of the Kenyan DAAD scholars Association and the Global Young Academy. Moreover, she was recently appointed to join the International Support Network for African Development (ISNAD) as a mentor and a resource person.



PARALLEL SESSION 7 SESSION PARALLÈLE 7

19/12/2018

ROOM / SALLE
C01

08:30–10:30

Higher Education and Livelihood Enhancement

Enseignement supérieur et amélioration des
moyens de subsistance

CHAIR / PRÉSIDENT

André Mbata Mangu

University of South Africa
(South Africa)



La globalisation de la recherche sociale en environnement dans les universités en Côte d'Ivoire : cas de l'Université de Korhogo au regard du paradigme du Grand Partage convoqué par Claude Abe

Kabran Aristide Djane

Claude Abé s'appuyant sur les travaux de Bruno Latour a exposé la particularité que présente la globalisation de la sociologie en contexte africain. Non seulement, cette sociologie globalisée recommande une dichotomie des approches de recherche, par une rupture épistémique ou méthodologique qui vise une « résistance qui mise sur l'hypostase du temps local » mais qui s'enrichit également de « l'interaction et l'interdépendance des sites de production du savoir sociologique dans le monde ». En outre, le dilemme que Samir Amin appelle la déconnexion, exige-t-il que le chercheur africain fasse apparaître, une sociologie de la passerelle entre la déconstruction, l'articulation et la réappropriation dans ces productions scientifiques. Aussi ces trois dimensions en distance du paradigme du partage de Claude Abe sont observées à travers le mécanisme de recherche sociale en environnement construite à l'Université de Korhogo en Côte d'Ivoire. Aussi, notre contribution s'interroge-t-elle sur la dissidence paradigmatique qui fonde les travaux de recherche sociale en environnement à Korhogo, ensuite, convoque-t-elle l'articulation à partir de son indicateur « capacité d'inventivité de la part du chercheur en situation africaine », qu'implique le décloisonnement géographique, au regard des va-et-vient de la réappropriation de l'effet de terrain au prisme de « l'articulation des spécificités de l'environnement socio-culturel et des postures analytiques communes à la communauté scientifique mondiale ». Ainsi, à partir de 97 articles de recherche sociale en environnement effectués et publiés à l'Université de Korhogo entre 2013 et 2017, une grille d'analyse de contenu matricialisant les indicateurs des dimensions (déconstruction, articulation et réappropriation) sont conduites sur ces données secondaires (articles). Au terme, il ressort de ces travaux que seules les deux dernières dimensions à savoir l'articulation et la réappropriation transparaissent dans les travaux des chercheurs en science sociale de l'environnement de l'Université de Korhogo. Cependant, la déconstruction qui milite en faveur d'une dissidence épistémique et méthodologique n'est aucunement convoquée par ceux-ci.



Kabran Aristide DJANE est titulaire d'un Doctorat en Sciences Sociales avec option en Sociologie de l'Environnement décerné par l'Université de Cocody-Abidjan (Côte d'Ivoire). Il est actuellement chargé de cours d'Épistémologie des Sciences Sociales et de Protocole de Recherche au département de sociologie à l'Université Peleforo Gon Coulibaly de Korhogo, au nord de la Côte d'Ivoire. Ses recherches portent d'une part sur la socioconstruction de l'environnement et d'autre part, sur la modélisation du comportement environnemental.

What is the value of higher education degree in a global knowledge economy

Nana Akua Anyidoho* & Kehinde Ajayi

Nana Akua Anyidoho analyses the interaction of social policy with the lives of young people and women. Her focus is on employment, education and empowerment; she has investigated young people's work aspirations and economic empowerment; university students' transitions into the labour market; youth policy narratives; the informalisation of women's work; discourses on women's empowerment; and civil society advocacy for gender equality. Given the complexity of the processes by which social policy affects human lives and is, in turn, interpreted, adapted or resisted, Dr. Anyidoho brings an interdisciplinary perspective to her research; she has training in social policy, developmental psychology, and African Studies, and in both qualitative and quantitative methodologies in her research. She has published and presented her work internationally, and held visiting fellowships at Boston University, Penn State University, and the University of Sussex. She has carried out commissioned research for the Government of Ghana, the World Bank, UNECA, DFID, IDRC and Cadbury Schweppes, among others. Dr. Anyidoho is President of the Ghana Studies Association, a coordinate organization of the African Studies Association. She has a BA in Psychology from the University of Ghana and a PhD in Human Development and Social Policy from Northwestern University. Her publications can be found on ugspace.ug.edu.gh, www.researchgate.net, and www.academia.edu



Nana Akua Anyidoho,
ISSER, University of Ghana
Ghana

* Paper Presenter

Insider and outsider dynamics in knowledge production: exploring management research in Africa

Loice Natukunda & Emanuela Girei*

This paper explores inequalities in knowledge production by focusing on insider/outsider dynamics when doing research in Sub-Saharan Africa. Drawing on our experiences as management researchers working with African organisations and on face-to-face interviews with insider and outsider researchers, we explore issues around researchers' identities, focusing especially on divergences and intersections with the identities of the research participants. Our contribution builds on four main interlinked nodes. Firstly, it acknowledges that management knowledge has been predominantly produced in and for North America and the United Kingdom, and that the whole discipline has systematically ignored Africa. Significantly, even the sub-field of cross-cultural management seems to ignore the entire continent (Fougère and Moulettes, 2011) and on the rare occasions when Africa is mentioned it is often with embarrassing superficiality (Nkomo, 2011). Thus more management research is needed in Africa and about African organisations. This paper addresses this gap, by focusing on research methodology and focusing specifically on research with/in African organisations. Secondly, we also recognise that debates on African identity and its role in knowledge production processes continue to be crucially relevant among African social scientists (see for instance Mbembe 2002; Anyidoho 2008, Mkandawire 2003, Adesina 2008). These debates have contributed to an understanding of (African) identity as "multiple, fluid, historically and institutionally constructed along various dimensions of difference (Mama, 2007: 15), while emphasising the relevance (or necessity) of endogenous and independent African knowledge. Thus, from these debates, it clearly emerges that to subvert the westocentric aura of knowledge about management and organisations in Africa it is essential to tackle the long-standing marginalisation of African scholarship and scholars. Thirdly, this research draws on the assumption that researchers' identity and positionality do play a significant role in knowledge production processes and along the research process. Thus, as researchers, we assume that being an insider (e.g. sharing the characteristic, role, or experience under study with the participants, such as the national/ethnic identity), or an outsider to the commonality shared by participants has a significant impact in the research process. However, we draw on a notion of identity, which recognises its constructed, plural and shifting nature, and in doing so we are committed to simultaneously pay attention to differences as well as to commonalities. We also acknowledge that our identities and affiliations are also positioned, framed and shaped by the research participants and the research context more widely. Thus, we understand the 'insider' and 'outsider' status as social

and situational and we aim to explore how they intersect with other identities related, for instance, to skin colour, ethnicity, gender and class. Fourthly and finally, we acknowledge that our role as researchers is also shaped by the wider socio-economic-political contexts, which are fraught with historically rooted asymmetries, and which, wittingly or unwittingly, frame and shape our own agency and identity as researchers. Drawing on the assumptions above, in this paper we aim to engage with experiences and reflections of ‘insider’ and ‘outsider’ researchers so to highlight differences, unpack intersections and builds conceptual and practice-based bridges. The paper aims to contribute to advance understandings of research practices that foster reciprocity and cooperation while being sensitive neither to reproduce nor silence rooted inequalities and asymmetries. Words: 538 Bibliography Adesina, Jimi O. (2008). «Archie Mafeje and the Pursuit of Endogeny: Against Alterity and Extroversion» *Africa Development* XXXIII(4): 133-152. Anyidoho, Nana Akua (2008). «Identity and Knowledge Production in the Fourth Generation» *Africa Development* XXXIII(1): 25-39. Fougère, M. and Moulettes, A. (2005). *Cross-Cultural Management Discourse. Ideas of Democracy, Development, Modernity and Progress in Hofstede’s Culture’s Consequences* 4th International Critical Management Studies Conference. ‘Critique and Inclusivity: Opening the Agenda’. University of Cambridge, UK: 1-19. Mama, Amina (2007). “Is It Ethical to Study Africa? Preliminary Thoughts on Scholarship and Freedom.” *African Studies Review* 50(1): 1-26. Mbembe, Achille (2002). “African Modes of Self-Writing.” *Public Culture* 14(1): 239-273. Mkandawire, Thandika (2003). *African Intellectuals and Nationalism*. Conference on the 30th anniversary of CODESRIA. Dakar, Senegal: unpagued.



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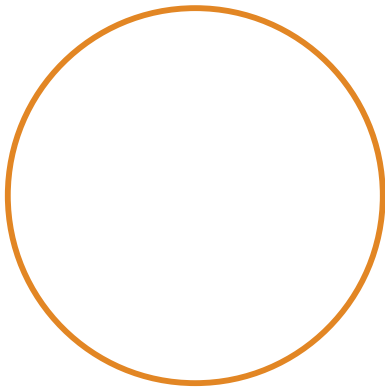
* Paper Presenter

Globalisation, Youth Empowerment and Livelihood Enhancement in Uganda

Fridah Kanana Erastus & Ellen Hurst-Harosh

Many African countries are highly multilingual, characterized by intense language contact, especially in major urban centres. The underlying reality beyond each multilingual context is complex, distinctive and changing (Gadelii, 2004). Additionally, the 21st technological advancement in Africa, the digital media, music and popular culture has played a role in creating contact situations for the urban youth language practices to thrive. The evolving linguistic space as a result of globalisation has led to complex language practices across cities in Africa which are represented by “linguistic and generational attitudes and ideologies – the young, modern, urban youth who recognize and incorporate African traditional forms and languages, but blend them with a range of other resources, national, continental and global” (Hurst-Harosh and Kanana Erastus 2018:5). The African urban context therefore represents a ‘melting pot’ of linguistic creativity influenced by globalisation. The spread of communication technologies, e.g. personal cell phones and smart phones that provide access to the internet and the social media has provided the African youth with access to global culture in unprecedented ways and thus created new and dynamic ‘communities of practice’. This paper therefore seeks to investigate and describe the youth language practice in Africa in the era of globalisation drawing illustration from youth languages such as Sheng (Kenya), Tsotsitaal and Sepitori (South Africa), Nouchi (Ivory Coast) among others. The question as to whether globalisation is having a negative or positive impact on youth linguistic identities in Africa will be discussed in detail. Data will be drawn from an ongoing African Youth language project and will look at both attitudes and linguistic impact of youth language practices on traditional languages. Grammatically, there has not been much impact from youth but rather from languages such as English, French, Kiswahili, Isixhosa, Isizulu. But, youth language personifies the intersection of cultures in the vocabulary and in digital orthography, and enables hybridity in (pop) culture. This presentation will examine four trends and questions through which youth Linguistic cultures are emerging in African Urban spaces. Do what we observe in terms of emerging youth linguistic patterns and other youth sub-cultures in African urban areas represent emergence of genuine diversity – emergence of distinctly separate traditions of youth culture and identity in ways that promote co-existence; and multiculturalism? Do the emerging youth linguistic cultures represent subtle ways in which

the power of global capitalism is undermining cultural diversity and marginalize non-western cultural practices, identities and ways of being? What does it mean to be a youth in an urban setting in Africa? Does it mean to conform to certain peer and social expectations even when such behaviors, including language use are viewed as disruptive- and promote youth-specific cultural pursuits? A fourth aspect frames the discourse in terms of the linguistic production of youth identities under conditions of cultural mobility. The Youth in Africa are the most mobile, in search of education and employment and other opportunities. Of necessity, and away from familiar urban settings, they develop special linguistic identities as they navigate the various limitations to their mobility, including physical and cultural boundaries. Building on theories of migration, transnationalism, and globalization that have emerged in anthropology, cultural studies, and other fields, the presentation would focus on understanding not just to the large-scale cultural and political processes that shape the lives of youth but equally how youth linguistics identities emerge through the fine-grained details of interactional work and local linguistic practice.



Elijah Dickens Mushemeza is an academic, and author. He is a Professor of Political Science and Development Management at Ankole Western University and a Senior Consultant at Advocates Coalition for Development and Environment (ACODE) and ADROIT Consult International. Previously he was the Dean Faculty of Business and Development Studies at Bishop Stuart University, Mbarara, Uganda. He is a Visiting Professor at Bishop Stuart University. He holds BA, in Social Sciences, an MA in Development Studies and a PhD in Political Science of Makerere University. He is also a consultant on Education, Governance, Poverty, Politics, Conflict, Forced migration, Security, Oil and Gas, and Development issues generally in the Great Lakes region of Africa. He was previously a Coordinator of the MA programme in International Relations and Diplomatic Studies in the Department of Political Science and Public Administration, Makerere University. He has taught at Mbarara University of Science and Technology. Professor Mushemeza is a past alternate Executive Committee member of the Council for the Development of Social Science Research in Africa (CODESRIA). He has published widely in international journals. He is the Editor of the Journal of Development Issues. Outside academia, Prof. Mushemeza has been active in Ugandan politics. He was a member of the Constituent Assembly 1994-95 that debated, scrutinized, enacted and promulgated the Constitution of Uganda, and a Member of Parliament of Uganda in 1996. He was a Presidential Advisor at the level of a Senior Cabinet Minister and the Vice-Chairperson of the Electoral Commission of the National Resistance Movement, the ruling party in Uganda (2010-2015).

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PARALLEL SESSION 8 SESSION PARALLÈLE 8

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

08:30–10:30

China in Africa and Africa in China

La Chine en Afrique et l'Afrique en Chine

CHAIR / PRÉSIDENT

Kenneth Simala Inyani

East African Kiswahili Commission
(Tanzania)



O Projeto Chinês Cape Verde Integrated Resort and Casino: Desenvolvimento, Simbolismos e Contradições

Ivete Helena Ramos Delgado Silves Ferreira

Atualmente as políticas urbanas de muitos países estão sofrendo modificações e se adaptando a recentes transformações do sistema de produção, ocorridas na sequência da crise dos anos 70. Os denominados GPU's (Grandes Projetos Urbanos) tem estreita relação com estas transformações e tem sido uma das alternativas usadas para a circulação do capital, lançando as cidades num forte marketing e competição para atrair megas estruturas que simbolizam o “desenvolvimento”. Em países em “desenvolvimento”, os GPU's parecem simbolizar soluções ideais para a criação de emprego, a requalificação urbana e a dinamização da economia. No caso de Cabo Verde, a política urbana dos sucessivos governos tem sido condicionada pelas assimetrias que existem entre as ilhas e Municípios, adotando o país, desde a independência, uma agenda urbana voltada para a infraestruturação, com o apoio de países “amigos”, entre os quais se destaca a China, parceiro do país desde a luta armada. Este artigo propõe debater sobre a tendência mundial de investimentos em Grandes Projetos Urbanos (GPU's), e algumas contradições inerentes. Deverá o financiamento do mega projeto chinês “Cape Verde Integrated Resort and Casino”, significar desenvolvimento e solução para o problema do desemprego?



Ivete Helena Ramos Delgado Silves Ferreira Graduated in Geography and Regional Planning at Faculty of Arts of the University of Lisbon (2001), Specialist in territorial development management by the Polytechnic University of Madrid (2006) and in Municipal Law, Urban Planning and Territorial Planning by the Higher Institute of Legal and Social Sciences of Cape Verde (2014), Master in Geographic Information Sciences and Systems by the University of Cape Verde (2012), PhD in Geography by the Federal University of Pernambuco. Research in the area of regional and urban development is part of the Group of Research in Innovation, Technology and Territory - GRITT of the Federal University of Pernambuco - UFPE. He is currently a technician at the National Institute of Land Management in Cape Verde.

Redefining the geography of the reason: China and Africa for a community with shared destiny for mankind

Nkolo Ndjodo Leon-Marie Hina

For centuries, the “scientific” discourse on Africa and Africans was elaborated from sites referring all to the European racism and imperialism. The scientific modern thought is closely related to five centuries of western capitalist modernization. Nowadays in Africa, the necessity to be felt to get out of this “colonial library” (Mudimbe, 1982; Diouf, 1999). Unlike the type of predation developed by the western world, China is promoting a new universalism based on cooperation, mutual benefit, peaceful and shared prosperity. This new globalization led by China is based on “the development of a community with a shared future for mankind” (Xi, 2017: 7). Indeed, China “offers a new option for other countries and nations who want to speed up their development while preserving their independence” (Xi, 2018: 7). At the same time, Chinese and African leaderships constantly underline the strategic character of the China-Africa partnership. The goal is clearly to reshape the globalization. One essential aspect of this new chapter is the strengthening relationships and exchanges in science, culture, and education between China and Africa. Beyond the economic contacts, people-and-people exchanges have grown up. The effects of these cultural interactions need to be studied seriously. Guided by the imperial racism, the classical social sciences may lack appropriate tools to analyze such new reality. In the African continent, current “postcolonial theories” (Bidima, 1993; Mbembe, 2000; Gilroy, 2003; Appiah, 2008) obsessed by the hybrid fragmentation of identities also fail to rethink Africa into globalization as a united and self-centered power. So the question is the following: what type of social sciences should emerge from the new configuration of the world marked by the tremendous development of China and the constitution of a pole of global alliance between China and Africa? The raising of China as global socialist power will certainly redefine the frontiers, and even the nature, of scientific knowledge in terms of concepts, methods and paradigms. Another question is: what could be the epistemological and methodological effects of such renewal of the social sciences for Africa, China and the world? This paper has no claim of systematization. It is a phenomenology of the epistemological mutations that will affect the field of social sciences in the New Era of China-Africa’s development.



Nkolo Ndjodo Leon-Marie Hina, ENS OF MAROUA, CHINA, (CAMEROON)

Academic (im)mobility: Ecology of ethnographic research and knowledge production on Africans in China

Kudus Adebayo

A key ingredient in China-Africa relations is the range of simultaneous mobilities that take place, involving goods, technologies, and peoples from China to Africa and vice versa. Studies have also documented the pivotal role of cross-continental mobilities in connecting, solidifying, and shaping the trajectory of the relationship. In this contribution, I reflect on academic (im)mobility as a distinct form of movement in this interaction. I framed academic (im)mobility as prerequisite and vehicle for producing knowledge on cross-cultural interactions and possibilities and reflect on the barriers embedded in the structures within which a Nigerian scholar seeks to participate in documenting the lived experiences of Nigerians in Guangzhou, China. The condition of African scholars in the context of globalisation has attracted commentaries. Keim (2008) for instance insisted that, in Africa, a centre-periphery model is useful for understanding the processes of social science knowledge production, diffusion, reception and dissemination. Ake (2011) discussed the import of globalisation in deepening imperialism in African social sciences. More specifically, Akanle et al. (2013) explored how Nigerian scholars experience 'visa challenges' while attempting to attend conferences in Europe and America. They found that apart from being subjected to additional documentation requirements, many countries discriminate against Nigerian academics, and treat them with suspicious attitude familiar with Nigerians migrants more generally. These insights reveal how dominant narratives of globalisation masks the pre-eminence of borders which continues to keep some people out based on geography of origin, stereotypes and stigmatisation. However, the majority of the analyses focused on the West; not much is being done to understand how similar issue play out and affect African academics working on Africans living in China. Also, the centre-periphery model overlooks the unequal relations within the so-called 'periphery' areas. With advances in China-Africa relations, the continued neglect of China as a node of interest for ethnographic and social scientific activities for African scholars constitute a troubling blindside. For one, cities in mainland China host a significant African population. There is no doubt that this population is relevant for understanding social change processes in China and Africa. More importantly, China-bound migration is now an aspect of the modern history of Africa, the documentation of which should involve scholars working from both regions. This contribution is based mainly on my experiences before, during and after migration to Guangzhou to study the settlement experience of Nigerians. I adopted a reflexive methodology, '...in the sense of seeing ourselves in a mirror, of ourselves being the object of our thought' (Bruce and Yearly, 2006), to think through correspondences with China-based academics and collaborators while planning my journey, as well my observations at the Chinese embassy in Lagos and port

of entry in Guangzhou. I describe how ambiguous rules creates gaps that force migrants, and 'a researcher' alike, from Nigeria to patronise visa black market economy which involved both local brokers and Chinese embassy staff. I further show how the pursuit of ethnography data, as a result of border barriers and unwritten rules 'here' and 'there,' produce contradiction between 'worthy academic goal' and 'existential threat' in the fieldwork process. This experience suggests that in the contest between globalisation and re-territorialisation, academics are, perhaps, not so different after all – or instead that indeed some are different! This contribution will show how unequal positionality and systemic (or almost institutionalised) stigma exclude researchers from some regions of the world from participating in knowledge production while also highlighting its impact on the ability of African social scientists to make contributions towards understanding the lives and implications of the presence of Africans in China.

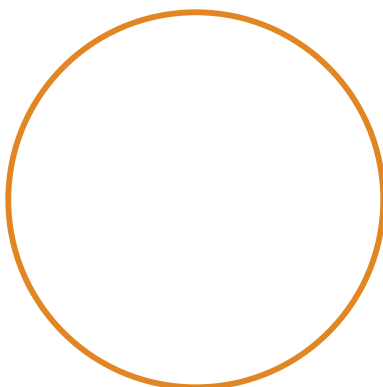


Kudus Oluwatoyin Adebayo is a doctoral candidate in the Department of Sociology, University of Ibadan, Nigeria. Before his selection as Fellow of the Consortium for Advanced Research Training in Africa (CARTA), Kudus held the prestigious Postgraduate School Scholarship of University of Ibadan and was selected a Laureate to the Small Grant for Thesis Writing CODESRIA, Dakar, Senegal. In 2016, he was awarded a fellowship under the ACLS African Humanities Program in support of his dissertation on the migration and settlement experiences of Nigerians in Guangzhou, China. He is interested in international migration, globalisation, south-south relations and knowledge production, and social theory.

(iv)

Mobilité, espace et culture: la présence chinoise et la reconfiguration de l'espace urbain à Dakar, Senegal

Ibrahim Niang



Ibrahima Niang is the Executive Director of the Institute of Asian and African Studies of Sahel (IAASS) , a newly think tank based in Dakar. He is social science and Business management lecturer and researcher at the University of Dakar and other private educational institutes. His research focuses on Africa-China relations and involves many stays in China. Furthermore, he authored and co-authored numerous scientific articles and reports on youth and social movements, higher education, migration, sexuality and reproductive health, rural and land governance. Finally he is active in coaching and training young citizen of Grand Yoff.

Chinese Capital Flows to Africa in a Context of the Silk Road

Alicia Giron

The geography of financial flows during the post-crisis period has gained importance because new actors are promoting alternative paths coming, mainly, from the financial circuits of emerging countries. The Belt Road Initiative (BRI) is an example since it has deepened Chinese banks and companies at a global level in countries such as Africa, Latin America, Central Asia, Southeast Asia, and South Asia. The objective of this paper is to propose the expansion of financial flows within the context of the BRI initiative and its importance in world's hegemony. From describing the way in which capital expansion from China is taking place, three research questions will be posed: What is the behavior of the financial flows from Chinese banks and companies in Africa? How can the sustained growth of indebtedness of African countries with Chinese banks, since the post-crisis period, be explained? And, finally, what are the challenges for the regions located in the New Silk Road?



Alicia Giron, Coordinator of the University Program of Asian and African Studies (PUEAA) since May 2017 and Coordinator of the Asian Studies Seminar (2014 – 2017); researcher of the Economic Research Institute (IIEc). Bachelor's degree in Economics from the Faculty of Economics; Master's and Ph.D. in Latin American Studies from the Faculty of Political and Social Sciences, and Tutor of the Postgraduate Program in Economics, Latin American, and Administrative Sciences at UNAM. Her main research topics are financial economics, particularly related to economic cycles, financial crises, sovereign debt, and financial systems. She has research related to gender economics and its relationship with financial circuits at macroeconomic and microeconomic levels. Director of the IIEc (1994 – 2002) and Editor of "Problemas del desarrollo", Latin American economics magazine (2010 – 2018); member of the National Research System level III and winner of the AWARD "Universidad Nacional" in the Economic-Administrative Sciences (2010). She has coordinated over 30 books and participated with more than 100 book chapters and articles for national and international journals. President of the International Association for Feminist Economics (IAFFE) (2015-2016) and member of the High-Level Panel on Women's Economic Empowerment of the United Nations (2016 – 2017).



PARALLEL SESSION 9 SESSION PARALLÈLE 9

19/12/2018

ROOM / SALLE
B12

11:00–13:30

Peace and Security

Paix et sécurité

CHAIR / PRÉSIDENTE

Cheryl Hendricks

Africa Institute of South Africa
(South Africa)



Youth employability and peacebuilding in post-conflict Côte d'Ivoire: evidence from a randomized controlled trial

Assi Jose Carlos Kimou

Using a randomized experiment from an employment promotion program for unskilled youngsters, with no opportunities in the labor market, we capture the causal effect of participation to labor-intensive program on social cohesion and trust in institutions in post-conflict Cote d'Ivoire. We show that in the short term, participation in the program increases the likelihood of inter-community trust among beneficiaries by about 19 percentage points, but not significant in the medium term. Similarly, participation in the program is a significant factor in predicting the behavior of youth in favor of peace.



Assi Jose Carlos KIMOU holds a PhD in Economics from a joint program from Felix Houphouet-Boigny University of Cote d'Ivoire and Université Catholique de Louvain in Belgium. He completed also a post-doctoral program at the University of South Florida, in the United States. He received the GTZ Public Policy Award and the Young Economist Award from the International Institute of Public Finance (IPP). He was also a CODESRIA Governance Laureate. Since November 2015, he is associate professor of Development Economics at the University Felix Houphouet-Boigny of Abidjan. Professor Kimou's research, which focuses on Governance, Development Economics, the Private Sector, Security and the Economics of Law, has been published in leading scientific journals. Prof. Kimou is currently senior researcher at CAPEC, a research-orientated Think Tank devoted at building the capacity of the public administration, the private sector and the civil society.

La géopolitique du Maghreb : quels enjeux sécuritaires pour l'Europe

Badr Dehbi

Le Maghreb pour l'espace méditerranéen est à la fois une région géostratégique de grande importance, mais aussi une zone d'instabilité et source de tensions sécuritaires. Le terrorisme, l'immigration clandestine et la traite humaine, le développement du crime organisé et la contrebande, la question du Sahara occidental et l'acharnement Maroc-algérien, tels sont certains titres des risques dont doit confronter le Maghreb et l'Europe. L'union européenne (UE) consciente de ces menaces mis en œuvre des politiques de lutte dont l'efficacité est tributaire à une solide coopération avec les pays du Maghreb. La présente communication essayera d'éplucher, brièvement, certains défis sécuritaires de la région et les politiques européennes pour les contrarier.



Dehbi badr, marocain né en 1981, est doctorant en droit public, diplômé en géopolitique et relations internationales de l'OCP policy school de Rabat (en 2017), master en droits de l'Homme à la fac de droit Tanger (en 2014) et master en coopération internationale et développement à la fac de droit Tanger (en 2011), lauréat de l'école de santé publique de l'ULB Bruxelles (en 2015). il est actuellement enseignant vacataire à la faculté des sciences juridiques, économiques et sociales de Tanger, au sein du master «coopération internationale et transition démocratique en Afrique». Auteur de plusieurs articles sur différentes thématiques, Dehbi Badr a participé, par des communications et des papiers de recherches, à plusieurs événements scientifiques au Maroc et à l'étranger (Cameroun, Sénégal, Mozambique, Italie, France, Belgique, Jordanie).

The New Scramble for the Horn of Africa: Geopolitics Revisited

Hassan Elhagali

The Horn of Africa has a great significance due to its strategic location. Approximately three million barrels of oil pass through the waters of the Horn from the Gulf countries to Europe. Most of the trade heading for Europe from East Asia and India move through the area. In the last few centuries, with the advent of the Europeans, when the Portuguese used to govern most of East Africa, the Horn became an arena of fierce competition between European powers. The competition became intense in the late Nineteenth century. As a result of this “old” scramble for Africa, most of the Horn was subject to division and colonial rule. Somalia was a prime casualty. During the cold war the area witnessed varieties of external interventions. From military aid to the countries of the region, to proxy wars, to direct military involvement. Foreign interventions were the norm. However, external involvement in the internal affairs of the Horn, during that time, remained a business of the major powers. In the early years of the post-cold war era, the American military intervention in Somalia represented a failed attempt to restructure and mold the region along a vision of an emerging uni-polar system. As a result of this failure, the French remained, for the coming few years, the main foreign power, with a military base in the Horn. The terrorist events of September 2001, and the “war on terrorism” triggered a new and heightened American interest in the Horn. Along the new military base established in Djibouti, the American security establishment built a web of military, drone, and intelligence facilities scattered around the region. Piracy off the Somali coast and the war in Yemen added to the complexity of the intense, yet, fragile conditions in the Horn. New regional and international actors are vying for a foothold in the area. Djibouti remains a preferred host. In this new scramble for the Horn of Africa, the competition is not confined to the “old” powers, but China, Saudi Arabia, and United Arab Emirates are competing too. China completed building, in Djibouti, of its first military base in recent history, outside its regional sphere of influence. Saudi Arabia is negotiating building a military facility there, while United Arab Emirates (UAE) has military bases and facilities in Eritrea along the Red Sea coast and in Somaliland. UAE military presence is intertwined with its economic interests. The Emirates is managing a number of sea ports in the area. The Horn of Africa is now hosting a variety of actors who are seeking competing and sometimes overlapping goals. This paper attempts at analyzing the factors that triggered the

new scramble for Horn of Africa. It seeks to identify the new milieu which contributed to the convergence of interest between local, regional and international actors. The main hypothesis of this paper is that the new scramble for the Horn of Africa is significantly different from the old scramble of the late Nineteenth century in terms of goals, orientations, and type of actors. Asymmetrical wars, counterinsurgency tactics, and competition over regional influence are among the major characteristics of the new scramble for the Horn. The paper will use the process tracing methodology to analyze the dynamics of the new scramble. In utilizing this methodology, the researcher will be able to thoroughly analyze the events under investigation, and provide an in-depth understanding of them.



Hassan Elhagali is a professor in the Dept. of Political Science, Faculty of Economic and Social Studies, University of Khartoum; he got his Ph.D. from the University of North Texas, Denton, and his Masters from the University of Missouri, Columbia. He worked as a Visiting Professor in Ahmed B. Mohamed Military College, Qatar, and the Graduate School of International Area Studies, Hankuk University, South Korea. His recent publications include Arab Revolutions Transitional Stages: An Explanatory Institutional Approach. He is a recipient of the Arab Prize for Humanities and Social Sciences 2014, presented by the Arab Centre for Research & Policy Studies Doha, Qatar. He was the Dean of the Faculty of Economic and Social Studies, University of Khartoum.

Implications of Security Sector Reforms in Mitigating Terrorism in Kenya

Margaret Monyani

Kenya remains a major partner in the fight against terrorism. However available evidence still shows that the country remains a major terrorism target whereby over one hundred attacks were experienced in the period from 2006 and beyond. This paper interrogates the security reforms that Kenya has instituted in the last decade and their implications on its national security especially as regards the fight against terrorism. It is during the same period that the government adopted various security attacks. The paper specifically explores the relationship between the security reforms and the fight against terrorism. The paper delves into the reasons why the country still experienced the many terrorist attacks even when major security reforms such as the formation of the Anti-Terror Police Unit and the National Terrorism Centre among others had been realized. The paper argues that the mistrust between the community and the police has immensely contributed to the blockage of intelligence reports which is critical in the fight against terrorism. The paper also posits the security reforms remain reactionary and vaguely instituted which makes it challenging to fight the terrorism given its dynamic nature. Key Words: Terrorism, Security, Anti Terror Police Unit.



Margaret Monyani is a Doctoral candidate at the University of the Witwatersrand, South Africa pursuing a PhD in International Relations. Her dissertation focuses on international migration regimes specifically the global dynamics associated with refugee governance by exploring the livelihood situations of urban Somali refugee women in Nairobi, Kenya. She also holds a Masters degree in International Relations and a Bachelor of Arts degree in Political Science from Moi University, Kenya. She has worked as an assistant lecturer at the Department of Political Science and Public Administration, Moi University where she taught various undergraduate courses ranging from national politics, international relations, gender, human rights, security and international migration. Her research interests are in migration, gender and security, and refugees and urbanism. She is a versatile, upcoming scholar and author with skills in execution of academic and policy research projects.



PARALLEL SESSION 10 SESSION PARALLÈLE 10

19/12/2018

ROOM / SALLE
C12

11:00–13:30

Globalisation and Religion

Mondialisation et religion

CHAIR / PRÉSIDENT

Noel Obotela

Université de Kinshasa (DRC)



Les Eglises indépendante d'Afrique noire, expression de la démondialisation du christianisme universel : cas de l'Eglise Kimbanguiste en République Démocratique du Congo

Camille Welepele Elatre

Le phénomène religieux a fait l'objet d'études réalisées par les pères de la pensée sociale (Feuerbach, Marx, Durkheim et Weber) et les chercheurs contemporains. Des études telles que l'essence du christianisme (Feuerbach 1864), la contribution à la critique de la philosophie du droit de Hegel (Marx 1843), les formes élémentaires de la vie religieuse (Durkheim 1912, 1985) ou l'éthique protestante et l'esprit du capitalisme (Weber 1967, 2003) offrent des ressorts théoriques et des clés qui permettent de comprendre certaines réalités liées à la vie religieuse. Car elles donnent la lumière non seulement sur la nature de la religiosité humaine (Feuerbach, Marx) et l'usage de la religion comme remède à la misère, domination politique et économique (Marx 1843), mais aussi sur l'influence du religieux dans la cohésion ou la désintégration sociale (Durkheim, Marx) et aussi sur le développement du capitalisme (Weber). Outre les auteurs classiques, Certaines études, quant à elles, (Mayer 2008, Rigal-Cellard 2009, Thual 2003, Fedou 2009) mettent l'accent sur l'impact de la mondialisation sur les religions. Par contre, celles de Bayart, Mbembe insistent sur la capacité des sociétés africaines de déconstruire et réinventer le christianisme face à la mondialisation du champ religieux. La mondialisation du christianisme n'a pas manqué de susciter des réactions à travers le monde, et en RDC en particulier. Déjà au 18^{esi}ècle, on trouve l'exemple d'une femme exceptionnelle -Kimpa Mvita- dont l'action peut être lue comme une forme de résistance à la mondialisation de la religion chrétienne, et puis deux siècles plus tard, le kimbanguisme apparaît aussi comme une forme de remise en question du christianisme. En effet, l'Eglise Kimbanguiste dont l'origine lointaine– le mouvement des Antoniens– se situe dans les entrailles de l'ancien Royaume Kongo partagé entre l'Angola et les deux Congo Brazzaville et Kinshasa constitue une réponse coloniale et postcoloniale face à l'universalisme de la foi chrétienne véhiculée par le christianisme. Notre réflexion se focalise donc sur cette Eglise pour analyser comment s'est construit le discours religieux Kimbanguiste vis-à-vis du christianisme universaliste et comment ce discours s'est traduit, sur le plan pragmatique, à une vision de développement endogène. Notre analyse sera fondamentalement qualitative et mettra à contribution les théories religieuses et celles de la mondialisation. Les données sur le discours véhiculé par l'Eglise kimbanguiste seront collectées à partir d'un corpus des documents constituant la doctrine de l'Eglise (ouvrages, prédications, rapports et archives de l'Eglise, etc.) et auprès des acteurs censés fabriquer ce discours à savoir les pasteurs, diacres, catéchistes. Pour matérialiser cette réflexion, nous analyserons d'abord, outre la genèse de l'Eglise Kimbanguiste, son fondement philosophique comme discours religieux postcolonial. Ensuite, nous évaluerons les actions de développement endogène de cette Eglise. Enfin, il sera donné des perspectives critiques pour l'intégration de ce discours au niveau national, régional, continental et international. Mots clés : Eglise indépendante d'Afrique noire/ démondialisation/ christianisme universel/ /discours religieux postcolonial/ développement endogène.



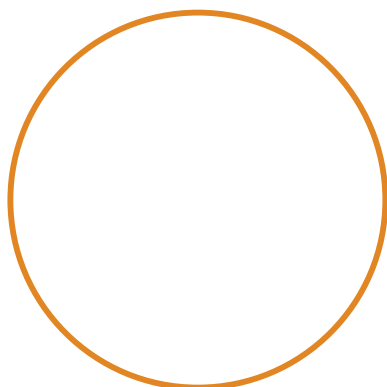
Camille Welepele Elatre, Université de Kisangani
Congo RDC

(ii)

Le marché de la fourniture du « bien-être » au Cameroun face à la spiritualité indienne

Ngo Nlend Nadeige Laure

Le présent papier s'intéresse au marché camerounais des « bien spirituels », aux prises avec les mouvements spirituels et philosophique d'origine asiatique, engagés dans la fourniture des produits du « bien-être ». Si la culture asiatique est présente en Afrique depuis des décennies, elle a récemment bénéficié d'une popularisation fulgurante, grâce notamment aux productions cinématographiques des studios indiens. Ce succès cinématographique bolliwoodien qui s'inscrit dans un projet plus large de renforcement de l'influence culturelle asiatique au Cameroun, a son pendant spirituel dans la diffusion des centres religieux, écoles de philosophie, clubs d'art martiaux et méditatifs. Les pratiques spirituelles asiatiques, qu'elles se présentent sous la forme d'exercices physiques et respiratoires, de techniques méditatives, ou de végétarisme, semblent faire écho à une spiritualité africaine traditionnelle privilégiant une force de religiosité intérieure et individuelle, traduite dans une transaction équilibrée entre l'Homme, la nature et l'énergie cosmique. Par ailleurs, l'adhésion des Camerounais à ces nouvelles formes de religiosité illustre un renouvellement à l'œuvre dans un espace religieux camerounais essentiellement dynamique. Mais surtout, elle révèle l'existence d'un marché de niche en plein essor, que les entrepreneurs camerounais du religieux entreprennent d'investir, mais aussi de subvertir de bien des manières.



Ngo Nlend Nadeige Laure est spécialiste des civilisations et religions contemporaines et diplômée des Universités de Yaoundé I au Cameroun et Montpellier III en France. Elle est enseignante au département d'Histoire de l'Université de Douala au Cameroun où elle occupe par ailleurs, le poste de chef du service des Diplômes, de la Programmation des enseignements et de la Coopération. Ngo Nlend Nadeige Laure a signé plusieurs publications scientifiques sur les thèmes des religions contemporaines et du genre en contexte de mobilité. Elle est affiliée à plusieurs sociétés savantes au Cameroun et en France.

Mondialisation, pluralisation et recompositions de l'islam en pays bamoun (Cameroun)

Ibrahim Mouiche

Depuis près de 30 ans, le paysage religieux du Cameroun est en pleine recomposition avec des dynamiques qui rendent compte d'un changement social lié aux mobilités et à l'urbanisation, à la globalisation économique et culturelle, à la fragilisation des encadrements suite à la vague de démocratisation. C'est dans cette lame de fond que cette étude porte sur les effets induits de la mondialisation sur l'islam dans le royaume bamoun ; ce royaume qui se serait vraisemblablement créé au XVI^e siècle, assure la jonction entre l'aire d'expansion musulmane du nord-Cameroun et le front missionnaire chrétien du sud et garde les mêmes frontières avec le département du Noun. Sa caractéristique majeure demeure son unité linguistique, fruit d'un long effort d'intégration mené par ses différents rois. L'islam est la religion dominante où l'on retrouve près de 92% de fidèles et 8% de chrétiens, protestants notamment. Aussi parle-t-on de royaume ou sultanat bamoun, tous ces termes désignant la même entité politique. Comme dans le monde manding au XIII^e siècle, l'islam avait eu un grand avantage sur le christianisme en pays bamoun parce que la classe politique dirigeante plus susceptible de donner l'exemple aux masses, fut la première à être presque entièrement convertie à cette foi. Cette stratégie de conversion par le haut fut initiée entre la fin du XIX^e siècle et les années 1910. Cet islam bamoun est soufi, de tariqa tijaniyya. Cette confrérie fut l'un des instruments majeurs de propagation de la religion musulmane dans le pays bamoun et se distinguait en outre par certains traits qui faisaient sa singularité : la prééminence du sultan-roi des Bamoun en sa qualité de premier représentant de la confrérie, la centralité de la mosquée principale de Fouban, capitale du royaume bamoun, l'absence des zawiyyas et surtout, elle était sans articulation avec une quelconque zawiyya-mère, que ce soit la filière ouest occidentale (umarienne ou Ibrahimiyya) ou nord-africaine (marocaine ou algérienne). Mais depuis les années 1990, cet islam est critiqué par une jeune génération de musulmans bamoun, inspirés par le salafisme et qui se désignent eux-mêmes sous le terme de « gens de la Sunnah » alors que la population bamoun, elle, les appelle « les wahhabites », appellation ici de tous ceux qui ont effectué leurs études au Soudan, en Egypte, en Arabie saoudite et au Koweït. Et bien plus, le chiisme a également essaimé dans le royaume. Il en a résulté un éclatement de l'islam bamoun et des récurrents conflits et affrontements confessionnels. Et déstabilisée au départ par l'activisme sunnite wahhabite, la confrérie tijaniyya bamoun se revigore en s'adaptant au contexte contemporain de la mondialisation aussi bien sur le plan doctrinal que sur celui de l'organisation ; elle développe désormais des liens translocaux pour sortir de son enclavement. Cette contribution vise à cerner ces évolutions et contradictions.



Ibrahim Mouiche is a political scientist specializing in Political Sociology and Political Anthropology. He earned his doctoral degrees respectively at the University of Yaounde II-Cameroon in political science (1994) and at the Leiden University-Netherlands, in social sciences (2005); he is a full professor in the Department of Political Science at the University of Yaoundé II. He has made important steps forward in his career over the last couple of years. The evidence is contained in the number of subsequent fellowships received from different honorable organizations in Africa, Europe and USA, numerous articles in high-level publications. Various times he has worked with

CODESRIA (Council for the Development of the Social Science Research in Africa), the leading association of social scientists in Africa. His research interests include democratization and political participation with focus on ethnic minorities and traditional chiefs; governance; ethnicity and democratization; gender and politics; and Islam, reformism and politics. His main expertise is on Cameroonian and sub-Saharan Africa politics. Since 2015, he is the Holder of the ISESCO (Islamic Educational, Scientific and Cultural Organization) Chair for Cultural Diversity of the University of Yaounde II at the International Relations Institute of Cameroon (IRIC).

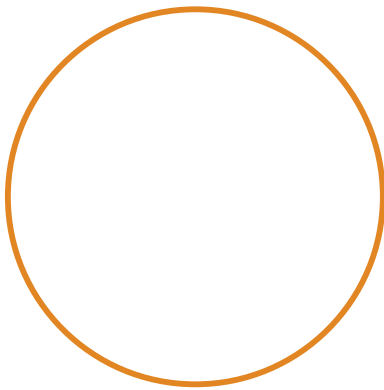
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Mondialisation et percée de l'Islam en RDC : réflexion sur la « pléthorisation » des mosquées à Kinshasa

Willy Kalala Kankonde

La mondialisation a dans une large mesure contribué au rapprochement des peuples sur le plan économique, politique, sociale et religieux. Max Weber emprunte aux sciences des religions allemandes la distinction entre les « religions mondiales » et les religions qui ne dépassent pas les limites assignées à un peuple particulier (Weber, 1996 :99-100). L'Islam, le catholicisme, le protestantisme et le judaïsme font partie des « religions mondiales » ou « mondialisées ». Jean –Luc Metzger, analyse sociologiquement la mondialisation à partir de deux perspectives distinctes et complémentaires. l'observateur veut rendre compte d'une réalité sociale d'extension planétaire (objet monde). L'ensemble des sociétés est alors envisagé comme un tout et les entités supranationales (institutions, entreprises, associations, élites) sont au cœur de l'analyse. Ou bien il s'intéresse aux transformations qui touchent les différentes dimensions sociales (culture, économie, politique, etc.) des différentes sociétés, en comprenant ces transformations pour identifier leur degré de convergence et d'interdépendance. Ce qui renvoie à l'analyse du changement social dans une perspective planétaire. (objet- mondialisation) (Metzger 2010 :12). On peut donc considérer que la pluralisation religieuse en Afrique témoigne d'une insertion de ce continent dans la mondialisation, quoique celle-ci se soit manifestée différemment selon

les époques. Bien que fortement christianisée à cause de l'influence coloniale, la République démocratique du Congo compte l'islam parmi les religions disposant d'un ancrage national, aux côtés des Eglises Catholique et Protestante. Cependant, on assiste aujourd'hui à une « pléthorisation » des mosquées dans la ville de Kinshasa en particulier. L'objet de cet article est d'analyser les conséquences qui peuvent découler de la « pléthorisation » des mosquées dans un Etat aussi fragile que la R.D.Congo. En effet, ce papier a pour ambition de chercher à comprendre la logique qui soutend cette « pléthorisation » des mosquées dans la ville de Kinshasa d'une part, et d'autre part, l'adhésion des différentes catégories de la population congolaise, surtout dans les milieux de jeunes kinois, non scolarisés, sans occupation et partant, exposés à toutes formes d'endoctrinement, susceptibles de construire un fondamentalisme dont les effets sont véhiculés par les réseaux sociaux et autres formes d'outils de communication. Pour arriver à cerner cette étude, il importe pour nous de recourir à une méthodologie qualitative. D'abord, nous allons procéder à une série d'entretiens semi-directifs avec les convertis (adultes et jeunes), ceux qui vivent autour des mosquées, les employés des commerçants musulmans, les autorités locales et municipales. Enfin, les jeunes d'une manière générale qui sont friands de réseaux sociaux. Le tout pour scruter les discours susceptibles de socialiser les jeunes, voire les autres catégories de la population désœuvrés. Nous nous servons aussi de coupures de presse et de l'internet.



Willy Kalala Kankonde, Doctorant en Sciences politiques et administrative de l'université de Kinshasa Chercheur au Centre d'Etudes Politiques de l'université de Kinshasa Travaille sur les relations entre le pouvoir temporel et le pouvoir religieux Stage au Musée Royal de Tervuren en 2011 Atelier Méthodologique avec APSA en 2013 à Ouagadougou Membre du CODESRIA Membre de l'APSA

Resisting cultural globalisation: Famadihana as cultural performance in Madagascar

Faniry Ranaivo Rahamefy

Famadihana, or bone-turning ceremony, is a sacred ritual practiced in the central highlands of Madagascar by which Malagasy people from that region exhume their ancestors' remains and wrap the latter with a new shroud for the purpose of protecting them from getting cold, but especially in order to get their blessings. This paper sets out to investigate how such a ritual contributes to the sustenance of Malagasy cultural identity, and is a form of resistance against the totalizing discourse of globalization. Indeed, the irrationality of Famadihana from a religious and economic perspectives has been pinpointed multiple times using a globalized and Western discourse. This paper demonstrates how, through perpetuating this tradition, some Malagasy families resist cultural globalization. The first part of the paper will thus be an ethnography of this cultural and religious practice. However, such an ethnography will not rely on my own field observations of Famadihana, but will rather be based on existing ethnographies and on the numerous studies and films on this widely researched and documented phenomenon. The second part of the paper will be devoted to a discussion of the elements uncovered in the first part through the prism of Richard Schechner's theory of «social drama». It will be contended that Famadihana is a form of social and theatrical performance, even if it is not drama in the conventional sense of that term. It will thus be demonstrated that more than the ritualistic and scripted actions that make up a Famadihana, it is the Malagasy cultural identity per se that is performed, hence the use of the expression « cultural performance ». In an ultimate part that hinges on the previous one, I will discuss the place of this tradition in the general context of globalization. From a globalization angle, Famadihana is perceived as a backward, irrational, financially dangerous practice. However, this ritual cannot be contained within a global and Western logical framework. It will be argued that through allowing a performance of Malagasy cultural identity, Famadihana is an act of cultural resistance to globalization-related narratives. Keywords: Famadihana, religion, social drama, globalization, cultural performance.



Lecturer at the English department of the University of Antananarivo, Madagascar, **Faniry Ranaivo Rahamefy** is also a PhD candidate in Cultural Anthropology. She is currently working on Hira Gasy, a form of artistic practice combining music, dancing, and oratory art which is closely related to funerary rites in the Highlands of Madagascar.



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À partir de quels moments, pour quelles raisons et de quelles manières, la religion et la culture, lorsqu'elles se lient au politique, peuvent-elles être à la fois sources et lieux d'expression des fondamentalismes ? Ce sont les questions centrales qui traversent ce livre. Ce qui est considéré ici, c'est « la religion » lorsqu'elle est idéologie qui fonde la culture et devient outil d'accès au pouvoir moral, au pouvoir social et surtout au pouvoir politique. Les messages culturels et religieux et leurs interprétations sous-tendent souvent les décisions, les lois et les programmes pris par le politique. Ils ont des effets directs sur la société, en général, et sur les femmes et les rapports de genre, en particulier. Les contributions à cet ouvrage analysent les diverses formes du fondamentalisme dans quelques pays africains, leurs contextes d'émergence et la manière dont elles (re)façonnent les identités et les rapports hommes/femmes. Ces fondamentalismes constituent des sources de préoccupations persistantes dans les débats de société, aussi bien des organisations féministes et féminines que des mondes académiques et politiques. Les manipulations des cultures et des religions se font de plus en plus politiques et finissent par occasionner des discriminations sociales, voire des violences physiques, morales et symboliques assurément insoutenables.

When, why and how can religion and culture be both sources and places of expression for fundamentalisms especially when they are connected to politics? Those are central questions raised throughout this book. What is at stake here is religion when it underpins culture and becomes a political tool to access moral and social power and particularly political power. Cultural and religious messages and their interpretations often underlie decisions, laws and programs made by politics. They have direct effect on society, in general, and on women and gender relations in particular. The various forms of fundamentalism in some African countries, the contexts of their emergence and the ways they (re)shape identities and relationships between men and women are also analysed in this book. These fundamentalisms are sources of persistent concerns in social debates, in feminist and feminine organizations as well as in academia and politics. The manipulations of cultures and religions are progressively political and consequently cause social discriminations, or even physical, moral and symbolic violence undoubtedly unsustainable.

Fatou Sow, sociologue, est titulaire d'un Doctorat de 3^e cycle (Paris-Sorbonne) et d'une Habilitation à diriger des recherches en sociologie (Paris Denis-Diderot). Elle est, depuis 2008, la directrice du Réseau international de solidarité Women Living Under Muslim Laws (Londres, UK).



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Fatou Sow



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PARALLEL SESSION 11 SESSION PARALLÈLE 11

19/12/2018

ROOM / SALLE
C12

11:00–13:30

Nation State and Globalisation Experience

État-nation et l'expérience de la mondialisation

CHAIR / PRÉSIDENT

Mamadou Diouf

Columbia University
(USA)

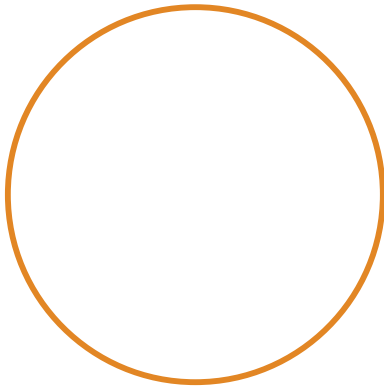


Mondialisation hégémonique et retour aux repères souverainistes perdus : regard sur l'Etat congolais et son nouveau code minier

Jacques Tshibwabwa Kuditshini

Depuis le 9 mars 2018 le secteur minier de la République Démocratique du Congo traverse une forte zone de turbulences qui plonge l'économie minière, et peut-être toute l'économie nationale qui en dépend, dans une zone d'incertitude dont les conséquences sociopolitiques et géopolitiques ne peuvent être bien cernées pour le moment. En effet, dans un communiqué commun, rendu public via les médias, sept grandes sociétés minières ont décidé de claquer la porte de la FEC, expliquant que l'organisation patronale « ne représentait pas leurs intérêts de manière adéquate ». A son tour, la FEC, la Fédération des Entreprises du Congo, est montée au créneau. La réponse que cette organisation a réservée aux entreprises frondeuses porte en elle les germes d'un matériau qui sera exploité au titre d'enjeux empiriques dans cette étude. « La fonction d'un syndicat patronal national, et à plus forte raison le premier d'entre eux, n'est pas d'être une simple chambre d'enregistrement et de promotion de leurs demandes, quelles qu'elles soient ». Son rôle est plutôt de « promouvoir les intérêts des entreprises de différents secteurs d'activités économiques, sociales et scientifiques, en harmonie avec le bien commun », lit-on dans le communiqué de la FEC ». A la base de cette tension, se trouve le récent Code Minier. En effet, en date du 09 mars 2018, le Président de la République a promulgué la Loi n°18/001 modifiant et complétant la Loi n° 007/2002 du 11 juillet 2002 portant Code Minier. Le Code minier révisé prévoit une augmentation des redevances sur les minerais: le cuivre passant de 2% à 3,5% ; l'or de 2,5% à 3,5% ; et une augmentation probable des redevances sur le cobalt de 2% à 10%. Le même Code a également prévu de ramener la clause de stabilité à 5 ans, contre 10 ans, contrairement au Code minier de 2002. Quelles sont les raisons profondes qui expliquent cette révision qui a tout l'air d'un rétropédalage juridico-politique ? La légitimité de cette révision, adoptée à l'unanimité par la Chambre des députés et le Sénat, s'adosse-t-elle exclusivement à des motivations financières ? Quelles sont les retombées politiques ou géopolitiques que pourrait entraîner une décision aussi importante ? Enfin, quelles sont les implications théoriques d'une telle réforme ? Trois hypothèses peuvent être mobilisées et avancées. Au-delà des motivations financières dont le potentiel explicatif ne peut être négligé, cette lourde décision traduit la volonté de l'Etat congolais de remettre en cause un des instruments de sa domination, de la privatisation de son sol et de son sous-sol qui s'origine dans le processus de la mondialisation hégémonique. Cette première hypothèse établit une interaction entre la situation actuelle de fragilité de l'Etat congolais et les forces de la mondialisation qui, à partir de 2002, ont consolidé la fragilité de cet Etat. Elle présente également le nouveau Code minier comme un premier pas vers la reconquête de l'autorité de l'Etat sur son territoire national et sur ses ressources naturelles bradées à vil prix. Contre donc une privatisation à outrance qui s'est révélée improductive, le gouvernement a formellement opté pour le rétablissement des fonctions de régulation de l'Etat dans ce secteur sensible. Ces forces de la mondialisation sont le FMI, la Banque Mondiale (BM) et les sociétés multinationales, essentiellement occidentales. La deuxième hypothèse, liée à la première, est

que le rejet de l'ancien Code minier qui incarnait la domination des forces de la mondialisation dans l'industrie minière s'inscrit dans la ligne souverainiste adoptée par le gouvernement congolais depuis une dizaine d'années. En effet, il faut remonter au fameux « contrat chinois » conclu en 2007 entre la RDC et un consortium d'entreprises chinoises. La réaction du monde occidental lorsque la RDC a fait ce virage à 360° en allant vers l'Empire du milieu pour chercher le financement de son programme, fut immédiat. Le FMI dut suspendre les négociations portant sur le programme que la RDC négociait depuis mars 2006, et la tension monta d'un cran entre la RDC et les bailleurs de fonds regroupés au sein du Club de Paris. Cet élan souverainiste est également visible à travers la revisitation des contrats miniers conclus entre la RDC et les multinationales minières entre 2007 et 2011, à travers le refus du gouvernement congolais de continuer à abriter la MONUSCO qu'il considère comme une force d'occupation, à travers la fermeture de la Maison Schengen qui s'occupait de l'octroi des visas et à travers enfin la récente déclaration du gouvernement qui rejette toute aide financière étrangère, et particulièrement occidentale, destinée à financer les élections prévues en décembre 2018. Le refus d'accueillir un groupe d'experts de l'ONU pour qu'il mène de manière indépendante des enquêtes sur la mort de deux agents de l'ONU assassinés en RDC et sur les massacres perpétrés dans la région du Kasai par divers groupes armés, rentre également dans cette stratégie souverainiste. La troisième hypothèse repose sur le fait que ce souverainisme peut se révéler à la longue contreproductif à cause de son caractère paradoxal. Si en effet le gouvernement prétend qu'il compte financer seul les élections de décembre 2018, sa main reste tendue vers l'Occident en ce qui concerne le financement d'autres secteurs. En plus, ce souverainisme apparaît comme une stratégie de restauration d'un régime autoritaire dans la mesure où il cache les véritables intentions du gouvernement congolais : celles de faire l'impasse sur les élections tant attendues depuis décembre 2016 et de violer les droits de l'homme à l'abri de tout contrôle des institutions internationales. Enfin, cette posture souverainiste peut se révéler asymétrique et discriminatoire si elle demeure dirigée exclusivement contre les multinationales occidentales alors que les multinationales chinoises, et asiatiques en général, constituent également des instruments de domination au service de la mondialisation hégémonique. Ce souverainisme ne peut être enfin efficace que si l'Etat met en place une bonne gouvernance du secteur des ressources naturelles. Ces hypothèses remettent partiellement en cause les théories « conventionnelles » construites par certains « spécialistes » pour expliquer pourquoi certains pays dotés en ressources naturelles n'arrivent-ils pas à se développer. Il s'agit de la théorie du « syndrome hollandais » (Benjamin et al 1989 ; Fardmanesh 1991), de la théorie qui établit un lien entre « l'abondance des ressources naturelles et la conflictualité » (cupidité et griefs) et de la « théorie de l'économie politique de la rente minière ». C'est d'abord la dynamique d'une mondialisation hégémonique et non une certaine « malédiction des ressources naturelles », qui doit être mise en cause. Ensuite, avant de convoquer la mauvaise gouvernance du secteur minier par l'Etat congolais comme le laissent entendre ces trois théories, il faut d'abord expliquer, comment se sont construites, en amont, les structures objective et subjectives d'un secteur qui a l'air d'un véritable champ. Et le code minier de 2002 qui vient d'être abrogé par l'Etat congolais est au centre de ce « champ minier », où les sociétés multinationales ont toujours occupé des positions dominantes qui leur procurent des bénéfices indus et des avantages faramineux. C'est la remise en cause de ces positions dominantes par un Etat qui veut se repositionner au centre du champ minier pour reconquérir sa souveraineté perdue en 2002, qui dérange les sociétés multinationales dont les dirigeants ont acquis l'habitus de vouloir gagner des bénéfices anormaux au détriment des Etats miniers d'accueil et de leurs populations. La décision courageuse de la RDC est en train de faire tâche d'huile. Aux dernières nouvelles, on apprend que ce mouvement de reconquête de la souveraineté minière via la remise en cause de la mondialisation hégémonique est en train de se généraliser au niveau des Etats africains. Preuve que la mondialisation est réellement en crise.



Politologue, **Jacques TSHIBWABWA KUDITSHINI** est actuellement professeur à l'Université de Kinshasa (RDC), au département des sciences politiques et administratives et Chercheur-Invité à l'Université de Paris 8/France. Membre actif du CODESRIA, il a publié plusieurs articles dans les revues du CODESRIA et dans d'autres revues savantes à comité de lecture. Il a participé à plusieurs rencontres scientifiques internationales et a séjourné comme Fellow dans un Centre d'excellence, notamment à l'Institut d'Etudes Avancées de Nantes.

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Faire tomber le mur de Berlin

Mathieu Adjagbe

La souveraineté est une totalité sociale constitutive Exister c'est être perçu (Rueff, 1999) Ma communication adresse une préoccupation fondamentale: Comment devons-nous comprendre le système ouest africain de paiements et de compensation? Dans la foulée des réformes après le 9/11, les forces ouest africaines du marché lancent ECOWAS Payment and Settlement System. Le Commissaire Kalilou Traore intervenant à une rencontre des banquiers centraux en 2013 à Dakar souligne que le système EPSS fait partie des activités qui préparent la monnaie unique. Suivant la Commission, les objectifs d'EPSS ne se dissocient pas de ceux de la monnaie unique: intégration monétaire et financière, commerce intra-communautaire et unification monétaire et économique. Ce papier argue qu'afin de comprendre l'EPSS au-delà de la rhétorique economiciste, nous devons comprendre la communauté ouest africaine comme un système politique. Sonnant le glas de la Pax Britannica, la Conférence de Berlin de 1885 a produit une sorte de mur ayant enlevé aux forces ouest africaines du marché leur capacité historique à signer des transactions finales. La simple conversion des territoires en États ne change pas l'ordre européen qui arrache le pain à la bouche par un système de correspondants bancaires. L'étude soutient que le système ouest africain de paiements et de compensation est une politique de reconquête de la souveraineté internationale qui intègre la guerre de position dans un environnement écologique de rareté. L'analyse matérialiste historique des données de terrain près de la Commission permet de conclure que les gouvernants ouest africains engagent la révolution dans les relations internationales qui ne peut atteindre les objectifs de survie de la Nation sans une transformation de la CEDEAO en l'Union des Etats d'Afrique de l'Ouest. Le but visé est d'élargir la compréhension du système de paiements et de compensation en engageant le débat sur la repolitisation de la CEDEAO par un focus sur la souveraineté en économie politique mondiale.



Mathieu Adjagbe earned a PhD in Political Science, specializing in International Relations and Comparative Politics from the University of Ottawa. Currently, he is a postdoctoral fellow within the UNESCO Chair in Bioethics at Université Alassane Ouattara. Centered on West Africa, his work focuses mainly on International Political Economy; Regional Integration; Economic and Monetary Union; the US Foreign and Security Policy; Governance.

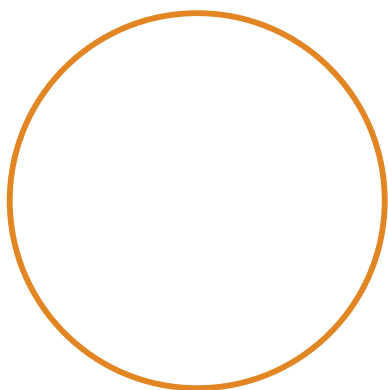
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L'avenir de l'Etat-nation africain en contexte de mondialisation

Fogou Anatole

L'Etat-nation qui s'est imposé en Europe, puis dans le reste du monde est-il encore et toujours pertinent pour structurer l'organisation politique de nos jours? Telle est l'interrogation majeure qui trace la ligne directrice de la présente réflexion. En effet, l'Etat-nation est la forme d'organisation de la société la plus développée dans le monde aujourd'hui. Or La mondialisation a des effets dévastateurs sur sa configuration traditionnelle. Comme le rappelle fort opportunément Habermas (2000), cette forme d'organisation politique est née en tant qu'Etat administratif et fiscal, doté d'un territoire et revendiquant la souveraineté, et a pu se développer dans le cadre de l'Etat-nation avant de prendre la forme de l'Etat de droit et de l'Etat social. Aujourd'hui, la mondialisation affaiblit sa capacité à maintenir ses frontières, à réguler en toute autonomie son commerce avec ses partenaires. Elle vient modifier une constellation historique dans laquelle l'Etat, la société et l'économie étaient coextensifs dans les mêmes frontières. Avec la mondialisation des marchés, le système économique international se transforme en économie transnationale. Ce qui compte, c'est l'extension toujours croissante et l'intensification au delà des frontières nationales des transports, des communications et des échanges, c'est l'extension intercontinentales des communications, du tourisme, de la culture de masse, la prolifération des réseaux transnationaux dans tous les domaines. Mais assez paradoxalement, cette situation a généré en Afrique des mouvements de réaction que l'on peut voir dans les tentatives de reterritorisations des identités et de repli identitaires, l'émergence de mouvements obscurantistes avec la promesse fallacieuse de recréer un Etat mythique de pureté ethnique ou religieuse... Cet état de fait amène à s'interroger sur l'impact de la mondialisation sur ce mode d'organisation de l'Etat et sa pertinence dans le contexte africain caractérisé par des sociétés pluriethniques où le problème d'intégration qui se pose semble être plus celui de la distribution des ressources pour s'affirmer et se défendre contre

les autres groupes que celui d'une demande d'État territorial. L'objectif de cette communication est d'envisager l'avenir de l'Etat-nation en Afrique dans le contexte de la mondialisation, l'enjeu étant de savoir, au regard de l'actualité, si la mondialisation est un bon instrument pour analyser les dynamiques en cours dans les sociétés africaines. D'autre part, on voudra savoir si le prisme national est toujours pertinent pour appréhender les rivalités intercommunautaires dans un contexte où le néolibéralisme, par son bras séculier qu'est l'Ajustement structurel, a favorisé des solutions paresseuses de type postmoderne d'après lesquelles la réponse aux problèmes sociaux et politiques se trouve non dans le rassemblement des hommes sous la forme de nations ou d'Etats, mais dans la dispersion et la fragmentation ethnique, linguistique ou religieuse. Mots clés : Nation, Etat-Nation, Etat, mondialisation, identité, intégration nationale.



Titulaire d'une Habilitation à diriger des recherches (Hdr) de l'Université de Lille 3, Anatole Fogou enseigne la philosophie moderne et la philosophie morale et politique au département de philosophie de l'ENS de Maroua et à la Faculté des Arts, Lettres et Sciences Humaines. Il s'intéresse aux questions de gouvernance en Afrique en lien avec les héritages de la colonisation et de la décolonisation, de justice globale et de justice ethnoculturelle, d'identités, d'éthique et de bioéthique en étant à la fois attentif à l'évolution des débats philosophiques sur ces différentes questions et à la manière dont elles servent (ou pourraient servir)

à questionner les situations concrètes, en Afrique et ailleurs. Il par ailleurs effectué plusieurs consultations pour divers organismes (PAIC, CERPSI, M2PE) dans le cadre de la prévention et de la lutte contre l'extrémisme violent dans la région de l'Extrême-Nord Cameroun. Ancien boursier du programme Fernand Braudel/International Fellowship for Experienced Researchers de la FMSH de Paris, il a également participé au projet de coopération interuniversitaire sur la contribution des savoirs locaux à la pensée éthique, juridique et politique contemporain (Université du Québec-à-Rimouski et UCAC). Il a publié deux ouvrages en codirection et plusieurs articles dans des revues et ouvrages collectifs tant au niveau national qu'international.

L'état-nation, la mondialisation et la gestion de la diversité culturelle en Afrique : l'expérience algérienne

Kouider Boutaleb

Cette contribution a pour objet l'analyse de la gestion de la diversité culturelle dans un pays Africain, à savoir l'Algérie, dans le contexte de la mondialisation. Nous avons choisi de traiter un aspect sans doute le plus essentiel au regard du concept d'Etat – Nation, à savoir la culture (ciment de toute identité nationale), dans un pays, le plus grand par la superficie et sans doute le plus diversifié culturellement, à savoir l'Algérie. Lorsqu'on parle de l'Afrique, on oublie souvent en effet qu'on parle d'un ensemble de pays très disparates, chaque pays ayant ses spécificités, même si elles se retrouvent quelque part chez le voisin. Chaque pays a son histoire propre dans la quête de la construction d'un Etat-nation menacé présentement par le phénomène de mondialisation. Nous considérons à la suite de nombreux auteurs que la question de la gestion de la diversité culturelle se révèle aujourd'hui à l'ère de la mondialisation néolibérale avec son cortège de conséquences en termes d'uniformisation et de standardisation culturelle d'essence occidental-centriste au centre des enjeux existentiels pour les peuples et communautés qui, au delà de valeurs universelles partagées, ont des spécificités qui doivent être reconnues et défendues. Les revendications identitaires qui se sont exacerbées dans un tel contexte, notamment en Afrique doivent être ainsi considérées avec attention. La gestion de la diversité culturelle revêt donc, dans les pays africains, sans doute plus qu'ailleurs, une importance particulière par les dangers réels et potentiels, éclatés ou latents considérables qu'elle renferme. Tous les pays ont tenté et tentent des réformes de leurs systèmes sociopolitiques et culturels avec des résultats mitigés. L'Algérie, qui fait l'objet de notre analyse en a fait autant depuis plus de trois décennies. Ce pays se présente comme un cas quasi unique d'anatomie sociopolitique et économique. Le cas mérite d'être investigué car il est très instructif sur ce qui s'est fait sur le plan de la gestion de la diversité culturelle et ce qui reste à faire si on veut éviter un déchirement du pays, aux conséquences incalculables pour toute l'Afrique du Nord et au delà au Sahel avec des retombées en Europe sans doute autrement plus graves que celles de la Libye (sous la menace d'un éclatement tribal) C'est toute la problématique d'une gestion saine et pérenne de la diversité culturelle en Algérie qui est au principe de la consolidation de l'Etat – nation et un rempart contre son effritement à l'ère de la mondialisation néolibérale - Comment est conçue et menée la gestion de la diversité culturelle en Algérie ? - Répond- elle aux revendications exprimées et/ou anticipées ? - Ne faut il pas envisager comme le suggère de nombreux chercheurs de remettre en cause le modèle jacobin centraliste qui étouffe les particularités, et penser par conséquent à une authentique décentralisation ? Cette communication tente de répondre à ces questions et sans doute bien

d'autres questions subsidiaires encore. Pour ce faire nous avons opté pour une démarche méthodologique hypothético-déductive qui nous conduira à aborder dans un cheminement logique les points analytiques suivants : 1. Voir ce que recouvre le concept d'Etat - Nation lever les ambiguïtés qui l'entourent 2. Voir les dangers réels ou potentiels de la mondialisation sur l'Etat-Nation en Afrique 3. Voir comment est appréhendée la question de la diversité culturelle en Algérie pour consolider les ressorts de l'Etat – Nation Mots clés : Etat – nation, Mondialisation, Diversité culturelle, Algérie.



Kouider Boutaleb est titulaire d'un Doctorat de 3^o cycle de l'Université de Lille (France) 1982, du Diplôme du cours supérieur de planification : Institut des PVD Varsovie (Pologne) 1989 et d'un Doctorat es- Sciences Economiques : S.G.P.I.S (Ecole Centrale de Planification et de Statistique), Varsovie (Pologne) 1990. Exerce en qualité de Professeur en Sciences Economiques auprès de l'Université Abou Bekr Belkaid de Tlemcen (Algérie), assurant des enseignements en tronc commun, en graduation et en post graduation (économie politique, macroéconomie, microéconomie, Théorie de la firme et économie internationale, économie du développement, planification, Economie publique, méthodologie de recherche...). Auteur de 3 ouvrages : 1. la

théorie de la décision, Ed. OPU, 176 pages, Alger, 2006, 2. Le genre dans l'enseignement supérieur en Afrique, 264 pages, Ed. Les EUE, 2012, 3. Politique des salaires..., Ed. OPU, 330 pages, Alger, 2013, et de nombreuses contributions dans des ouvrages collectifs ainsi que des rapports de recherche dont la direction de 6 projets CNEPRU, outre de nombreux articles et communications internationales et nationales. S'intéresse aux problèmes de croissance, de développement, planification, gouvernance, gender

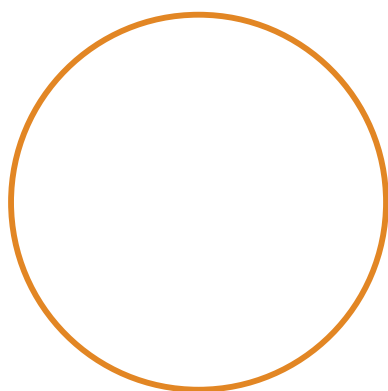
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« L'homo politicus africain est-il démocratiquement mondialisable »? Une relecture par l'homme des droits de l'homme »

Kambale Bira'Mbovote

Une question a toujours taraudé, voire hanté, les philosophes politiques, les politistes et les constitutionnalistes : quel est le meilleur régime politique ? Plusieurs études tentent d'y apporter des réponses. Diogène y répondait en ces termes : « Dites-moi pour quel pays ? Pour quel peuple ? Et à quel moment de son histoire ? » (Ntumba-Luaba-2005, 5). Sur cette lancée, Ngondankoy Nkoy ea-Longya esquisse, dans sa thèse, une Étude critique d'un système de justice constitutionnelle dans un État à forte tradition autocratique, (Ngondankoy, 2008). Bien plus, Mbata Mangu constate que la plupart des Etats d'Afrique centrale ait une Constitution sans constitutionnalisme (Mbata, 2003). Au-delà des controverses, la sociologie durkheimienne du droit pense constant que « le droit naît des entrailles de

la société » (Chapus R., 2001, p.4), et donc tout greffage se heurterait à une résistance organique et se solderait de ce fait par un renvoi mécanique du parasite sinon par une coexistence conflictuelle (Aïvo F.-J., 2006). Toutefois, il y a lieu de s'interroger si l'autoritarisme africain a-t-il une assise politico-anthropologique ? La démocratie serait-elle en contradiction avec l'éthos des africains ? A-t-on des « spécificités gouvernementales africaines » ou s'agit-il tout simplement des raccourcis indignes et pseudo-idéologiques des « intellectuels et théoriciens » au service du pouvoir local à la fois personnalisé et patrimonialisé ? Lequel pouvoir semble inéluctablement déterminé à servir ses détenteurs avec les vieilles outres. Rappelons-nous du slogan, au zénith du règne du Marechal Mobutu : « Un seul Pays, un seul Peuple, un seul Chef ». Au regard de ce qui précède, la présente réflexion s'évertuera à peindre un tableau comparatif de la relation individu-norme, et ce, sur fond du récurrent débat relatif à l'universalité de la démocratie et de sa « tropicalisation ». Dans ce papier, il s'agira de relire les « spécificités démocratiques » en Afrique sur fond d'une présumée « culture de personnification du pouvoir » et d'esquisser l'approche anthropologique de la relation individu-norme dans une perspective comparatiste homme des droits de l'homme et l'africain (le congolais en particulier). Il s'agit en effet de mettre en exergue la tension entre l'école universaliste de la démocratie et des droits de l'homme face à la doctrine pluriversaliste (Kuyu C. Eberard Chr.) de l'effectivité de ces principes et leurs paradigmes.



Jacques KAMBALE BIRA'MBOVOTE est Assistant à la Faculté de Droit de l'Université de Kinshasa. Il est détenteur d'une Licence en droit public (2011), un Master en Droits de l'Homme et Droit international humanitaire (2013) et un Diplôme d'Etudes Supérieures en Droit/option Droits de l'Homme (2018) de l'Université de Kinshasa. Ancien Elève de l'Ecole Nationale d'Administration, il est actuellement Administrateur civil au Ministère de la Justice et Garde des Sceaux de la RDC, Chercheur au CRIDHAC et au Centre d'Etudes Politiques de l'Université de Kinshasa, Attaché de recherche à l'IADHD et Membre de la Société Québécoise de Droit international (SQDI). Il mène ses recherches dans les domaines ci-après : droit international

humanitaire, polémologie, droits humains et libertés publiques ainsi qu'en questions électorales et minières. Il a presté comme Avocat au Barreau de Kinshasa/Gombe (2013-2016).



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PARALLEL SESSION 12 SESSION PARALLÈLE 12

19/12/2018

ROOM / SALLE
B06

11:00–13:00

Territoriality and Citizenship

Territorialité et citoyenneté

CHAIR / PRÉSIDENT

Slaheddine Ben Fredj

Université de Tunis
(Tunisie)



Internet Nationalism: Virtual Space, Imagi-Nation and Neo-Biafran Identity in Nigeria

Godwin Onuoha

Nigeria's return to civilian rule in 1999 opened the public space and unleashed a host of hitherto suppressed and dormant forces in the country. This led to a noticeable upsurge in the proliferation of ethno-nationalist groups and ethnic militias within the expanded "democratic" space, with each group staking its claims and seeking to reassert its identity in the struggle against perceived exclusion from access to power and resources. These developments provided the context for the emergence of a host of neo-Biafran groups responding directly to the perceived failure of the Nigerian state and consecutive governments to address the "Igbo predicament" since the end of the Nigeria-Biafra War in 1970. Given its demonstrated tendencies to challenge the sovereignty and authority of the Nigerian state, the neo-Biafran quest for self-determination has assumed salience and intensity in recent times. The neo-Biafran movement comprises multiple actors and groups with different ideas and modes of agitation and engagement. Though, still marginalized in official state discourses and public media, these movements have found a niche in cyber-space. Prominent neo-Biafran groups like the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) and Indigenous Peoples of Biafra (IPOB) have successfully extended their influence through the effective deployment of the internet to spread their messages, publicize their activities and provide a critical virtual space for the articulation of a neo-Biafran agenda. Contrary to earlier predictions, the advent of the internet has become a critical technology for upholding many sub-national entities, enabling them to forge a common sense of identity, based on shared meanings, images, representations, histories and myths. Sub-national groups seeking an independent territory, or those who have fought for one and lost (Biafra), now exist in various "virtual" spaces as the internet has strengthened, rather than weakened their potential for success. This paper analyses the online discourses of the neo-Biafran movement, and how this has led to the construction of group identity, the identification of forms of external identity (the 'other') and the shoring up of the boundaries of a Biafran nation. This neo-Biafran cyber footprint draws on the tripartite nature of Biafra as territory, memory and marginalization, as critical repertoires in the struggle against the Nigerian state. This raises a range of core questions: How has the internet influenced the articulation of nationalist identities? How has the character of the internet specifically shaped neo-Biafran nationalism? What are the unique characteristics of neo-Biafran internet nationalism in contemporary Nigeria? How does a de-territorial and borderless technology produce a parochial neo-Biafran identity? Internet nationalism remains a relatively under-studied phenomenon in African politics. This emanates from an excessively rigid framework deployed in the study of political action and political community in Africa, which renders the agencies associated with these developments as either "trivial", "irrelevant" or "under-theorised". The literature on African politics characterizes the continent as crisis-ridden

and pathological, and as a result, tends to promote a perpetual ‘deadlock’ in the study of politics, society and economy in Africa. This paper partly aims to mediate the ongoing debate on internet nationalism, which has so far been dominated by Euro-centric examples and cases. The paper specifically engages the important question of how the internet as a medium has shaped neo-Biafran nationalism, imagination and identity in contemporary Nigeria.



Godwin Onuoha,
Princeton University (USA)

(ii)

Digital Africa and Conflict Transformation: A Peek into Silicon Savannah of Nonviolent Digitized Shaping of Kenya’s Political Crises

Toyin Ajao

The fast-growing Internet platform in Africa has given opportunities to a new set of non-state actors offering nonviolent intervention in addressing protracted conflicts with the use of new media technology /new media. As a departure from a state-centric approach to addressing conflict in Africa, this interdisciplinary research explores the contribution of the Kenyan netizens in responding to lingering political crises through citizen journalism. To unearth some of the netizens nonviolent digital innovations, this research explores the netizen and citizen journalism platforms such as SNA-K, Mzalendo, Ushahidi, Afroes and the Kibera Networks in responding to sociopolitical and post-conflict challenges faced in the aftermath of the 2008 post-election violence. Using a qualitative method, data was gathered through unstructured in-depth interviews of the Ushahidi’s founders, Kenyan netizens as well as intermediary groups consisting of professional journalists, writers and civil society activists. The data was analyzed using thematic analysis techniques, which revealed how the entrance of these various non-state actors has disrupted the monopoly of the mass media. Also, it was revealed that NMT is a ‘double edged-sword’, offering both opportunities for netizens’ to contribute to the instigation of conflict and conflict transformation. The finding of this

research presents the new paradigm shift in citizens' and state's power relations, which is a timely discourse in the peace, conflict and security arena in Africa. Thus, I present the conflict transformation dynamic of the new media technology influence through Kenyan netizens. What was done, what lesson was learnt and the implication of the shifting paradigm in peace processes will be the focus of this presentation.



Toyin Ajao is a feminist activist, writer, researcher, teacher, creative healing facilitator and new media and conflict transformation expert at Afrolick Wellness. She holds a PhD in Political Science from the University of Pretoria, South Africa, where she was also a lecturer of International Relations. She is an alumna and an associate of the Africa Leadership Centre (ALC) King's College, London. She completed an ALC prestigious Women Peace and Security Fellowship and a Master's in Conflict Security and Development at King's College London. An award-winning international blogger, Dr. Ajao has her Bachelor's from Obafemi Awolowo University, Ile-Ife, Nigeria.

Dr. Ajao is a former doctoral grantee of the Social Science Research Council (SSRC), Next Generation Social Sciences in Africa, Andrew Mellon Foundation and the ALC. Her research foci from multi-disciplinary lens include posthuman security, African peace mechanisms, cultures of peace, conflict transformation,, new media technology, visionary feminism and sexual rights. Dr. Ajao has been published in the reputable Matatu Journal, and online platforms such as Kujenga Amani, African Studies Association and Pambazuka. She is a board member of various progressive organisations in Africa including Visionspring Initiatives, and Equality Triangle Initiative. She is currently the Coordinator of the ALC Alumni Association.

(iii)

Inclusive Citizenship: Review of Literature

Ayanda Manqoyi



Ayanda Manqoyi is a PhD student in Cultural/Social Anthropology at the University of California, Davis. For his MPhil, Ayanda focused on African youth entrepreneurs at a disadvantaged mining town in South Africa. For the current project, he seeks to understand how family obligation, known in South Africa as «Black Tax», mediates when one ascends to institutionalized black middle class.

Mondialisation et reconfiguration des relations internationales. L'Afrique à l'épreuve de la domination et de la fragilisation

Patrice BIGOMBE LOGO

La sociologie contemporaine des relations internationales considère encore l'Afrique comme une grande perdante de la mondialisation. Ce faisant, elle met en avant les logiques de domination et de fragilisation engendrées par la mondialisation en Afrique. Elles sont traduites, ici, par la perte de la souveraineté des Etats, l'expansion du néolibéralisme et la fragilisation des économies, le développement des zones grises et la criminalisation accélérée des sociétés. Cette lecture, réaliste et radicale, bien que pertinente et révélatrice des tendances lourdes de la situation actuelle de l'Afrique sur la scène internationale, reste incomplète et parcellaire. Elle ne prend pas fidèlement compte de toutes les dynamiques en cours. Elle ne met pas en lumière les dynamiques de résistance, de résilience et de repositionnement des Etats qui se servent de la mondialisation pour façonner leur destin et se projeter comme des puissances régionales. C'est le cas, par exemple, du Nigéria en Afrique de l'Ouest, de l'Afrique du Sud en Afrique australe, de l'Ethiopie en Afrique de l'Est, de l'Egypte et du Maroc en Afrique du Nord. Par leur poids démographique, leur urbanisation, leur croissance économique, leurs ressources et leurs atouts, ces pays peuvent tirer le reste du continent, au sein de l'Union Africaine, et contribuer à la reconfiguration des relations internationales dans cette partie du monde.



Patrice Bigombe Logo est un politiste Camerounais, enseignant-chercheur au Groupe de recherches administratives, politiques et sociales (GRAPS) de l'Université de Yaoundé II, chercheur permanent à la Fondation Paul Ango Ela pour la géopolitique en Afrique Centrale (FPAE) et Directeur du Centre de recherche et d'action pour le développement durable en Afrique Centrale (CERAD). Ses travaux de recherche portent sur les logiques et processus d'étatisation en Afrique, la reconnaissance et la survie des populations autochtones « Pygmées » d'Afrique centrale, les politiques publiques de gestion des ressources naturelles en Afrique et la sociologie politique des relations internationales.

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SOCIALES EN AFRIQUE



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PARALLEL SESSION 13 SESSION PARALLÈLE 13

19/12/2018

ROOM / SALLE
C05

11:00–13:30

Globalisation and Humanities

Mondialisation et humanités

CHAIR / PRÉSIDENT

Chair: F.E.M.K. Senkoro
(Tanzania)



Literary Art as Countercheck to Women Trafficking: An Explication of Akachi Adimora-Ezeigbo's Trafficked and Chika Unigwe's On Black Sister's Street

Adedoyin Adenike Aguoru

Trafficking has been described as all activities that entail the conveyance, sheltering and trade in humans within or across national and international boundaries through deceit, kidnap, or other forceful means with the intent of engaging victims in forced services or labour. Trafficking, particularly in women and children, is considered by the international community a fast growing global avarice. Dominant features of the globalised trade include: domestic servitude and prostitution which is different in comparison to the context of the Trans Atlantic Slave Trade. This study, takes on prostitution in trafficking, engaging the inherent potential and the existing influence of the literary writer to conscientize, redefine and re-position the society. This is done by examining portrayals of character-types, development of plot and depths of the thematic preoccupation and literary elements which have contributed immensely to the re-definition of Africa in Africa, and Africa before the international community. This paper employs Akachi Adimora-Ezeigbo's Trafficked and Chika Unigwe's On Black Sisters' Street, novels that thematically dwell on this global concern. It critically engages national and international postures in examining dimensions of trafficking such as: trafficking as an industry and cartel, prostitution as a vocation for the trafficked, portrayals of the stake holders, portrayals of the victims, value systems that promote the desire of young women to live and earn money abroad, and the psychological, physiological as well as sociological import of being trafficked and being a sex- slave. Trafficked and On Black Sisters' Street are Nigerian literary templates that serve as conscientization and deterrent for the class of women this new tool of trade targets..



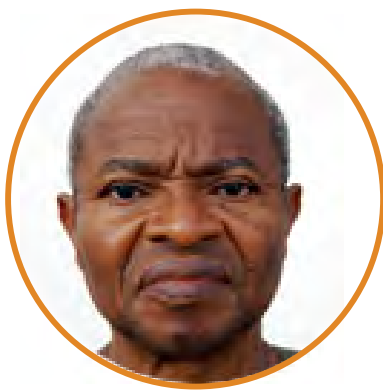
Doyin Aguoru, studied International Relations, English and Comparative Studies at Obafemi A. wolowo University, University of Ibadan and University of Ilorin, Nigeria. A 2007 Visiting Scholar at Ritsumeikan University Kyoto, Japan, her research interests include biographical literature, cultural and national identity, comparativism in cross-cultural and continental studies. Published in reputable journals, books and encyclopedias, her academic career spans over two decades from the Department of English, Olabisi Onabanjo University, Ago-Iwoye to the University of Ibadan Nigeria till date. Dr Aguoru is the founding and current president of the Society for Japanese Studies in Africa.

The Location and Significance of Africa in Globalization: A Light from Kofi Anyidoho's Poetry

Olusegun Adekoya

Africa entered into the maelstrom of globalization when its human and material resources were used to develop European economies under the guise of bringing civilization, industrialization, Western education and spiritual salvation to “the dark continent” sunk in heathenism, primitivism and savagery. Millions of healthy and virile Africans were carted away as slaves, subjected to the worst form of dehumanization, and forced to produce raw materials that fed the machines in the factories of Europe or render services unpaid for in Arabia and Asia. The feeble and the old that were left in the homeland were equally subjected to cruel colonial rule that was ultra-racist. Their cultures were contemned and destroyed and their humanity was debased. However, in spite of the population decimation, psychic disorientation, and material impoverishment, the spirit of Africa South of the Sahara refuses to either succumb to the ravages of conquest or die in abject hopelessness. Kofi Anyidoho celebrates its unbreakable strength, resourcefulness and relentless resistance to economic exploitation and political manipulation and oppression by foreign invaders and their local collaborators in *Prise Song for the Land*, a book that poetizes the harrowing history of Africa, specifically Africa South of the Sahara, and eulogizes its unacknowledged or underappreciated but immense contributions to the development of the world. The essay examines the poet's representation of the place and significance of Africa in history before and after European imperialists coopted its diverse nationalities into the world capitalist system and the lackluster performance of builders of its nation-states from the ruins left by the hollowing out of the continent. The poems are analyzed using a combination of culture and postcolonial theories and focusing on themes of African ancestors, enslavement, colonial subjugation, the contested claim of superiority of culture and race by the White conquerors, postcolonial disillusion, and the imperative of self-retrieval. Technical devices employed by the poet to articulate the issues are discussed. Colossal and disruptive as the European intrusion and distortions are, they do not completely erode the moral and philosophical foundation of African cultures. Anyidoho's portrayal of the land is balanced, fairly objective, and ultimately paradoxical. Its beauties and blights, builders and wreckers, strengths and weaknesses, prospects and problems, and hopes and disappointments are highlighted. Considering the underdog status of a majority of African countries in the contemporary world, the question of appropriateness of the genre of heroic or panegyric poetry is posed and answered. Communalism, what Ayi Kwei Armah audaciously calls in *Two Thousand Seasons*, “the way” of life, growth, and increase in contradistinction to capitalism,

the path of development that breeds division, hatred, individualism, and violence, the essay avers, provides a plausible justification for the poet's praise of the land. The communal mode of existence also points out the way to the future in the light of present realities of climate change, global warming, and the palpable threat of possible nuclear destruction of the world as the virulent struggle for dwindling natural resources reaches a critical point. The essay concludes that the solution to the crisis of globalization resides in the ancient wisdom that strength lies in unity of broomsticks. Earth does not belong to an individual or a race, however powerful such a person or group may be, but to all its inhabitants. What is to be done then is not to shrink gains of globalization, as the wave of a narrow and purblind nationalism is currently doing in the global north, but to widen them and envision collective survival in the broadest terms possible.



Olusegun Adekoya is a Professor of Literature-in-English at the Department of English in Obafemi Awolowo University, Ile-Ife, Nigeria. The author of the highly acclaimed book *The Inner Eye: A Study of Wole Soyinka's Poetry*, he has had published four poetry collections. He has also published several journal essays on African literature. He is married and has two sons.

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What Should Globalization Mean for African Humanities and Why?

Lawrence Ogbo Ugwuanyi

Assuming that the idea of globalization is advanced from the idea of man and the study of man as they could be achieved through the values, principles and norms that define the idea of man from the African worldview what would it amount to? What ideals should drive such project and what difference would it make for the human community? This paper sets out to address these questions. The argument that the paper provides to support this project is that whereas the globe from where idea of globalization achieves its meaning is a concept that connects the entire human community, the notion of man and being human has found its meaning under different

civilizations and cultures and the idea of globalization cannot be free from the forces and influence of this meaning(s) in its effort to connect the human community. Thus it becomes necessary to interrogate the notion of man that is at work and most influential in the idea of globalization at the moment and the extent to which the idea of man rooted in the worldview and thought of African people is involved in this project and the extent to which the African thought could be said to be part of this agenda. By locating the extent to which this is the case, the paper will then proceed from here to articulate what it would mean if the idea of man rooted in the African worldview is applied to define and direct the project of globalization and the expected outcome of this effort. To achieve these aims, the paper shall locate African humanities through what it calls the dominant humanities orientation in Africa, defined as (a) the idea of man available through the intellectual industry modern Africa and inscribed through various subjects studied in the humanities in African institutions; and (b) the various forms of socio-cultural encounter through which the idea of man has been registered in social and political spaces and structures of modern Africa. Thereafter, it will proceed to locate African humanities through the marginal (alienated) option defined as the idea of man and what it would mean assuming that effort is made to locate the meaning of man through the African endogenous worldview and its import for the humanities. The paper will next, proceed to discuss (iii) the idea of globalization in relation to these. In particular it will discuss alienated African humanities and the possible gains that can accrue to the project of globalization, if this version of African humanities were to define and direct the project of globalization. By critically engaging the various notion of man that define the humanities in Africa at the moment the paper will articulate how African humanities can (re)direct the project of globalization as would give rise to different results and outcome.



Lawrence Ogbo Ugwuanyi was born at Mbu-Amon, Isi-Uzo L.G.A of Enugu State, Nigeria on November 10, 1968. He was educated at Ugwuanama Primary School, Mbu-Amon (1976–1980). Thereafter, he had his secondary and post-secondary education at Catholic Minor and Major Seminaries, culminating in his undergraduate philosophy education at the Bigard Memorial Seminary, Ikot Ekpene, Akwa Ibom State, where he obtained his first degree in Philosophy from the Pontifical Urban University, Rome, in 1990 with a Second Class Upper degree, emerging the best graduating student in a class of 97. Thereafter, he proceeded to the University of Nigeria, Nsukka (1991-1993), and the University of Ibadan (1995–2002), where he obtained his Master of Arts degree (in Metaphysics) and Ph.D. (with specialization in African Philosophy), respectively. He has lectured in a number of universities – Ambrose Alli University, Ekpoma (1994-2003), Delta State University, Abraka (2003-2006), University of Abuja (2007 till date) where he was the Pioneer Head of Department of Philosophy (2007-2011) and Great Zimbabwe University, Masvingo, Zimbabwe.

Les humanités pour une mondialisation à visages humains

Laurent Kalombo Tshindela

Je veux par cette communication, montrer que face à la logique marchande, il n'y a que les humanités pour humaniser la mondialisation. Selon Jean-Pierre Faye, la vision futuriste de Mc Luhan d'une unification des pays de la terre en un village global, grâce aux médias électroniques apportant le bonheur et la solidarité est aujourd'hui démentie par une mondialisation à l'image d'un village paradoxal parce qu'inégalitaire, siège de tensions et de conflits, et où souvent règne, comme dans la jungle, la loi du plus fort. Comment et pourquoi en est-on arrivé là ? Et que faire pour que la mondialisation, ce processus irréversible, perçu pour être le lieu de réalisation de l'homme, soit un tant soit peu à l'image d'un village planétaire avec tout ce que cela implique ? Au-delà de tout autre aspect, la mondialisation est avant tout un rendez-vous de l'homme avec l'homme en vue d'un destin commun ; elle est éminemment rencontre, échange entre humains. Et il n'y a que le Dasein heideggerien pour mieux décrire cet homme au cœur de la mondialisation : essentiellement « être-au-monde » et « être-avec », au milieu des choses et des autres, et ancré dans une terre et dans une tradition, il est dans une aventure partagée qui se définit comme destin commun. Son enracinement ne signifie pas enfermement, mais doit le disposer à s'ouvrir aux apports multiples. Pour le philosophe allemand Martin Heidegger, l'homme évolue « dans l'ombre d'un sinistre destin mondial », rendu possible par l'avènement de la « métaphysique achevée » à l'origine d'un mode de pensée devenue planétaire, qui culmine dans la techno-science de par sa visée de maîtrise de la nature et l'économie via la logique marchande, étalant ses tentacules sur toute la terre et augurant un nouvel ordre mondial promis à un avenir « radieux ». Pour Heidegger en effet, la métaphysique, dans sa marche essentielle, se meut dans l'horizon de la question « qu'est-ce que l'étant ? » ; elle interroge l'étant quant à son être ou, pour être explicite, « elle demande en quelque sorte compte à l'étant quant à l'étendue de sa disponibilité pour la représentation ». En cela, elle est restée fidèle à une conception de la vérité déjà en germe chez Platon et Aristote, et trouvant son accomplissement dans le subjectivisme cartésien où le sujet s'auto-affirme et proclame sa royauté dans le mépris total de la nature et même de l'intersubjectivité. Elle met en évidence « cette manière d'être homme qui consiste à occuper la sphère des pouvoirs humains en tant qu'espace de mesure et d'accomplissement pour la maîtrise et la possession de l'étant dans sa totalité ». Cette pensée calculante dont on sait qu'elle est à la base des dérives de la mondialisation, déshumanise l'homme par un modèle tronqué d'être, de penser et d'agir. Elle l'éjecte hors de soi c'est-à-dire de son essence, l'exilant ainsi loin de la proximité de ce qui conditionne fondamentalement son humanité. Comme conséquence, l'homme perd ses repères et se comporte en « barbare ». Ainsi, constate Loïc Lainé « Le monde globalisé est devenu un 'chaos-monde' au sein duquel l'homme ne trouve plus de lieux

de sens. Sous le totalitarisme des rationalités techniques et économiques, il est réduit à des fonctions purement matérielles : produire et consommer » et ce, dans une logique purement utilitariste. Nous voulons montrer ici que les humanités bien que rejetées et méprisées pour leur « inutilité » pratique constituent pourtant une chance pour la mondialisation dans la mesure où elles véhiculent des valeurs morales et intellectuelles au contact desquelles « l'homme apprend à vivre en homme plutôt qu'en animal rationnel », et offrent ainsi à la pensée authentique un champ pour son déploiement en vue du sens. Or, dit Edgar Morin, « Les valeurs (...) sont le noyau de l'humanité, c'est en se définissant par des valeurs que l'être humain tend vers le bien pour lui et sa communauté ». Mais quelles humanités ? Il est question de ce que nous appelons des humanités plurielles car nous ne voulons pas seulement nous limiter aux humanités classiques (gréco-romaines) mais élargir cette notion aux autres peuples d'autant plus que leurs traditions regorgent des « potentialités discursives » gros de sens : contes, proverbes, mythes, œuvres d'art, etc. Par là nous voulons nous inscrire en faux contre ceux qui pensent que la mondialisation dans sa dynamique est l'affaire d'un seul peuple appelé « sinon à dominer du moins à civiliser, à libérer, à sauver, à spiritualiser en quelque sorte les autres peuples », et par ricochet réveiller l'Africain de sa torpeur afin qu'il réalise qu'il est possible pour lui, à partir de son fond, de s'impliquer dans l'histoire, c'est-à-dire de se bâtir un destin au sein du « destin du monde », du moins à se constituer en artisan du « destin du monde », que le sort de l'Afrique n'est pas encore définitivement scellé au sein du « destin du monde », car, ainsi que l'écrit Okolo, « le destin de l'Afrique, c'est-à-dire cet espace de lutte et de ressaisie, demeure un destin ouvert, une aventure, un cercle non bouclé » à condition, bien sûr que l'Africain consente à devenir un acteur c'est-à-dire un homme de pensée, de méditation et de conception en lieu et place de ce vulgaire consommateur dont le spectacle inspire honteusement pitié. Face à la logique marchande, le recours aux humanités est plus qu'impérieux pour féconder et éclairer la techno-science et l'économie, pour humaniser la mondialisation.



Laurent Kalombo Tshindela est de nationalité congolaise. Philosophe de formation, écrivain et poète, il est titulaire d'un DEA en Philosophie de l'Université Catholique du Congo (UCC) et d'un diplôme d'agrégé de l'enseignement secondaire du degré supérieur. Il prépare actuellement une thèse de doctorat en philosophie des sciences à l'Université Catholique du Congo (UCC). Il a été professeur de français dans un lycée, chargé de cours à l'université, documentaliste. Il a longtemps œuvré dans le domaine des médias. Pour le moment, Il est directeur de publication du journal La Saison, initiateur et directeur de la Bibliothèque REHOBOTH, et Directeur Général de Verts Pâturages Télévision à Kinshasa en RDC. En tant que poète il a été lauréat au concours littéraire « Les plumes conscientes » dans la catégorie poésie en 2011 et il a publié aux éditions L'Harmattan à Paris un recueil de poèmes intitulé « Paroles enflammées » en mai 2014.



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PARALLEL SESSION 14 SESSION PARALLÈLE 14

19/12/2018

ROOM / SALLE
C06

11:00–13:30

Globalisation and Film

Mondialisation et film

CHAIR / PRÉSIDENT

Manthia Diawara

New York University (USA)



Exploring Foreignness in Audience Reception of Two Kenyan-German Transnational Films

Rachael Anyango Rading'a

Two award winning films both, co-produced by Kenyan and German crew are at the centre of the discussions in this article. Tosh Gitonga's *Nairobi Half Life* (2012) and Katja Benroth's *Watu Wote* (2016) have recently drawn audience's attention in Kenya. Coincidentally, the two films have been points of formal and informal discussions among audiences, with *Watu Wote* outdoing the *Nairobi Half Life*, more so due to Government Agencies' involvement in its Oscar participation. *Watu Wote* won students' Oscars and was nominated for the 2018 main Oscars for best short Action film. Kenyan audiences received these two films with mixed feelings as a section of the audience viewed the films as Kenyan – since the films narrated Kenyan stories and had partly Kenyan crew in significant positions. Yet, another section of the audience was stuck on defining the films as non-Kenyan given the heavy German influence over the two. When *Nairobi Half Life* was released, it struggled for identity as to whether it was Kenyan or German. The film's protagonist has a double life and the story exposes the two sides of his life as well as the double-sided Nairobi city, hence the film's title. Its identity struggle was heightened by the fact that the film had comparably superior production techniques that probably presented it as 'too good to be Kenya.' Four years later, a similar debate ensued when *Watu Wote* premiered and got nominated and actually won an award at the students' Oscars. *Watu Wote* was inspired by a fatal true story of Al-Shabaab attack on a bus in northern Kenya where Muslims shielded Christians, who were targeted by the attackers. The film found it tougher trying to find identity, if not acceptance as Kenyan, among the audiences. In this paper, I examine the essence of strict national allegiances in the era of globalization – a point when there is laying of more emphasis on cross-border co-productions as the world has become a global village, especially for filmmaking and distribution. One of the key questions I answer in this article is; is it necessary at this point in history to restrict international co-productions to national borderlines? Anchored on postcolonial theory, this research is qualitative and employs textual analysis of the two case texts (films) as well as social media discussions around these two films by their audiences. The information gathered will be coded, analyzed, interpreted and then validated through desktop research on the two films, postcolonialism, film co-productions and globalization among others. Findings of this research are critical in the discourses around filmmaking in Africa and how globalization has given hopes that African filmmakers sometimes find elusive when they engage in North-south co-productions. Keywords: African film, North-south Film Co-productions, *Watu Wote*, Cinema audiences, *Nairobi Half Life*.



Rachael Anyango Rading'a is a film scholar, holding a PhD in Film Technology. She has over ten years' experience in film research and scholarship. Her research interests lie within African Cinema. She is the author of the first book on Kenyan Cinema: *African Re-creation of Western Impressions: A Focus on the Kenyan Film* (2011) and several journal articles/book chapters on Postcolonial and African Cinema. In practice, she has made a mark in the film industry through her contribution as a film maker, film workshop trainer and mentor, film critic and adjudicator in several film festivals including FilmAid International Film Festival, Udada International women's Film Festival and Kenya National Drama Festivals (Film Genre). Diang'a has produced and/or directed

several films including: *Our Strength* (2012), *The Invisible Workers* (2013) and *Drugnets* (2015). Her film production interests are in Scriptwriting, Directing, acting, Producing. She is a member of several professional guilds including, Association of Media Women in Kenya (AMWIK), Kenya Film and Television Professionals Association (KFTPA), Kenya Scriptwriters Guild (KSG) and currently, she's an Assistant Professor of Film and Chair of Cinematic Arts Department at USIU-A.

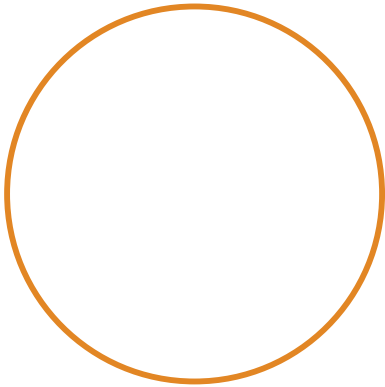
(ii)

'Sankofa', Globalization and the Search for a National Identity in the Works of Kwaw Ansah.

Solomon Yaw Dartey

The canon of globalization is literally a growing movement aimed at working towards a world without barriers, with a common value and identity. For the past decades, world leaders have been preaching about globalization, especially the need for a global village. The term globalisation is well explained by Ohuabunwa (as cited by Akindele, Gidado, & Olaopo, 2002) where he states that "Globalisation can be seen as an evolution which is systematically restructuring interactive phases among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields of endeavour." This dire desire by the world powers to have a world without barriers poses many economic and cultural challenges to developing countries who happen to depend largely on developed countries than the reverse. This paper will be looking at the place of national culture and identity in the face of globalisation. To do this, the paper will attempt to answer the following questions: How can national identity be promoted in a global world? Does globalization offer an equal playing field? Is globalization the Midas touch for alienation from the African Identity? These questions will be answered using the lense of Sankofa with empirical examples from the works of Kwaw Ansah. Mr Ansah as a cultural advocate admonishes the need not to lose ones

cultural identity for the acculturation of western cultures. Most of his works reflect the need to hold on to one's tradition as against cultural alienation in a modern world. Most of his works addresses the tangibles embedded in the Sankofa concept. Sankofa is an "ancient proverbial Akan bird, constantly reaching back into the past even as it flies sky-bound into a future of great expectations, mindful always that an incautious leap into the future could easily lead to a sudden collapse of dreams." (Anyidoho, 2000) This iconic bird and what it represents, has been pivotal to the socio-cultural development of Ghana and Africa as a whole, making it a suitable lens to deconstruct the concept of globalisation and the search for a national identity.



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Globalisation and its Effects on the Ghana Film Industry

Africanus Aveh

Ghanaian films have come a long way and gained some level of international recognition winning several awards especially with its English Language titles. *Heritage Africa* (1989) by Kwaw Ansah, depicting the tragic consequences of an educated elite cut off from his traditional roots, won the prestigious Etalon Yennenga at the Pan-African Film and Television Festival of Ouagadougou (FESPACO), Burkina Faso in 1989. In the mid-1990s, economic downturn brought the birth of the video film where movies were produced using consumer electronic gadgets and distributed directly for home consumption and on television. These grew in popularity and created a film industry that was nicknamed "Ghallywood". There emerged a steady growth of productions in the local language Twi (which is predominantly understood nationwide) dubbed "Kumawood" because they are mostly produced in Kumasi and grew in popularity especially with the rural people where literacy in English is low. The movies are largely social dramas told in simple plots to make the average person understand and appreciate. Majority of the filmmakers without any professional training got into the business with the increased availability of affordable video shooting gear for

low budget productions. Sources of the stories range from myths and legends in oral traditions to contemporary everyday occurrences making media headlines. There were a few science fictions modelled with influences from Hollywood alien robots invasion from space. However, the situation has changed drastically in recent times with the threat of a possible collapse of the once vibrant local film industry. My paper discusses the factors for this decline in the context of imbalances in global media production and distribution aided by absence of protective local policies as is the case in Ghana. A film act passed in 2016 is yet to be implemented. Thus the rise of digital satellite television transmission with the availability of multiplicity of channels have created attractive alternatives for the Ghanaian viewers to stay at home and not go to the cinemas or buy the video films and especially so when the networks were offering a variety of foreign productions cheaply acquired from South America and India, some of which have been cleverly dubbed in the Twi language. This has resulted in the drastic decline in the production of local films with the attendant calls on government to ban the importation of these foreign films showing on the television screens. I argue that though the contents of these foreign productions are culturally bankrupt, Ghanaians still try to identify with them because they are bombarded with them daily on the screens in the absence of any regulations on content. I discuss some of the criticisms raised about these productions especially on some effects developing among the Ghanaian youth that needed some attention, within the debates in reception theory and cultural globalisation. The paper identifies the possibilities of reversing the trend and proposes some ideas in turning the situation around to make use of the positive aspects of globalisation and media production.



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التكامل السينمائي الإفريقي

Khalid Mikawy

الموضوع الفرعي: وحدة الشعوب الإفريقية والتكامل الإقليمي الإفريقي مقدمة تهتم هذه الورقة البحثية بالسينما الإفريقية وخلق تكامل سينمائي بين صناعات الأفلام الأفارقة من أجل تكامل ثقافي إفريقي يتوافق مع أجندة الاتحاد الإفريقي لعام ٢٠٦٣ ويسعى إلى تمهيد الطريق للتكامل الإقليمي الإفريقي ووحدة الشعوب الإفريقية، وذلك عن طريق حث صناعات الأفلام الأفارقة على تقديم أعمال سينمائية (وثائقية أو روائية) تناقش مشكلات المجتمع الإفريقي وتزيد وعي الشعوب الإفريقية بمشكلات قارتهم، وتعريفهم بقدراتهم وقدرات قارتهم القادرة على تحقيق التنمية المستدامة، وتبدأ هذه الورقة بتعريف بأهم المشكلات التي تواجه صناعات الأفلام وتقدم توصيات عملية تطبيقية للتغلب على تلك المشكلات، كما تعرض لبعض التجارب السينمائية التي تحاول أن تمهد الطريق لمثل هذا التكامل عبر القارة، وتنتهي بوضع تصور لبعض

المشاريع التطبيقية التي من شأنها أن تحقق تكاملاً ثقافياً سينمائياً يكون بداية لتأهيل الشعوب الإفريقية للاندماج الكامل داخل الوحدة الإفريقية الأكبر. ولعل أهم المشكلات التي تواجه المجتمعات الإفريقية هي مشكلة الهوية، والصراعات الأهلية داخل البلدان الإفريقية والتي أسس لها الاستعمار الأوروبي منذ قرون ولا زالت القارة تصطلي بنيرانها حتى الآن، وجاء صنّاع أفلام أفارقة بحقبة الستينات وناقشوا تلك المشكلات وركزوا اهتمامهم على الهوية الإفريقية أمثال «عثمان سمبين» و«هايلي جريما» وغيرهما، ولاقت أعمالهم صدى دولياً ولكنها كانت محاولات فردية، لم يتم دعمها سياسياً أو مادياً بالشكل الكاف داخل إفريقيا، وقد حان الوقت لتقديم هذا الدعم لشباب المخرجين والمؤلفين الأفارقة لتدارك أخطاء الماضي. فضلاً عن مشكلات توزيع الأفلام وعرضها داخل إفريقيا، وندرة وجود دور العرض، وعدم قيامها بعرض الأفلام الإفريقية التي تتناول القضايا الحقيقية للمجتمعات الإفريقية، نتيجة لسياسات ما بعد الاستعمار التي انتهجتها الدول الأوروبية في السيطرة على دور العرض والسوق السينمائية الإفريقية خاصة بالدول الناطقة بالفرنسية. ويُعد وسيط السينما من أهم الوسائط بالعصر الحالي اعتماداً على أهمية الصورة في التأثير، وفي ظل الهيمنة العالمية لآليات الاقتصاد والإعلام والسينما للسيطرة على الشعوب وطمس هويتها تحت دعاوى العولمة المختلفة والبراقة، ولذلك تم اختياره كمدخل لتنشيط المخزون الإفريقي الهوية من أجل قارة أفضل وأقوى تعتمد على سواعد أبنائها فقط من خلال تكاملهم معاً في جميع المجالات بدلاً من تصارعهم بعضهم البعض. منهج البحث اعتمد هذا البحث على المنهج التاريخي لعرض السيطرة الأوروبية على دور العرض الإفريقية في مرحلة ما بعد الاستقلال، وذكر المشكلات التي واجهت كبار المخرجين الأفارقة ومحاولاتهم الفردية لتقديم إفريقيا الحقيقية على الشاشة الفضية، كما اعتمد على منهج دراسة الحالة عن طريق عقد مقابلات مع صنّاع الأفلام الأفارقة - وبخاصة الشباب- للوقوف على الأسباب الحالية التي تقف عائقاً أمام إنتاجهم الفني، ومقابلات مع بعض المؤسسات التي تدير المهرجانات في إفريقيا والمؤسسات الممولة للمنح الثقافية. النتائج والتوصيات توصل الباحث إلى عدة توصيات تقيد بتنفيذ التكامل والتبادل الثقافي عبر وسيط السينما عن طريق تخصيص برامج إذاعية تعرض الأفلام الإفريقية المختلفة على القنوات الرئيسية للدول الإفريقية، وإقامة المحافل الإفريقية الكبرى في مختلف البلدان الإفريقية لعرض الأعمال الفنية على الجمهور الإفريقي بحضور المبدعين الأفارقة ومشاركتهم للجمهور حلقات نقاشية وندوات عقب العروض الفنية الخاصة بهم، وكذلك إلزام الاتحاد الإفريقي والصناديق الإنتاجية الثقافية الإفريقية بتقديم الدعم المالي والتسويقي للعروض السينمائية الإفريقية، وفتح مجالات وساحات للعرض السينمائي الإفريقي بالمجتمعات الإفريقية المختلفة كل حسب خصوصيته الثقافية وإمكانياته المادية، كخطوة أولى تمهيدية تؤدي أكلها في المستقبل عن طريق تحقيق تكامل سينمائي حقيقي بين الأشقاء الأفارقة.



Khalid Mikawy African Studies Institute/ Cairo University Egypt
I'm a fresh cultural anthropologist as I'm doing my master now,
I'm a translator and scriptwriter also I write short stories, I have
some experience at Arts field and cultural events.



PARALLEL SESSION 15 SESSION PARALLÈLE 15

19/12/2018

ROOM / SALLE
C01

11:00–13:00

Knowledge Production

Production de connaissances

CHAIR / PRÉSIDENT

N'Dri Assie-Lumumba

Cornell University (USA)



Propos sur un Bandoeng épistémique: l'Afrique, le Sud Global et la production du savoir à l'ère de la mondialisation

Ngoie Tshibambe Germain

La mondialisation repose sur un socle de la production du savoir dont l'analyse géopolitique démontre une polarisation autour de certains Etats et/ou peuples, soit le Nord. Ces acteurs maintiennent leur position dominante en multipliant plusieurs dispositifs qui sont autant des leurres destinés à pérenniser le rapport à ceux en position de faiblesse dans l'acte de penser. Au demeurant, Susan Strange a bien saisi les contours de ce jeu des nations en démontant les ressorts et les sites constitutifs de la puissance dans sa dimension structurelle (1988). Le savoir et la circulation de l'information font partie de ces sites en tant que vecteurs de l'hégémonie. Dans cette partition planétaire de la production du savoir, l'Afrique est dans une mauvaise posture qui la loge sous le signe de la dépendance complexe. Celle-ci est mieux rendue par le terme « colonialité épistémique » (Lewis Gordon, 2017) qu'à la suite de Frantz Fanon on entend décrire comme cette manière dans laquelle se trouve le sujet colonisé qui est affecté par ce qu'il pense autant que par comment il pense. La colonialité se déroule subrepticement sous le mode de la tendance au « phagocytage de la périphérie » (Beigel, 2014 : 620) au profit des centres dominants du savoir. Poser ainsi cette question ne voudrait pas laisser à croire que sur ce champ, le sort de l'Afrique est scellé. Une telle perspective est trop simpliste : l'Afrique est engagée dans un processus dynamique fait des avancées et des rétropédales, mais dont les contradictions balisent les voies vers un futur qui peut ouvrir des portes vers la décolonisation de la production de la connaissance. Si dans les années 1990 le Codesria, après s'être engagé à réfléchir sur la décolonisation des sciences sociales en Afrique, a produit un rapport ayant un titre évocateur, Un programme inachevé (Codesria, 1997), le dernier adjectif 'achevé' donne la mesure de l'étendue de la tâche à entreprendre. Ce texte entend continuer ce débat pour analyser ce que fait l'Afrique dans la quête de la libération dans le domaine de la production du savoir en sciences sociales au regard de la problématique de la production des théories et des méthodes. A la suite d'un courant de pensée de la décolonialité épistémique dont les traces se trouvent entre autres dans les travaux de Lewis Gordon (2008), Fernanda Beigel (2014) et Lewis Gordon et Fernanda Frizzo Bragato (2017), nous voulons démontrer que l'Afrique devrait se lancer dans ce travail libérateur tout en appelant à un Bandoeng sur le plan épistémique. Bandoeng des années 1950 a été un moment fondateur dans la matérialisation de la solidarité et du réveil des peuples des « Trois A » (Afrique, Amérique, et Asie), moment qui leur a permis de se faire entendre et de déclencher le combat ayant conduit à la décolonisation sur le plan politique. Cette phase a été bien décrite par O. Guittard (1961). Le Bandoeng 'épistémique' est un appel pour un engagement constructif et participatif renouant les liens séculaires entre l'Afrique, l'Amérique et l'Asie pour le succès de l'initiative en vue de la reconfiguration et la recomposition de « la géographie de la raison » (« Shifting the geography of reason ») selon le vœu de l'Association Caribéenne de Philosophie. Ce dialogue et cette conversation ont commencé à avoir lieu. La recherche documentaire a permis de constituer les

matériaux de cette recherche qui veut prolonger les réflexions menées sur ce en essayant d'insister sur cet instant de contestation de l'europhonie et l'eurocentrisme en tant que conjoncture propice pour la suite de cette lutte. Notes bibliographiques Lewis Gordon and Fernanda Frizzo Bragato. 2017. *Geopolitics and Decolonization : Perspectives from the Global South*. London : Rowman & Littlefield International. Guittard, O. 1961. *Bandoeng et le réveil des anciens peuples colonisés*. Paris : PUF. Fernanda Beigel. 2014. 'Introduction : Current Tensions and Trends in the World Scientific System'. *Current Sociology*. 62/5. September. Pp. 617-625. Susan Strange. 1988. *States and Markets. An Introduction to International Political Economy*, Londres: F.Pinter. 2nd edition.



Ngoie Tshibambe Germain est professeur ordinaire au Département des Relations internationales, Université de Lubumbashi. Actuellement Directeur de Cabinet du Recteur de cette Université, il est l'auteur de plusieurs publications scientifiques dans le domaine de migrations internationales, l'intégration régionale, le développement des curricula dans les institutions de l'enseignement supérieur en RDC et la géopolitique des savoirs

(ii)

Promoting African Epistemic Vigilance in a Racialised Globalised Postmodernity

Nhamo Anthony Mhiripiri

Two disturbing texts were published in 2017 that literally present a time warp and the disconcerting notion that those deep-seated prejudices against Africans amongst other racial groups do not seem to change. The first is a video of the racist Chinese 'art' exhibition that compares African iconography to ape iconography implying the primordialism of Africans in spite of their contemporaneous co-existence global (post)modernity. The second is the article published in the *Third World Quarterly* justifying the need to recolonise Africa. Such publications inevitably test and challenge whether the notion of globalisation is apolitical and based on equality and social justice across races and individuals, or it is in some spaces predicated on othering, dehumanisation and disempowerment. The disconcerting statement from President Trump about "Shithole" countries in 2018 does not help matters as a political leader from a world power publicly shows disdain over the people of the South. His sense of revulsion of course is a convenient mask over the historical circumstances both past and present that have militated against the development of the global South, notwithstanding the real self-inflicted woes of the South mainly from its avaricious

leaders and business people. The first case involves the Chinese who ostensibly are Africa's "all weather friends". Incidentally, the Chinese suffered colonialism and understand the humiliation of subjugation by other people. The second and third cases are products and proclamations from people of Caucasian descent and erstwhile colonisers. This paper attempts to analyse the publications of racist statements or innuendo as a deliberate effort to create a constantly vigilant social sciences or humanities scholarship for Africans and people of the South in general. It traces how popular discourses are used in the mainstream media, especially film and art, to reproduce racist notions. In spite of the existence of liberals from racial groups that condescend over Africans or other people of the South, it is the duty of a committed scholarship to raise alarm against any racist pronouncements in a 'globalised' environment. Such alarm should also include the analysing of standard archetypical images of Africans, especially those images taken for granted about who Africans are, their performances or mysticism and spirituality. There are too many pictures of Africans in distress trying to escape to the global North. Many of these end up in slavery or die in the seas and desert wilderness. Many others are a distressing spectacle as they jostle to seek asylum or find new homes in Europe and America. Their humiliation and desperation conceal the historical reasons of their 'voluntary' displacements from their homes of origin. In the new global village many vocal conservative Europeans perceive arriving Africans as pernicious and unwanted. While world conglomerates mine and exploit African minerals, and a strategic brain drain promoted, the majority of the Africans who want to migrate are disenfranchised and rejected. The dynamics of global capitalism hide the structural imbalances that perpetuate social and political inequalities on the continent. The world media and the dominant visual images reproduce an African continent that is perpetually cursed in spite of pronouncement of an African rebirth from some politically correct liberal sections of the global North. This study applies both ethnography, psychoanalysis and critical political economy to reproduce an Afrocentric but humanistic scholarship. It aspires to represent the epistemic damages that continue to be produced in the world centres, and strategically positions contemporary vigilant African scholarship as both a barricade against dehumanising anthropologies. The scholarship acts as a vanguard to rebut and rebuff demeaning perceptions while restoring African dignity. The celebration of Afrocentric think tanks and centres of excellence such as CODESRIA and universities that support critical thinking is therefore promoted. Strategies to promote the production of non-essentialistic and humanistic knowledge, which does not shy away from celebrating African leftist scholars, are identified. The circulation of such knowledge through deliberately structured networking is extolled.



Nhamo Anthony Mhiripiri is Associate Professor, Acting Deputy Dean of the Faculty of Social Sciences, and Chairperson in Media and Society Studies Department at the Midlands State University (MSU) in Zimbabwe, and Visiting Professor at St Augustine University of Tanzania. He was founding Acting Dean of the Faculty of Arts and Social Sciences at MSU in 2000. Nhamo has also lectured at the University of KwaZulu-Natal and Zimbabwe Open University. He attained his MA in Communication and Media Studies from the University of Zimbabwe, and a PhD in Cultural and Media Studies from the University of KwaZulu-Natal, where he also did his Post-doctoral Fellowship. He has a wide range of interests including Critical Political Economy

of the Media, Film and Video Studies, Visual Anthropology, Media Law and Ethics, Critical Media

Theory and Cultural Studies. He has published many journal articles and book chapters on media and cultural studies. With Tendai Chari, he co-edited the books *African Football, Identity Politics and Global Media Narratives: The Legacy of the FIFA 2010 World Cup* published in 2014 by Palgrave MacMillan, and *Media Law, Ethics and Policy in the Digital Age*. Nhamo has done media consultancy work for several media organisations and in 2014 he wrote the Zimbabwe report for the International Federation of Journalists (IFJ) Africa Office published in *Reporting Homophobia in the Zimbabwean and Nigerian Media*. Nhamo is a coordinator of a CODESRIA funded research under the Meaning-making Research Initiative project. In 2013 he was appointed a Panelist to the Zimbabwe Government's (Ministry of Information, Media & Broadcasting Services) Information and Media Panel of Inquiry (IMPI 2013-2015), where he chaired the Thematic Committee on Information Platforms and Content of Media Products. Nhamo is also a published poet and short fiction author.

(iii)

Producing Anthropological Knowledge in and of Southern Africa in a Time of Uneven Globalisation: A Case Study of the Anthropology Southern Africa Journal

Shannon Morreira

In their 2016 article 'The Decolonizing Generation' Jafari Sinclair Allen and Ryan Cecil Jobson have stated that, even while anthropologists recognize that the archive and the canon are indexes of power and domination, "scant efforts have been made to turn this insight back toward the archive of anthropology itself." (Allen and Jobson, 2016:135). Whilst Allen and Jobson were writing of the work done by a generation of black, Afro-American scholars and allies towards 'decolonizing' US anthropology, similar calls have long been made from within Africa with regard to examining the politics of knowledge production in and about the region (see Zeleza, 2002; Mkandawire, 2005) within a context of uneven globalisation. In contemporary South Africa, recent calls by students and activists to 'decolonize' the disciplines (Nyamnjoh, 2016), as well as critiques leveled by academics against the structure of the curriculum and the university itself (Nyamnjoh, 2012; Morreira, 2017) have added urgency to the issue. In this paper, as a regional anthropologist and as the editor-in-chief of a contemporary Southern African anthropology journal, *Anthropology Southern Africa*, I aim (with the permission of fellow editors past and present) to heed these calls by conducting a quantitative and qualitative exploration into the journal's archive. The paper uses the journal as a case study through which to think about the 'local' production of anthropological knowledge in the region (as compared to the wider-reaching, and more Pan-African work done by spaces such as CODESRIA; and as compared to the work done on Southern Africa from other parts of the world). The paper draws on a quantitative examination of authors', editors' and reviewers' geographical and academic positioning to speak to the geo-politics of knowledge production within a wider context of neo-liberal globalization; as well as a qualitative examination of the journal's shifting aims and scope over time to speak to what was considered 'good' anthropological knowledge from this perspective

(and thus what other sorts of knowledges may have been excluded). Finally, the paper draws on interview data with editors past and present to examine the socio-political history of the journal and its relation to South and Southern African anthropology. The paper thus aims to think through the power dynamics, possibilities and limitations of producing anthropological knowledge about Southern Africa within the contemporary (increasingly neo-liberal and globalising) academy, and within wider, Pan-African networks. References Allen, JS and Jobson, CJ, 2016: 'The Decolonizing Generation: (Race and) Theory in Anthropology since the Eighties' *Current Anthropology* 57:2, 129-148 Mkandawire, Thandika, 2005 *African Intellectuals: Rethinking Politics, Language, Gender and Development*. CODESRIA and Zed Books: Dakar and London Morreira, S. 2017. 'Steps towards decolonial higher education in Southern Africa? Epistemic disobedience in the humanities' *Journal of Asian and African Studies* 52(3), 287-301 Nyamnjoh, F. 2016 #Rhodes Must Fall: Nibbling at Resilient Colonialism in South Africa. Cameroon: Langaa Publishing Nyamnjoh, F. 2012. «Blinded by Sight: Diving the Future of Anthropology in Africa,» in: *Africa Spectrum* Vol.47(2-3):63-92 Zeleza, P. 2002. The Politics of Historical and Social Science Research in Africa, *Journal of Southern African Studies*, 28:1, 9-23, DOI: 10.1080/03057070120116953



Shannon Morreira is a Zimbabwean anthropologist based at the University of Cape Town. Her research interests include the anthropology of human rights, and the anthropology of knowledge. She is currently Editor-in-Chief of the *Anthropology Southern Africa* journal.

(iv)

Internet et visibilité des savoirs produits en Afrique :
changer de paradigme pour une meilleure
représentativité des savoirs africains dans la
géographie postmoderne de la connaissance

Tadajeu Kenfack Ulrich

Aujourd'hui, dans la géographie postmoderne de l'information, l'Afrique est très peu représentée. De plus en plus, les jeunes africains produisent des contenus informatifs sur les espaces communautaires en ligne pour parler de leur continent. Mais les savoirs produits sur le continent, dans les universités, instituts et centres de recherche, restent très peu représentés et sont assez peu connus. Très souvent, il est difficile pour les chercheurs locaux d'avoir

accès à des ressources produites par leurs collègues du Cameroun s'ils ne les connaissent pas personnellement. Par ailleurs, les étudiants des universités africaines utilisent très peu des références endogènes dans leurs travaux. Aussi, dans l'espace publique, les penseurs et références locaux sont très peu cités lorsqu'il s'agit de comprendre des phénomènes qui nous arrivent. De l'autre côté, cette situation occasionne ce que certains chercheurs ont appelé l'injustice cognitive, c'est-à-dire la faible représentation des savoirs produits par les chercheurs africains dans la géographie postmoderne des savoirs. Cette communication vise, à partir du cas Camerounais, à faire l'état de la visibilité des savoirs produits notamment dans les revues scientifiques et les centres de recherche dans le cyberspace. A travers une approche descriptive et prospective, notre étude se propose de rendre compte de cette visibilité en étudiant les cas des revues et centres de recherche présents dans les villes de Yaoundé (Région du Centre), Douala (Région du Littoral) et Buéa (Région du Sud-Ouest). Le choix porté sur ces villes se justifie par l'existence des universités et d'un fort dynamisme intellectuel et scientifique. Après cette description, ce travail entend analyser, sur la base des entretiens et des observations faites auprès des acteurs de la production et de la diffusion des savoirs, les raisons de cette invisibilité. Enfin, dans sa dimension prospective, cette communication compte proposer des pistes de solution, partant des initiatives qui ont fait école jusqu'ici sur le continent notamment les dépôts institutionnels et les portails du CAMES et du CODESRIA, pour une meilleure représentativité des savoirs africains dans la géographie postmoderne de la connaissance : l'enjeu étant d'inscrire ces savoirs dans le patrimoine épistémologique du monde afin de réduire les injustices cognitives vis-à-vis de l'Afrique. Mots clés : Internet, Connaissances, Visibilité, Afrique, justice cognitive



Ulrich Tadajeu Kenfack est doctorant en Histoire politique à l'université de Dschang. Sa thèse porte sur les mutations de la communication politique au Cameroun de 1916 à 2016. Il est actuellement chercheur et Directeur du Département de la communication et de la documentation à The Muntu Institute. Ses intérêts de recherche sont : la communication politique, les comportements politiques et les implications sociales des technologies numériques.

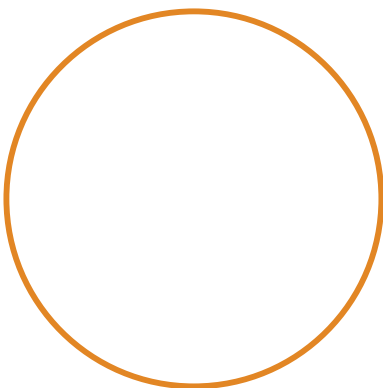
Notes on the Encounter between Universal Knowledge and African Modes of Cognizing

Lwazi Siyabonga Lushaba

The encounter between western rationalist knowledge and non-western (read African) forms of cognising is, since the modern period, never an encounter between two distinct knowledge systems/cultural world-views capable of existing alongside each other. Something precludes their co-existence as two not necessarily compatible but internally adequate forms of epistemology. At issue in this scheme is the ratio between modern western rationalist knowledge and African forms of cognising. Reason and capital, are the two constitutive if not crucial elements of the former knowledge system. It is precisely these two elements that enable modern western thought claim for itself and its categories universal validity, that is, think of itself as existing outside of cultural, historical and temporal strictures. Stripped of cultural, historical and temporal specificities this knowledge system travels unencumbered by the much-feared charge of ethnocentrism. In much of the analysis, it is capital that earns the credit for universalising western knowledge. More specifically, it is the globalising impulse of capital – meaning that reason travels the world on the back of capital. This analysis is correct but misses what the paper will argue insures/guarantees modern western knowledge's claim to universality. And that is the figure of the modern subject. Accordingly, the paper will argue, it is not western rational knowledge that becomes universal but the figure of the modern subject. Everywhere in the world this modern subject is possessed or defined by the same features; i.e. rational calculative relationship to the world, appeal to public reason, etc., features which all together give this figure a modern outlook/disposition. It is precisely this figure wherever it is found that is capable of comprehending what is otherwise provincial European knowledge. Consequently, where modern western knowledge encounters people whose everyday lives are governed by the ancestral and indigenous spiritual intercession, people whose modes of cognising are not synchronous with those of modern reason, it reaches its limit-point. The supposed universal truths of logic and mathematics, for instance, to make sense must be apprehended by a mind (modern subject) endowed with modern subjectivity, i.e., modern sense of time and space. One enduring lesson to be earned from a terse reading of Heidegger's Being and Time is that there are varied modes of being-in-the-world. One is characterised by a pre-analytic relationship to the world,

never completely amenable to the objectifying protocols of modern rational secular consciousness. Any inquiry into the meaning of 'Being' (Dasein) must begin from an exploration of this form of existence, which Heidegger is certain the model of scientific inquiry cannot access. The notion of 'everydayness' is, in Heidegger's text, deployed to capture this form of existence. This everydayness of life is what we have termed in the paper as African modes of cognising.

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South Africa





PARALLEL SESSION 16 SESSION PARALLÈLE 16

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

11:00–13:00

Women Writing Africa in a Global World:
Rethinking Identities and (em)power(ment)

Les femmes écrivent l'Afrique dans un
monde global : repenser les identités et
les responsabilités

CHAIR / PRÉSIDENTE

Chair: Akosua Adomako Ampofo

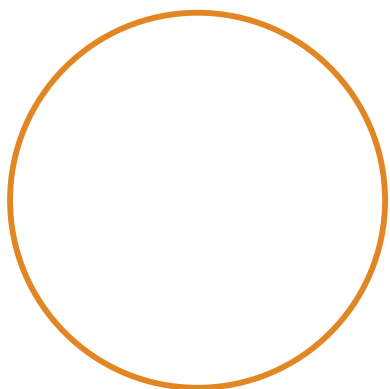
University of Ghana (Ghana)



Women between the private and public space

Inocência Mata

In two election campaigns for the presidency in São Tomé and Príncipe, two male candidates (as it so happened, father and son, although at different times – in 1996 and in 2006), addressed two different women candidates also in the running, telling one of them that women ought to stay in “their corner of the bed” (1996) and that the other adversary should be at home “taking care of her husband”. At the time, there was no sign of vehement indignation on the part of the female supporters backing these two women’s candidatures such as what happened in Mozambique when a change in the Criminal Code was proposed; or more recently in Angola, when civic organisations demonstrated against a proposal to amend an old law punishing abortion. Taking into consideration that more than a century after the publication of *The Origin of the Family, Private Property and the State* (1884), where Friedrich Engels’ study of the family in which he argued “the world historical defeat of the female sex” lay in reducing her to an ‘instrument of reproduction’, it is hard to believe that in a 21st century urban society, even if a country such as São Tomé and Príncipe is on the path to development, there are still politicians with responsibilities (although not necessarily responsible) who feel at ease expressing such (retrograde) ideas of a gnomonic nature. And if one of the aims of the 2006 Charter of Feminist Principles for African Feminists has in view a “commitment to dismantling patriarchy in all its manifestations in Africa”, many women espouse the idea that their natural place is located in the private sphere. The discussion about how to localise the struggle is not pacific, and if in the West the term feminism is consensual, in Africa, there is still opposition to it; some women position themselves as anti-feminists, regarding feminism as a euro-centric ‘category’, while others have organised so as to bring about a change of heart among the ‘traditionalists’ (above all) who reject it, so that an Afro-centric ideology may join the global chorus in one and the same struggle. The aim of this paper is investigate the process of women’s acceptance of subalternity in many African societies and seek to construct possible variations of their stories so as to rebuild active feminine subjects that are simultaneously subjects forged as an alternative in the ample process of making a stand against endogenous subalternising structures – which may be called tradition.

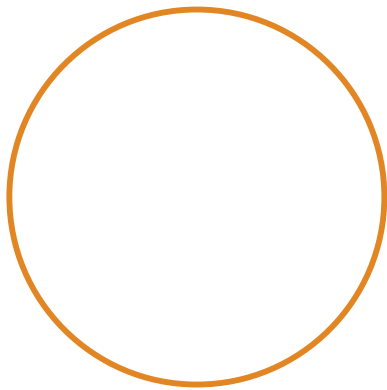


Inocência Mata, PhD in Arts & Letters in Literary Studies, Faculdade de Letras da Universidade de Lisboa (School of Arts and Humanities/ University of Lisbon), with a specialization in Post-Colonial Studies (University of California, Berkeley). Work experience: Professor – School of Arts and Humanities/ University of Lisbon. Visiting Professor and Lecturer in various universities in Africa (Burkina-Faso, Senegal, Angola, Mozambique, Cape Verde, Guinea-Bissao, Sao Tome and Principe); Europe (Portugal, France, England, Ireland, Germany, Spain, Italy, Austria, Poland, Hungary, Croacia), America (USA, Canada; Brazil and Mexico), and Asia (Macau, Japan, and India).

What's in a Name? Nomadic Subjectivity in Adichie, Beyala, and Bulawayo

Siphiwe Ignatius Dube

Taking cue from Rosi Braidotti's (1994; 2011) construction of nomadic subjectivity as agentic, this article contends that the concept of nomadic subjectivity is a useful formulation for exploring some of the ways in which some African women writers, namely Chimamanda Ngozi Adichie, Calixthe Beyala, and NoViolet Bulawayo, creatively interrogate the relationship between identity as resistance on the one hand, and subjectivity as agency on the other in the context of a post-colonial African feminism of women's empowerment. The article argues that these novelists give literary articulation to Braidotti's argument of nomadic subjectivity as agentic, while also positing specifically African responses to the political materiality of difference faced by women within the diverse African continent.



Siphiwe Ignatius Dube is a Lecturer in the Department of Political Studies at the University of the Witwatersrand in South Africa. Dube is an author of numerous interdisciplinary articles and chapters on transitional justice and literature, hip-hop and religion, masculinities and religion, truth commissions, and feminist post-colonial literature and religion. Dube's overall academic work examines how contemporary religious discourses engage with gender (mostly critical masculinity studies), transitional justice (specifically the role of religion in truth commissions), and popular culture (hip-hop and literature). Using both Critical Discourse Analysis and the Social Critical Theory as tools for engaging the concept of "the ambivalence of religion," Dube's thinking explores how to use this heterogeneous concept in productive ways for both the academic study of religions and praxis application in social transformation contexts.

Does the Subaltern Want to Speak? Les politiques du silence comme instrument de résistance et d'oppression

Marie Claire De Mattia

Dans son célèbre essai de 1983, Gayatri Spivak s'interrogea sur la capacité des subalternes (hommes et, surtout, femmes) de parler : pouvoir utiliser sa propre voix pour se défendre de l'annihilation et de toutes les violences épistémiques exercées par les discours hégémoniques imposés par l'« Autre » colonial. La voix est un instrument et une arme qui doit nécessairement être utilisée pour que les subalternes puissent sortir de leur condition d'oppression et de victimisation, pour que la violence (épistémique comme physique, matérielle) dont ils ont été proie puisse finalement finir et qu'ils soient donc capables de se re-présenter d'une façon libre, totale, immédiate et inconditionnelle. Pour citer Frantz Fanon, «le moi se pose en s'opposant»: j'existe, je m'affirme, je fonctionne « contre » – contre l'assimilation, contre l'appropriation, contre la soumission, contre l'anéantissement, contre les impositions. Mais serait-il possible que seulement ma voix ait le potentiel pour changer la condition de subalternité? Le changement ne serait-il possible qu'avec la vocalisation de mon mal-être? Est-ce que je veux parler, au-delà de pouvoir le faire? Cet article essaie de répondre à ces questions en analysant le signifié du silence en soi et, ensuite, le rôle, les conséquences et les possibles interprétations du silence dans deux épisodes spécifiques dans deux romans, Niketche : Uma História de Poligamia, de Paulina Chiziane (Moçambique) et Changes : A Love Story, d'Ama Ata Aidoo (Ghana).



Marie Claire De Mattia
Universidade de Coimbra
Portugal

Grappling with African Women's Diverse Realities in the Context of Globalization

Kezia Batisai

Globalization in the 21st century has been characterised by increased movement of people, goods, services, technology, and capital across the world. With globalization, the world has arguably become interconnected from a socio-cultural, political and economic perspective. Globalization has thus resulted in new markets and new forms of labour as people migrate predominantly from the Global South to what Sassen (2003, 255) terms global cities often located in the Global North in search for green pastures. Locating their works in the Global North/Global South binary, several scholars (Parreñas 2000; Sassen 2003; Oishi 2005; George 2005 & 2000; Gamburd 2000) expose the interplay between global processes and some of the most private aspects of our lives especially those around gender and sexuality; and they explore the socio-cultural and economic shifts that emerge as people live in spaces foreign to them. Given that these scholars particularly analyse Asian women's experiences in the diaspora, the paucity in research that explores transnational labour migration in relation to gendered and sexual identities among Africans in the diaspora calls for theoretical and empirical investigation. This panel, in light of the scholarly gap above, strives to broaden the debate and conversation about African women and the ways in which they make sense of and assign meaning to their lived realities in light of globalization and its processes. In particular, the panel invites abstracts that grapple with diverse aspects of how African women have and continue to exercise their agency as they navigate global processes. Abstracts may focus on (but are not limited to) sub-questions/sub-themes that illuminate how African women have experienced globalization which include: African women, shifting gender and sexual identities in the global world; African women, the politics of African identities and globalization; African women, reproduction and globalization of reproductive technologies; globalization and African women's mothering and motherhood realities; globalization, transnational labour migration, ICTS, and empowerment of African women.



Kezia Batisai is an Associate Professor of Sociology at the University of Johannesburg, who holds a PhD in Gender Studies from the University of Cape. Focusing her research gaze on gender, sexuality, health, migration, questions of being different and the politics of nation-building in Africa, Kezia has written a significant number of journal articles and book chapters ([https://Contact - Dr Kezia Batisai](https://Contact-DrKeziaBatisai.com)). Beyond the academy, Kezia has more than ten years working experience as a senior researcher for local and international organisations. She is an active member of the International Sociological Association (Clinical Sociology; Language and Society; and Women and Society working groups); the South African Association for Gender Studies; and the South African Sociological Association (Gender working group coordinator: 2015-present).



PARALLEL SESSION 17 SESSION PARALLÈLE 17

19/12/2018

ROOM / SALLE
B12

14:00–16:00

Globalisation and African Languages

Mondialisation et langues africaines

CHAIR / PRÉSIDENT

Shamil Jeppie

University of Cape Town (South Africa)



The Intellectualization of African Languages: What Documentary Linguistics Can Do!

Atindogbe Gratien Gualbert

Gratien G. Atindogbé is Associate Professor of Linguistics at the University of Buea, Cameroon. He obtained a PhD in African Linguistics from the University of Bayreuth, Germany, in 1996. Apart from phonology, his specialty, he teaches courses in the area of language planning, sociolinguistics, research methodology and language acquisition. His research interests cover descriptive linguistics, documentation of endangered languages, historical linguistics (Bantu), tonology, Cameroon Pidgin English, intercultural communication, French sociolinguistics and Cameroon Sign Language (CSL). He was project leader in the documentation of two endangered languages of Cameroon, funded by the Volkswagen Foundation, and presently key member of the project KPAAM-CAM (Key pluridisciplinary advances in African multilingualism, Cameroon) initiated by Jeff Good and Pier Paolo Di Carlo, and funded by United States National Science Foundation (NSF). He is alumnus of renowned grant donors such as the Deutsche Entwicklungsdienstes (DED), the Deutscher Akademischer Austauschdienst (DAAD), the Alexander von Humboldt Foundation (AvH) and the Volkswagen Stiftung from Germany. Gratien is highly interested in university/academic administration as he strongly holds that scholars have a lot to offer to change the vegetative situation in which Higher Education lies in Africa. He is Vice-Dean in charge of Studies and Students' Affairs since October 2015 after having served for many years in the position of Head of Service for Admissions and Records in the Faculty of Arts. Gratien was one of the Regional Editors of *AlterNative: An International Journal of Indigenous Peoples*, a peer-reviewed Journal founded by the New Zealand's National Institute of Research Excellence for Maori Development and Advancement. He is reviewer for: • the Journal of Pidgin and Creole Languages (JPCL), • the Language and Linguistics Research (LLR). • the scientific journal EPASA MOTO for the Faculty of Arts of the University of Buea. • Syllabus Review (a multi-disciplinary peer-reviewed journal published by the Ecole Normale Supérieure, Yaoundé I). He is also one of the (permanent) reviewer for the Endangered Languages Documentation Programme (ELDP) of the Hans Rausing Endangered Languages project for which he reviews a grant applications every year since 2011.

Gratien G. Atindogbé is Associate Professor of Linguistics at the University of Buea, Cameroon. He obtained a PhD in African Linguistics from the University of Bayreuth, Germany, in 1996. Apart from phonology, his specialty, he teaches courses in the area of language planning, sociolinguistics, research methodology and language acquisition. His research interests cover descriptive linguistics, documentation of endangered languages, historical linguistics (Bantu), tonology, Cameroon Pidgin English, intercultural communication, French sociolinguistics and Cameroon Sign Language (CSL). He was project leader in the documentation of two endangered languages of Cameroon, funded by the Volkswagen Foundation, and presently key member



of the project KPAAM-CAM (Key pluridisciplinary advances in African multilingualism, Cameroon) initiated by Jeff Good and Pier Paolo Di Carlo, and funded by United States National Science Foundation (NSF).

Gratien G. Atindogbé

(ii)

‘The Challenge of Our History’: African Languages, the African Renaissance and Agenda 2063

Steve Lawrence Sharra

Why and for whom are we producing knowledge as African scholars? That question was posed to African scholars by Cheikh Anta Diop in 1948. His argument was that as long as Africans were writing in non-African languages and for non-African audiences, there would be no African renaissance. For Diop, “. . . the development of our indigenous languages is the prerequisite for a real African renaissance” (1948). Taking up that call into the 21st century, Ngugi wa Thiong’o (2005) has entreated African intellectuals to “do for their languages and cultures what all other intellectuals in history have done for theirs” (p. 164). The place of African languages in envisioning a better Africa has been encapsulated in the new 50-year grand plan for the continent and for the Pan-African world, the African Union’s Agenda 2063. By the year 2063, the agenda sees African languages becoming “the basis for administration and integration,” unlike now when languages of former colonisers dominate governments, industry, education, the media and the judiciary. The argument being made in this paper is that while Agenda 2063 recognises the indispensable role of African languages in revitalising the continent, that recognition is insufficient. The dominance of European languages at the expense of African languages will continue to be a major impediment to mass mobilisation efforts and what Ntuli has termed “community empowerment” (2002). Therein lies what Ngugi has called “the challenge of our history” (2005). Overcoming this challenge entails grappling with the conundrum posed by the prestige that European languages hold on the African mind. While this does not mean doing away with European languages on the continent, as is always distorted, it does mean dealing with the root of the problem of African identity and self-determination. It calls for giving Africans and people of African descent pride of place for their languages and harnessing the spirit of innovation and the potential for 21st century development, on the terms of African peoples.



Steve Lawrence Sharra senior lecturer in the Department of Education, Faculty of Education, and director of research and publications, at the Catholic University of Malawi. Prior to that he was visiting scholar in the Department of Languages and Social Sciences Education, in the Faculty of Education at the University of Botswana, in the 2015 academic year. He hold a teaching qualification from Lilongwe Teachers' College, in Malawi, received in 1993. He also hold a Master of Arts degree in English Education from the University of Iowa, received in 2000; and a Ph.D. in Curriculum, Teaching & Educational Policy from Michigan State University, received in 2007. From 2007 to 2010 I was Visiting

Assistant Professor and Academic Adviser in the Peace and Justice Studies programme, in the Department of Philosophy at Michigan State University. he served as Senior Teacher Education Adviser in the Malawi Teacher Professional Development Support project (MTPDS), and later became Programme Director for Link Community Development Malawi (LCDM).

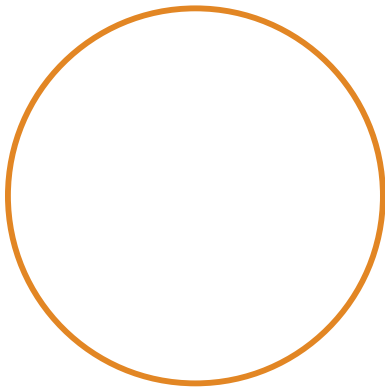
(iii)

Mediation between Linguistic Hegemony and Periphery Languages in the Nobel Prize for Literature

Wendo Nabea

The composition of literature occurs among a wide range of communities in different geographical regions of the world. The art is composed in a variety of tongues among the approximately 7,000 languages in the world. However, the languages in question are not equal as they operate in stratification. A number of European languages such as English, German and French are hegemonic, while many African languages such as Kiswahili, Amharic, Xhosa and Yoruba are less preponderant. Yet, there are other African languages which appear powerless in this hierarchy, and which are used by small communities in different countries. In East Africa, such languages would include Meru, Kisii, Suba, Alur, Acholi, Lango, Nyamwezi, Chaga and Iramba, just to name a few. Nonetheless, there is abundance of literature in the foregoing languages, their tiered status notwithstanding. In the literary domain, there are awards that recognize literary writers who are deemed as very successful around the globe. One of such prestigious award is the Nobel Prize for Literature. The honour is bestowed on authors whose works are outstanding in terms of quality. The award presupposes that there is universality or globality of literature. In this regard, it can be surmised that there is a canon that can be used to distinguish the most successful pieces of literature from those that are not as good across the globe. However, looking at the distribution of the Nobel Prizes for Literature in the last few decades, one can deduce that there are countries that appear to have an edge over others. For example, European and American authors have been awarded the Prize many times as opposed to authors in Africa and

Asia. Geographical regions aside, it is apparent that the award has mainly been won by writers who write in hegemonic languages in the world. Writers from outside Europe and America who have won the Prize either wrote in the preponderant languages or had their literary works translated into them. This paper, which will be hinged on the postcolonial theory, will argue that globalisation is a suspect process in the realm of literature, whereby it creates capitalistic hierarchies with a view to presenting some authors from particular geographical locations as better than writers from other geographical areas, where minor languages are in use. To achieve this, the paper will employ tenets of the postcolonial theory such as ethnocentrism, privileging the voice of the voiceless, undermining the universalist claim to literature, acknowledging and celebrating new literatures from the so called less privileged regions, resistance to new colonial attitudes, and the reassertion of the subjugated. The paper will argue that African writers should be content to write on their genius in national languages, rather than clamour to write using canons that fit global literary prizes, the Nobel Prize for Literature inclusive. It is hoped that the paper will make significant contribution in the fields of languages and literature.



Wendo Nabea
Laikipia University
Kenya

(iv)

The International Politics of the Portuguese Language in Sub-Saharan Africa

Abel Djassi Amado

The paper discusses the international politics of the Portuguese language among the PALOPs (African Countries with Portuguese as the Official Language). It does so by focusing on three inter-related and overlapping vectors of language-centered political game. First, I address the conflict over the Orthographic Agreement of 1990. This section highlights the arguments and cultural and language ideologies constructed by the two major PALOPs (Angola and Mozambique) to justify and legitimize their non-ratification of the agreement. Then, I analyze the international language spread policy of the Portuguese language, with the case of

ECOWAS as the case study. In this segment, I compare and contrast the political discourse of language spread and the actual capabilities and resolve of PALOP (Guinea-Bissau and Cabo Verde) in promoting the language in this regional organization. Lastly, I critically examine the development of a novel, nebulous, and somewhat secret, criminal transnational elite community, which I propose to call Lusáfrica, whose origin and development is tied up to the strengthening of Portuguese linguistic space. The building of the Portuguese language community has drastically diminished the social distance among the elites, who have taken advantage to construct influential and imperious parallel networks, which have served as a key channel to circulate resources, financial and otherwise, within the space.



Abel Djassi Amado joined the Simmons University Department of Political Science and International Relations in 2016. He did his undergraduate studies in International Relations at Technical University of Lisbon, Portugal, and in Political science at UMass Boston. He holds a PhD in Political Science/African Studies from Boston University. Prior to joining Simmons University, Amado had taught in other universities and colleges in Massachusetts and Rhode Island. He has also co-directed the University of Rhode Island Summer Abroad in Cabo Verde for many years. Amado is an active board member of the West African Research Association (WARA), a US-based non-profit scholarly organization that promotes investigation and study of West African issues and encourages academic linkages between scholars on the two sides of Atlantic.

encourages academic linkages between scholars on the two sides of Atlantic.

(v)

La langue comme talon d'Achille de la tour de Babel africaine : perspective linguistique du panafricanisme

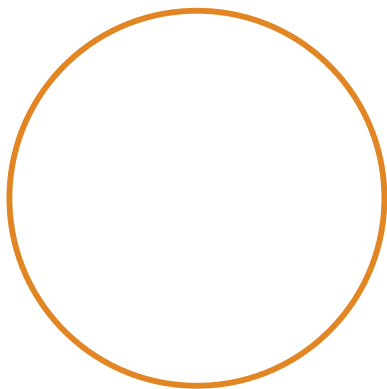
Stephanie Engola

La langue fait partie des moyens de facilitation de la mobilité. Elle façonne les identités et constitue le socle des cultures. Lorsqu'elle est partagée, elle permet aux groupes humains de communiquer en toute efficacité et de briser les barrières géographiques et sociales. Lorsqu'elle ne l'est pas, les groupes évoluent dans l'isolement. S'ils sont appelés à se côtoyer sans que la condition linguistique ne soit remplie, le conflit est envisageable. Ayant intégré l'importance de la langue, l'Union africaine créait, il y a quelques années, une université panafricaine dont les pôles résumaient les défis à relever par le continent. Parmi ces défis, la question de la langue se positionnait comme centrale dans la réussite d'une mutualisation des forces des États à travers soit une forte activité de traduction ou le financement des projets de développement des langues transfrontalières. Cette initiative traduit la volonté de dialogue, d'échange et de consolidation d'une identité africaine. Le nouveau statut de langue officielle attribué à certaines

langues par des États sur le continent africain confère au mouvement de résistance contre la pression de la mondialisation un double sens : d'abord, la langue constitue désormais un moyen d'affirmation ou de réaffirmation d'une identité basée sur des considérations nationales ou régionales, ensuite, l'unité linguistique conforte l'Afrique dans l'assise d'un panafricanisme véritable. Or, les États, sur un plan individuel, se sont également lancés dans des politiques de redynamisation des langues nationales face à la pénétration continue des langues coloniales et la montée en puissance du chinois. En effet, si les relations de l'Afrique et de la Chine sont couronnées aujourd'hui par d'énormes investissements de la Chine et une coopération renforcée sur le plan diplomatique, il faut noter que le géant asiatique bat aussi une campagne culturelle sur le continent. Il faut ainsi envisager l'accroissement du nombre de locuteurs du chinois sur le continent africain et donc, une imposition de cette langue d'elle-même comme langue d'échange. Même si le phénomène semble lointain, il mérite néanmoins que l'on s'intéresse à l'impact de la mondialisation sur l'architecture linguistique future du continent ainsi que ses conséquences politiques et sociales. Pour interroger les perspectives qu'offrent la mondialisation à l'Afrique en termes de préservation de cultures et d'intégration régionale, la présente recherche s'adosse sur la théorie du jeu qui stipule que les joueurs qui sont, entre autres, des décideurs parce qu'ils sont appelés à adopter des comportements économiques, opèrent des choix sur la base des probabilités de gains individuels. Cependant, ces gains ne peuvent être effectifs que si les joueurs prennent en compte le fait qu'ils sont en interaction permanente avec d'autres joueurs susceptibles de constituer des obstacles économiques, c'est-à-dire à même d'influencer leur jeu. Il en ressort que le destin du panafricanisme analysé sur fond linguistique reste à réorienter sur la base de décisions politiques fortes, l'harmonisation et la systématisation désormais impérative du choix d'une langue pour chacune des régions et la création d'un observatoire africain des tendances linguistiques. Mots clés : Mondialisation, langue, coopération, conflit, Union Africaine.

Stephanie Engola

University of Yaounde I
Cameroon





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PARALLEL SESSION 18 SESSION PARALLÈLE 18

19/12/2018

ROOM / SALLE
C12

14:00–16:00

Kiswahili and African Development in the Context of Globalisation

Kiswahili et le développement de l'Afrique
dans le contexte de la mondialisation

CHAIR / PRÉSIDENT

F.E.M.K. Senkoro
(Tanzania)



Rethinking African Indigenous Knowledge and Languages at Global Crossroads

F. E.M.K. Senkoro

The paper is premised on the fact that one of the failings of poverty elimination efforts has been in the attempt to globalize the approach to empowerment, which can never be tailor-made for all societies. It will insist that the abysmal achievements from globalization and modernization so far, and the fact that to date the majority of African people continue to live in abject poverty, have called to question the side-lining of African indigenous languages and knowledge. While there is appreciable recognition that such languages and knowledge systems have an important role in poverty reduction/eradication strategies, this is not reflected on the ground. Indigenous languages and knowledge systems continue to be ignored at the expense of the empowerment of the local populations. The paper will show how this preclusion negatively affects the sustainability of development because its definition of the problem has little basis in local realities. Inclusion of indigenous languages and knowledge in the development equation is a learning process that can lead to changed outlooks and practices. The deconstruction of long-held prejudices against African indigenous languages and knowledge is a complex process. It is only through participatory approaches that factors that constrain the use of such languages and knowledge can be discerned. The paper will also demonstrate how empowering and intellectualizing African indigenous languages, and admitting indigenous knowledge into the mainstream enhances involvement and confidence of its custodians and provides the missing ingredient in the struggle to reduce poverty at the local level. While acknowledging the primacy and importance of African indigenous languages in the public sector, and the necessity to take indigenous knowledge on board the development equation, the paper will also examine how indigenous and modern knowledge systems can enhance each other towards efficient and sustainable livelihoods and development of the African people. It will provide a framework with which indigenous languages and knowledge can be an organic part of the development practices in Africa for sustainable development. The paper will also recommend policy interventions and institutional arrangements to achieve the foregoing. Sub-themes: iii. Pan-Africanism and African regional integration & xiii. Africa in the global production of knowledge Panel Paper: This paper is premised on the conviction that promotion and production of knowledge, including that contained in literary works, by Africans, for Africans and in African languages, that truly reflects Africa's challenges and dynamics, is an imperative for deconstructing the neo-liberal post-colonial narratives that have by and large overlooked the language question; and, in contributing positively towards the effective implementation of the development agenda for the continent. Taking the language question on board the development equation certainly contributes towards empowering the African masses in general. The paper shows how, in trying to highlight efforts that must be made to propel Africa to its desired future, the African intellectual must play a big role in ensuring that the language question is mainstreamed into the education system and in research done on and about Africa. But also efforts must be made to establish solid grounds for instituting a common lingua franca for the whole continent. The paper shows, and argues for the choice of Kiswahili as that lingua franca.



F.E.M.K. Senkoro holds B.A. (Education), M.A (Kiswahili) and Ph.D. (Kiswahili) degrees from the University of Dar es Salaam, and M.A. (Comparative Literature) from the University of Alberta, Canada. He was formerly the Coordinator, Centre for Literature and African Oral Traditions in the Institute of Kiswahili Studies, University of Dar es Salaam, Tanzania. former Head of Kiswahili Department, University of Dar es Salaam and former Associate Dean for Research and Publications, Faculty of Arts and Social Sciences, University of Dar es Salaam. He also was a two-term Executive Committee Member of the Council for Development of Social Research in Africa (CODESRIA) – heading its Sub Committee on Governance. He has been guest

scholar at the Universities of South Africa (UNISA) and Durban-Westville, South Africa, and a Visiting Professor /Senior Fellow at the Universities of Wisconsin-Madison, Boston, Harvard, Princeton and Namibia.

(ii)

From Local to Global Kiswahili Literary Icon: Shaaban Robert's Legacy and why it Matters to Africa

Judith Kidigu Mwavali

The motivation for this paper is the continuing relevance of Shaaban Robert's Kiswahili literary works not only in East Africa, but also beyond. Although written and mostly published half a century ago, the texts apply to the world today. This world is the local Swahili environment, the African continent and beyond where Shaaban Robert's works have been translated and now form part of global literature. The brilliance of Shaaban Robert's work of literature is its ongoing relevance and application to humanity, and more especially the youth. It is for this reason that this paper focuses on a specific genre of Shaaban Robert's work...the Letter... to demonstrate why and how they can be applied to present day Africa. Penned to his school-going younger brother Yusuf Ulenge, Shaaban Robert's letters are written from the perspective of young people and provide us with a way to understand and experience the complexities of life in a fast changing socio-political environment. More generally, the letters, read in relation to other texts by Shaaban Robert, teach about human nature and how to act in a more humanistic way. Shaaban Robert's works endeavour to connect to humanity; it is not difficult for Africa to identify with his reflections.



Judith Kidigu Mwavali
Department of Kiswahili
Kenya

(iii)

Cartooning as a Popular Cultural Platform in Africa – Examples from Tanzania

Zawadi Limbe Daniel

Different types of satirical arts, including both oral and written literary works, stand-up and other types of comedy, and cartooning have developed and become part of the popular culture in Africa. This is certainly the case in East Africa where radio and TV programs, live hall performances, and newspapers are flooded with this mode of communication. This presentation that will be both theoretical and visual, and which originates from research done by the present author, will try to raise and answer a few questions regarding this state of affairs using examples of cartoons from mainly Tanzania. What, the paper asks, is satirical art; and what conditions gave rise to the production, consumption and popularity of such satirical arts especially over the past three or four decades in midst of “global culture” in Tanzania? What do satirical cartoonists aim at and why is their reception so widespread and well-received? Are the cartoons just a form of “opium” that makes people laugh and forget their problems or are they, indeed, a method or mode that reflects the realities of a given society, albeit from a rather twisted, caricatured and laughable point of view, in order to, finally provide solutions to such problems? These and other questions will be the focus of this paper that will try to situate the art of cartooning within the popular cultural trends in Tanzania.

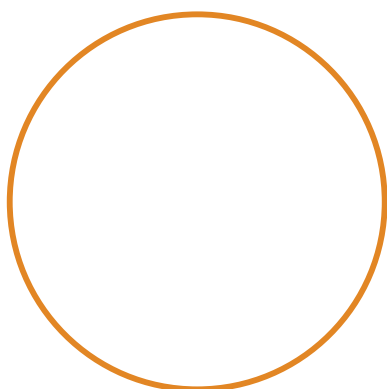


Zawadi Limbe Daniel holds a BA (Major in Political Science and Kiswahili) and an MA (Kiswahili Literature) both from the University of Dar es Salaam. She is an Assistant Lecturer in the Institute of Kiswahili Studies at the University of Dar es Salaam. Her main interest is in interrogating various literary theories (such as Absurdism, Post-Colonial Theory, Feminism, etc.) and their application, relevance, or irrelevance to the study of Kiswahili literature. She is currently a Ph.D. candidate writing a thesis on the use of the satirical mode in Kiswahili Literature.

TMediation between Linguistic Hegemony and Periphery Languages in the Nobel Prize for Literature

Kenneth Simala Inyani

While hard power infrastructure is receiving a lot of focus in efforts to achieve Sustainable Development Goals (SDGs) across Africa, the soft power element has not received an equivalent priority or attention. The importance of investing in soft power infrastructure should not be underestimated in an effort to tackle challenges of SDGs. Soft power should be appreciated as a key element of efforts aimed at achieving SDGs. This paper uses the case of Kiswahili in sustainable development in the East African Community to identify African languages as a soft power necessary for grappling with the emerging challenge of achieving SDGs in Africa. The paper considers strategic communication for development as an important driver of change that needs to be adequately positioned in SDGs. While acknowledging that Language is a key means of achieving SDGs, the paper observes that insufficient attention is paid to issues of African languages and communication in development. Yet, language has the potential to enhance the probability of adopting policies that allow for the realization of SDGs. Promoting the development and use of African languages in SDGs brings significant and strategic advantages. Therefore, the paper recommends that there is greater value in integrating language in trying to explore a more holistic approach to SDGs. African countries have to make the development of their languages national strategy whose values fits well with their grand strategy of achievement of SDGs. There is need to clearly develop the connection and relationship between African languages, strategic communication and SDGs. Strategic Communication for Development using African languages will help identify needs, opportunities, and concrete areas of action for mainstreaming SDGs into both policies and programmes. It is for that reason that this paper advocates for language integration into SDGs policies and programmes.



Kenneth Inyani Simala

East African Kiswahili Commission
Tanzania



enda

environnement et développement du tiers monde
environment development action in the third world
medio ambiente y desarrollo en el tercer mundo
البيئة والتنمية في العالم الثالث

Né au Sud pour construire des alternatives

Enda est la résultante d'un long cheminement d'esprits éclairés et complices ayant constaté les échecs du développement d'un Sud qui ne parvenait pas à décoller, après une décennie d'indépendance, et d'un « système » déjà trop cloisonné et peu au fait des réalités d'un « tiers monde » qui s'appauvrisait chaque jour un peu plus. Né de cette vision partagée, « ENDA » a d'abord été conçu en 1972 comme un projet de l'Institut africain de développement économique et de planification (IDEP), financé par le Programme des Nations Unies pour l'environnement (PNUE) nouvellement créé, et l'Agence suédoise pour le développement international (ASDI).

www. <http://endatiersmonde.org>



PARALLEL SESSION 19 SESSION PARALLÈLE 19

19/12/2018

ROOM / SALLE
B05

14:00–16:00

Humanities and Gender

Les humanités et le genre

CHAIR / PRÉSIDENT

Rokhaya Fall

Université Cheikh Anta Diop de Dakar
(Senegal)



The African Woman and Make-Up Art: Cosmetic Face in the Era of Globalisation

Olawoye Fadekemi Oyinkansola

Globally, make-up is playing increasing role in the reinvention of beauty, identity and womanhood through the mechanism of facelift or face-overhaul, which technically is called 'makeover'. Feminine research suggests that cosmetics is now a necessary 'evil' for women, and the stereotype notion that 'black is ugly,' in particular, is leading to a phenomenal rise in the internalization of Western constructions of beauty. Although considerable scholarly attention is being devoted to global cosmetics and how they impact on body image and contribute to a rise in skin bleaching in Africa, this study engages in the debate through the lens of 'modern' make-up art by examining how African beauty is being redefined through make-up techniques and practices while also investigating how African women reconstruct an 'ideal self' and embody the 'Westernized womanhood.' Specifically, the study critically interrogates make-up art as a modality for self-recreation and as a mode of global self 're-skinning' and 'facial re-making,' in the manner of rapidly proliferating acceptance of Western light, slim and tall silhouette as ideal feminine beauty concept. The study employs a qualitative ethnographic approach and collects data using in-depth interviews and focused grouped discussions with make-up artists, consumers and non-consumers of make-up art in Ibadan, Nigeria. Secondary data will be used to peruse certain cultural practice and conversation relating to the image of the African woman as a social text. The contention is that make-up art has created a drift among many African women who feel the need to enhance their appearance. The spiking demand for beauty in its postmodern frame is shaping African women's conception of 'self' whose natural look is being fashioned after globally (that is, Western) projected appearance. Furthermore, the demand for a 'new self' is equally leading to a corresponding demand for professionalized make artistry that is capable of replicating Westernized womanhood in exactitude. The study argues that this trend is an aspect of globalization crisis that encroaches on African women's identity and personhood. The overwriting of Africa's primordial notion of beauty with 'modern' make-up art encapsulates crisis of identity dictated by the lure of the 'global.'



Fadekemi Oyinkansola Olawoye is a doctoral candidate of cultural and media studies at the Institute of African Studies, University of Ibadan, Ibadan-Nigeria. Her research interests includes Critical Filmography, Discourse Analysis, Semiotics, and Gender Studies as well. She is currently researching on how filmmakers use costume and make-up to reconstruct history in their narratives.

The Kaiser's Concubines: Re-Membering African Women in Eugenics and Genocide

Pedzisai Maedza

This paper positions the 19th and 20th century colonialization of Africa as a distinctive node of globalization. It investigates the memory of colonial gender based mass violence and atrocities towards African women as articulated, preserved and transmitted through performance in Brett Bailey's Exhibit B. Exhibit B is a performance exhibition that uses performance to animate genocide memory and photographs from the colonial ethnographic archive. It interspaces these with contemporary examples of the continued subjugation and geopolitical violation of the African body in migration. It animates images that capture, document and celebrate the atrocities committed by 19th and 20th century colonial forces and present-day neoliberal excess. It stages the plight of African immigrants living in – and during their deportation from – neoliberal Europe. It animates the violent and often fatal nature of these deportations which make them look like extraditions. The show also stages the cold horror of Apartheid. The performance series opened with Exhibit A which premiered at the Ethnology Museum in Vienna, Austria in 2010 and travelled to Germany thereafter. In 2012, Brett Bailey created a sequel, Exhibit B which added tableau vivant installations pertaining to German South West Africa, Belgian and the French Congo colonialism. It has toured most of the major global festivals since then from Grahamstown, South Africa, through Greece, France, Russia, Latin America, to the Edinburgh Arts Festival, United Kingdom. It was dubbed 'Edinburgh's most controversial show' when it played at the Edinburgh Festival in 2014. Protests and demonstrations ensued at the Barbican Theatre in London when the performance was scheduled to open. An estimated 200 people gathered in protest and blocked the entrance of the Barbican theatre, forcing the theatre management to cancel the opening. In this account particular focus is placed on the collusion of racism and colonial sciences towards African women's bodies. It traces the systematic use of sexual violence and the institutionalization of rape during and in the aftermath of the 1904 to 1908 German aggression in present day Namibia. This sexual aggression on prisoners of war, and colonial subjects in concentration camps and outside found expression and was echoed in racist pseudoscience like eugenics and racial hygiene. People like Eugen Fischer gained recognition and fame for notorious studies on 'racial hygiene', through forced sterilization experiments on racially mixed people in Namibia and Germany, the majority of whom were born as a result of these institutional rapes. I use Exhibit B as a case study to investigate how performance enacts this memory to transmit knowledge about the past in response to the 'social amnesia' accompanying unacknowledged colonial genocides. I examine the application of performance to animate archival texts to create images. In doing so, I explore how the images tell (hi)stories through

performance as well as the contemporary political usage and reception of images. I argue that performance envelops time and creates an alternate historiographic repository for gendered genocide memory. Performances like Exhibit B preserve time and history and provide insights into how the body continues to be the site for geopolitical contestations.



Pedzisai Maedza holds a PhD from the Centre for Theatre, Dance and Performance Studies, University of Cape Town, South Africa and the Anthropology and African Studies Department, Johannes Gutenberg Universität Mainz, Germany. Maedza obtained his MA in Drama from the University of Cape Town and a BA Honours in Theatre Arts from the University of Zimbabwe, both degrees were awarded with distinction. His work has been awarded the International Federation for Theatre Research (IFTR) New Scholars Award as well as the African Studies Centre-University of Leiden's Africa Thesis Award.

(iii)

Crise de la mondialisation et émancipation des jeunes et des femmes: propos sur les mutations dans les rapports «aînés » - « cadets » sociaux chez les riziculteurs Musgums dans le Bassin méridional du Lac Tchad

Antoinette Danebai Lamana

Mon propos consiste à montrer comment le marché local des pays africains sous-ajustement s'est adapté à la mondialisation. La question du bouleversement des hiérarchies sociales au profit des jeunes et des femmes a retenu mon attention, à partir de l'exemple du peuple Musgum. Il s'agit d'un peuple foncièrement patriarcal établi dans le bassin méridional du Lac Tchad. Il a pour principale activité la culture et la commercialisation du riz. En effet, pour ce peuple, ce sont les « aînés sociaux » qui définissent les normes sociales et assurent le tutorat des « cadets sociaux » constitués des jeunes (célibataires) et des femmes. La crise économique de la décennie 90, avec le retrait de l'Etat protecteur, a mis en péril l'autorité du riziculteur chef de famille qui maîtrise mal les rouages du marché nouveau. Car, la libéralisation de l'économie a imposé une nouvelle dynamique sociale avec l'ouverture tous azimuts du marché et les exigences de la qualité et le conditionnement des produits à commercialiser. C'est dans ce contexte que la jeunesse – surtout scolarisée -, s'est vite adaptée aux nouvelles technologies de l'information

et de la communication. Ces atouts ont permis aux jeunes de mieux maîtriser les règles de l'économie de marché, concernant en particulier les normes de qualité, la présentation des produits (qualité de l'emballage), les circuits de commercialisation pour un profit maximal. En effet, les jeunes peuvent faire de long voyage pour aller écouler les produits de la riziculture à un prix très avantageux, ils savent où et à quel moment écouler les stocks, comment conditionner les produits de la riziculture, bref les rendre attrayants pour faire face à la concurrence. De même, la gent féminine qui était reléguée dans les travaux domestiques s'est vu confier la charge du petit commerce (demi-gros et détail) dans les marchés locaux et ceux des métropoles environnantes. La jeune fille, chargée de la vente en détail au niveau du marché local avec son réseau d'amies. La femme mariée, quant à elle, est en charge de la commercialisation dans les métropoles environnantes. Ces mutations ont entraîné un bouleversement des hiérarchies, s'agissant en particulier de la division sociale du travail social. En expliquant les mécanismes du marché aux « aînés », les jeunes ont progressivement gagné leur confiance. C'est ainsi qu'ils ont commencé à être associés aux grandes décisions de la communauté, accroissant du fait même leur capacité d'influence. Nous voyons donc comment chez les Musgum, la disparition de l'Etat régulateur et protecteur et l'imposition des mécanismes du marché ont fait naître une dynamique sociale inédite, orientée vers une plus grande émancipation des jeunes et des femmes. Mon hypothèse est donc que les crises induites par la mondialisation peuvent introduire des mutations sociales profondes qui sont de nature à émanciper les groupes sociaux qui étaient jusque-là marginalisés. C'est notamment le cas des jeunes et des femmes Musgum.



Danebai Lamana Antoinette Etudiante en thèse de Doctorat Ph.D. (Sociologie Rurale) Université de Maroua (Cameroun) Professeure des Lycées d'Enseignement General

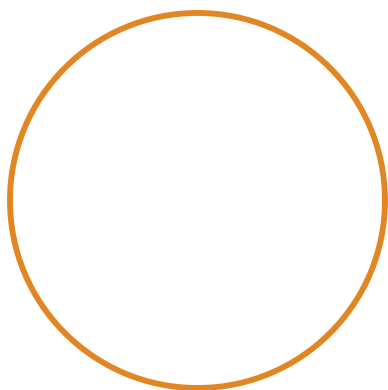
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Le Burkina Faso dans la mondialisation : crise du textile moderne et renouveau de l'artisanat

Bantenga Moussa Willy

Depuis la décennie 1990, la problématique de la mondialisation a attiré les grands débats au sein des intellectuels, des médias, des milieux d'affaires, des décideurs, des institutions internationales et des chercheurs. Des domaines aussi variés comme l'économie, la finance, les technologies de l'information et de la communication (TIC), la gouvernance, l'environnement et le savoir furent englobés par le phénomène. Toutes les sciences humaines ont contribué à enrichir le débat. Il convient de reconnaître

que le processus suscite la controverse. Pour cette communication, notre intention est d'analyser la version libérale qui a été popularisée au début de la décennie 1990. A l'instar d'autres pays africains, le Burkina Faso était confronté à une grave crise économique dont l'une des causes était liée à la mévente de son produit phare d'exportation qu'était le coton. La signature des accords avec les institutions de Bretton Woods visait sans doute à rééquilibrer les grands indicateurs macro-économiques. Pour les porteurs de la mondialisation libérale, les Programmes d'ajustement structurel (PAS) appliqués aux pays africains rendraient, à moyen terme, leurs économies performantes et compétitives. Sur le plan pratique, nous tentons de vérifier le processus à travers la filière cotonnière. L'histoire du coton, au Burkina Faso, est marquée par quatre tournants majeurs : - En décidant d'intensifier la culture du coton, l'administration coloniale transforma le coton en culture de rente. - Au cours de la période postcoloniale, en 1969, fut créée à Koudougou, une ville secondaire, une usine textile (VOLTEX devenue en 1984 FASO FANI) qui produisait du fil, des tissus et des pagnes. L'Etat était majoritaire dans le capital de la société. - Lorsque l'Etat signa le PAS en 1991, il s'engagea à libéraliser l'économie. Dans le contexte de la mondialisation, des règles comme la dérèglementation, le décloisonnement, l'interconnexion et l'Investissement direct étranger (IDE) étaient mises en avant. Quel sort fut réservé à FASO FANI ? L'Etat chercha, en vain, des repreneurs. Pourtant, dans leur opération de délocalisation, les grandes entreprises textiles occidentales s'installaient plutôt en Asie. En fin de compte, l'usine cessa ses activités en 1997. Les conséquences furent désastreuses pour les travailleurs et pour l'économie de la ville de Koudougou qui ne comptait que trois usines. Le nationalisme des Burkinabè fut mis à rude épreuve car FASO FANI était l'unique industrie textile du pays. La valeur ajoutée de cette industrie était indéniable. FASO FANI était un exemple de ce que Joseph Ki-Zerbo a nommé le développement endogène : la production de la matière première et l'opération de transformation à l'usine se déroulent sur le plan national. Les effets induits étaient importants dans la mobilisation de la main-d'œuvre et la création de la richesse nationale. - Une nouvelle industrie de filature, la Filature du Sahel (FILSAH) fut créée en 1999. Elle ne produit que des fils destinés à l'artisanat local et au marché extérieur ainsi que des serpillères. L'une des conséquences de la mondialisation libérale est que le Burkina Faso est inondé, de nos jours, des textiles (tissus, pagnes, vêtements) importés, y compris les contrefaçons. Pourtant, le pays est l'un des plus gros producteurs africains de coton (autour de 600 000 tonnes sur les dix dernières années). Seulement, une infime partie de la production cotonnière est transformée au niveau national. Mais, une lueur d'espoir apparut grâce à l'artisanat textile. Cette branche fut promue, il est vrai depuis les années 1980, par les autorités politiques. Les acteurs saisirent l'opportunité de la mondialisation libérale pour proposer au marché des produits originaux qui reflétaient l'identité des Burkinabè. Cela veut dire que l'inspiration vint de l'intérieur. Le Faso dan fani, fabriqué en général par les femmes en milieu urbain, est le premier produit ; le second produit est le Kôkô dunda. A force de promotion par le biais des médias, des expositions et des défilés de mode, ces pagnes et tissus sont



Moussa Willy BANTENGA

Université Ouaga 1
Pr. Joseph Ki-Zerbo
Burkina Faso



PARALLEL SESSION 20 SESSION PARALLÈLE 20

19/12/2018

ROOM / SALLE
B06

14:00–16:00

Globalization, Decoloniality and the Question of Knowledge Production in Africa

La mondialisation, la décolonisation et la
question de la production du savoir en Afrique

CHAIR / PRÉSIDENTE

Ammara Bekkouche

Université des Sciences et
de la Technologie d'Oran
(Algeria)



Globalization, Decoloniality and the Question of Knowledge Production in Africa: A Critical Discourse

Olugbemiga Samuel Afolabi

Globalization entails the process of production and exchange at the planetary level, making the world a global village. At global epistemic levels, it has been dominated by its eurocentrism and western knowledge production paradigms and platforms. Characterised by asymmetrical and superior-inferior relationships between the global North generally and global South, particularly Africa, virtually all facets of knowledge production, utilization and transfer has been dominated West. In Africa, the process of knowledge production has been muddled, supplanted and ultimately subservient to orthodox western education forms and structures of colonial authorities. The sustenance of such 'imposed' forms and structures of western knowledge production has been maintained by conscious but subtle cultural changes effected by western led philosophical justifications, notably in language, translation, methods, equivalence and conceptualization. Given that globalization run on the fulcrum of ideas, values and principles that privileges the North over the South, the global political economy of knowledge production has consigned indigenous knowledge to be regarded as traditional, unscientific and value-laden. Using philosophical logical reasoning and secondary data, the paper critically engages with these issues, especially those that pertain to decolonization of knowledge production in Africa in the age of globalization and an examination of pedagogical issues, especially teaching and learning methodologies. It copiously interrogates the knowledge of culture, mind and self in knowledge production in Africa within global context. It appraised research methodological platforms that inhibit Africanist solutions with global applicability. This is with a view to suggesting interventions that demonstrate applicability of alternative frameworks of knowledge production in Africa.



Olugbemiga Samuel Afolabi, hold B.Sc, M.Sc and PhD degrees in Political Science and teaches same at Obafemi Awolowo University (OAU) Ile Ife Nigeria. He has taught in several universities both at undergraduate and postgraduate levels. His competence covers areas of study such as Decolonization/Post-colonial theories; Political Philosophy/Theory and Political economy of Development. Dr Afolabi is a recipient of many awards, grants and fellowships, including the Global Excellence Stature (GES) Fellowship, Deutscher Akademischer Austausch Dienst (DAAD) Germany, Varieties of Democracy (V-Dem) Award, Sweden/USA; American Political Science Association (APSA) Award, USA; Carnegie, USA, CODESRIA awards and University of Ottawa Research fellowship on Human Rights, Migration and Refugees among others.

Situating African Indigenous Ideas within Conventional Learning as an Impetus for Knowledge Construction in Africa

Babatunde Joshua Omotosho

Literature regarding knowledge production reveals that Africa can do better than its present state through the exploration and installation of homegrown ideas detached from the western hold on its knowledge production platforms. This paper contributes to this debate by exploring the place of indigenous knowledge within the academy and the challenges facing its popularity within the continent. The paper further makes suggestion on how indigenous and conventional orthodox knowledge can cohere towards a more pragmatic knowledge production that can propel Africa's development.



Babatunde Joshua Omotosho holds a PhD degree in Sociology from the University of Ibadan, Nigeria. Presently, he is an Associate Professor in Sociology Department, Federal University Oye-Ekiti, Nigeria. His areas of research interest include industry, gender, consumption child and youth and social problems. Babatunde Omotosho has published a number of journals in these areas both locally and internationally. He is a member of both professional and academic associations like Nigeria Sociological Society, Nigeria Sociological and Anthropological Association, Union of African Population, Council for Development of Social Science Research in Africa among others. He has presented some of his research findings in conferences and workshops both within and outside Nigeria.

African Culture and the Quest for Sustainable and Improved Indigenous Knowledge Production: Nigeria and South Africa in Perspective

Idowu Harrison Adewale

Culture, as literature has established, is the way of life. But the advent of colonialism in Africa has raped and continue to rape the continent of most, if not all of its cultural values, leaving it with Western and alien cultures. The abandonment of the African culture in pursuit of the Western life, also affects the pattern and nature of knowledge produced in the continent. Given this, indigenous knowledge production has been abandoned. This paper argues that the foregoing trend affects Africa's quest for an indigenous knowledge production and creates a dart of the 'African knowledge'. Owing to the foregoing therefore, with main focus on Nigeria and South Africa, the paper seeks to interrogate the role of culture in knowledge production in Africa, and specifically too, unravel how Africa has missed out in knowledge production systems as a result of the alien culture it embraced and now so adore. It will unravel how much Africans have clung to western production systems and how that has marred the quest for indigenous knowledge production in Africa. This is with a view to proffer practicable ways on how Africa can harness its cultural values towards the production of 'African knowledge'. The findings and policy recommendations so made in this paper will be of immense value to getting Africa back on track through its cultural values and brighten the prospects for improved indigenous knowledge production in Africa.



Idowu Harrison Adewale is a young and upcoming researcher. He holds a Master of Science (M.Sc) Degree in Political Science from Obafemi Awolowo University, Ile-Ife, Nigeria.

Sociology of Knowledge in the Era of Academic Dependency in Africa: Issues and Prospects

Ajani Oludele Albert

In recent years, academic literature in the liberal sciences has deplored imbalance in knowledge production and consumption between the global North and the Third world. Different scholars have described the problems, as parts of a broader context of colonial and postcolonial relations between the Centre and periphery, variously as decolonization of knowledge, critical pedagogy, academic dependency or euro centrism. In view of these, intensive calls for alternative discourses and methodology have emerged in the social sciences leading to a critical agitation using concepts such as nationalization, indigenization, decolonization, and endogenous intellectual creativity and post colonization of knowledge. In this critical review article, a summary of the major contributions of and ongoing gaps in existing studies about different dimensions of academic dependency paradigm within sociology, a multi-paradigm discipline, is presented. The focus is on three key groups of findings from prior research about academic dependence: the structure, the processes, and consequences. In addition, the study produces an outline of priorities for both theory and practice on how the third world can overcome academic dependency.



Ajani Oludele is a Senior Lecturer in the Department of Sociology and Anthropology, Obafemi Awolowo University, Ile-Ife, Nigeria. He holds a Ph.D. degree in Sociology and Anthropology with specialization in social change and development studies. He also holds a postgraduate specialist certificate in Applied Gerontology from the University of North Texas, Denton. His major areas of research include social inequality, informal organizations, social change, environment, aging and gender issues.



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PARALLEL SESSION 21 SESSION PARALLÈLE 21

19/12/2018

ROOM / SALLE
C05

14:00–16:00

Globalisation and the Challenges of Transition
and Security in Southern Africa

La mondialisation et les défis de la transition
et de la sécurité en Afrique australe

CHAIR / PRÉSIDENT

Shadrack Wanjala Nasong'o

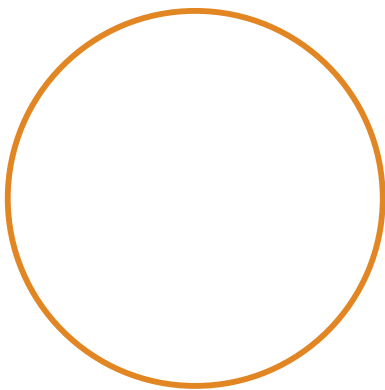
Rhodes College (USA)



Globalisation, Recrudescence of Criminality and Community Policing in Swaziland Since the late 1980s

Nicodemus Fru Awasom

The article examines how the transition from belligerency to peace in Mozambique and South Africa, as fallout of globalisation, impacted directly on the landlocked kingdom of Swaziland. Scholars have not sufficiently and critically analysed the recrudescence of crime and insecurity during the transition years and have not linked it to globalisation. It is demonstrated in this article how at the end of the Cold War, generalised criminality and insecurity in Mozambique and South Africa spilled into landlocked Swaziland leading to the development of community policing because the Royal Swazi Police Service (RSPS) was overstretched and could not be omnipresent. The reorganisation of Swaziland's security infrastructure was in line with Western global philosophy of policing which emphasises police partnership with the local communities. Globalisation therefore gave rise to a new type of policing that corresponded to decentralisation, democratisation and grassroots participation in maintaining and securing the peace.



Professor NF Awasom is a holder of a PhD from the University of Ibadan. He has taught in several universities in Africa and Europe. His current research interest is on globalisation and security in Africa.

Globalisation, the Emergence of Islamic Militantism¹ and the Islamophobic Backlash in Swaziland Since 2008

Hlengiwe Portia Dlamini

This paper examines the impact of globalisation on the Islamic minorities in Swaziland. It demonstrates how Muslims in Swaziland came under the influence of global Islamic radicals who opted for fundamentalism and they started an unprecedented agitation and articulation of their identity as Muslims by insisting on halal certified products for Muslims in KFCs. This Muslim bravado set in motion tensions and Islamophobia that transformed the political landscape of Swaziland which had, hitherto, been an oasis of peace and religious co-existence in Southern Africa. This act plunged Swaziland into an Islamophobic frenzy, fear and insecurity which was sustained, nourished and rationalised by global radical Islamic explosions. The increasing Islamophobia culminated to the definitive banning of the teaching of Islam as a religion in Swazi institutions of learning.



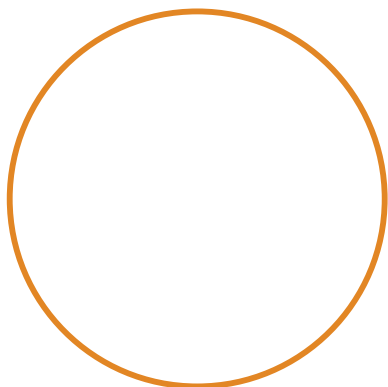
Hlengiwe Portia Dlamini obtained her PhD from the University of Pretoria in 2016. Her BA and MA degrees were obtained from the University of Swaziland. Her research concentration is: Constitutional History and the governance of public spaces in Swaziland. She has also been researching on the constitutionality of community policing in Swaziland. She is also exploring the constitutionality women enfranchisement and disenfranchisement in Swaziland and of Gastronomic Injunctions (Halaal) of Islamic minorities since independence

Experiences of Globalization From the Sub Saharan African Woman Perspective

Nkechinyere Uwajumogu

The paper recognizes that the impact of globalization varies according to level of development, source and origin, type of globalization as well as gender. Therefore, the paper attempts to assess the impact globalization of women of sub Saharan African countries between the period 1981 to 2015. Abstract The rapid and steady integration of world economies through growth in information and communication technology (ICT), trade and transportation has changed the way individuals, households and governments live, learn, work and socialize with profound impact on entrenched cultures, attitudes, behaviours and institutions. The almost seamless way that labour, capital, information, goods and services move from one corner of the earth to another has brought about both desirable and undesirable effects which varies according to region, level of development, gender etc. Theoretically, globalization has the potential to increase economic power, opportunities and prospects of women by fusing them into formal job markets; provide them with alternative jobs from domestic services and informal sector where they work and earn regular wage; guarantee freedom, independence, control over household budgets and increased participation in decision making. However, globalization has many negative impacts on women. For instance, it could perpetuate dependency, vulnerability, crisis, poverty, inequality, low status and inferior position assigned to women and the work they do. It also has implications on the environment and this brings about more landless and displaced people, refugees and migrants. The effects of these ecological problems are more on the females as they are in charge of family sustenance. Globalization has the potential to reduce social protections which are public purveyance that enhances women's bargaining power and independence in the household and society. On the premise of this controversy, this paper sought to assess the impact on globalization on economic, health, political and social life of women in selected sub Saharan African countries from 1981 to 2015. Many studies on the impact of globalization on women are theoretical exposition with few empirical studies mostly, cross-sectional. Studies on sub Saharan Africa are scanty, thus this study sought to extend and enrich theoretical and empirical literature. To achieve the goal of the study, we would employ panel-corrected standard errors and fixed effect regression using KOF (economic, social and political) globalization index as the independent variables. The dependent variables include female labour force participation, female life expectancy, HIV prevalence among women, female as a proportion of waged and salaried workers, and women in senior and management level. Five models would be constructed to reflect these

with some control variables which would include the countries characteristics. It is expected that the results of the regression would be conflicting. However, the issues discussed would elicit a number of policy recommendations which will address the barriers and constraints that need to be removed to enable women gain from globalization.



Nkechinyere Uwajumogu

Department of Economics & Development Studies, Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria

(iv)

Globalization of Livelihoods: Land Grabbing and the Human Insecurity of Smallholder Women Farmers In North-Central Nigeria

Peter Inalegwu Awodi

Since the food, fuel and financial crises of 2007-08 reinvigorated a new wave of transnational capitalist acquisition of large swaths of agrarian farmlands, studies on the direct and indirect impacts of the phenomenon of land grabbing have gained traction among scholars and observers. To this end, a growing body of literature have examined the impacts of such global politics of transnational land expropriation such as land dispossession, displacement, loss of land rights, environmental degradation, loss of biodiversity and resource-based violence, among others. However, there exists a dearth of research on the interface between globalization—as evident by the skyrocketing pace of land grabbing in the Global South—and the livelihoods of vulnerable smallholder women farmers in the agrarian region of Nigeria. It is against this backdrop that this study interrogates the interface between agro-based globalization and the gendered human security impacts its heralds, particularly the livelihoods of smallholder women farmers whose survival is fixated on their farmlands. This is significant because women uniquely vulnerable due to existing socio-cultural stereotypes and only further exacerbated

by land globalization. As many states in Africa—including Nigeria—leased-out or sold vast agrarian farmlands to predominantly European and American agribusiness firms, the political economy of local communities where these commercial farms have been established are altered which bears corrosive livelihoods implications especially for peasant women and further mirrors the trickle-down effects of globalization on rural peasant women. this study draws on both qualitative and quantitative data gathered from Rukubi-Ondorie communities in North-Central Nigeria where the 10,000 hectares Olam Integrated Rice Farm is located, and data analyzed via SPSS package and content analysis. Findings from the study reveals the inherent global political economics and power asymmetries which underpins land grabbing; it unearthed the nature and process of women's land rights violations under the land grabbing framework; it revealed the human security impacts land grabbing as a form of structural violence which undermines the food production, water, fishing, and hunting access of smallholder women farmers in Nigeria; and reveals the agency that women farmers are drawing on to mitigate the impacts agro-based globalization.



Peter Inalegwu Awodi is a Ph.D. candidate at the Department of Political Science in the prestigious University of Ibadan, Nigeria, where he also obtained a M.Sc. degree in 2014. Prior to that, he bagged a B.Sc. degree from Benue State University, Makurdi, Nigeria in 2011. His doctoral dissertation focuses on the gendered and human security impacts of the phenomenon of transnational land grabbing in north-central Nigeria – focusing on smallholder women farmers. As a Political Scientist and a researcher in International Relations, his research interests is on International Political Economy, Resource-based Conflicts and Indigenous Conflict Resolutions, Comparative Development Studies, Agrarian/Peasant Studies, Gender and Social Justice.



PARALLEL SESSION 22 SESSION PARALLÈLE 22

19/12/2018

ROOM / SALLE
C06

14:00–16:00

Transnational soccer fan identities and cultures in
Kenya and Zimbabwe: Globalisation glocalisation
appropriation and hybridization

Identités et cultures de supporters de football
transnationaux au Kenya et au Zimbabwe:
appropriation et hybridation de la mondialisation par
la mondialisation et de la sécurité en Afrique australe

CHAIR / PRÉSIDENT

Georges Nzongola-Ntalaja

University of North Carolina
at Chapel Hill (USA)



Transnational soccer fan identities and cultures in Zimbabwe

Manase Chiweshe

This paper is based on a nuanced qualitative process, which sought to understand the sociology of everyday transnational fan identities in Zimbabwe. It uses the concepts of globalisation, glocalisation, appropriation and hybridization. In most contemporary African societies today, we have communities of highly committed European football fans. These communities seem to manifest most of the conventional characteristics of football fandom. Barring the fact that these fandoms are geographically set apart from the teams and players they support, the deep structure that informs their identifying with and support of European football teams seems to bear a significant sense of empathy with the teams they support, deep interest in the athletic performance of these teams and desire to acquire as much knowledge as possible about these teams. The paper explores the scope and impact of these fandoms in relation to how definition and practice of football fandom in the contemporary times has been influenced by the global patterns of popular culture. It also shows that African fandoms of European football are not just overseas support of European football but also distinct communities that are constructed in and that also reflect their immediate socio-cultural contexts.



Manase Chiweshe University of Zimbabwe
Zimbabwe

Local Patterns of European Football Reception and Status Identification in Eldoret, Kenya

Solomon Waliaula

In the recent times, European football has become one of the most popular cultural products of the West in many parts of the Sub Saharan world, and its influence on the socio-cultural patterns of life has been profound. Most studies have explored what is perceived as the European cultural influence on local societies and cultures and attributed this to the improved global media technology. Significantly too, some studies have also explored what are described as new and innovative socio-cultural patterns of fandom. This study examines one particular social trend: the construction and performance of social identification patterns of elective belonging. I argue the actual engagement between televised European football and its audiences is a means to another end; the cultivation of social networks, accumulation of social capital and reinforcement of social class identification. This is an argument based on the apparent in one of the patterns of Fandom I have observed in Eldoret: the importance given to the physical location of the viewing spaces, the choice of what European Football to watch and those with whom to watch, the football matches and the social activities that come before, accompany and come after the viewing. In sum, it is the social ritualization of the viewing that seems to supersede the primary activity of watching European football. In this study, I have narrowed down to one physical location in Eldoret town; a local restaurant called Sunjeel Pub and Restaurant. I undertake an ethnographic study of the football viewing experiences in this space and particularly focus on a relatively distinct social group. I study their actual reception experiences and other social rituals they engage in within and beyond this space. I blend and adapt two theoretical perspectives in the analysis of the said social experiences: Brian Longhurst's (2007) of 'scenes' in social identification processes and the (popular) cultural view of the impact of European football. Overall, the main argument developed here is that European football is a global cultural form that influences local societies but that is also appropriated in local socio-cultural processes. In this light, one does not only talk of the globalization of culture through global media technology but also the adaptation of such global trends of cultures in the local streams of society and culture.



Solomon Waliaula is teaches and does research in the area of literature and cultural studies. His postdoctoral research has spanned the fields of oral literature popular culture and media anthropology and has published widely in this areas. His current research project is on the female fandom of English Premier League Football, under the Alexander Von Humboldt Return Fellowship Award.

(iii)

Chelsea Fandom in Zimbabwe: Localizing the Global

Tendai Mangena

This paper uses the oral texts crafted and circulated in the social media in Zimbabwe about Chelsea's poor performance during the UEFA Champions League of 2017\2018 season, to argue that EPL football enthusiasts in Zimbabwe are not passive and innocent consumers of a foreign cultural form. Rather in their engagement with the said cultural form they also translate it to fit it in, and also make it a site from which they talk about their immediate political and socio-cultural realities. They arguably use what is termed in this study, a local idiom to interpret these games. The study particularly examines the form and thematic substance of the oral texts to identify and account for the various patterns of aesthetic expression and social reference. The study draws upon a triangulated methodological approach consisting in mainstream ethnography, netnography, and literary and linguistic stylistic theoretical perspectives. The fieldwork approaches are useful in collecting primary data and the perceptions of the enthusiasts on their role as translators and appropriators of a global cultural form.



Tendai Mangena is a Senior Lecturer in the department of English and Media Studies, Great Zimbabwe University, Zimbabwe. She is also a Research Fellow in the English Department of University of the Free State, South Africa. Her latest publication is *The Postcolonial Condition of Names and Naming Practices in Southern Africa* (2016, co-edited with Oliver Nyambi and Charles Pfukwa).

European Football Fandom: Nightlife and Patterns of Entertainment on Nairobi's Ngong Road and Langata Road

Fredrick Mbogo

Technical University of Kenya, Kenya

This paper is interested in how nightclubs selling entertainment on Nairobi's Ngong and Langata roads take advantage of football's popularity to position themselves as the prime spaces for consumers to meet and enjoy themselves. It is interested in how football, being part of urban culture, is disbursed in these nightspots so that it works within signs and symbols suggesting identities of gender, class, politics, and ethnicity. It starts from the idea that these nightspots are first and foremost business enterprises that are set up for profit making. The 'how' to present football then becomes part of the strategies these outfits employ towards attracting a consuming clientele. Yet, for this football showing to attract and then sustain a clientele it must be accessed in a fashion that is akin to an experience, where the consumer is not merely passive but active. The paper is interested in how an ambience is created to suitably suggest the way football should be consumed in these spaces. The choice of Ngong and Langata roads is based on the complicated history that these roads bear in terms of their relationship with the upmarket Karen Suburb and Nairobi's Central Business District. The roads, it is argued, are sites for the enactment of opulence since as a link from one seat of power, the CBD with its parliament, and government offices. They are also the centers of business enterprises like banks, re-known international organizations, and private offices like law firms. These roads lead to Karen suburb, home to notable office bearers in politics, and the so called captains of industry, and are the channels through which vehicles carrying these dignitaries 'perform power' in various way. Politicians and top government officials with escort riders often stop traffic as they are given priority in their movement from one site to another. Wealthy individuals, who own business in the CBD and homes in Karen, do not shy away from showing their latest acquisitions of motor vehicles on these roads too. To what extent, the paper asks, does the consumption of football determine the class of the consumer, on these roads, especially given the place of golf and rugby as identity markers in Nairobi? Note that golf courses and a rugby stadium are part of the infrastructure on these roads. It is precisely because of the knowledge on the fluidity of urban identities and how they can be performed, for maximum profit making, that these nightclubs employ football as part of that package that will be consumed and performed. But there will be some nightclubs that will seem to limit how 'loud' football is received or consumed since, in their estimation, their clientele is of a difference class and with tastes or interests beyond the common or popular. The how of the football consumption then determines who the consumer is or becomes. Yet this is never a finalized process; there are constant negotiations and renegotiations where positions shift so that nothing is constant or permanent in these consumption behaviors. The research employs a methodology that is ethnographic and particularly participant observation.

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PARALLEL SESSION 23 SESSION PARALLÈLE 23

19/12/2018

ROOM / SALLE
C01

14:00–16:00

Governance and the Policy Process

Gouvernance et le processus politique

CHAIR / PRÉSIDENTE

Lyn Ossome

Makerere Institute of Social
Research (MISR) (Uganda)



(i)

More Discrete but Still Hard: post “Paris External Pressure in African Policy Diffusion examined through the case of Social Protection in Ghana and Zambia

Benedict Yiyugsah



Benedict Yiyugsah is presently a team member of the European Research Council (ERC)–funded project on Aiding Social Protection: The Political Economy of Externally Financing Social Policy in Developing Countries (AIDSOCPRO) at the Institute of Social Studies (ISS).of the Erasmus University of Rotterdam.. Within this project, he is currently conducting social science research on the intersection between foreign aid and the spread and internationalisation of donor-compliant models of Social Protection across Africa, with a focus on Ethiopia, Ghana and Zambia. He is simultaneously pursuing his PhD degree on the role of external pressure in the expansion and spread of Social Protection and how the introduction and insertion of Cash

Transfers (CTs) been central to gradually changing the institutional framework of the social protection systems of these countries.

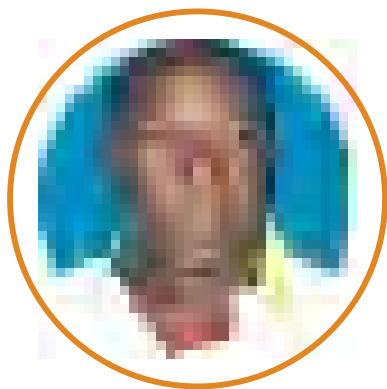
(ii)

Contestation de l'ordre politique local et glocal dans les « espaces anétatiques» et l'émergence des nouvelles formes de gouvernamentalité en Afrique

Foga Konefon Willy Didié

L'ordre du temps actuel est marqué par la globalisation des flux et une mobilité transnationale humaine, marchande, capitalistique et informationnelle. Face à cette mondialisation, l'insertion de l'Afrique dans l'économie- monde se fait par le gouvernement direct et la prolifération des mouvements et réseaux transnationaux dans les poches géographiques reculées qui participent à l'affaiblissement de l'État africain. Son incapacité à résoudre les urgences et énormes défis à savoir : accélérer le développement économique et aussi éradiquer la pauvreté comme le prévoit la vision stratégique de l'agenda 2063 de l'Union Africaine ont fait naître des nouveaux territoires

de circulation de richesses et des formes de gouvernementalité dans les « espaces anétatiques ». En s'appuyant sur les ressorts de l'humiliation, la stigmatisation et la colère, certains groupes sociaux de ces espaces ont façonné un « régime d'historicité » de la contestation de l'État africain et de la mondialisation en se mobilisant autour des souverainetés ethniques, religieuses et idéologiques. Sur la base d'une pluralité des sources et une méthodologie rétro- prospective, l'objectif de cette réflexion est de montrer dans un premier temps que les souverainetés multiples et éclatées qui se retrouvent à la lisière des États africains sont dues à leur émasculatation et à une contestation de la mondialisation. En deuxième partie, notre dessein est de suggérer quelques solutions pour sortir l'Afrique de cette impasse.



Willy Didié Foga Konefon est un Historien. Il est titulaire d'un Doctorat Ph/D en Histoire contemporaine obtenu à l'Université de Yaoundé I (Cameroun) en 2017. Il a soutenu sur le thème intitulé : « Les migrations nigérianes au Cameroun : incidences et représentations sociales (1916- 2008) ». Il a été vacataire au Département d'Histoire de l'Université de Yaoundé I de 2011 à 2017. Il s'intéresse aux problématiques contemporaines de son continent à savoir : les circulations transnationales en Afrique, à l'Histoire des mentalités, l'Histoire politique du Cameroun, au cyberspace et à la prospective stratégique. Il est actuellement chercheur au Muntu Institute et aussi consultant en prospective stratégique.

(iii)

Beyond Academic Imperialism in Public Policy Research: Methodological Perspectives from the South Road

Madalitso Zililo Phiri

This paper aims to respond to contested ideas about decolonization of the social sciences instigated by the Rhodes Must Fall movement in South Africa and the globe. The paper answers the following question: what programmatic and thematic approaches should be adopted to achieve decolonization in the social sciences? Since the inception of Euro Modernity Pan-Africanist scholars provided counter-hegemonic discourses of Africa's position in the world. The ideas of Cheikh Anta Diop, Nkrumah, and Mudimbe challenge the hagiographic representation of Africa as having only a past dominated by its encounter with Europe. The paper argues that the process of global domination in the social sciences was predicated on violence, erasure; and a systemic epistemic genocide since the inception of Euro-modernity. The ideology of epistemic genocide was cemented on anti-black racism whereby the global African community was never included in the 'global canon of knowledge' justified through the mission civilisatrice. Europe

positioned itself as a self-referential civilization by the colonization of power, knowledge, and being. The paper attempts to remove Europe from the center of the global canon of “knowing”, while remaining cognizant of the contradictions that are present in the bourgeoisie global social science regime. Three disciplines are presented as critical junctures of decolonization from the hegemony of Eurocentrism, philosophy, language and literature.



Madalitso Zililo Phiri is a Doctoral Research Fellow in Sociology at the University of South Africa (UNISA) in the DST/NRF SARCHI Chair in Applied Social Policy. His doctoral thesis compares the social policy architectures of South Africa and Brazil, with a focus on poverty and inequality. Phiri’s publications include book chapters and refereed journal articles in the *Journal of Southern African Studies* (JSAS), *Africa Insight*, *African Journal of Conflict Resolution* (AJCR), *Innovation and Development*, and the *South African Journal of International Affairs* (SAJIA). He holds a Master of Philosophy (MPhil) in Development Studies degree, a Bachelor of Social Science (Honours) degree in International Relations and

a Bachelor of Social Science degree in Politics and Sociology, all from the University of Cape Town (UCT), Cape Town, South Africa.

(iv)

We told them to have one programme, we came back
and they have five: Power relations, resistance and
policymaking in the age of globalization

Marion Ouma

Policy making is no longer exclusively a national affair. Due to globalization, global agendas easily influence and permeate national plans through policy transfer, diffusion and learning. One such global agenda is social protection policies in the form of cash transfers which have been promoted in Africa by powerful transnational actors. Following the vigorous promotion, over the past two decades, a number of African countries have adopted cash transfers as strategies to alleviate poverty and reduce inequality. International forces comprise the key drivers of the transfer and adoption process both at global and national level. Following increased interest, recent research on the study of social protection pays attention to the politics and processes of adoption of the policies in developing countries. Explanatory variables to the adoption process vary from political settlement to ideational approaches with emphasis on national politics and

social learning processes. However, these approaches represent only a partial view of the dynamics that characterize the adoption of the policies. Social protection policy making arenas are sites of power and resistance which are mutually constituted and exhibited through various forms. Drawing from the nexus of policy transfer and power as the theoretical framework, this paper seeks to investigate the forms of power and resistance within the social protection policy-making space. To do this, we examine the process of transfer and adoption of social protection policies and programmes in Kenya as a case study. The study specifically focusses on two cash transfer programmes; the Cash Transfer for Orphans and Vulnerable Children (CT-OVC) and the Hunger Safety Net Programme (HSNP). The methodology involves a qualitative research design based on in-depth interviews conducted in Kenya between January to August 2016, a review of relevant documents and participant observation. Research findings suggest that in an enduring asymmetrical policy space between international and national actors, power was exercised. As a form of power, policy promoters attempted to depoliticize the policy process to exclude other actors. However, the political elite resisted this and displayed their own power. First by suppressing the action of other actors through their own action, and second by acting on their own capacity to influence the action of others. The findings suggest that even in enduring asymmetrical social relations, “sub-ordinate” actors in policy development arenas find space to exercise power through resistance, and exhibit capacity to influence processes. Keywords resistance, power, transnational actors, social protection, policymaking, politics



Marion Ouma is a doctoral candidate undertaking her research with the South African Research Chair (SARChI) on Social Policy at the Archie Mafeje Research Institute, University of South Africa. Her research focus is social policy and policy-making.



PARALLEL SESSION 24 SESSION PARALLÈLE 24

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

14:00–16:00

Globalization, Labour and Agrarian Questions

Mondialisation, travail et questions agraires

CHAIR / PRÉSIDENT

Wamba-dia-Wamba,

Former President of CODESRIA



Globalisation, Labour and Development in Africa: a reflection and an analysis of the nature of employment in the local government sphere in South Africa

Mathekga Mmanoko Jerry

In South Africa, there are tensions arising out of increased levels of poverty, inequality, and anxieties about lack of decent work, and about lack of basic services. The truth and consequences of inequity, poverty, and globalisation reverting have gained momentum in South Africa. South Africa's neoliberal global economic has excluded large sections of society, depriving them livelihood, peace and security, and resulting in a fertile ground for political uncertainty, trade unions and leadership crises. Poverty and inequality are strongly connected to the human rights and development debate, in the wake of exclusionary political practices, which have dispossessed many people the rights to equal participation in negotiating the social, economic, political, and cultural realities of their communities. Political leadership and institutions are still regarded as the most trusted, and are expected to bring about a desired socio-economic transformation, particularly for the majority of South African who have been legally, political and economically excluded. Now, South Africa is a democratic country and its economy is more globalised. The free market that globalization continues to promote as the pathway to the 'global village' has facilitated the shrinking of the state and its regulatory capacities with adverse consequences worldwide. Deregulation and privatization sought to reduce the state to its barest minimum, and transformed state welfare institutions into narrow 'market-enhancing institutions' in the name of efficiency. South Africa is regarded as one of the most unequal societies in the World. It is within this context, that this paper reflects and analyses globalisation, Labour and development in South Africa with a focus on the nature of employment in the local government sphere in South Africa.



Jerry Mmanoko Mathekga is a Senior Researcher at the Centre for Science, Technology and Innovation Indicators (CeSTII), within the Human Sciences Research Council (HSRC) of South Africa. He is also a doctorate candidate at Rhodes University, Grahamstown, South Africa.

Political Economy of Women's Globalised Burdens and Employment Equity in Uganda's Flower Farms

John Mary Kanyamurwa

Beginning with the late 1980s and early 1990s, the developing world has experienced profound political and socio-economic transformation whose impact on women's employment opportunities over the decades has been enormous. While current analyses demonstrate how global socio-economic and political relationships have determined the nature of globalised burdens faced by diverse socio-economic groups and the resultant distribution of employment opportunities thereof, the results specific to women at the national level remain mixed. This is especially true in respect of globalization-related burdens facing women at the lower edges of the deprived classes employed in marketised agricultural production and the associated employment equity shortfalls. Employing exploratory interviews and focused group discussion data collection methods, the purpose of this study is to qualitatively analyse the effect of the changes in production and distribution processes on vulnerable women's employment fortunes from marketized flower farming occurring within Uganda's economic and political system. Besides, still in the same perspective, the research explores the dynamics which have shaped the emerging variations in vulnerable women's burdens as influenced by the onset of the World Bank-sponsored liberalization policies in Uganda. The emerging structural transformation has involved the nexus between the state and the market, the results of which have created the nature of labour practices whose overall impact undermines vulnerable women's employment opportunities. Findings suggest that unfalteringly, the political dynamics that have shaped the nature of the disadvantaged women's employment opportunities were found to include political elite interests, fragile social policy provisions and absence of minimum labour protection policies. The socio-economic factors mediated globalization effects through women's access to resources and benefits, local power assemblage, existing gender relations, class divisions, inherent poverty, education levels and culturally assigned gender responsibilities which inauspiciously produce the character of women's globalised burdens on Uganda's marketized flower farms. The data imply that globalization has forced the state to transform her dealings with the market progressively leading to a situation where the state barely plays any meaningful role in the provision of vital services. This situation was found particularly relevant to the vulnerable class of women employed on Ugandan flower farms who are exposed to public costs where incentives for the private sector actors seem to be scanty. Thus, the relationship between the state and the market amplify the nature of inauspicious working conditions for women in Uganda's flower farms, which ultimately cause negative employment outcomes to this social group. The inference, therefore, is that disadvantaged female workers' employment settings have continued to deteriorate with

a diversity of knotty workplace globalization-induced burdens such as long working hours with low pay and pathetic workplace conditions which have depressingly affected their employment opportunities relative to other socio-demographic groups. These results point to the need for critical state-sponsored policy interventions that address women's employment contradictions in the context of globalization. Moreover, policy interventions rationally stress the need for the formulation and implementation of policies and programmes that improve the situation of women in flower farms, increase their incomes, provide job and social security as well as develop an appropriate support system to assist them in their livelihood strategies. Keywords: political economy, women, globalised burdens, globalisation, employment equity, flower farms, Uganda



John Mary Kanyamurwa is currently a Lecturer in the Department of History and Political Science at Kyambogo University where he teaches Political Science. His research interests lie in globalization and the public sector; governance mechanisms; civil society; decentralization; food and nutrition policy, and administrative responses to organized terror and security. Much of Kanyamurwa's current research focuses on political accountability, security studies; governance of health systems and health equity as well as citizen competence and local governance.

(iii)

The Dark Side of Inclusion: Globalization, Economic Inclusion and African Informal Workers

Kathleen Meagher

There is a growing recognition in the international development community that growth is not necessarily inclusive, and that contemporary growth processes have left many behind. This worrying reality is particularly evident in Africa. Despite the supposed success of market reforms and a prolonged resurgence of economic growth, more than three-quarters of African workers are trapped in precarious livelihoods. Annual average growth rates averaging 5% from 2000-2010 seem to have done little for local populations, who still experience unacceptable levels of poverty, catastrophic unemployment, and relegation to vast informal economies, estimated at 73% of the non-agricultural labour force. The burning question is whether this situation reflects Africa's ongoing marginalization from global capitalism, or is the result of more adverse forms of inclusion

in the global market economy. Despite relatively healthy economic indicators, pressures of high population growth and sluggish job creation have undermined the ability of African countries to absorb their rapidly expanding populations. The sobering reality is that the conundrum of 'jobless growth', stemming from Africa's dependence on resource extraction combined with decades of deindustrialization and neglect of agriculture, are now confronted by a demographic tsunami of large, young populations disgorging some 8 million new entrants onto the job market every year. This paradoxical situation of high growth, high unemployment and expanding informality has been addressed by two new and interestingly divergent narratives. The first, associated with the work of James Ferguson, is a narrative of economic exclusion, which highlights the dire poverty and desperate informal survival strategies facing Africa's 'surplus millions'. Ferguson warns that the bulk of African workers have become 'functionally irrelevant' to the global capitalist system, and calls for new policies of redistribution for Africa's unemployable masses. On the other hand, global corporations and a growing number of development agencies are emphasizing the functional relevance and dynamic potential of Africa's large informal economies. Far from decrying the expansion of African informal economies, leading corporate and development commentators celebrate them as 'a precious resource' yielding a 'demographic dividend' for global market development. Even in the face of the recent downturn in commodity prices, a recent McKinsey report (2016) still celebrates Africa's 'young population and growing labour force – a highly valuable asset in an ageing world', and argues for greater engagement with informal economies as a source of workers and consumer markets for global capitalism. How can these two narratives be reconciled? Is it possible for African informal workers to be simultaneously excluded and included, irrelevant and central to global economic development? The representation of African informal labour as structurally irrelevant to capitalism ignores important shifts in the role of labour in contemporary capitalism. Unanchoring African masses from subsistence farming and formal wage labour does not necessarily mean that they have become irrelevant. In fact, there is ample evidence that the global economy has found cheaper ways to incorporate them outside the bounds of formal employment. In a world of global value chains, Bottom of the Pyramid markets, and contract labour, it is not clear whether widespread precarity is a mark of the irrelevance or the new relevance of African informal workers. Indeed, the real question about the role of African informal workers in the global economy is not about the lack of connections, but about a clearer understanding of the nature of those connections. In this paper, I will examine the role of African informal workers in 21st century global capitalism. I will begin by exploring key theoretical dimensions of a new vision of the role of informal labour in contemporary capitalism. This involves a reframing of the concepts of 'decent work' and 'market development' in the era of inclusive markets, and new thinking about the how to incorporate informal workers the development process. This will be followed by an examination of organizational infrastructures through which informal labour is being incorporated within global circuits of capital, with a focus on the role of intermediaries. These new modes of inclusion will be illustrated through examples from South Africa, Kenya and Nigeria, focusing on major sources of informal employment within the circuits of capital. Finally, I will conclude with reflections on whether these dynamics of inclusive capitalism represent a solution to the exclusionary effects of the previous era of harsh market reforms, or simply exacerbate the precariousness and disaffection of Africa's informal workers.



Kate Meagher is an Associate Professor in Development Studies at the Department of International Development, London School of Economics and Political Science. She has a D.Phil in Sociology from the University of Oxford, and lectured in rural sociology at Ahmadu Bello University in Nigeria from 1991-1997. She has engaged in extensive theoretical and field research on various aspects of African informal economies, with a particular focus on Nigeria, and has published widely on cross-border trade and regional integration, rural and urban informal economies, non-state security groups, informality and religious conflict, and youth unemployment.

(iv)

Agricultural Globalization and Changing Architecture of Global Aid and Development Financing: Paradox, Placebo or Pre-Requisite for Africa's Economic Transformation

Aderibigbe Olomola

Globalization has become a major economic agenda which all nations actively seek to imbibe; but with varying consequences. As it is being vigorously promoted across the world, so also it is being vehemently protested in many countries. Proponents of the agenda have not completely lost grip of their national values and development status and they are even striving to recover lost grounds in this regard through the consolidation of their protectionist economic policies. Unfortunately, developing countries that are at the receiving end are not in a position to reverse the trend despite the discomfort they experience and cannot effectively compete globally. Many African countries face this dilemma which has been at the heart of their inability to sustain attempts at achieving structural transformation over the years. Following the clamour for globalization the role of the state and initiatives to diversify the economy were ousted since the 1980s in preference for neoliberal policies in support of globalization in general and economic liberalization in particular. The paper posits that globalization has stymied efforts by African governments to meaningfully pursue economic diversification. Agriculture which is the most critical sector to watch for the verification of economic transformation has witnessed all sorts of exclusion from the globalization process which are examined in this paper. It is the contention of the paper that the proliferation of players in the donor community and intensification of global competitiveness may complement the supply of aids from the traditional providers; and

reshape the relationship between them and Africa, but this may not lead to sustainable economic transformation unless the exclusive mechanisms in agricultural globalization are eliminated. It argues that the champions of globalization are also the drivers of change in global financial architecture; and this indicates the advisability to have a penetrating analysis of the emerging configuration of aid and agricultural development finance innovations vis-a-vis the volatility and unsustainable gains so far achieved by the economic diversification efforts in Africa over the past three decades. What is the influence of agricultural globalization on the slow pace of transition from subsistence to modern agriculture, from agrarian to industrialized economy, and from mono-cultural to diversified economies as may be the case? Why is the structural transformation of African economies still a dream in spite of agricultural globalization and the changing financial architecture to transform the sector? How can the global transformation in financial and aid architecture as evidenced, in particular, by the emergence and rise in agricultural financing commitments from non-traditional, private sector and venture capital finance, engender global competitiveness in the supply of aid and also create the desired trajectory of economic transformation on the African continent? These are the issues to be unraveled in the paper. The specific objectives are to (i) examine the lopsided approaches to agricultural globalization and the resultant imbalances in the allocation of benefits; (ii) analyze the trajectories of global financial architecture as it relates to the development of agriculture and economic transformation in Africa; focusing on the change in the participation of public and private sectors in agricultural financing on account of the influence of global players and the shift in composition of aid providers and international investors; and (iii) determine the opportunities and challenges imposed by the emerging global aid architecture including land grabbing and weak domestic and donor commitment and comes up with innovative approaches for achieving sustainable economic transformation. The paper is presented in five sections as follows: 1. Introduction, (2) Agricultural globalization and African Economic Transformation, (3) Changing global financial architecture and agricultural transformation in Africa, (4) Global agricultural liberalization and options for sustainable economic transformation and (5) Summary and Conclusions.



Aderibigbe Olomola works with the Nigerian Institute of Social and Economic Research (NISER) where he has been conducting research over the past three decades. At NISER, he has served as the Head of the Macroeconomic and Strategic Modeling Unit, Head, Research and Consultancy Unit, Director, Agriculture and Rural Development Department, Editor-in-Chief of NISER's Journal – Research for Development- and Director of the Surveillance and Forecasting Department of the Institute. His main areas of research are agricultural economics and policy, public economics and public finance, natural resource economics and management, governance of public service delivery and programme impact evaluation.



PARALLEL SESSION 25 SESSION PARALLÈLE 25

19/12/2018

ROOM / SALLE
B12

14:00–16:00

Globalisation and Fundamentalism

Mondialisation et Fondamentalisme

CHAIR / PRÉSIDENTE

Puleng LenkaBula

University of the Free State
(South Africa)

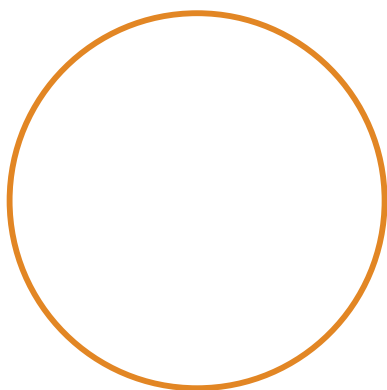


Extreme Globalisation: Downloading Violent Extremism in Kenya

Josephine Atieno Ochiel

Kenya experienced the first ever terror attack in 1980 when a Palestinian group detonated a bomb flattening the Norfolk Hotel in Nairobi (Sanders, 2008). Then in 1998, a bomb blast happened at the US embassy in Nairobi. More recently however, terrorist activity has become rampant in the East African nation, drawing considerable attention to a phenomenon hitherto considered a problem of the Middle East. Since 2013 when Kenya was ranked 3rd in Africa and 14th worldwide on the Global Terrorism Index (see attached table), it has remained in the top ten in Africa (IEP, 2017), birthing the realisation that these are not merely isolated criminal incidences. This came at a time when the country was absorbed in curving out a niche for itself in the quagmire of globalisation while still grappling with poverty, unemployment, political violence, reduced donor funding and heavy foreign debt. What with the devastation visited by the HIV/AIDS pandemic where prevalence rates rose to 7% in urban areas and nearly 42% in some regions, seriously ravaging development gains made in the 70s and 80s. Actually, ...when globalisation was top on their agenda, [African countries] were making slow progress.... even losing ground...with reducing per capita income (IMF, 2000). As Kenya was beginning to reap the benefits trickling in from globalisation, a problem arose from unlikely quarters, that of religious fundamentalism and violent extremism, shifting focus to a failed-state neighbour and home to the Al-Shabaab who masterminded terror activities on Kenyan soil. Violent extremism was spreading at an alarming rate, overwhelming security apparatus, ultimately forcing Kenya to send troops into Somalia to destroy the insurgents from their own backyard. Back home debates emerged as to the cause(s) of this turn of events with many linking it to a marginalized Muslim population, poverty, extrajudicial killings, gross human rights violations, and corruption among others. However, in this discourse, the influence of globalisation did not receive its deserved share of attention. Are religious extremists' goals a contestation of or an alternative form of globalisation? How do such goals as the Salafi Jihadists' 'to defeat western powers preventing the establishment of a true Islamist state' (Willem & van der Joop, 2016) fit into this discourse? What about voices of praise for Osama bin Laden's courage as a symbol of resistance against the global political and economic hegemony of the US (Shinn, 2017)? Is the rise in violent extremism a reaction to emerging globalisation? Why have western interests in Kenya constantly been targeted by terrorists? Where does this leave Kenya, whose survival still leans heavily on western allies? Second, what is the role of improved technology, itself a result of globalization, on the spread of religious extremism? According to Sewall (2017), recent trends on the trail of globalization facilitate violent extremism, a sentiment confirmed by Vicencio et al, (2016). What is the place of widespread improved technologies such as mobile telephony, media like CDs, flash disks; cyber cafes, Instagram, WhatsApp, Facebook, and other internet forums in violent extremism?

What about the mass media? How does technology facilitate the sponsorship, organisation and coordination of terrorist activities in Kenya? These and many more issues are raised in this paper that crowns an extended desk review of researches done on terrorism. The findings are presented in a two-pronged discussion of the role of globalisation in eliciting religious fundamentalism and in facilitating the same. A qualitative analysis of content in the two areas is done by making inferences and finding running themes. A discussion of five major areas of intervention to curb the vice is presented. BIBLIOGRAPHY Institute for Economics and Peace (2017).



Josephine Atieno Ochiel is a lecturer at the School of Disaster Management & Humanitarian Assistance at Masinde Muliro University of Science and Technology in Kenya. I am a Ph.D candidate at the Parisian Laboratory of Social Psychology at the University of Paris, Nanterre and I have a B.Ed degree and a M.Phil degree in Guidance & Counselling. My current research interests are in the area of religious radicalism, specifically Islamic fundamentalism and radicalization to violent extremism. I have recently completed a work

(ii)

Globalisation of Militant Islamist Movements and Insecurity in Africa

Samuel Oyewole

The rise of Al Qaida and the Islamic State in Iraq and Syria (ISIS) is a watershed in the global wave of Islamist militancy. The two movements developed unique capabilities to encourage or promote fundamentalist ideas, movements and violence on a global scale. Their mobilisation capacities attracted several recruit and other organisations from across the world to pledge allegiance to them. In this way, many citizens of African states enlisted their names as members of these groups, and in some cases fight under their banner, even outside the continent. A 2015 report by the International Centre for Counter-Terrorism shows that Africa is the origin of over 40 per cent of ISIS foreign fighters in late 2014. Some of these foreign fighters returned back home only to establish new fronts. These among others inspired many militant movements in Africa to incorporate global Islamist narrative into their initially local grievances and pledge allegiance to these movements. Using Small War Journal database, Global Terrorism Database (GTD), Armed Conflict Location and Events Data (ACLED), Religion of Peace database and other public sources, this study identified no fewer than 30 militant groups in Africa that fall into the network of one of these two global Islamist movements. These made Africa important

in the global map of Islamist militancy. Religion of Peace database (2016) shows that Africa accounts for about 25% of all incidents, 36% of the victims killed and 30% of injured victims in the global record of Islamist terror attacks in 2015. Against this background, this study seeks to examine the globalisation of militant Islamist movements in Africa, the cost and benefits for the globalising and globalised movements, and the security implications of these in the region.



Samuel Oyewole is an assistant lecturer in the Department of Political Science, Federal University Oye-Ekiti, Nigeria and a PhD candidate in North West University, South Africa. His research interests cover African affairs, military and strategic studies, crisis management, and political economy. His articles have appeared in many leading journals, including *Astropolitics*, *Australian Journal of Maritime and Ocean Affairs*, *African Security Review*, *Defense and Security Analysis*, *Journal of Asian and African Studies*, *New Zealand International Review*, *Politeia*, *Strategic Analysis*, and *Studies in Conflict & Terrorism*.

(iii)

Globalisation and Religious Fundamentalism in Nigeria: Problems and Prospects

Miracle Ajay

This paper discusses the problems and prospects of globalisation on religious fundamentalism in Nigeria in the light of the four principal dimensions of tension identified by Karin and Gad Barzilai. The four principal dimensions of tension that have shaped global religious fundamentalism are: hierarchy, patriarchy, discipline, and seclusion. To what extent does globalisation affect religious fundamentalism, positively or negatively? While some will quickly argue that globalisation is encouraging religious fundamentalism, especially radical Islam and Neo Pentecostalism (Coker, et al), others see the prospects of globalisation in curbing the proliferation of religious fundamentalism. This paper understands the complexity of interactions between religious fundamentalism and globalisation, and therefore invites further discussions on cultural technologies and possible ways of adaptation of both traditional and modern communities. Adopting a socio-historical approach and content analysis of secondary data, the paper argues that integrating a globalization perspective into the research on religious fundamentalism would leverage an improved understanding for social cohesion and national integration.



Miracle Ajah, Ph.D. (2006) University of Stellenbosch is a Senior Lecturer at the National Open University of Nigeria, Abuja, and a Research Fellow at the Department of Old/New Testament, Faculty of Theology, Stellenbosch University, South Africa. His research interest is in Biblical Studies, Hermeneutics and Open and Distance Learning.

(iv)

Of walling-off *al-Shabaab* terrorists between Kenya and Somalia and globalisation processes

Mokua Ombati

Perhaps the most severe costs borne by open-state boundaries are those associated with cross-border terrorist attacks. The attacks not only destroy life and property but also undermine the targeted state's sense-of-well-being, confidence, security and sovereignty. Faced with incessant cross-border terrorist intrusions from the *al-Shabaab* terror group, based mainly in Somalia, Kenya resolved to construct 700 kilometres security barrier wall along its entire border with Somalia to prevent the incursions. Border walls, fortifications and barriers are central security instruments for safeguarding state sovereignty as well as symbols of national separation. Yet as processes of globalisation become reality, opening territorial boundaries without borders or limits, in which free flows supersede the kingly functions of states, the nature and functioning of social structures is markedly reconfigured, reordered and transformed. Globalisation implies global systems of interconnection, integration and free flows unrestrained by physical national boundaries. Flows can be of demography, civilisation, democracy, information, ideas and ideologies, science, technology and innovation, capital and finance, goods and services, and commerce and economics within a single global landscape. Flows point to a fluid, dynamic and mobile world, while border walls are viewed as rigid and immobile edges. Border walls mark lines of rupture, control and block flows, but at the same time they are areas of contact; linking points – they may be restraining walls, but are also bridges between nations. Flows are accorded agency while border walls are assumed to be sedentary and vulnerable structures. Flows permeate borders, obliterate borders, erode borders, make a mockery of state frontiers, penetrate territories, and transgress national boundaries. Globalisation is constituted by a unique matrix of relationships between local and global forces, and a complex interconnection of both positive and negative features, that both empower and disempower, undermine and yet create potential for revitalisation. Framed on the policies of

securitization, this study analyses how the complex configurations of globalisation mediate, structure and undermine the feasibility of 'walling' as a central cross-national security instrument of responding to al-Shabaab terrorists between Kenya and Somalia. The analysis specifically underlines how globalisation processes challenge security border 'walling' from the primary grounds of expenditure, complexity and effectiveness. In effect, the study analyses implicit and explicit globalisation dynamics and how these contribute to the (de)construction of security border 'walling' between Kenya and Somalia.



Mokua Ombati is a researcher affiliate at the department of anthropology and human ecology of Moi University, Eldoret Kenya. His interests are inclined towards an interface of indigenous knowledge systems, peace, security and nonviolence, and children, youth and gender stratification.



PARALLEL SESSION 26 SESSION PARALLÈLE 26

19/12/2018

ROOM / SALLE
C12

16:30–18:30

Pan-Africanism and the Intellectual Challenges of Globalization

Le pan-africanisme et les défis intellectuels de la mondialisation

CHAIR / PRÉSIDENT

Chérif Sy

Third World Forum (Senegal)



O Pensamento crítico de Amílcar Cabral na era da globalização

Carlos Cardoso

Amílcar Cabral foi um dos maiores e mais críticos pensadores do século XX. O seu pensamento é de extrema atualidade no contexto da globalização, em que a África continua a ser confrontada com inúmeras influências do exterior, que assumem dimensões não só económicas e políticas, como ideológicas. O pensamento crítico de Cabral expressou-se de dois modos. O primeiro consubstancia-se no facto de, através da sua prática e ação revolucionárias ter dado um passo significativo no sentido de renunciar à condição de subalternidade e de dependência a que o colonialismo português o tinha votado, a ele e ao seu povo, enquanto colonizados. O segundo aspeto, provavelmente o mais importante do ponto de vista do pensamento crítico, é o de não se ter conformado com alguns dos paradigmas do pensamento social vigentes na época, incluindo os das ciências sociais. Estes dois aspetos encontram expressão nos títulos selecionados para os dois volumes das suas obras escolhidas, nomeadamente «A Arma da Teoria» para o primeiro e «A Prática Revolucionária» para o segundo. Qualquer uma destas dimensões revelam-se de extrema atualidade para enfrentar as ainda atuais tentativas por parte das ex-potências coloniais, de recolonizar a África por outros meios e sob novas roupagens, mas também de continuar a influenciar o pensamento social no continente. A comunicação propõe-se fazer uma análise das dimensões imanentes a estes dois aspetos da obra e pensamento deste grande pensador, partindo do pressuposto de que em A. Cabral a teoria e a prática andaram sempre de mão dadas, em perfeita simbiose. Como costumava afirmar, «a prática fecunda a teoria e daí a necessidade de «pensar para agir e agir para poder pensar melhor». A comunicação que pretendemos apresentar analisará estas duas dimensões críticas (prática e teórica) de Amílcar Cabral, colocando uma ênfase particular sobre a sua prática revolucionária (liderança dos movimentos de libertação das ex-colónias de Portugal, início e condução da luta armada de libertação na Guiné e Cabo Verde) e o poder do seu pensamento teórico (participação no debate sobre o papel da luta de classes, o papel da pequena burguesia, análise das estruturas sociais na Guiné e Cabo Verde, o papel do colonialismo e do imperialismo, etc.). Em relação ainda a este último aspeto, Cabral formulou uma teoria da libertação nacional que não se esgota na proclamação da independência formal, mas se prolonga no processo de libertação e desenvolvimento das forças produtivas nacionais, que ele designou luta contra o neocolonialismo. Palavras chaves: pensamento crítico, globalização, paradigmas, pensamento social, colonialismo, libertação nacional, forças produtivas, neocolonialismo.



Carlos Cardoso is Director and Founder of Amílcar Cabral Center for Social Research based in Bissau, Guinea-Bissau. Till recently, he was head of the Research Programme of CODESRIA. He joined CODESRIA in August 2004 as Director of Programmes, including the Program on Academic Freedom and Human Rights and the Special Initiative for Lusophone Africa. He was educated in Germany and France. He holds a MA in Anthropology and a Ph.D. in Philosophy (1992).

Testing the Efficacy of Ali Al amin Mazrui s Complete Humanity Gender Theory in this era of Globalization

Anta Sane

Howard University (USA)

I don't mind being on a plenary session for this subject if possible. In today's globalized world, Ali Al'amin Mazrui's writings on women and gender have received less recognition in the field of women's studies, even though Mazrui has been among the few celebrated men who have been supportive of women's liberation and equality. This paper seeks to contribute toward the effort to overcome this negligence. Specifically, the paper tests the efficacy of Mazrui's Complete Humanity Gender Theory by examining the case of the ongoing quest for gender mainstreaming in Senegalese politics. Specifically, employing Mazrui's theory, the paper critically analyzes the National Equity and Gender Equality Plan that was put in place by Senegalese authorities, a plan that was aimed at building a Senegal without gender discrimination, where all men and women will have the same opportunities to contribute to its development and to enjoy, in the same way, benefits accrued from this development. The paper evaluates the Senegalese plan's strategy, which was aimed at integrating gender in the development of sectoral policies and its impact on globalization in order to better understand the pitfalls that resulted in the inequitable distribution of decision-making posts in the executive, legislative and judicial branches of the Senegalese government. The paper also offers possible recommendations to increase women's decision-making posts in the Senegalese government. Thus, Mazrui's theory is critical to this study because it postulates important factors in social change today. It can help to show how the uneven development of the genders can be interpreted from different perspectives, including globalization, structure, action, and discourse of gender inequality. It can also be employed as a comparative tool to assess other gender theories, different conceptualizations of gender equality within this globalized world, equity and equal worth, justice and citizenship issues, and links between theoretical postulates and change strategies. Consequently, the paper evaluates whether the Senegalese National Equity and Gender Equality Plan's implementation led to an increase or lack thereof of women in decision-making positions in the executive, legislative and judicial branches of the government. To examine this issue, the research uses qualitative, descriptive and explanatory case study techniques. Qualitative research uses non-numerical data to probe and explain all types of phenomena; such data include, but are not limited to, observations, interviews and questionnaires, documents and texts, as well as reactions from the researcher.

Revisiting the Pan-African Agenda: African Diaspora, Liberation Struggles and Contemporary Betrayal

Moses Khisa

The Pan-African Movement was birthed in the diaspora, notably in the Americas, in the second half of the 19th Century. The primary agenda was the struggle to free Africans in the diaspora and to liberate the African continent from the despicable occupation of the continent by European imperial powers. This paper interrogates the agenda for liberation, placing it in the current crisis of globalisation that has done more to hurt than help the African continent. The continued marginal place of Africa in the global political economy bespeaks of the enduring relevancy of the original agenda of the Pan-African Movement both in its radical strand of Marcus Garvey or Malcom X and the moderation of Wilmot Blyden or DuBois. The first part of this paper provides a brief intellectual itinerary of the founding programmatic framework of the Movement and the contours of the liberation agenda that looped the diaspora together with the continent. The paper argues that the highest point of the liberation agenda, the final defeat of apartheid in South Africa, ironically coincided with the deepening of Africa's place in the lowest rungs of the global capitalist system. Contrary to received wisdom, globalisation has fastened rather than loosened Africa's marginalisation. The second part of the paper then turns to the contradictory place of Africa in the global structure of power, arguing that the same actors who rhetorically espouse Pan-Africanism have detracted from the liberation struggle and have played the role of agents of Africa's marginalisation than they have articulated and lifted the place of the continent and its dispersed diasporas. This has ironically taken place even at the level of the continental body, the African Union, where leading figures from former South African President Thabo Mbeki to Uganda's Yoweri Museveni have in practice been ensconced to western imperial interests in the continent. The recent resort to China which at any rate only underlines the failure to get along with western benefactors presents an even more insidious damage to the liberation struggle and especially the agenda for real socioeconomic transformation of the continent.



Moses Khisa, PhD in Political Science (Northwestern University, USA). Research and teaching interests: comparative political development and international political economy with a focus on contemporary Africa. Current research work includes political settlements and the politics of revenue state capacity in Africa, the changing nature of civil-military relations in Africa, and the politics of regime endurance in Africa. Current position: Assistant Professor of Political Science at North Carolina State University (see www.spia.ncsu.edu), with a joint appointment in Africana Studies. Also, research associate with the Centre for Basic Research in Kampala and Interim Secretary of Society for Justice and National Unity, a think-tank based in Kampala. In addition, I write a weekly opinion column for The Observer newspaper, Kampala (www.observer.ug).

(iv)

How to Build t Strong Knowledge Commons: Learning from Codesria Under Structural Adjustment

Nimi Hoffmann

Institute for Social and Economic Research (South Africa)

Conceived in 1964 and formalised in 1973, CODESRIA is the longest-standing pan-African intellectual organisation on the continent. Because CODESRIA is a community of scholars who create, manage and share intellectual goods outside of the state and the market, it makes sense to understand it as a knowledge commons. Drawing on archival material and interviews with CODESRIA members, I examine how CODESRIA managed to weather the storms of structural adjustment. This in turn casts light on the factors that contribute to building a strong knowledge commons.



PARALLEL SESSION 27 SESSION PARALLÈLE 27

19/12/2018

ROOM / SALLE
B05

16:30–18:30

Opportunities and Challenges: China-Africa Cooperation in the Context of Globalization

Opportunités et défis : coopération sino-africaine
dans le contexte de la mondialisation

CHAIR / PRÉSIDENT

Zhu Weidong

Institute of West-Asian and African
Studies (CASS) (China)



(i)

Building Legal Pillars for a Closer China-Africa Community with a Shared Future in Defense of Globalization

Zhu Weidong

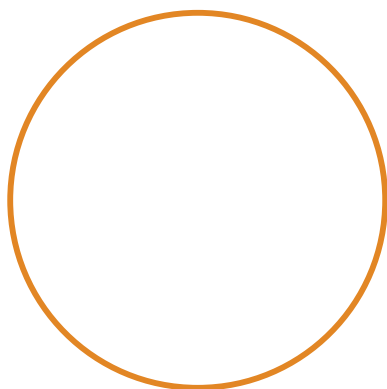


Zhu Weidong, Institute of West-Asian and African Studies CASS (China),

(ii)

China-Africa Cooperation in the Context of Globalization: Analysis of One Belt & One Road

Liu Naiya



Liu Naiya, Institute of West-Asian and African Studies, CASS, (China),

(iii)

China and Africa: new South-South Cooperation in an era of anti-globalization

Zhou Jinyan

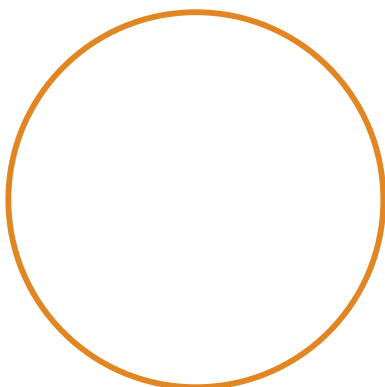


Zhou Jinyan, Institute of West-Asian and African Studies, CASS (China),

(iv)

China's Economic Development & Globalization : past, present and future

Mao Risheng



Mao Risheng, Institute of World Economics and Politics, CASS (China),



PARALLEL SESSION 28 SESSION PARALLÈLE 28

19/12/2018

ROOM / SALLE
B06

16:30–18:30

Globalisation and National Politico-religious
referents in Algeria

Mondialisation et référents politico-religieux
nationaux en Algérie

CHAIR / PRÉSIDENT

Djilali El Mestari

CRASC (Algeria)



Etat-national et réfèrent(s) religieux

Amar Mohand-Amer

L'histoire de l'Algérie indépendante est étroitement liée à la question du rôle et place de la religion dans la société et de sa prise en charge par l'Etat et ses institutions. Les profonds changements et bouleversements, à la fois politiques et socio-culturels, qu'a connus le pays depuis 1962, ont eu des conséquences considérables sur le statut du réfèrent religieux national et son évolution. Dans cette optique, la notion d'Etat-nation, socle philosophique, historique et politique de l'Algérie post-indépendance, devient, notamment dans les années 1990, objet de contestation et de remise en cause, au nom d'une nouvelle lecture de l'histoire nationale et de l'émergence, en force, de nouveaux courants religieux. Aussi, cette contribution s'articulera autour du rapport entre la construction de l'Etat national et les enjeux politiques et religieux de la période post-indépendance.



Amar Mohand-Amer
CRASC (Algérie),

Jeunes et références religieuses en Algérie : éléments d'une enquête de terrain

Fouad Nouar / Djilali El Mestari

CRASC (Algérie)

Les référents religieux chez les jeunes algériens constituent la question principale de cette communication. Il s'agit de la présentation des résultats de recherche d'une enquête sociologique ayant concerné 5770 jeunes (âgés entre 16 et 35 ans), menée en 2015 à Oran et Ghardaïa. L'objectif principal est d'identifier les tendances religieuses (Salafiste, Frères musulmans, ...) chez cette catégorie hétérogène de « jeunes » (en situation de formation, de chômage, de travail). La contribution abordera également la problématique des « imams stars » en Algérie dont le rôle et le statut comme nouveaux référents religieux sont considérables.



Djilali El Mestari

CRASC (Algérie)

La condition féminine et le référent religieux

Belkacem Benzenine

Depuis l'arrivée au pouvoir du président Bouteflika en 1999, le pouvoir algérien a adopté un discours réformiste mettant les femmes au centre de ses préoccupations et présentant la défense de leurs droits comme l'une de ses priorités. Il s'agit, d'une part, de réaliser un programme présidentiel faisant des femmes des actrices à part entière du processus de développement social et économique et, d'autre part, d'améliorer l'image de l'Algérie en matière des droits de l'homme et de la condition féminine en particulier, après les années de terrorisme qui ont affecté l'image de l'Algérie à l'étranger. Des grandes réformes relatives au code de la famille, au code de la nationalité, la loi relative à la violence contre les femmes ainsi que la loi du fonds d'aide aux femmes divorcées ont ainsi été adoptées. Une des plus importantes réformes, visant à renforcer la participation des femmes à la vie politique, a également été introduite en 2008. Elle a suscité un vif débat au sein du parlement et une opposition de la part des partis politiques hostiles au principe des quotas au nom de « facteurs religieux, sociaux et culturels qui marquent les rapports sociaux de sexes en Algérie ». A partir des débats suscités lors du vote de ces réformes, nous souhaitons dans notre communication souligner la manière par laquelle le pouvoir algérien d'un côté et les partis politiques et les mouvements féministes de l'autre, ont fait usage du référent religieux dans le processus qui a mené à l'adoption des réformes en question.



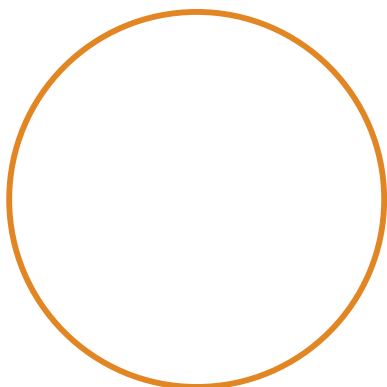
Belkacem Benzenine
CRASC (Algérie)

Soufisme et référent religieux national

Abdelouahab Belguerras

Parler du soufisme, c'est parler des confréries et des zaouïas dans le monde musulman. Dans les pays maghrébins, notamment en Algérie, les confréries et les zaouïas ont joué un grand rôle dans la société durant l'histoire. Mon terrain d'étude est une zaouïa qui se trouve à l'ouest Algérien, précisément dans la ville de Mostaganem. Il s'agit de la Allaouiya dirigée par le cheikh Khaled Bentounes et dont l'audience est considérable tant en Algérie qu'à l'étranger.

Le référent religieux national se base sur le rite malikite /acharite. Il inclut les notions de paix, du juste milieu, de tolérance et de renouveau (ijtihad). C'est dans ce cadre que mon intervention s'articulera, dans le sens où je vais traiter de la corrélation entre le soufisme et le référent religieux national.

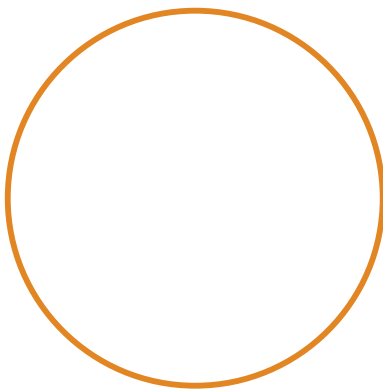


Abdelouahab Belguerras
CRASC (Algérie)

Le référent religieux dans le discours officiel

Khadidja Mokaddem

Cette présentation s'articule autour du « référent nationale religieux algérien face à la mondialisation », le discours du ministre des affaires religieuses algérien comme support d'analyse: Il s'agit pour nous de répondre à un ensemble de questions qui nous semble pertinentes : en quoi ce discours est-il représentatif du référent national? Est pris en compte dans ce cas le contenu de ce discours et s'il fait allusion au référent religieux national algérien ? Une autre question relative à la situation de ce référent à l'ère de la mondialisation par rapport aux autres référents religieux internationaux? Il s'agit de voir l'effet de la mondialisation sur ce référent ? Le référent religieux national est entendu dans cette contribution comme le cadre fondamentaliste auquel renvoie une pratique religieuse. Ainsi les sources de la jurisprudence en Algérie sont le Coran (livre sacré) et la Sunna (hadith du prophète Mohamed). L'Algérie repose dans sa foi musulmane sur « alasharia » institué par El-Ashari(873-935). Les algériens reconnaissent également, les quatre « madahibs » et adoptent le Malikisme(Anas ibn Malik,711-795) dans leurs enseignements jurisprudentiel. Quant à l'éducation spirituelle des algériens, cette dernière émane du « soufisme » pratiqué dans les « zaouïas ». Ces sources constituent le fondement de l'identité religieuse de l'Algérie. Le terme « mondialisation » est un concept nouveau qui désigne selon la définition des dictionnaires « un processus qui donne aux activités, économiques, sociales, culturelle et aux aspirations multiples, une dimension et une extension internationale qui intéresse le monde entier ».quant au discours, il désigne en linguistique structurale (Saussure), la parole. C'est un énoncé qui dépasse une phrase et s'étend au texte produit dans un contexte donné mettant en rapport un destinataire et un destinataire. Entre autre, le discours religieux présente une morale et indique le bien et le mal et les comportements et valeurs à adopter.il repose sur ce qui est révélé par Allah par le biais de ses prophètes.



Khadidja Mokaddem
CRASC (Algérie)



PARALLEL SESSION 29 SESSION PARALLÈLE 29

19/12/2018

ROOM / SALLE
C05

16:30–18:30

Planning, Policy Processes and Africa's Globalization: Exploring the Social Impact

Planification, processus politiques et
mondialisation de l'Afrique : explorer l'impact social

CHAIR / PRÉSIDENTE

Cheryl Hendricks,
Africa Institute of South
Africa (South Africa)



(i)

Exploring governance and ethics architecture in making social impact: Challenges and Prospects

Modimowabarwa Hendrick Kanyane

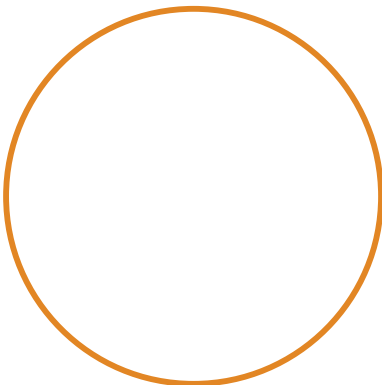


Modimowabarwa Hendrick Kanyane, HSRC (South Africa),

(ii)

Government Programmes : measuring Impact

Edmore Marinda



Fouad Nouar , CRASC (Algérie),
Djilali El Mestari, CRASC (Algérie),

(iii)

Youth development policy and planning – negotiating globalisation in diverse social orders



Olga Bialostocka

HSRC (South Africa),

(iv)

Les sociétés multinationales et la transformation socio-économique des espaces exploités : la leçon congolaise

Germain Munga

Les sociétés multinationales sont présentées aujourd'hui comme des acteurs incontournables de l'économie mondiale. Elles jouent un rôle d'importance majeure tant au plan des investissements directs, des exportations de biens et services que de la diffusion des technologies et de l'innovation. Cependant, les données politiques, économiques, sociales et environnementales des pays d'accueil de ces sociétés multinationales mettent en lumière l'impact mitigé ou en demi-teinte de l'action de ces dernières en termes de leur apport concret au développement socioéconomique. Cette étude vise donc à relativiser l'importance qu'on accorde aux sociétés multinationales dans le processus de transformation économique de leurs milieux d'accueil en partant d'une analyse empirique des activités économiques menées par la société BANRO. Il s'agit en effet d'une re-problématisation de l'essor et de la transformation socio-économique des espaces sous exploitation par cette société multinationale du secteur minier. L'étude est menée dans la collectivité-chefferie du Luhwinja, dans la province du Sud-Kivu en République Démocratique du Congo. Elle s'intéresse donc aux activités réalisées par la Société BANRO à travers sa filiale dénommée Twangiza Mining au sein de cette entité coutumière. En effet, pendant l'installation de BANRO à Twangiza en 2002, un cahier de charges a été élaboré et signé entre la filiale Twangiza mining, les exploitants artisanaux (communautés locales) et la chefferie. Dans ce cahier de charges, il

a été convenu qu'il y aurait des avantages consistants et substantiels pour la communauté locale vivant à Luhwinja. Cependant, face au phénomène de délocalisations et de relocalisations des communautés locales observées depuis lors dans cette entité coutumière, il convient de se poser un certain nombre de questions. Quel est le contenu réel de ce cahier de charges ? Quelles sont les implications institutionnelles et socioéconomiques de ce cahier de charges, en termes notamment d'investissements, de création d'emplois, de protection de l'environnement, de protection des droits des communautés locales, de contribution au trésor public, bref en termes de transformation économique de l'espace coutumier concerné ? Quelle est l'attitude stratégique des dirigeants de cette multinationale vis-à-vis de ce cahier de charges ? Quelle est l'implication de l'Etat congolais dans la mise en œuvre de ce cahier de charges ? Au regard de la pauvreté qui sévit dans ce milieu coutumier pourtant riche en ressources minières exploitées par cette multinationale étrangère et compte tenu de la désarticulation du tissu socioéconomique, nous formulons l'argumentaire principal selon lequel cette société multinationale n'a pas contribué et ne contribue pas à la transformation socioéconomique de l'espace territorial sous son exploitation. Ensuite, la dépendance structurelle de l'Etat congolais et de ses entités décentralisées vis-à-vis des investissements des sociétés multinationales les rend incapables d'assurer le suivi des cahiers des charges élaborés de commun accord avec des multinationales aussi puissantes comme la société BANRO, l'Etat étant devenu davantage un Etat facilitateur qu'un Etat régulateur. Théoriquement, ce constat nous invite au rejet des principes néolibéraux contenus dans le « Consensus de Washington » et nous plonge au cœur des approches théoriques qui militent pour le rétablissement de l'intervention de l'Etat dans la réglementation économique et sociale. Ce cadre théorique sera bien sûr articulé à un matériau empirique. Ainsi, cette étude est qualitative, elle entend mobiliser des données empiriques via les observations, les focus group, les entretiens. Nos sources d'informations seront les dirigeants de la société BANRO, les exploitants artisanaux, les populations locales, les chefs coutumiers et les employés de la société BANRO. Au niveau paradigmatique, les approches stratégiques nous seront d'une grande utilité pour comprendre la logique des acteurs tels que BANRO, sans oublier bien sûr l'apport de l'approche structurelle ou institutionnelle. Existe-t-il des politiques publiques en RDC destinées à faire appliquer ce cahier des charges, notamment au niveau de l'Etat et au niveau des provinces et des communautés décentralisées, Méthodologie : enquête auprès des gestionnaires de l'entreprise, des travailleurs, des populations locales, etc. Collecte par des interviews, des observations (participantes, Approche macro-institutionnaliste et stratégique Cependant, en vue de faciliter l'exploitation, les déménagements non consentis des communautés locales ont accompagné cette installation. Ainsi, cette réflexion cherche à comprendre, sur le plan empirique, ce que prévoit le cahier de charge face au phénomène de délocalisation et de relocalisation des communautés locales qui sévit cet espace et en déduire les effets. Nous pensons, au départ, que ce cahier de charge est muet quant à ce phénomène et que les conséquences qui en découlent sont notamment la désarticulation de la vie socio-économique de ces communautés locales. Il est admis à travers cette étude que les sociétés multinationales sont des avatars du processus de mondialisation en crise en Afrique.



Germain Munga

Université Libre des Grands Lacs
République Démocratique du Congo



PARALLEL SESSION 30 SESSION PARALLÈLE 30

19/12/2018

ROOM / SALLE
C06

16:30–18:30

Environmentalism, Rural-Urban Dynamics and
Globalization in North Africa

Environnementalisme, dynamique rurale urbaine
et mondialisation en Afrique du Nord

CHAIR / PRÉSIDENT

Nada Chaya

Arab Council for the Social Sciences
(Lebanon)



(i)

La crise du développement des oasis marocaines : transformations des pratiques agricoles et conflit de gestion des droits à l'eau dans le contexte de la Mondialisation

Modimowabarwa Hendrick Kanyane



Fouzia Borj, Université Hassan II (Maroc),

(ii)

Nouvelle politique urbaine : justice sociale, Environnement et Mega-projects dans les villes du Maroc

Lahcen Ameziane



Lahcen Ameziane, Faculty of Letters and Human Sciences,
Mohammed V University (Maroc),



PARALLEL SESSION 31 SESSION PARALLÈLE 31

19/12/2018

ROOM / SALLE
C01

16:30–18:30

Ecologies and Economies

Les écologies et les économies

CHAIR / PRÉSIDENT

Cristiano Benedito Alves Matsinhe

Universidade Eduardo Mondlane

(Mozambique)



Globalization and invasive plant species management in Africa

Michael Ansong

Globalization has numerous benefits but can have negative consequences including facilitation of alien species introductions. This paper reviews the literature to discuss the contribution of globalization to the introduction of invasive plant species in Africa and propose framework for mitigating key challenges associated with their management. The openings of new markets or trade routes, growing volume of transported goods and increasing human movement were the major issues identified to facilitate the introduction of invasive plants in and within Africa countries. The current review shows that invasive plants threaten sustainable development as they have major economic, social and environmental impacts. They significantly contribute to higher production costs and reduce yields, which impacts on food security, lead to lower income and increase poverty in many African farming communities. The economic cost to African countries as a whole is also huge. In Ghana, for instance, the Volta River Authority spends about US\$327,038 annually in monitoring and managing waterweeds. In East Africa, each year, five major invasive species alone cause \$1 billion dollar in economic losses to smaller holder farmers. This has significant impact on many African countries achieving sustainable development goals such as: no poverty, zero hunger, clean water and sanitation, life below and above ground. The current paper therefore concludes by highlighting the importance of policy direction, information sharing among national stakeholders, and strong institutional and legal environment for effectively dealing with the contribution of globalization to invasive alien species spread.



Michael Ansong is currently a lecturer in Department of Silviculture and Forest Management- Faculty of Renewable Natural Resources, at the Kwame Nkrumah University of Science and Technology (KNUST) in Ghana. Michael holds PhD in Environmental Science, MSc and BSc in Natural Resources Management; and has vast experience in social forestry and invasive species management. His recent areas of research include modeling human mediated seed dispersal, determining willingness to pay for forest conservation and stakeholders' perceptions and attitudes towards biodiversity conservation.

Impact of Globalization on Structural Economic Transformation in Africa: Evidence from Panel Data Analysis

Ebaidalla Mahjoub Ebaidalla Haj Ahmed

Motivated by the remarkable global market integration in the last decades, this paper examines the impact of globalization on the process of structural economic transformation in Africa, using data on real value added by main sectors of economic activities (agriculture, manufacturing and services) for a panel of 51 countries over the period 1990–2015. The empirical results pointed out that globalization has negative and significant effect on agricultural share on GDP, whereas the impact of globalization on value added by manufacturing and service sector is positive and significant, indicating that globalization play a significant role in enhancing the pace of structural transformation in Africa. These results are still hold under robustness checks, confirming the positive role of globalization in structural transformation in Africa. The paper ends with some recommendations that aim to optimize the role of globalization in accelerating the pace of growth and structural transformation in Africa.



Ebaidalla is Sudanese national. He is an Assistant Professor of Economics and Director of Health Economics Centre, University of Khartoum. His fields of specialization are in the areas of Health Economics, Labour Economics and International Economics.

Africa and the globalisation of nutrition-related NCDs: a case of three transitions

Marindo Ravayi

Globalization is a contested concept, of that there is no doubt. However, in the field of global health, the prevailing notion is that globalization is by and large a beneficial force which enables equitable access to drugs and health information in less developed countries including Africa. It is argued that the diffusion and sharing of health information through technology like internet and Facebook has created an opportunity for the vulnerable and disadvantaged to know more about their health and to demand better health care from their providers. In addition, the globalization of capital and goods means more equitable sharing of global health resources. But this argument assumes an altruistic global sharing among countries of equal power, which is not the case. The reality is the equal aspect of global sharing is an illusion. Globalization is by and large a negative influence to Africa's health and is a major cause of ill health among the poor and vulnerable, it is another form of colonialism. My evidence comes from a critical reading and review of published sources, to provide evidence showing that the globalization's effects on Africa's public health have and continue to be largely negative. My critical reading and review of these sources is influenced by critical race theory, various theories of globalisation and feminist theory. I will provide evidence to show that globalization has increased vulnerability of African populations to medical exploitation by global pharmaceutical companies; opened Africa to be the playground for global clinical researchers who sometimes use protocols that have failed and been rejected in more developed countries and that globalization has legitimised the dumping of expired and sometimes condemned drugs in Africa. The so called free movement of goods and ideas through globalization, has also led to the development of imitation medical drugs. In terms of chronic diseases or "socially transmitted conditions" global capitalism has led to the introduction and expansion of fast foods which are cheaper than the healthier old-fashioned food groups that were more nutritious for Africans. These global eating habits have led to increases in incidence and prevalence of chronic or non-communicable diseases like obesity, type two diabetes, cardiovascular diseases and high blood pressure. I therefore argue that in terms of global public health, globalization and its iterations has led to the globalisation of ill health for Africa. So, what is the possible solution? Globalization is not necessarily negative. The shape it has taken in Africa has been because of lack of good governance, poverty, unequal development and corruption have exposed poor African populations to exploitation. While globalization may be the vehicle, African governments are the drivers of this negative aspect of globalisation.



Marindo Ravayi has more than twenty-five years as an academic lecturer and researcher in the fields of demography, Biostatistics, epidemiology and health research. She is currently the senior researcher for Good Governance Africa. Her work involves data collection analysis and report writing on good governance and citizen engagement.

Africa Continental Free Trade Area and Economic Development in Africa

Samuel Oloruntoba

The globalisation processes have been marked with contradictions of losers and those who gain from the process. Due to the power asymmetry that underpin its origin and design, it has been faced with resistance from subaltern forces, especially in peripheral regions of the world. Because many people have been excluded from its benefits, there is an increasing backlash against the open international order that has subsisted since the end of the Second World War. Today, multilateral regime of international trade is being gradually by regional trade agreements. Africa is responding to this dynamics in various ways. The past few years have witnessed a resurgence of regional trade agreements both in the global north and south (Oloruntoba and Ologbenla, 2012). Recently, negotiations toward the formation of now defunct Mega Regional Trade Agreements across the Atlantic and the Pacific oceans such as the Trans-Pacific Partnership (TPP) have also been launched. The resurgence of regional trade agreements are direct consequences of the globalisation processes and the stalemate in the negotiations of the Doha Development Rounds. In Africa, political leaders have recognised the importance of regional integration as a complementary governance architecture to the state in the search for appropriate strategies for fostering socio-economic development. However, due to domestic and external forces, the goal of regional integration has not been fully achieved. Yet, regional trade agreements as part of regional integration has gained traction in Africa in the past few years as political leaders have renewed their commitment towards the achievement of integrating the continent. The new turn in the tempo of activities geared towards regional integration in Africa is informed by the urgent need to structurally transform the continent and achieve development, move from low to higher levels of intra-Africa trade, as well as the need to avoid a backlash from the emergent mega-trade agreements at the global level (Oloruntoba and Nshimbi, 2017). A critical point in the integration agenda of the African Union (AU) is the Continental Free Trade Area (CFTA). The Abuja Treaty for the Establishment of the African Economic Community of 1991 specifies a sequence of processes that should have led to the formation of the African Economic Community (AEC) by 2000. Article 6 of the Treaty specifically provides that 'the Community shall be established gradually in (6) stages of variable duration over a transitional period not exceeding thirty four (34) years'. Although the deadline of 2000 was missed, the AU has worked assiduously to ensure that the negotiations were concluded in March 2018, with 44 countries agreeing

to the overall framework of the CFTA while 22 ratified it. Negotiations on the CFTA cover various issues such as trade in goods and services, investment, trade facilitation, intellectual property rights and competition policy. The CFTA has a huge potential to boost intra-Africa trade and stimulate the development capabilities of AU member countries. Although intra-Africa trade in manufactured products is said to be more diversified and higher than exports to other regions of the world, more room exists for achieving higher volumes of trade in ways that can lead to structural transformation and socio-economic development in Africa (Sommer and Luke, 2016). If Mega Regional Trade Agreements such as the TPP are revived and trends towards establishing them continue, this may worsen the trade position of African countries, without a Continental Free Trade Area. Indeed, the EU-ACP Economic Partnership Agreements (EPAs) constitute another form of regional trade agreements that may negatively affect the efficacy and usefulness of the CFTA. The critical question arising from this is, how will the CFTA affect socio-economic development in Africa within the context of resurgent regional trade agreements? Against the backdrop of the concerns over low intra-Africa trade, to what extent can the CFTA facilitate higher volumes of trade? What are the macroeconomic challenges African states need to confront in maximising the potentials in the CFTA? There have been concerns that the lack of complementarity in African economies is responsible for low intra-Africa trade. But there are other factors. This panel investigates the extent to which the CFTA can foster regional value chains in intra-Africa trade, while at the same time developing domestic capacity to participate meaningfully in global value chains.



Samuel Oloruntoba

University of South Africa
South Africa



PARALLEL SESSION 32 SESSION PARALLÈLE 32

19/12/2018

ROOM / SALLE
SALON ZIGUINCHOR

16:30–18:30

Post-Independence South Sudan: Political and Economic Challenges

Post-indépendance Sud-Soudan: défis politiques et économiques

CHAIR / PRÉSIDENT

Samson Wassara

University of Bahr El Ghazal
The University of Juba (Sudan)



Exclusion of South Sudanese Citizens from Decision-Making in the Politics of Peace Agreements

Samson Wassara

This study examines the socio-political disjunction between factional elites and the masses from participation in governance of South Sudan. People are isolated from governance and building of post-independence institutions because of two reasons: the process was the continuation of the CPA transitional arrangements, and disruption of continuity by the civil war that erupted in December 2013. This paper reveals that the factional elites of South Sudan negotiate conflicts, reach agreements and disrupt such agreements before citizens can participate in the building of national institutions at the levels of the macro-politics of the state and the masses in the country. Conflict analysis constitutes an important tool for understanding of the dynamic relations between the government and citizens at the sub-national level. The relevance of this paper lies in its attempt to explain how the factional elites of South Sudan are excluding the masses from deliberating on governance in a democratic atmosphere. This paper concludes that outcomes of the elites' agreements should stabilize the socio-political context to enable citizens to participate in electing candidates of their choice into representative institutions of South Sudan.



Samson Wassara

The University of Bahr El Ghazal/The University of Juba
South Sudan

The Commons-in-Practice as An Antidote to Statelessness: Decentering Institutional Roles and Logics in Public Life

Elenore Long & Jennifer Clifton

University of Texas,
El Paso (USA)

This paper argues that efforts to reclassify “the refugee” in relation to citizenship would do well also to disarticulate the state from notions of citizenship in public life. It examines two particular challenges in taking up this work: avoiding the citizen/object binary and refiguring stranger rationality to decenter institutional roles and logics in public life. The authors employ the concept of commons-in-practice and theorize four of its defining features. These features, we contend, constitute a viable alternative to the more static version operationalized in institutions of the state contributing to many of the difficulties refugees currently face while rebuilding their lives.



Elenore Long, Arizona State University
(USA)

The Disintegration of South Sudan: Political violence from 2011 to 2017

Richard Rivera

South Sudan has been characterized by instability and violence that has exacerbated political, economic, and social issues within the country. This study used the Armed Conflict and Location Event Database (ACLED) that provides data on real-time political events and actors. We found that within the six years since South Sudan's independence in 2011, six of the country's 10 states were severely affected by violent events, namely Unity State, Jonglei, Upper Nile, Western Bahr el Ghazal, Lakes, and Central Equatoria. The number of events that occurred during the six-year period in each state ranged between 46 and 349. In the first six months following South Sudan's birth, there was a high death rate before it dropped in 2012. During this period, the death rate ranged from 35 to 786 deaths per 100,000 people. Addressing the root causes of the violence (political, economic and social) through a comprehensive political settlement can pave the way to sustainable peace in South Sudan.



Richard "Rico" Rivera holds a master's degree in measurement (psychometrics), statistics and methodological studies, and has worked for the Center for Applied Behavioral Health Policy at Arizona State University. With years in experience in consulting researchers in methodological approaches, he has been consulting for The Zambakari Advisory since its inception. Currently, he is a psychometrician for TTI Success Insights, an assessment company, located in Scottsdale, Arizona.

African Origins, Global Security Regime

Sabastiano Rwengabo

This paper demonstrates that the global regime on SALWs originated in Africa, and that African agency – specifically Mali’s role – was crucial in the regime’s evolution through a lengthy process of international engagement that climaxed in Resolution 2220. Mali initiated engagement with the UN on SALWs during the 1990s, and control of SALWs has since preoccupied the UN. Between 1992 and 1998 the UN’s Department of Political Affairs undertook a process that engendered the UN Office for Disarmament Affairs with Regional Centres for peace and disarmament. This initiative resulted in UN, AU, and sub-regional responses to SALWs - and subsequently UN Security Council Resolution 2220 of 2015. POLITICAL ORIGINS OF UN SECURITY COUNCIL RESOLUTION 2220 ««« While UN Security Council Resolution 2220 on small arms and light weapons originates from Africa, limited scholarly work, if any, traces this African origin of a global regime. What incentivised the UN to establish a Regional Centre for Peace and Disarmament in Africa with a SALWs Program which supports African States to implement global and regional instruments for combating illicit proliferation of SALWs? To answer this question, this paper builds on qualitative field and desk research on security cooperation in the East African Community, conducted between 2012 and 2015. It demonstrates that the global regime on SALWs originated in Africa, and that African agency – specifically Mali’s role – was crucial in the regime’s evolution through a lengthy process of international engagement that climaxed in Resolution 2220. Mali initiated engagement with the UN on SALWs during the 1990s, and control of SALWs has since preoccupied the UN. Between 1992 and 1998 the UN’s Department of Political Affairs undertook a process that engendered the UN Office for Disarmament Affairs with Regional Centres for peace and disarmament. This initiative resulted in UN, AU, and sub-regional responses to SALWs. The Regional Centre for Africa handles mainly SALWs because Africa has no weapons of mass destruction upon which UN efforts and scholarship on disarmament and arms control focused. These findings make several contributions to scholarship and practice on international security. First, it vindicates the theoretical view that small powers are equally important in international regime formation. Second, it supplements analyses that: (a) underscore the political origins of the UN’s decision-making powers; and (b) trace regional-international security regimes – instruments and practices on security – to domestic politics. Third, African agency in international politics is underscored. Finally, the implication for regime theory is that tracing the origins of security regimes and regime change requires in-depth engagement with ‘micro-politics’ of international cooperation.



Sebastiano Rwengabo is a Uganda- and Singapore-trained Political Scientist. He is currently a Director of the Inspire Institute on Strategic Transformation (IIST), an advanced leadership training program under Inspire International; and Convener of the Rwengabo Reading Society (RRS), a network of intellectuals that engage in difficult inquiries on the causes, ontologies, and manifestations of reality. Dr. Rwengabo is also and Country Expert (on Singapore and Uganda) for the Varieties of Democracy (V-Dem) Project, an international, multi-institutional, multi-expert, research project, which aims to develop new indicators of democracy in all countries all over the world, coordinated under the Department of Political Science, University of Gothenburg, Sweden.