

Newsletter 1/2021



Swiss Society for African Studies
Société suisse d'études africaines
Schweizerische Gesellschaft
für Afrikastudien



IMPRESSUM

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Der Publikationsbeitrag der Schweizerischen Akademie der Geistes- und Sozialwissenschaften sei dankend erwähnt. Die Verantwortung für die Inhalte der veröffentlichten Beiträge und Informationen liegt bei deren Autoren. Die darin enthaltenen Standpunkte decken sich nicht immer mit jenen der SGAS.

Cover: PhD candidate Marta Rudnika researches on food and taste in Ghana's Upper West region. Fried yam and plantain with bean stew, groundnut powder, chili and egg is a very common and popular dish (picture: Marta Rudnicka).

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ÉDITORIAL • EDITORIAL

■ DANIEL KUENZLER

Bei einem Blick auf das Inhaltsverzeichnis dieses Newsletters fällt auf, dass die Rubrik Veranstaltungen nicht den Platz einnimmt, den sie üblicherweise bekommt. Der Grund liegt auf der Hand: Die gegenwärtige Lage macht die Organisation von Kongressen und anderen Veranstaltungen unberechenbar. Es ist derzeit nahezu unmöglich, dass afrikanische Kolleg:innen in die Schweiz reisen können. Eine Teilnahme an online-Kongressen ist für sie dagegen sehr viel niederschwelliger möglich, das haben unsere letztjährigen SRAD gezeigt, auf die dieser Newsletter zurückblickt. Viel grösser und auch mit technischen Hilfsmitteln nur unzureichend zu überwinden sind dagegen die Hürden, die dem informellen Austausch im Weg stehen – nicht zuletzt auch deshalb ist das Jammern über online-Veranstaltungen in akademischen Kreisen inzwischen fast so häufig wie das hierzulande verbreitete Jammern über das Wetter. Noch grösser sind derzeit die Schwierigkeiten, in Afrika Familie, Freund:innen zu besuchen. Auch die Forschung leidet, sei es für Qualifikationsarbeiten oder im Rahmen grösserer Forschungsprojekte. Einige abgeschlossene Qualifikationsarbeiten und neue Forschungsprojekte werden in diesem Newsletter vorgestellt.

Wir freuen uns bestimmt alle darauf, möglichst bald in Afrika Bekannte wiederzusehen, neue kennen zu lernen und – die Fotografien zum Dissertationsprojekt von Marta Rudnicka machen richtig Lust darauf – wieder einmal bestimmte Gerichte zu essen. Auch wenn viele Folgen von Covid-19 derzeit noch schwierig einzuschätzen sind, lässt sich jetzt schon sagen, dass Covid-19 auf dem afrikanischen Kontinent Verschiedenes verändert, aber auch Bestehendes verstärkt hat. Einige afrikanische Perspektiven zu Covid-19 werden am 26. November 2021 an der Universität Bern diskutiert, gefolgt von unserer jährlichen Generalversammlung. Save the date!

Die Perspektive der Massenmedien in der Schweiz auf das Thema Covid-19 in Afrika war, so mein persönlicher nicht auf systematischer Forschung basierender Eindruck, zunächst geprägt vom Bild einer drohenden medizinischen Katastrophe, gefolgt von Mutmassungen über die Gründe weshalb diese ausgeblieben sei. Später kamen dann Berichte über den unzureichenden Zugang zu Impfstoffen dazu. Natürlich gab es auch Berichte über staatliche Massnahmen und deren Auswirkungen auf das Leben der Menschen. Bezüglich der sozialpolitischen Massnahmen zeichnet die Forschung ein immer deutlicher werdendes Bild. Quer durch das subsaharische Afrika wurden derartige Massnahmen eingeführt, häufig sogar mehrere davon. Besonders verbreitet waren Geldzahlungen, Sachleistungen und Subventionen, eher selten waren Massnahmen, die sich an Beschäftigte des sogenannten «formellen Sektors» richteten. Sowohl bezüglich Grösse, wie auch bezüglich Dauer und Abdeckung waren die staatlichen Sozialpolitiken klar ungenügend. Häufig setzten sie bestehende politische Prioritäten fort. Als Novum haben sich die staatlichen Massnahmen teilweise an eine Gruppe gerichtet, die sonst zur «fehlenden Mitte» gehört, die von den staatlichen Sozialpolitiken systematisch vernachlässigt werden: städtische Erwachsene mittleren Alters, die im sogenannten «informellen Sektor» beschäftigt sind. Es ist aber in der Regel nicht damit zu rechnen, dass diese zeitlich befristeten Politiken dauerhaft fortgeführt werden.

Auch die eingangs angesprochenen Einschränkungen für unsere Veranstaltungen werden zunehmend wegfallen. Dieser Newsletter informiert auch darüber, welche Veranstaltungen wir im nächsten Jahr nachholen werden. In der Zwischenzeit wünsche ich uns allen einen angenehmen Sommer!

Bern, 10.06.2021

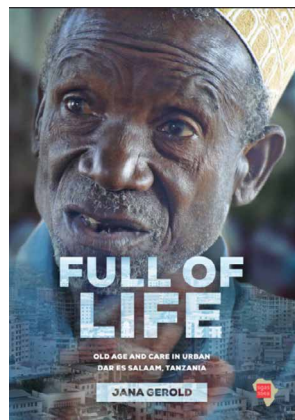
COMMUNICATIONS DU COMITÉ • MITTEILUNGEN DES VORSTANDS • COMMUNICATIONS

PUBLICATION OF DOCTORAL DISSERTATIONS

The series *Schweizerische Afrikastudien / Études africaines suisses* (Lit publishers) is open for doctoral theses from Swiss universities that have earned the grade 5.5 (insigni cum laude) or in French “mention très bien”.

The supervisors of the thesis must submit the assessments of the examiners to the board of the Society, and confirm in writing that all stipulated amendments have been effected, that the text has been fully edited and that it is ready for publication.

Since the Society at this stage cannot introduce a special publication board and peer review process it neither offers financial support for the publication nor engages in editorial tasks. Both are the sole responsibility of the author and supervisors.



Jana Gerold: *Full of Life. Old Age and Care in Dar es Salaam, Tanzania* (Schweizerische Afrikastudien – Etudes africaines suisses, Vol 11). Münster 2017 (Lit-Verlag).

PUBLICATION DE THÈSES

La série *Études africaines suisses* chez Lit-Verlag est ouverte aux thèses doctorales inscrites dans une université suisse et ayant reçu la mention « très bien » ou « insigni cum laude » soit, au minimum, la note de 5.5.

Les directeurs de thèse mettent à disposition du comité le rapport des membres du jury ou des experts, accompagné d’une déclaration écrite stipulant que l’ensemble des modifications a été effectué et que le manuscrit est complet et prêt à être publié.

Il est à noter que la SSEA n’offre aucun soutien financier ni service pour la publication de thèse. En effet, la mise sur pied d’un comité de lecture, exigée pour toute évaluation d’un manuscrit, n’est pas prévue, ni réalisable pour l’instant.



Pascal Schmid: *Medicine, Faith and Politics in Agogo. A History of Health Care Delivery in Rural Ghana, ca. 1925 to 1980* (Schweizerische Afrikastudien – Etudes africaines suisses Vol. 13). Münster 2018 (Lit-Verlag).

PUBLIKATION VON DISSERTATIONEN

Die Serie *Schweizerische Afrikastudien* beim Lit-Verlag ist für die Publikation von Dissertationen schweizerischer Universitäten geöffnet. Diese müssen die Mindestnote 5.5 (insigni cum laude oder «mention très bien») erreicht haben.

Die Betreuer der Arbeit stellen dem Vorstand die Gutachten zur Arbeit zur Verfügung und bestätigen schriftlich, dass alle Auflagen zur Überarbeitung erfüllt wurden, das Manuskript vollständig redigiert wurde und zur Publikation bereit ist.

Finanzierung und Realisierung der Publikation liegen in der alleinigen Verantwortung der Autoren und Betreuer. Zum jetzigen Zeitpunkt kann und will der Vorstand keine Publikationskommission und Prüfverfahren einführen. Die SGAS kann folglich weder einen finanziellen Beitrag leisten, noch Redaktionsarbeiten übernehmen.

Albert Kazaura Tibaijuka: *Multinational Mines and Communities of Place. Revisiting the Stakeholder Dialogue Discourse in Geita, Tanzania* (Schweizerische Afrikastudien – Etudes africaines suisses, Vol. 16). Münster 2020 (Lit-Verlag).



Albert Kazaura Tibaijuka

Multinational Mines and Communities of Place

Revisiting the Stakeholder Dialogue Discourse
in Geita, Tanzania

LIT



EVENEMENTS • VERANSTALTUNGEN • EVENTS

ANNOUNCEMENT: UNCERTAIN PERSPECTIVES AND CHANGING STRATEGIES TOWARDS A PANDEMIC. THE COVID-19 CRISIS IN TALES OF THE EVERYDAY IN AFRICA (BERN, 26.11.2021)

■ TOBIAS HALLER, DIDIER PÉCLARD, CHINWE IFEJIKI SPERANZA, NATALIE TARR

What is a pandemic in African contexts? How does the everyday of citizens look like, what are their ideas and how was their day-to-day influenced by measures imposed from above? Or how is it to live in a place where Corona is denied officially or does not seem to exist? How are the impacts of these measures perceived in the grey zone between discourses of epidemiological or political reason? What local and global disparities does the pandemic narrative hide or in contrary bring to light? What strategies did people adopt to maintain their livelihoods and wellbeing despite the uncertainties surrounding the pandemic and how effective were they? How do citizens react to and cope with the security response by public authorities?

On the occasion of its General Assembly, the Swiss Society for African Studies invites you to a transdisciplinary event on these issues, providing a platform for diverse speakers presenting and discussing their perspectives on the insecurities, discourses and strategies linked to pandemics and especially the current Covid-19 context: A nurse

in a large, state-run hospital in Burkina Faso or a researcher in an equally large university in Mozambique, NGO employees, a seamstress, workers at the World Health Organization WHO, and taxi drivers tell their stories of how they have experienced and manoeuvred Covid-19 at work and in their daily lives. They will present their views either in a series of short inputs in the first part or during a round table discussion at the end of the event. A detailed program will follow.

The event is planned in a hybrid format (both online and in presence) to allow colleagues, partners, and stakeholders based in Africa to actively participate in the presentations, the round-table discussion and the plenary session.

ORGANIZING COMITEE

- Tobias Haller, Department of Anthropology, University of Bern.
Contact: tobias.haller@anthro.unibe.ch
- Didier Péclard, Global Studies Institute, University of Geneva.
Contact: Didier.Peclard@unige.ch
- Chinwe Ifejika Speranza, Department of Geography, University of Bern.
Contact: chinwe.ifejika.speranza@giub.unibe.ch
- Natalie Tarr, Department of Epidemiology and Public Health, Swiss TPH.
Contact: natalie.tarr@swisstph.ch

DATE AND TIME

26.11.2021, 14:30–17:30, followed at 18:15 by the General Assembly of the SSAS.

VENUE

University of Bern and online via Zoom

Mural raising awareness on Covid-19 prevention in Githogoro, Nairobi as part of UN-Habitat awareness raising project (picture: UN-Habitat/Julius Mwelu 2020).



ANNOUNCEMENT: 2ND EUROPEAN STUDENTS' CONFERENCE ON AFRICAN STUDIES (23–25.06.2022)

The 2nd *European Students' Conference on African Studies* aims at increasing the exchange among students from African Studies programs at various European universities. It encourages critical discussion and the creation of networks within Switzerland and Europe. The conference is organized by advanced Master students and recent graduates mainly from the two specialized Master programs in African Studies existing at Swiss universities (Basel and Geneva) under the guidance of members of faculty from both these universities and introduces them hands-on in a key activity of the academic trade, i.e. organizing a conference.

LEARNING BY DOING

At the core of the conference project is a deep and intense learning experience based on total immersion in a challenging enterprise – the conceptualization and planning of an academic conference including all elements and aspects of such an endeavor from A to Z:

- Building a team with different bodies (organizing committee, program committee, support staff) assisted by an advisory board
- Identifying a theme and/or core issues to be discussed
- Phrasing a call document
- Assembling the program committee and defining selection criteria
- Raising funds
- Communication, advertising and media relations
- Organizing the program, venue and side-activities
- Serving as host, panel chair, discussant, moderator, facilitator
- Reporting and evaluating

BUILDING ON EXPERIENCE

In 2006, a group of four students from the Master Program African Studies at the University of Basel initiated the first such conference, the *European Students Africa Conference*, which they successfully hosted from 5–7 July 2007. The event attracted 83 participants and featured 37 presentations in 12 panels, three workshops, plenaries, a key note and a social program. The students successfully raised the funds needed to cover their budget of CHF 18'000.- and, very importantly, documented their project thoroughly. This was explicitly done with a view of sharing valuable experience with possible successors. The experience gained was instrumental in paving the organizing students' academic trajectory. Three of them have earned PhDs (University of Oxford, University of the Witwatersrand, University of Chicago), completed their Postdocs and are now Lecturers and Researchers with an international track-record (British University of Egypt, University of Johannesburg, WISER, University of Zürich), and the same holds for a good number of the conference participants.

BRINGING TWO POLES AND LANGUAGE AREAS TOGETHER

The 2nd *European Students' Conference on African Studies*, ideally, will not be organized by students from one university alone but will integrate students from the African Studies Master programs at the universities of Basel and Geneva and possibly students from further universities. Possibly, parts of the program will be hosted at either of the two sites of African Studies in Switzerland and thus involve mobility between the two locations.

FUNDING

The Swiss Society for African Studies has solicited a core funding of CHF 8000.- from the Swiss Academy of Social Sciences and Humanities, which will assist in obtaining further contributions from foundations and other funding bodies.



The European Students Africa Conference of 5–7 July 2007 with the theme *Contemporary Encounters: Europe and Africa* attracted more than 80 students (picture: Moritz Mihatsch).

ADVISORY BOARD

The organizing committee will be assisted by an advisory board, which will include members of the organizing committee of the 2007 students' conference, established scholars from both the Universities of Geneva and Basel, as well as members of the board of the Swiss Society for African Studies.

EXPECTED OUTCOME

Beyond the platform provided for the presentation of research, results and open questions, the advancement of research by peer review and support, and the identification of cross-cutting issues in studying and teaching African Studies at European universities, the 2nd *European Students' Conference on African Studies* will foster a young academic network across Switzerland and Europe. It will foster intrinsic learning and academic growth, building a group of strong young scholars with the capacity to act as drivers in the African Studies community of Switzerland and beyond.

PROPOSED DATE

The conference is proposed for 22–25.06.2022 – leaving space for the final preparations after the end of the spring semester lecture period.

CALL FOR PARTICIPATION

Masters' students who are interested in joining the project please register their interest by email to veit.arlt@unibas.ch before 31 August 2021.

REPORT: SWISS RESEARCHING AFRICA DAYS (BERN OCTOBER 2020): A PARTICIPANTS' VIEW

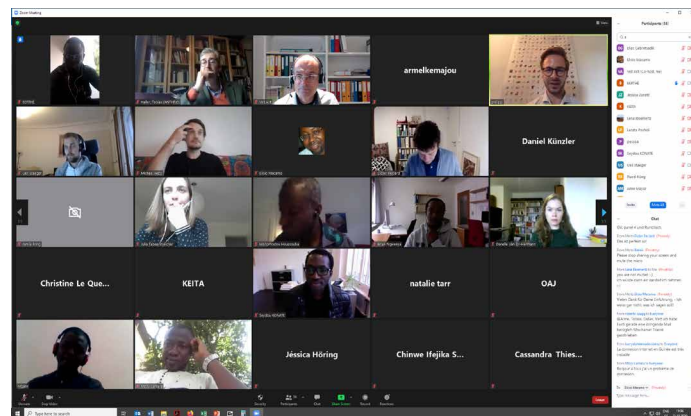
■ NATALIE TARR

For a long time, the organizing team of the 6th edition of the *Swiss Resesarching Africa Days* hoped to run the event in hybrid format, limiting the attendance on-site to those active on the respective day. A rapid increase in Covid infection numbers forced them to shift the event fully online on a very short notice. Despite its limitations the formula worked out rather well and also allowed for an increase in participants, many of them based abroad. We invited the participants to share their experiences.

As a matter of fact, I only was able to attend throughout Friday morning, my main interest lay on the histoire des comestibles in Senegambia. I enjoyed the fact that the debates were strictly moderated with regards to time but still allowing for a (however short) discussion. Pity that Mr. Traoré was not able to join as his perspective on the longue durée of foodways in West Africa would have been enlightening! I would have benefitted from taking a minute before the panel began to explain the scope and direction of the project, as I understood only retrospectively in what research framework the different studies are contextualized. Thank you again for the inspiring conference!

Andri Schläpfer is a MA student in History at the University of Berne. Contact: andri.schlaepfer@students.unibe.ch.

J'ai vécu des journées très spéciales en échangeant avec des étudiants et des intellectuels des divers horizons sur des sujets différents d'une portée capitale. Je décris les journées très chargées pour celui qui a suivi tous les panels. J'ai l'impression que les chercheurs occidentaux sont beaucoup plus dans la pratique



Screenshot of one of the panel sessions (image: Veit Arlt).

dans ce qu'ils font tant que ceux africains sont dans la théorie. J'ai l'impression aussi qu'une bonne partie des participants n'a suivi que le panel qui lui revenait. Je suis frustré du fait que la rencontre a été en ligne et non en présentiel. La rencontre présentielle aurait permis à plus d'échange, de partage et de concertation. Je suis frustré aussi du fait que je n'ai pas pu participer à toutes les communications à cause de la coupure d'internet que notre pays (Guinée) a connu cette semaine.

Expérience : dans la communication, nous devons être bref et compris par l'assemblée.

Mamadou Bobo Diallo est étudiant Master à l'Université Général Lansana Conte à Conakry. Contact : amadoubobo.diallo.16@gmail.com

Many thanks to both of you for organizing this great conference. It was the first time for me to participate in the Swiss Researching Africa Days and it was a great experience. It differed from other conferences I attended by its interdisciplinarity, its internationality as well as the variety of different levels of researchers including master students who all presented very interesting projects! I got in touch with new researchers working on the African Peace and Security Architecture and had great exchanges since then. In that sense, I think, the virtual format compromised the fact that we were not able to meet in person.

Simone Schnabel is a Doctoral Researcher at the Peace Research Institute in Frankfurt, Germany (PRIF). Contact: schnabel@HSFK.de

Les Journées suisse d'études africaines 2020 furent l'occasion pour moi de présenter une communication dans le panel consacré à la pratique et à la théorie sur la recherche transcontinentale sur l'Afrique. Cette conférence fut un plateau de rencontre et d'échange entre les universitaires africains, suisses et allemands. C'était un véritable regard croisé des chercheurs africains et européens sur les thèmes en rapport avec les caractéristiques africaines dans les domaines de la santé ; de l'alimentaire ; de la théorie et pratique dans la recherche ; du conflit et ses formes de résolution ; des enjeux de la traduction des langues africaines ; de la problématique des archives en Afrique et afin des élites et du pouvoir.

J'ai eu l'impression d'une initiative de responsabilisation des chercheurs et universitaires africains dans l'objectif des études scientifiques sur les savoirs locaux en Afrique.

Cette initiative contribue à la promotion en Afrique de la recherche endogène d'une part par les universitaires et chercheurs africains, et d'autre part par un regard croisé entre les chercheurs africains et européens sur les savoirs locaux africains. La présentation par Zoom était de la qualité. Le zoom fut inéluctablement un moyen de résilience pour les participants aux journées suisse d'études africaines,

car il a permis de tenir la conférence malgré le contexte de la Covid-19. A manqué cette atmosphère ambiante des échanges interpersonnels fructueux lors des pauses café et des déjeuners ordinairement inhérents à une rencontre concrète des chercheurs et universitaires. J'ai apprécié la qualité de l'organisation dans la mesure où toutes les présentations et discussions eurent lieu selon le planning indiqué dans le programme. La présentation des projets de thèses en cours dans les universités suisses lors des journées contribue essentiellement pour moi à une édification et à une reconnaissance des participants par rapport à d'éventuels projets de recherches.

Mahamadou Faganda Keita est étudiant Master en Lettres et Sciences Humaines à L'Université de Bamako (ULSHB). Contact : mahafaganda@yahoo.fr

A cause des circonstances malheureusement par mail – mais je voudrais tout de même vous remercier pour une conférence SRAD très réussie. Les discussions étaient d'un haut niveau et vous avez réunis des panels reflétant la diversité de l'association. C'est pour ça que j'aime la SSEA !

Un grand merci donc pour votre travail en dernière minute. On profitera des injera à Berne une autre fois, j'espère.

Ueli Staeger, PhD researcher, International Relations/Political Science, Graduate Institute Geneva. Contact: ueli.staeger@graduateinstitute.ch

Many thanks to you all – I thought that this was a good panel – good presentations and good inputs. And good guidance from Didier and Veit!

@ Floriane, I fear we need to continue to offer platforms for these topics ... Hope for more to come.

Dag Henrichsen (Panel 8), Basler Afrika Bibliographien. Contact: dh@baslerafrika.ch

From my side also, all my gratitude for this wonderful panel. I am happy with the number of participants, the interactions and the great support from Veit and Didier when we needed it :-)

For sure, we are condemned to carry on, dear Dag, and you were the first to begin with the BAB workshops. Next for Olivier and me will be the virtual Global Provenance conference about which you will soon hear again, if you are not already one of the speakers ;-)

Floriane Morin (Panel 8), Musée d'ethnographie, Genève. Contact : floriane.morin@ville-ge.ch

Vielen Dank für Eure Arbeit für die Swiss Researching Africa Days. Vielleicht bedauert Ihr den Umstand sehr, dass die Tage nur auf dem Web stattfanden, was ja für Euch als Forschende und Teams auch verständlich ist.

Vielleicht muntert Euch mein Feedback etwas auf, dass ich es als etwas entfernter Interessierter sehr geschätzt habe, mit geringem Aufwand viele der Präsentationen und Voten verfolgen zu können.

Das Schlusspanel konnte ich per Kopfhörer verfolgen, während ich für die abendlichen Gäste am Kochherd stand ...

Ruedi Küng, Journalist, Zürich. Contact: kueng.rudolf@gmail.com

COMPTE-RENDU : PRINTEMPS CULTUREL (NEUCHÂTEL 20.03.–21.06.2021). LE SAHEL S'EST INSTALLÉ DANS LE CANTON DE NEUCHÂTEL AU PRINTEMPS 2021 !

■ CHRISTINE LE QUELLEC COTTIER

A l'initiative de Zahra Banisadr, sa présidente, le *Printemps culturel* du canton de Neuchâtel a mis à l'honneur cette année l'immense région africaine de 4000 kilomètres de long, délimitant les zones de désert et celles de savane qui caractérisent de nombreux pays en bordure du Sahara.

Cette manifestation, qui a débuté le 20 mars durant la *Semaine de la Francophonie* et s'est terminée le 21 juin, jour du solstice d'été et de la fête de la musique, est un rendez-vous biennal désormais attendu dans le canton puisqu'il s'agit de sa quatrième saison ; chaque fois une aire géographique et culturelle différente est proposée et Neuchâtel a déjà accueilli *De l'Iran à la Perse, une histoire millénaire* (2015), *Carrefour Sarajevo, le patrimoine culturel des Balkans* (2017) et *Grand Nord-identités boréales, les régions du Cercle polaire arctique* (2019). Cette année, *Sahel, terre de lumière* s'est annoncé chez nous en février déjà avec des vents emplis de sable qui ont teinté nos régions encore enneigées !

L'édition 2021 a été maintenue malgré le contexte sanitaire complexe et les rencontres passionnantes, en présentiel, avec des découvertes placées sous le signe d'une terre porteuse d'espoirs ont fait le bonheur d'un public enthousiaste.

Le *Printemps culturel*, dont les partenaires sont très nombreux dans le canton, présente des civilisations, des pays ou des espaces régionaux, à travers leur patrimoine historique, artistique et culturel. En Suisse, cet espace sahélien aux dimensions gigantesques et à l'histoire millénaire reste très peu connu de la population. Les interven-



La ville nomade (photo: Christian Vium 2013–2016).

tions proposées envisageaient autant les défis climatiques, économiques que politiques, avec des conférences, des projections, des débats auxquels plusieurs membres de la Société suisse d'études africaines étaient associés, que ce soit sur des questions géographiques et urbanistiques ou encore artistiques et littéraires.

La programmation a déroulé la « bande » du Sahel en ville de Neuchâtel, à La Chaux-de-Fonds, au Locle, dans le Val de Ruz et le Val de Travers. Les propositions culturelles ont permis des séances de lectures de textes, de projections de films, de confections culinaires, des spectacles de danse et de musique... L'invitation de plusieurs écrivains majeurs (Léonora Miano, Djaïli A. Amal, Nétonon N. Njékéry) a sensibilisé autant à

la représentation des voix de femmes dans des régions encore très patriarcales, qu'elle a aussi permis de questionner l'interculturalité et l'« afropéanité » des populations européennes d'ascendance africaine qui ont grandi en situation de minorité. La fiction n'a jamais été une copie du réel, mais elle le révèle, permettant à chacune de s'immerger dans des contextes, des vies, des expériences et des savoirs. Les représentations symboliques nourrissent les imaginaires et, à ce titre déjà, offrent une porte d'entrée magistrale à l'approche de « l'autre », qu'il soit installé sur le palier d'en face ou à quelques milliers de kilomètres... Le *Printemps culturel*, grâce aux initiatives de son comité – avec Zara Bani-sadr, Agnès Barrelet, Micheline Centlivres, Pierre Centlivres, Jacques Forster, Simone Forster, Janine Perret Sgualdo, Loris Petris, Nathalie Randin von Allmen et Janine Tissot – renforce les ponts entre des espaces et des hommes qui, souvent sans le savoir, vivent déjà ensemble.

Lien : www.printempsculturel.ch

Christine Le Quellec Cottier est professeure titulaire en littératures de langue française dans la Faculté des Lettres à l'Université de Lausanne.
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Léonora Viano (photo : Emerson Lawson).

REPORT: CLOSE AND DISTANT. CENTRAL AFRICA – ASTURIAS ON THE NORMALIZATION OF EVERYDAY LIVES

■ JÜRIG SCHNEIDER

While working in photo archives, sooner or later the question arises of what to do with the material. Or to put it another way, all the work and energy invested in preserving and protecting photo archives would be wasted if the material is not used. This use can take on very different forms and serve very different purposes, but in the ideal case it happens in the sense of a living archive, as a place of documentation and critical interaction with the times.

TRAVELLING EXHIBITION, CURATED BY ROSARIO MAZUELA COLL

We have been working in and with African photo archives for a number of years now and have used the material for exhibitions in Africa and Europe, for publications, artistic interventions and in teaching. Some of our exhibitions in recent years asked about the differences and similarities of photographs from archives that covered the same time periods but came from two different continents. In 2020, for example, we showed the exhibition *Traces of light – Traces of time* in the Photobastei Zurich, which juxtaposed studio portraits from Switzerland and Cameroon. A precursor with a similar approach in 2018 was the exhibition *Lugares Comunes* in Burgos, a large city on the Camino de Santiago with the most beautiful cathedral in Spain. There we worked with photographs from the Press Photo Archive in Buea, Cameroon and those collected in the framework of the project *Recuperación de la memoria gráfica de Burgos (AMBu)* in the City Archive. This project offered the residents of the city the opportunity to provide the archive with photographs from their possession in digital form and thus share them with their fellow citizens.

Exhibition at the Museo Etnológico Asturias (picture: Eloisa del Alamo 2021).

The exhibition curated by Mazuela in the centrally located Teatro Principal was a great success, not only because it gave visitors an unfamiliar view of the city, its history and people, but also because the juxtaposition of photographs from Cameroon and Burgos, arranged according to simple themes such as sports, work, pleasure, etc., vividly showed how similar the photographs were and thus the joys and needs of the people of the two continents. We spoke here of a normalization of the gaze.

Spain, indeed, is not the only former European colonial power that maintains an ambivalent relationship with its colonial past. However, the country is trapped in its past in multiple ways (and in this it is probably only comparable to Portugal); once a great power, its immense empire started to crumble with the loss of its South American colonies in the early 19th century. Cuba and the Philippines followed at the end of the century and the only sub-Saharan colony, Equatorial Guinea, became independent in 1968. In 1975, Spain finally withdrew from the Western Sahara, which was subsequently invaded by Morocco. With the death of Franco, that year also marked the end of the dictatorship in Spain. Subsequently, the country was busy with political and economic reforms and integration into Europe. Coming to terms with the dictatorship was and remains a difficult and controversial process, and in some ways it has, if not prevented, then greatly delayed Spain's coming to terms with its colonial past. The country's view on its only sub-Saharan African colony remains marked by ignorance, nostalgia, shame and denial, and exoticism.





Left: Hair braiding. Muea, Cameroon, 1982 (picture: Cameroon Ministry of Communication).

Right: At the hairdresser's. Langreo, 1946 (picture: Valentin Vega, Museum of the Asturian People).

wherever they are born, are similar in terms of their daily needs, their celebrations of the passing of life cycles, and their aspirations.

The Covid-19 pandemic interfered, as it did for many other people and initiatives, with what we had initially planned, namely in us travelling with the photographs to Asturias and personally launching the exhibition in Oviedo. This was not to happen but we sent the mounted photographs by mail to our partner, Matumaini, in Spain, who could then exhibit the images in Oviedo at Local Cambalache between December 2020 and January 2021. Since then, with the help of friends and other interested partners, the exhibition has moved on and was shown in four other places in the region, most recently at the Casa de Piedra in Colombres (see QR code below).

The exhibition is supported by the Asturian Agency for Development Cooperation and in partnership with the Matumaini Association.

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Jürg Schneider is affiliated researcher at the Centre for African Studies at the University of Basel and co-founder of African Photography Initiatives. Contact: juerg.schneider@unibas.ch.

Links:



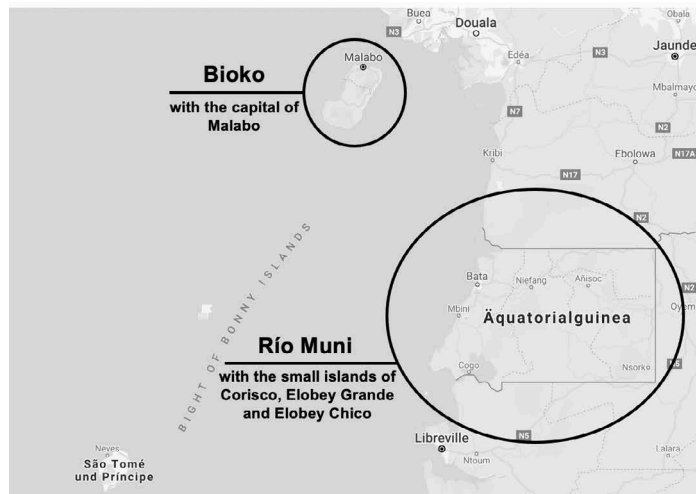
RECHERCHE • FORSCHUNG • RESEARCH

EQUATORIAL GUINEA, AN UNKNOWN SPANISH-SPEAKING COUNTRY IN SOUTHERN AFRICA

■ SANDRA SCHLUMPF-THURNHERR

Equatorial Guinea is one of the smallest and, probably, one of the least-known countries in Africa. With only 28.000 km² it is even smaller in size than Switzerland and has only about 1.4 million inhabitants. However, Equatorial Guinea offers a broad variety of landscapes, cultures, ethnic groups and languages.

Equatorial Guinea (map: adapted from Google Maps).



Equatorial Guinea is located in southern Africa, on the equator, in the Gulf of Guinea, and it comprises the following geographic areas: the continental part of Río Muni, home of the majority population of Fang; the main island of Bioko, with the local population of Bubi; the island of Annobón, located many kilometers Southwest; and a group of tiny islands close to Río Muni. Equatorial Guinea has a diverse and rich landscape with beautiful beaches and tropical forests, small rural villages as well as two major towns: the capital of Malabo (on the Northern edge of Bioko) and Bata (the biggest city on the coast of Río Muni). From a linguistic point of view, Equatorial Guinea offers a fascinating and unique diversity of very different languages, which are the result both of its multicultural society and of the language contacts which the country has witnessed during the centuries of colonial interventions.



EQUATORIAL GUINEA AND ITS LANGUAGES

To summarize, three language groups are found in Equatorial Guinea. First, several Bantu languages are spoken by the different ethnic groups: Fang, Bubi and a group of languages known as *lenguas playeras* (Ndowe, Benga, Bisió etc.). They constitute the primary way of communication of the vast majority of the population. However, none of these languages is recognized as official in Equatorial Guinea nor do they gain official protection. Second, two contact languages are found in Equatorial Guinea: an English-based pidgin called Pichi (or Pichinglish), spoken as an informal lingua franca by approximately 70% of the population of Bioko; and Fá d'Ambô, a creole language based on Portuguese, spoken on the small island of Annobón. Third, three Romance languages are the official languages of Equatorial Guinea: Spanish, French and Portu-

guese. French gained its official recognition in 1998 and is more present in the continental part of the country, especially in the border regions to the French-speaking neighboring countries: Cameroon and Gabon. Portuguese is rarely used among the population of Equatorial Guinea; its officialization in 2011 is mainly due to political and symbolic reasons. The only language spoken in the whole country is Spanish. This is the result of the colonial occupation by Spain between the late 18th century and 1968, year in which Equatorial Guinea gained its independence. Spanish is the dominant language in all public and official contexts, such as politics, media and education, as well as the lingua franca in inter-ethnic communications within the whole population. Today, Equatorial Guinea is the only Hispanophone country in Africa (except for the politically sensitive case of Western Sahara).

EQUATORIAL GUINEA AND ITS INVISIBILITY IN STUDIES ABOUT SPANISH

From the point of view of Hispanic studies, Equatorial Guinea is of utmost interest since it offers a unique view on Spanish as a global language, complementary to its history in Europe and Latin America. Despite this outstanding position, Equatorial Guinea still occupies a marginal status in studies on the dialectology, history, sociolinguistics, glottopolitics and language contacts of Spanish. Ongoing research projects and modern publications are rare, which is why the knowledge of the Equatoguinean variety of Spanish is still fragmentary. Its invisibility in studies about Spanish is intensified by a widespread lack of knowledge and consciousness about this Hispanophone country in southern Africa and a still dominantly European view on African realities based on (post)colonial stereotypes, evaluations and hierarchizations. Indeed, in current dialectological descriptions traditional images still appear which present the Equatoguinean variety of Spanish as a “peripheric”, “incomplete”, “incorrect”, “exceptional” or “non-standard” variety.

Image page 16: Playa de Moaba, South Bioko (picture: Sandra Schlumpf-Thurnherr 2018).

Image page 17: Village of Riaba, Bioko (picture: Sandra Schlumpf-Thurnherr 2018).

“WHY DO YOU SPEAK SPANISH?”

Also, the general knowledge about Equatorial Guinea within the Spanish-speaking world is very incomplete, which is particularly surprising in the case of Spain, since Equatorial Guinea gained its independence from Spain just over 50 years ago. Equatorial Guinea is hardly ever part of the Spanish school curriculum; and the Spanish media report only vaguely about this small ex-colony in Africa. Indeed, Equatoguineans in Spain can share many stories about the surprising and ignorant comments they frequently hear in their daily life: “Equatorial Guinea – where is this country located?”, “Why do you speak Spanish fluently?”, “Really? Is there a Spanish-speaking country in Africa?”, “Spain did have a colony in southern Africa!”.

IMPROVING THE VISIBILITY OF SPANISH-SPEAKING EQUATORIAL GUINEA

Throughout my career as a researcher in Spanish linguistics, I have been interested in the social functions and language contacts of Spanish in different historical and geographic settings. In the last years, my main focus has been on Africa and, especially, on Equatorial Guinea. More precisely, I have conducted sociolinguistic interviews with almost 50 Equatoguineans who live in Madrid. Spain is the most important country of residence of Equatoguineans outside Equatorial Guinea; and about 40% of the Equatoguinean population in Spain live in the Autonomous Community of Madrid. They shared many stories with me about their former life in their home country, their experiences as black immigrants in Spain, their linguistic background and their language attitudes as Spanish-speakers of African origin.

me dicen: // “y tú: // ¿cómo has aprendido español?” y yo: / “que: hablamos español en Guinea” “¡ah! y yo pensaba que era en inglés” y yo: “no pues hablamos castellano” // por lo general se piensan que: [...] al estar en África hablas o inglés o francés solamente // y es algo que / te sorprende al principio: y luego en plan / se lo repites se lo repites y cuando llega la enésima persona que te pregunta “¿por qué hablas castellano?” ya: / te cansas un poco

[they tell me // “and you // how did you learn Spanish?” and me / “well we speak Spanish in Guinea” “ah! and I thought it was in English” and me “no we speak Spanish” // usually they think that [...] being in Africa you speak English or French only // that’s something that / surprises you in the beginning and then / you repeat it once and again and when the umpteenth person asks you “why do you speak Spanish?” well / you get a bit tired]

Extract of an interview with a young Equatoguinean man living in Madrid
(interview and transcription: Sandra Schlumpf-Thurnherr, 2021).

The next part of my research will take me to Equatorial Guinea itself. In February 2021, I launched my new research project, funded by the Swiss National Science Foundation, entitled “Improving the visibility of Equatorial Guinea as a Spanish-speaking country”. It aims at filling the existing research gap in Spanish linguistics about Equatorial Guinea and at improving its visibility as part of the global Hispanophone world. The main objective of this project is to generate modern sociolinguistic and dialectological language descriptions of Equatoguinean Spanish through the collection and analysis of sociolinguistic interviews and linguistic questionnaires in different parts of Equatorial Guinea. The transcriptions of the interviews will constitute the first modern corpus of spoken Equatoguinean Spanish. Digital analyses of specific linguistic features combined with the results from the questionnaires will allow to elaborate modern dialectological descriptions of this African variety of Spanish.

TOWARDS AN UPDATED DESCRIPTION OF EQUATOGUINEAN SPANISH

Through my research, I hope to find answers to the question about the internal (diatopic, diastratic, diaphasic or ethnic) homogeneity or diversity of the Equatoguinean Spanish, and to be able to propose an updated classification of this variety of the Spanish language. Furthermore, my corpus will make sociolinguistic analyses on language perception, attitudes and ideologies possible and will give us important insights into

the self-positioning of Equatoguineans as Spanish-speakers. All this leads to a more accurate view on its role within the Hispanophone world, which critically questions (and where necessary refutes) existing stereotypes and traditional hierarchies. All in all, I wish to promote the awareness of Equatorial Guinea within the linguistic research community and help to improve the visibility of this unique Hispanophone country in southern Africa.

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PUBLICATIONS ON EQUATORIAL GUINEA BY MAX LINIGER-GOUMAZ

One of the few scholars on Equatorial Guinea was the late Max Liniger-Goumaz, founding member of our society (see the obituary by Jacques Rial in Newsletters 2018/1 and 2). Below we list his publications relating to Africa, especially to Equatorial Guinea.

- *Guinea Ecuatorial. Memorándum: medio siglo de terror y saqueo*. Madrid 2013 (SIAL Ediciones, Casa de Africa).
- *Guinée équatoriale. Un demi siècle de terreur et de pillage*. Paris 2013 (L'Harmattan).
- *La Guinée équatoriale convoitée et opprimée*. Paris 2005 (L'Harmattan).
- *Colonisation – Néocolonisation – Démocratisation – Corruption. À l'aune de la Guinée Équatoriale*. Paris 2003 (Les Éditions du Temps).
- *La Guinea equatoriale. Trenta anni di dittatura*. Torino 2000 (L'Harmattan Italia).
- *Äquatorialguinea: 30 Jahre nguemistischer Verbrecherstaat*. (University of Leipzig Papers on Africa Politics and Economics). Leipzig 1999 (Inst. für Afrikanistik).
- *Guinée équatoriale, 30 ans d'État délinquant nguémiste*. Paris 1998 (L'Harmattan).
- *United States, France and Equatorial Guinea, the Dubious "Friendships"*. Three Historical Synopsis [sic] – Four Bibliographies (trilingual). Geneva 1997 (Les Éditions du Temps).
- *Guinea Ecuatorial y el ensayo democrático: la conquista del Golfo de Guinea*. Edited by Luis Ondo Ayang. Alcobendas-Madrid 1996 (Editorial Claves para el futuro).
- *Who's who de la dictature de Guinée Équatoriale – Les Nguemistes (1979–1993)*. Geneva 1993 (Les Éditions du Temps).
- *La démocratie. Dictature camouflée, démocratie truquée*. Paris 1992 (L'Harmattan).
- *L'Afrique à refaire : Vers un impôt planétaire*. Paris 1992 (L'Harmattan).
- *Guinea Ecuatorial: Bibliografía General*. Geneva 1994 (Les Éditions du Temps).
- *Historical Dictionary of Equatorial Guinea*. (African Historical Dictionaries). 2nd edition. Metuchen (N.J.) 1988 (Scarecrow Press).
- *Brève histoire de la Guinée Équatoriale*. Paris 1988 (L'Harmattan).
- *Small Is Not Always Beautiful: The story of Equatorial Guinea*. Edited by John Wood. London 1988 (C. Hurst).
- *ONU et dictatures. De la démocratie et des droits de l'homme*. Paris 1984 (L'Harmattan).
- *De la Guinée équatoriale nguemiste. Éléments pour le dossier de l'afrofascisme*. Geneva 1983 (Les Éditions du Temps).
- *Guinée Équatoriale. De la dictature des colons à la dictature des colonels*. Geneva 1982 (Les Éditions du Temps).
- *La Guinée Équatoriale. Un pays méconnu*. Paris 1979 (L'Harmattan).
- *Historical Dictionary of Equatorial Guinea*. Metuchen (N.J.) 1979 (Scarecrow Press).
- *Guinea Ecuatorial. Bibliografía general*. Geneva 1974 (Les Éditions du Temps).

UNDERSTANDING LAND USE AND LAND COVER CHANGES IN NORTHERN TANZANIA

■ COLIN COURTNEY-MUSTAPHI, REBECCA W. KARIUKI, ANNA SHOEMAKER, LINUS MUNISHI, ANNELI EKBLOM, ROB MARCHANT AND PAUL LANE

The project *Adaptation & Resilience to Climate Change* (ARCC) is funded by the Swedish Research Council. It draws together researchers in environmental change, participatory research methods, archaeology and ecology at Tanzanian, Swiss, British and Swedish institutions. Their common aim is to investigate historical patterns of land cover and land use change in northern Tanzania. The wide range of local environments there includes semi-arid scrublands, savannahs, wetlands, montane forests and high-elevation vegetation. There are also many land use regimes, with land designated for conservation, pastoralism, agriculture, agroforestry and human settlements ranging from isolated homesteads to urban complexes. The allocated areas and their boundaries have all changed through time. Today's multiple stakeholders have overlapping and sometimes competing interests. In complex and contested landscapes such as these, planning for sustainable and resilient futures poses considerable challenges. It requires the integration of cross-disciplinary perspectives on past, present and future environmental conditions and land uses. Together, these provide a nexus for stakeholder consensus and help build understanding of how landscapes and human interactions evolved and potentially co-adapted to their present conditions.

PROJECT OBJECTIVES AND OUTCOMES

ARCC has two main aims. The first is to enhance understanding of the variable degrees of resilience among human populations and environmental management within and adjacent to key protected areas in the Greater Serengeti Ecosystem, Tanzania. The other is to facilitate the transfer of this knowledge to diverse audiences, including researchers, stakeholders and policymakers at local, national and global levels. This

second aim includes facilitation of knowledge exchange between stakeholder groups and the localisation of evidence in support of land management regime decision-making. ARCC combines local participatory perspectives on environmental and land use change with forms of 'expert' knowledge. Together, these enable exploration of how various land use strategies contribute either to meet or miss socio-economic development goals and sustainability targets.

RESEARCH APPROACHES

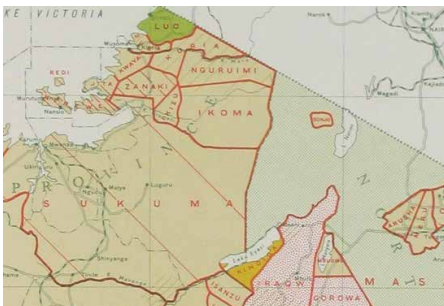
Sediment samples from Lake Victoria, Serengeti National Park, Ngorongoro Conservation Area and Kilimanjaro are undergoing palaeoenvironmental analysis at the University of Basel and the University of York. The samples include lake sediments, kopje soils and salt flat sediments that preserve pollen and charcoal from former plants and wildfires. These fossil materials are used to examine past vegetation, fires and erosion, which each provide indicators of landscape changes. These data are then combined with descriptions of environmental conditions and land use derived from historical cartographic and archival sources. Researchers at Uppsala University, the University of Dar es Salaam, and the University of Cambridge are investigating the archaeology of precolonial fortified hill settlements and historical well sites. This will help them to understand the environmental context and legacies of the people, livestock, crops and wildlife that created these landscape features. The ecosystem services provided by these abandoned sites are an understudied area of human-environmental interaction. ARCC is investigating their contribution to the biodiversity and resilience of wildlife populations.

An overview of land use and land cover change research approaches that includes palaeoenvironmental analyses of sediment cores from soils, wetlands and Lake Victoria; archaeological analyses, historical cartography, and studying old water wells and stone forts in western Serengeti; as well as participatory research methods among stakeholder communities across northern Tanzania (Photos: ARCC project 2018–2020).

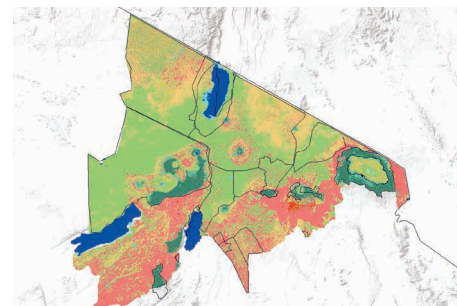
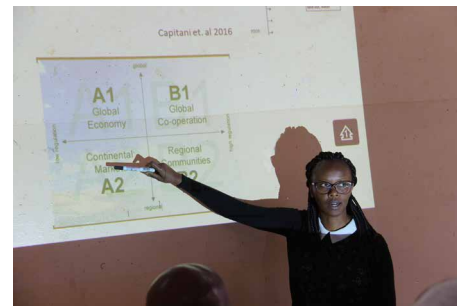
Palaeoenvironments



Archaeology, historical maps, and landscape evidence



Participatory methods and scenario development



Past

Historical

Present

Future

Initial archaeological fieldwork within the ARCC project was led by Uppsala University: It entailed surveys, excavations, participatory mapping exercises and interviews in western Serengeti, where there has been very little archaeological exploration, in order to identify and characterise anthropogenic landscape features. Analysis of archaeological materials and data was conducted at the Paleoecological Environmental Assessment and Research Laboratory (PEARL), in the Biology Department of Queen's University in Ontario, Canada. The results, in combination with archival and oral historical sources, are being used to elucidate the changing nature of land use during the later Iron Age and into the colonial period. A new phase of survey and excavation by a team from the University of Dar es Salaam will begin in mid-2021. Ultimately, this research aims to reconstruct the long-term ecological footprints of varied land use strategies and reframe older narratives that portray 'baseline' precolonial ecological conditions as essentially devoid of human influence. Two particular avenues to establish this goal are being pursued. The first is through an examination of the geochemical, hydrological and ecological legacies, on decadal and centennial timescales, of the abandoned wells dug by agro-pastoralists in the Robanda area of western Serengeti. The second avenue involves excavation and dating of two now abandoned settlement sites in the highlands of Ngoreme, northern Tanzania, to compare contemporary and historical forest resource use in these bio-cultural hotspots.

The future of social-ecological systems in the Kenyan-Tanzanian borderlands is complex and uncertain. The ARCC project is therefore developing likely scenarios of potential future land use change. Local experiences and knowledge articulate remembered, observed and anticipated evidence of recent changes. Participatory research methods organise these narratives into scenarios of potential future socio-ecological changes. Researchers from the Nelson Mandela African Institution of Science and Technology in Arusha, Tanzania, have led several multi-stakeholder engagement workshops to co-produce scenarios of potential future land use and land cover change for the region.

The stakeholders engaged included government and non-governmental institutions, academic researchers and local community members. This latter group included hunter-gatherers, farmers, pastoralists, faith-based leaders, chiefs and entrepreneurs from the Greater Serengeti-Ngorongoro ecosystem, the Manyara, Arusha, and Kilimanjaro Regions of northern Tanzania and the Amboseli ecosystem in Kenya. At each three-day workshop, stakeholders collectively identified past to present social-environmental changes they had observed and how these are likely to drive future land uses.

Stakeholder engagement and the development of future scenarios of land use and land cover change follow the Kesho framework. This was developed at the University of York to integrate stakeholders' narratives of future land use and land cover change with computational spatial modelling using four steps. First, stakeholders and researchers decide which geographical area and time period to consider. The future horizons were selected as the years 2030 and 2063, which align, respectively, with the target dates of the United Nations Sustainable Development Goals and the African Union Agenda 2063. At the same time, stakeholder groups develop narratives of social, environmental and political change from the present to the future under different scenarios. Secondly, the stakeholders identify the probable type of land use and land cover change, its likelihood, location and impact on people and the environment. Next, researchers collate the participatory mapping and information from the workshops to develop a model. This translates the scenario narratives into spatial outputs illustrating the type, location and extent of land use and land cover change under each scenario for the two time-horizons. Finally, the researchers re-engage and disseminate the simulated spatial outputs to the stakeholders as part of an iterative dialogue for consensus. The process promotes social learning, common understanding and common ownership of co-produced scenarios. The final mapped scenarios can then be used to chart future pathways and explore opportunities for more sustainable use of land.

The ARCC project plans to produce academic outputs as well as documents for broader outreach. These will summarise research findings, lessons learned from conducting integrated research on land use and land cover change from past to future, and highlight policy-relevant results for stakeholders at local to subregional levels. Continued engagement with local stakeholders will maintain communication, knowledge exchange and research adaptation.

WEBSITE

www.real-project.eu/arcc/

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JEUNES CHERCHEURS • NACHWUCHS • YOUNG SCHOLARS

MAKING SENSE ANEW. RESEARCHING TASTEFUL PRACTICES IN CONTEMPORARY NORTHERN GHANA

■ MARTA RUDNICKA

Whenever I am asked what my doctoral research is about, I answer briefly: “food and eating together”. That short explanation causes excitement, curiosity, and sometimes envy. There surely cannot be anything better than researching food? Besides many happy moments, my fieldwork in northern Ghana has also produced stomach upsets, cultural misunderstandings, and methodological challenges. On the bright side, though: it has never been a struggle to get a conversation going. That simple question “What’s your favourite food?” opens many gates, including those to one’s own table.

FOOD IN ANTHROPOLOGY

Exploration of food practices was among anthropology’s first subjects when investigating the Other. It was the dishes, produce, methods of cooking, and modes of eating that were of interest. Later, simple depictive ethnography ceded to more complex analyses. In his seminal work *Cooking, Cuisine and Class. A Study in Comparative Sociology*, Jack Goody examines eating practices among the LoDagaa of northern Ghana and compares them to those of western Europeans. He concludes that the former, unlike the latter, have not established class distinctions based on food choices. North Ghanaians all eat the same thing. Wealthy traders, chiefs and farmers all have the same dishes on their plates: pounded yams called fufu, millet porridge called koko, cooked bambara beans, or tuo zaafi, corn porridge eaten with a plethora of soups.

Meyer Fortes, exploring kinship among the Tallensi, also paid attention to the practices surrounding food. He discovered important values embedded in the customs of cooking, and of sharing and withdrawing access to food among immediate and extended families. Further studies of northern Ghanaian diets followed, but none re-



Tuo zaafi (corn porridge) with green-green soup and red stew with chicken (picture: Marta Rudnicka).

ally explored the taste of food or its hidden meanings from an emic perspective. Food became a measure of development and progress, part of agrarian innovation programs and NGO interventions. For some, food forms an element of local tradition and a crucial part of daily life; for others, it is just a burdensome sign of poverty.

SENSORY APPROACH

In my research, I chose to pursue one of the latest trends in social anthropology, namely sensory anthropology. This approach presents researchers with many challenges. These include encountering the Other’s sensorium, discovering methods of local sensory knowledge production and acquiring the necessary corporeal experi-

ence. Researchers must also devise tools to measure, account for, write and talk about experiences which are inherently bodily, unspoken, and fleeting.

Sensory anthropology takes the role of the investigator's body very seriously; autoethnographic elements are inescapable. One has to become aware of one's own sensory patterns – first to understand one's sensory bias and then to overcome it. This enables one to sense and make sense of the world in a similar way to the local research participants. Sensory studies investigation is unpredictable. Rita Kesselring's "moments of dislocation", or Sarah Pink's "unanticipated moments of realization" elevate our understanding of the local sensorium. But they come entirely unexpectedly.

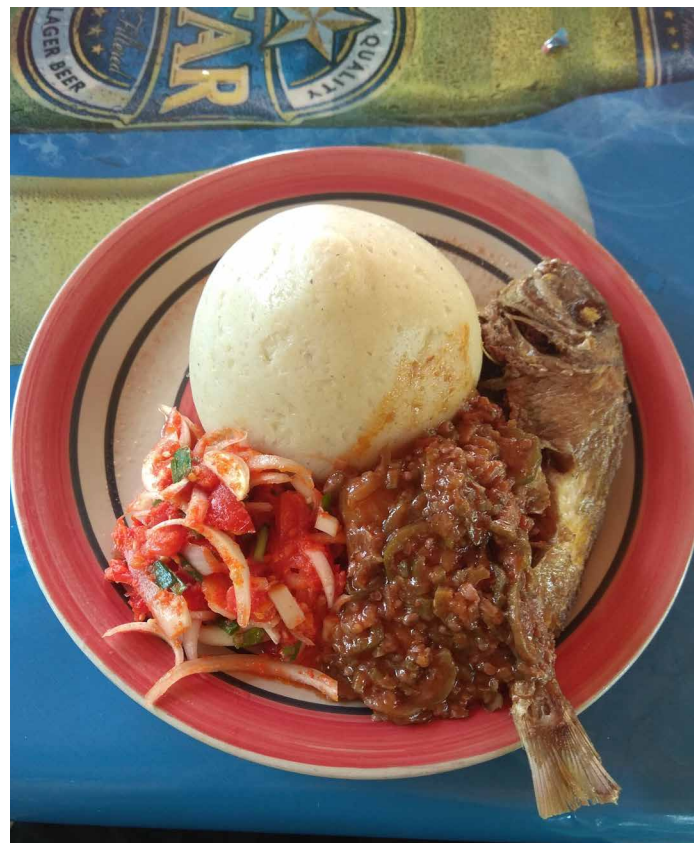
THE CHANGING SOCIETY

My research focuses on the changing palates of contemporary Ghanaian society. I am trying to trace various phenomena: consequences of the use of social media, formalization of the job market and westernization, as well as changing patterns of locality, kinship and gender relations, together with dietary changes, concepts of "good" and "healthy" sustenance and the pursuit of tasteful food. Some phenomena have come to light in ways that contradict Goody's claims from both earlier and later works.

FADING SENSORY TRADITIONS

Contemporary Ghana is still divided into two so-called sectors, northern and southern. The division is visible not only in the dishes, but more importantly also in attitudes towards so-called "traditional local foods". In southern Ghana, cassava fufu, kenkey or banku are still highly valued and eaten regularly by everyone, regardless of age and social group (even if cooked less at home than before). In northern Ghana, younger people consider tuo zaafi as lacking taste. They eagerly replace it with rice and tomato

Banku with okro stew, pepper, onion salad and dried fish (picture: Marta Rudnicka).



stew, yam fufu (previously only eaten during the yam season) or by other southern foods, such as banku. Considered as “poverty food”, tuo zaafi is still much loved and cherished by the elderly. They often say that “if they didn’t eat tuo zaafi, they haven’t eaten”. Tuo zaafi may be short on taste and monotonous in texture, but tuo zaafi is still considered by many as very healthy and a source of “strength and blood”.

SENSORY CLASHES

Western food is more and more available in Ghana; it seems to be slowly becoming a status marker. In the South, “continental”, “western” or “European” food is widely on offer. Hostels, hotels and restaurants cater to large numbers of expats, tourists and volunteers visiting Ghana every year. Yet such food remains very expensive: one pizza can cost around 50 cedis (USD 10), the average cost of four to five regular meals, or even more when cooked at home.

Vocational education in catering is in demand. The students are mostly women, as the kitchen is considered a female sphere in the North. They learn how to prepare dishes which they have never seen or tasted before: soups like minestrone and French onion soup, potato chips, various kinds of pasta, roasts and pizzas. These dishes provide familiar tastes to westerners who are happy to pay more for temporary sensory comfort. However, the students’ own sensorium is worlds away from what they learn to serve up. Most of the soups get thrown away because nobody can force themselves to eat them. Salads and gravies are repurposed into familiar dishes: jollof rice, vegetable omelettes and stews to be eaten with rice. The clash of two sensory worlds catches the students by surprise. Many of them never learn to eat, let alone enjoy, the dishes they are taught to master.

LEARNING TO MAKE SENSE ANEW

Sensory studies of communal taste preferences and practices surrounding different forms of eating are deeply fascinating. However, one needs to look beyond the joys of being served food, the thrill of savouring new dishes, and the excitement that stems from commensality. As a sensory anthropology researcher, one has to keep oneself in check at all times. How does my body react to this dish? Why? How did my reception change? How does my local research participant refer to this dish? How does his or her reaction tie with what I observed elsewhere?

Sense of taste, like that of touch and smell, is as idiosyncratic as it is cultural. To confidently draw a line between a social pattern and an individual habit requires time – time spent eating alone and in a group, talking, participating in food making, and other aspects of daily life, time spent discovering the hierarchies of taste and the tasteful vocabulary. Only then will one be able to say with some certainty that one has, indeed, learned again and anew to make sense of the world.

Marta Rudnicka is a PhD candidate and researcher at the Institute of Social Anthropology at the University of Basel, currently finishing her dissertation about food and taste practices in contemporary Northern Ghana. Contact: marta.rudnicka@unibas.ch.

Image page 27: Mise en place in a vocational school’s cookery class (picture: Marta Rudnicka).



ENSEIGNEMENT • LEHRE • TEACHING

URBAN FUTURES WORKSHOP 2021 – AN APPLIED COURSE AT THE UNIVERSITY OF GENEVA

■ ARMELLE CHOPLIN, RAPHAËL LANGUILLON, ÉLOÏSE PELAUD

Urban Futures is an academic workshop dedicated to innovative urban planification in the Global South. This course is designed to address the many challenges at stake in thinking through and implementing the Sustainable Development Goals (SDGs) while planning, managing, and organizing city-life. Master's students from three graduate programs of the University of Geneva participated in the workshop: Innovation, Human Development & Sustainability, Territorial Development, and African Studies.

In the workshop, students are invited to think critically about several challenges at stake in implementing the SDGs while planning, managing, and organizing city-life, crossing Global South and North experiences. Several guest lecturers give the students key insights about contemporary urban issues or planning practices such as tactical urbanism, citizen participation, urban co-design, sustainable mobilities, green cities and green buildings, or social inclusion, while the teaching team deepens new urban models such as “close-to-home” urbanism or thriving streets urbanism. How to empower inhabitants to build the city in a bottom-up approach? How to integrate urban planning in SDGs? How to ensure environmental and climate change practices and policies to promote sustainable cities?

Supervised by Armelle Choplin, Raphaël Languillon and Éloïse Pelaud of the Department Geography and Environment at the University of Geneva, the workshop develops collaborations with the Swiss NGO urbaMonde, the Senegalese NGO UrbaSen, the French Research Institute for Sustainable Development (IRD), the French Development Agency (AFD), the University Cheikh Anta Diop (Dakar, Senegal), the Groupe de recherches et d'échanges technologiques GRET, and Cabanon Vertical.

In this workshop, master students are put in real professional conditions, through two innovative initiatives:

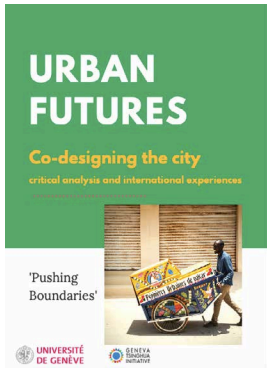
- a collaborative project financed by the French Development Agency (AFD) dedicated to tactical urbanism: the *Urban Fabric Initiatives* program, a laboratory for citizen participation in urban projects; and
- a competition organized by C40 Cities: *Students Reinventing Cities*.

It is an experimental lab for generating innovative ideas and creative thinking towards building economic, social, and infrastructural potentials of urban futures. Students are invited to experience professional life: replying to terms of references, experiencing collective thinking, etc. Starting from a multi-disciplinary standpoint, the collective projects combined both theoretical knowledge and technical skills. The weekly workshop provides conceptual and practical knowledge on interrelated issues such as urban planning, sustainable planning, participative and collaborative approaches, co-design, sustainable mobility, urban brownfields. The advisory team mobilizes multiple stakeholders, including staff working with NGOs (urbaMonde, urbaSen, GRET, SEED), academics (Urban Planning School of Paris, IRD, Cheikh Anta Diop University), donors (AFD), local authorities (État de Genève).

PART 1: THE URBAN FABRIC INITIATIVES PROGRAM

The workshop is part of AFD's *Urban Fabric Initiatives* program or *Pépinières Urbaines*. This project is implemented by urbaMonde, urbaSEN, Cabanon Vertical, IRD and GRET, to develop public space initiatives, co-design and urban fabrics in cities (Ouagadougou, Tunisia, Dakar, Abidjan).

The *Urban Fabric Initiatives* network wishes to continue collaboration with universities and master students. In the fall semester of 2020, students at the Urban Planning School of Paris (EUP) took part in a workshop that explored the context and terminology of tactical urbanism. The request to UNIGE was sent by the facilitation and capitali-



zation team in charge of the management of the facilitation program and is led by urbaMonde and IRD.

These transitional urban planning approaches consist, on the ground, of revitalizing unoccupied sites and transforming the space and the relationship between stakeholders and what could be the design outcome. Students are therefore expected to take a critical look at these forms of urban action by questioning their origins, purposes, methods, and impacts: How can the concept of transitory urbanism and its institutionalization be understood? What are

the contributions of these approaches or devices to transitory urbanism and what are their limits? What do these approaches and projects mean to the work of the urban planner and the urban project? How can the dimension of time be understood in urban planning?

The objective of this study is to contribute to the dissemination and to share documentation of the *Urban Fabric Initiatives* network, by creating support for the appropriation of the concept and for the dissemination of skills, knowledge, and key experiences in the world (international benchmark).

This first part focuses on two aspects:

- a critical analysis of the concept and practices of transitional urbanism;
- an international benchmark of transitional/tactical urbanism initiatives.

The students deepen the theoretical and semantic aspects and question the many terms, concepts and practices that exist around the notion of transitory or tactical urbanism. Based on their understanding of the subject, they explore, using geographical or thematic entries, concrete experiences of projects or initiatives of transitory and participatory urban planning, implemented in cities. Students follow a common methodological template.

The results of the students' work feed and enrich the network of *Urban Fabric Initiatives*. The benchmark part supports the open-data platform of the *Urban Fabric Initiatives* network and contributes to a sharing of experiences. A handbook is the result of the benchmark study. A presentation to AFD and the consortium (urbaMonde, urbaSEN, Cabanon Vertical, IRD and GRET) conclude this first part of the workshop.

PART 2: C40 "STUDENTS REINVENTING CITIES" COMPETITION

The second part of the workshop was dedicated to the *C40 Students Reinventing Cities* competition: This is a global event for students to share their vision for green and thriving city neighborhoods. *Students Reinventing Cities* provides a unique opportunity for academics and students to collaborate with global cities. Together they imagine a more sustainable and inclusive vision for cities everywhere, by rethinking how neighborhoods are planned and designed.

The *Students Reinventing Cities* competition aims to harness new models for green and thriving city neighborhoods, that embrace both:

- the imperative of emissions reduction. Teams are invited to consider operational emissions, embodied emissions, and consumption-based emissions;
- the critical goal to ensure quality of life for local communities. Teams are invited to consider models such as the *15-minute City* which is increasingly adopted as a valuable urban planning principle.

This competition comes at a key moment – we know that the next decade will determine whether we can avoid runaway climate change. Across the world, cities are strengthening their climate commitments and actions. They are developing an ambitious agenda for a green and just recovery from the COVID-19 crisis and building a broad coalition with youth climate activists, representatives from labor, business, academia, and civil society.

18 global cities have identified small neighborhoods, blocks or main streets they intend to revive. Together with C40, they invite multidisciplinary teams of students from around the world to imagine a pathway to decarbonize these urban areas and improve the quality of life for local communities. *Students Reinventing Cities* will:

- actively drive collaboration between students and city governments to deliver new approaches for low carbon urbanization.
- support the development of new ideas and innovative solutions that can be rolled out on a global scale.
- create a space for academics and students to contribute to addressing the climate crisis and shaping a future that has climate and social justice at its heart.
- strengthen students' knowledge on the leading policies, solutions, and technologies on sustainability.

Students choose several sites from the 18 participating cities: Bogota, Chicago, Dakar, and Reykjavik. In multidisciplinary teams and international collaboration between universities, each student team develops four thriving projects, with a comprehensive action plan, 3D pictures, drawings and sketches. They propose actions and solutions aiming to regenerate the area according to the *10 Principles* (close to home; people-centred mobility and thriving streets; connected place; a place for everyone; clean construction; energy and buildings; resource management; green space, climate resilient and nature-based solutions; sustainable lifestyles; green economy) and the priorities outlined by each city. And they provide a graphic presentation and an implementa-

tion plan that outline budget, timeframes and phasing, compliance with the planning rules, specific technical challenges, key actors and responsibilities.

The final projects are evaluated by a jury that will be composed of representatives from each city and C40. They may further include external experts. A winner will be selected for each site. A presentation to an academic steering committee and to the United Nations conclude the workshop.

Armelle Choplin is associate professor at the Department of Geography and Environment (Geneva School of Social Sciences) and the Global Studies Institute, University of Geneva. Contact: armelle.choplin@unige.ch.

Raphaël Languillon is a geographer specialized in urban studies and planning and currently lecturer at the same Department. Contact: raphael.languillon@unige.ch.

Éloïse Pelaud is an international consultant in urban, sustainable and local development, currently active within the NGO urbaMonde, on the *Urban Fabric Initiatives* program. She is currently teaching assistant at the same unit.

Contact: eloise.pelaud@unige.ch.

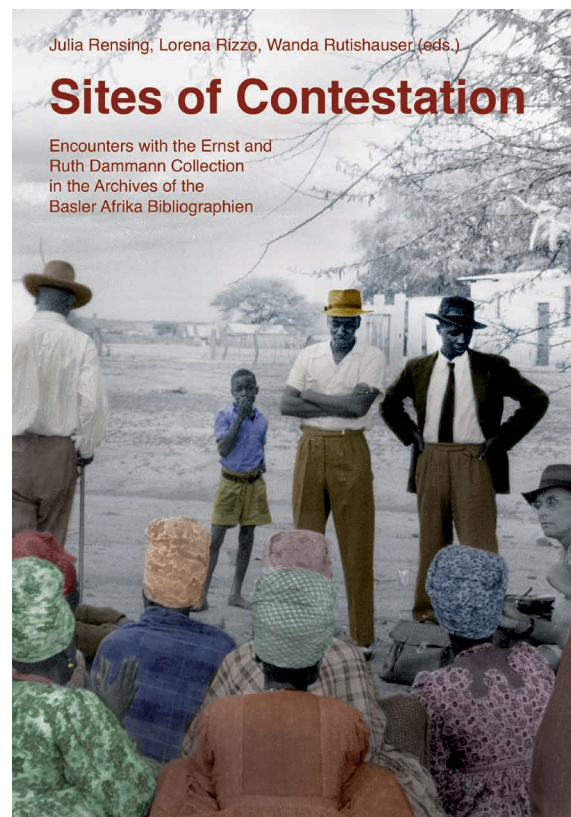


SITES OF CONTESTATION – LASTING OUTCOME OF A COURSE TAUGHT UNDER CORONA CONDITIONS

■ LORENA RIZZO

The edited volume *Sites of Contestation* is the product of a long-term student engagement with the Dammann collection housed at the Basler Afrika Bibliographien (BAB). The work for the book began in the spring semester 2020 at the University of Basel, when students and doctoral candidates attended a seminar on *Photography and History in Southern Africa* taught by Lorena Rizzo, senior lecturer at the University of Basel. The course investigated what historical photographs bring to the study of Southern African pasts, while it addressed the political, ethical and epistemological challenges posed by colonial photography to postcolonial research and scholarship. Course participants were asked to develop individual research projects and select the archival source material they wished to analyse. When the Corona pandemic brought in-class teaching to an abrupt end, archivists at BAB made sure students could access the written record, photographs and sound files from the Dammann collection digitally and hence continue their work. During the summer break and the fall semester 2020, students and doctoral candidates worked on their essays, which went through a thorough editorial and external review process. Two of them additionally agreed to join the artist Marcel Meyer to work on the layout of the book and finalise the manuscript, which was submitted to the BAB publishing house in spring 2021. *Sites of Contestation* is now available in print and will be launched in the fall semester of 2021.

JULIA RENSING, LORENA RIZZO, WANDA RUTISHAUSER (EDS.): SITES OF CONTESTATION. ENCOUNTERS WITH THE ERNST AND RUTH DAMMANN COLLECTION IN THE ARCHIVES OF THE BASLER AFRIKA BIBLIOGRAPHIEN. BASEL 2020 (BASLER AFRIKA BIBLIOGRAPHIEN).



RENCONTRES • BEGEGNUNGEN • ENCOUNTERS

DIDIER PÉCLARD – PROFESSEUR ASSOCIÉ EN SCIENCE POLITIQUE À L'UNIVERSITÉ DE GENÈVE

■ SERVICE MÉDIAS, UNIVERSITÉ DE GENÈVE

Après des études de science politique aux universités de Lausanne et de Londres (School of Oriental and African Studies), Didier Péclard obtient en 2005 un doctorat de Sciences Po Paris. Assistant à l'Université de Bâle (2001–2005), il est ensuite chercheur à la Fondation suisse pour la paix (swisspeace) à Berne (2006–2015), dont il dirige le domaine « États et conflits ». En 2015, il rejoint l'Université de Genève en tant que maître d'enseignement et de recherche suppléant, afin de présider à la mise sur pied d'un Master en études africaines au Global Studies Institute. Peu après, il est rattaché à la Faculté des sciences de la société et accueilli au Département de science politique et relations internationales.

Didier Péclard est nommé professeur associé au sein de la Faculté de sciences de la société en février 2021. Spécialiste de l'Afrique subsaharienne, Didier Péclard consacre ses travaux aux dynamiques de formation des États et aux relations entre État et société. À l'Université de Genève, il poursuivra ses recherches sur l'Afrique subsaharienne en suivant deux axes principaux : l'étude des guerres civiles comme matrice de formation de l'État et le rôle de l'État dans les politiques de développement. La nomination de Didier Péclard permet de consolider la Faculté des sciences de la société dans l'analyse des conflits armés, du développement et des études africaines et d'étendre l'offre de formation dans ces directions.

Didier Péclard introduces the inaugural lecture presented by Prof Ibrahima Thioub, Rector of the University Cheikh-Anta Diop in Dakar, at the University of Geneva on 15 October 2018 (photo: Université de Genève).

DIDIER PÉCLARD – ASSOCIATE PROFESSOR OF POLITICAL SCIENCE AT THE UNIVERSITY OF GENEVA

■ ERIC MORIER-GENOUD

A former co-president of the Swiss Society for African Studies, Didier Péclard will be known to many readers of this newsletter. He joined the Society in the mid-1990s; was elected to the Committee in the early 2000s; and served as co-president from 2005 to 2012. Among other achievements, he initiated the transformation of the *Forum of Young Africanists* into the *Swiss Researching Africa Days* which take place every two years (since 2010).





Didier Péclard began his career at the University of Lausanne where he earned a BA in Political Science, taking classes with Prof Jean-François Bayart and Prof Patrick Harries, among others. In 1994, Didier proceeded to London to complete an MA in Political Science at the School of Oriental and African Studies. Then, in 1996, he engaged in a part-time PhD at SciencesPo Paris under the supervision of Bayart. He defended his thesis in 2005, with distinction.

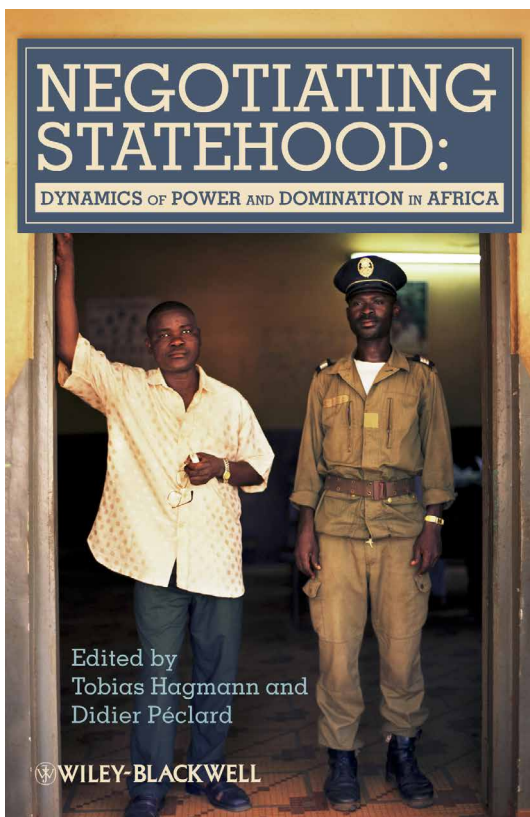
While he considered doing investigations on the Murids of Senegal, Didier eventually carried out research in Angola after he learned about the existence of the Mission Philafricaine in Angola and its archives housed in Winterthur thanks to David Birmingham, one of the leading historians of Angola. He wrote his BA thesis on Héli Châtelain,

With the King of Bailundo (on the right) and his assessor during fieldwork in the town of Bailundo, Central Angola, 2012 (photo: Didier Péclard).

who founded the Mission Philafricaine in Southern Angola in the late 19th century, using a Weberian perspective on the missionary's protestant ethos and its impact (the thesis was eventually published in 1996). After writing his MA thesis at SOAS on the role of religion in the development of nationalism in Angola, he went on to do a PhD at Sciences Po Paris on the politics of Christianity and identity formation in Angola. Since 2005, Didier has broadened his interests geographically, working in West and North East Africa, as well as thematically, engaging in investigations on armed conflicts, state formation, and guerrilla governance.

Between 1995 and 2000, Didier worked as a scientific collaborator at the Basler Africa Bibliographien. Subsequently, he became a senior teaching assistant for Patrick Harries at the University of Basel where he contributed to the founding of the Center for African Studies. In 2006 he went to work for the Swiss Peace Foundation in Bern where he became the Head of the *Statehood and Conflict* program, and from where he still lectured at the University of Basel. In 2015, the University of Geneva recruited Didier to develop a Master in African Studies which has been pushed for by several scholars in partnership with African universities. Didier soon also became a senior lecturer in the Department of Political Science.

From early on, Didier revealed himself to be an academic entrepreneur. While a student at the University in Lausanne, he co-founded what is today the journal *Social Sciences and Missions* (Leiden: Brill) which he co-edited until 2013 (with the author of these lines). From there, he went on to co-edit the lead French political science journal *Politique africaine* (until 2018). During these same years, he organised numerous conferences on religion, conflict, and development. After 2015, he has put most of



his energy into setting up and running the Masters program in African Studies at the University of Geneva while also directing several research projects.

In terms of research, Didier conducted fieldwork in Angola for his PhD which, after revisions, was published as *Les incertitudes de la nation en Angola. Aux racines sociales de l'UNITA* (Karthala, Paris 2015). He also did research in South Africa, for a project headed by Patrick Harries as part of the SNF-funded national research program on the relationships between Switzerland and Apartheid South Africa (NRP 42+), which resulted in the co-authored monograph *Embroiled. Swiss Churches, Apartheid & South Africa* (Lit, Münster 2011). More recently, Didier did research in several other African countries, leading to several more articles and two new books. As of 2020, Didier has published fourteen articles and eight book chapters. His latest volumes are the co-edited volume *Negotiating Statehood. Dynamics of Power and Domination in Africa* (Wiley-Blackwell, Chichester 2013) and a co-edited special issue of the journal *Critique internationale* (Paris, 2020, no. 89) on the "Africa Rising" rhetoric in Africa and its consequences on the politics of development (*Etats d'émergence en Afrique*).

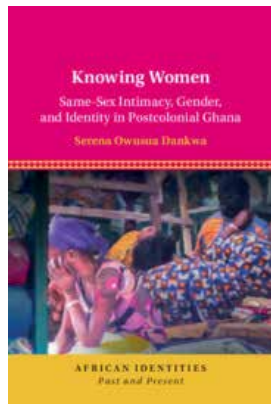
As with all great men, a great woman lies behind Didier's success. Since early on, Muriel shared Didier's life and supported his work. Trained as a translator, she proceeded to become a language teacher at the University of Lausanne. Didier and Muriel married in 1999 and soon had three beautiful daughters. With so many women behind him, Didier could not but eventually become a tenured professor at the University of Geneva. The rumour is that he learnt of his latest nomination while on a ski slope in Valais where he escapes with his loved ones on weekends and holidays.

Eric Morier-Genoud is Reader in African History, Queen's University Belfast. Contact: e.morier-genoud@qub.ac.uk.

PUBLICATIONS • PUBLIKATIONEN • PUBLICATIONS

RENZENSION: GLEICHGESCHLECHTLICHE BEZIEHUNGEN, GENDER UND IDENTITÄT IN GHANA

■ CASSANDRA MARK-THIESEN



In jüngster Zeit finden dekoloniale Perspektiven erneut Aufmerksamkeit in der Wissenschaft. Intellektuelle (hauptsächlich aus dem globalen Süden) appellieren für ein Nachdenken über globale Machtverhältnisse und die Infragestellung einer westlichen «zivilisierten» Moderne. Afrikanische Dekolonialwissenschaftlerinnen verweisen auf Schlüsselmomente, während denen Regionen ausserhalb Europas und Amerikas ihre limitierten Möglichkeiten aufgezwungen wurden, u.a. mit dem transatlantischen Sklavenhandel, informellem Imperialismus und dem Kolonialismus. Sie verstehen dieses hegemonial ausgerichtete Zukunfts-, bzw. Weltbild als weder in der Lage, aktuelle globale Herausforderungen

zu bewältigen, noch dient es ehemals kolonisierten Menschen. Vor diesem Hintergrund fordern Vertreter des dekolonialen Denkens eine stärkere Berücksichtigung alternativer Denk- und Seinsweisen, die nicht von eurozentrischen Perspektiven dominiert werden. Serena Dankwas Buch, welches eine dekoloniale feministische Perspektive verfolgt, eröffnet uns eine ganz neue Welt von Möglichkeiten des Lebens, der Fürsorge, des Teilens und der Identitätsbildung; eine Welt, die für gleichgeschlechtliche Liebende in Westafrika schon längst alltäglich ist.

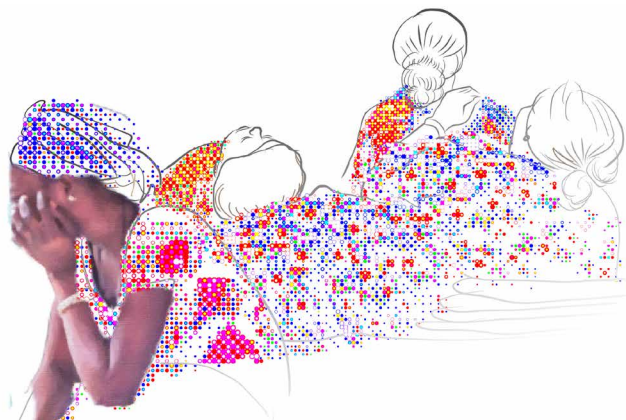
Im Südghana der 2000er Jahre entstanden im Kontext der populären Pfingstbewegung und weitverbreiteter Prekarität Ängste im Hinblick auf das soziale Gefüge der Gesellschaft, wodurch das Thema gleichgeschlechtliche Beziehungen in den Blickwinkel der Medien gelangte. Diese öffentlichen Diskussionen dienen als Auslöser für Serena Dankwas Studie über die gleichgeschlechtlichen Beziehungen von Frauen der sogenannten «Arbeiterklasse»; wobei man sie anhand von Dankwas Beschreibung eher einem prekären sozioökonomischen Status zuordnen würde. Nichtsdestotrotz sind die Ressourcen, die diese intimen Beziehungen (besser, «Friendships») ermöglichen (soziale Netzwerke, soziale Sicherheit, Geheimhaltung und Toleranz) ein zentrales Thema in diesem Buch. Aus globaler und dekolonialer Perspektive weist Serena Dankwa ferner auf die Strategien dieser «Knowing Women», einschränkende (und manchmal unmittelbar schädliche) sexualpolitische Identitäten, die inzwischen als hegemonische «homosexuelle» Identitäten in Europa und Amerika gelten (wie z.B. das «Lesbentum») zu vermeiden, bzw. auf flexiblere Art mit diesen Identitäten umzugehen. In ihren eigenen Worten: «This ethnography aims at freeing our imagination to the transformative energies and the creativity inherent to queer, as in unruly, same-sex cultures in Africa and elsewhere.»

Über fünf Kapitel kombiniert Serena Dankwa anthropologische, historische und philosophische Ansätze, um Gender / Queer Studies voranzutreiben indem sie 1. schwarze und insbesondere afrikanische Frauen in den Vordergrund stellt; 2. Erzählungen und Erfahrungen dieser Frauen (in ihren eigenen Worten) integriert; und 3. Westafrika (nicht das südliche Afrika) als Ort für ihre Untersuchungen auswählt. Afrikanisten werden ihr Buch als frischen Beitrag zu Themen wie Verwandtschaft, Weiblichkeit, INGOS, Medien, informeller Sektor und Resilienz, Intimität, Erotik, Liebe und Hass (sowie all die Emotionen, die dazwischen liegen) zu schätzen wissen. Einzelne Kapitel sind sowohl in sich geschlossen als auch mit Ausarbeitungen zu den Erzählungen einzelner

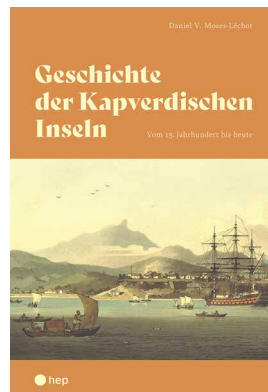
Interviewpartnerinnen verflochten. Sie zeigen sowohl die Komplexitäten auf, die damit verbunden sind, die Ethnografin eines solchen Tabuthemas zu sein als auch das Empfinden einer Afrikanerin, deren erotischen Erfüllung und Freude vom Schweigen der Gesellschaft abhängt. Das Buch ist Open Access verfügbar.

SERENA OWUSUA DANKWA: KNOWING WOMEN. SAME-SEX INTIMACY, GENDER, AND IDENTITY IN POSTCOLONIAL GHANA. CAMBRIDGE 2021 (CAMBRIDGE UNIVERSITY PRESS).

Cassandra Mark-Thiesen leitet die Nachwuchsgruppe *African Knowledges and the History Publication since the 1970s* am Exzellenz Cluster *Africa Multiple: Reconfiguring African Studies* an der Universität Bayreuth. Zuvor war sie Postdoc und Lehrbeauftragte am Departement Geschichte der Universität Basel. Kontakt: cassandra.thiesen-mark@uni-bayreuth.de.



ANKÜNDIGUNG: GESCHICHTE DER KAPVERDISCHEN INSELN

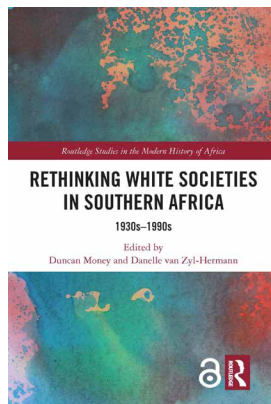


Die Geschichte der Kapverdischen Inseln ist einzigartig und durch verschiedenste Einflüsse geprägt. Von der Entdeckung der Inselgruppe über die Entwicklungen im Rahmen des Kolonialismus sowie des Sklavinne- und Sklavenhandels bis hin zu den Herausforderungen der jungen Republik nach der Unabhängigkeit legt dieses Buch die faszinierende Historie des Archipels erstmals in deutscher Sprache dar. Historisch interessierte Leserinnen und Leser können sich hier ein umfassendes Bild von der Entwicklung des Landes machen.

Daniel V. Moser-Léchet promovierte in Allgemeiner und Schweizer Geschichte. Er wirkte bis 2000 am Staatlichen Lehrerinnen- und Lehrerseminar Hofwil, anschliessend sieben Jahre als Dozent für Geschichtsdidaktik und Geschichte an der Pädagogischen Hochschule Bern.

DANIEL V. MOSER-LÉCHOT: GESCHICHTE DER KAPVERDISCHEN INSELN VOM 15. JAHRHUNDERT BIS HEUTE. BERN 2021 (HEP VERLAG).

ANNOUNCEMENT: RETHINKING WHITE SOCIETIES IN AFRICA



This book showcases new research by emerging and established scholars on white workers and the white poor in Southern Africa. *Rethinking White Societies in Southern Africa* challenges the geographical and chronological limitations of existing scholarship by presenting case studies from Angola, Mozambique, South Africa, Zambia, and Zimbabwe that track the fortunes of nonhegemonic whites during the era of white minority rule.

Arguing against prevalent understandings of white society as uniformly wealthy or culturally homogeneous during this period, it demonstrates that social class remained a salient

element throughout the twentieth century, how Southern Africa's white societies were often divided and riven with tension and how the resulting social, political and economic complexities animated white minority regimes in the region. Addressing themes such as the class-based disruption of racial norms and practices, state surveillance and interventions – and their failures – towards nonhegemonic whites, and the opportunities and limitations of physical and social mobility, the book mounts a forceful argument for the regional consideration of white societies in this historical context. Centrally, it extends the path-breaking insights emanating from scholarship on racial-

ized class identities from North America to the African context to argue that race and class cannot be considered independently in Southern Africa. This book will be of interest to scholars and students of southern African studies, African history, and the history of race.

Arguments presented in the book, as well as a number of its case studies, were featured on *Africa is a Country* in May 2020. The book is fully Open Access.

Duncan Money is a historian of Southern Africa whose research focuses on the mining industry. He is currently a researcher at the African Studies Centre, Leiden University, Netherlands and was previously a Postdoctoral Fellow at the International Studies Group, University of the Free State, Bloemfontein, South Africa.
Contact: d.j.money@asc.leidenuniv.nl.

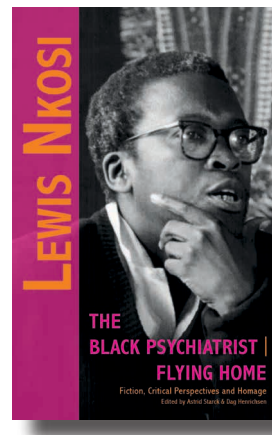
Danelle van Zyl-Hermann is a historian of race and class in modern South Africa. She holds a PhD from the University of Cambridge and is currently a postdoctoral research fellow in the Department of History, University of Basel, Switzerland.
Contact: danelle.vanzyl-hermann@unibas.ch.

DUNCAN MONEY AND DANELLE VAN ZYL-HERMANN (EDS): *RETHINKING WHITE SOCIETIES IN SOUTHERN AFRICA, 1930–1990S*. (ROUTLEDGE STUDIES IN THE MODERN HISTORY OF AFRICA). LONDON 2020 (ROUTLEDGE).

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- Danelle van Zyl-Hermann: White workers and the unravelling of racial citizenship in late apartheid South Africa

ANNOUNCEMENT: TRIBUTE TO LEWIS NKOSI



This rich edited volume is dedicated to the astounding South African writer and literary critic Lewis Nkosi (1936–2010). In this book, Nkosi’s celebrated one-act play *The Black Psychiatrist* is republished together with its unpublished sequel *Flying Home*, a play on the satirically fictionalized inauguration of Mandela as South African president. Critical appraisals, tributes and recollections by scholars and friends reflect on the beat of Nkosi’s writing and life. It is an ideal volume for those encountering Lewis Nkosi for the first time as well as for those already devoted to his work. The book was edited by Astrid Starck, a literary scholar, and Dag Henrichsen, a historian.

“Much has happened to me that is worth narrating, worth celebrating, in spite of the regrets and sorrows of exile. My life began under Apartheid until I attained the age of 22, and then subsequently lived in many places and societies, in Central Africa, Britain, the United States, Poland, and during a brief sojourn, in France and, finally, in Switzerland.”

(Lewis Nkosi in *Memoirs of a motherless child*)

ASTRID STARCK-ADLER, DAG HENRICHSEN (EDS.): LEWIS NKOSI. THE BLACK PSYCHIATRIST | FLYING HOME. TEXTS, PERSPECTIVES, HOMAGE. BASEL 2021 (BASLER AFRIKA BIBLIOGRAPHIEN).

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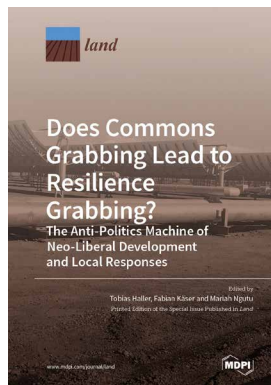
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ANNOUNCEMENT: GRABBING COMMONS AND RESILIENCE



This special issue contributes to the debate on land grabbing as commons grabbing with a special focus on how the development of state institutions (formal laws and regulations for agrarian development and compensations) and voluntary corporate social responsibility (CRS) initiatives have enabled the grabbing process. It also looks at how these institutions and CSR programs are used as development strategies of states and companies to legitimate their investments.

The book includes case studies from Kenya, Morocco, Tanzania, Cambodia, Bolivia and Ecuador analysing how these strategies are embedded

into neo-liberal ideologies of economic development. We propose looking at James Ferguson's notion of the Anti-Politics Machine (1990) that served to uncover the hidden political basis of state-driven development strategies. We think it is of interest to test the approach for analysing development discourses and CSR-policies in agrarian investments. We argue based on a New Institutional Political Ecology (NIPE) approach that these legitimize the institutional change from common to state and private property of land and land related common pool resources which is the basis of commons grabbing that also grabbed the capacity for resilience of local people.

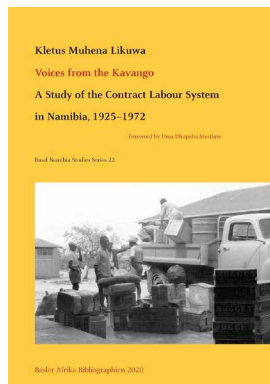
The publication is open access and contains papers on Africa touching issues such as commons grabbing in the context of pastoralism, horticulture, forestry, solar energy and conservation in Kenya, Tanzania and Morocco.

TOBIAS HALLER, FABIAN KÄSER AND MARIAH NGUTU (EDS.): DOES COMMONS GRABBING LEAD TO RESILIENCE GRABBING? THE ANTI-POLITICS MACHINE OF NEO-LIBERAL DEVELOPMENT AND LOCAL RESPONSES. BASEL 2021 (MDPI). SPECIAL ISSUE REPRINT

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ANNOUNCEMENT: THE NAMIBIAN CONTRACT LABOUR SYSTEM

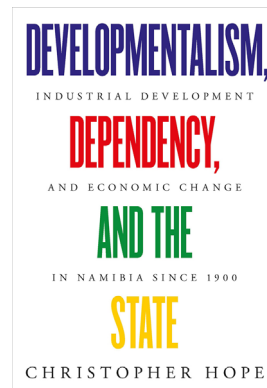


Voices from the Kavango explores the contribution that the life histories and the voices of the contract labourers make to our understanding of the contract labour system in Namibia. In particular it asks: is it possible to view the migration of the Kavango labourers as a progressive step, or does the paradigm of exploitation and suppression remain the dominant one? The study highlights contract labourers engaging in a defeating activity and their disappointment with the little rewards which were non-lasting solutions to their problems. The realization of their entrapment under the contract system and the eventual frustrations led to the political mobilization for independence by SWAPO.

Kletus Likuwa obtained his PhD from the University of the Western Cape for the thesis which comprises this book. He is the Deputy Director for the Multidisciplinary Research Centre (MRC) at the University of Namibia in Windhoek.

KLETUS LIKUWA: VOICES FROM THE KAVANGO. A STUDY OF THE CONTRACT LABOUR SYSTEM IN NAMIBIA, 1925–1972. BASEL 2020 (BASLER AFRIKA BIBLIOGRAPHIEN).

ANNOUNCEMENT: DEVELOPMENTALISM AND STATE IN NAMIBIA



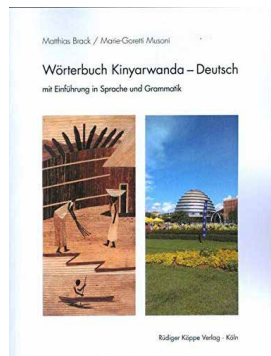
Why does Namibia's economy look the way it does today? Was the reliance on raw materials for export and on the service sector for employment an inevitability? And for what reasons has the manufacturing sector – the vehicle for economic development for many now-high income countries throughout the 19th and 20th centuries – seen its growth held back? With these questions in mind, this book offers an extensive analysis of industrial development and economic change in Namibia since 1900, exploring their causes, trajectory, vicissitudes, context, and politics. Its focus is particularly on the motivations behind the economic decisions of the state, arguing that power relations – both

internationally and domestically – have held firm a status quo that has resisted efforts towards profound economic change. This work is the first in-depth economic study covering both the colonial and independence eras of Namibia's history and provides the first history of the country's manufacturing sector.

Christopher Hope earned his doctorate in Development Studies at the University of Cambridge, UK. This book is based on his doctoral thesis.

CHRISTOPHER HOPE: DEVELOPMENTALISM, DEPENDENCY, AND THE STATE. INDUSTRIAL DEVELOPMENT AND ECONOMIC CHANGE IN NAMIBIA SINCE 1900. BASEL 2020 (BASLER AFRIKA BIBLIOGRAPHIEN).

ANKÜNDIGUNG: WÖRTERBUCH KINYARWANDA-DEUTSCH



Dies ist das erste Ruandisch-Deutsche Wörterbuch mit phonetischer Notation der Vokaltöne. Es repräsentiert das klassische Kinyarwanda – die Nationalsprache Ruandas, wie sie seit über 500 Jahren mündlich tradiert und ab dem Beginn des 20. Jahrhunderts schriftlich festgehalten wurde (nach Guthrie's Klassifikation JD.61). Das Wörterverzeichnis enthält auch zahlreiche moderne Begriffe aus Wissenschaft, Technik, Wirtschaft, Politik, Gesellschaft und Medizin. Die Fauna und viele prominente Pflanzen Ruandas sind mit wissenschaftlichen Namen vertreten.

Heute wird Kinyarwanda im Allgemeinen nicht phonetisch notiert. Aber zur eindeutigen Erkennung der Wurzeln der Wörter, für ein besseres Verständnis der Verbkonjugation, sowie für eine (angenähert) richtige Aussprache ist die Unterscheidung von hohen und tiefen, kurzen und langen sowie variablen Vokaltönen unerlässlich. Diese Töne werden hier durchgehend in der offiziellen wissenschaftlichen Notation angegeben.

Teil I enthält Inhaltsverzeichnis, Vorwort und Anleitung zum Gebrauch des Wörterbuchs sowie das Literaturverzeichnis. Teil II gibt eine Einführung in Sprache und Grammatik (mit Lesetexten und Tabellen), die sich in erster Linie an Deutschsprachige richtet, welche die Sprache Kinyarwanda lernen und Originaltexte übersetzen wollen. Die Grammatik führt in das für Bantu-Sprachen charakteristische System der (hier 19) Wortklassen und in die sehr komplexe Konjugation der Verben ein (mit 32 Konjugationstabellen).

Eine Reihe von Lesetexten verschiedenster Genres, von Fabel und Poesie über Erzählungen bis zur heutigen technischen Amtssprache, mit Quellen vom 19. bis zum 21. Jahrhundert, gibt dem Leser Gelegenheit, das Übersetzen zu üben und die Entwicklung der Sprache zu erfahren. Teil III enthält das lexikalische Wörterverzeichnis Kinyarwanda-Deutsch. Es umfasst insgesamt über 40 000 Wort- und Begriffspaare samt gängigen Redewendungen; davon sind es mehr als 22 000 verschiedene Einträge in Kinyarwanda. Fremd- und Lehnwörter werden durch Angabe der Originalbegriffe (in französisch, englisch, deutsch) erklärt. Vier Symbole kennzeichnen Begriffe aus speziellen semantischen Bereichen: Tiere, Pflanzen, Schrift und Sprache, medizinische Begriffe (Körperteile, Krankheiten usw.; teilweise mit wissenschaftlichen Namen). Heilpflanzen sind ebenfalls durch das Medizin-Symbol gekennzeichnet (ggf. mit Angabe von möglichen Verwendungen).

Matthias Brack hat an der Universität Basel studiert und promoviert und ist Professor für Physik an der Universität Regensburg. Seit 2015 setzt er sich mit Kinyarwanda auseinander. Das Wörterbuch ist in Zusammenarbeit mit der Ruanderin Marie-Goretti Musoni entstanden. Ein zweiter Band (Wörterbuch Deutsch-Kinyarwanda) ist in Vorbereitung. Kontakt: matthias.brack@physik.uni-regensburg.de.

MATTHIAS BRACK UND MARIE-GORETTI MUSONI: WÖRTERBUCH KINYARWANDA-DEUTSCH MIT EINFÜHRUNG IN SPRACHE UND GRAMMATIK. (STUDY BOOKS OF AFRICAN LANGUAGES VOL. 25). KÖLN 2020 (RÜDIGER KÖPPE).