

From Berlin to Mozambique and back: Wilhelm Peters and transcultural knowledge production

Background

In the course of the nineteenth century, Europeans increasingly travelled to Africa. They were adventurers, apothecaries, doctors, missionaries, colonial administrators, military officers or traders. Among them were natural historians who observed, collected, measured and attempted to order the encountered flora and fauna by labelling specimens with systematized concepts developed in Europe in the course of the Enlightenment.

Many scientists who later influenced the trajectory of their respective disciplines and became patrons of science came to build their reputation on extensive expeditions into unknown territory all over the world. One of them was Wilhelm Peters, the protagonist in this PhD project.

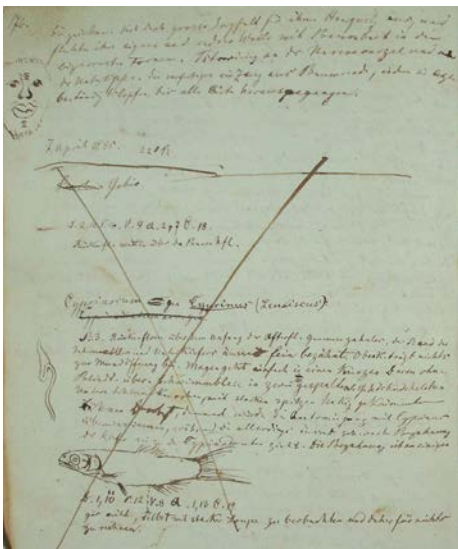


Wilhelm C.H. Peters (1815-1883)

Wilhelm Peters (1815-1883)

Wilhelm Carl Hartwig Peters studied medicine and natural history in Copenhagen and Berlin. After finishing his dissertation (on the morphology of turtle shells), he set out for a scientific voyage to southeast-Africa from 1842 to 1848. He visited the major Mozambican settlements along the coast (Ibo, Mozambique Island, Quelimane, Sofala, Inhambane, Lourenço Marques) and along the Zambesi river (Sena, Tete). Peters' main objective was to collect, describe and, after returning home, to systematically classify the collected specimens and to disseminate his findings through articles in scientific journals. Back in Berlin, Peters reached the top of the academic hierarchy and

considerably influenced the production, presentation and circulation of natural history knowledge as university professor and director of the Berlin Zoological Museum and the Zoological Garden.



A page from Peters' "Naturhistorisches Journal Africa, 1843-1847"

(Museum für Naturkunde Berlin, Zool. Mus. S 1, Peters, W. Naturhist. Journal, p. 176)

Objectives

Contributing to the cultural history of science and knowledge, this thesis examines Peters' role in the construction, dissemination and transfer of knowledge and the networks, institutions and practices that supported this endeavour. A key aspect in this project is Peters' travels in Mozambique. The analysis of how Peters conducted fieldwork shall demonstrate the importance of social and cultural practices in the production of knowledge in natural history. The following questions are of importance: What cultural, intellectual, economic and social capitals were necessary to pursue scientific research in remote African areas? How did Peters interact with locals and how did they contribute to the production of knowledge?

The main sources for this study are Peters' extensive travel journal, the specimens he sent to Berlin during his journeys and the numerous letters with his correspondence network consisting of contemporary leading scientists.

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Women and the Imageries of the State in Guinea

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This PhD project aims at a comprehensive understanding of state imageries, governance and everyday life in an urban and peri-urban space of Guinea, a country affected by the West African Conflict. The project documents and analyses the practices through which the local (female) population tries to cope with the political and economical crisis and how that shapes its relationship to the state.



Women dancing at a baptism, Kankan 2011

- Supervisor: Prof. Dr. Till Förster
- Funding: Swiss National Science Foundation (SNSF 100012-124528)
- Collaboration: Université Julius Nyeréré de Kankan
- Duration: April 2011 - April 2015
- Keywords: Guinea, gender, statehood, political participation, transition, everyday life
- Links: www.unibas-ethno.ch/forschung

*„Toutes les choses sont chères maintenant (...).
C'est le défaut du gouvernement, ni des paysans,
ni des femmes ni des garçons."
(Market woman in Kankan, 2011)*

Background

Imageries of governance and the state are continuously shaped and reshaped by all social actors in everyday encounters. Anything regarding statehood is in many cases implicitly masculine. Agency of African women is mostly not recognized because they do not become as visible as men in the public sphere. Nevertheless women, who often bear the main responsibility for the family, often formulate their expectations towards the state precisely.

Specific Objectives/Research Questions

The aim of this project is to examine the relationship between the state and the female population in a time of political unrest and transformation. What are the issues of government practices women talk about? What is seen as a

political activity and in what ways are women political actors? Which social and political spaces should women occupy according to the state?

Methodology

The methodology is based on the circular procedure of the Emic Evaluation Approach (EEA). The triangular EEA relies on three pillars: a) mapping of the social actors; b) social discourse analysis; and c) practice analysis. Methods such as observation and participation, interviews, informal discussions and media analysis are applied.

Relevance

This project adds to a better understanding of women's role in society, how they organize and fill in the gaps of a limited state.

Au sens du désert

Nomadologie des images et mondes de l'art au regard d'un atelier d'art San contemporain

Leïla Baracchini (Institut d'Ethnologie, Université de Neuchâtel / CRAL, EHESS)

Depuis plusieurs années déjà, un phénomène particulier a vu le jour avec la fascination de plus en plus marquée des mondes de l'art à l'égard de productions artistiques non-occidentales "de valeur". Ce processus international de reconnaissance des productions indigènes a entraîné pour nombre d'entre elles le passage du statut d'objet ethnographique à celui d'objet d'art et consécutivement leur entrée sur les marchés de l'art (Clifford, 1988).

Aussi, actuellement la production et la vente d'objets d'art sont-elles devenues l'un des médias privilégiés auprès de communautés marginalisées pour entrer dans l'économie monétaire mondiale et se rendre visible sur la scène internationale.

L'art San contemporain

Lorsqu'à la fin des années 1980 un courant de production artistique contemporain s'est formé parmi les populations San Naro du Botswana, il s'est fondé autour de l'idée d'un développement économique, social et culturel par la voie de l'art. L'ONG à l'origine du premier atelier d'art San concevait, en effet, l'activité artistique comme une source de développement économique sur des bases culturelles.

De fait, les peintures sur toiles et les impressions réalisées par une quinzaine d'artistes de langue naro ont connu un rapide succès. Exposées dans de nombreux pays, les toiles ont non seulement engendré rapidement des retombées économiques importantes pour leurs auteurs, mais aussi contribué à véhiculer et à créer une série de représentations des "sociétés San" auprès du public.

Cette configuration complexe, où (a) un nouveau support visuel, encore libre de précédent, est (b) introduit par une ONG pour (c) des populations San et (d) destiné à un public international, soulève un certain nombre d'enjeux relatifs à la mise en sens d'une pratique dans un contexte de transition et d'intersection entre plusieurs systèmes de valeur.



Impressions, Mai 2011, Ghanzi



Thamae Kaashe, *The Hare is the heart of Gemsbok*. 2010. © Kuru Art Project

L'art en action

Suivre les étapes de fabrication d'un art San contemporain depuis sa production jusqu'à sa réception, permet de venir questionner avec précision la façon dont ces enjeux représentationnels et discursifs se manifestent à trois niveaux différents.

- 1) Au niveau local: Que représente aujourd'hui en termes économique, social, politique, culturel et identitaire pour des communautés naro la production d'un art contemporain reconnu à une échelle internationale?
- 2) Au niveau international: Conçu pour un public extérieur, cet art ne peut être appréhender sans rendre compte des attentes du public envers cet art, des significations et de la place qui lui sont attribuées par les divers acteurs, ainsi que de l'ensemble des discours qui l'entourent et lui donnent forme.
- 3) Au niveau des artefacts: Il s'agit ici de considérer le parcours des objets dans sa globalité afin de retracer le réseau relationnel qui se tisse autour et au travers de lui. A ce terme, la question est celle de la place de cet art comme instrument d'action dans et sur le monde.



Un point de repère, Mai 2011, Ghanzi

Directeurs: Prof. Philippe Geslin, Prof. Ellen Hertz, Prof. Nathalie Heinrich
Financements: Graduiertenkolleg "Das Bild als artefact" (Eikones), Bourse de l'égalité des chances.

Durée: 2012-2015

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THE ROLE OF SOCIAL CAPITAL IN SOCIAL LEARNING PROCESSES FOR SOIL AND WATER MANAGEMENT INNOVATIONS; THE CASE OF EASTERN AND WESTERN KENYA

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University of Bern, Switzerland, JACS; East Africa

This Study Investigates Social Capital as an Essential Ingredient of Social Learning for Sustainable Natural Resource Management, in the Farmer Field School context

BACKGROUND

Currently NRM innovations in Kenya continue to be hampered by poorly understood socioeconomic, sociocultural, institutional and organizational arrangements, some of these can be traced back to the mechanism that sustain the socioeconomic important functions of the little known '**Social Capital**' (the ability to obtain benefits from the use of social relations expressed in networks, local institutions and organizations). Social capital is currently enjoying a remarkable rise to prominence in both theoretical and applied social science literature. In this regard, this study hypothesizes that in addition to risk, insecurity as well as cost-benefit calculation (Groups and Social Networks, Trust and Solidarity, Collective Action and Co-operation, Social Cohesion and Inclusion, Reciprocity and Exchanges, Empowerment and Political Action, Information and Communication of smallholders) play a fundamental catalytic role in overcoming the acceptance and spreading of new innovations through motivation, awareness, development and application through Farmer Field Schools (FFS)



Fanya Juu Terraces in Kianjiru, Mbeere South District

OBJECTIVES

- To characterize the peasants in both regions, involved in FGs and FFS, based on their farming systems, socioeconomic and sociocultural characteristics in their life-worlds.
- To investigate the peasants' various strategies of action and their implications on taking up innovations through social learning processes in FGs and FFS in both regions.
- To investigate the role of social capital as a co-determining dimension of social learning processes in the FFSs contexts in both regions
- To investigate the implications of property regimes and gendered division of labour on the implementation of development interventions



Water retention ditches in Eshiyunzu, Kakamega Central District

METHODOLOGY

Fieldwork was conducted in Mbeere South (Lowland) and Kakamega Central (Highland) districts from July 2010 to March 2011 and from March 2012 to June 2012 using a mixed method approach. Qualitative data is drawn from methodology in social anthropology such as participant observation, different interview techniques, case-histories and focus group discussions, while the quantitative data is drawn from household surveys and secondary data in both districts.

PROGRESS

- Data Collection has been completed,
- First Scientific paper completed, Second and third papers are in progress to be completed by October 2012
- One BSc Thesis has been produced from the data of the study on Landsat and land Cover Change
- Thesis write up is going on



Stone Bunds in Kiambeere, Mbeere South District

Zambian Water Diaries

This thesis considers the intersection of technology, water, and gender in Lusaka, Zambia, to develop a relational understanding of water as a socializing and socialized agent in African urban settings.

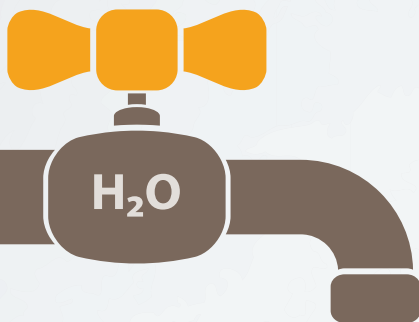
Water infrastructure in Zambia is very uneven. On the same street in Garden Compound, Lusaka, you'll find women with unlimited water piped to their yards, and women who walk to buy water from a neighborhood kiosk that is only open a few hours each day.

Exploring Technology in Practice

You'll find those with water meters, and those drawing water from shallow, unsafe wells. All this variety in the waterscape is set against almost two decades of water reform in Zambia, where new laws and new technical solutions are changing what it means to use water in Lusaka.

"A new way of describing people does not only create new ways to be, but also new ways to choose...How is the space of possible and actual action determined not just by physical and social barriers and opportunities, but also by the ways in which we conceptualize and realize who we are and what we may be, in this here and now?"

-Ian Hacking



Water Technologies in Zambia

Zambia's waterscape is marked by difference. Even as urban water access rates have improved in recent years, evidence points toward a reduced quality of water access as a higher percentage of urban residents have become dependent on public taps, wells and boreholes. Neighbours may participate in the waterscape in markedly different ways, with quite different technologies--or the absence of technology--framing their water consumption.

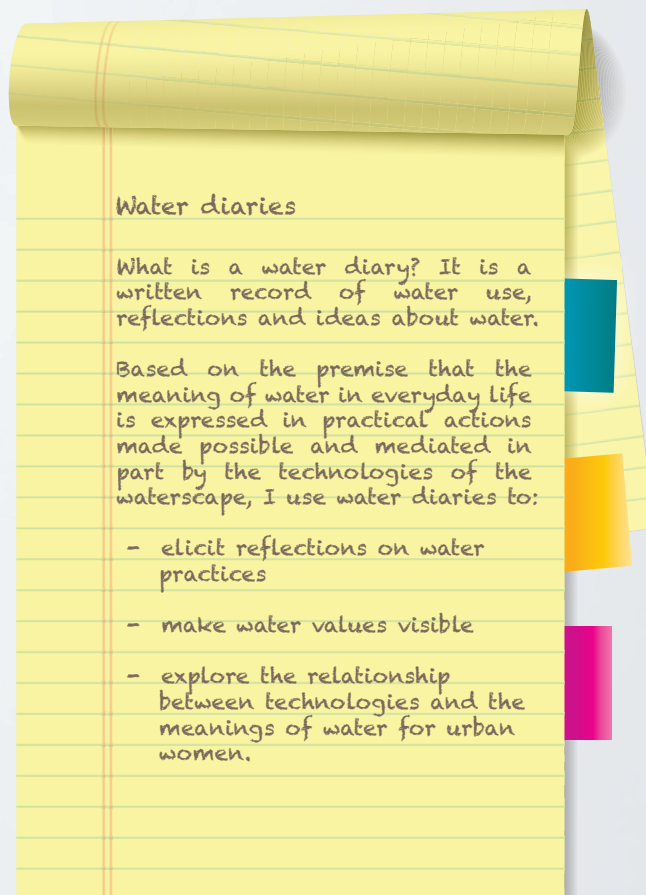
Water technologies are embedded in daily experience, and they do more than just provide access to clean, safe drinks. Water technologies arise from and shape cultural and social conventions, too. What difference does it make if a person accesses water from a Kiosk, an un-metered tap, a metered tap, a pre-paid tap, a tap with an automatic shut-off valve, or her neighbor's shallow well? What role do these technological artefacts take in shaping expectations and relationships in Lusaka?

Towards a Relational Understanding of Water

Feminist Standpoint Theory emphasizes the gendered division of labor and the variety of "situated knowledges" that are produced through socio-natural relationships.

Women do much of the everyday work needed to provide an urban household with water, whether that means collecting water, paying water bills, or trying to get a household reconnected to water. Through these every-day activities, women have particular situated knowledges of the water (and water politics) in their cities. They see the waterscape from a unique position, and this is valuable for epistemologies of human activity around water; for understanding the importance of struggle in the "active process of constructing alternative forms of knowledge"; and for exploring alternative futures (Loftus 2007).

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Supervisors: Elisio Macamo (CASB)
Nancy Rose Hunt (University of Michigan, USA)
Jeremy Gould (University of Jyväskylä, Finland)
Funding: Humer Stiftung für akademische Nachwuchskräfte
Duration: April 2011 - April 2014



The South African botanical complex: botany, horticulture and floriculture as sites for transfers of knowledge and city making (ca. 1890 – 2010)

Melanie Eva Boehi, MA, Centre for African Studies Basel/Basel Graduate School of History

This PhD dissertation is concerned with the history of the South African botanical complex. It studies how botany, horticulture and floriculture functioned as sites for transfers of knowledge and were embedded in the making of urban space in South Africa in the 20th century. The project opens up new perspectives through bringing together the disciplines of history of science and African urban studies.

Background

Botany, horticulture and floriculture are prominently embedded in South African history. Discourses around the South African flora are significant to an extent that indicates the existence of a powerful botanical complex. Through this complex, people were situated and situated themselves in society through defining particular relationships towards the flora. The botanical complex was prominently deployed in the exercise of governmental power and in defining categories of race, class and gender as well as concepts of citizenship, ethnicity and belonging throughout the 20th century. The botanical complex has remained a site of negotiation and contestation of meanings, identities and values concerning life, especially life in cities, in the complex space of South Africa till this day.



Soraya Naidoo and Cecilia Williams at the Adderley Street flower market in Cape Town. Flower sellers have traded in the inner city for over a century. They have successfully used images and imaginations belonging to the botanical complex as a resource for negotiating access to space, business and opportunities.



How can history be studied through flowers? View of the city of Cape Town from the Kirstenbosch National Botanical Gardens (photo: M. Boehi, 2010)

Objective

The objective of this project is to better understand the significance of botany, horticulture and floriculture for the formation of cities and urban life in South Africa in the 20th century. The project attempts to explore how South African cities can be understood through flowers, how floral spaces can be approached as archives and flowers studied as bearers of history.

Approach

The research for this PhD project relies mainly on historical and ethnographical methods for data collection. Archival research is conducted in botanical gardens and institutes, governmental archives, museums and private collections. Oral history research is conducted among actors who were professionally or privately involved in the botanical complex. Gardens and flowers are taken seriously as archives and sources in themselves. This opens up questions about disciplinary boundaries as the project attempts to investigate how exchanges with specialists from fields such as botany, horticulture or landscape architecture can enhance historical research.

Supervisors	Prof. Patrick Harries, Prof. Ciraj Rassool
Funding	Humer-Stiftung für akademische Nachwuchskräfte, Basel Graduate School of History
Collaboration	University of the Western Cape, South Africa
Duration	2012 – 2015
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Youthful Dreams: State Formation Processes at the Margins of Guinea

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The aim of this doctoral research project is to gain a better understanding of the dynamics of state-society relations in Guinea. Key question thereby is, how young people relate to the state in the making in Guéckédou, a border town in the remote southeastern part of Guinea.



Election campaign in Guéckédou, 2010 (Photo: M.Engeler)

"You know, in former times, we, the young, we could not approach politics. Only old people, adults, were part of it. But now, Guinean politics changed a lot", Sept. 2010, communication with a party representative.

Supervisors: Prof. Dr. Till Förster,
Prof. Dr. Gregor Dobler
Funding: Kommission für Forschungs-
partnerschaften mit Entwicklungs-
ländern (KFPE), Freiwillige
Akademische Gesellschaft (FAG)
Duration: 2008 - 2012
Keywords: Guinea, state-society relations, youth,
agency, mobility
Links: www.unibas-ethno.ch/forschung
www.kfpe.ch

Background, objective

This research produces an ethnography of both youth organizations and the local everyday state as they are manifested in this particular region of Guinea. The overall objective is a better understanding of how youth relate to state making, negotiating and imagining in Guinea.

Approach

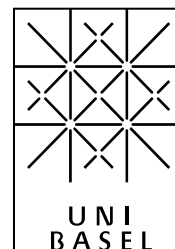
Data collection for this research is based on an inductive approach using qualitative research techniques. Through semi-structured and life history interviews and informal discussions with young Guineans and key brokers of youth organizations, an understanding of young peoples' perceptions, aspirations, and social practices could be gained. This was complemented by semi-structured interviews with state officials at different levels of the local state apparatus as well as with other actors important to further grasp the local political landscape. Observation and participation were used to further study some of the arenas where youth and state practices overlap and shape local statehood.

First Results

Young people were and still are an important target of political propaganda and mass mobilization in Guinea. However, the Mano River wars, political diversity and different civil society organizations changed the state's youth management and youthful perspectives towards the state. The youth-state nexus can thereby be described as not merely typical for state-society relations but as constitutive for ongoing state formation processes.

Sociality Revisited? Liveness, and the use of the internet and mobile phones and in urban Cameroon

Bettina Frei, Institute of Social Anthropology (Bettina.frei@unibas.ch)



This research project has aimed at examining the meaning of New Media - the internet and mobile phones - for transnational migration, and how the use of New Media is interrelated with negotiations of sociality. Bringing these two views together, the research has provided an insight into how the mediality of New Media effect on transnational sociality. The topic was thereby addressed from the perspective of non-migrants, of urban youth in Bamenda, the North West Province of Cameroon, respectively of Cameroonian migrants in Switzerland.



Figure: A variety of mobile phones for sale, Bamenda

- Supervisors: Prof. Dr. Till Förster & Prof. Dr. Judith Schlehe
- Funding: VW Foundation, Germany
- Collaboration: Alberts-Ludwig University Freiburg, Germany; University Yaoundé I, Cameroon; Bayero University, Kano, Nigeria; University of Witwatersrand, Johannesburg, South Africa
- Duration: November 2008-April 2012
- Status: completed, not yet published
- Key Words: New Media, mediality, liveness, migration, sociality, social transformation, youth
- Links: www.unibas-ethno.ch/forschung, www.sciencemovies.de
- Publications: Frei, Bettina. 2012. „I go chop your Dollar“. Scamming Practices and Notions of Moralities among Youth in Bamenda. In: Hahn, H.-P. & Kastner, K. (eds.). Urban Life-Worlds in Motion. African Perspectives. Transcript Verlag.

Research questions

New Media users' dealing with distance and closeness – spatial, social, and emotional – lies at the core of the research questions. The concept of “liveness” has been adopted as a lens.

1. What role do New Media (internet and mobile phone) and their opportunities for “liveness” play related to practices and imaginaries of mobility?
2. How do practices of New Media use impact on sociality and social space(s) on the local level in Bamenda?
3. How do users of internet and mobile phone negotiate “liveness” in mediated interpersonal social relationships?

An ideal of connectedness to social others and life chances appears to be constitutive of user's adopting of New Media technologies. Media liveness (Aslander 1999, Couldry 2004) points out to the possibility of a connected presence, or a quality of mediated interaction. Liveness could be seen as a potential, a sensory experience, and as work invested in mediated social ties. Likewise, liveness can be reversed or avoided and liveness is a matter of degree and intentionality of New Media users. Negotiations of liveness in transnational social ties have a decisive effect on notions of sociality. Transnational relationships are framed by conditions such as importantly physical dislocation and differing life-worlds. Furthermore, they are superimposed by strong imaginaries of great potentials abroad.

Methodology

Narrative interviews and informal conversations with New Media users were conducted and observation was systematically carried out in youth's social spaces. Additionally “narratives” related to youth's aspirations were collected and analysed. Interviews were also conducted with Cameroonian migrants in Switzerland. The collaboration with a Cameroonian “PhD tandem partner” has offered opportunities for exchange and reflection.

Results and Relevance of the Research

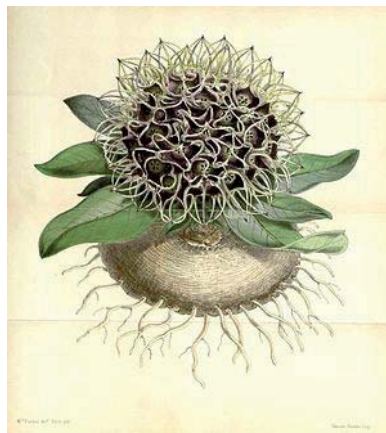
Notions of sociality are re-evaluated vis-à-vis the perception of slippages, which are likely to be experienced in mediated communication. These slippages derive from limited social and emotional cues, as well as an often only partial understanding of migrant's life conditions abroad. From the perspectives of migrants, exaggerated expectations and claims posed on them lead to their adopting of strategies of New Media use, which seem to oppose those of non-migrants. Uses of New Media are then strongly related to dealing with these tensions in transnational social ties.

Such negotiations are likely to come to the fore in practices of New Media use, in which notions of sociality are revised according to the mediated conditions of social interaction. These are then evaluated in modes of conduct in New Media, which are related to the media's specific mediality, conditions of New Media use in the Cameroonian context, as well as imagined potentials for liveness.



1

- 1 Mary Elizabeth Barber & ihre Brüder (Thomas Bowker in der Mitte), ca. 1880er SMP 5643, case 4, photograph collection, Albany Museum, Grahamstown.
- 2 Mary Barber, *Brachystelma barberiae*, Curtis's Botanical Magazine, Vol. 92 (ser. 3, vol. 22), 1866, plate 5607.
- 3 Gerahtenes Aquarell, Nummer 41. *Psilio Lyaeus*. Doublt Zwei Männchen, beide Oberflächen der Flügel werden gezeigt, Raupe & Puppe mit einem Ast der Nahrungspflanze der Raupe (*Toddalia lanceolata*. Lam.). Häufig & weit verbreitet im östlichen Südafrika, Albany Museum, Grahamstown.



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An den Grenzen der Wissenschaft: Mary Barber, Naturhistorik & Kulturen

Tanja Hammel, MA | Graduiertenkolleg Das Bild als Artefakt | Projektbeginn: Januar 2012

Abstract

Drei Studien werden verknüpft: 1. Eine kulturwissenschaftliche Untersuchung Mary E. Barbers (1818–1899) Leben & Werken, 2. Eine anthropologische Studie der Visual History, & 3. Eine kritische Selbstreflexion der historischen Praktiken. Bildquellen (Fotografien, Aquarelle, Illustrationen) sind der Ausgangspunkt des Projekts, das Produktion, Dissemination & Rezeption der Naturimaginationen untersucht. Die multidimensionalen Bildwelten beinhalten Schichten der Geschichte, kulturelle Informationen, soziale Praktiken & wissenschaftliche Konventionen des 19. Jh..

Vorgehen

Mithilfe der historischen Diskursanalyse sollen folgende Fragen beantwortet werden: Wie haben Barbers imaginierte Wissensgemeinschaften Natur sinnlich, emotional & wissenschaftlich wahrgenommen? Was können wir von der Archäologie der Natur-Apperzeption in untersuchten Bildquellen lernen? Wie agieren Bildquellen? Wie produzieren sie Kultur, Gesellschaft & Wissen? Welche neuen Erkenntnisse kann die Visual History bringen? Wie können Historiker produktiv eine selbstreflexive Metastudie ihrer Praktiken der historischen Wissensproduktion in ihr Narrativ einbringen?

Resultate

Barbers botanische, entomologische & ornithologische Praxen werden innerhalb der imaginierten Wissensgemeinschaften, epistemische Kulturen & Wissensgesellschaften untersucht. Die Visual History wird auf ihre Stärken & Schwächen geprüft, für Wissensgeschichte & Sensory History fruchtbar gemacht. Die Studie der Naturwahrnehmung & des Verhältnisses Mensch-Natur in einer kolonialen Gesellschaft gibt Aufschluss über kulturelle & soziale Praktiken. Es wird aufgezeigt, wie sich globale wissenschaftliche Praktiken entwickeln & sich historisch bedingte Wahrnehmung verändert.

Space, Difference and the Everyday: A Comparative Ethnography of Neighbourhoods in Maputo and Johannesburg

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This dissertation project focuses on public life and use of urban space in two Southern African cities after transition to democracy. It wants to shed light on how changing dynamics of neighbourhood segregation shape encounters between urban dwellers today. Long-term field research is being conducted in Maputo, Mozambique, and Johannesburg, South Africa.

- Team of supervisors: Prof. Dr. Till Förster, Prof. em. Dr. Ulf Hannerz, Prof. Dr. Elísio Macamo
- Funding: Humer-Foundation, Janggen-Pöhn-Stiftung
- Collaboration: Universidade Eduardo Mondlane, University of Witwatersrand
- Duration: Jan 2010 - Dec 2013
- Keywords: public life, urban space, difference, encounter, neighbourhoods, segregation, Maputo, Johannesburg
- Link: <http://zasb.unibas.ch/research/phd-projects/>

„There is no racial issue, it's not a black—white issue. It's an economic issue.“
(resident of Linbro Park, Johannesburg)



Photos: B. Heer (2011, 2012)

Background

Persistent segregation and new forms of urban space governance (gated communities, shopping malls, CIDs), often related to discourses of fear of different others, are a challenge to our concepts of public space and urbanity. In the academic discussion, a narrative of loss equates privatisation with a loss of urban public sphere and sees it as a threat to democracy. This project questions this deterministic view assuming urban residents' agency and creativity in appropriating urban space.

Specific Objectives/Research Questions

With an actor-oriented approach avoiding normative concepts this project wants to generate new insights in how the built environment and urban public life are related. Taking on a comparative approach, this study investigates how urban residents meet and interact within the fragmented cityscapes of Johannesburg and Maputo. Special attention is given to how urban dwellers defend, appropriate and create urban (public) spaces. Among the case studies are a youth group which appropriated

an non-used community building, car races on public roads, and neighbourhood associations defending their suburb against whom they perceive as a threat.

Methodology

In each city, the study focuses on practices of urban dwellers who live in neighbouring suburbs marked by high socio-economic inequality (in Johannesburg a township and a middle/upper-class neighbourhood). The study combines a neighbourhood study approach with the “following the people” strategy (Marcus 1995) and analysis of selected public spaces. The project adopts the Emic Evaluation Approach (EEA, Förster et al. 2011)

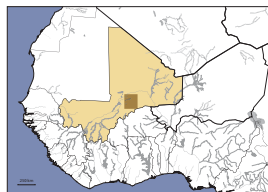
Relevance

The data on how urban dwellers interact with each other and how they use urban space will be useful for urban planners and developers with regards to the design of public spaces and confronting urban fragmentation.

Un mille-feuille de décors céramiques

Evolution stylistique sur le site de Sadia et dans la plaine du Séno (Pays dogon, Mali)

Chrystel JEANBOURQUIN



Localisation du site de Sadia
(plaine du Séno, Pays dogon, Mali)



Contexte

Le site de Sadia

Le site archéologique de Sadia est un habitat composé de cinq buttes anthropiques distinctes (tells), dont les deux plus importantes ont un diamètre d'environ 90m². Découvert en 2008, il a fait l'objet de deux campagnes de fouille menées par le Laboratoire Archéologie et Peuplement de l'Afrique (APA) de l'Université de Genève. En 2010, quatre sondages ont été effectués, dans le but de comprendre la dynamique d'occupation globale du site. Un cadre chrono-stratigraphique précis a ainsi pu être défini. En 2011, une fouille extensive de 130m² a été réalisée sur la butte I, dont la puissance stratigraphique dépassait les cinq mètres. L'objectif de cette seconde campagne était de documenter la dernière phase d'occupation du site, celle-ci présentant des structures en briques d'argile crue bien conservées.

Chronologie

L'attribution chronologique du site, comprise entre le 8^e et le 13^e siècle AD, repose sur 27 datations ¹⁴C. Trois phases principales ont été identifiées :

- Phase 0 : avant le 1^{er} siècle AD
- Phase 1 : fondation des buttes I et II aux 8^e-9^e siècles AD
- Phase 2 : extension des buttes I et II et fondation des buttes III et V aux 9^e-11^e siècles AD
- Phase 3 : développement maximal aux 11^e-13^e siècles AD

L'abandon du site intervient avant l'arrivée des Dogon (13^e-15^e siècles AD), ou coïncide avec elle. La durée totale de l'occupation est relativement courte, entre 300 et 470 ans, et la sédimentation rapide : un mètre déposé correspond à environ 100 ans.

Objectifs et premiers résultats

Notre thèse, intitulée «La céramique archéologique du tell de Sadia (Mali) : une étude typo-chronologique pour une meilleure compréhension du peuplement en Pays dogon», consiste à caractériser la céramique produite et consommée par les habitants de Sadia. Dans un premier temps, une approche stylistique a été privilégiée lors de l'analyse du corpus qui comprend plus de 80'000 tessons et 40 récipients complets.

Evolution des décors céramiques

Trois tendances générales se dessinent :

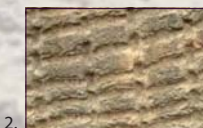
1. Les décors de la phase 0, qui correspond à une période précédant l'établissement du tell proprement dit, sont réalisés à l'aide d'une roulette composite à armatures multiples cordées. Ils diffèrent totalement de ceux identifiés dans le reste de la séquence, mais sont comparables aux décors inventoriés sur certains sites de la plaine du Séno datés du début de l'Age du Fer (1^{er} millénaire BC).
2. Deux décors, également présents dans la plaine entre le 3^e et le 12^e s. AD, sont bien représentés dans la phase 1 de Sadia, mais décroissent nettement dans la phase 2.
3. Les deux décors qui dominent toute la séquence, à savoir les impressions directes de vannerie droite et les impressions roulées de fibre plate tressée, sont bien connus et largement répartis dans le Delta intérieur du Niger et en Afrique de l'Ouest en général.



1. Tesson archéologique



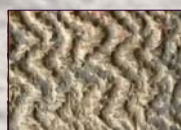
Reconstitution d'une roulette composite à armatures multiples (M. Ozainne)



2.



3.



Conclusion et perspectives

Les recherches menées à Sadia apportent un éclairage nouveau sur la fin de la période pré-dogon dans le sud-ouest de la plaine du Séno. Certains décors, qui semblent caractéristiques de cette région, s'opposent à d'autres dont la répartition géographique est bien plus étendue. Alors que les premiers perdent de l'importance au fil du temps, les seconds ne cessent d'augmenter tout au long de la séquence. Les résultats obtenus nous permettent également de replacer le site de Sadia dans le contexte plus général des buttes d'habitat (tells) connues au Mali ou au Burkina Faso durant l'Age du Fer. La poursuite de l'étude du matériel céramique promet de livrer de nouveaux éléments nécessaires à la compréhension de la séquence chrono-culturelle de la plaine du Séno pendant le 1^{er} millénaire AD.

Directeur	Eric Huysecom
Financements	FNS (projet n°101212-124657) Faculté des Sciences (AFRI) Fondation SLSA Fonds Augustin Lombard Fondation Schmidheiny Fonds Marc Birkigt EDOCSA SAFA
Durée	2009-2014
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SSEA / octobre 2012

The Work of State Imageries: Coping with Intricacies of the Everyday in Liberia

Andrea Kaufmann, Institute of Social Anthropology (Andrea.Kaufmann@unibas.ch)

Aim of this project is to understand how imageries of governance and the state are shaped and how they influence everyday practice of the local population in a post-conflict setting. The field of enquiry is the urban space of Liberia. The precariousness of infrastructures, goods and services still create challenges to the local actors and their livelihoods.



Figure: Contested order in a Monrovia street.

- Supervisor: Prof. Dr. Till Förster
- Funding: Swiss National Science Foundation (SNF)
- Duration: June 2009 - June 2013
- Selected Publication: Kaufmann, A, 2011: *Mobilizing for Improvement. An Empirical Study of a Women's Movement in West Point, Liberia*, in: Stichproben, Wiener Zeitschrift für kritische Afrikastudien. 20.
- Keywords: Liberia, post-conflict, statehood, social orders, collective action
- Links: www.unibas-ethno.ch/forschung

The police (...), the security are working. But they are not working according to... like normal days.
(Interview in West Point, Monrovia, 2010)

Background

Imageries of governance and the state have a vast impact on social actors and how they arrange their everyday life. This project looks at state-society relations and tensions within the difficult social and economic conditions of the aftermath of the conflict.

Specific Objectives/Research Questions

The aim of this project is to examine what imageries of governance and the state exist, if and how new imageries emerge and how they are negotiated and shaped. How do ordinary people in a peri-urban and urban setting make a living? How do they imagine the state? How do new forms of governance emerge in the context of a society in a setting of political transition?

Methodology

The Emic Evaluation Approach (EEA) triangulates three components 1) Mapping the Actors; 2) Social Discourse Analysis including interviews, non-verbal statements or media; and 3) Practice Analysis. The EEA enables evaluating data from cross-cutting perspectives.

Expected/First Results

Actors respond to the malfunctioning public institutions by forming groups of collective action. This project focuses on local groups reestablishing social order and the provision of goods and services, such as security by youth groups or health by collaboration of women.

Circulation routière et savoir-circuler. Performativité de la mobilité deux-roues à Ouagadougou, Burkina Faso

Pierrick Leu, Centre for African Studies Basel (pierrick.leu@unibas.ch)

L'objectif de cette recherche est de contribuer à une meilleure compréhension de la production en situation de la circulation routière, à travers l'exemple du régime de mobilité deux-roues à Ouagadougou. Cette recherche se focalise sur les enjeux méthodologiques dans l'analyse de la performativité du savoir-circuler.

*« Les gens circulent très mal.
Parce qu'ils ne maîtrisent pas... Ils
n'ont pas un bon permis, ou bien
c'est par ignorance, je ne sais pas.
Et tout le monde est pressé. »
(un motocycliste, 27.01.2012)*

Cadre de recherche

La circulation routière est un arrangement socio-spatial complexe de technologies, matérialités et d'usagers. Contribuant depuis une dizaine d'année au renouvellement théorique et méthodologique de l'étude de la mobilité quotidienne, le champ des Mobility studies constitue un cadre fertile pour repenser la production au quotidien de la circulation routière. Principalement axé sur l'interaction usager-véhicule et les nouvelles technologies automobiles (en Europe et Etats-Unis), ce champ tend à négliger le rôle des usagers en interaction dans la production d'un ordre socio-spatial de la circulation routière.

Terrain

Cette recherche prend comme terrain d'étude le régime de mobilité deux-roues (motorisés) dans la capitale burkinabè. La circulation routière à Ouagadougou est en pleine mutation depuis une dizaine d'années. L'introduction massive de scooters de fabrication chinoise et de voitures d'occasion a densifié le trafic urbain, et ainsi transformé l'expérience individuelle des usagers et leur savoir-circuler.



Objectifs

Questionnant le rapport entre connaissances et pratiques des usagers, cette recherche a pour objectif de comprendre comment les compétences de conduite –le savoir-circuler– des usagers deux-roues sont mises en action, dans un contexte a priori faiblement régulé. Comment les micro-tactiques de gain de temps, d'évitement, de sécurisation sont-elles apprises, réalisées et négociées? Différentes grilles d'analyse telles que les notions de règle et de confiance ou les *mobile methods* peuvent être exploitées pour étudier la performativité de la mobilité deux-roues.

Méthodologie

L'enjeu méthodologique est de décrire la performativité de la mobilité deux-roues en explorant les interactions entre usagers, artefacts physiques, et les abords de la rue. Documenter les tactiques de négociation dans la circulation routière nécessite différentes méthodes: entretiens, observations et enregistrements vidéo statiques et mobiles.

- Superviseurs : Prof. Elísio Macamo, (CASB), Prof. Ola Söderström (Université de Neuchâtel)
- Groupe de recherche : Technological Artefacts in African Urban Settings
- Financement : Humer Stiftung
- Durée : avril 2011 - avril 2014



Alinguel (Sénégal oriental): l'évolution d'un habitat au sein des grands empires ouest africains

Premiers sondages

Serge Bonaventure Yao LOUKOU, Université de Genève

Introduction

Les recherches entreprises dans l'est du Sénégal par le laboratoire archéologie et peuplement de l'Afrique (APA) de l'université de Genève ont permis de mettre en lumière plusieurs sites archéologiques datant du Paléolithique jusqu'aux périodes contemporaines.

Parmi les sites protohistoriques, l'habitat d'Alinguel, sur lequel porte notre travail de thèse, s'annonce particulièrement important pour la compréhension du peuplement de cette région peu connue sur le plan archéologique.

Le site d'Alinguel

Le site d'Alinguel (13°47'48"N / 12°10'16") est un complexe d'habitat situé sur la rive ouest de la Falémé et au nord-est du village éponyme actuel. Il s'étend sur plus de deux hectares et présente de nombreux ravinements.

Les vestiges en surface se composent essentiellement de structures circulaires en pierres, de fragments de récipients (décorés le plus souvent à l'épi végétal de Blépharis ou de divers types de cylindres gravés), de matériel de broyage, d'éclats d'industrie lithique, d'ossements de petits ruminants et de graines de drupes sauvages (Ziziphus sp.).

Des sondages menés en trois endroits de ce site ont permis de prélever des charbons de bois qui ont fourni des dates radiocarbone situant son occupation entre le 1^{er} et le 13^{ème} siècle de notre ère. Cette période correspond à l'apparition et au développement des royaumes du Ghana et du Mali ainsi qu'à l'exploitation de la région aurifère du Bambouk.



Amas de fragments de récipients à l'est du site d'Alinguel (Photo N. Spuhler)

Objectifs

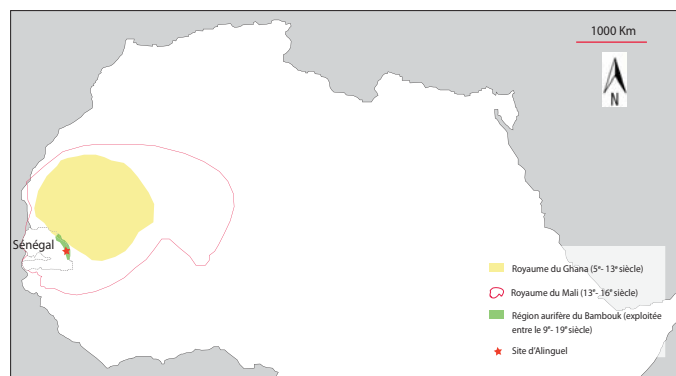
Notre étude vise à étudier l'évolution de l'habitat d'Alinguel et à comprendre l'impact de la mise en place des formations étatiques ouest africaines pré-citées sur la vie sociale, économique et politique des sociétés rurales de la Falémé.

Méthodologie

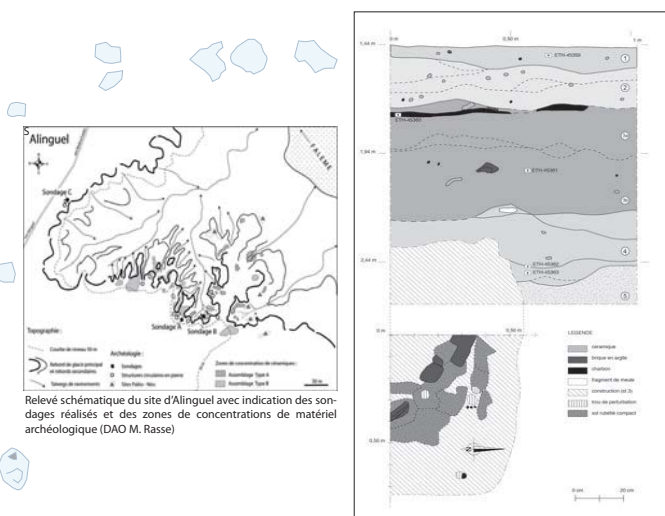
Elle consiste en un repérage et en une description des vestiges sur toute la surface du site. Ensuite, des zones potentielles de fouilles sont définies puis sondées. Les sédiments provenant des différents décapages sont systématiquement tamisés à sec. Le matériel prélevé est classé et étudié sur place ou en laboratoire. Parallèlement des plans, coupes, dessins et photos sont réalisés.

Premiers résultats

Les données recueillies lors de la première campagne en février 2012 nous ont permis d'établir une séquence chrono stratigraphique qui suggère que ce site a connu plusieurs phases d'occupation, dont les modalités et les durées restent à préciser. Les vestiges nous donnent une idée de la culture matérielle et de l'architecture des populations passées de la Falémé. Les campagnes futures nous permettront d'entreprendre des fouilles plus conséquentes couplées à des enquêtes de tradition orale auprès des populations actuelles de la région dans le but d'approfondir nos connaissances du peuplement de cette région.



Localisation du site d'Alinguel, des aires maximales d'influence des empires du Ghana, du Mali et de la région du Bambouk



Relevé schématique du site d'Alinguel avec indication des sondages réalisés et des zones de concentrations de matériel archéologique (DAO M. Rasse)

Coupe stratigraphique ouest avec détails d'une structure (DAO P. Müller)

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Récapitulatif des dates C14 obtenues sur le site d'Alinguel avec leur calibration selon Oxcal V4.1.7

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Il semble qu'il y ait, dans les rituels comme au théâtre, un espace prévu à cet effet, et qui semble d'une importance majeure: appelons-le (cette) À l'intérieur de celle-ci, un certain nombre de personnes obéissent à un ensemble de règles qui rendront l'incorporation des esprits possible: appelons cela (pour) En effet, en suivant certaines règles, les joueurs endossent le statut de celui-qui-suit-une-règle c'est à dire un(e) Ce rôle qu'ils sont amenés à jouer favorisera la transformari on du sujet et l'émergence d'une personne d'un type particulier: le (personnage) À chaque événement assistent des personnes qui ne participent pas selon les mêmes modalités que les protagonistes principaux. Alors quand on les appellerions volontiers spectateurs, nommons-les (e-actants) Il s'agira d'interroger le phénomène de l'uganga à l'aide des notions mentionnées ci-contre tout en construisant des ponts entre ce

qui relève, a priori, de performances humaines hétérogènes. Si le théâtre peut servir à éclairer les rituels sous un angle alternatif à celui de religion, de croyance ou de mythe, à l'inverse, les rituels serviront à mettre en lumière nos propres pratiques et théories du théâtre ainsi que nos modèles anthropologiques.

Théâtre

VIVRE AU RYTHME

DES ESPRITS

Un itinéraire

Voix

Je propose de remplacer le terme «esprit» par celui de «voix». Cela permettra, en plus de nous détacher d'un bon nombre de préjugés, de déplacer notre attention vers ce qui fait la forme (sonor) de la présence des esprits. Il s'agira de prendre au sérieux la voix du (sujet) Il s'agira surtout d'investiguer le lien entre les esprits et la capacité d'être sujet de sa propre parole. Si la voix est affaire d'individus, elle est a fortiori aussi une question de la communauté: lorsque (sa) multiples voix se rencontrent, quelque chose comme une (voix collective) semble émerger.

Les rituels sont performés selon des (lignes rythmiques) variables impliquant: musique, chant et danse. La (monnaie) des esprits (E) suppose une (définition de l'expression ordinaire) de celui qui fait office de véhicule ou réceptacle (modification de la voix, attitudes, postures, gestes, regards, etc.). Cette modification a lieu dans et par les lignes rythmiques. L'enjeu des interactions E (esprits) ↔ H (humains) et E ↔ E semble être la recherche de (expression adéquate) les esprits, tout comme les hommes, doivent se faire comprendre, l'efficacité de la cure en dépend. Exprimer adéquatement suppose donc être capable de (co-rythmer) xhanger ensemble, battre des mains ou des instruments correctement, harmoniser les gestes et les mouvements, accorder les voix, se répondre les uns aux autres. La capacité de co-rythmer, et donc d'entrer dans une polyrythmie, est dépen-

dante de la (qualité des diverses manières de flux) qui sont autant de manières qui modifient la capacité d'agir collectivement. En effet, la question de l'apasssion peut être comprise comme celle de (action/réaction/rétroaction) Cette reformulation en termes de rythme, puisqu'elle est pratiquement cruciale, sera également d'une importance centrale dans mes recherches. Il s'agira d'élaborer un paradigme rythmique qui puisse rendre compte, de manière renouvelée, de l'action rituelle. Cette approche nous permettrait notamment de sortir de la perspective expressiviste dominante dans les théories de l'action en sciences sociales afin de proposer un modèle plastique qui prenne acte de la dimension fluide, poreuse, mouvante et indéterminée de ce qui se passe dans l'uganga.

Rythme

à travers de l'uganga

à Zanzibar

Sens

Mon intérêt porte depuis plusieurs années sur des questions liées à ce qu'on nomme communément les rites de possession (esprit possession cult). Plusieurs expériences de terrain sur l'archipel de Zanzibar, en Tanzanie, est à la base d'un travail de longue haleine sur des problématiques concernant la ritualité et les phénomènes de trans, les catégories d'esprit et de possession, de jeu et de théâtralité. Les rituels d'incorporation des esprits s'appellent, à Zanzibar comme dans beaucoup de pays d'Afrique équatoriale, uganga. Il s'agit d'un complexe impliquant une quantité considérable de rituels relativement hétérogènes, ce qui en fait la richesse en même qu'une difficulté pour l'anthropologue. Par conséquent, mon approche, dont l'impératif de s'assumer comme un discours partiel et partial se doit de se revendiquer engagée, sera nécessairement accompagnée d'une réflexion épistémologique portant à la fois sur la fabrication de modèles interprétatifs capables de rendre intelligibles des phénomènes qui nous sont étrangers tout en pensant les conditions de possibilité d'un savoir de type anthropologique dans le cas d'une pleine participation. Les questions soulevées par mon expérience zanzibariere m'ont amené à poser le problème sous l'angle du jeu et de la théâtralité. Ces notions ont le mérite de ne pas réduire les rites de possession à la double fonction expressive (d'une croyance antérieure au phénomène lui-même) et reproductive (d'un passé ou d'une pensée mythique). Il sera intéressant d'explorer de nouvelles épistémologies capables de rendre compte d'un regard renouvelé. Un modèle de la théâtralité présentierait, à ce titre, de nombreux avantages tant sur le plan heuristique que sur le plan interprétatif. L'archipel de Zanzibar et ses islams multiples, son histoire mouvementée, sa population cosmopolite et ses rites constituent un terrain tout à fait privilégié pour repenser à la fois les approches anthropologiques du rituel et le métier de chercheur en sciences sociales. Je propose d'entrer dans le complexe de l'uganga par quatre entrées qui ont l'avantage d'être liées les unes aux autres de manière très féconde.

Les rituels uganga sont, du point de vue de ce qui se passe sensiblement, extrêmement riches et complexes: ouïe, odorat, goût, vision, toucher, constituent, chacun à des degrés variables, des modes de travail centraux de la cure. Si nous concevons habituellement cinq sens, pourrions-nous en envisager un sixième? Qu'en serait-il d'un (sens du rythme) ?Pouvons-nous déplacer encore une peu la limite de ce que nous concevons ordinairement en envisageant de travailler avec un septième sens, (le sens du jeu) ?Aurait-on un avantage heuristique et épistémologique à prendre en compte des modes sensibles et perceptifs jusque-là souvent ignorés? J'aimerais proposer l'idée qu'il y a une (sensibilité des sens), par renversement, l'idée qu'il y aurait des (sens de la pensée) En concevant l'activité psychique et intellectuelle comme indissociable de l'activité organique somatique, la porte est

ouverte à une étude de (l'intelligence des sens) Parce que l'uganga est moins un discours et une technique qu'une pratique reposant pour une grande part sur le travail des sens, nous nous devons de repenser, en anthropologie, la manière dont nous appréhendons perceptiblement de tels phénomènes.

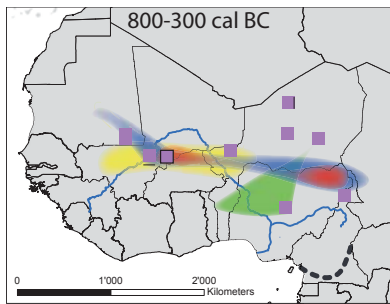
Emergence of Food Production and Cultural Change in West Africa: the Dogon Country Record

Sylvain OZAINNE¹

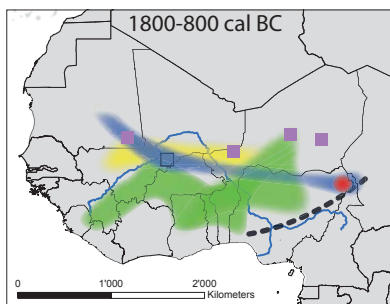
In Dogon Country (Mali), recent research allowed defining a rich chronocultural reference sequence for the Late Holocene period (2500-500 cal BC). These investigations were carried out for a PhD thesis in the framework of the "Human settlement and paleoenvironment in West Africa" project. This multidisciplinary and international program is coordinated by the Laboratory "Archéologie et Peuplement de l'Afrique" (APA), attached to the Anthropology Unit at the University of Geneva.

The Late Holocene sequence of Dogon country covers the regional Late Neolithic/Later Stone Age and Early Iron Age and highlights several important transitions, which are synchronized with significant environmental and socio-economic events at the scale of West Africa. Due to its geographical position at the borders of the current Sahelian and Sudanian zones, a limit that underwent important latitudinal displacements throughout the Holocene, Dogon country has indeed efficiently recorded the major environmental and cultural changes that have concerned sub-Saharan areas

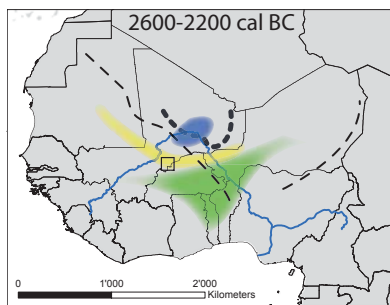
From 2500 cal BC, West Africa witnesses a series of techno-economic and cultural transitions characterized by strong Saharan influences, which appear to be tightly linked with the emergence of food production and several migration and/or diffusion phenomena. Indeed, different currents of cultural influence along the sahelo-sudanian belt seem to be mainly underlain by the spread of herding and agriculture. Agriculture may have been adopted initially as a complementary strategy to increase subsistence predictability and West Africa is then characterized during the Late Holocene by a mosaic of economic systems in which herding and mobility remain important. Large farming communities with a real sedentary lifestyle appear later from the beginning of the Iron Age, during the first millennium cal BC.



Neolithic/Iron Age transition and Early Iron Age periods take place in Dogon country between 800 and 300 cal BC in a context of enhanced aridity. During this interval, the last neolithic pottery characteristics disappear while new traditions rise, showing both a western regional trend and the inception of previously unknown carinated vessels and geometric incised decorations. The latter may indicate a possible east-west cultural "counter flow" along the Sahelian belt, which has to be confirmed. Iron in Dogon country is then evidenced only by fragments of objects and, so far, no data indicates ore smelting in the region during this period. Finally, the beginning of the Pré-dogon period is accompanied by a new significant cultural break between 200 cal BC and 200 cal AD.



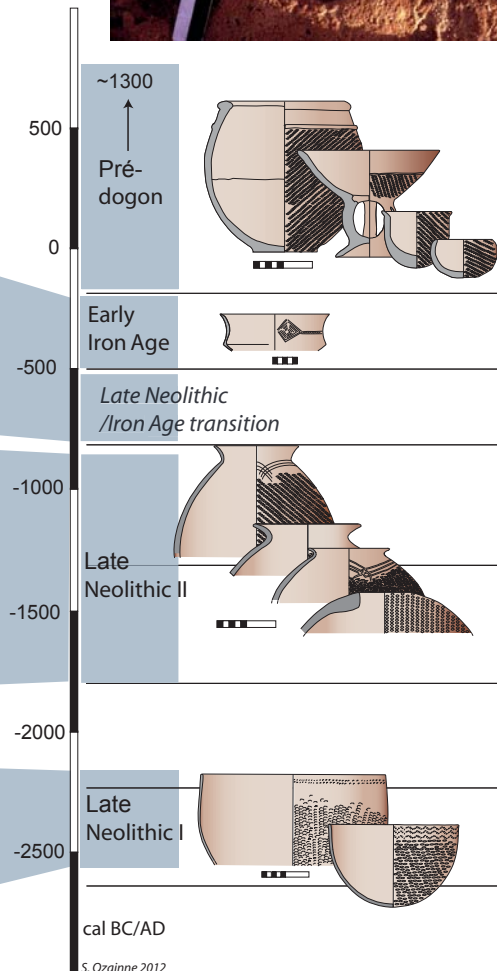
From the beginning of Late Neolithic II (1800-800 cal BC), the occurrence of domesticated pearl millet (*Pennisetum glaucum*) demonstrates the emergence of agriculture in Dogon country. At the same time, the appearance of a new ceramic tradition indicates that the region is now embedded in a Sahelian influence cultural area, which shows some Saharan legacies and seems to coincide with the spread of pearl millet culture. From 1500 cal BC, Dogon country is included in a wide west-east cultural stream that develops between Mauritania and Nigeria while agriculture reaches the Lake Chad basin. The Sudanian zone is concerned by a quite different cultural atmosphere which also integrates some Saharan origins. Herding may also have reached most parts of West Africa at that time.



During Late Neolithic I (2600-2200 cal BC), large hemispheric pottery with rocking impressions decorations show that Dogon country is included in a clearly Saharan cultural influence area. Archaeological evidence and the occurring of anthropogenic bushfires also suggest that pastoralist groups coming from the southern edge of the Sahara may have frequented the Dogon country during the dry season as part of their transhumance route. At this time, the region is not yet concerned by agriculture, which appears around 2500 cal BC at the southern fringe of Sahara. Originating from the east-central Saharan zones, herding spreads quickly south of the Sahara and may have reached the center of Ghana around 2000 cal BC.

- "Saharan" cultures
- "Sahelian" cultures 1
- "Sahelian" cultures 2
- "Sudanian" cultures
- Herding
- Agriculture
- Iron
- Dogon country

This doctoral research was supported by the Swiss National Science Foundation (FNS/SNF), the Swiss-Liechtenstein Foundation for Archaeological Research Abroad (SLSA), the Faculty of Sciences of the University of Geneva and the EDOCSA (Ecole doctorale romande en Sciences de l'Antiquité). It was directed by Prof. E. Huysecom and defended the 1st July 2011 at the Anthropology Unit (Department of Genetics and Evolution, University of Geneva).



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Introduction

Dans le cadre du programme «Peuplement humain et paléoenvironnement en Afrique de l'Ouest», un volet de recherche est consacré à l'étude des vestiges de la sidérurgie ancienne du Pays Dogon. Le riche patrimoine métallurgique de cette région témoigne d'une extraordinaire variabilité tant en ce qui concerne les approches technologiques que les aspects socio-économiques.

Cette diversité s'explique en partie par une histoire du peuplement récent particulièrement complexe, mais elle est également liée aux cadres économiques de la production et au statut social des intervenants. Ceci est illustré ici à l'exemple de trois traditions technologiques sidérurgiques ayant fait l'objet d'une étude approfondie et pluridisciplinaire [1, 2].

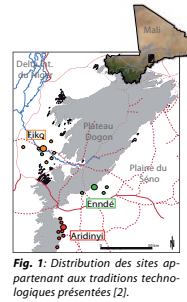


Fig. 1: Distribution des sites appartenant aux traditions technologiques présentées [2].

Tradition Enndé

Probablement autour des 15-17^{ème} siècles, falaise de Bandiagara et plaine du Sèno.



Fig. 2: Épanchages de scories type Enndé. Chaque amas marque l'emplacement d'un bas fourneau.

L'organisation de ces sites se distingue par des épanchages de scories éparpillés de quelques m³. Chaque épanchage est associé à un bas fourneau unique.

Autour d'un même site, on retrouve généralement plusieurs bas fourneaux isolés. On ne reconnaît pas de structures annexes. Les scories se présentent sous forme de petites coulures formées à l'intérieur des bas fourneaux.

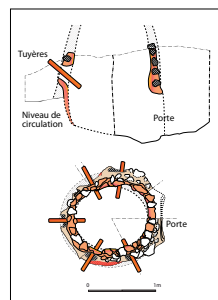


Fig. 3: Bas fourneau de type Enndé (exemple du site éponyme).

pendant une longue période et étaient rapidement abandonnés, quitte à en reconstruire un nouveau juste à côté. L'ensemble des données suggère qu'il s'agit d'une occupation très occasionnelle, peut-être liée à des artisans itinérants.



Fig. 4: Scorie coulée interne. Les traces de flux verticaux sont caractéristiques de cette technologie.

Tradition Aridinyi

Env. 16-20^{ème} siècles, zone de la falaise de Bandiagara.

Les sites de cette tradition révèlent des amas de scories de taille moyenne à grande, de l'ordre de mille, rarement de quelques milliers de m³.



Fig. 5: Amas de scories de taille moyenne avec des bas fourneaux sur le site de Kobo.

Les scories forment de très gros blocs piégés au fond des bas fourneaux. Plusieurs bas fourneaux pouvaient fonctionner simultanément.

Les quantifications montrent que chacun de ces sites a du produire de l'ordre d'une tonne de fer par saison, et sensiblement plus pendant des périodes de haute activité.

Chaque bas fourneau appartenait à une lignée de forgerons, qui contrôlaient la production (maîtrise technique, gestion des interdits...).



Fig. 7: Petit bloc scorie de Kobo. Ces blocs se formaient dans la base du bas fourneau.

Les aires de travail sont structurées et on distingue des zones d'activités spécifiques (préparation du minerai...)

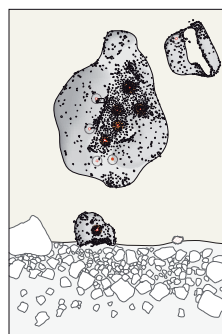


Fig. 6: Disposition des bas fourneaux de Kobo. Chaque fourneau est transmis de père en fils.

En revanche, les agriculteurs dogons participaient à l'ensemble des tâches, à l'exception des activités de forge.

Tradition Fiko

11-19^{ème} siècles, situé à la marge du pays Dogon vers le delta intérieur du Niger.



Fig. 8: Les amas de scories de très grand volume de Kakoli (cliché Caroline Robion).

Ces sites qui livrent de très grands amas de scories avec plusieurs dizaines de milliers de m³ de déchets sidérurgiques. Les aires de rejet et de travail sont organisées autour de batteries de bas fourneaux très volumineux jumelés. Les zones d'activités annexes sont bien visibles. Dans les crassiers, on trouve essentiellement des scories coulées, évacuées hors du fourneau pendant la réduction.

Les sites de cette tradition se distinguent par une production de fer très importante, de l'ordre de dix tonnes de fer par an et par site. Les activités métallurgiques mobilisaient beaucoup de ressources.



Fig. 10: Scories coulées hors du bas fourneau, tradition Fiko.

L'intégralité de la production était contrôlée par les agriculteurs dogons, qui possédaient également les bas fourneaux et géraient les opérations de réduction, tandis que les forgerons s'occupaient en particulier du travail du métal.

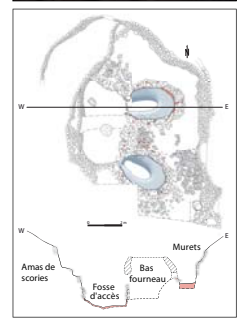


Fig. 9: Organisation de la zone de travail autour des bas fourneaux (site de Fiko).

Conclusion

Ces exemples illustrent la coexistence, dans une région relativement restreinte, de plusieurs traditions technologiques contemporaines. Ces traditions ne se distinguent pas seulement par leurs modes de fonctionnement, mais également par leurs modes d'organisation sociale, reflétant des besoins spécifiques et des configurations socio-économiques différenciées.

On a d'un côté des activités sidérurgiques à faible ou moyenne intensité, produisant des biens pour la consommation strictement locale (Enndé) ou avec une vocation régionale (Aridinyi); et de l'autre, une industrie à large échelle, dont la production excédentaire devait approvisionner les marchés du delta intérieur et les réseaux d'échanges à plus longue distance (Fiko).

Les données disponibles pour la région suggèrent que l'organisation sociale de la production (contrôle des moyens de production, de la terre, de la main d'œuvre) est liée à l'intensité des activités, et que le niveau d'implication des agriculteurs augmente significativement avec l'échelle de production.

Bibliographie:

[1] Semeels, V., Robion-Brunner, C. et Perret, S. 2006. La sidérurgie en Pays dogon : problématiques, premiers résultats et perspectives. *Etudes Maliennes*, 113-126.

[2] Robion-Brunner, C. 2010. Peuplements des forgerons et traditions sidérurgiques: Vers une histoire de la production du fer sur le plateau de Bandiagara (pays dogon, Mali) durant les empires précoloniaux. *Frankfurt: Journal of African Archaeology Monographs*.

Adolescents, Sex and the City in Southern Tanzania

Richard F. Sambaiga, Institute of Social Anthropology (Richard.Sambaiga@unibas.ch)

This PhD project aims at understanding sexual and reproductive health realities of adolescents growing up in dynamic urban contexts of Southern Tanzania. Focusing on a small but rapidly growing town of Mtwara, the project examines dimensions of urban sexuality adolescents experience as risks and how they go about dealing with them.



Figure: Adolescents in a nightclub in Mtwara town.

Background

Young people constitute the majority of African societies and they are conventionally considered the most at risk and vulnerable to sexual and reproductive health risks. In that respect, promoting the reproductive health of African youth has moved to the top of the international development agenda. However, surprisingly little is known about how young people live their sexuality, particularly in rapidly changing urban contexts.

Specific Objectives/Research Questions

Exploration of young people's urban life and the dimensions of urban sexuality youth experience as risks and how they deal with them. How does Mtwara town shape adolescents' sexuality? What is the interplay between lived sexual and reproductive

- Supervisor: Prof. Dr. Brigit Obrist
- Funding: Humer Foundation, Center for African Studies, University of Basel
- Collaboration: University Of Dar es Salaam
- Duration: March 2010 - June 2013
- Keywords: adolescents, sexuality, agency, representation, resilience
- Links : www.unibas-ethno.ch/forschung/

"Pleasure is not given but you should give pleasure to yourself"

A female adolescent in Mtwara town, 2011

health of adolescents and interventions in Mtwara town?

Methodology

A mixed methods approach combining quantitative and qualitative methods such as semi-structured interviews, in-depth interviews, observation and participation.

Expected/First Results

Different ways through which adolescents in urban contexts conceptualize and live their sexuality.

Relevance

Understanding agency and creativity of adolescents in dealing with sexuality and their reproductive health realities.

Exploring the Atlantic Visualscape. A History of Photography in West and Central Africa, 1840-1890

Jürg Schneider, Department of History, University of Basel

This dissertation (2011) is the result of long-term research work in various European and US-American archives focusing on the images African photographers have taken in the second half of the 19th century. Developing and applying the heuristic tool of the *Atlantic Visualscape* contributed to a deeper understanding of the early history of West and Central African photography.



- Supervisors: Prof. Dr. Patrick Harries, Dr. hc. Paul Jenkins, Dr. Christraud M. Geary
- Keywords: Photography, Africa, History, 19th century, Atlantic Visualscape
- <http://zasb.unibas.ch/?id=20287>
- <http://www.africaphotography.org>

Photo: Francis W. Joaque. © The Trustees of the British Museum

Background

African photographers have been active in West and Central Africa since the mid 19th century. Their photographs circulated widely in space and time as well as in various media such as illustrated newspapers and books. With their work these photographers contributed to the production of an imaginary, which within the Atlantic world fuelled, re-confirmed and created ideas of African and Western identity and agency, of the Self and the Other.

Specific Objectives /Research Questions

The history of West and Central African's appropriation of photography as a social practice and cultural technique and the further development of photography to a ubiquitous medium of representation and self-fashioning needs to be studied in the framework of a wider Atlantic world and hence in the context of accelerating and increasing economic, social and political relationships on a global scale, a process commonly termed globalisation.

Methodology

The concept of the Atlantic Visualscape, a simultaneously tangible and imagined space, provided the tool for analysing the rapidly changing conditions of communication, space and images, in particular photographs. Mathematically spoken the Atlantic Visualscape is the intersection of theories of globalisation (giving credit to Giddens, Appadurai, Anderson), visual culture studies and communication theory.

The photographer Francis W. Joaque served as a case study to show how professional African photographers adapted and contributed to an emerging market for photographic images.

Results

The merging of results gathered on both micro and macro levels confirmed the centrality of movements and circulations for the processes of appropriation and usage of photography in West and Central Africa.

The Game of Personal Politics or How to Rule a Kingdom. The State of Affairs in Rey Bouba/North-East Cameroon.

Sabine Schultz, Institute of Social Anthropology

The thesis concerns an examination of the political, administrative and social organization in the lamidat (kingdom) of Rey Bouba and its implications for the various actors involved. The lamidat forms a state within the state of Cameroon, a hybrid political system in which the customs and pattern of patrimonialism co-exist with rational-legal constitutions.



- Supervisor: Prof. Dr. Till Förster
- Duration: Fall 2009-Summer 2013
- Links: www.unibas-ethno.ch/forschung
- Contact: s.schultz@unibas.ch

Figure: Villagers in front of the palace, praising the lamido (Sabine Schultz).

Background

For more than 200 years the autochthone inhabitants of this vast empire (approx. 36'000 km²) have been dominated by the Muslim Fulbe dynasty of the Yillaga line. Due to the lamidat's remote geographic location as well as to the political, social and cultural isolation enforced by the despotic rulers, the established distinctive structures were to a large extent passed on to the present.

Specific Objectives/Research Questions

The project aims at a thorough study of the lamido's personal rule, the court society and the extended network of servants/administrators. It will furthermore analyse the points of contact

between the "traditional" and governmental administration and how the power is distributed. As the population is gradually coming into contact with mobile communication, internet and other media, the strictly hierarchical social framework is disbanding. How does this social transformation become apparent in everyday life? Does people's burgeoning political awareness and open criticism have an impact on the lamido's claim of leadership?

Methodology

Mapping the actors of the various interest groups, evaluating the interdependences and analysing social discourses as well as the normative and actual social reality.

Dynamics of social relations and sexual practices in the context of HIV/AIDS in Ouagadougou, Burkina Faso

Patricia Schwärzler, MA, medical anthropologist, PhD candidate
Swiss Tropical and Public Health Institute (Swiss TPH), Basel, Switzerland

Background

Although West Africa has remarkably low prevalence rates, AIDS is a burning issue to the population in Ouagadougou, capital of Burkina Faso (national HIV prevalence 1.6%). National HIV/AIDS prevention campaigns are based on Euro-American representations of the body and society with the corresponding biomedical terminology and social and moral concepts. Due to a multitude of additional actors providing information (NGOs, religious communities, media), interpretations of HIV/AIDS are manifold and influence the thinking, speaking and acting of people about this illness.

Objective

This PhD project⁵ aims at a better understanding and contextualisation of the generation- and gender-specific narratives on social and heterosexual relationships of women and men in their confrontation with HIV/AIDS. An emphasis is placed on adolescents.



Youth in Ouagadougou (foto: PS)

Methodology

We have been working with residents of *secteur 29*, a peri-urban neighborhood of Ouagadougou. We opted for a triangulation of qualitative methods combining focus group discussions and in-depth interviews with members of the general population, interviews with representatives of religious communities and health facilities, and observation of and participation in social life in the neighborhood.

Keywords: medical anthropology, urbanization, societal change, gender, sexual and reproductive health (SRH), HIV/AIDS

Funding: 50% employment within the *National Centre of Competence in Research North-South (NCCR N-S)* at the Swiss TPH, Basel; private funds and donation; scholarships from the Swiss National Science Foundation, Bern, the Max Geldner Foundation, Basel, and the Graduate School Gender Studies, Basel

Supervision: Prof. Dr. Brigit Obrist^{1,2,3}, Prof. Dr. Elisabeth Zemp^{1,3}, Prof. Dr. Marcel Tanner^{1,3}

Institutions: ¹ Swiss TPH, Basel, ² Institute of Social Anthropology, Basel, ³ University of Basel

Related publications (published or in progress)

- Schwärzler Patricia. 2010. Sex and the City: Erzählungen alter Männer und Frauen über jugendliche Sexualität und AIDS in Ouagadougou, Burkina Faso. In: H. Dilger & B. Hadolt, eds., *Medizin im Kontext: Krankheit und Gesundheit in einer vernetzten Welt*. Frankfurt am Main, Peter Lang: 389-409.
- Schwärzler Patricia. 2010. *Sexe dans la Cité: Récits des vieilles et des vieux sur la sexualité des jeunes et le sida à Ouagadougou, Burkina Faso.* (French translation, available from the author)
- Schwärzler Patricia (et al.). 2012. Récits des modèles et pratiques relationnelles et sexuelles des jeunes de Ouagadougou, Burkina Faso. (working title, paper planned to be submitted to *Revue africaine de la santé reproductive*, draft available from the author)
- Schwärzler Patricia (et al.). 2012. Représentations et récits autour du préservatif à Ouagadougou, Burkina Faso. (working title, paper planned to be submitted to *Sciences sociales & santé*)
- Schwärzler Patricia. 2013. Dynamiques des relations sociales et pratiques sexuelles dans le contexte du VIH/sida à Ouagadougou, Burkina Faso (working title, PhD thesis)

Results

Sexual practices are social activities and thus are subject to social change and to negotiations of differing positions between both old and young and men and women. In *secteur 29* different models of relationships and various discourses on and practices of sexuality coexist.

Elderly people refer to pre-colonial 'traditional' institutions controlling premarital adolescent sexuality. They complain about their decay when talking about current sexual practices of adolescents in the city. Most old people believe this decay is responsible for the spread of HIV, while especially blaming young girls.¹

For young girls and boys, their narrated models and practices – ranging from abstinence to multiple partnerships – are an expression of the quest for (new) representations of femininity and masculinity in the context of HIV/AIDS. Those are related to the customary, cultural, social, religious and economic context that encompasses abstinence, arranged marriage, polygamy and specific forms of socially acceptable extramarital relationships.^{2,3}

The reluctant use of condoms by the population is due to various reasons, among others, to myths built around this main instrument of HIV prevention.⁴



National prevention campaign (foto: PS)

Perspectives

The issues addressed can be adapted for applications in development projects. This study is further able to inform public health efforts in regards to family planning, sexually transmitted diseases and HIV/AIDS, as well as sex education for adolescents and even the application of the new family law in Burkina Faso.

Archaeological studies on the Iron Age settlement history of the northwestern Congo Basin

Dirk Seidensticker M.A.
University of Cologne/Eberhard Karls University Tübingen



Introduction

My thesis deals with the settlement history of the northwestern Congo Basin. The analysis will be based upon 112 sites along the rivers Ubangi, Sangha/Ngoko and Likwala-aux-Herbes (Dem. Rep. Congo, Rep. Congo, Cameroon and Central African Rep.) which were surveyed in 1985 and 1987. The resulting sequence will then be compared to those from other regions in western Central Africa (Cameroon and Gabon) as well as the Inner Congo Basin (Fig. 2).

Sources

The main source material is ceramics upon which a stylistic and statistical analysis will be based. About one third of this pottery was derived from excavated features like deep pits (Fig. 1.1). The remaining two thirds were collected from the surface (Fig. 1.4):

- approx. 10.000 individual vessels or sherds (>500 kg) (Fig. 1.2)
- approx. 1.100 slag-fragments (30 kg) and fragments from tuyères (mainly from two features)



Fig. 1.1: A ceramic deposition in a pit in Munda (MUN 87/2-1-3).



Fig. 1.2: Ceramic vessels from the pit in Munda (MUN 87/2-1-3).

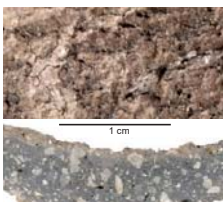


Fig. 1.3: Surface and partially grounded sherd from Bonga (BGA 87/10:12).



Fig. 1.4: Pit in the river embankment at the Likwala-aux-Herbes, Km. 186 (LKW 87/186).

Excavations

Several features like pits and furnaces have been systematically excavated during field work in 1985 and 1987:

- 7 pits in Bobusa (1), Maluba (1), Munda (3) and Pikunda (2)
- 2 furnaces in Munda (1) and Pikunda (1)

The three pits from Munda (Fig. 1.2–1.3; Fig. 2) belong to the oldest evidences of iron working in the Central African rainforest. They were ¹⁴C-dated to between the 2nd century BC and the 4. century AD.

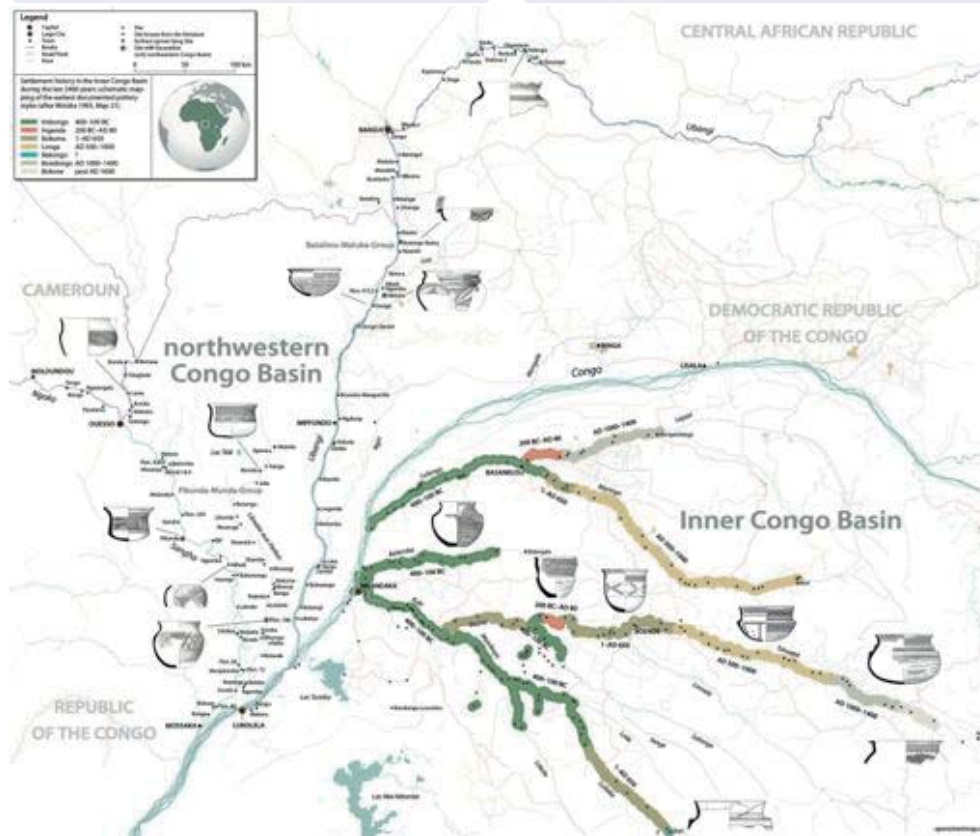


Fig. 2: Map of the research area (northwestern Congo Basin) and the settlement history of the Inner Congo Basin (based upon Wotzka 1995, Map 21).

Surface collections

The bulk of the ceramics was collected from the surface during surveys in the villages alongside the aforementioned rivers. The various complexes usually contain between some 10 to 50 sherds and rarely even entire vessels. For comparative purposes, recently made ceramic vessels were purchased. Evidently, surface material poses great problems with regard to its chronological position. A solution of this will be attempted by means of statistical techniques such as correspondence and cluster analysis.

Research plan

A first step in the analysis will be the detailed study of the excavated material with the aim of creating local ceramic sequences. Thereafter, the surface collections that are closest to the excavated material will be included, followed by the rest of it. So the establishment of a network of connections between all complexes and sites will be attempted and then examined as to its temporal and spatial distribution. The oldest ceramic group within the Inner Congo Basin is the 'Imbonga-Group' (Fig. 2; Fig. 3). Up to now it remains unknown where this group originated.

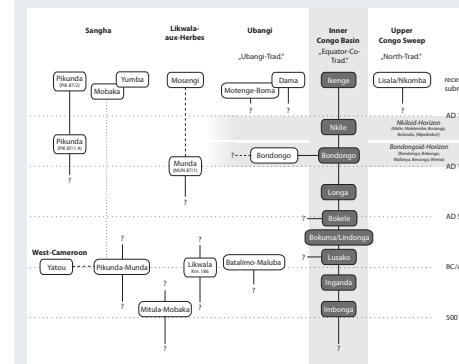


Fig. 3: Sketch of the current known connections between ceramic groups and traditions in the Congo Basin.

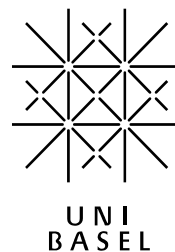
As yet, no precursors have been located in the northwestern Congo Basin. Therefore, comparison will focus on the earliest ceramics in the northwestern Congo Basin and its eventual relationship to Imbonga pottery.

In addition to the stylistic analysis, a representative sample of the ceramic sherds have been thin-sectioned for analysis or their fabric (Fig. 1.3). The two data sets will then be combined into a single stylistic-technical database. It is hoped that the ceramic groups derived from it will show some degree of relationship to ceramic entities outside the Congo Basin (Fig. 3).

- Supervisor: Prof. Dr. Hans-Peter Wotzka (University of Cologne)
- Duration: since Jan. 2012
- Keywords: Central Africa, Settlement History, Ceramics, Iron Production
- Links: <http://www.fstafrica.phil-fak.uni-koeln.de/9199.html>

Imageries of Johannesburg. Visual Arts and Spatial Practices in a Transforming City

Dr. des. Fiona Siegenthaler, Institute of Social Anthropology (Fiona.Siegenthaler@unibas.ch)



This PhD thesis, submitted in October 2011 and defended in March 2012, asks how contemporary visual artists in the city of Johannesburg perceive, reflect, and represent urbanity and social change. Focusing on the last 15 years of transition, it analyses artworks in diverse media including painting, photography, video, printmaking, installations and performance in public space. It considers the variety and the historically and socially relevant contexts in which the artists live and which often are reflected in their artistic practice. Their strategies are multiple, depending on their aims, their education, their economic position as well as the social environment with which they identify. It shows that not only the city, but also the artists' attitude towards it are permanently being reshaped.



Artist Senzo Shabangu signing his work at David Krut printing studio, Johannesburg
Photo: F.S., 25.2.2011

- Supervisor: Prof. Dr. Till Förster, co-supervisor: Prof. Dr. Philip Ursprung
- Funding: Swiss National Science Foundation and FAG
- Duration: 2006-2012 (Funding 2008-2011)
- Selected Publications: "Visualizing the Mental City", in: *Research in African Literatures* (to be published 2013); „Schichten des Transitorischen“, in: *kunsttexte.de* no. 2, 2010
- Keywords: contemporary art, Johannesburg, urban change, visual culture, performance, photography, art in public space, installation art, painting, spatial practices
- Link: www.unibas-ethno.ch

Background

Urban change is taking place all over the world. African cities in particular represent a central topic in that they belong to the fastest growing cities in the world. They also are nodal points in international and global networks. Much has been written about the significance and often massive transformation of African cities, but only little research has been done about the way in which these transformations are perceived and reflected by visual artists. Johannesburg, and in particular its inner city has experienced a great political, social and cultural change since the end of apartheid and the introduction of democracy in 1994. It is also the place where many visual artists live and work and where they take their inspiration from.

Specific Objectives/Research Questions

This PhD thesis asks how contemporary visual artists in the city of Johannesburg perceive, reflect, and represent urbanity and social change. Focusing on artists dealing with the city in their work in the last 15 years of transition, the thesis covers and interrelates three major aspects of how the city firstly is experienced, secondly reflected discursively, and thirdly represented visually. It thus tries to track

imageries and imaginaries of the city on the basis of both social and artistic practice.

Methodology

The approach is based on a combination of perspectives and methods from art history and social anthropology such as work analysis, interviews, and participant observation.

Results

While the artistic media used reflect the legacy of apartheid education, the topics of interest, spatial orientation and spoken statements of artists vary according to age, social network, and social as well as economic standing. While in some aspects the segregationist urban history still is palpable in the way artists reflect and represent Johannesburg, its imageries tend to become more diverse. Especially the early transformational years, when the population of the inner city changed and city management was close to dysfunctional, triggered the artists' interest. Recent regeneration projects however rather seem to incite a new interest for small cities and rural areas.

1 - Les questions du paléométallurgiste

Le travail du fer à la forge produit de nombreux **déchets** : **scories**, **battitures** ou **chutes**. Ces déchets sont fréquemment retrouvés lors des fouilles archéologiques d'ateliers de forge. Depuis une vingtaine d'années, les paléométallurgistes étudient ces déchets : **morphologie**, **minéralogie**, **chimie**, **nature du métal**.

Ils ont ainsi développé des hypothèses pour les interpréter, en s'interrogeant sur la **nature** et la **quantité des activités** des anciens ateliers de forge : Quelles matières premières ? Quels outils employés ? Quels objets fabriqués ? Quelles techniques et technologies ? Durée du travail ?

Dans un cadre plus général, il est aussi pertinent de s'intéresser aux **questions sociétales** qui entourent ces activités : Qui sont les artisans et pour qui travaillent-ils ? Quel volume de production ? Dans quel contexte socio-économique ?

3 - Pourquoi l'ethnoarchéologie ?

En **observant** et en **comparant** plusieurs dizaines d'opérations de fabrication de lames de houe établies à partir de différentes sortes de matières premières, il est possible de :

1- Identifier individuellement quels **paramètres du travail** (soufflerie forte/faible - durée/intensité du chauffage/martelage etc.) influent significativement sur la **morphologie**, la **chimie**, la **minéralogie** et la **nature du métal** des déchets de forge.

2- Restituer les **techniques** pratiquées par le forgeron, de comprendre les **choix pratiques** concernant la matière première ou les techniques de forge et même de comprendre l'**organisation spatiale** et **socio-économique** de l'atelier.

2 - Chaîne opératoire et déchets de la forge : définitions

Une lame de houe est fabriquée en suivant une **chaîne opératoire**, c'est-à-dire une succession d'étapes au cours desquelles la matière première est progressivement transformée en un outil fonctionnel.

La nature et la quantité des déchets de forge (**battitures** et **scorie**) qui se forment pendant toute la durée du forgeage témoignent de la nature et de la quantité de travail effectué.

Battitures autour de l'enclume (croûtes d'oxydes de fer qui se détachent de la surface de barre de fer lors du martelage).



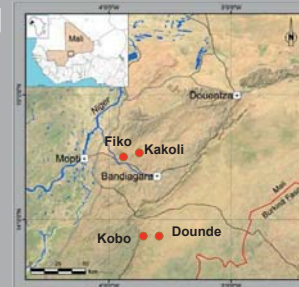
Lorsque le feu est éteint, **scorie** au fond du foyer de forge, en dessous de la tuyère d'argile.

4 - Terrain d'étude et méthodologie

Au **Pays dogon**, il existe encore des forgerons qui travaillent le fer régulièrement en utilisant des outils, des structures et des techniques traditionnelles

Ce sont **126 forgeages** de lames de houe qui ont été **enregistrées** à Fiko, Kakoli, Kobo et Doundé : durée du travail, températures atteintes, indication des outils, technologies et structures employés, nom des personnes etc.

Les **déchets** ont été **récoltés** à la fin du travail puis **caractérisés** (chimie etc.) en laboratoire à Fribourg.



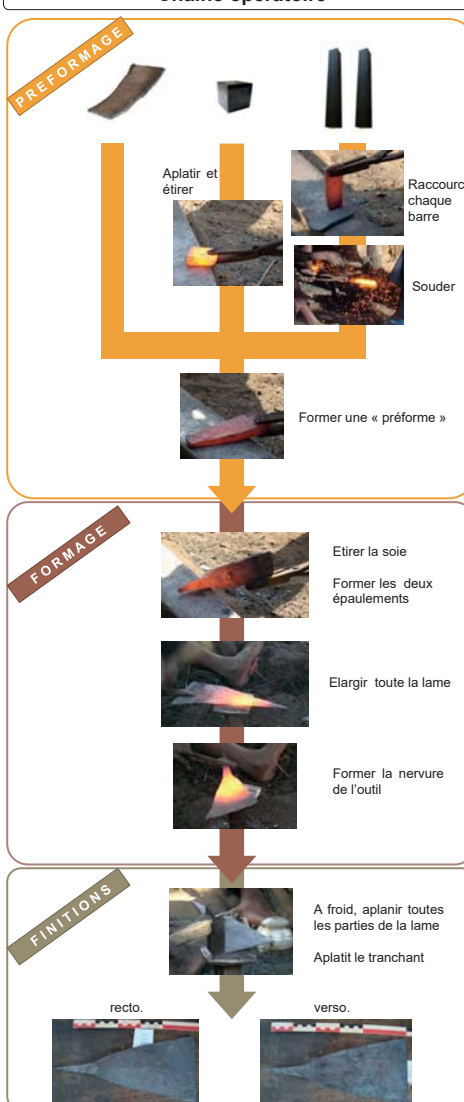
Dimensions de la matière première

Ethnoarchéologie	Laboratoire
Forgeage Travail court Peu de battitures Perte en fer 8-15 %	Scorie de petite masse Battitures plates Scories peu riches en fer
Forgeage Travail mi-long Beaucoup de battitures Perte en fer 15-35 %	Scorie de masse moyenne Battitures plates Scories riches en fer
Forgeage Travail long Beaucoup de battitures Perte en fer 20-40 %	Scorie de masse plus importante Battitures plates et globulaires Scories riches en fer

Foyer et soufflerie

Ethnoarchéologie	Laboratoire
Foyer peu profond La scorie se forme au fond du foyer	Scorie en calotte
Foyer profond La scorie se forme dans les charbons	Scorie en rognons
Soufflerie puissante Forte perte en fer	Scories plus riches en fer
Soufflerie peu puissante Faibles pertes en fer	Scories moins riches en fer
Peu de charbon consommé : < 3 kg	Scorie peu riche en calcium et potassium
Beaucoup de charbon consommé : > 6 kg	Scorie riche en calcium et potassium

Chaîne opératoire



Nature de la matière première

Ethnoarchéologie	Laboratoire
1 barre 0.2 %C	Métal dans les scories Jusqu'à 0.4 %C
2 barres 0.2 %C	Jusqu'à 1 %C

Techniques

Ethnoarchéologie	Laboratoire
Utilisation d'adjuvants siliceux lors des soudures pour limiter l'oxydation de la barre de fer	Scorie plus riche en silicium, calcium, aluminium Battitures plus riches en silicates de fer
Refroidissement de la matière première avant de souder	Présence de soudures mal collées sur l'outil final

Quantité de travail

Ethnoarchéologie	Laboratoire
Scorie récoltée après 1 seul forgeage de lame de houe	Petite scorie
Scorie récoltée après 1 journée de travail (= 3 lames de houe)	Petite ou grosse scorie, mais non stratifiée

Conclusion et perspectives

Cette approche ethnoarchéologique, complétée par le travail de laboratoire constitue une **importante et inédite source de données** pour l'interprétation des déchets de forge. Le prochain challenge sera de reconstruire les anciennes activités d'une forge à partir des analyses morphologiques, chimiques, minéralogiques et métallographiques d'une véritable collection de déchets archéologiques.

Pour plus d'informations

- Directeur de thèse : Prof. Vincent Serneels
- Durée : 2007-2012

• www.ounjougu.org
 • www.unifr.ch/geoscience/mineralogy/archmet/
 • Soulignac, R. 2010 : caractérisation des techniques de forge par l'étude des déchets en Pays dogon. In Huysecom, E. et al.: SLISA Jahresbericht 2009. Fondation Suisse-Liechtenstein pour les recherches Archéologiques à l'étranger, Zurich-Vaduz, pp. 161-164.

„La bouche des autres“ – Social recognition and HIV in urban Mali

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This dissertation project grew out of a long-term fieldwork focusing on the experiences of the first generation with free access to antiretroviral therapies. Working with the analytical concepts of “vulnerability” and “resilience” it contributes to a deeper understanding of the complex interplays between HIV, agency and social honor.



Pillboxes thrown away in the clinic so that nobody can identify the kind of therapy (Photo: N. Steuer, 2009)

- Supervisors: Prof. Dr. Brigit Obrist, Prof. Dr. Till Förster
- Collaboration: Université des Lettres et des Sciences Humaines de Bamako, Point Sud (Bamako)
- Funding: IAMANEH
- Duration: 2003-2008
- Keywords: HIV/AIDS, Resilience, Social Recognition, Secrecy
- Links: zasb.unibas.ch/research

“We do not fear the disease, but we fear what others may talk about us.” (women, Bamako 2006)

Background

With the new therapy the physical aspects of HIV/AIDS are losing visibility. Patients are no longer confronted with an agonizing death, but instead they live with a carefully guarded secret. Any rumor related to the disease can have damaging implications for their symbolic capital, can cause loss of honor and lead to social isolation.

Methodology

This research project is based on an inductive approach with a strong emphasis on Grounded Theory. Information was gained in repeated talks with the same persons, in systematic observations and in focus group discussions. Over the course of six research stays I could continually accompany and engage with 27 persons (17f/10m).

Specific Objectives /Research Questions

My main interest was to take a closer look at the social effects of this medical intervention – how does the new landscape of risk people are confronted with in their everyday life look like? Although it would be the best to keep the secret for oneself, the choices to disclose or to hide are not free of constraints. They are social processes framed by medical advices, legal regulations and organizational reasons, but also by social and moral standards. How do people navigate these critical situations without damaging their social recognition?

Results

By far most activities are oriented towards the preservation of one's good name (*tògò nyuman*), a local concept of honor. As a good lent by the society it is deeply linked with questions of belonging, social identity and trustworthiness. Three relevant dimensions of action related to social health and recognition could be identified: economic, communicative and performative.

Politics with-out Authority

Strike, political criticism, and compliance among Mine Union Members in the Zambian Copperbelt

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The Swiss company Glencore is one of the investors in the Zambian mining industry. Many miners have organized themselves in unions to fight for better working conditions and to address the government in order to tame the foreign investors.

- Supervisor: Prof. Elísio Macamo and Prof. Max Bergman
- Funding: DFG-Priority Program "Adaptation and Creativity in Africa - Significations and Technologies in the Production of Order and Disorder"

Background

Max Weber taught us that authority is a crucial ingredient for domination. But how is authority being produced, recognized, or rejected? Under which circumstances?

Objective

The sociological study will clarify the notion of authority: What makes miners support union leaders? What should a political leader be like in order to be accepted? On the other hand, what makes miners disapprove of leaders and reject their authority? Finally, how does authority structure political debate and action in the union context?

Methodology

Esther Uzar conducted narrative interviews with members and leaders of three miners' unions, as well as with politicians. Group discussions are planned for the second phase.

First Results

From the perspective of many union members and leaders, the unions and the political system have hardly any authority. This brought over 10.000 miners to strike in eight different mines in the past 12 months. But even though many miners think that the economic and political order is not exemplary, they still regard it as binding. Analyzing the tension between criticism and compliance should help us specify the notions of authority and legitimacy.