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CONFERENCE ABSTRACTS

Tanya Lyons, Flinders University
[Africa 2011: The challenges](#)

Keynote Speech - Naomi Steer, National Director, Australia for UNHCR
[The Horn of Africa crisis - The humanitarian response](#)

Keynote Speech - Gashahun Lemessa Fura, Jimma University
[Inter-university linkage approach to African Studies of Australasia: Some reflections on Jimma-Flinders Universities recent Academic linkage](#)

Oluwabukola Adelaja, University of New South Wales
[Catching up with the rest of the world: The legal framework of cybercrime in Africa](#)

With the global advancement of technology, the Internet world needs a legal regime for cybercrime and Internet law enforcement Africa. For this reason, there is a crucial need for African countries to not only formulate relevant domestic cybercrime related laws but also forge international alliances to fight the cybercrime menace. A common trend in other parts of the world is that countries with established cyber laws forge cooperative alliances to administer effective cybercrime enforcement actions. This means that countries that form part of these alliances are able to extend the reach of the law beyond their territories and therefore are able to give full effect to the legislative intent of relevant laws. For example, the Australian Spam Act enables the incorporation of international conventions that relate to commercial electronic messages and address harvesting software into the domestic law. This paper will analyze the current cybercrime legal framework in Africa and compare it to those of other developed countries such as the USA, UK and Australia. The aim of this exercise will be to establish a need for relevant and dynamic cyber laws and the advantages of cooperation within and outside Africa to ensure proper enforcement through cooperation. Finally, recommendations will be made for legislative and regulatory systems to be established. Emphasis will be placed on the role of education awareness to legislators and the public in order to drive a successful anti-cybercrime regime in Africa.

Dapo Adeleke, PhD Candidate, School of Arts, University of New England, Armidale
[The African writer: an endangered species in the African socio/political milieu – Nigeria as a case study](#)

Africa is a global concern even in 2011 in spite of her vast economic and human resources. Economic mismanagement, corruption, and the inordinate ambition of many African rulers to perpetuate 'self' in power at all costs have led to civil wars, poverty, starvation and political instability. The ruling class has consistently resisted, with force, divergent voices for political stability and good life for the African people. African writers have been in the vanguard of these divergent voices. Consequently many of them have suffered different dimensions of brutality. In the last five decades, cases of writers incarcerated without trial, assassinated, kidnapped or disappeared are common in Africa. This paper looks at the African writers in the context of Africa's political and socio-economic development with Nigeria as a case study. The struggle of Nigerian writers to ensure good governance, socio-economic development and good life for the people has met with brutality from the ruling class. This is the case all over Africa. In spite of the United Nations' proclamation of 2011 as the "international Year for People of African descent" coupled with Australia's bold and commendable step to improve the lot of Africa in various fronts, Africa may remain a pathetic global concern unless the African political classes accommodate divergent voices and carry along all the stakeholders in the African project.

Melanie Baak, PhD Candidate, University of South Australia

["I think it's a little bit the same": Negotiating belongings as Diäärjäng from Sudan, through exile to Australia](#)

Belonging is a concept that in recent years has been investigated at length particularly with relation to migration. It affects us all, but for those who have been displaced, unsettled or made 'homeless' by the increased movements of the current globalising era 'the ideas and practices associated with belonging are under constant challenge' (Ilcan, 2002, p. 1). This paper will explore the importance of belonging for six Diäärjäng (Dinka women/wives). The narratives of these six women were recorded using ethnographic, autoethnographic and oral history approaches and analysis identified various ways in which belonging was sought and negotiated. This paper will focus on how the women negotiated their ethicised and gendered belongings as Diäärjäng. Discourses on women, globalisation, migration, ethnicity and culture frequently construct women in the role of 'carriers of tradition' rather than as symbols of change (Yuval-Davis 2009, p. 13). In contrast to this, the narratives of the women in this research emphasised both change and sameness in how they negotiated their belongings as Diäärjäng through their migration journeys. Their ways of belonging as Diäärjäng were challenged and shifted by their own physical migrations as well as the migrations of ideas and other people. This paper will consider how these continuities and discontinuities resulted in the women's belongings as Diäärjäng being a continual negotiation.

Jean Burke, School of Social Work, Australian Catholic University

[Swahili-based concepts: Explaining how social ties manage HIV and infant feeding](#)

In Tanzania where HIV transmission is high, decisions to avoid or modify

breastfeeding are crucial for infant survival yet difficult due to competing risks. A study in Central Tanzania explored the role of social dynamics in infant feeding decisions to prevent HIV. Qualitative data was collected from in-depth interviews and focus group discussions with people living with HIV and community members, including village leaders, traditional healers and midwives within the Dodoma region. Data was analysed using grounded theory and natural Swahili language. Emerging themes were based on Swahili categorisations. In the context of HIV, infant feeding is a moral issue of fear and safety (*salama*); decisions seek to maximise *kinga* (immunity). Swahili-based conceptualisations were used to explain how social relations (*jamii*) manage HIV and infant feeding in complex, dynamic ways, by acting as *kinga*, and as gates of open paths for the flow of capacities (*uwezo*) into and within networks. The use of language in this study opened up Tanzanian ways of thinking, some of which are positive dimensions to more widely embraced negative concepts, especially ideas of maximising immunity (rather than reducing risk), building openness (rather than fighting stigma) and embracing responsibilities (rather than demanding rights).

Clare Buswell, Flinders University

[Moral authority, power and women's identity in colonial Kenya](#)

Utilising the concept of moral authority facilitates a deeper understanding of the fluid interconnections that exist between what are seemingly separate spheres of women's lives. Importantly, moral authority highlights the way in which agency, power, culture and meaning impact on the daily experience of life. This paper examines the gendered notions of moral authority that protect women's political spaces and identity. For women under colonial rule the use of moral authority provided not only a sense of personal power but a method of confronting powerful menfolk and undermining the colonial regime. In exploiting the power that came from being a wife, or a mother, or via links with the spirit world, women confronted those who impinged on their rights and livelihoods. In present-day Kenya, does the use of moral authority contribute to women's agency and challenge notions of identity?

Christine Cheater, University of Tasmania

[Exposing without sensationalising: The Christian Science Monitor and the plight of child soldiers in Africa](#)

Founded in 1908 with a mission "to injure no man, but to bless all mankind", the Christian Science Monitor is now an international newspaper published daily online. Despite its name, the Monitor is not a religious-themed paper, and does not promote the doctrine of its patron church. Instead it has become a voice that champions human rights and exposes crimes against humanity while developing a reputation for a "distinctive brand of non-hysterical journalism". In the early 1990s it began publishing a series of articles on the plight of child soldiers in Africa and other parts of the globe. Since then it has consistently published articles on this issue with a particular focus on child soldiers in Sierra Leone and the activities of the Lords Resistance Army in Uganda. This paper looks at how the Christian Science Monitor

has exposed the conditions endured by child soldiers in Africa without resorting to sensational journalism.

Bornwell C. Chikulo, Department of Development Studies, North West University
[Local governance and service delivery in South Africa: Progress, achievements and challenges](#)

With the advent of the democratic dispensation in 1994, the South African Government was faced, with a host of daunting development challenges inherited from the Apartheid regime. . Local government which constitutes the third sphere of governance in South Africa has been mandated by the Constitution to address apartheid era inequalities and facilitate local economic development amongst the previously disadvantaged black majority. This paper reviews the progress, achievements and challenges faced by the South African local governance in its attempt to facilitate the access to freedom from hunger and poverty among the previously disadvantaged majority. It starts by outlining the geographical and socio-economic profile, the development challenges and recent development policy frameworks and responses. Section two discusses the institutional arrangements established to facilitate and anchor effective service delivery and integrate “voice” of local communities. Section three analyses the service delivery provided to alleviate poverty .The paper concludes that the recurrent ,widespread, violent and increasingly xenophobic municipal service delivery protests, are indicative of the fact that, despite the progress made in the past seventeen years to establish the policy framework and institutional structure, to effectively facilitate socio-economic development, and address the backlogs of access to basic social services and poverty alleviation, challenges still remain.

David Duriesmith, School of Social and Political Sciences, University of Melbourne
[Masculinity in the Revolutionary United Front of Sierra Leone: Greed, grievance and entitlement](#)

During the conflict in Sierra Leone, the Revolutionary United Front (RUF) developed a distinct model of conflict that focused on terrorising civilians. They prioritised sexual violence, torture, abduction and looting. The violence was widespread, but it was not completely indiscriminate. The particular tactics chosen by the RUF, such as gang rape or amputation, shows logic when placed in Sierra Leone’s broader context. The violence acted out is best understood when placed in the context of RUF military culture. This paper explores the complex relationship between the construction of militarised masculinity in the RUF and the tactics they developed. It suggests that the RUF model of warfare is explained by the concept of protest masculinity and the patrimonial system of Sierra Leone. The concept of youth revolt is explored from a gendered perspective to explain the form that violence took. To do this the forms of violence used, the targets of violence chosen and the role of military leadership have been explored. Finally, the lessons learned through a study of the RUF are placed within the broader context of unconventional conflict.

Geoffrey Hawker, Macquarie University

[Natural resources of minerals and food: A missing link in agency](#)

Life in all its forms depends everywhere on the products of the earth. At a human level, food must be wrung from the soil and the artifacts of civilization from the oil and minerals that are found within it. At the level of politics and public policy, these two broad necessities are increasingly seen to conflict, as when mining explorations encroach on farming land or when biofuels supplant production for food. A reconciliation between the imperatives of the extractive industries and of food production is scarcely ever attempted. Rather do reformist prescriptions exist on each side, running parallel without meeting. On the one hand, a strengthening coalition of policy actors suggest that the norms of 'good governance' can deliver the financial benefits of mining to local communities. On the other, an overlapping coalition suggests that modern methods of intensive monocrop cultivation for the (distant) market, heavily dependent on energy-hungry chemicals, should give way to production through organic methods for local consumption. The defence of prevailing methods in each case comes from the companies and their political proponents who profit from the status quo.

Christina Kenny, Australian National University

[I could never be your woman – Gendered citizenship and the 2007 General Election in Kenya](#)

The Kenyan feminist and scholar, Maria Nzomo, has lamented the failure of the post-colonial era to provide women with improved access to their human rights. She argues "the trend in the status of women's human rights in Africa is increasingly one of violation rather than promotion of those rights. The ratification of Kenya's new Constitution in 2010 with its entrenched Bill of Rights provides a unique opportunity to explore the impacts of International rights frameworks in national and local contexts. I will examine Nzomo's dire assertion in the context of Kenyan women's rights - more particularly, I will explore the ways in which African feminist scholarship has contributed to the promotion and experience of Kenyan women's sex and sexuality rights. I will also interrogate the contributions of Western feminist scholarship toward the development of flexible and culturally aware rights frameworks in African contexts, and raise the possibility that the Western radical feminist critique of institutional structures is more useful in African contexts where gendered identities continue to be primary regulatory units of social organisation.

Tiffany Knight, Drama Centre, Flinders University

[African voices: Who may speak? Who is listening? An examination of the process of theatre making and the right to speak in another's voice](#)

The Syringa Tree, by Pamela Gien, is a one-woman play that tells the story of two South African families, one black, one white, and their deeply entwined relationship at the height of apartheid. Although seen primarily through the eyes of six-year old Lizzie Grace, *The Syringa Tree* requires one actor to play 24 different roles, vastly ranging in age, gender and cultural background. The process of theatre-making by its nature demands that an individual adopts another person's identity for a brief

period of time. In bringing a character to life, the actor has both the privilege and responsibility to see through the eyes of the Other. The insights revealed through story-telling and role-play offer opportunities to communicate, educate and connect. Tiffany Lyndall Knight is a professional actor and Head of Voice at Flinders University Drama Centre. In examining scenes from *The Syringa Tree*, this presentation and subsequent panel discussion will pose questions about the role of theatre in education, the potential for art to heal, and the right to speak in another person's voice.

Lynda Lawson, Thandie Ngoma and Kashim Oriaje, Queensland University of Technology

[African student experience at university, a paradigmatic case using narrative analysis](#)

This initiative was implemented based on a significant increase in the number of CALD university students with residency or citizenship status in Australia. Of particular concern are an increasing number of African students, mostly from refugee background, many mature age, who are entering the university. This population has specific language and learning needs that are not being met through traditional channels of support. We received funding both from the Australian Association of Language and Learning (AALL) and some HEPP funding. This permitted us to employ two African students as research assistants: to identify and connect with African students on campus, to develop and mentor the African student's association, to assist the researcher in the conduct of research into the profile and learning needs of this group and to assist the researcher in the development of strategies, materials and approaches to facilitate the learning of this group. This is an emerging field and very little has been published in this area in Australia. The research used narrative accounts (Pepper and Wildy, 2009) to capture the stories of these students. This paper highlights key themes from these narratives and reports on initiatives designed to respond to needs found through the research. (Pepper, C. & Wildy, H. (2009) Using narratives as research strategy. *Qualitative Research Journal* 9.2. 18-26).

Raymond Kwun Sun Lau, PhD candidate, Asia Pacific Centre for the Responsibility to Protect, University of Queensland

[Intervention to stop mass atrocities in northern Uganda: first protection, then justice?](#)

There has been a change in expectations about international response to mass atrocities in the post-Cold War era and, in particular, the aftermath of the 1994 Rwandan genocide. In a bid to ensure that the world never again fails to act, the establishment of the International Criminal Court (ICC) in 1998 and the adoption of the Responsibility to Protect (R2P) principle in the 2005 World Summit mark the birth of two forms of responsibilities: responsibility to punish and responsibility to protect. The interaction of R2P with the ICC, however, reflects an inherent tension between protection of civilians and punishment of perpetrators in the temporal trajectory of international society's response to mass atrocities. Using northern Uganda as a case study, this paper explores the relationship between R2P and the

ICC by questioning the temporal ordering of R2P-ICC linkages in international society's response to the twenty-five-year-old conflict. In particular, it explains why invoking ICC judicial intervention instead of R2P political action in the first place tends to be unsuccessful in stopping the ongoing mass atrocities in northern Uganda.

Elizabeth Lang

[Reframing our knowledges: The formation of Africa's newest state, the Republic of Southern Sudan](#)

With the formation of Africa's newest State, the Republic of Southern Sudan, we are challenged to believe that our knowledge of Africa needs to be fluid, ever changing and dynamic in nature. The formation of Africa's newest State, the Republic of Southern Sudan has come after decades of civil war, bloodshed and oppression under many tyrannical rulers, ranging from the ancient times to the present. The country has been witness to decades of war and instability under many dictatorships. With the birth of this new nation come many hopes and aspirations for the development of the country. Many challenges lie ahead to the 'nation building project' of the Republic of Southern Sudan, including continuing conflict with the Khartoum administration over oil rich areas such as Abyei and other areas also experiencing mass conflicts such as Darfur. It is these barriers to development and peace that the paper seeks to highlight and explore possible approaches for addressing the challenges.

Anlia Pretorius, Nita Lawton-Misra & Tanya Healey. University of the Witwatersrand
[Disability: Continued marginalisation!](#)

This paper will explore equal access in the higher education environment in South Africa and explore how equal access is spread (or not spread) throughout society. Although higher education institutions have begun to improve access and ensure equitable participation for students with disabilities, South African society needs to address disability equity more holistically. While some advances have been made regarding policy formulation, the majority of people with disabilities still face many challenges related to equal access, which leaves the disabled in a vulnerable position. The conscience of a nascent democracy demands that past injustices be addressed. But genuine redress occurs in stages. In South Africa, huge strides have been made to redress race and gender issues, but access for disabled people remains a challenge. While legislative changes have been in place for 10-15 years, the questions remain: have the necessary changes taken place to reflect the intent of the legislation? What is required to allow for a seamless transition into an inclusive society? This needs to be questioned in light of the low number of students with disabilities in the South African HE system. The paper will address these questions and present the findings of a recent study into disability in Higher Education in South Africa.

David Lucas

[Multinationals and minnows: Australian companies operating in Africa](#)

Out of the top 25 Australian companies (in terms of market capitalisation), the following seven have current interests in Africa: BHP, Rio Tinto, Woodside, Newcrest, Orica, Brambles, Macquarie Bank, and Orica. At the other end of the scale are the numerous minnows, otherwise known as small caps or juniors, who took many of the risks that have enabled Australia to become a major player in Africa. Mergers and acquisitions of small explorers and producers has enabled large companies to expand and diversify. This paper looks at the impact of Australian firms of different size on Africa and at the beneficiaries of their involvement. The framework is provided by issues identified in Chapter 6 of the 2011 Parliamentary report, Inquiry into Australia's relationship with the countries of Africa. These issues include capital raising, sovereign and country risk, the quality of infrastructure, bureaucracy, corporate social responsibility, and transparency. A number of case studies of companies of different levels of capitalisation and operating in different countries will be used as illustrations.

David Lucas, Barbara Edgar and Monica Jamali

[Zimbabwe's exodus to Australia](#)

According to Crush and Tevera (2010:3), in their edited book Zimbabwe's Exodus, 'Estimates of the number of Zimbabweans who have left the country in recent years vary widely-from the barely plausible to the totally outlandish.' The estimated numbers have been increasing markedly since 2000, when Mugabe's government authorised seizure of white-owned land through a loosely organised group of war veterans. At first it was mostly white Zimbabwean farmers who were leaving the country, but with the worsening of economic and human rights conditions in 2002, black Zimbabweans have also started to leave the country for South Africa and other countries. However, not much has been written about the increasing number of Zimbabweans who have migrated to Australia, a country with good migration data. This profile discusses the migration patterns of Zimbabweans to Australia, by undertaking primary analysis of the 2006 Australian Census using Table builder software, together with the settlement reporting facility of the Department of immigrants and Citizenship (DIAC). In addition to looking at the basic characteristics of the Zimbabwe-born, date of arrival in Australia will be related to political events in Zimbabwe, while language spoken at home and ancestry will be used as proxies for ethnicity.

Marie-Louise McDermott, PhD candidate, Edith Cowan University

[Investigating actor-networks linked to South African & Australian ocean pools](#)

Using actor-network theory, this paper investigates the people, places and things involved with the development and sustained use of the many ocean pools now present on the rocky surfcoasts of Australia and South Africa. Those pools can host aquatic play, learn-to-swim programs and watersports, afford pleasures unmatched by other public pools and offer safe alternatives to unpatrolled surf beaches. The actors that persuaded others to take on particular roles in ocean pool actor-networks include rips, sharks, rocks, waves, seabathers, swimmers, holidaymakers, swimming clubs, schools, councils, tourist businesses, transport networks, surf

lifesavers and news media. Those actor-networks nevertheless remain volatile and unreliable. Their strength and extent can be threatened by declining fear of sharks, increasing costs to maintain ageing ocean pools, demands for faster, safer, warmer pools usable year-round, beliefs that public pools should be closed when unsupervised or that ocean pools form no part of a fashionable, modern beach or pool culture. Ocean pools widely acknowledged as essential elements of a valued beach or pool culture can best resist these threats.

Jean-Claude Meledje, Flinders University

[The separation of ethnicity and election in Africa: The case for Côte d'Ivoire](#)

On 28 November 2010, Cote d'Ivoire held its first democratic presidential elections. The run off was a battle between Laurent Gbagbo and Alassane Ouattara. The ballot was not "fair" because the election was rigged in the north which is a stronghold of Ouattara and mostly dominated by Muslims. The result has sparked off another ethnic tension between the Dioula and Bete. Given the introduction of an ultra-nationalist politics known as Ivoirite, Ivorian electorate is known for its complexity because ethnicity seems to play a significant role on the choice of voters and politicians. This essay seeks to examine the effect of ethnicity on democratic elections in Africa in general and Cote d'Ivoire in particular. It argues that while the possibility of ethnic impact cannot be fully ignored and while the ethnic tension between north and south is a reality, this divide is not necessary linked to the ethnic factor. This argument is illustrated with evidence from 2000 and 2010 elections in Cote d'Ivoire. An analysis shows a contrast in various forms in terms of individual vote and the modification of ethnic allegiance and family members have different views about candidates during elections. Voters' choices in Cote d'Ivoire are probably based on the politics of identity but not all political parties are determined by ethnicity.

Dani Milos

[Customary v Statutory legal systems: The challenge for South Sudanese communities in Australia](#)

The Australian legal system is based on written rule, applied and adjudicated by lawyers and judges in a formal setting. The legal rules are clearly documented in legislation which is accessible to all citizens. If one experiences an injustice or a legal dispute, there are services and avenues available to offer advice and representation to take the matter through the legal system. The south Sudanese legal system is quite different to the Australian however. It is based on customary, oral laws passed down from generation to generation, applied by the local chiefs and leaders in a public, informal setting. Disputes are not considered 'legal' but rather 'familial' and 'communal', and resolutions are not decided according to legal precedents by unknown judges, but according to the wellbeing of the community by its most respected chiefs or elders. These differences may not come as a surprise and may not cause an upset in a global setting. However, for south Sudanese communities residing in Australia, these differences can lead to misunderstandings with the law, lack of access to services and legal injustices. This paper explores the legal

implications of these differences in dispute resolution processes for Sudanese communities in Australia, drawing upon a qualitative study in progress. It highlights the difficulties south Sudanese communities face in understanding, following and applying the Australian law, as well as the importance customary law still plays in their daily lives in Australia. The paper concludes that service providers in Australia need to have a clearer understanding of the functions of south Sudanese customary law before they can tailor services to meet the legal needs of south Sudanese communities.

Clive J Napier, Department of Political Sciences, University of South Africa
[South African local government – New roles and challenges evaluated – The uneasy fit](#)

Since the early 1990s South African local government has undergone fundamental reform both constitutionally and functionally. Local government has assumed a new identity and additional functions such as economic development. A shift has been made away from regulation to community governance by the establishment of ward committees as a new decision making structures. Accompanying this formal change, South African local government has become more politicised, most local governments have become less viable financially and have been subjected to sporadic service delivery protests. The purpose of the paper is to evaluate the viability of reformed local government as a service delivery vehicle in the South African context. Specific reference will be made to the Tshwane municipality as a case study illustrative of the new roles and challenges faced by local government.

Theo Neethling, Department of Political Science, University of the Free State
[South Africa, The African Union and International Intervention in Libya: A critical appraisal](#)

The implementation of the UN Security Council vote (1973, 2011) in favour of a no-fly zone in Libya was met with mixed reactions by South African foreign policy observers and commentators in the stage immediately after Western forces started to enforce the no-fly zone in March 2011. On the one side it was basically argued that, in essence, the dilemma posed by the crisis in Libya was no different from what often confronts the international community, namely how and under what conditions to protect citizens from their own governments. On the other hand it was essentially argued that US-European military action and aerial strikes were practically aimed at regime change in Libya and specifically at toppling Muammar Gaddafi as head of state. Soon after the initial stage of implementation the South African government made an appeal to international role-players to respect the unity and territorial integrity of Libya as well as its rejection of any foreign military intervention. Immediately, this sparked (renewed) criticism on South Africa's foreign policy position. Critics asserted that South Africa had to be goaded into accepting a no-fly zone, but soon turned against her own position, eviscerating any iota of credibility she had left in international relations. It was argued that in some instances the normative objective of South Africa's foreign policy is aimed at contributing to democracy, human rights and justice in the international community. In other instances the South African government is upholding the principles of national

sovereignty and non-interference – principles that often suit despots around the world. These issues will be the main focus of the paper. Furthermore, as far as South Africa's foreign policy/relations are concerned, the concept of norms subsidiarity (based on the work of Amitav Acharya) seems to be helpful in explaining something of South Africa's confused foreign policy stance since Western forces started their attacks on Libyan targets. This will specifically be explored in the paper.

Bernard Nwosu, Department of Political Science and Public Policy, University of Waikato

[The integral state and construction of hegemony: Gramsci and democratisation in Nigeria](#)

I argue that the engagement between agents in the Nigerian state and civil society during the struggle for end of military rule and establishment of democracy from the 1980s to the current elective civil rule fits into Gramscian war of position. Struggle by activists to make military rulers establish democratic civil rule in Nigeria elicited backlash from forces controlling the state. In the current post military era, entrenchment of democracy beyond institutional parameters also warrant relations of forces with either pro-democratic or anti democratic agenda. In the struggle for democracy, clusters of interests operating in two broad directions of democratisation or de-democratisation seek to extend their values and control on the state structure. Gramsci explains this by synthesising the Hegelian and Marxian theories and showing the connections and interstices between state and civil society in the process of articulating or contesting hegemony. Democratisation in itself is related to the hegemonic processes. Connecting the thesis of Antonio Gramsci to various strategies of pro-democracy groups and the corresponding effort to squelch them by contrary forces both in state and civil society, I argue that the struggle for establishment of civil rule and consolidation of democratic processes is a war of position.

Sylvester Odhiambo Obong'o, PhD Candidate, University of Newcastle

[Particularistic exchanges and pacts of domination in Africa: Examining how patronage appointments may have increased resistance to public sector reforms in Kenya](#)

The complex bureaucratic institutional mechanisms that make it difficult to implement reform policies are deliberately set up by most African rulers to serve their specific interests which are diametrically opposed to the objectives of public sector reforms. In order to be successful, the proposed reforms require altering the internal incentive of the bureaucracy, which in turn begins to fundamentally alter the power controls and relationships on which a traditional bureaucracy is based. It means that the emergence of a new form of institutional arrangements which can be able to produce more efficient patterns of relationship between state, markets and civil society in the management of public policies, depends on dismantling the old order. However this new and more efficient pattern of relationships has for a long time been resisted by the existing web of associations created by patronage appointments. This essay looks at how politics of patronage appointments created

an 'unholy alliance', of elite class bent on staying in power by controlling key state organs and creating wealth for themselves thereby out of necessity leading them to resist public sector reforms. Under such circumstances, as Willy McCourt noted, prospects for reforms depended either on fundamental political change or on engaging with that class' fear that reform represented a threat to their interests (McCourt 2007).

Franklin Obeng-Odoom, Department of Political Economy, The University of Sydney
[Is life in Africa getting better?](#)

Now that the UN has declared 2011 as the International Year for people from African descent, it is important to ask whether life is getting better in Africa. Far from being a straightforward question, it is an issue that strikes the core of the political economy of Africa's development. How we look strongly affects what we see. So, the socio-economic progress of Africa has been the subject of various interpretations. The Economist (2000) became (in)famous for declaring Africa a 'hopeless continent'. Recent research by the African Development Bank (2010), however, suggests that life is getting better. Building on the work of Stilwell (1999), I shall examine the political economy of the development indicators, including the Millennium Development Goals, which are typically used to analyse life (and death?) in Africa, highlight their inherent tensions and contradictions, and show why they continue to be used regardless of their inadequacies.

Ryan O'Byrne, MA Candidate, Anthropology, Victoria University of Wellington
[Speaking from experience: Issues surrounding third country resettlement for Sudanese Acholi in New Zealand](#)

The process of the successful integration for refugees within countries of resettlement is often difficult, sometimes painful, yet always complex. Success can be measured in many ways, but should ideally include refugee's participation and integration into all political, economic, social and cultural aspects of their new society. Through the use of collaborative interviewing (Ellis & Berger 2003) and anti-oppressive (Potts & Brown 2005) research methodologies, in this paper I provide a narrative-informed yet ethnographically-grounded analysis of the issues of resettlement and return for refugee-background South Sudanese Acholi in New Zealand. I focus on those ideas and ideals of the refugee resettlement process which seem most pertinent to members of the Sudanese Acholi Cultural Association (SACA) themselves, and discuss how their own experiences and perceptions of this process provide the basis for the choices made about which particular traditions to maintain and which customs to practice. I argue that it is through the maintenance of 'traditional' cultural practices which require ongoing communication and exchange with the place of origin that the possibility of "return" to those relationships and places is preserved. These are not, however, fictionalised narratives or idealised dreams, but instead very real responses to the problems of their only partial integration into wider New Zealand society.

Aideen O'Connor; MA Candidate, Department of History, University of Sydney

[Governance and regional co-operation as factors of post-independence stability: The role of education in the Belgian Congo and French Senegal](#)

Both the Belgian Congo and French Senegal achieved independence in the climactic year of 1960. While the French presence had existed in Senegal for many centuries, albeit in an informal way until the late nineteenth century, the Belgian presence in the Congo was a comparatively embryonic colonial system. The French presence in Senegal created a system of regional connections within Afrique Occidentale Française as colonial expansion took place. In comparison, the Belgian Congo was essentially an 'isolated island' at the heart of the continent, lacking connections to other colonies. Both colonial powers demonstrated different forms of governance with varied impact on the development of an African elite. The formation, and stability, of the state post-independence was affected by such development, and therefore by the methods of rule employed during the colonial era. Robert C. Good, in his 1964 article "Changing Patterns of African International Relations", argues the relationship between colony and metropole created a system of vertical links to the exclusion of horizontal links with other colonised states. In this paper I will utilise the premise of such an argument and expand on it by demonstrating how the differing approach of two colonial regimes advanced the capacity of an emergent African elite to govern, and how such an elite were aided, or indeed hindered, by the regional connections created pre-independence. Such an argument relates to the present issues in African governance by examining the origins of current concerns and by demonstrating the earliest manifestations of the regional relationships which exist today.

Truphena Oduol, Victoria University of Wellington

[Ethical issues: A case study of secondary school leaders in Kenya](#)

Over recent years secondary school leaders in Kenya have been bedeviled by ethical challenges. These challenges emanate from the governance structure of the education system and changes in the socio-cultural environment as well as change in the political environment. The outcomes include school leaders being faced with the necessity of having to take increased decision making responsibilities with the expectation that they will engage in the resolution of conflicting stakeholder interests. Such competing interests are almost invariably based on differing personal, community and organizational values. Using a social constructivist theoretical framework for analysis and interpretation and drawing on both Eurocentric and Afrocentric paradigms, this case study undertaken in one province of Kenya with 40 participants, highlights some of the ethical issues faced and the ways in which school leaders respond to them.

Mike Oliver, PhD Candidate, Flinders University

[Standing up, reaching out and letting go: Experiences of resilience and school engagement for African high schoolers from refugee backgrounds](#)

The significance of engagement between Australia and Africa is gaining increasing attention, and few groups represent the future of this engagement better than the

many young people born in Africa who have resettled in Australia. This paper explores the coping strategies of young Australians born in countries in West Africa, Central Africa and the Horn of Africa, who arrived in Australia on humanitarian visas. Educational attainment is one of the main developmental tasks of adolescence, and is valued by adolescents of refugee background, their families and communities, and the wider Australian society. However, secondary schooling places high demands on humanitarian entrants who arrive with low levels of prior education. These young people encounter these demands when they are already facing challenges presented by adolescence, the refugee experience, migration, and acculturation. Through a series of semi-structured interviews and focus groups, young African-Australians told their stories of resettlement and schooling, discussed the challenges they faced, and the ways in which they sought overcome those challenges. Qualitative analysis identified a range of coping strategies that young people deployed and perceived to be effective in adapting to a new life, characterised by complex patterns of conflict, optimism, frustration and achievement.

Rachel Outhred - Policy Analysis and Program Evaluation, Australian Council for Educational Research

["\[The NGO\] is here to obliterate what we have left of our African culture". Escaping the traditional / modern dichotomy in program design](#)

Within the worldview of modernity, traditional beliefs are imagined as 'objects of science [and] obstacles to science' (Pigg 1996: 161). Within this paradigm culture is constructed as an antithesis to development. This paper explores the ways in which the worldview of modernity informs development practices in post-colonial states and the impact on rural women and children. The paper uses the case study of Ghana's Trokosi women and children, who are reported to be victims of a cultural practice which legitimates violence against women. Investigating the program logic of a variety of development responses to the Trokosi practice, both the espoused theories and the theories-in-practice (Friedman 2001: 161) are analysed. It is found that the program responses delivered by several aid organisations function within the imagined continuum of the 'traditional' and the 'modern' and that such dichotomies only make sense within the worldview of modernity (Pigg 1996: 165). The paper builds the argument that such programs fail to build collective capacities, and rather continue to construct poor rural women as the battlegrounds on which the maintenance of culture is fought. The paper argues that Appadurai's (2004) 'capacity to aspire' offers a valuable theoretical framework to inform a future-oriented program logic that is grounded in culture.

Olasupo Owoeye, University of Tasmania

[The WTO TRIPS Agreement, the right to health and access to medicines in Africa](#)

The international legal regime for patent protection under the Agreement on Trade-related Aspects of Intellectual Property Rights (TRIPS) poses considerable threat to public health in relation to access to medicine concerns of many countries. However, the problem in Africa is particularly acute; the continent is facing significant health crises which have been made even more complicated by the TRIPS requirement that

patents must be made available for inventions in all areas of technology, including medicines. African countries, with perhaps the exception of South Africa, have done little to explore the flexibilities allowed by TRIPS to combat health crises. The continent continues to experience an increasing escalation in prices of important life saving drugs that are under patent, whilst most people still live well below the poverty line. According to the 2010 UN Human Development Report, Africa remains the least developed continent in the world, with Sub-Saharan Africa particularly found to possess the lowest Human Development Index indicators of any region. The paper seeks to highlight the need for Africa, under the auspices of the African Union, to form a common front to explore the currently under utilised flexibilities in TRIPS whilst giving force to the right to health in Africa.

Kiran Pienaar

[An analysis of dissident representations of the "problem of AIDS" in South Africa \(1999-2008\)](#)

This paper presents an analysis of AIDS dissidence in South Africa during the period of Thabo Mbeki's presidency (1999-2008). In contradistinction to existing analyses it does not seek to uncover the underlying motivations for government-led AIDS dissidence. Instead, it sees this controversial account of AIDS as a discursive configuration, which bears the impress of antecedent colonial discourses and geopolitical relations between Western powers and Africa. I suggest that the Mbeki executive constructed AIDS as bound up with the 'disease of racism' and with Africa's history of dependence on Western scientific interventions. As a result, they framed the 'problem of AIDS' as a battle to combat, not a virus, but what they saw as the pervasive racism and imperialism of orthodox science on AIDS. Drawing on the insight that knowledge is constituted through struggles for power (Foucault 1972), the politically supported AIDS dissident movement can partly be read as a quest to advance uniquely African knowledge on the AIDS epidemic. I argue that Mbeki effectively mobilised HIV/AIDS as part of a Pan-Africanist agenda to achieve Africa's self-determination and autonomy from the West. The paper considers what aspects of the epidemic are subordinated by this nationalist rhetoric, including the pressing issue of HIV treatment, the feminisation of the epidemic in South Africa and its material effects. The paper concludes by considering the implications of Mbeki's AIDS dissidence for national HIV/AIDS policy.

Stefan Plenk, M.A. Faculty for Political and Social Science, University of Munich
[Paper tiger or veto player? The role of OPDS in Southern African security polity architecture](#)

Since the reorganization of the African Union (AU), African regional integration organizations (RIO) obtained a more important role, not only within the African Economic Community, but also for regional security reasons. Hence parallel to the RIOs becoming columns for an African economic integration process, their meaning as regional security clusters has to be mentioned too. Through the establishment of regional standby forces (SADC BRIG) and the reformed regional security architecture namely the Organ on Politics, Defence and Security (OPDS), Southern African

Development Community (SADC) tries to build up the regional security column for a new African security and defence architecture. Since 2001 OPDS is the SADC answer to the claims of AU, but does the Organ really play an important role on regional security matters? Is OPDS more or less a 'paper tiger' without any influence on regional crisis prevention and security policies, or is it able to have a real impact on the national and regional decision-making processes? Is it just an ineffective 'spirit', has it yet transformed into a non active regional arena, or turned OPDS out to become a real active political actor even with some veto player abilities? After a short definition and distinction between the various roles OPDS could theoretically have and an introduction to the Organ, four case studies are consulted in which the Organ participated. Hence the most important aim of the Organ is to prevent crisis and open (regional or intra-state) conflicts, the majority of the cases are:

(a) The Lesotho crises 1998 (before the Organ's reform in 2001)

(b) The 'first African World War' in the Democratic Republic of the Congo and

(c) The enduring decline of Zimbabwe.

Finally together with (a, b, c) case (d) the importance of the Organ during the establishment of SADCBRIG, will show us, that OPDS is still a Paper Tiger with some tendencies to become a more important regional security arena without greater actors quality. Furthermore the results will also underline most of the gravest recent problems regional African security policies have.

Danielle Potts, Flinders University

[Botswana - an African success story: Liberal Democracy, a misconception?](#)

Botswana has long been viewed as a 'shining light' of democracy in Southern Africa. But, Botswana's "democracy" has produced a one-party rule by the Botswana Democratic Party since independence in 1966, and there has been much criticism and concern expressed in the last few years about the growing power of the executive parliament and the consequent weakening of democracy. This paper aims to look at the way in which democracy is diminishing in Botswana and whether or not Botswana is really as democratic as it is represented to be. It looks at how, Botswana acts a one-party party system in a multi-party state, and in this system, extensive powers are concentrated in the hands of a presidency that is not directly elected by the people. Throughout this paper we also see that Botswana is actually characterised by elitism, centralised political power and weak executive accountability (Good, 1999, p52).

Kofi Poku Quan-Baffour, College of Education, Department of Adult Basic Education, University of South Africa

[Sankofa: 'looking back' to reclaim indigenous knowledge and skills to confront youth unemployment in Ghana](#)

Sankofa means 'go back to reclaim the past'. It comes from the three Akan words- san[return], ko [go] and fa [take]. Sankofa is an indigenous philosophy symbolically depicted by a bird whose neck is turned backwards. Before colonialism indigenous craft men taught the youth the trades through apprenticeship to equip them with skills for employment. The colonialists introduced Western education to educate

locals for employment at the lower levels in their administration. The formal education overshadowed the indigenous knowledge instead of integrating it into the school curriculum. This absence of practical skills in the curriculum led to the colonial legacy of unemployable school graduates. The education system did not only fail to cater for children with no aptitude for academic education but more importantly succeeded in creating the culture and crave for white collar jobs. Today most school leavers regard the trades as jobs for illiterate people. Since independence successive governments have done little to integrate indigenous skills into the school curriculum and the absence of transformation could be the cause of unemployment in Ghana. Using the philosophy of Sankofa as its theoretical foundation this paper advocates 'reclaiming the past' by integrating indigenous knowledge skills and knowledge for self-employment.

Anna Rabin

[How will demographics affect Kenya's ability to reach Millennium Development Goal One](#)

Linkages between demographics and development have been well documented, from Malthus' fears over food production to more contemporary debates surrounding the impact of population growth on our fragile environment. With this in mind, it is quite remarkable that the Millennium Development Goals fail to make any direct mention of demographics.

With the date for the attainment of the Millennium Development Goals less than five years away, the reality that the majority of countries will not make their targets is being realised. Although the reasons for such failures will be wide and varied, with sub-Saharan Africa having witnessed a four-fold increase in its population since 1950, issues of demographics will undoubtedly play a role. My paper will therefore evaluate the impact demographic trends, namely population growth and the 'youth bulge', will have on Kenya's ability to reach the Millennium Development Goals one and two, the eradication of poverty and hunger and the attainment of universal primary education.

Rachel Riak, Victoria University

[Gender balance issues in Africa](#)

This paper, explores existing issues of gender imbalances in Africa, focusing on women in South Sudan the world's newest country. These imbalances are course by lack of education, forced marriages, dowry, inheritances, and other undesirable practices. Most women lack education opportunity compare with men thus has the highest level of illiteracy in South Sudan and other countries of Africa. There are fewer opportunities for women to go school as they are regarded as source of wealth (dowry). Girls are kept at home closer to parents to ensure that parents preside over their marriages. About 90 percent of marriage decisions are made for young women by parents and relatives. When a husband dies his wives are inherited by male relatives without any objection. Women are culturally responsible to doing the household tasks including child rearing. Being in such situation women are left in closed doors hardly allowed into the domain workforce. Today more women are still

victims of these long-standing societal attitudes and cultural beliefs of forced arranged marriages and other undesirable social injustices. However, with growing awareness on Human Rights education championed by African women in the Diaspora who are determined to overturn the challenges to opportunities, there is hope for change to women's rights in Africa.

David Robinson, Edith Cowan University

[The political economy of China in Africa: The case of Mozambique](#)

China's growing requirements for stable sources of energy and raw materials, and desire for international influence, has motivated it to adopt a neo-mercantilist approach to states in Africa. China has found in Mozambique a number of opportunities for profitable investment and a state open to improving diplomatic links. Over the last two decades Mozambique's revolutionary character of the 1980s has given way to engagement with the West and structural adjustment. Reforms have produced a domestic business class in Mozambique, scaled back state power, and introduced a nominal system of multi-party democracy, but the nation remains riven with poverty and corruption. This creates an opportunity for China to be genuinely popular with Mozambicans if they can foster real development outcomes through aid and investment, as well as affinity with Mozambique's state and business elites who want to resist pressure to fight corruption and increase democratic accountability. As the West is associated with Mozambique's history of colonialism and their devastating civil war, but China has a positive history of supporting liberation movements, there is little cultural capital to keep Mozambicans from an Eastern turn. This reflects developments across the region and foreshadows a wider displacement of Western hegemony throughout the continent.

M. D. Suleiman, History Department, Bayero University, Kano

[Southern Kaduna: Democracy and the struggle for identity and Independence by non-Muslim communities in Northern Nigeria 1999-2011](#)

Many non-Muslim communities were compelled to live under Muslim administration in both the pre-colonial, colonial and post colonial era. While colonialism brought with it Christianity and western education, both of which were employed by the non-Muslims in their struggle for a new identity and independence, the exigencies of colonial administration and post independence struggle made it difficult for non-Muslim communities to fully assert their independence. However, Nigeria's new democratic dispensation (i.e. Nigeria's third republic 1999-to 2011) provided great opportunities and marked a turning point in the fortune of Southern Kaduna: first, in his 2003-2007 tenure, Governor Makarfi created chiefdoms (in Southern Kaduna) which are fully controlled by the non-Muslim communities themselves as a means of guaranteeing political independence and strengthening of social-political identity of the non-Muslim communities, and secondly, the death of President 'Yar'adua led to the emergence and subsequent election of Governor Patrick Ibrahim Yakowa in April 2011 as the first non-Muslim civilian Governor of Kaduna State. How has democracy brought a radical change in the power equation

of Kaduna state in 2011?

Helen Ware, Peace Studies, University of New England

["Good enough governance": Destroying kleptocracy as a path to poverty reduction and reform in post-conflict Africa](#)

On any list of fragile, failed or broken apart states, post-conflict African entities tend to predominate. Merilee Grindle (2004 and 2009) has created the concept of 'good enough governance' in relation to allowing developing countries in general to get on and achieve some level of development and poverty reduction. This paper focuses on 'good enough governance' with a focus on post-conflict states in Africa and most especially in West Africa. Given that achieving the World Bank's 116 good governance agenda items is near impossible for any African state, let alone one emerging from a civil war, this paper focuses on asking the question as to what are the dozen or so priority goals for building peace and a degree of widely shared prosperity. How long will it be feasible to go on blaming colonialism for Africa's current woes? Leaving ideology to one side, is there a workable master plan for ending the situation where kleptocracy by the elite remains the norm because capturing the state is the one obvious path to wealth?

Nicole Webster, Anthropology, University of Canterbury

[Resisting reproduction: An anthropological analysis of self-induced abortion in a rural Ghanaian village](#)

Unsafe abortions claim the lives of thousands of women every year. Globally, women in Sub-Saharan Africa face the highest risk of death and injury from abortion-related complications. Current global and national efforts to reduce incidences of unsafe abortion are highly ineffective in the rural Ghanaian community where this research was undertaken because programmes of action fail to address patterns of gender violence and patriarchal control by medicalising women's social suffering. Medical discourses and policy output about family planning and reproductive health, produced and reproduced at the level of the national body politic, in fact obscure more deeply embedded, powerful ideologies and social praxis about female sexuality and reproduction which are produced and reproduced within the context of popular interpretations of tradition and customary law. These aspects of the customary social structure and its current transformations, combine with economic hardship to dominate patterns of social relations in the village and thus, maintain the necessity for women to utilise a dangerous local plant in order to facilitate potentially fatal self-induced abortions as a means of resisting culturally-defined fertility patterns.

CONFERENCE ABSTRACTS (PAPERS PENDING)

Julie Abimanyi-Ochom, Bruce Hollingsworth and Brett Inder

A comparison of characteristics of respondents seeking ART services from two service providers in central Uganda

Objective: To explore similarities and differences of patients from two major antiretroviral service providers in Central Uganda. Data and methods: Study sample is about 600 households from a cross sectional survey undertaken in eleven districts of central Uganda. Data was collected from households of clients that obtained antiretroviral drugs from two major service providers of antiretroviral therapy in Central Uganda; The AIDS Support Organisation (TASO) and Ministry of Health (MOH), Uganda. Logistic regression is employed to investigate how these clients differ in different aspects like the dependence ratio, wealth status, allocation of resources like labour and time, having a savings account or loan, education status and employment status. Results: Hypothetically, TASO clients are expected to be better off than the MOH clients. This is because TASO clients obtain additional help like home based care, income support, educational support in addition to antiretroviral, unlike MOH. Results are mixed, and this poses the question of whether not only the kind of assistance matters, but the magnitude of support may be important to realise significant benefits.

Juma Abuyi

African community leadership and community development in Australia

In many communities in Australia, I see people coming together to pool accessible resources, knowledge's, skills, talents and offer time for the common good and that of their community. In African society, the community provides the most significant method of learning about our social, political, religious and cultural values. I argue that African peoples have long-standing cultural traditions that connect them to the concept of community and make them who they are in relation to African identity, personality and dignity. In Australia, it is through that African people are still connected through shared values that are necessary features of African identity and culture. On the other hand, I would also argue that some of these acclaimed values seem to be largely missing in Australia and a good number of young – and even older – Africans are becoming more and more detached from their community-related matters. It is not clear whether the problems rest with the African community leaders, service providers or the African communities themselves. This presentation focuses on the achievements of the African communities. The paper does not intend to judge or criticise the African community and their stakeholders but point out some of the key contributing factors leading to the deterioration of African communities in Australia. Most of the issues discussed may not be totally different from those found within African communities in other parts of the world, especially those living in diaspora communities. Mr. Abuyi is the first Police African Liaison Officer in South Australia and his duties centre on enhancing understanding between members of the African community and South Australia police, enhancing South Australia Police cultural competencies and use problem solving approach to prevent and reduce crime involving members of the African community in South Australia. Juma is an African from South Sudan and has a wealth of knowledge in working with people of African background.

Nyok Achuoth

What does the experience of Darfur suggest about whether or not the Responsibility

to Protect, as a doctrine, has been adopted in practice?

The concept of Responsibility to Protect (R2P) is a contested doctrine. Historically, R2P is a concept driven from the Westphalia notion of sovereignty's role to protect its citizens and sovereignty has come to signify the legal identity of the state based on the international law (ICISS, 2001, p.12, and De Waal, 2006). The doctrine focuses on preventing and halting four crimes: genocide, war crimes, crimes against humanity, and ethnic cleansing. Specifically, there is a debate whether R2P has been adopted or not in the experience of Darfur since it lacks support from other countries due to criticism it generated on its application (Evans, 2009). Some states express concern on R2P application on the grounds that it infringes national sovereignty and can be misused by stronger states against weaker ones for political purposes; hence, it remains as a contested doctrine. This paper examines the ways in which the R2P as a doctrine was adopted in principle but not in practice in the experience of Darfur. The experience of Darfur involved mass atrocities and ethnic cleansings of African tribes in the Darfur region of Sudan by a proxy militia (Janjaweed) supported by the Sudanese government (Reeves, 2004). The structure of this paper is: first, a brief elaboration of R2P emergence from humanitarian intervention concept to an international norm and cynicisms it generated from opponents affect its implementation are introduced. Second, five issues (Deng, 2006) led to the R2P failure in practice: the complexity of Sudanese politics; the incapability of the African Union (AU) to intervene; the failure of regional institutions (such as the EU, NATO), the individual states such as the US and the UK to support the AU technically; the slow response from the United Nation Security Council (UNSC) due to division within; and western media played a selective role by ignoring Arabs minority who were also victims of war while their suffering was needed to be heard by the world. Thirdly, the paper will analyse practical failure of the R2P doctrine on three distinct kinds of things that play significant roles for determining the R2P implementation in the Darfur case includes: political will; there was not enough generated political will to avert Darfur catastrophe, conceptual; there was enough evidence that activated R2P action under the international law that bound states from interfering in other states' internal conflicts, but the international community failed to act on the R2P doctrine, and institutional challenges; the AU as a regional institution lacked capacity that led to the failure of the R2P doctrine practically. Fourthly, based on the lesson drawn from the experience of Darfur, it is suggested that: the UNSC have to empower regional institutions like the AU in order to avert catastrophes of the same scale in the future; intervention could have saved lives in Darfur if it was taken on time with a support of International Criminal Court (ICC), hence, this should be an example to any future Darfur genocides' where timely investigation led by the ICC should lead to intervention; overlooking on catastrophe of Darfur in the expense of North-South Sudan fragile peace arbitration should be a lesson to a future Darfur genocide. This paper concludes that, the R2P doctrine was principally adopted but not in practice in the experience of Darfur. However, this does not mean the R2P doctrine cannot be fully implemented in the future because cases of R2P applications might differ with the experience of Darfur.

John A. Arthur

Incorporating migration in development and nation building in Africa

The purpose of this paper is to position the importance of international migration in Africa's economic and cultural development. International migration has become a major force of social change in Africa South of the Sahara. Through international migration, African immigrants are yearning to integrate their societies into the global systems of economic and cultural production. At the macro-economic level, African immigrants domiciled abroad are using their assets and resources to assist in homeland development. At the micro-level, the beliefs, values, new roles, and norms that immigrants learn in the Western host societies are modified and transmitted back to Africa, positioning these immigrants in the forefront of social change. The results can be found in diverse areas of African social structure in both rural and urban sectors where these transnational immigrants are altering the African landscapes. This paper highlights the varied ways in which African immigrants in the West are altering the dynamics of development in their respective countries. It seeks to investigate the sustainability of these processes and how African central governments can harness the resources, assets, and human capital of their citizens abroad. The paper ends with a sociological assessment of the policies needed to ensure seamless harnessing of immigrant and government resources to implement robust and sustainable development in the region.

Atem Atem

Sudanese humanitarian entrants: Case for recognition of agency

Between 1999 and 2010 about 25,000 Sudanese Humanitarian Entrants come to Australia. What are the settlement experiences of Sudanese Humanitarian entrants? How do the settlement needs of Sudanese Humanitarian Entrants arise and how best to meet them? These are some of the questions that I will try to address using data from my fieldwork that I am currently conducting in Sydney. I argue that the settlement challenges and needs of Sudanese Humanitarian Entrants arise from the lack of recognition of agency that Humanitarian Entrants bring to Australia with them. I conclude that recognizing agency and building on it for Humanitarian Entrants will lead to better settlement outcomes.

Mamadou Diouma Bah

Where did all the bauxite money go? Mining and underdevelopment in Guinea

The issue of how to explain underdevelopment in natural resource rich countries has long been the subject of much study. The 'resource curse' and the 'Dutch disease' are among the dominant approaches in explaining the situation. However, a growing amount of literature raises the question of whether mining companies might outmanoeuvre states and their governments. It has been pointed out elsewhere that "the capacity of individual states and their governments to deal with the powerful mining companies of the first world is of primary concern to activists, scholars and multinational agencies alike." Accordingly, it is not clear whether the balance sheet between the presumed profit and the actual states' revenue from mining is matching each other. Thus, prompting the question of whether governments really

get all the money they are supposed to get out of the mining sector. Using the Guinean case, this paper investigates whether successive Guinean governments have been getting a good bargain from mining companies. The Guinean case is important due to the fact that this West African nation has been endowed with vast natural resources, yet paradoxically, it is also one of the poorest countries in West Africa.

Samantha Balaton-Chrimes

Detribalised natives, subject races and ethnic strangers: The history of the Nubians of Kenya

The contemporary Nubians of Kenya have, in the last decade or so, launched a struggle for recognition as a tribe of Kenya. In a nation where belonging is determined by an unspoken indigenous status closely linked to colonial categorisation of particular ethnic groups as native, this is a controversial claim. This paper explores the history of the Nubians in order to understand the background to their marginalisation and their claims for inclusion. The Nubians' story is more than anything else the story of a search for a home, and like all human stories, it is one of contradictions. It is a story of displacement and settlement, of efforts to be included and tendencies towards isolation, of desperate pleas and a lack of compromise, of divided loyalties and manipulable understandings of history. Perhaps the only consistency in the Nubians' story is their status as in-between or outside the mainstream categories that dictate belonging in the communities in which they found themselves. Far from being liminal in an inconsequential sense, the various ways in which the Nubians have occupied anomalous social, political and legal categories have been symptomatic of the hierarchical and exclusionary tendencies of the colonial and post-colonial orders. This paper extends Mamdani's category of the 'subject race', above the native but below the settler, to capture the nature and form of the Nubians' exclusion from the Kenyan political community and Kenyan society, culminating in an argument that the Nubians are best considered 'ethnic strangers' in Kenya. The various and often paradoxical ways in which the Nubians have successfully or unsuccessfully negotiated their status – as askaris, detribalised natives (a subject race), and ultimately ethnic strangers – are illuminating for our understanding of Kenyan political culture.

Carmela Baranowska

Why not Western Sahara?

Why has Western Sahara not experienced its own Arab Spring? On the one hand, Tunisia and Egypt have undergone regime change and others in the region are at the beginning, middle or end point of different uprisings. One can argue that North Africa - with its heavy internet penetration and connectivity and the presence of the Arabic language TV station Al Jazeera which was quickly able to spread the message of revolution, openness and democracy - had technological and political means to implement change. The paper's analysis will turn on a specific event that took place in early November 2010, before the beginning of the Arab Spring. Indeed, I would argue that this event was the repressed point of origin for the Arab Spring. In El-Ayoun, Moroccan controlled Western Sahara, a demonstration was organized by

Saharawis as a form of protest. The Moroccan government's response was swift and brutal. Polisario, the Western Sahara liberation movement, claimed that 19 Saharawis were killed, hundreds wounded and 159 missing. The only filmed representation of this event exists on Youtube. If the internet was used as a successful tool in publicizing the recent Arab spring, why do human rights abuses persist in Western Sahara? Why does Western Sahara remain forgotten?

Barry Craig

Sudanese objects in the South Australian Museum

Adelaide has a significant and increasing population of refugees from the Sudan. Many of these people feel the gap between their own culture and that of Australians. Although the number of objects of Sudanese origin in the South Australian Museum are relatively few, an exhibition of these might provide some comfort to people traumatised by their experiences of conflict and contribute to understanding in the wider community. This paper will introduce these objects to conference participants with the possibility of a small exhibition in the near future.

P. A. Croucamp

Political risk in a developing political economy: South Africa

This paper reflects on the indicators of Political Risk in the South African Political Economy with reference to the institutional capacity of the democratic state to maintain a distributive and extractive regime which will sustain the relative stability in state-societal relations since 1994. The theoretical framework reviews the state-society dichotomy, and identifies the varying regime preferences within the state as well as within society. Contending regime preferences, unless stabilized in a durable compromise, erode the consolidation of democratic experiments, especially so under conditions of economic contraction. Low levels of economic growth, high levels of unemployment, and a compromised institutional and constitutional architecture are raised - in the public and scholarly discourse on South Africa - as fundamental to a significant recent increase in the (measurable) levels of political risk. The indicators of risk are indexed and scaled under societal risks, political risks, economic risks and institutional risks. The research is based on an ongoing project for the coal mining industry of South Africa.

Ashleigh Croucher (not presented)

Conflict minerals and rape as a weapon of war: A never-ending cycle of impunity?

In the aftermath of World War II, wartime rape and enforced prostitution was prohibited in the Fourth Geneva Convention and reinforced by the 1977 Additional Protocols to the 1949 Geneva Conventions. Despite these prohibitions, enshrined in international law, rape as a weapon of war has continued and increased in magnitude, severity and geographical spread. Rape first became recognised as crime against humanity when the International Criminal Tribunal for the former Yugoslavia issued arrest warrants for perpetrators, based on the Geneva Conventions and Violations of the Laws or Customs of War. The Tribunals for both Rwanda and the

former Yugoslavia made historic developments in the prosecution of wartime rapists, however the arrests, trials and prosecution of rapists is often incomplete and ineffective. Whilst the Tribunals for both Rwanda and the former Yugoslavia made historic developments in the prosecution of wartime rapists, there is a greater need for prevention mechanisms that address the root causes of the problem. This paper examines the correlation between rape as a weapon of war and natural resource exploitation, or 'conflict minerals', using the case of the endemic rates of rape in the Eastern provinces of the Democratic Republic of the Congo. Conflict minerals refer to minerals mined in the midst of conflict and other various human rights abuses. In the specific case of the Democratic Republic of the Congo, the Congolese Army and rival rebel groups profit from the sale of minerals, which further finances the conflict. Due to the profits made by conflict minerals, the various groups involved have a vested interest in the continuation of conflict, with the control of various mines (notably coltan, tin, tungsten and gold) becoming a focus of the fighting. This paper examines how the correlations between varying dimensions of conflict minerals and grievances such as rape in civil war are a self-perpetuating cycle, which has negative impacts on the prevention of rape as a weapon of war.

Hamish Dalley

Neo-liberal anti-colonialism and the Nigerian novel: Internet fraud in Adaobi Tricia Nwaubani's *I Do Not Come to You by Chance*

Everyday millions of people receive fraudulent emails originating from West Africa that seek to deprive them of their money. Often extremely creative, these emails represent the anarchic potential of digital technology to disrupt geo-political systems that "normally" keep Africa quarantined from the centres of global capital. In this paper I explore a recent representation of this illegal industry, Adaobi Tricia Nwaubani's 2009 novel *I Do Not Come to You by Chance*. Nwaubani unpacks the political ambiguity of internet fraud in Nigeria. For many, it is a kind of "neo-liberal anti-colonialism", a chance for African people at last to claim a fair share of global wealth. Stripped of their protection by the internet's time-space compression, the "rich of the earth" have no defence against the "wretched", whose newfound superiority means the future belongs to Africa. Yet this story is complicated by the novel's form, a traditional realism that cuts across the contemporaneity of its subject matter and reinserts Nigeria's internet scammers into a longer history of epistemological and moral regulation going back to the eighteenth century. Alongside its quasi-evolutionary optimism, then, the novel poses a darker temporality of history as repetition rather than liberation. Past and present emerge not as sequential but as intertwined, and the regulative potential of modernity to contain insurgent forces reappears in the very contradictoriness of "neo-liberal anti-colonialism".

David Dorward

An image worth a thousand words: An exposition on a missionary photograph

The image is from the Equatoria Province in the Belgian Congo and appeared in the February 1910 issue of "Regions Beyond", the journal of the Regions Beyond

Missionary Union of Harley How, Bow, in London, England. It encapsulates much of the African experience under the rule of Leopold, King of the Belgians and his so-called 'Congo Free State' and provides a vehicle for a critique of European colonialism in Africa.

Imogen Halstead

On farm learning about a new technology: Pineapple in Ghana

Understanding the mechanisms through which farmers learn how to use a new technology is critical for the development of policy seeking to support the use of productivity-enhancing methods. Conley & Udry (2010) found evidence of social learning amongst pineapple farmers in Ghana by tracing changes in their behaviour regarding a new technology – fertilizer – to information on profitability transmitted along specific social networks: those defined by who farmers go to for advice about their farms. This paper explores the complementary significance of distinct labour networks in facilitating on-farm social learning in this same setting. An explicit test for learning along labour networks is inconclusive, but a body of suggestive evidence is discovered. In particular, this paper finds evidence that farmers imitate the behaviour of their information contacts, rather than learning from the actions of successful farmers exclusively; this suggests learning through observation rather than conversation.

Kiros Hiruy

Bottom-up empowerment and inclusion in African communities in Australia

Community empowerment is considered as a process that has both structural and organisational aspects aimed at changing social systems and creating structural alternatives beyond one's own situation. As such it is a social change process which involves self-organising and re-creating a community that is able to influence its future. This implies that the process of empowerment develops a sense of responsibility, commitment, and ability to care for collective survival among members of community groups, as well as skills in problem solving, and efficacy to influence changes relevant to one's quality of life. Such a concept of community empowerment has gained currency in the last three decades in public policy and service delivery across the globe with a particular focus of enabling vulnerable community groups to take charge of their own affairs. In this paper by drawing lessons from African Community groups in two States, I argued that 'community empowerment' provides a better policy alternative to deal with socio-economic disadvantage and enhance social inclusion among African community groups in Australia. By highlighting some of the mechanisms by which community empowerment is mediated and the social structures and conditions that are necessary for its effectiveness; it is also argued that disadvantage and exclusion of people of African descent can only be effectively dealt with by the community themselves by creating collective intention and mobilising their own resources and assets and those of their supporters to ultimately take collective action to change their situation.

Marama Kufi

Unethical investment policy in developing countries of Africa – taking visible advantage by the cost of invisible society

“The problem is the water. We are drinking a disease”

(One of the residents - drinking river polluted and poisoned by chemicals released from a factory) “Give us a choice. Should we live in the dark?” (One of the developing countries government authority who initiates the advancement of the factory). In the current globalisation era, do investors have any legal and ethical responsibilities in African countries, at all? If so, what are the controlling mechanisms for their responsibilities and their profit-generating role? What is their ethical obligation to protect and advance the societies’ welfare and wellbeing? As ‘Globalisation for Good’ thinkers, human right activists, and the society’s health and wellbeing promoters, it is reasonable to build a foundation that can be seen to be grounded on relatively uncontroversial values. It is workable and promising to build principles that acceptable as a centre for an investment policy, privatisation agenda and pro-environmental schema that might provide a bridge to the advancement of common, fair and justified development of human being and their environment. So far, the outcomes of global environmental changes while taking the developed countries to ‘systemic changes’ (O’Brien, 1998), such as, increase concentration of green house gases and concerning for the sea level rise and so forth, on the other hand, as the results of unethical investment the global environmental change taking the poor communities in developing countries to ‘cumulative local changes’ (Curran, 2004), that is drinking water pollution, land use change, and soil degradation and the like. Therefore, this presentation critically explores the needs of ethical and responsible investments in developing countries of Africa. The presentation also insists focus should be more appropriately placed on the political, socio-economic, moral, and safety of the local communities. Therefore, the presentation discusses evidently the scope of consideration should be given to the invisible population while attention and the centre target of investment would be on making profit.

Kwamena Kwansah-Aidoo and Virginia Mapedzahama

“That’s because I am black; there’s no [other] reason!” Everyday racism and the new black African diaspora in Australia

This paper uses Essed’s (1988) notion of ‘everyday racism’ as a theoretical framework to introduce critical perspectives in understanding experiences of contemporary racism among the new African diaspora in Australia. In spite of the steady but significant increase in the flow of black continental Africans into Australia over the last three decades, research into their experiences of racial relations and racism remain limited. Rather, research into the ‘African Australian’ experience remains largely focused on aspects of ‘refugee’ lived realities. This is mostly in relation to issues such as problems of integration and adjustment, lack of English language proficiency, lack of relevant qualifications and non-recognition of prior qualifications and work experience. As a result of such a deficit-driven and paternalistic focus – which tends to construct the African migrant as problematic – there is very little documented and empirical research about the pervasiveness and

experiences of racism in the everyday lives of this group. In applying the concept of 'everyday racism' as a lens through which we analyse and interrogate the everyday lived realities of participants interviewed for this research, our paper attempts to address this gap in research. The concept of everyday racism deals with the everyday manifestations and (re)-production of systemic inequality based on race and/or assumptions around race, whether intended or unintended. We draw on preliminary analyses of findings from an ongoing study on the post-migration experiences of skilled black African migrants in Australia, to expose the covert, subtle and contestable forms that racism takes in the Australian society. By discussing participants' views and opinions about working and living as skilled 'black' African migrants in Australia, which make up the black African migrant racial narrative, the paper ultimately explores the paradox of racism in Australia, that is: its simultaneous existence and denial. We therefore conclude that the lack of academic literature/research that interrogates black migrants' racial experiences in Australia is not an indication of the success of multicultural policy and discourse, but rather, it is a negative by-product of that policy.

Ibolya (Ibi) Losoncz

Cultural values and identities in the context of government institutions and policies

This paper builds on the proposition of Richard Sennett that government institutions, by passing approval or judgement on our behaviours, have the capacity to influence communal and self-respect. We come away from our interactions with institutions/authorities with them having an effect on our sense of worth and identity. But government institutions, by their nature, tend to exclude the very element of the individual. They are driven by processes to deal with abstract segments of human behaviour. While phrases such as 'consultation' and 'empowering' feature frequently in their client engagement strategy, their focus is on managing the issues these human behaviours present to the policy and delivery objectives of the organisation. This lack of acknowledgement of the person and his/her cultural identity came up strongly in interviews with South Sudanese Australians on their relationship with authorities. They felt that Australian authorities did not understand their deep roots and commitment to their culture. Their communication was dominated by reiterations of Australian laws and the conflict between these laws and the cultural values of their clients. But as suggested by Francis Deng, to be constructive, policies and strategies must make effective use of people's values and positive identities rather than ignoring them. This paper will draw on the author's 10 years experience in the Australian Public Service, recent interviews with South Sudanese Australians for her PhD thesis, and theories of self-identity and cultural values to explore how to better mesh Australian law and government policy with the cultural values and identities of people from South Sudan.

Kudzai Matereke

Rawls's political conception of the person and the discourses of postcolonial citizenship in Africa

The question of how to promote political cohesion and equal citizenship remains at the core of the postcolonial nation-building projects. This question evokes what may be termed 'the politics of belonging' – a phrase which raises convoluted claims to citizenship on the basis of such identity categories as ethnicity, race, gender, autochthony or religion. On one hand, these categories have found support from advocates of 'politics of identity' whose thrust is that political theory and practice should take seriously such identity categories as they hold significance for political agency. This has led to the tendency to valorise and accord special significance to group membership. On the other hand, these identity categories have been accused of encouraging the 'politics of the belly' which instigate the formation of associations and networks that entrench political power within a select minority while relegating large sections of the population to a status of 'quasi-citizenship'. The tendency that has emerged is to attack these identity categories as primordial and obsolete in modern times. This paper seeks to chart a new course by interrogating Rawls's political conception of the person paves new ways for reconceptualising a postcolonial citizenship that encourages free and equal citizenship without denigrating those identity categories as archaic.

Russell McDougall (not presented)

The Teddy Bears' Picnic: English literature in Sudan, Condominium to Independence

In 2007 a middle-aged "English" teacher named Gillian Gibbons was jailed in Khartoum, convicted of inciting religious hatred by allowing her class to name an quintessentially English teddy bear "Mohammed." No subject has played a more important or ambiguous role in British colonial education than English; and no educator was more important to nation building across the British Empire than the English Teacher. Yet English teachers in Africa have often played the role of a double agent, working both for and against local interests. This paper will focus on the subject English during Sudan's transition to independence, a period uniquely complicated in the history of the British Empire, not only by the tensions between Britain and Egypt but also by the new Cold War positioning of the Middle East in global politics. It will show how the discipline – both at the University of Khartoum and in British universities - responded to the emergent Sudanese independence movement, to the achievement of independence in 1956, and to the first suspension of democracy with the coup of 1958.

David Mickler (not presented)

Post-secession Sudan: What now for Darfur?

The secession of South Sudan on 9 July 2011 has in important ways altered the Sudanese state and polity. But while this provides the opportunity for the South to develop peacefully as a sovereign entity after decades of brutal ethnic conflict and misrule by Khartoum, and by colonial malgovernance before that, the fact that the regime of Omar al-Bashir — indicted by the International Criminal Court for genocide, crimes against humanity and war crimes for its counter-insurgency operation in the north-western region of Darfur — remains in power in the capital raises serious questions about post-secession governance in northern Sudan. The

conflict in Darfur between local rebels, the Sudanese government, and government-allied militias, which has cost the lives of over 300,000 people and displaced a further 2.7 million, continues. In addition to the political demands of Darfur rebels, the broader 'Arab Spring' has placed further pressure on Khartoum for democratic reform, while the loss of key oil revenue to the South has created severe economic challenges. International actors, long engaged in resolving the north-south conflict, have since 2004 also engaged with Darfur, albeit with greater frustration and less success, and 'sequencing' the international response in Sudan has at times meant prioritising the CPA over peace in Darfur. This paper first situates Darfur inside a post-secession Republic of Sudan and examines current proposals and attempts for resolving the ongoing Darfur crisis, highlighting the significant challenges involved. The paper then evaluates the involvement of international actors in Darfur and proposes how these actors might best assist in mitigating insecurity for displaced and vulnerable civilians, achieving justice for victims, facilitating a sustainable peace process, and creating a viable future for the peoples of Darfur inside a new Sudan.

Sekepe Matjila

Land dispossession, land evictions, of black South Africans depicted by African languages literature

In this paper *lefatshe* (land) is first presented in terms of the relationship between land and identity in the African and Batswana context. It draws upon African, black South African and African languages poetry in the generations following *Plaatje*. The view of *lefatshe* (land) based on African values implicitly challenges Eurocentric notions of land and property ownership as a universal value and specifically as a mark of the "civilised" man. [It also implicitly interrogates the Afrikaner notions of land ownership and identity as embodied in *polasi* (the farm) and articulated in the pastoral novel of J. M. Coetzee. Secondly, the paper brings to bear historical instances of land dispossession mostly from the African experience. *Plaatje's* critique of the 1913 Native Land Act, based upon land evictions described in *Native Life* in South Africa. His use of Biblical allusion points up the duplicity of the white press and the inconsistency of Christianity, professed yet not practiced by white South Africans towards blacks. By implication, his critique shows how land dispossession constituted, not only a physical attack but an attack on the cultural actualisation of black South Africans, that is, on the continuity and natural evolution of time-honoured cultural practices, values and worldview.

Deborah Mayersen

'Society is composed of individuals of highly unequal value': Race and politics during decolonisation in Rwanda

In at least some parts of Rwanda, Hutu and Tutsi subgroups have existed since pre-colonial times. Under German and Belgian colonial rule, the distinction between the Hutu majority and Tutsi minority was perceived as a racial distinction. The Tutsi minority was regarded as racially superior, and given privileged access to education and indigenous positions of authority. Over time, this perception of Tutsi superiority was both institutionalized and internalised within Rwandan society. The 'Hutu

Awakening' during the 1950s, however, saw issues surrounding race and privilege become highly politicised. As decolonisation loomed, the intersections between race and power became sites of bitter contestation. The Tutsi elite, long accustomed to their privileged status, sought to retain their hegemony through a rapid transition to independence utilising the existing power structure. The nascent Hutu counter-elite, by contrast, desperately sought access to the organs of power, lest they be 'condemned forever to the role of subordinate manual workers, and this, worse still, after achieving an independence which they will have unwittingly helped to obtain'. Utilising a range of primary documents from the period, including manifestos of political parties, statements of leaders, and documents tabled at the United Nations Trusteeship Council, this paper will analyse the intersection of race and politics during decolonisation in Rwanda. The roots of the ethnic hatred that led to the 1994 genocide can be traced to this period of great ethnic tension.

John Mugambwa

Ugandan land law and practice impedes foreign investment in the country -an armchair analysis and perspective

In the last twenty odd years, Uganda to a large extent has liberalized its laws and economy and opened the country up for foreign investment. The country is still listed amongst the worst performers in sub-Saharan Africa in attracting foreign investment. There are, course, several variable that affect investor sentiment. The World Bank's Investing Across Borders report, 2010, in its analysis of laws and practices that affect Foreign Direct Investment in countries around the world, identified access to land as one of the key factors that may tilt the balance in favour of investing in another country. Access to land not only refers to agricultural or vacant land, but also offices, warehouses and other premises to set up and operate business. How difficult is it to obtain land? How secure is the land title? What are the restrictions on land use? The paper seeks to demonstrate that Ugandan land law and its implementation impedes foreign investment in the country. The analysis is not based on empirical research; rather upon legislation, commentaries and statements, especially, in Ugandan newspapers.

Ndungu wa Mungai

African resettlement in regional New South Wales: Experiences, challenges and opportunities

This paper on African resettlement in regional New South Wales is part of a research that analyses the needs and challenges of new migrants in the Riverina based on four recent groups. The research aims to highlights some of the salient issues for new migrants in the Riverina region. The region has a long history of resettling migrants and Griffith has an established Italian and Punjabi Sikh migrants leading to its recognition as a model of multiculturalism success. Wagga Wagga has also recently become home to a significant number of African families arriving predominantly on humanitarian visas and the Sudanese are the largest group. Each new group of migrants experiences settlement differently due to a wide range of factors relating to the migrants' origin as well as the host community and

government policies. By employing exploratory and qualitative research methods, the study looks at how these recent African migrants have been experiencing settlement and gives voices to their experiences. The findings of this research will help settlement services understand better the gaps that exist in service provision. Isolation from the larger communities in metropolitan areas present a challenge to the new migrants and the service providers.

Michael Nest

The making of coltan: How an obscure mineral became a social justice issue

Coltan is increasingly the focus of media and activist campaigns that link western consumers to war in Congo via profits from mining coltan – a critical ingredient in mobile phones and laptops – earned by armed groups waging war. Objectively, however, coltan is relatively unimportant as a source of profits for warlords, and natural resources are only one of many causes of conflict. Why has a mineral that is relatively unimportant as a cause of conflict become the object of activist and media interest, and even legislation in the US? This presentation analyses how and why coltan, and conflict minerals generally, became a social justice issue. Coltan initiatives build on historical narratives of Congo to popularize the story of coltan: of savage tribes fighting over scarce resources with westerners being central to Congo's, and Africa's, fortunes. Such narratives are rooted in antiquated ways of understanding Africa and give an importance to the West that is no longer warranted. The presentation also argues that interest in coltan originates in political science debates of the 1990s around natural resources as causes of conflicts. Following successful blood diamonds campaigns, activists invented the term 'conflict minerals' as a way of broadening and building on these campaigns.

Jane Wambui Njagi

Sexual and abortion politics in Kenya: A Feminist analysis

Each year, an estimated 300,000 Kenyan women undergo induced abortion. More than 2,000 of the abortions result in death while more than 20,000 women are admitted to public hospitals with complications. However, the issue is still mired in ambivalence, occupying a liminal space between legality and illegality, and dealt with in contradictory ways by the state. Despite the critical importance of this issue for politics and policy, there has been little scholarly attention directed at explaining the role played by the state in abortion politics in Kenya. This paper addresses this gap in the scholarship. Using information based on multiple sources of evidence, including interviews with major stakeholders in 2009, this paper provides an in-depth understanding of the Kenyan state's inability and/or unwillingness to institute substantive policy changes. It argues that the neopatrimonial and patriarchal nature of the Kenyan state has resulted in marginalising the issue of abortion, and consequently, women's rights. Furthermore, the state uses women's subordination as a unifying factor to galvanise support from men as a group. Consequently, populist policies, especially those targeting control of women's sexuality, have been maintained, although not enforced. These findings validate feminist research that sees the state not as a neutral arbiter, but as a patriarchal hierarchy which often acts

to reinforce female subordination when need arises.

Olayide Ogunsiji

Childbirth beliefs and practices of recent West African migrant women in Australia

Achieving the World Health Organisation (WHO) millennium development goal of improving maternal health during and after pregnancy demands an understanding of cultural beliefs and practices of pregnant women from diverse cultural backgrounds. West African migrant women are among the relatively new but growing immigrants to Australia whose childbirth beliefs and practices may not be understood by the health care providers in their new country. This paper which is part of a larger study that explored the meaning of health and health seeking behaviour of West African migrant women in Australia, presents on the childbirth beliefs and practices of these women. This qualitative study utilised naturalistic approach in engaging 21 West African migrant women, recruited through snowballing technique, in a semi-structured face-to-face audio-taped interview which lasted between 1.5-2 hours. Following verbatim transcription of interviews and thematic analysis, one of the identified themes was “meeting our childbirth needs” wherein the women discussed their childbirth beliefs and practices. The women believed that traditionally, certain rites need to be observed to protect their pregnancies. They explained that they massaged their stomachs with hot water after childbirth to restore the stomach to pre-pregnancy position. This paper suggests that midwives and community nurses need to understand these women’s childbirth beliefs and practices in order to improve their childbirth outcomes.

Olayide Ogunsiji

Overwork and health of West African migrant women in Australia

Immigrant women’s experience of overwork is neglected in the literature despite its implication on the women’s health in their new countries. The aim of this paper is to report on part of the findings of a study which explored the meaning of health and health-seeking behaviour of West African migrant women in Australia. Informed by naturalistic inquiry, the qualitative study engaged 21 West African migrant women accessed through snowballing technique in a face-to-face semi-structured audio-taped interview which lasted between 60-90minutes. Data was transcribed verbatim and data analysis was through thematic analysis. One of the emerging subthemes was “being overworked” and this was presented through their stories of attending house chores alone; meeting family demands in Australia and Africa. The women explained that their experience of cooking and cleaning alone as well as the demand for financial assistance from extended family members in Africa compelled them to do multiple jobs. This experience according to the women negatively affected their health in terms of chronic experience of fatigue, bodily aches and pains. This study reiterates the need for health care providers caring for West African women in the acute care area, community or multicultural women’s health centres to consider their experience of overwork in the provision and development of health promotion strategies.

Julian Prior

Facilitating community adaptation to climate change in Africa: Lessons learned from Landcare in Australia and South Africa

The ability of poor and vulnerable communities to adapt to climate change is one of the compelling issues for many African countries. Impacts on agriculture, water resources, health, ecosystems and biodiversity, forestry, coastal zones and food security will progressively threaten the livelihoods of millions. According to the Intergovernmental Panel on Climate Change, the cost of adaptation in Africa may be 5 to 10% of the continent's GDP, and the yields from rain-fed agriculture could be reduced by up to 50% by 2020.

The ability of communities to adapt will depend upon a number of key factors including the identification and testing of adaptation strategies, locally suitable technologies and practices, rapid learning processes at the household and community levels, and the capacity of governments to produce enabling policy environments and targeted investments. This paper highlights the lessons that can be gleaned from the experiences of South African and Australian Landcare in the areas of building a community's social capital for sustainable agriculture and sustainable natural resource management.

1. Defining key elements and philosophy of Landcare which are locally relevant
2. The need for political and policy champions at the national level
3. The development of real partnerships between government, and supporting agencies such as NGOs and communities
4. Targeted capacity building for government, supporting agencies such as NGOs, and communities
5. The development and maintenance of Landcare facilitator networks
6. Defining, selecting and promoting examples of good Landcare practice through building upon the successful experiences of existing CBNRM projects within the country.
7. Identification of appropriate policy and institutional frameworks to support Landcare
8. Development of appropriate Landcare technologies that provide tangible NRM outcomes.
9. Defining the criteria for success of Landcare so that programs have something against which to measure and demonstrate their progress
10. Aligning community funding programs with these success criteria

The paper concludes by making policy recommendations for using a Landcare-type approach to develop policy, institutional and community development strategies to enhance the ability of resource-poor communities to adapt to climate change.

Peter Run

From crisis to democracy? A systemic assessment of South Sudan's founding constitution

After 55 years of conflict between Sudan's northern Muslims and southern Christians/traditionalists, the Government of Sudan (GoS) and southern liberationists, the Sudan People Liberation Movement/Army (SPLM/A) reached a

military stalemate which, along with international pressure, made possible, the signing of the Comprehensive Peace Agreement (CPA) negotiated in Naivasha, Kenya, in 2005. One of the hallmarks of the CPA was the self-determination clause which granted the people of South Sudan the right to choose between secession and unity. On January 9, 2011, almost 99% of registered voters chose to establish the newest state – the Republic of South Sudan. Soon after the referendum results, the president of South Sudan, Mr. Salva Kiir formed a committee to review the interim constitution, which according to the CPA is operational only between January 9, 2005 and July 9, 2011. The committee has so far released a draft and a public consultation process is underway before the matter is tabled in South Sudan Legislative Assembly in May. After necessary amendments, the constitution will take effect upon independence on July 9, 2011. The constitution stipulates some democratic principles that may prove trying to existing political ideologies and civic culture. This paper examines these principles in the context of the country's troubled history and its web of diversity by using emergence theory as a means of understanding the chaotic state in which this new nation-state is being formed (Sawyer 2005, pp. 1-10).

Aime Saba and Joseph Hongoh

Regionalism for whom? Emerging questions around regional integration in Africa:
The case of the East African community

Regional integration has been conceptualised as a home-grown mechanism for consolidating peace, security, development and prosperity in Africa. This paper explores some critical issues which continue to escape the attention of both intellectual and political elites currently engaged in this debate. In this paper, we draw upon positive aspects of the concept of "African Solutions to African problems" and apply these to the case of the East African Community (EAC). In particular, the paper assesses the impacts of the persistent legacies of colonial structures in relation to crises of identity, belonging, governance, land tenure, and conflict and ecologically-induced migration, and builds on writings by scholars such as Mahmood Mamdani, Oliver Richmond, Joel Migdal, and Siba Grovogui. Viewed from their perspectives, the authors of this paper argue three things: First, the current processes of regional integration are exclusionary, elitist, extractionist and in many ways disempowering. Second, and related, unless these contentious national issues are raised and addressed at national levels through genuine participatory democracy – which includes meaningful decentralisation of political power, and social and economic justice – , regional integration will remain an imported, transplanted concept with little impact on the everyday realities of political subjects within EAC member-states. Third, the current expansionist nature of EAC presents two contrasting outcomes: on the one hand, the inclusion of Burundi and Rwanda (and soon South Sudan), may please advocates of the doctrine of free market. However, on the other hand, the absence of the Democratic Republic of Congo undermines past and ongoing efforts towards regional peace and stability.

Andrew Savage

A North African proverb at the centre of cultural conflict

In early 2011 the media spotlight fell on the coastal cities of North Africa. This paper shines a spotlight not on the coast or on the cities, but on one of North Africa's remote desert regions, southern Algeria, and on the changes taking place within a single minority ethnic group, the 'Tamahaq' people, commonly known as 'Tuaregs'. In this generation, for the first time in history, hundreds of Tamahaq young people have left their homeland to complete their University education in the coastal cities. Many have returned to their villages, and the resulting clash of values is not unexpected. What is unexpected, however, is to find a simple Tamahaq proverb at the centre of this clash: 'Deran isaran', translated as "Ambition brings on sickness" (Aghali-Zakara 2004). Based on more than a decade of research in the Tamahaq language and culture, and with a database of 1500 proverbs (Savage 2006, 2010), I will highlight this particular proverb's meaning and explain why reactions to it accurately reflect and clearly identify the internal cultural clash. This paper not only presents a case study within the Tamahaq language community, but will also help in understanding similar cultural conflicts taking place in many of the hundreds of other minority language groups across the African continent.

Alec Thornton, Jinnah Momoh and Paul Tengbe

Institutional capacity building for urban agriculture research using Participatory GIS in a post-conflict context: A case study of Sierra Leone

In post-conflict societies, cities often experience drastic change in settlement and land-use patterns that transform human-environment relationships. In many African cities, these patterns and relationships are being shaped by urban and peri-urban agriculture (UPA), a production system that ensured food security for thousands of rural-migrants seeking relative safety in urban areas. In a post-conflict scenario, UPA continues to provide food security and employment in an environment struggling to physically and emotionally recover. Methodologies using a geographical information system (GIS) for urban ecosystem assessment (UEA) is gaining currency among researchers, planners and practitioners to improve understandings and find solutions for sustainable urban development. This paper will discuss the use of a GIS for post-conflict urban assessment of human-environment relationships in Sierra Leone, where a ten-year civil war, which ravaged the country-side, resulted with the internal displacement of thousands of rural inhabitants to the capital city, Freetown.

Lorraine Towers (not presented)

Exploring linguistic diversity: Practice and potential in schooling in Ethiopia

I wish to explore the potential of the rich linguistic diversity of Ethiopia in school practice. It will be argued that, dependent upon its deployment, the potential of a nation's rich linguistic diversity can have far-reaching consequences for equitable and cohesive cultural, linguistic, social and economic development. This argument will be pursued through an examination of language policies and their implementation that have shaped the nature of school practice over time and, in consequence, shaped the nature of access and legitimate participation as well as a sense of inclusion and belonging in both schooling and the broader arena of the

nation-state. A particular focus is given to the experiences of afaan Oromoo speaking participants based on original historical and contemporary research. It will be contended that despite understandings of the unifying potential of national formal schooling, past regimes of linguistic practice in education have articulated a contemporary understanding of a difference of political interest out of linguistic diversity. This has manifest in a contestation between various linguistic traditions and their core speakers, which underlies the assertion of competing rights to legitimate place, authority and power in national development and to representation of the nation in the global arena.

Michael M. van Wyk

Let's do the "riel"! [Re]Claiming cultural heritage: An Afrocentric-indigenous perspective

The Afrocentric method is derived from the Afrocentric paradigm which deals with the question of African identity from the perspective of African people as centred, located, oriented, and grounded. The Afrocentric philosophy is based on the principles of inclusivity, cultural specificity, critical awareness, committedness, and political awareness (Asante, 1995). The "riel" is the oldest entertainment form of dance used as a social, cultural and educational tool by the Khoisan people. The purpose of this article is [re]claiming the "riel" as indigenous knowledge by showing ways that the Afrocentric approach can be used for researching indigenous culture. Data was collected through oral history, photographic images, field notes and semi-structured interviews. Suggestions were formulated to revive the Khoisan dance as cultural heritage.

Conference Panels

Roundtable: The emerging Australia-Africa relationship

David Mickler - Chair

Discussants - Gashahun Lemessa Fura (Jimma University); Geoffrey Hawker (Macquarie Uni); Sam Makinda (Murdoch Uni); Peter Run (Uni of Queensland); Tanya Lyons (Flinders Uni)

As part of a broader aim for Australia to play a more prominent role in global politics, and in seeking to increasingly 'look west' in foreign policy orientation, the Rudd/Gillard Labor governments have since winning office in 2007 proclaimed and pursued 'new engagement' with the peoples, countries and markets of Africa. Key to this new engagement has been the pursuit of emerging economic opportunities, particularly in the natural resources sector, in parts of Africa in which peace and stability are taking hold; a recognition that Australia can make important and specific contributions to African development, security, and governance challenges; and a desire to secure African votes for Canberra's UN Security Council seat bid. As such, and as a relatively new player in the region, Australia has increased its diplomatic representation on the continent, including a new embassy in Addis Ababa, home of the African Union; encouraged high-level political exchanges between Canberra and African capitals; and increased its aid budget for Africa, among other initiatives. In June 2011, the Joint Standing Committee on Foreign Affairs, Defence and Trade

tabled its report on the Inquiry into Australia's Relationship with the Countries of Africa, which made seventeen recommendations for how Australia might further enhance this relationship into the future. This roundtable panel will discuss and debate the nature, dimensions, interests, and challenges of Australia's new engagement with Africa, including the recommendations of the Inquiry, and will consider the significance of this engagement for both Australian foreign policy and for the peoples and countries of Africa.

South Sudan: From conflict to the drawing boards of nation-building
Peter Run - Chair

The independence of South Sudan on July 9, 2011 marks an end to one of the most protracted conflicts in Africa and a beginning for the reconstruction of one of the least developed countries in the world. Even as jubilant crowds celebrated separation with the north after 55 years of violent coexistence on July 9, little capacity exists to develop the new nation: illiteracy is rampant; infant mortality rate and birth-related deaths are the highest in the world; no functioning infrastructure; sanitation is poor; no rule of law; violence is high and so is corruption. Despite this unfortunate beginning, some South Sudanese and interested observers tend to be optimistic about the young nation's future. In the non-existing agricultural sector, they see the productive potential of the land; on being landlocked, they see regional cooperation; on the "oil curse" they see economic boom; on fractured and uneducated citizenry, they see a chance to create a cosmopolitan civil society. This panel brings together experts who have worked/lived and continue to observe developments in South Sudan. It seeks to unpack what is already happening there with regards to nation-building and how that compares to previous cases of state-formation after decolonisation (e.g. East Timor, Eritrea or Kosovo) as potential sign of where the country is headed.

'African-Australians' functional English: What hindrances does it pose to their successes and integration in Australia?

A number of African-Australians have claimed that limitations in English language acquisition to the level of the main stream speaker competencies, it has not only affected their employment, inclusion, and integration prospects; as well it has inhibited their social mobility and successful living (i.e. remaining in the lower end of the social ladder). Therefore, it is questioned whether the African-Australians' Functional English is an Absolute determinant of their competencies, knowledge, skills, and abilities for work, inclusion, and integration in Australian community? A triangulated approach of literature review and in-depth interviews has been used in investigating the above question, and preliminary findings are presented in this paper. A panel to share experiences and discussion by key members from the African-Australians communities will follow the presentation articulating on the issues of: access, participation, retention, and success especially in regard to employment opportunities.

Millsom Henry-Waring and Melissa Phillips

Does visibility matter? African-Australian refugees and migrants in regional Victoria

This panel will explore the multiple meanings of visibility in relation to recently arrived refugees and migrants from African countries who have resettled in regional and rural Australia. The heuristic value of the notion of visibility lies in its sensitivity to context, it carries meaning only in relation to a specific place and time. Furthermore visibility is multi-dimensional, it is experienced by the person who identifies herself as visible and the person who identifies someone else as visible. We argue that visibility affects the contact and interaction between local communities and newly arriving residents, often negatively. This panel will also explore the hypothesis that the perception of visibility differs between metropolitan and rural locations in Australia. Do African Australians feel more visible in Colac than in Footscray, for example, and how does this impact on their sense of identity and belonging, on their employment experience and their overall sense of Self post-arrival compared to pre-arrival. To discuss these questions the panellists will draw on recently collated interviews with African Australian refugees and migrants as well as focus groups with settlement workers and other local stakeholders. This research forms part of an ongoing Australian Research Council-funded Linkage Project on the regional and rural settlement of visible refugees and migrants in Australia. The research foci of the two panellists pertain to pre-arrival experiences and identity and belonging.