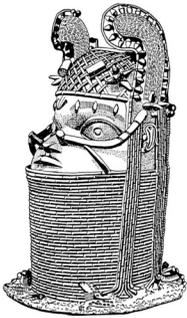


# 38th Annual AFSAAP Conference

*Twenty-first century tensions and transformations*



# ABSTRACTS

28–30 October 2015  
Deakin University, Melbourne, Australia

# Postgraduate workshop

Aduloju, Ayodeji Anthony

## Oil and Human Security Challenges in the Niger Delta, Nigeria

Obafemi Awolowo University

The study utilized primary and secondary data to examine the oil-induced human security challenges in the Niger Delta; evaluate the role of the Nigerian government, oil multinationals and some non-state actors towards human security in the Niger Delta; and analyse the implications of oil-induced human security challenges in the Niger Delta. These were with a view to determining the negative challenges of oil exploitation on human security in the Niger Delta region vis-à-vis human development and peace.

The study then revealed, that oil-induced human security challenges in the Niger Delta region were visible in the areas of water pollution, air pollution, noise pollution, food insecurity, poverty, conflict and unemployment. The study also showed that the responses to human security challenges in the region by the government, oil companies, the oil producing communities and international partners had brought appreciable development and peace to the region.

However, these were marred by corruption, insincerity, hypocrisy and selfish interest by some stakeholders in the region. The study further identified the implications of oil-induced human security challenges in the region to include vandalism of oil installation, oil theft, kidnapping, sea piracy, food crisis, outbreak of diseases, famine, and hunger. It then concluded that oil exploitation has negative impact on human security in the Niger Delta region, and this has equally undermined human development and peace in the region.

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Bacon, Eugen

## Up Close from Afar (Creative Writing as Research)

Swinburne University of Technology

This creative short story arrives with an abstract and a research statement, and observes contributions to creative writing. It explicates the contexts of art as research, and identifies the dual role of artist and scholar for PhD candidates in the arts—a type of collaboration that engenders knowledge while creating art.

Writing 'Up close from afar' was therapeutic; I had only weeks ago lost a sibling. The emotion was raw, honest. I connected with it personally. As a person of African origin, the story was partly autobiographical—a writing of the self, fictionalised. It started with a skeleton: a narrative about grief. The rest was experimental. When first person narrative became too close, research helped remove the story away from me. The writing became generative. The written became visible, more deliberate than speaking (Vygotsky, cited in Colyar 2009, p. 429). It allowed me room to contemplate.

Later, I understood how protagonist Sienna mirrored facets of me. Where at first the writing investigated, sought words to voice the ineffable, gradually it unbundled self-revelations: inward rage—how dare she die?

Underlying issues of identity: the self and the unself—who am I? Being pseudo-autobiographical gave the story form. My relationship with Sienna was symbiotic. I needed her as much as she needed me. As I developed her character, transferred to her things I had directly experienced, she responded. In her readings, her writings, in her day-to-day as she connected with the psychiatrist, with her diary, with a distant friend Eric, she invited me to walk with her. Together, we trekked toward reconciliation. Without answering all my questions, Sienna filtered meaning. Creating her helped me 'experience' in sensory and emotional detail what was happening to me, how everything in her story stayed real for me, how it merged with real memories.

Colyar, Julia 2009, 'Becoming writing, becoming writers', *Qualitative Inquiry* vol 15 No 2 February 2009 421 – 436

Budge, Tim

### **Transforming Informal Settlements in 21<sup>st</sup> Century Southern Africa**

Deakin University

This paper presents research findings from a project conducted with informal settlement dwellers in Southern Africa. The research focused on the experience of people living in seven different informal settlements in Zambia and South Africa and their efforts to mobilise for positive changes in their own situation: at individual, household, community and – through a network of similar people – at a national level.

Western academic research has a problematic legacy in Africa (and other parts of the world) in that it often aided and abetted the project of colonisation and contributed to the devaluing of indigenous knowledge systems and to the subjugation of colonised people. By seeking to operate out of a post-colonial, indigenous paradigm, this project explored a different research approach. This meant looking for both research methods and knowledge forms that derive from the researched communities' cultures and contexts and to engage researched communities as subjects and as co-researchers.

The research invited communities to define, teach, engage with and learn from the research topic of "how change happens". A focus of this paper is the communities' use of learning exchanges, in which informal settlement dwellers visit other settlements and also receive colleagues from within their movement. In this process they became teachers and co-learners in a peer-to-peer environment. Exchanges can involve international travel and learning from very diverse circumstances, highlighting the contemporary, global nature of this practice.

I argue that this approach is a radical reversal of colonial education systems, so criticised by Freire and others (Freire, 1970). In contrast to the colonists' "banking model of education", exchanges and other learning processes within the movement offer practical skills, propagation of ideas and a sense of solidarity which acts as a counter-hegemony within a globalised, neo-liberal world.

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Deng, Santino Atem

### **South Sudanese Family Dynamics and Parenting Practices in Australia**

Victoria University

Parenting involves a broad understanding of how best to support the physical, social, emotional, cultural and intellectual development of children, from infancy to adulthood. Cross-cultural studies on parenting underscore that beliefs, values and behaviours within every society play a vital role in parental discipline practices and principles in which children grow up. Since the late 1990s, there has been a substantial growth in the number of South Sudanese, who have come to Australia through the Federal government's Humanitarian Program. However, very little is known by the mainstream culture and settlement services in Australia about their parenting practices, experiences, culture, challenges and changes in their attitudes, beliefs, identity and general well-being. There is a significant gap in the current knowledge base needed to promote and support the health and well-being of culturally diverse parents and their children, who are engaged in social integration processes in Australia.

This paper explores the parenting beliefs and values South Sudanese have brought with them to Australia, and particularly how they reconcile these within their new social and cultural environment; it examines the degree and meanings of change in their parenting practices, attitudes, and the impacts on individual, family and community well-being in Australia. The data collection involved in-depth interpersonal and interactive engagement with South Sudanese parents and young adults through individual interviews and focus group meetings.

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Dobson, Susan

### **The Reorientation of Peace Ontology in Post-conflict Rwanda 1994-2014**

University of South Australia

In post-conflict statebuilding, Oliver Richmond argues that the reorientation of the pathway to peace in the post-conflict arena is necessary in order to avoid the promotion of 'virtual peace' in hybrid liberal peace transitions.<sup>1</sup> However, I argue that the *pathway* to peace, whilst important, is just one element in the actual *reorientation of peace ontology* which frames a post-conflict environment, in order to promote stability and sustainable state peace.

To support my argument I examine Rwanda's post-conflict environment over the past two decades, and explore how gender mainstreaming has played an important role in the reorientation of Rwanda's concept of peace. I highlight how gender mainstreaming in Rwanda's post-conflict environment brought women, formally divided through identity divisions, together in a united cause for gender equality. Supported by Rwanda's post-conflict constitution, Rwanda's government recognized the potential benefits of gender mainstreaming in post-conflict restructuring. In harnessing this potential, Rwanda's leaders subtly reoriented the post-conflict peace ontology away from the reintegration of cultural identity, replacing it with a platform bound by unity through gender equality. This created a new forum to promote unity between former enemies and simultaneously promoted women's political, economic and social participation. The role of women in Rwandan society has improved exponentially, which through a reoriented peace ontology, promotes an environment more conducive to the creation of stability and sustainable political institutions.

Oliver Richmond, 'Liberal peace transitions: a rethink is urgent,' Open Democracy: Free Thinking For the World, November 2009.

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Farrugia, Claire

### **Entering the Public: Private Acts of Sharing in a Marketised Welfare State**

Macquarie University

This paper is focused on African women's practices of sharing in Western Sydney. It is particularly concerned with how sharing intersects with the provision of state funded resettlement support, influencing the creation of an African community and the development of feelings of belonging to the polity. It takes as its starting point that sharing is a practice of solidarity; the sharing of space, material resources, support and friendship that goes beyond de-politicised, functionalist explanations of solidarity and social capital (Arneil, 2006).

Drawing on ethnographic research and semi-structured interviews with women who broker between informal networks of sharing and state funded resettlement services, this paper will situate sharing as a gendered practice of citizenship (Lister, 1998). It will argue that this practice is curtailed by the difficulty women face obtaining funding for their activities. While service providers rely on the emotional and material labour of sharing, brokers are denied the funds to become valid players in the redistribution of welfare to their communities. Popular and political understandings of what it means to be an active, public citizen are problematized as brokers slip between salaried and unsalaried, public participation and back into private spaces of the home. The experience that these women have as brokers, highlights the important role that struggles for redistribution play in shaping the form and content of organisation within and across African communities in Sydney.

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Gebrekidan, Abay

### **"African-Australian" Identity in the process of construction: an exploratory Analysis of its Imagery and Power in view of African background youth in Metropolitan Regions of Melbourne, Australia**

La Trobe University

In recent times, the word "African-Australian" has become a new collective identity being under process of construction as a marker to African heritage people in Australia. With the growing number of African immigrants, the ways in which Africans are identified has important implications on the current and the coming generation. The hyphenated identity discursively denotes African background as homogeneous groups.

While some critics have rejected such label as inadequate, misleading and bureaucratically imposed that does not appropriately represent and capture the diversity of African immigrants, the everyday use of the word in media reports and public discourse has surged. Yet little is known about how this label emerged, what it means and whether all African communities and African heritage people want to be identified by this name.

In this paper, I provide an insight into these and related questions and the historical, socio-cultural, political and symbolic signification of the label based on empirical materials from my PhD research with African background youth in Melbourne. The purpose is to examine what it means to be "African-Australian", the imagery and power of this racialized or ethnicized, pan-Africanist group identity by incorporating empirical and conceptual materials. The paper also aims to outline the circumstances in which "African-Australian" is widely spoken out particularly in reference to African immigrants than other immigrant groups, for example, Asians or Europeans.

Gobey, Laura

**Young African migrant women in Australia: using an intersectionality approach in examining this diverse cohort**

Deakin University

The African Australian community is diverse with migrants coming from a range of different nations and through multiple visa streams, yet African Australians are often a very stereotyped community. There is a lack of pre-existing knowledge on young African migrant women in Australia, particularly when it comes to ambition and aspirations. This paper is based on my PhD research which looks at the lives and aspirations of young African migrant women in Melbourne, Australia. It will critique the relative invisibility of these women from academic literature as well as argue for the adoption of an intersectional analysis of this diverse cohort. In addition, it highlights the importance of researching this underrepresented cohort of young migrant women.

A key argument in this paper is for an adoption of an intersectional analysis when researching these young women. Intersectionality as a theoretical framework suggests that gender cannot be studied from a single praxis, but rather must consider intersections with class, race, ethnicity, age, sexuality, ability and religion, to name a few. These multiple categories have to be acknowledged when looking at this cohort of women as they are experiencing life in Australia according to these social categories. Furthermore, as my work predominantly focuses on aspirations, it is important to assess whether these social categories enable or limit these young women when it comes to how they envision their future lives.

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Gyan, Charles

**Living in the Dungeon of Silence: The De-Legalization of the Voices and Knowledge of Women in Community Development Decision Making Process in Ghana**

Wilfrid Laurier University

Decision making is of great importance to the growth and development of every community and the society in general. Community development decision making is very delicate and is often influenced by the context and the culture of the community. Although development decisions are often influenced by culture, the preferences of the individual members and the bargaining position of each individual are very key in determining who plays a key role in decision making. Women are traditionally deprived of adequate resources to maximize their welfare as well as assume decision making responsibility hence men's assumption of decision-making responsibility for major pertinent matters within the communities. Females in Ghana constitute more than half of the population. Also women in Ghanaian society are supposed to be key development partners and agents of socialization. It is therefore imperative to argue that majority of the population of Ghana are living in dungeon of silence.

This presentation critically examines the spur behind the neglect of the indigenous women's knowledge and potential in community development decision making in Ghana. The paper further analyses the implications of the devaluation of indigenous women's knowledge on community development.

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Hoogenraad, Henrike

**What it Takes to be a Man: Understanding African Masculinities in the Context of African-Australian Marriage Migration**

University of Adelaide

In this paper, I aim to make sense of African masculinities and feelings of (non)belonging in an Australian context by using a framework of 'intimate borders'. I look at how political, social and cultural borders and boundaries influence feelings and understandings of what it means to be a man among African men who came on spouse visas as partners of Australian Anglo-Saxon women in the last decennia. I analyse their imaginaries of integration into Australian society, their expectations and lived realities from the moment their journey started until well after their citizenship ceremony.

The narratives indicate that their migration journeys uproot their sense of self and notions of what being a man should entail. I suggest that both marriage and migration are two major life events that combined, create an identity crisis leaving men confused, stripped of their cultural skin. Faced with a new dependency on their spouse and changing gender roles, as well as prejudices, racism and other barriers, being African and simultaneously trying to fit and feel Australian seems to be an impossible quest.

While public opinion may consider marriage migrants as perpetrators who 'only do it for the visa' and file for divorce as soon as they acquired permanent residency, I argue that many among these African men do genuinely try to build a new life and successful marriage. The arguments I use are based on ongoing fieldwork among African-Australian couples in Adelaide since October 2014 for my PhD research on 'intimate borders'.

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Jaravaza, Fadzai

### **The Politics of Creating and Curating Safe Afrikan-centered Artistic/Performance Spaces in a Public World: Who Can Speak on Behalf of Whom in the New Era of Race, Self-Representation and Self-Definition?**

OASES Graduate School

Who are we as 21st Century Afrikans? After colonialism, after apartheid and after civil rights: how does a new generation of Afrikans approach the political act of self-representation? Who is included? Who is excluded? How are these spaces set up and organized?

One of the strategies is to use social media to create private and secret groups, enclaves for consciousness raising through open debate and analysis that often brings critical race analysis to bear on how Afrikans perceive themselves and how Afrikans are perceived in their wider context. What happens when individuals from such groups produce art informed by these private discussions for consumption by a wider public audience? What happens when these groups go public?

This paper will explore the politics and practices of social inclusion and multiculturalism as these jut up against concerns of cultural misappropriation, white privilege and the need to re-write Afrikan history. It takes as case studies new and emerging Afrikan run and initiated public performance events, engaging with participant views around their experiences and definitions of "safe space" and "Afrikan-centered" space in a multicultural city.

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Kahssay, Hagos Nigussie

### **Indigenous Communication Channels and their Role in Promoting Food Security in Ethiopia**

Centre for Communication and Social Change, The University of Queensland

This study examines the use of indigenous communication channels to address food security in persistently food insecure areas of eastern Tigray, rural Ethiopia. Based on this, the overall question of the study is: what is the significance of indigenous communication in promoting rural food security? Can indigenous communication channels help to connect rural people in eastern Tigray with the development initiatives and the food security programs?

Specifically, the study examines the currently working food security communication strategies, the implication of indigenous communication channels for rural community and development communication as well as the ways to integrate indigenous communication forms as food security communication strategies. Methodologically, this study employed an ethnographic research approach. Document reviews, in-depth interviews, focus group discussions and participant observations were also used as data collection tools. Based on this, the research findings indicate that there is a wider use of indigenous communication channels among the rural community in eastern Tigray.

Research participants also indicated that these communication channels have the potential to put across different messages at different contexts including politics, religion, socio-cultural as well as development issues including food security programs. Regardless of such potential however, the currently functioning top-down food security communication strategies in eastern Tigray do not employ indigenous communication channels as communication strategies for rural development. Accordingly, it is revealed that the existing food security communication strategies are not contextualized to the rural context and couldn't connect rural people to the existing rural food security programs.

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Kawooya, Davis

### **Evaluating International Interventions in Northern Uganda using a Human Security Approach**

University of Notre Dame

Despite various local and international efforts, between 1986 and 2006 the northern part of Uganda faced enormous security challenges due to the conflict between the Government of Uganda and the Lord's Resistance Army. The physical, emotional, psychological, structural and cultural violence committed by

both the LRA and government forces during the conflict indicates that there are underlying issues which need to be addressed so that peace and development can be achieved.

This paper will examine the causes of these challenges using a human security approach to develop new insights about peace-building and conflict resolution, and how a human security focus can help Ugandans achieve peace and development in a post-conflict society.

This paper will consider the main elements of a human security approach – human rights, good governance, gender equality, sustainable development, civilian and military coordination, state building, intelligence gathering, long-term development, empowerment, ownership, effective multilateralism and a people-centred approach – and examine how all of these can be used to examine the issue of conflict resolution.

This paper will argue that the development of a human security agenda is important for understanding how the present situation in northern Uganda can transition towards conditions of sustainable development and peace.

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Kirby, James

### **Breaking “APARTHEID” Amongst Batswana’: Botswana’s Vision for Non-Racial Democracy, 1960-1966**

La Trobe University

After independence in 1966, Botswana seemingly offered a model for future stability and prosperity in Africa. The country demonstrated a persuasive example of how non-racial democracy can be viable on the continent, even when surrounded by minority-ruled regimes in South Africa, Namibia, and Rhodesia. As prospects for twenty-first century Africa are divided between the competing visions of opportunity and vulnerability, this paper investigates a case study with an apparent success story for democracy, democratisation, and political reform.

The presentation will show how the transformation toward a non-racial democracy was the result of another tense contest between two competing visions, seeking to benefit a particular set of interests after the end of British colonial rule. The most vital concern for the African population was to eliminate racial discrimination. The Bechuanaland Peoples Party (BPP) promised to deliver economic and social rights for its citizens once elected, offering greater equality in standards of living and in the delivery of government services. In contrast, the Bechuanaland Democratic Party (BDP) advocated democratic freedoms and individual protections, arguing it could improve the lives of its people through a rational development plan, without explicit economic and social rights. The BDP eventually attained majority support as a more responsible alternative in government, whilst the BPP splintered according to conflicting party ideologies, personal agendas, and political interests.

The paper will also contextualise these findings to the broader themes of the Conference, demonstrating how the success of the campaign for democratic freedoms and individual rights did not necessarily come at the cost of economic and social development. However, the talk will also show why this was ultimately detrimental to the ability of the government to achieve social justice and reduce socio-economic inequality. The research is based on archival studies conducted by the author in Botswana and the United Kingdom in 2014.

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Lohkoko, Emmanuel Awoh and Nkwi, Walter Gam

### **Caught Between Two Contingencies: The Tension of Belonging and Adaptability Among African Scholarly Migrants in the Diaspora**

University of Melbourne and University of Buea (Cameroon)

Migration and Diaspora studies are not a new phenomenon in African migratory studies. In recent times modern migration in Africa is closely related to labour beyond national borders to Europe Australia and America. In this paper we argue that most African scholars in the diaspora (that is out of Africa living in Europe Australia and America) are not economic migrants and their migration was not informed by economic imperatives.

The pith and kernel of the paper further argues that non-economic migrants functions under unprecedented tensions and or pressure from home economic demands, and from the host cultural and academic challenges. In that direction they are found between and betwixt because on one hand they have to adapt and cope within their new milieu in the diaspora. On the other hand, they are placed under additional economic demands from their areas of origin. This has escaped the attention of scholars, a lacuna which this paper sets out to fill.while the contributions of the diaspora communities to their homeland through remittances has had a greater attention within scholarly literature, little attempt have

been made to gauge the level of pressure which is borne by these diaspora groups who effect these remittances living in Europe, Australia and the United States of America. This paper hopes to fill such a lacuna.

Methodologically, the authors used empirical method. They have lived in Europe as students and so were implicated in the process. They also observed the way other student colleagues were reacting towards demands back at home.

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March, Rebecca

### **Movement, Music and Nation-Building: Valorising Africa through the 'Invented Traditions' of West African Dance in Ghana and Capoeira in Brazil**

La Trobe University

Now considered 'native' to opposing sides of the Atlantic, both West African dance and capoeira are generally viewed as borne of the pre-colonial customs and rituals of Africa's west and central regions. Each practice shares significant and continuing conceptual and material links with Africa, which intertwine as both authentic and constructed in nature. While the broadly-labelled West African dance is a direct descendent of the myriad traditions of the continent's west, capoeira originated in the African slave diaspora of Bahia and is steeped in the mythology, ritual and folklore of African slavery in Brazil.

Despite the vast geographical distance, West African dance and capoeira have experienced parallel trajectories of change stemming from interactions with 'the West.' This paper compares Ghana and Brazil's nation-building years, during which West African dance and capoeira were similarly promoted by respective state leaders, to support the construction of a national image. Dr. Kwame Nkrumah instituted West African dance in conjunction with Pan African ideologies, which sought to unify diverse African groups under an 'African personality.' Getúlio Vargas legalized the formerly criminal capoeira as it came to form part of the state's 'brasilidade' identity, which celebrated miscegenation and contributed to the Brazil's myth of racial democracy.

This paper argues that West African dance and capoeira practices were thus transformed from their customary origins into what Hobsbawm describes as 'invented traditions,' to valorise the African and Afro-Brazilian Other. For both Ghana and Brazil, the aim was to portray a culturally rich, cohesive nation that had transcended the racially-charged issues of its colonial period. It is questionable whether such an aim was achieved, however the nationalistic promotions of West African dance and capoeira traditions in Ghana and Brazil have undoubtedly contributed to imaginings of Africa around the globe.

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Marine, Jane

### **A Comparative Analysis of Public Participation County Acts in Kenya**

University of Canterbury

On August 27th, 2010 the citizens of Kenya promulgated a new Constitution, therefore putting an end to nearly twenty years of a highly contentious process of determining a Constitution that reflected the aspirations of Kenyans to develop a new arrangement of dispensation in governance and transforming the country. This Constitution is also aspirational in that it was meant to signal how to address a number of governance issues; one key issue was that of the active participation of the citizens of Kenya in governing themselves.

This new Constitution also created 47 new counties in the country. The period between 2010 August – to 2015 August is intended as a transitional period where the required legislation as indicated in the new Constitution is fully realised and the interpretation and assigning of meaning to specific constitutional provisions requiring implementation is to be achieved.

This post graduate conference paper will focus on a section of one of chapters in my thesis which is a comparative analysis on the already published Public Participation Acts of Meru, Elgeyo/ Marakwet and Machakos counties in Kenya and the resulting public participation models each of these counties is proposing. Therefore, this paper aims to shed insight on what legislation has been realised in this period and identify remaining gaps in our knowledge of the way participation is to be realised, that need to be filled in order for the realisation of effective citizen voice to match the aspirations for public participation in the Constitution.

Masuku, Jesta

### **Marginalized Voices and Zimbabwe's Socio-Economic Development: Prospects and Challenges for the Post-2015 Development Agenda**

University of New England

Although there has been effort by many African nations to address the UN Millennium Development Goals (MDGs) before 2015, there still exists certain 'stones' that African nation-builders have continued to 'reject' in their drive towards sustainable development. This may require rethinking and remodeling of efforts when addressing the post-2015 development agenda. The paper challenges some of the routes nation-states have taken in their development agendas as well as refutes assertions that claim that egalitarian changes in Africa have largely been restricted to urban areas thus concluding that nothing has developed in the rural areas (Bourdette et al 2013:140).

In addressing these tensions, the paper shifts attention from Zimbabwe's bad publicity and tarnished international reputation to some of the sterling contributions made by unsung heroes and heroines selected from both urban and rural communities in Zimbabwe. The paper narrates the success stories of individuals who, despite being sidelined, have helped boost Zimbabwe's economy. Focus is placed on the marginalized rural girl child, rural women, urban youth as well as informal cross border traders.

Using data from oral interviews, on-site observations and netnographic sources, the papers presents the prospects and challenges of Zimbabwe's journey towards the attainment the MDGs and how such strides were seen to impact on the post-2015 development agenda. What came out was that the full attaining of the UN MDGs required a transformative drive and holistic nation commitment. While the cited stories are a testimony of the marginalized voices that have become 'head cornerstones' in a developing nation, this was not because of the full and selfless commitment of the nation but largely a result of the individuals' self-propelled drive and initiatives. Where then should we move from here? How can nation-states unleash the potential of their sleeping giants and transition into the newly defined development aspirations?

Matimba, Gibson

### **International Teacher Migration: Double-Edged Experiences of African Teachers in the Diaspora and the Implication for the Source Countries**

Charles Sturt University

Over the last few decades, globalisation has brought about increased socio-cultural, political and economic interconnectedness between countries. As many nations embraced neo-liberal policies and free-market economies, transnational migration of skilled professionals, including teachers, between and among developed and developing countries, has emerged as an important feature of globalisation.

The ageing teacher workforce in industrialised countries and the consequential shortage and demand for highly experienced teachers has spurred these countries to recruit replacement teachers from among themselves and from developing countries. Teachers in developing countries find the prospects of better and attractive remuneration and working conditions in developed countries appealing and are ready to take up any opportunity that presents itself. The teachers are oblivious to the expectations and challenges that they might encounter when they strive to re-establish their careers in a new country.

For the host countries, the inflow of teachers has brought enormous economic and cultural benefits. On the other hand, the outflows from developing countries have negatively impacted on the countries' education quality and development by depriving them of much needed and scarce intellectual capital. While it is recognised that individuals have a right to migrate for various reasons including socio-economic transformation, the adverse effects of the migration of teachers from poorer nations raises serious concerns.

Following on from similar studies done in the United Kingdom, this paper explores the double-edged experiences of immigrant teachers from southern Africa in Australia with a view to highlighting the hurdles and obstacles they face as they seek social, cultural and professional integration into the education system of their host country. Also, and using a quantitative research approach, the paper seeks to explore the impact of the teachers' migration on their countries of origin.

Mensah Abrampah, David Akwasi

### **Archaeology of Danish Plantation Agriculture and Historical Heritage at Dodowa**

Archaeology, La Trobe University

Archaeological sites related to the African slave trade stand out as landmarks of humanity's historical tragedy. Recently, such sites have gained the research attention of scholars as "places of remembrance" of the slave trade. Public archaeology initiatives have been launched to, restore and promote some of these sites and their material remains for the purpose of historical tourism.

Historical and archaeological researches have shown that between 1788 and 1850, following the abolition of the Atlantic slave trade, the Danes established plantations along the estuary of the Volta River and in the foothills of the Akuapem Mountains in the southeastern Gold Coast and used the labour of enslaved Africans to cultivate them (Bredwa-Mensah, 2008: 133, Nørregård, 1966: 172-185). However few of these plantations have been studied.

This research aims to study the consequences of the Danish contacts with indigenous Ghanaians at one of the earliest plantations established by the Danes in the hinterland of the southeastern Gold Coast called Frederikssted (meaning Frederick's settlement). This plantation was established at Dodowa in 1794 by a Danish slave trader, Jens Neilsen Flindt. The research seeks to explore the historical and archaeological heritage resources in the area for historical reconstruction.

The project encompasses excavations of Frederikssted plantation settlement sites inhabited by plantation owners and enslaved fieldworkers. Other sources of information would include ethnography, documentary sources and oral accounts about Ghana/Denmark interaction.

This project aligns with two developing archaeological fields, the archaeology of plantation agriculture and the archaeology of slavery in Africa (e.g., Bredwa-Mensah 2004; DeCorse 2001). The proposed study provides an opportunity to relate these disciplines and their research foci and expand the geographic and cultural contexts in which the Danish planters and enslaved Africans have been studied, and increase archaeologists' understandings of the Danish plantation slavery and its ramifications in Ghana.

Mertens, Charlotte

### **Sexual Violence in Democratic Republic of Congo: Colonial Traces, Tactile Memories and Present Reconfigurations**

University of Melbourne

Western imaginings and colonially scripted images of the Congo as barbaric, savage and the Heart of Darkness have dominated understandings of events in the DRC. The contemporary global focus on sexual violence in the armed conflict of DRC and elsewhere has only reinforced such framings. While sexual violence has always captured the social imagination before the Congo, the political frame through which it is articulated has made sexual violence 'the major horrendous crime of our time' and 'an exceptional form of brutality'.

Drawing on largely unused archival material in the form of 'memories', obtained at the Royal Museum of Central Africa in Belgium, this paper sheds light on how sexual violence prefigured our own times in the Congo Free State (1885 – 1908). The vivid memories of the grotesque and spectacular violence inflicted upon the Congolese are similar to the sexual atrocities that have taken place in the current conflict in eastern DRC. These memories are in Mbembe's words 'traces and fragments' of colonial violence and excessive abuses. Yet, today's international security discourses occur in the midst of an almost complete absence of such history and its memories.

The paper argues that in the present these 'traces' have been recycled and imbued with new meaning. Ultimately it is argued that viewing the contemporary violence as continuities of violence or 'repetitions in history' is crucial to understand how colonial 'traces' live on in the present and are naturalised by history and politics.

Ngatia, Lucy Nyathogora

### **International Standards and Food Safety – A Development Agenda for Third World Countries?**

University of Adelaide

Food Safety Standards are universally becoming the yardstick for trade, with more rigorous and stern specifications emerging every day, more - so on phytosanitary standards and food safety. This continues to present strategic obstacles for sustainable trade in niche markets for developing countries. Many analysts see these standards as a major impediment to trade, with a view that many of these 'do's and don'ts of trade emerge as bigoted efforts to extricate weak nations through the exorbitant costs of conformity. For instance, interception notices of renewed Sanitary & Phytosanitary measures to the WTO have tremendously spiraled over the last decade (Hansen 2006).

This has not demonstrated well, especially for small-scale-growers in the developing nations. For instance, Kenya, an indisputable global exporter for green beans, has reported that 'more than a fifth of Kenya's vegetable exports to the European market were rejected in January 2013 after they were found to contain traces of a banned chemical' (FPEAK 2013). This resulted in de-listing more than half of the 50,000 small-scale growers whose only livelihood is the green-bean. More so, this has resulted in increased sampling of the fresh produce at the point of entry, resulting in delay, hence considerable loss due to reduced shelf-life, a cost the producers has continued to bear (FPEAK 2013).

Green bean sector is the livelihood for an approximated 50, 000 smallholder growers (HCDA 2014), not to mention the contribution of its spill-overs to rural growth and development. The industry's anxiety is that considering the current situation, these poor farmers will slowly be extricated out of the chain, as exporters shift their purchases to larger growers who can meet the costs of compliance.

This anxiety on smallholder exclusion is being replicated elsewhere in Zambia and Malawi, where like their counterparts in Kenya, many small-scale growers have continued to be edged out of the niche market value-chain. Yet, ideals of international trade is to 'support trade liberalization; encourage fair trade; and stimulate economic reform and development' while avoiding unnecessary barriers to trade' (WTO).

As the World Bank proceeds to release colossal monies to 'aid development of international food standards and safety to enhance trade for developing nations....' Is this a development Agenda for Third World Countries? What is the effect of international harmonization on agricultural products and the poor nations?"

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Thompson, Naomi

### **Surviving vs. Living: The Importance of Resilience in the Transformative Redefinition of Ghanaian Breast Cancer Survivors**

Macquarie University

This paper explores the treatment and post-treatment experiences of breast cancer survivors in Ghana. While rates of breast cancer continue to rise steadily across the African continent, the disease often remains misunderstood, extremely underfunded and responsible for an inestimable number of needless fatalities. Many factors influence the experiences and the quality of life of breast cancer survivors, yet there is minimal research in Ghana and throughout West Africa on post-treatment and survivorship issues.

This paper offers a perspective into the experiences of Ghanaian, breast cancer survivors, arguing that these Ghanaian women, often with a range of post-cancer treatment issues, are not passive, powerless victims. With the help of a survivor community, women with breast cancer are able to move from stigmatized and ostracized social roles to one that transforms and exalts their cancer experience. This paper emphasises the importance of recognizing not only the structural forces that shape cancer experiences, but also the narratives of transformation, resilience and strength and the role these play in enabling survivors to exercise agency over their disease.

Tuwe, Kudakwashe

### **African Oral Tradition Paradigm of Storytelling as a Methodology Framework: Employment Experiences for African communities in New Zealand**

Auckland University of Technology

This qualitative study investigates the employment-related experiences of New Zealand-based African communities and the impact of these experiences on their well-being. The African oral tradition paradigm of storytelling will be used, as a methodological framework, to critically examine the meanings, feelings and experiences of participants with regards to these employment challenges. Storytelling is a method of recording and expressing feelings, attitudes, and responses of one's lived experiences and environment. The function of storytelling has been identified as mediating and transmitting of knowledge and information across generations, conveying information about the culture, worldviews, morals and expectations, norms and values. African traditions, protocols and knowledge are entrenched in an oral history and journey-stories of the people of Africa. Stories come in different forms such as folktales, legends, myths, narratives and history. The use of storytelling as an African paradigm has the benefit of empowering African communities in New Zealand as they share their personal and collective employment-related experiences and also suggest solutions to these related-challenges. The African concept of "Ubuntu" which emphasises the importance and significance of humanity and communities' oneness has been embraced in this study. The main research question is: *What are the main employment challenges faced by African communities in New Zealand?* The study utilises the labour disadvantage theory which states that refugees and migrants are disadvantaged and pushed out of the labour market into self-employment. Individual face-to-face interviews with 20 participants and four focus groups were held. The preliminary results showed that the main employment challenges are, among others: racism and discrimination, English language as a barrier, accent and lack of local experience.

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Tuwe, Kudakwashe

### **The challenges of health promotion within African communities in New Zealand**

Auckland University of Technology

This completed master of Philosophy (MPhil) study identified key health promotion challenges faced by New Zealand African communities. The researcher used a phenomenological approach to critically examine the meanings and experiences of African participants on health promotion (Polit & Beck, 2004). The use of the phenomenological approach enabled participants to share their "lived" experiences regarding the health promotion challenges within African communities in New Zealand.

In addition, ethno-methodology was also used to help understand how cultural norms, values, beliefs and practices impact on awareness and acceptance of health promotion practices by African individuals and communities in New Zealand (Polit & Beck, 2004). In-depth interviews with 20 African community leaders, 10 service providers and one focus group with African community members critically examined participants' personal experiences of health promotion by African communities in New Zealand. Eight key health promotion challenges faced by African communities' were identified, namely: African communities' understanding of the concept of public health; African communities' access to health services; Language barrier as a main challenge to accessing health promotion; Spirituality and traditional beliefs of African health consumers; Lack of understanding of the cultural context of African communities by health practitioners; Racism and discrimination within the health sector; Housing issues as a challenge to the promotion of health within African communities and HIV and AIDS related-Stigma as a challenge to health promotion within the African communities.

The study concludes that health promotion within African communities in New Zealand can only be effective when these issues are addressed within the African communities as well as the public health sector and institutional systematic levels.

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Tweneboah, Seth

### **Banishment As a Form of Decolonising Traditional Societies? A Ghanaian Case Study**

Victoria University of Wellington

Extant literature has labelled Ghana as a social laboratory for liberal democratic experimentation in the sub-Saharan continent. Yet little work is done on the internal tensions that the sacred nature of Ghanaian chiefly actors poses to the practical realities of the nation's secular nature. Well-established studies have opined that the encounter between indigenous societies of African on one hand, and Islam and the European colonial and Christian cultures, on the other, altered people's sense of allegiance from their

ethnic and kinship-based enclaves to a political system that was foreign to the society. The hitherto chiefly authorities who were considered as the sacred and natural rulers of African societies consistently struggled with the forces of colonisation and later with the postcolonial political elites. To what extent does this encounter provide conducive context for the struggles between postcolonial political actors and traditional leaders?

This paper contributes to an understanding of the ongoing scholarly discussion and debate on religious customary response to state legal norms. It explores the resilience of traditional chiefly powers in Ghanaian public space. It assesses how the weaknesses in postcolonial political and legal machineries have perpetuated the traditional deployment of outlawed customary sanctions. By interrogating how previous studies have analysed tensions in post independent African societies, the paper argues that a better way of understanding these tensions is to assess the different levels of complexities involved in chiefly office.

The paper uses banishment, an extra-legal mechanism of sanctioning customary offenders which competes with state recognised approaches to justice delivery as a case study. It demonstrates how tensions resulting from the chiefly employment of outlawed customary sanctions indicates traditional authorities' repudiation of the imposition of imported legal orders in their territories. Integral to engaging in this discourse are An Na'im's separate discussions on *communal self-determination* and *state responsibilities*.

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Udah, Hyacinth

### **Understanding the Vulnerability of African Immigrant**

Griffith University

Immigrants from Africa constitute a highly diverse and rapidly growing group settling in Australia. While the prospects of a better life and escaping war, conflicts, economic hardship and grinding poverty have attracted African immigrants, yet, African immigrants remain particularly a vulnerable immigrant group in Australia.

One of the most important defining characteristics of African immigrants is their visibility from which they are constructed, defined, included or perhaps excluded and rendered powerless. Their visibility, in terms of difference deriving from skin colour, linguistic and cultural backgrounds in the context of a predominantly white Australia, not only distinguishes, differentiates and marks them out for differential and sometimes discriminatory treatment; it can also impede their progress and development as a people. Thus, given their visibility, African immigrants remain vulnerable to discrimination and continue to experience some patterns of disadvantage or inequality in their efforts towards full socioeconomic participation in Australia.

This paper explores the impacts of visible difference on the vulnerability of African immigrants in South East Queensland. Using qualitative research method, the goal of this paper, therefore, is to make the case towards understanding the vulnerability of the African immigrant. Findings suggest that the visibility status of African immigrants contributes to a higher level of their vulnerability. The paper proposes that what the African immigrant would be interested in is a more consciously heightened awareness and understanding on the part of the mainstream Australian society, of the various challenges facing Africans on the grounds of their visible difference. This paper recommends that targeted policies advocating for greater African immigrants' inclusion, economic participation and equity need to be developed to reduce their vulnerability.

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Williams, Sarah

### **What Does Social Inclusion Mean in Australia When You Obviously Stand Out?**

OASES Graduate School

On the streets of Melbourne's suburbs young people from African backgrounds, as a minority group in Australia, have expressed that they often feel misunderstood by the wider Australian community particularly as a result of misleading media reporting. This prohibits feelings of inclusion or "fitting in." This paper focuses on the research question of my Master's Thesis, "what does social inclusion mean in Australia when you obviously stand out?"

I developed this question due to experiences working with existing communities of African Australians in Melbourne. During my fieldwork, I interviewed 31 first and second generation migrants (primarily from South Sudan), aged between 13 and 35, that were affiliated with Footprints. Through these interviews I attempted to understand my participants' first-hand perspectives on, and experiences regarding, my research question. This paper outlines and analyses of the responses given, providing links to various arts pieces created by participants, during their time with Footprints.

In giving voice to young people I hope to express support for the challenges that I have observed this community (primarily South-Sudanese) facing in Australia. I hope to contribute to the discourse of social inclusion in the Australian context and offer meaningful exchanges which may also inspire future joint initiatives and collaborations.

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Wilson, Madeleine

### **Twenty-First Century 'Corporonialism': Corporate Politics and Globalisation in Ngūgĩ wa Thiong'o's *Wizard of the Crow***

UNSW Australia

One of the most significant contributors to tensions and transformations in Africa in the twenty-first century has been the economic and social impact of globalisation. For many states, independence from the colonial power was followed in the latter part of the last century by the spiralling burden of foreign debt, leading to states' reliance upon foreign investiture and a resultant loss of economic stability. This has only been increased by global land grabs, political uncertainty, increasing militarisation and the deregulation of public services. Moreover, the social effects of late modernity upon African states have frequently been in tension with traditional local knowledges and values.

It is this tension that renowned Kenyan writer Ngūgĩ wa Thiong'o explores in his 2006 novel *Wizard of the Crow*. In this novel Ngūgĩ resists the tendency towards binaries, rendering the intersection of local traditions and international investment as ambiguous. He engages with competing visions of the contemporary African state as both globally active and locally produced. Despite its bleak satire that delves into political violence and corruption, at the novel's heart is a transformative optimism that sees the potential for political reform through grassroots activism.

This paper explores Ngūgĩ's representation of predatory styles of international trade as a new form of corporate imperialism seeking African resources in the twenty-first century. Through a close analysis of *Wizard of the Crow* and its potent critique of 'corporonialism'—Ngūgĩ's neologism that represents the merger between 'corporate' and 'colonialism'—this paper argues that Ngūgĩ's appraisal of international corporate investiture highlights disturbingly neo-colonial (rather than postcolonial) international relations in the twenty-first century. This paper illustrates how Ngūgĩ's scathing allegory enables us to better comprehend the implications and significance of twenty-first century 'corporonial' relationships for African states.

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Yak, Gabriel Bul and Jok, John Deng

### **The Socio-Economic and Political Impacts of the Internal Violence in South Sudan**

University of Canberra and University of Melbourne

After two decades of brutal civil war that caused the death of millions people, the Republic of South Sudan gained its independence in 2011 as a result of the Comprehensive Peace Agreement (CPA) which was signed in 2005 between North and South Sudan. The separation brought enormous opportunities for the new country to embark on developmental efforts to address the devastating effects of conflict and to increase its integration into the regional politics and economy.

However, two years after successful secession from Sudan, the world's youngest nation was engulfed by deep division within the main ruling party, the Sudan People Liberation Movement (SPLM) which resulted in the dismissal of the country's Vice President and the entire cabinet ministers. The decision to dismiss the vice president and cabinet was triggered by a long and ongoing power struggle between the president and his vice, a move considered to have ignited the crisis. What started as a normal political approach within the ruling party gained a new meaning and became a tribal conflict between the Dinka and the Nuer when the disposed vice president left Juba and became head of the rebel movement. Because the Dinka and Nuer were the dominant tribe in both the civil government and army including the presidential guard in Juba where the fighting started, the fighting spread quickly in Jonglei States, Unity and Upper Nile where Nuer population lives and strategic oilfields which resulted in massive displacement of millions of people, and disruption of developments.

In order to understand South Sudan current conflict and bridge the gap on impact of conflict, this paper explores how the current conflict has impacted economic development of South Sudan, the impact of human displacements, and how the conflict has impacted South Sudan foreign relation with international communities.

## Main conference

Adusei-Asante, Kwadwo & Hancock, Peter

### **Delivering International Development Aid in a Context-Relevant Sub Saharan Africa: A Study of the World Bank's Community-Based Projects in Ghana**

Edith Cowan University

Sub-Saharan African continues to be the target of international development aid. Although the region has received massive aid in the past sixty years, lives have not improved as expected, as seventy per cent of the one billion poorest people on earth live there. The prevalence of poverty in the region is considered so serious that, while some progress has been made, there are concerns that not a single Millennium Development Goal (MDG) will be achieved by the target date of 2015. As a result, stakeholders are looking for ways to improve aid delivery in the region in the post-MDG era. This paper seeks to contribute to the discussion by drawing on our ethnographic study of the World Bank's Community-Based Rural Development Projects implemented in Ghana between 2005-2011. We argue that development aid has been ineffective in Sub-Saharan Africa because aid programs delivered in the region ignore or pay 'lip service' to local socio-cultural contexts in program designs, delivery and evaluation. To ensure that aid delivered in post-MDG Sub-Saharan Africa is more effective, the paper calls on development stakeholders to invest in understanding aid recipients' local contexts, culture, behaviour and beliefs, and to not ignore their lived experiences.

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Arthur, John A.

### **Class Formations and Inequality Structures in Contemporary Ghanaian Migration**

University of Minnesota

There is a dearth of literature on the transformative impact of how pre- and postcolonial economic and social development policies affected social class and inequality divisions in Africa. Most significantly, the impact of class structures in shedding light on internal and international migrations in Africa is not well known. Persisting economic and social inequalities are defining migrant choice of destination, whether the migration is internal or international, whether the migration is planned (regular) or unplanned (irregular), and whether the migration is stepwise or multistage. Using Ghana as a case study, this paper seeks to accomplish three goals. The first is to delineate the structural socio-historical and economic forces that converge to influence class formations and how these structures are transposed to internal and international migrations. The second is to assess the efficacies of supranational social policies to address the long-term impact of class divisions on migration and national development. Here, attention will be focused on differences in the distribution of economic and social development projects at the supranational level and how these outcomes affect migration decision-making at the inter-regional and international levels. A third goal is to assess the extent to which the lessons learned from the analyses of the relationship between social class, inequality and migration in Ghana can be extrapolated to other African countries.

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Binns, Tony; Cadzow, Hana & Nel, Etienne

### **Ensuring food security in post-conflict Freetown, Sierra Leone: Recognising the significance of urban and peri-urban agriculture.**

University of Otago

Sierra Leone's decade long civil war led to the massive dislocation of people and food supplies. In the post-conflict period, the state of the agricultural sector has become a major concern to government and non-government development agencies. Sierra Leone's capital city, Freetown, experienced rapid growth during the conflict period with the influx of refugees from the provinces. This paper examines the significance of urban and peri-urban agriculture (UPA) in providing food security for households in Greater Freetown, at a crucial point in Sierra Leone's post-conflict reconstruction phase. Drawing on recent field-based research, the paper contributes to the growing debate about urban agriculture and the promotion of an 'enabling environment' in which UPA is encouraged and supported. The paper reports on recent surveys to determine how agricultural activities can fit in with urban structure, urban problems and the lifestyles and livelihoods of a wide range of actors in and around the city. The paper concludes that UPA is a vital element in ensuring household food security, which could play a fundamental role in safeguarding the urban food continuum and promoting more sustainable urbanization in the post-conflict period and beyond.

Burke, Jean

### **Trafficking and anti-trafficking partnerships in Africa: trading in body parts**

Australian Catholic University

Trading of human body parts in Africa is driven by occult economies where the body is viewed as a commodity for use in witchcraft or occult purposes. This paper examines the concept of trafficking in relation to these criminal practices, within the context of international definitions, United Nations Protocols and national policies and legislation. The international definition of human trafficking lists removal of body parts as a form of exploitation, and has primarily been applied to trafficking for the purposes of medical transplants. While the definition covers trafficking of persons but not their removed body parts, national legislation can be more responsive to local conditions. Online media reports, scholarly literature and the writings of anti-trafficking actors are analysed in order to describe the tensions between these entrepreneurial criminal activities and growing concerns about the human rights of vulnerable persons within a context of development and transforming societies. In particular, though not exclusively, this presentation focuses on cases of trafficking of persons with albinism and their body parts in Tanzania and of child sacrifice in Uganda. Partnership has been acknowledged by the United Nations as crucial in working to end human trafficking. Hence, this paper also maps the networks between local community groups, NGOs, state and international bodies as anti-trafficking actors in East Africa. These partnerships have developed in order to rehabilitate mutilated persons, advocate for the persecution of criminals and educate and transform communities.

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Burke, Jean

### **Linguistic complexity and diversity amongst Congolese diaspora in Australia: implications for language services**

Australian Catholic University, and Freelance Swahili Interpreter and Translator

Like many African countries, the Democratic Republic of Congo is characterised by linguistic diversity, with approximately 220 languages spoken within the country. Congolese Swahili is one of the five national languages, together with Kongo, Lingala, Tshilaba and French. The majority of Congolese diaspora in Australia have entered as refugees through the International Humanitarian Settlement Scheme or family reunion and their linguistic repertoire has been further affected by their refugee journey. The multilingualism of Congolese individuals and communities has created challenges for language services in Australia. The demand for translation and interpreting services for Swahili has rapidly increased due to it being one of the fastest growing languages in Australia, spoken mainly by migrants and refugees from East and Central Africa. Yet Swahili has a number of variants, with Standard Swahili (of the United Republic of Tanzania) often the variant used by Australian interpreters, but not necessarily understood by speakers of Congolese Swahili. This presentation provides a socio-linguistic profile of Congolese in Australia by reviewing relevant literature and by statistical analysis of data from the Australian Bureau of Statistics 2012 census and the Settlement Reporting Facility of the Department of Immigration and Border Protection. It is expected that this community linguistic profile will increase understanding of the tensions faced by the Congolese diaspora and the language services seeking to meet their needs. The case of the Congolese diaspora in Australia shows how the ethnic, educational background and linguistic diversity of migrating communities have implications for language services.

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Chikulo, Bornwell

### **Local government service delivery and xenophobic attacks in South Africa**

North-West University, South Africa

In South Africa the new non-racial democratic local governance local government is constitutionally mandate to delivery basic services to those who were previously excluded by apartheid policies. Since the dawn of the new democratic dispensation in 1994, local government has made significant in-roads to the delivery of basic services, particularly in the previously disadvantaged black communities. However, although significant in-roads have been made in providing access to basic services, nonetheless, huge backlogs remain especially for households in rural areas and poor households in informal settlements in urban areas, mostly due to the crisis most municipalities are facing. As a consequence, there is increasing disaffection with the rate, as well as the quality of the services delivered by local authorities. This has led to the explosion of service delivery protests around the country, which have become violent and led to increasingly xenophobic attacks on African nationals and foreign –owned small businesses in the townships and informal settlements. This paper evaluates and discusses the nature and underlying causes of the xenophobic attacks.

Dan Suleiman, Muhammad L.

### **The Islamist Transition in West Africa**

Macquarie University

Historical and religious connections between West Africa and the Muslim world have facilitated a tendency to outsource Islamist activity in the region to the Middle East. The role of a globalised jihad in the rise of Islamist movements in the Sahel-Sahara precinct of West Africa on the macro level is not in doubt. However, the propensity to interpret Islamism in this region through the ambit of a global master narrative alone is questionable. Looking at Jihadism as a form of political resistance, there seem to be conceivable links between Muslim terrorism of today and the role of Islam in Africa's anti-colonial struggle. From the Mahdi uprising in Sudan (1882- 1885), through the Hausa-Fulani revolt of the Imperial Sokoto Caliphate under Dan Fodio and his successors (1804-1903) to Mauride resistance in Senegal under Ahmadou Bamba (1891-1927), the 'jihad tradition' was at the forefront of the campaign against imperialism. This paper examines how the 'legitimate' jihad of the nineteenth and twentieth centuries became the 'illegitimate' terrorism of today. It appears that twenty-first century Islamism represents the natural progression of the jihad tradition of the last two centuries.

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El-Gack, Nawal

### **The Case of South Sudan Conflict and its Impact on Sudan**

University of Canberra

After decades of civil war between North and South Sudan, the government of Sudan and the Sudan People's Liberation Movement/Army signed the Comprehensive Peace Agreement in 2005. The agreement stipulated a referendum for independence which resulted in the emergence of the Republic of South Sudan as a sovereign state in 2011; leaving behind many unresolved issues, specifically the demarcation of borders and management of oil resources revenue. These issues have created tension and hostile relationships between the two countries. Furthermore, after independence tensions among different South Sudanese groups, which were overcome during the transitional period (2005-2011), started to erupt primarily in oil-rich areas. During the transitional period and before independence no serious efforts were made to address the tension and conflicts between South Sudanese rivals or to promote the notion of reconciliation and unity. Hence, in late 2014, the Republic of South Sudan slipped into violence leading to loss of tens of thousands of lives, destruction of resources and rising of significant apprehension about the future of this young and developing country. The descent into violence was not a surprise to Sudanese analysts. The first North-South Sudan war as well as this war was fundamentally about politics and power. However, the current war in South Sudan also has an ethnic element to it. This conflict has led to more devastating outcomes and has negatively contributed to an already unstable situation in the region which must be peacefully resolved. To contribute to knowledge and improve our understanding of this conflict this paper will examine the causes and consequences of the conflict. Furthermore, the paper will explain the Sudanese perspectives and the Sudanese government's stance and responses to this conflict; as well as discuss the possible roles for Sudan in resolving the conflict and conclude by providing recommendations towards solutions.

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Fernandez, Bina

### **The politics of forced repatriation: Ethiopian migrants to Saudi Arabia**

University of Melbourne

This paper seeks to critically examine recent policy developments in Ethiopia and Saudi Arabia that have impacted on migration flows from Ethiopia. In October 2013 the Ethiopian government instituted a 'temporary' ban on all migration to the Middle East, a ban that continues in effect to date. This was widely considered a pre-emptive response to the imminent expulsion of over 160,000 undocumented Ethiopian migrants from Saudi Arabia in November 2013, after the expiry of an amnesty for undocumented labour migrants to correct their status. While the Ethiopian government ban and the Saudi crackdown had the effect of temporarily stemming the flow of irregular migrants across the Horn of African to Yemen during the early months of 2014, by the end of the year, there was a 40% increase in the number of irregular migrants reaching Yemen by boat, most likely with the intention of moving on to Saudi Arabia to seek work. Around 80% (72,000), of these migrants are Ethiopian, and a significant number of them are circular migrants, including those who are returning after being deported. This paper will argue that the trends observed here are similar to patterns observed in other parts of the world. The Ethiopian and Saudi Arabian policies intended to reverse the flows of migration have clearly had converse effects, and this is at the cost of migrants' journeys becoming more dangerous and expensive. The paper calls for a new politics of the border that protects rather than endangers the lives of the people crossing borders.

Flore, Jacinthe

### **Postcolonial Hauntings: Sexuality and Reform in Mauritius**

La Trobe University

Located 800 kilometres off the east coast of Madagascar, the island of Mauritius is regularly hailed as one of Africa's most competitive economies. Since achieving independence from Great Britain in 1968, the Republic of Mauritius has positioned itself as a stable, democratic country where different ethnicities co-exist in a seemingly peaceful manner. The colonial history of the island bears similarities to many countries on the African continent; British and French succeeded each other in the governance of the country. The Mauritian criminal code, which dates to 1838 and was heavily influenced by the French Code Napoleon, bears traces of this fraught history of colonial rule. Mauritius possesses a hybrid legal system, incorporating elements of the British common law and the French civil code. In its criminal code, and mirroring a number of postcolonial African nations, Mauritius also inherited laws regulating sexuality between men. These laws reflect a hybridity that haunts post-colonial governance: sexuality between men is tolerated, yet formally condemned, unenforced through law, yet constrained through customs. Social activists in Mauritius have long campaigned for the reform of this law. The proposed introduction of a Sexual Offences Bill in 2007 represents the most significant effort at reform to date. The Bill, proposed by the Office of the Attorney General, repeals the reference to sodomy in Section 250 and makes any form of non-consensual sexual activity a criminal offence. However the Bill remains under review eight years after its reading in parliament in large part due to the agitation of influential religious groups. This paper firstly examines the how, in the aftermath of French and British colonial rule, in the mid-twentieth century, a national identity of patriarchal republican was created as a form of resistance to colonization. Secondly I analyse how the difficulties of reforming sodomy laws in Mauritius is due in large part to the creation, circulation and reiteration of this figure, which is positioned as fundamentally heterosexual and resistant to Western ideology. This paper thus contends that the image of the Mauritian male is both a result of post-coloniality and a form of resistance to coloniality. His identity in the twenty first century is a haunting of postcolonialism and participates in a stringent policing of sexualities deemed 'abnormal'.

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Gerrand, Vivian

### **Mogadishu on the mend: Representing post-war Somalia and Somalis in the 21st century**

University of Melbourne

Since the end of the civil war in Somalia, representations that offer a hopeful vision for the country's future have perhaps unsurprisingly grown in number. In online publications such as Warya Post, for example, Somalia's colours, flavours, traditional dances and music are on display in a lively manner that re-awakens cultural aspects buried during the decades of war, when images of guns, militants and bloodshed predominated. At the same time, in the media of the Western societies in which Somalis have resettled, there is still a tendency towards negative stereotyping of Somalis (often comprising anti-Muslim sentiment, as in the works of Ayaan Hirsi Ali), as well as an emphasis on Somalis as a threat due to links of a minority to terrorist organisations. With the understanding that every society is constituted in and through a people's distinctive forms of image making, the imaging of Somalis as outsiders that we witness in much mainstream Western media and political discourse reinforces the experience of disconnection many Somalis feel from their host environments. Surveying artworks of Somali-Australian artists such as Nadia Faragaab and Hamishi Farah and literary works of Italian-Somali authors such as Ubax Cristina Ali Farah's *Il comandante del fiume* (2014) as well as websites such as Warya Post, whose aim is to provide a progressive platform for perspectives that challenge mainstream media, this paper analyses differently mediated images to understand new trajectories of cultural citizenship. Building on my PhD study of Somali belonging (2012), and thinking with the idea of imagination as social practice (Appadurai), how does the positive image-making in Somali artworks, music and literature contrast with media images in the Western societies in which many Somalis reside? To what extent does positive image-making establish new horizons of hope for displaced or fragmented Somalis?

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Gitau, Lydia Wanja

### **Peace in My Father's World: Trauma Interventions and Peacebuilding for Survivors of Conflict and Mass violence**

University of Sydney

The focus of interventions and strategies geared towards peacebuilding in conflict situations in Africa has been shifting from a state-centric and regional sphere emphasis to strategies that are more community and individual based, in the last decade. The shift has been occasioned by the realisation of the inadequacies of the latter strategies, judging from the conflicts in South Sudan for instance, which are mostly intra-state. There is however a need to examine the interventions that the survivors of conflict and mass violence in such situations receive, and the complex dynamics that surround these interventions and affect the outcomes. This

paper examines the link between the trauma interventions in situations of conflict, and peacebuilding. The paper argues for interventions that are sensitive to the realities of the people affected by conflict, in building sustainable peace. The paper is based on field research, and uses as a case example data gathered from South Sudanese refugees interviewed about their experiences and the interventions they had received. The subject of resilience in survivors of violent conflict is crucial to the discussion of the link between trauma intervention and peacebuilding. In exploring the interventions the survivors of conflict and mass violence receive, this paper proposes that a focus on the particular survivors, what they really suffer, and how their pain and anguish can be appreciated and alleviated in ways that do not compromise their healing and recovery, is of paramount importance to peacebuilding and can augment the current strategies towards sustainable peace. The discussion in this paper is part of an ongoing inquiry in ensuring long-lasting peace in Africa and beyond.

Holmes, Tass

### **Use of traditional healing, including herbal medicine, may promote wellbeing in Africa, consistent with the realisation of post-2015 development goals**

University of Melbourne

This paper is based on the theoretical background of a recent anthropological research project, which described persistent use of complementary, alternative and traditional medicine (CAM) by poor people in Australia, a western first-world country where CAM is positioned as marginal relative to dominant biomedicine. CAM's sidelined status was especially prevalent in context of consumers choosing to support their own wellbeing while receiving conventional HIV/AIDS treatment. This finding, from published studies, extended to CAM in its role as traditional medicine, even in resource-poor African countries where pharmaceutical medications are in short supply. While on a global stage, companies have sought to capitalise on product development using traditional African herbs (e.g. the Hoodiacase), traditional medicine and/or CAM are seen as demoted, through an increased reliance on biomedicine, medicalisation processes, and normative health expectations defined around concepts of risk. Anthropological studies describe traditional medicine's diminished social location in light of cultural considerations, and its relevance to issues of poverty and socio-economic development. A growing body of laboratory research demonstrates potential uses and effectiveness of traditional African herbs (e.g. Bitter Leaf) for allaying hunger and ameliorating serious disease, including malaria, parasitosis, diabetes, and other infective, gastro-intestinal, nutritional and metabolic conditions. Use of traditional medicines, by implication, may facilitate a reduced dependence on expensive, internationally-sourced pharmaceuticals, and reinforces the significance of cultural heritage in planning developmental directions in challenging circumstances. After summarising literature about traditional African healing methods, particularly herbal medicines, offering supportive treatment for HIV/AIDS, malaria, TB and other conditions, the author suggests traditional medicine is appropriate in African healthcare contexts, that research about it – although at an early stage – is sufficiently rigorous to be acknowledged, and that it can be emphasised for health promotion, and targeted for further research. She highlights its prospective contributions to poverty alleviation and realisation of development goals.

Hynd, Alasdair

### **The Containment of Contagion: the Western response to Ebola in West Africa and the discourse of epidemic disease**

University of South Australia

The news that the viral disease Ebola was experiencing an outbreak in West Africa in early 2014 caused panic throughout international health organisations, Western governments, and much of the international media. Much of this panic was couched in classically Orientalist negative perceptions of the African continent as a hub of danger, disease, and migrant bodies. Far from an isolated rhetorical flourish, the assertion by Western policymakers that Ebola was a 'contagion', and therefore had to be (physically) contained, is not exclusive to outbreaks of infectious viral diseases. It is part of a wider discourse of threat perception that identifies threats (be they ideological, biological, or biopolitical) as existing in the realm of the Other, and of preventing those threats from entering the hitherto uncontaminated sphere of the West. Such discourse can be traced, in the post-WWII era, to George Kennan's policy of 'Containment' of the Soviet Union, the source of the 'contagion of communism' and continued through virtually all anti-colonial struggles in Africa, Asia and Latin America. The same policy approach was most recently used in America's reaction to the Arab Spring, and of European government's to the increased migration of sub-Saharaners to Europe via the Mediterranean. Whilst the international community's response to the Ebola epidemic has been largely positive in the sense of limiting and reversing the epidemic both geographically and demographically (albeit after months of inaction by the WHO), it is nonetheless pertinent to bear in mind the framing of the response to Ebola in a wider discourse of Western threat perception. This paper will argue that international (Western) efforts to contain Ebola were not altruistic but based on realpolitik calculations, and that the tone and narrative favoured by the media and politicians alike was one that reinforced beliefs of Western exceptionalism and an inherent right to intervention.

Jackson, Ruth

### **Will the Sustainable Development Goals make a difference to maternal health in Ethiopia?**

Deakin University

Background: Maternal mortality remains a major challenge to health systems worldwide so it is essential for planning and assessment in the post-2015 development agenda. This paper examines one aspect of the health system in rural Ethiopia—referral from rural health posts to health centres and health centres to hospitals through the provision of ambulances to each district (woreda) so women can better access skilled birth attendance and Emergency Obstetric and Newborn Care (EmONC).

Methods: Qualitative methods using key informant interviews by 44 Health Extension Workers (HEWs) from three regions. HEWs interviewed 123 women and then discussed their results and identified key issues during a workshop. We also conducted interviews with the HEWs and other health workers.

Results: In Tigray Region, HEWs in partnership with the Health Development Army (HDA) call the ambulance to refer many women before their due date. In Kafa Zone, Southern Nations, Nationalities and Peoples Region, several HEWs have been discouraged to call the ambulance at all, and distance is still a barrier to health facilities. Most women in Afar Region still give birth with Traditional Birth Attendants and only go to a health facility if there is a problem so there will always be a delay before women arrive at a health facility.

Conclusions: Despite the expansion of health systems in developing countries, access to health care is still inequitable across and within countries. There are new challenges and opportunities to address problems such as maternal mortality that requires global targets for 2030. In particular, effective health systems strengthening, transportation and rural road construction are required to ensure that women can better access skilled birth attendance and EmONC.

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Johansson, Patrik

### **Resilient Conflict in West Africa**

Umeå University, and University of Otago

The concept of resilience is usually understood as a positive attribute, as the ability to bounce back to normal after a crisis or trauma. In this paper, I argue for an alternative understanding of resilience, which has been developed primarily in research on ecological and social-ecological systems. In this understanding of resilience, there is no "normal" to bounce back to. Instead, adaptive systems, such as societies, can exist in different states, good or bad, all of which may be more or less stable and resilient to change. I use Galtung's conflict triangle and Höglund & Söderberg Kovacs's peace triangle to outline how conflictual as well as peaceful societies can be conceived of as adaptive systems with self-reinforcing feedbacks, making them resilient to change from one state to another. I then outline an extension of this framework, Holling & Gunderson's notion of panarchy, which considers the connections between adaptive systems at different levels of analysis. Finally, I apply the framework to two West African conflict complexes, namely the interrelated conflicts in Liberia, Guinea, and Sierra Leone, and the protracted low intensity conflict over Western Sahara. I conclude by challenging the prevailing emphasis on stability, and instead call for building peace through strengthening the capacity of societies for peaceful adaptation.

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Johnson, Lineo Rose & Quan-Baffour, Kofi Poku

### **The African Philosophy of "Ubuntu" and Correctional Education in South Africa: A case study**

University of South Africa

The South African history and circumstances have resulted in many families in South Africa living on the edge of survival. Many young people who break the law have no basic education for employment and many have no source of livelihood and thus cannot make ends meet. While "prison" inmates have wronged other citizens through crimes, the African philosophy of "Ubuntu"(forgiveness and love) reflected in this article addresses the love and forgiveness values. The young offenders are offered correctional education meant to equip them with knowledge and skills to show that based on Ubuntu, they are forgiven and equipped with skills for livelihood. The article interrogates their perceptions on curriculum of "prison" or correctional education offered in South African correctional centres, based on the African indigenisation principles. In establishing what curriculum issues are addressed through teaching and learning activities, the study used the qualitative research methods to interview 10 inmates studying on formal and non-formal offered in the three correctional facilities in Pretoria.

Underpinning the study is the "Ubuntu" social theory on the effectiveness of the indigenised curriculum

practises for African and community-based needs. While the majority of offenders attach value to the correctional education offered, some believe the needs-based curriculum must emanate from their vocational and employment-based prerequisites. The study recommends that curriculum offered in correctional facilities in South Africa must promote the philosophy of "Ubuntu" to solve the African crime levels; thus, "it takes the whole village to raise a child".

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Johnston, Lauren

### **Follow the Maritime Silk Road: Survey of Contemporary Change in China-Africa Economics**

University of Melbourne

Expanding Africa-China economic ties have provided a major boost to African development and some help to the internationalisation of the Chinese economy. Today's ties raise hope that 20<sup>th</sup> century aspirations of mutual development are realisable, but also fears of resources-led debt-laden exploitation of Africa. This paper surveys recent change in China-Africa economics through three eras: Independent Development (1979-1995), Interdependent Development (1995-2012) and "New Normal" Comprehensive Development (2013-ongoing). Given increasingly deep, broad and complex ties, this paper draws together recent developments in China-Africa economic chronology, assesses the effects of China's new ("New Normal") model of growth, and finds positive prospects for mutual development.

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Kayeye, Mireille

### **The Trafficking of Women for Forced Labour in Australia: Missing African Voices.**

REAVI, Bujumbura

Human trafficking remains a significant political, social and economic issue in Australia. Known to be a country of destination for Asian women who are coming from the Asia Pacific Region to be exploited for forced labour, few researchers have explored African women stories. This paper works on the premise that African women are also trafficked in Australia for forced labour. The findings are drawn from my Master's research project. Through an analysis of the trafficking process, the paper explores how African women are trafficked from the recruitment, the transfer and the time they enter the country and start to be exploited. A case study from the Salvation Army - Sydney demonstrates that the trafficking of African women is a reality in Australia. A victim recruited in the central Africa by an Australian employer explained how she was offered to be a domestic worker for a mixed Australian African couple. As a single mother of two children who lost her husband during the civil conflict, she agreed to move to Australia to continue the same work. However, once in Australia she was ill-treated, physically abused and had to work for many hours without being paid. Having her passport taken away, she was restricted to move and had difficulties asking for help. This case is an evidence that African women are trafficked in Australia. The secretive nature of this crime does not permit to know exactly the scale of it. The paper examines the Australian Government Anti-People Trafficking Strategy implemented in 2003 to tackle all forms of trafficking through prevention, detection, investigation and prosecution which mostly focuses on Asia. The paper assesses that although trafficking activities that occur between Africa and Australia have gone unnoticed, there is a necessity to investigate and include Africa in all measures that aim to fight against human trafficking.

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Kenny, Christina

### **Even if they are going to fail, we are going to fail with them: The hopes and realities of women's suffrage under the 2010 Kenyan Constitution**

Australian National University

One of the greatest hopes of the 2010 Kenyan Constitution, was that the extensive provisions for the promotion and protection of women's rights, enshrined in the Bill of Rights, would be successful in breaking the vicious grip of patriarchal politics and promote a new generation of women parliamentarians and local government officials.

Grounded in interviews conducted in the lead up to the 2013 Kenyan general elections with women in slum settlements in Nairobi and around Nyanza, this paper examines Kenyan women's understanding of their constitutionally enshrined human rights, and their expectations of the Constitution to affect tangible change in their own lives and communities.

Kigotho, Mutuota

### **Economic and political domination: four Kenyan families.**

University of New England

In the last few years, Kenya has seen an exponential growth of mobile phones usage as the gadgets have increasingly become affordable and the gadget of choice. It has been used to mobilize the masses to action. Just as was seen in the Arab Revolution, in Kenya as well the mobile phone is a potent political tool capable of causing a revolution. This panel will look at how the mobile phone has been used as a tool providing essential updates on the conduct of polls in the country. What role has the social media revolution particularly the mobile phone played in these power games in the country?

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Langat, Kiprono

### **Gateway to democratic transformation: Enhancing access and participation in higher education for refugee background students**

Charles Sturt University

Increased diversity and growing global migration especially of refugee background population from Africa to nation-states that uphold democratic values call for a re-thinking of education participation and support in the host countries. An overarching feature for people of refugee background is 'a well-founded fear of being persecuted for reasons of race, religion, nationality, [and] membership of a particular group or political opinion' (UNHCR, 1951). One way to engage and encourage young Africans of refugee background who may have been disenfranchised of their human rights is by fostering pathways into higher education in the host countries that allow active participation and critical examination of diverse democratic practices. Using a cross-institutional case study research in NSW and ACT - Australia, this paper seeks to describe pathways that would enable successful transition of students from refugee backgrounds from secondary school into tertiary study. As a place for public scholarship and engagement, this paper argues that universities can take the lead to collaborate with schools to improve pathways to tertiary education for students of refugee backgrounds and enhance their access to, and participation in tertiary education.

However, while universities possess the potential to provide supportive spaces, they are also fast-paced environments that can alienate students of refugee background in their quest for social and economic transformation. Hence, this paper will report on a case study research which investigated what successful university-school collaborations might look like and establish how universities can work with schools to facilitate tertiary pathways for students from this distinct, low Social Economic Status (low SES) group in Australia. The paper concludes by suggesting that institutions should develop equity and access policies and practices that provide a supportive and caring environment for refugee background students. And that more attention should be paid to students' emotional wellbeing as they transition from school to university. This recognition and validation of 'place' and 'belonging' is integral in order to prevent an individual's diminished sense of self or identity.

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Lewis, Tony

### **Analysis in African Music – Ghosts of the Past, Promises of the Future**

University of New England

The study of African music traditionally falls under the academic discipline of Ethnomusicology, but with this categorisation comes a degree of colonial baggage. Under the purview of Ethnomusicology, many have approached the topic from anthropological and/or sociological perspectives, rather than musicological per se. While not without value, these approaches have tended to imbue African music with mysticism rather than engage with the music analytically. In this context has arisen an anti-formalist position, which suggests that it is inappropriate to analyse African music, because to do so is to impose an external world view on the subject. As has been powerfully argued, however, those who take this position simultaneously practice and apply other disciplinary formalisms to the subject, which opens up a raft of further questions and issues regarding the study of the cultural "other". Recent developments in the musical academy have questioned the dichotomy of musicological and ethnomusicological practices. Further, a body of African scholars, led by Kofi Agawu, is recasting African music as a musicological rather than ethnomusicological topic. This approach calls for scholars to value, demand and practice greater structural analysis therein; to deny African music the right to analysis, some argue, is to deny it the right to legitimacy.

This paper discusses some of the key positions and practices in the historical study of African music, recent developments in detail, and projected futures for the discipline. The author draws upon his own first-hand experience of studying and analysing African music in Ghana and Zimbabwe, and of teaching African music in

Australia, to offer perspectives on the challenges and inherent value in studying and analysing the music of Africa.

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Losoncz, Ibolya (Ibi)

### **What Building a New Life in Australia (BNLA) looks like for humanitarian migrants from Africa?**

Australian National University

In 2013-14 nearly 2,000 recently arrived adult humanitarian migrants were interviewed for a new longitudinal study to follow the resettlement of refugees into Australian life. Over 150 of the respondents were from Africa. This large sample size survey, capturing a range of key factors influencing the resettlement experience (such as human capital, housing, health, community and social support), provides a unique dataset to draw valid inferences on the resettlement processes of refugees from Africa. One key resettlement outcome is economic inclusion.

Existing studies on the topic (for example Hugo, 2011) have found that unemployment and downward mobility is higher among humanitarian migrants than among the Australian-born or other visa categories of immigrants. Some groups, such as those from Africa, continue to experience higher levels of unemployment even after controlling for a range of factors, such as human capital or pre-migration experiences. While these factors are relevant for explaining within-group variations, they do not explain the overall weak position of humanitarian groups from Africa. There are clearly other causes to consider, such as discrimination in recruitment processes, limited social connections, and institutional failures in facilitating integration. The focus of this paper is the latter two. Drawing on data from the BNLA the paper examines the extent to which existing social processes and structural facilitators that drive processes of inclusion and participation provide an adequate and appropriate pathway for the resettlement of refugees from Africa.

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Lucas, David

### **Australia giveth and Australia taketh away: aid and investment in Africa 2008-2015**

Australian National University

At the 2008 AFSAAP Conference I put forward the hypothesis that perhaps Australia gained more from Africa than it gave. As academics we know that hypothesis need to be proved or disproved but the DFAT representative obviously wanted it rejected out of hand. This paper will measure whether Australia currently is giving less to Africa than it did in the past. The overseas aid allocation was cut in 2014 and then by a further 70% in the 2015 budget. In 2010-11 ACFID members were contributing around A\$200 million to Africa; this has probably fallen. The 'mining bust' means that Australian juniors are reluctant to invest in exploration. For the multinationals, BHP's South32 spin-off showed only a modest investment in Africa while Rio Tinto has foundered in Guinea and Mozambique. Australia's contributions to Africa have to be estimated net of gains from Africa, particularly of the value of skilled migrants from Africa.

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Lyons, Tanya

### **Understanding Contemporary Africa in Australia and New Zealand: Reflections on the African Continent**

AFSAAP President and Flinders University

Is Africa a country or a continent? This is not an unwarranted question, as there are many assumptions that Africa is just 'one place' – affected by the same social, political and economic forces. However, the 'modern' history of Africa has been well documented by historians and social scientists. Thematically these texts have fallen neatly into the discourse of African Studies, which although has had its origins in the colonial project, it has gone through a variety of changes and challenges to these perspectives since the 1960s, including receiving insights from postcolonial, feminist and postmodern theories. Yet, despite this academic knowledge about 'Africa' the concept remains elusive, particularly in Australia. How can we understand 'Africa' in this region and its trends and transformations in light of the historically Eurocentric and American dominated field of African Studies?

Mabefam, Matthew Gmalifo

### **Mental Health and Witchcraft Confessions in Accra, Ghana: Public Perceptions and the Agency of Witch/wizard in Ghana**

University of Melbourne

Belief and accusations of witchcraft are common phenomena in Africa. Almost every Ghanaian can be said to either believe in or live in fear of being a victim of the malevolent powers of the witchcraft or being accused as a perpetrator. In the midst of the fears, individuals are inclined to blame their unexplainable misfortunes on witches/wizards. Though decisively identifying a witch or wizard is a complex task, if not impossible, certain individuals either voluntarily or under compulsion from a mob or spiritual witch hunters confess that they possess the spirit of witchcraft. This paper examines two recent cases where two individuals willingly confessed in public of being witches in Accra, Ghana's capital. They confessed that they were witches and had on several instances acted maliciously toward people they were jealous of or bitter towards. The authorities of Patang psychiatric hospital after the incident contacted the police and took custody one of the self-confessed wizards as he has been an inmate with them for over 12 years due to mental health problems while the relatives of the other indicated she too has been mentally ill. The paper therefore juxtaposes the mental health status of these two individuals and their confessions as witches using the case study methodology. The outcome of the paper will therefore be useful for mental health policy and practice in Ghana as well as shed light on witchcraft discourses in Ghana.

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Madubuko, Christian C.

### **From Craft-Produced Shotguns to AK-47: Lessons from Nigeria's Niger Delta Conflict**

University of New England

Nigeria is a country in West Africa. Oil was discovered in commercial quantity in the Niger Delta region of the country in 1956. The idea of oil brought the hope that the Niger Delta would bid farewell to poverty. But this never happened till date. Oil, a supposedly blessing to Nigeria ironically became a curse to the nation. Instead of transforming the Delta to greatness, oil became a source for group competition and conflict. The result was an institutionalized patronage networks and corruption as national asset. The dissents behind more than 50 years of oil exploitation were brutally crushed by the state security outfits. Efforts at getting the Nigerian state to peacefully resolve the conflict yielded little or no fruit. In response, the Niger Delta people resorted to self-help by locally producing shotguns to counter the state security repression on peaceful agitators and unarmed communities. Government clampdown on alleged dissenting communities and insurgents resulted in more production of sophisticated weapons. This paper examines the issues that compelled the Deltans to weapon manufacture. The paper is based on empirical data collected during field trips to the Niger Delta region between April 2013 and May 2015. The study explores ways for peaceful resolution of the conflict.

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Malu, Linus

### **The International Criminal Court (ICC) and the Peace Process in Kenya**

University of New England

Kenya has a sad history of election violence and impunity. Almost all the general elections held since 1991, when multi-party democracy was re-introduced, were characterized by violence. Perpetrators of these crimes were rarely prosecuted, partially because of the culture of impunity that encased the system. The 2007 general elections were held against the backdrop of intense political wrangling between the main political parties. The campaigns before the elections were extensive and relatively peaceful, but trouble started when the results were announced. The violence that followed resulted in the death of about 1,333 persons. Kenya has since embarked on the process of rebuilding peace after the violence. The ICC commenced investigations in the Kenya violence in 2009, and in 2010 formally brought charges against those who are deemed to bear the greatest responsibility for the violence. This paper examines how the ICC contributes to the peace process in Kenya after the 2007 and 2013 elections. It also assesses the challenges and tensions associated with the use of international justice mechanisms in a transitional society, and addresses the challenges of assessing the impact of law on conflict by the use of an analytical framework that is based on four variables to apprise how the ICC impacts on conflict transformation. Relying on this analytical framework, the report of a field research in Kenya, an evaluation of relevant texts, it argues that the ICC intervention has multiple impacts on the situation in Kenya, and that most of the impacts does not negate conflict transformation.

Marengo, Miriam H. & Inder, Brett

### **Short-term and long-term child health: Is there an association and what are the implications on targeting the food insecure?**

Monash University

The objective of this paper is to determine whether there is an association between short-term (BMI-for-age z-score) and long-term (height-for-age z-score) child health for children under five years in Zimbabwe. The results are employed in identifying implications on targeting of the food insecure in emergency situations. Using the 2005-2006 Demographic Health Survey (DHS) data, a linear relationship between BMI-for-age z-score and height-for-age z-score is proposed. The results indicate that there is a significant negative relationship between BMI-for-age and height-for-age z-scores, which remains robust when sample selection bias and endogeneity are accounted for. This implies that using BMI-for-age to identify food insecure children may result in the possible exclusion of children and households already suffering from chronic food insecurity (height-for-age z-score < -2SD). In addition, we propose that the possible mechanism by which height negatively affects BMI of a child is through upbringing factors such as intra-household food rationing.

Marengo, Miriam H. & Inder, Brett

### **Capacity building and the attainment of food security: Why do smallholder farmers drop out of drip irrigation projects in Mutasa and Mutoko districts in Zimbabwe?**

Monash University

Smallholder drip irrigation, in an environment of continual and worsening water supplies appears to be a more feasible option for improving food security at the household level. In Asia, this has proven to be the case (Postel et al., 2001). In Zimbabwe, smallholder drip irrigation has been and is still being promoted by various organisations, under the Linkages for the Economic Advantage of the Disadvantaged (LEAD) program. However evaluations of the program have revealed that drop outs rates from the project have been very high especially during the project implementation phase (Belder et al. 2007; Merrey et al. 2008). The current challenge is to identify avenues that can be used to encourage smallholder farmers to stay in the project long enough to realise the full benefits. To this effect, this paper, using data from the 2013 Smallholder Drip Irrigation survey conducted by the author in Zimbabwe, seeks to identify the determinants of dropout rates and of the duration a beneficiary lasts in the drip irrigation project. Binary response model and duration analyses are employed to analyse the data.

Results obtained show that experiencing water related problems, the presence of a chronically ill household member and realising a yield increase in high value field crops such as groundnuts significantly increase chances of dropping out and reduce the length of time beneficiaries stay in the project. On the contrary, realising yield increases in leafy vegetables during the drip irrigation phase and household wealth status (rich household) significantly reduce a beneficiary's chances of dropping out and increases their length of stay in the project. Providing early adopters with training in drip kit operation and management early also has potential to reduce dropout rates. Addressing these issues can perhaps result in better uptake rates for the project in the future.

Mbenga, Bernard K.

### **The conversion of the Bakgatla ba Kgafela Community of the Rustenburg District, South Africa, to Christianity and its impact, 1866–1931**

North-West University, South Africa

The pioneer Dutch Reformed Church (DRC) missionary among the Bakgatla ba Kgafela ethnic community in the Pilanesberg region of Rustenburg District was Henri Gonin (1866–1910), followed by George Stegman (1906–1944), both based at the DRC mission station in the Bakgatla capital, Saulspoor. African conversion to Christianity was initially very difficult, but once the chief and his family had had converted, the rest of the community followed suit. The paper also argues that to ease conversion, missionaries provided a variety of material goods and secular services to the Africans, to gain converts. While the white missionaries were based at the Saulspoor main mission station, most of the work of spreading the Gospel and the rudiments of Western education was done by African teacher-evangelists who manned the outer stations dotted all over the Pilanesberg. The impact of missionary work was very significant and widespread. By the end of the study period, the DRC had become a 'national' church and a dominant force in Bakgatla community life, as manifested through their Christian weddings, funerals, baptism, confirmation, praying for rain and their attitudes of reverence to Sunday. Many cultural practices, such as the age-old rain making rites, were either abolished altogether or modified. However, even though by 1910, 75% of Bakgatla were Christians, many 'heathen' practices were still prevalent, with DRC Council members complaining in 1914 about witchcraft,

superstition and low, superficial standards among their Bakgatla congregations. The paper concludes that, while much of Bakgatla (and indeed much of African) Christianity "was for appearances only" (Gonin), many others were sincere, genuinely devout and honest Christians.

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McBrien, Jody L.

### **Women Leaders in Post-War Uganda**

University of South Florida

This paper is based on the presenter's book *Cold Water: Women and Girls of Lira, Uganda* (2015), co-edited with Julia Byers. The book documents a four-year longitudinal qualitative study conducted with secondary female students and women in Lira who teach and lead organizations to increase the skills and rights of women and to rebuild their community post-war. The book includes the stories of women who endured the tragedies resulting from Joseph Kony's Lord's Resistance Army (LRA) and who have moved on to restore and increase the prosperity of their community. Their organizations involve creating and supporting jobs for women, placements and schooling for war orphans, psychosocial support, creating schools in rural areas, and encouraging parents in rural areas to send their girls to school. We also document our work with the female students with whom we conducted art workshops (Dr. Byers is an art therapist) and ways in which the work helped the girls to express some of the trauma they experienced as abducted children or those who lived in internally displaced people's (IDP) camps. The research includes discussions of war experiences, but it concentrates on posttraumatic growth (Tedschi & Calhoun, 1996, 2010) apparent in the lives in the women documented.

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McDougall, Russell

### **Felix Norman Roth, Henry Ling Roth and the Benin Bronzes: A Brief Museological In The Roth Family, Anthropology, and Colonial Administration**

University of New England

Felix Norman Roth, Henry Ling Roth and the Benin Bronzes: A Brief Museological In The Roth Family, Anthropology, and Colonial Administration - edited by Iain Davidson and myself (Left Coast Press, 2008) – we explored the relation between anthropology and colonial administration through consideration of the contributions of the Walter, Henry, Felix, George and Vincent Roth. My own chapter focused on Felix's role in the sacking of Benin with the British punitive expedition of 1897 and on his brother Henry's writing of *Great Benin; its Customs, Art and Horrors* (1903). The punitive expedition is a key text in West African history, and *Great Benin* a key text among late-Victorian and early Edwardian ethnographic accounts of the Niger River peoples. There was one aspect of Felix and Henry's contribution, however, that I had neither time nor space to consider, and which is the subject of this paper - that is, the brothers' role in the collecting and selling of the cultural and artistic treasures of the Oba's palace in Benin City - the famous Benin Bronzes. The British military looted hundreds of objects from the Oba's palace, created by the Edo people from the thirteenth century, which were subsequently sold and gradually dispersed around the world's great museums. This paper explores the provenance of some of those artifacts now held in the Pitt Rivers Museum (Oxford), the British Museum (London), and the World Museum (Liverpool).

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McNamara, Thomas

### **Witchcraft, jealousy and traditional healing: intersecting and contradictory narratives**

University of Melbourne

In this paper I explore the bricolage of narratives about the supernatural in a rural Malawian village. Previous literature often segregates a witchcraft narrative from other understandings of the supernatural that are present in a community. In this literature, an accusation of witchcraft will typically be understood through changes to the material circumstances of the accuser and accused, their relationships and a community's history. While I acknowledge the importance of these factors in any specific witchcraft accusation, there is a dearth of literature that relates any specific witchcraft accusation to the myriad narratives of the supernatural that exist in the accusation's encompassing village. In this paper I detail how separate but mutually supportive narratives of the supernatural emerge through accusations of witchcraft, church pastors, national radio and newspaper coverage and concepts of traditional healing. I argue that these discourses leak into each other, rendering every accusation of witchcraft an affirmation of other understandings of the traditional and making the rejection of a belief in the supernatural almost inconceivable. Significantly, the paper problematizes many development practitioners' (and to a lesser extent academics') attempts to support traditional healing while condemning other aspects of witchcraft as 'anti-development'. I argue that these narratives are mutually intertwined and that western support for traditional healing necessitates an engagement with a community's broader supernatural.

Mickler, David

### **Canberra, the Council and the Continent: Australia–Africa relations through the UNSC**

University of Western Australia

This paper examines the extent to which Australia's campaign for a non-permanent seat on the UN Security Council (2008-12) and subsequent term on the Council (2013-14) were shaped by, and have in turn shaped, Australia's relationships with Africa. A global conception of Australia's interests and identity, which drove the UNSC bid, pushed Canberra to more directly and deeply interact with an African continent that comprises more than one-quarter of the world's states and one-seventh of its population. Once elected, Australia worked on a Council agenda that was dominated by Africa's peace and security issues, and worked directly with African Council members and representatives of the African Union. After examining how the UNSC campaign and term brought Australia closer to Africa in practice, the paper evaluates both the specific contributions of Australia to the management of Africa's peace and security issues during its Council term and the resultant legacies of this period of closer engagement for Australia-Africa relations.

Mickler, David

### **Weak state, regional power, global player? Nigeria and the response to Boko Haram**

University of Western Australia

The violence perpetrated by Boko Haram in northeastern Nigeria since 2009 only captured global attention in 2014, following the Chibok schoolgirl abductions. Since then, much has been made of Boko Haram's insurgency and territorial gains, declaration of an Islamic caliphate, potential links to al Qaida and IS, and ongoing commission of atrocities against civilian and government targets. There has been little explanation, however, of the response of both the Nigerian government and external actors to the evolving Boko Haram insurgency. Using a conceptual framework of 'weak state, regional power, global player', and focusing on the period of the Goodluck Jonathon administration, this paper analyses how Nigeria was unable to effectively counter the local insurgency because of the nature of internal governance, but was simultaneously quite successful in managing the response of other African and international actors to the crisis. In particular, Nigeria's status as a regional power and its positions of influence on both the AU Peace and Security Council and the UN Security Council have conditioned the wider response.

Mturi, Akim J.

### **Repositioning South Africa for implementing the 2030 agenda for sustainable development: A demographic perspective**

North-West University

The world is currently embarking on a new agenda that involves 17 Sustainable Development Goals (SDG) with 169 associated targets. The question addressed in this paper is how much South Africa is demographically ready to implement the post-2015 agenda. The paper begins by presenting the demographic profile of the country. The international migration has been a serious problem in South Africa – receiving heavy migration inflows from other African countries and sending lighter but significant migration out-flows mainly to Europe, Australia and New Zealand. The fact that the actual number of in-flows and out-flows remains a guess, has serious implications on development planning. As far as mortality is concerned, the expectation of life at birth has increased by 10 years since 2005 because the country has made significant strides in halting the HIV and AIDS epidemic. However, maternal and childhood mortality is still high, and the health facilities have serious inadequacies particularly in rural areas. South Africa is doing quite well in reducing fertility levels – the national average is close to replacement level. However, teen and pre-teen pregnancies are exceptionally high for school learners. The decline in fertility and mortality rates has created the youth bulge. The paper identifies two further challenges. Firstly, demography was not a popular subject during the apartheid era and 21 years after establishing the democratic state the situation has not changed much. It is therefore not unusual to find planners for key sectors (e.g. education, health, labour etc.) without any idea on how to incorporate demographic variables into planning. Secondly, the lack of up-to-date demographic data for planning purposes has negatively affected any effort to change the status quo. The paper provides recommendations on how to address these challenges so that the country can be positioned better for implementing the 2030 agenda for sustainable development.

Muparutsa, Fadzai & Kenny, Christina

### **An imported virus that will spread across Africa?: Advocating for gender identity and sexuality rights at the Africa Commission for Human and People's Rights**

Australian National University

The April 2015 session of the African Commission on Human and People's Rights (the African Commission; ACHPR) accepted the observer status application from the Coalition of African Lesbians\* in Banjul, Gambia. CAL first submitted an observer status application to the ACHPR in 2007 which was finally rejected, after years of stalling, in 2010. CAL's recent, and unprecedented achievement is the result of years of advocacy and lobbying across the region, including successfully lobbying for the adoption of Resolution 275 Protection against Violence and other Human Rights Violations against Persons on the basis of their real or imputed Sexual Orientation or Gender Identity at the Commission in May 2014.

This paper examines CAL's achievements and next steps at the African Commission within the fraught context of the status of gender identity and sexuality rights on the continent, and in the face of virulent opposition to the protection of these rights by some of the Commissioners themselves. The work still to do evident in the speech of the Vice Chair of the Commission at Banjul, Mohamed Bechir Khalifallah, who argued against CAL's observer status, stating "these people are an imported virus that will spread across Africa and have no place in this human rights body". In light of this complex regional reception to rights of sexual orientation, gender identity and expression (SOGIE), this paper asks how useful are discourses of universal rights in a debate steeped in post-colonial cultural politics? And what does the energetic opposition to recognizing the rights of LGBT Africans tell us about the opportunities and limitations in utilising these discourses in tackling rights violations?

\* The Coalition of African Lesbians [CAL] is a formation of more than 30 organisations in 19 countries in Africa committed to advancing justice for lesbian and bisexual women and trans-diverse people.

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Mphande, Charles, Clovis Mwamba and Cynthia McKenzie

### **Ancestors and the politics of reality – the role of BaLuba Congolese proverb and belonging to place**

Independent scholar and Victoria University

Australian multicultural policy has prioritized social cohesion. Practically, the federal government has made significant investment in programs designed to 'integrate' and assist new migrants, particularly those of refugee background, in their settlement to Australia. Using examples from settlement policy experiences in Melbourne, we use BaLuba-based Congolese story and proverb, rich in metaphor, to argue that understanding concepts such as 'belonging' and 'home' deeply depends on how the world, and reality, is understood. Proverbs allow us to enter into different ways of knowing. As a transmission device of oral histories, these short, witty phrases offer advice or guidance on how to respond to a particular situation, and they are used to make sense of immediate problems, often in strange contexts. As a rhetorical device, it is derived from culture knowledges, and this is its source of authority and meaning. As a complement to this knowledge framework, we draw upon the divergent knowledge practices from psychology, and ritual initiation to provide further insight into how a singular interaction around 'home' points to deeper ways of understanding the settlement process. We argue that African-centered ways of knowing the non-material world offer a point of radical divergence from western ways of knowing and experiencing belonging to place, and that proverbs provide a helpful and necessary 'entry' point into understanding deeper settlement issues, including home and belonging.

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Mwanri, Lillian

### **Intergenerational conflicts. A curse of cultural girth? A case of African migrants in South Australia**

Flinders University

In recent years, Australia has seen an increase in migrants and refugees from across the globe. There has been a significant increase of African migrants as a result of the Australian Government policies that protect vulnerable populations and communities in unsettling settings. Many African migrants have had long stays in refugee camps away from their country of origin and endured serious high levels of vulnerability during their flight. For some, these background characteristics exacerbate vulnerability which when coupled with settlement challenges can lead to mental health issues. Recently, higher proportions of suicide in African youth groups compared to the mainstream community youth population were reported. In responding to the African community concerns regarding reported suicide levels, this study aimed at exploring predictors of suicide among young Africans in South Australia. The findings of the current study revealed that young people were of different ethnicities and from various African countries. There were considerable diversity and notable differences in migration and settlement challenges and experiences. Despite the differences, there existed similarities and complexities related to adjustment and acculturation issues. The differences in context

particularly between old and new cultures and between old and new generations have brought about intergenerational conflicts and a confusion of young people's identity. Consequently, there has been a creation of interpersonal stress and significant culture shock for African youths, their parents and community leaders. While the development of intergenerational/intercultural conflicts is not a new phenomenon observed in immigrants to developed countries, African communities are unique and new to Australia. Their migration backgrounds are dissimilar to migrants in other developed countries. For example, some young African migrants with refugee backgrounds arrived with no accompanying parents and thus community elders may need to assume the parenting role for them. This paper will discuss findings including intergenerational conflicts as one of the predictors of suicide and their complexities in the African community in South Australia.

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Nakhid, Camille

**“Just because you are a police officer, because you have a shield...where is your humanity? They don't have that when it comes to us” – African youth in New Zealand and their experiences with the police and the justice system**

Auckland University of Technology

The African population in Aotearoa is relatively young compared to the New Zealand population and Africans, as a New Zealand Statistics category, hold similar qualifications to the New Zealand population. Statistics on criminal offending by those who identify as African are not readily available so comparisons of the rates of apprehending, arrest, sentencing and incarceration with the total New Zealand population cannot be made. A current study carried out with African youth provides us with accounts and narratives of African youth who have had experiences with the New Zealand police and the justice system in particular the policing and judicial processes which reveal a racist and discriminating pattern. This presentation discusses the results of the study highlighting three key concerns emanating from the research: 1) The differences in police behaviour among police themselves, 2) the impact on the youth and their communities from the youth encounters with the police and 3) the support available for youth who find themselves in negative encounters with the New Zealand police and the justice system.

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Nest, Michael

**Letting go – and other negotiations around representations of oral history: a**

**case study of a Twa (Pygmy) from the D.R. Congo**

Independent Scholar and Researcher

Pygmies, the Indigenous people of Central Africa, are commonly framed by scholars as vestige populations of pre-modern human communities (Vansina, *Paths in the Rainforest*, 1990) – an act that makes no allowances for the transformation of Pygmy identity and culture. As is the case for Indigenous people elsewhere, Pygmies who are educated and who successfully navigate the modern world are seen by scholars and non-Indigenous people as having diminished authenticity: less Pygmy and therefore less able to elucidate the insights scholars seek about human evolution and survival. Oral history methods – whether transcription into written form, recorded as video, or as oral performance – can up-end scholarly approaches to framing and explaining identity and culture, because the subject's interests drives the enquiry making it difficult to corral within disciplinary boundaries, and reductive to do so. There is, nevertheless, a negotiation between the story teller and the story recorder, as well as ethical grey zones around authorship and 'authenticity' that evoke larger debates over the representation by non-Africans of Africa and Africans (Achebe, *Home and Exile*, 2000). This presentation analyses the constraints and opportunities of using oral history methods, and the traps into which recorders of oral histories can fall. It will use as a case study the memoir of Isaac Bacirongo, a BaTembo Pygmy from Eastern D.R. Congo, on which Nest collaborated. Nest argues that because oral history methods enable African agency they can undermine coloniality in, and bring fresh perspectives to, African studies

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Ninham, Sally

**Using oral history methods to illuminate the dramatic political and social changes effected by African Catholic leaders in Africa**

Independent Scholar and La Trobe University

Christianity has often been represented as part and parcel of the conquest of Africa. Many outside the continent today still portray Africans as victims of a relentless series of religious impositions spanning the second millennium. Ten of the cardinals of the Roman Catholic Church were born into nations torn apart by both European greed and then African tyranny. Having chosen a Catholic vocation after the Second World War, they were expected to step into positions of religious leadership when educated foreigners and religious were thrown out of their countries by tyrannical African despots in the 1970s. At that time they provided guidance and protection in the midst of ethnic and political confusion by drawing upon the lessons of the

Gospels and the benefits of their Catholic educational experiences to combat war, epidemics, economic collapse, violent dictatorships and corruption. Later they used their status as Catholic leaders and their personal styles of leadership to support and enhance the personal and social empowerment that repressed Africans were seeking at the time. Today they act as a bridge between cultural, tribal, even warring entities within Africa, and between their own countries and the western world in the pursuit of peace and international collaboration. Their work has been and continues to be at the heart of transformation and change in Africa. Despite western or secular accusations of irrelevance, personal conversations with all of them have revealed a firm grip on reality and an extraordinary strength and ability to use lessons of the distant past in their guidance of national leaders into otherwise unpredictable and potentially volatile futures.

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Olliff, Louise

### **From resettled refugees to humanitarian actors: Exploring the role and potential of diaspora community-based organisations in protracted refugee situations in Africa**

University of Melbourne

This paper presents preliminary findings from research exploring the role diaspora community-based organisations (CBOs) play in helping their communities overseas. Refugee and humanitarian entrants in Australia often set up small CBOs to raise funds and implement humanitarian projects targeting displaced populations in other countries. Drawing on transnational social networks, the personal experiences and motivations of individuals involved, and their enhanced mobility and capacity to mobilise resources by virtue of residing in a wealthy country like Australia, diaspora CBOs are unique in the humanitarian arena. In terms of their practices, diaspora CBOs build schools and health centres, fund teachers' salaries, purchase wheelchairs and water pumps, and send material aid. In short, they try to fill protection gaps. Their work has significance in the context of the lack of effective protection for refugees in many parts of the world, and notably in Africa. With over 6 million refugees now living in protracted refugee situations (PRS) with no durable solution in sight, protection gaps appear only to be growing. Africa is host to some of the largest PRS in the world. While the old care and maintenance approach to populations in PRS has been shifting towards sustainable livelihoods, the long-term displaced still fit uneasily in both development and humanitarian interventions. This is despite the fact that the majority of refugees living in PRS live in developing countries in camps or urban areas alongside or within marginalised local communities. While refugee and local communities' needs may be similar, eligibility and access to services and support are often very different and inequalities perpetuated. Based on multi-sited ethnographic fieldwork with diaspora CBOs in Australia and humanitarian workers in Geneva, Switzerland, this research asks: What can refugee diaspora in Australia do in humanitarian contexts that others can't?

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Pijovic, Nikola

### **Drivers of change in Australia's foreign policy towards Africa 1996-2015**

Australian National University

This paper will present some preliminary observations on what the main drivers of Australia's foreign policy towards Africa have been in the past two decades. My PhD research into Australia's foreign policy towards Africa has identified certain salient structural and agency factors that have combined to drive change in Australia's foreign policy towards Africa from roughly 1996 onwards. The most salient structural factors influencing change in this foreign policy would include the end of the Cold War and apartheid in South Africa in the late 1980s and early 1990s, and then governance changes within much of Africa coupled with the Global Resources Boom. On the other hand, the most salient agency factors influencing change appear to be Australian political party foreign policy outlooks and the roles of key individual decision-makers. To these could be added a further factor which is difficult to clearly classify in either rubric; that of institutions (in this case the Commonwealth which up until the mid-2000s represented Australia's main and traditional window into African affairs).

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Quan-Baffour, Kofi Poku

### **Non-Formal Education In Indigenous Trades For South African Youth: Agenda**

#### **For Socio-Economic And Political Stability?**

University of South Africa

Youth unemployment which is very high poses a serious challenge to the socio-economic and political stability of South Africa. It is a time bomb which may explode at any time if it is not nipped in the bud. The warning signs of the threat to the country's stability are seen in the major protests by the youth and the xenophobic attacks on foreign entrepreneurs in recent years. The frequent violent protests and attacks have resulted in loss of many lives, destruction of properties, businesses, infrastructure and tarnishing the country's image. The causes of the youth unemployment are mostly rooted in the country's history. The political situation during

apartheid, its concomitant insecurity and poor schooling system designed for blacks are the major causes of the high unemployment and violent behaviours of the youth today. During the apartheid era Black schools were poorly resourced and ran by curriculum which did not prepare learners for work and social cohesion. Insecurity also led to broken homes where many parents went into exile and left their children at the mercy of a polarised country. Many youths dropped out of school for social, economic and political reasons. There is also the negative attitude of some of the youths of today towards manual work which has exacerbated the unemployment situation. With or without matriculation certificate many youths migrate to towns and cities in search of work which is often non-existent. When they fail to secure work they resort to agitations, protests and often direct their anger to the most vulnerable in society- the black foreign small business operators. This study was set out to explore the possible intervention of non-formal education through indigenous practical trades as a strategy to mitigate the problem of youth unemployment in South Africa. The qualitative research method of interviews was used in this exploratory study.

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Rametse, Mocheke Stephen

### **The significance of the Freedom Charter in the ideological debates within the ruling ANC Alliance in South Africa.**

A germane question in contemporary South Africa is why the ruling ANC alliance, a once united liberation movement, which succeeded to dislodge the apartheid state to assume governmental control, fractured in the post-liberation period. This paper discusses how the ANC alliance's inherited "revolutionary" language useful for mobilising a united liberation front to bring down the Apartheid state is most divisive in the post 1994 period. Utilising the analytical framework of the alternative functions of ideology, I argue that the ANC alliance's "revolutionary" language, is inherently incoherent, eclectic and ambiguous. The 1955 Freedom Charter is, for example, one of the ANC alliance's pivotal programmes. Its significance is captured in President Jacob Zuma's designation of 2015 as the Year of the Freedom Charter in his annual January 8th ANC statement. Yet the Freedom Charter is a very controversial document. The contentious language of the Freedom Charter is echoed in competing socio-economic perspectives derived from its interpretation by factions within the ANC alliance. Using such language, the political elite nationalists re-conceptualise its rule as a developmental state pursuing a "radical socio-economic transformation", thus coummflaging its dominant policy trajectory of a partially de-racialised capitalist economy. The ANC's "revolutionary" language is thus expedient for government's partial implementation of its pro-Neoliberal policies, albeit tinged with state support for the emergent black bourgeoisie. Empirical evidence shows how the rise of the black bourgeoisie has widened class inequalities amongst the historically oppressed. This paper investigates why and how are ANC government's policies disputed within the ruling alliance. Thus, the ANC alliance's and government policy documents are examined. Further research on how this language continues to influence policy debates is imperative for understanding recent developments.

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Sheridan, Garth

### **Made in Lisbon: Kuduro Remixed**

RMIT University

In recent years a range of music genres have emerged from the global South that mix regional music with electronic music to create new hybrid forms. Scholars including Madrid, Hernandez and L'Hoeste have discussed the significance of genres such as nortek, reggaeton and cumbia sonidera. Little attention has however been paid to kuduro, a genre that developed in Angola during the 1990s and spread to diaspora communities in Europe. Emerging from fieldwork conducted in Angola and Portugal, this paper explores the development of the Angolan form and kuduro progressivo, a further hybridised form of the genre created in diaspora communities in the suburbs of Lisbon during the early 2000s. While considering colonial power relations and appropriation, this paper highlights the importance of patterns of cyclic migration between Angola and Portugal following the Portuguese Revolution and Angolan independence. In doing this, I show this dynamic as central to the genre's evolution and sociocultural relevance. Through the use of musical examples, I show the genre's lineage and reveal processes of fusion evident in its composition. I argue that kuduro progressivo developed as a response to the flow of people, capital and culture in a globalised postcolonial world, as manifest in the dynamic, transient and cosmopolitan makeup of Portuguese society. By closely examining kuduro, this project sheds new light on cross-cultural contributions to contemporary popular and electronic music discourses.

Sithole, Tendayi

### **V-Y Mudimbe and the paradigm of difference: A Meditation**

University of South Africa

The paradigm of difference essentially means that the African subject is relegated to the ontological domain of the "Other". It is an epistemological and ontological prohibition that is foundational and constitutive to coloniality in that it superiorises the Western subject and inferiorises the African subject. This meditation excavates Mudimbe's conception of the paradigm of difference in three conceptual registers and it also examines their signification in relation to this epistemological and ontological prohibition. The first is Mudimbe's concept of the fault line in relation to how the African subject is constructed, distorted and dehumanised. The second is the concept of the invention of the African subject in relation to its encounter with the Western subject. The third is the idea of the African subject in relation to how the colonial fantasy deploys its technologies of subjection and it to define the existential place for the African subject. A meditation of these three registers makes a case that alterity politics are not essentialising the paradigm of difference, but it is the act of the political that seeks to decolonize the paradigm of difference because it is plagued by coloniality.

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Stratford, Maria

### **Africa for Africans at Home and Abroad**

RMIT University

The title of this paper refers to a statement made by the famous Afro-Caribbean activist, Marcus Mosiah Garvey who is considered a prophet by the Rastafari. This quote is still widely used by members of the Rastafari Movement in regard to their desire to, and perceived right to, return to the African Continent. The Rastafari Movement refers to this process as 'repatriating' to Africa. The word 'repatriate' presumes a return to Africa whereas most of Rastafari are born in the West, mostly in the Caribbean. However, by returning to Africa, they are appeasing their ancestors who were forcefully removed during the time of the Transatlantic Slave Trade. They see themselves as one with their ancestors. Although the Transatlantic Slave Trade took place in some West African nations, most Rastafari make Ethiopia their 'home'. This is due to their connection to the last Emperor of Ethiopia, Haile Selassie; who they see as their God and King and also because Selassie gifted a Land Grant to the African Diaspora at the end of WWII in gratitude for their support of Ethiopia when the Italians invaded it in 1935. This Land Grant in Shashamane, Southern Ethiopia, is where many of the repatriates live.

Members of the Rastafari Movement consider themselves to be Africans, not Afro-Caribbean people and see the act of repatriation as a positive experience where they will be more accepted by the peoples of Africa. One of the initial disappointments when they reach Africa is the fact that they are not seen as Africans returning 'home' but as foreigners and this stigma is reinforced through the laws of Ethiopia in regard to the settlers and their children who are born and raised in Ethiopia. If appropriate, I would like to present this paper alongside still and moving images of my project.

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Thornton, Alec

### **Food Security in African Cities: can urban agriculture produce?**

University of New South Wales

Projected increases in the global urban population are challenging the capacities of cities to ensure equitable access, availability and distribution of fresh, nutritious food. This is particularly the case in Sub-Saharan African cities, where urban poor households spend from 50% to over 60% of their income on food. Although it may seem somewhat counterintuitive, but SSA has the largest slum population (210 million), as well as the most 'green' cities, where 40% of urban households are urban farmers. In many African cities, urban agriculture and peri-urban has a long history in providing fresh food, generates employment, recycles urban wastes, creates greenbelts, and strengthens cities' resilience to climate change. This paper will explore the diversity of perceptions and practice of UA, as a strategy for food security for Africa's expanding cities.

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Towers, Lorraine

### **The regionalisation of official language and education: decolonising Ethiopia?**

University of Sydney

The granting of constitutional permit in 1994 to the Federal regions of Ethiopia to determine their official languages in administration and education has been a dynamic feature of the country's recent history. This

apparent decentralisation is unprecedented in the history of the Ethiopian state, intended to address the persistent and linked issues of the 'nationalities question' and the fate of the vast rural masses in all their diversity. The new linguistic regimes and the regional development with which these are associated has proved highly contentious and contested, both in principle and implementation. Many have argued that this has created a vehement politics of identity. In this paper, the longer term view is considered of oppressive language policy and practice, especially in education. This is seen to be intimately linked to the historical development and exercise of state power, and the distribution of opportunity and material benefit. In effect, it is argued, this has made a dynamic contribution to the articulation of contemporary political difference out of diverse historical traditions. This is considered a struggle that is both symbolic and material; epistemological and ontological. At stake is both the structure and exercise of political power, the nature of modernity and contemporary being. In the light of this, the aim will be to raise questions, firstly about the nature of education as a colonial institution, and secondly, to explore what might be the nature and implications of decolonial thought, practice and being in this circumstance.

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von Veh, Karen

### **Christian imagery as a reflection of transforming politics in South African Art**

University of Johannesburg

This paper examines selected examples of art made in South Africa which employ Christian imagery for the purposes of engaging with political and social commentary. Christian iconography is familiar in many cultures, however the introduction of Christianity has particular relevance in South Africa as it has been implicated in the Colonial project. Art employing Christian iconography, made during the apartheid regime in South Africa, appears to subtly adapt the Christian message to support a political agenda in a way that avoids the threat of censorship. Examples made in the transitional phase (from the late 1980s) and after the dismantling of apartheid, however, are more overtly critical of both religious constructs and politics, and could be termed 'transgressive'. Working in light of Foucault's idea of an 'ontology of the present' I investigate the ways in which religious iconography has been implicated in the regulation of South African society and demonstrate how subversive appropriations of Christian imagery can expose these controls and offer a critique of mechanisms which produce normative 'truths'.

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Ware, Helen

### **Learning to Share: Alternatives to Winner Takes All, Loser Keeps Nothing in the African Post-Conflict Context**

University of New England

In Africa's many civil wars the rebels often persist in fighting (a) because they are profiting from the war economy and (b) because, if they give up, they are left with nothing. Indeed, if a group with evil intentions were to collaborate to design the political system least suited to the promotion of peace in situations of ethnic, religious and economic conflict, they might well chose winner-takes-all democratic elections. Whilst much of Africa is undoubtedly beset by corruption, the systems which determine the rules of the political game are as important as the near universal neo-patrimonial culture in determining the outcome of political pacts drawn up in brave attempts to secure sustainably peaceful outcomes. Using a comparative case study methodology which explores both the formal constitutional provisions and their meaning to participants in the war to peace transitions in the political process, this paper focuses on the States of West Africa. However, it also draws upon the experiences of countries such as the Democratic Republic of Congo, Rwanda and Zimbabwe which have been obliged to experiment with forms of democratic power sharing.

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Woldeyes, Yirga

### **Beyond decoloniality: Towards the creative incorporation of diverse knowledge-traditions in Africa**

Curtin University

Critical theory regarding the dominant western knowledge has contributed to the 'mental decolonisation' agenda some scholars called for in Africa. Postcolonial study, decoloniality and deimperialisation have created a deepening awareness of how colonial and global networks of power operate in dominating contemporary localised lives in Africa and beyond. However, as the ongoing suffering and human tragedy in many parts of Africa shows, a critical awareness of the works of the dominant power/knowledge is not sufficient to provide effective resistance against domination. In fact, mere preoccupation with the task of criticising or deconstructing western knowledge without providing alternative worldviews and methodologies could run the risk of reproducing the west. Therefore, critical engagement with western knowledge should not be divorced from deep understanding of local knowledges and worldviews in Africa. But, this can be achieved only when critical scholars examine how to learn and express African worldviews without considering the west as a centre

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of universal knowledge. Once the west is deconstructed and relativised, its fragments can be used to build the creative and critical potentials of local knowledges. The paper presents an Ethiopian indigenous methodology called *tirguwammee* as an example of how the centring of local worldviews could be used to produce relevant knowledge that could challenge the epistemological privilege of western knowledge over non-western traditions without making this task the only purpose of critical knowledge production.



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