



Africa in Transition: Governance, Society and Culture

**41st AFSAAP Annual Conference
University of New South Wales, Sydney,
November 21st – 23rd 2018**

Acknowledgments

The African Studies Association of Australasia and the Pacific (AFSAAP) would like to express its sincere thanks to the University of New South Wales for the support given to make this conference possible. In particular, we would like to thank the Vice Chancellor, Professor Ian Jacobs for his support for African programming at UNSW. We would like to thank the Institute for Global Development (IGD) for their support for, and during this event. We thank the hospitality team (especially Marianne Willenborg), for her hard work to make this conference happen. We also thank the Arts and Social Sciences External Relations team, especially Shashma Bonnet-Rooke.

We would like to thank UNSW Canberra and Rector Michael Frater for the generous support of this conference.

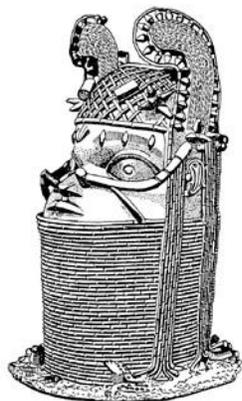
To the team of student volunteers from UNSW – thanks for your hard work and good humor throughout the conference. It has been a pleasure to work with you!

We would also like to extend our thanks to the executive – Peter Limb, Edson Ziso, Anne Bartlett and Tanya Lyons together with postgraduate reps, Leighann Spencer and Henrike Hoogenraad for their voluntary work on behalf of the Association throughout the year and for the work which has contributed to making the conference a success.

Conference image acknowledgement: [Wikimedia Commons](#).

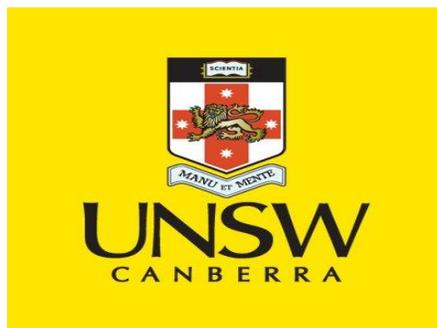
Sponsors

The 41st AFSAAP conference is proudly supported by:



AFSAAP

African Studies
Association of
Australasia and the Pacific



Throughout the Conference

Throughout the conference, there will be a variety of exhibits and events in the foyer of the Colombo building. These include:

Book Exhibits

The annual conference of the African Studies Association of Australasia and the Pacific is pleased to welcome the African Books Collective to our meeting. The African Books Collective (ABC) is a non-profit worldwide marketing and distribution outlet for over 3,000 print titles from Africa, of which 900 are also eBooks - scholarly, literature and children's books. Founded, owned and governed by a group of African publishers, its participants are 182 independent and autonomous African publishers from 22 countries. They share a common ethos of publishing from within African cultures, asserting Africa's voice within Africa and internationally. They include scholarly and literary, and some children's book publishers: research institutes, university presses, commercial presses – large and small, NGOs, and writers' organisations.

Book Talks

Come along to the book talks throughout the conference. They can be found in the brochure and posted on the board in the Foyer. Hear about the latest work from your esteemed colleagues!

Ameru Coffee and African Market

Ameru Coffee, a Kenya owned coffee importer, will be present throughout the conference in their coffee truck just outside the main doors of the Colombo centre selling refreshments and their own varieties of coffee. Come along and support Kenyan coffee and learn about how it is produced. Also enjoy the opportunity to purchase African jewelry and crafts.

Politics in the Pub

Take the opportunity of the annual conference to set up your own "politics in the pub" group! The White House pub is just next door to the conference venue where you can get together and discuss the issues of the day, maybe start a reading group, or a PhD student research support group.

Community Cultural Events

Community Cultural Events will be signposted on the board daily at the entrance to the conference

Hawanatu Bangura



I am Black and Beautiful

Film short: Bus Stop Films

A documentary about the perception of beauty and belonging from the perspectives of Afro-Australian women

Hawanatu Bangura is an Afro-Australian writer, director and producer. She was part of the prestigious Screen Producers Australia: One to Watch program in 2017. Born in Sierra Leone, she migrated to Australia in 2002 and as a teenager discovered her interest in filmmaking when she was involved in a youth film project. She took the creative lead to make a short film and realised her passion for storytelling, creativity and expression could be best channeled through the medium of film. Hawanatu relentlessly pursued this passion, attending her first filmmaking workshop and shortly after wrote and directed her first short narrative film about the experience of a person from an African background challenges and triumphs of settling in Australia.

Since then, Hawanatu has developed an impeccable eye for storytelling and honed her filmmaking craft. She has written and directed six short films in various genres including dance, experimental, drama, documentary and animation. Her films have been screened both in Australia and internationally at film festivals including the Legacy Film Festival (United Kingdom), Shaan-E-Awadh International Film Festival (India), Adelaide Kids Film Festival, African Film festival Australia and International Pan African Film Festival (Cannes), Toronto International Film Festival Kids. I am Black and Beautiful recently won best short documentary at the Montreal International Black Film Festival

Keynote Speaker

Africa in Transition: Governance, Society and Culture The Case of South Sudan

Dr. Luka Biong Deng Kuol



Luka Bong Deng Kuol is Professor of Practice for Security Studies at the Africa Center for Strategic Studies, National Defense University, Washington DC, USA. He is also a global fellow at Peace Research Institute Oslo and a fellow at Rift Valley Institute. He is also South Sudan Alumni Ambassador of the Institute of Development Studies in the United Kingdom.

Prior to joining the Africa Center, Dr. Kuol served as director of the Centre for Peace and Development Studies and Associate Professor of economics at the College of Social and Economic Studies at the University of Juba in South Sudan. He was also on the teaching staff of the Faculty of Economics and Rural Development at the University of Gezira in Sudan. He was a fellow at the Carr Center for Human Rights Policy at Harvard Kennedy School and a visiting fellow at the Institute of Development Studies in the United Kingdom. He served as Minister of Presidential Affairs for the Government of Southern Sudan and as National Minister of Cabinet Affairs for the Republic of Sudan. He has also worked as a senior economist for the World Bank in Southern Sudan.

Keynote Summary

The pattern of transitions in governance in African nations has revived debate about the democratic model pursued by African ruling elites in forging nation-states. While there has been progress in democratic governance after the Cold War period, recent political transitions and fragility suggest regression and decline in democratic governance. While there is variation in the pattern of transitions in Africa, the recent political evolution points to the need for rethinking the relation between state and its citizens and between and among citizens, as well as revisiting the role of the state in forging resilient social contract as basis for ensuring sustainable peace and stability. This pattern of fragility may be attributed to the formation of states at independence in Africa that relied more on imported and alien structures and inherited colonial institutions rather than on traditional institutions that have proven to be resilient, legitimate, and relevant to the socio-cultural, economic, and political lives of people of Africa.

After its hard-won independence, South Sudan has become a theatre of violent conflict and human misery and one of the most fragile countries in the world. Examining this crisis and prospects for achieving and sustaining peace through the lens of social contract, my keynote address will use the case of South Sudan to expound on how the ruling elites, like other post-independence ruling elites in Africa, managed the transition to statehood including the constitution-making process that produced a social contract which failed to make use of traditional institutions, values and culture to forge a resilient social contract and produced instead one that accentuates the core conflict issues and that contributed, among other factors, to the eruption of civil war in 2013.

Draft Program

| WEDNESDAY 21ST NOVEMBER 2018 | | | |
|--|--|---|----------------------------------|
| 9.30 AM | CONFERENCE REGISTRATION, FOYER COLOMBO BUILDING | | |
| 10.30AM | MORNING TEA, FOYER, COLOMBO BUILDING | | |
| 11.00 AM | CONFERENCE OPENING, COLOMBO B Welcome on behalf of the African Studies Association of Australasia and the Pacific – housekeeping and other general matters Opening Remarks by Professor Peter Limb & Acknowledgement of Country Introduction: A/Professor Anne Bartlett, UNSW Sydney | | |
| 11.30 AM | KEYNOTE ADDRESS: COLOMBO B PROFESSOR LUKA BIONG DENG KUOL AFRICA IN TRANSITION: THE CASE OF SOUTH SUDAN | | |
| 12.30 – LUNCH, FOYER COLOMBO BUILDING | | | |
| A - PARALELL PAPER SESSIONS | | | |
| 2.00 PM | COLOMBO B | COLOMBO LG01 | COLOMBO LG02 |
| | GOVERNANCE I | ENERGY JUSTICE & ENVIRONMENTAL CONFLICT | POST-COLONIAL AFRICAN LITERATURE |
| | SOUTHERN AFRICAN GOVERNANCE (AND SOCIETY) IN TRANSITION? | CONTESTED NATURAL RESOURCES | AFRICAN LITERATURE: |
| | CHAIR – PETER LIMB | CHAIR – AKANMU ADEBAYO | CHAIR – GARETH GRIFFITHS |

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|---------|---|--|---|
| | GEOFFREY HAWKER “SADC and Zimbabwe: “the specificity of the political”?” | PAUL MUNRO “Whose Environmentalism? Contestations over Sierra Leone’s Gola Forest National Park” | IBRAHIM ABRAHAM “Spiritual and Class Insecurity in the South African Fiction of Niq Mhlongo” |
| | DAVID ROBINSON “Change Certain, Hope Unlikely: the 40-Year Stalemate and Evolution of Elite Struggles in Contemporary Mozambique”. | KIRSTY WISSING “The fluid power of water: infrastructures and contested governance of the Akosombo Dam, Ghana” | MADELEINE WILSON “The changing scale of ‘home’: Afropolitan literature, gender, and class” |
| | CHRIS SAUNDERS “South Africa and SADC: Some Historical and Contemporary Perspectives” | ODWORI, P, KIPTOO, T.K., & K. KANDIE “Policy, Governance, and Culture conflicts in the management of natural resources in Kenya” | JOHN ADELEKE “African Novelists and the use of African Languages as a Means of Communication: Ngugi Wa Thiong’o as a Case Study”. |
| | PETER LIMB “Southern Africa in Transition? Recent Trends and Deeper Origins of Regional Solidarities and Tensions (South Africa, Lesotho, Swaziland, and Botswana)” | SHANIL SAMARAKOON “How issues of energy justice are entangled in household solar adoption in Malawi” | JEROME MASAMAKA “Ecohesitation to Eco-intransigence? Towards the African Postcolonial Ecocriticism” |
| 3.30 PM | AFTERNOON TEA, FOYER, COLOMBO BUILDING | | |
| 4.00PM | COLOMBO A | COLOMBO LG01 | COLOMBO LG02 |
| | GOVERNANCE II | AFRICAN LANGUAGES | DEVELOPMENT & INEQUALITY |
| | GOVERNANCE TRANSITIONS IN EAST AFRICA CHAIR – CHRISTINA KENNY | ROLE OF AFRICAN LANGUAGES IN SHAPING ADVANCES IN LANGUAGE SCIENCE CHAIR – MENGISTU AMBERBER | ALTERNATIVE LIVELIHOODS? CHAIR – TBA |

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| | ANNE BARTLETT “Term Limit Contagion and Political Malfeasance: A Contemporary View from East Africa” | REBECCA DEFINA “Avatime Language change” | KOFI POKU QUAN-BAFFOUR “Shifting Livelihoods: A Challenge to Sustainable Environmental Development in Mid-West Ghana |
| | JAMES DHIZAALA “Urban terrorism in Uganda a new challenge to state security” | MENGISTU AMBERBER “The role of African languages in shaping current advances in the language sciences” | ANNABEL DULHUNTY & SIOBHAN JORDAN “Strengths based approaches in African Development Programming” |
| | MATHIS BALZ “The Raia Mutomboki in Eastern Congo: Modes of governance of a small-scale militia” | JONATHAN MOODIE & ROSY BILLINGTON “South Sudanese language through collaborations with diaspora communities” | BILL WALKER “Enabling inclusive governance to overcome impoverishment in sub-Saharan Africa’ |
| | RONNIE OMELI “Good governance: A challenge to Uganda as the Great Lakes and the Horn of Africa Regional power broker” | FINEX NDHLOVU “Prospects for intergenerational Transmission of African Migrant Languages” | FRANCIS OKELLO Seeing Through the Fog? The past and the Present for the Future of Uganda’s HIV and AIDS Control. |
| | | ESTHER DESIADENYO DOGBE “Where it all Went Wrong: A look into why the Dampo Language of Ghana might be the most endangered” | |
| 5.45PM | AFSAAP DRINKS RECEPTION - PENNY LANE, UPPER CAMPUS | | |
| THURSDAY 22 ND NOVEMBER 2018 | | | |
| 9.00 AM | COLOMBO A | COLOMBO LG01 | COLOMBO LG01 |
| | GOVERNANCE III | LAND CONFLICT IN UGANDA | LANGUAGE & COMMUNICATION |
| | GOVERNANCE & THE PEOPLE | LAND & GOVERNANCE | LANGUGE AND INTERGENRATIONAL CHANGE |

| | CHAIR - GEOFFREY HAWKER | CHAIR- ANNE BARTLETT | CHAIR - TBA |
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| | <p>EDSON ZISO</p> <p>“Expanding accountability: The people as the missing link in the democratization of Zimbabwe”</p> | <p>CHRISTINE VAN HOOFT</p> <p>‘So now we all survive’: District proliferation and individual incentives in Uganda</p> | <p>ANIKO HATOSS & JAMES GARANG</p> <p>“Intergenerational Conflicts in African background families: Culture communication and parenting”</p> |
| | <p>CHRISTINA KENNY</p> <p>“Advocating for women’s representation in Uhuru’s Kenya”</p> | <p>STELLA APECU LALOYO</p> <p>“Land Governance in Amuru District, Northern Uganda: Implications for the wider Human Rights Debate in Uganda”.</p> | <p>NECIA BILLINGHURST</p> <p>“Intergenerational literacy practices in support of children’s school readiness: a Ugandan case study”</p> |
| | <p>RAPHAEL MANIRAKIZA</p> <p>“Governance in the East African Community and the Role of Civil Society”</p> | <p>OTTO BEN ADOL</p> <p>“The Implications of Changing Customary Land Governance in Post-War Northern Uganda”</p> | <p>VERA WILLIAMS TETTEH & SITHEMBINKOSI DUBE</p> <p>“Hidden oracles: African linguistic repertoires in Australia”</p> |
| | <p>AWOH E. LOHKOKO</p> <p>“Contesting Forms of Authority in Grassroots Governance: Cameroon”</p> | <p>SARAH WALKER</p> <p>“Payment for Ecosystem Services in Uganda”</p> | <p>JUDITH THOMAS</p> <p>“Perspectives of Refugee Secondary Students on Education in Australia”</p> |
| | <p>CHIEMEZIE NWOSU</p> <p>“Twitter Users and Political Discourse in the Nigerian Twittersphere”</p> | <p>SAMUEL BERNARD ARIONG</p> <p>“International development aid and decentralised local government agricultural advisory services: Findings from the National Agricultural Advisory Services (NAADS) program in Rural Eastern Uganda”</p> | |
| 10.30 AM | MORNING TEA, FOYER, COLOMBO BUILDING | | |

| 11.00 AM | COLOMBO A | COLOMBO LG01 | COLOMBO LG02 |
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| | GOVERNANCE IV | JUSTICE & CONFLICT TRANSFORMATION | ART & PERFORMANCE |
| | SOUTH SUDAN & THE TWO AREAS | JUSTICE IN DISCOURSE & REALITY | ART AS CRITIQUE & MEMORY |
| | CHAIR – LUKA BIONG DENG KUOL | CHAIR – WENDY LAMBOURNE | CHAIR – PETER LIMB |
| | SAM ANGULO ONAPA “Estranged Political Relationships, Violent conflicts and Sustainable Peace in South Sudan” | SOUHEIR EDELBI “ICC's narrow geographic focus means for post-conflict transition in Africa” | TEBOGO MOTSWETLA “The Influence of Culture on cartoon content: A case study of Botswana context” |
| | JOSEPH YUNIS & ABDALLAH TAOUR TELA "Inequality impacts on peace and development: Nuba Mountains and Blue Nile as case study” | PETER RUN “Amnesty and the three competing discourses of the South African Truth and Reconciliation Commission” | GANIYU A. JIMOH “New Current, Ancient River: The Revolution in the Nigerian Comic Art Industry” |
| | ATEM DAU ATEM & DAVID AJAK AJANG Governance in South Sudan | ERIC ELONG EBOLO “Unpacking Cameroon-Nigeria Border Relations since the 2002 ICJ Judgment” | KAREN VON VEH Transitional Politics and the Fragility of Memory in South African Art |
| | ELIJAH BUOL “Tribe and Governance: The Commandeering of governance process by tribal proxy in Africa” | | PROMISE NYATEPEH NYATUAME “Promoting African connections: Reflections on African theatre and theatre-for-development” |
| | | | AKANMU G. ADEBAYO “Twentieth Century Transformations in Oral Tradition: Praise Songs, Recorded Music, and the Socio-Economic Elite of a Yoruba Town” |
| 12.30 PM | LUNCH | | |

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| 1.30PM | COLOMBO A | | COLUMBO LG-01 |
| | <p>MEET THE FILMMAKER</p> <p>HAWANATU BANGURA</p> <p>I AM BLACK & BEAUTIFUL</p> <p>A documentary about the perception of beauty and belonging from the perspectives of Afro-Australian women</p> <p>Q & A AFTER THE EVENT</p> | | AFSAAP EXECUTIVE MEETING |
| 2.30 PM | COLOMBO B | | |
| | <p>INTRODUCTION: PROFESSOR IAN JACOBS, VICE CHANCELLOR, UNSW, SYDNEY</p> <p>COLOMBO A - PLENARY DIPLOMATIC PANEL</p> <p>“WHY AUSTRALIA SHOULD BE INTERESTED IN AFRICA & VICE VERSA”</p> <p>HEADS OF MISSION, CANBERRA: KENYA, UGANDA & NIGERIA</p> <p>GITA KAMATH (ASSISTANT SECRETARY, AFRICA BRANCH, DFAT)</p> | | |
| 4.00 PM | AFTERNOON TEA, FOYER, COLOMBO BUILDING | | |
| 4.30 PM | COLOMBO A | COLOMBO LG- 01 | COLOMBO LG-02 |
| | GOVERNANCE V | PEACE-BUILDING | HEALTH IN THE DIASPORA |
| | ZIMBABWE | POWER SHARING & ACCOUNTABLE GOVERNANCE | PLACE CHANGE, CULTURE AND HEALTH OUTCOMES IN THE AUSTRALIAN AFRICAN DIASPORA |
| | CHAIR – EDSON ZISO | CHAIR - HELEN WARE | CHAIR – ZULFAN TADJOEDDIN |
| | ADELE MCILO | WENDY LAMBOURNE | TAF MUGADZA |

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| | “Legitimacy in African Governments: Questioning Operation Restore Legacy in the 2017 New Political Dispensation in Zimbabwe” | “Peacebuilding in Burundi and Sierra Leone: Accountable Governance, Civil Society and the Peacebuilding Commission” | “Child Protection among Sub-Saharan African diaspora communities in Australia” |
| | PERCYSLAGE CHIGORA “Managing Transition in Zimbabwe: From Mugabe to Mnangagwa era” | JOHN RABUOGI AHERE “Linkages between political parties and political violence: Some lessons for peacebuilding from Kenya and South Africa” | VICTOR COUNTED “A Place to call Home: Socio-demographic determinants of Sense of Place Attitudes among Australian African Diasporas” |
| | MANDIEDZA PARICHI Religio-political transformations and Zimbabwe's Operation Restore Legacy | OBINNA FRANKLIN IFEDIORA “Political Stability: African Union’s Strategy for Contemporary Security Governance in Africa” | BLESSING AKOMBI “Child undernutrition in Sub-Saharan Africa and its implication for the welfare of Australian African diaspora” |
| | ANA CRISTINA ALVES & SERGIO CHICHAVA “Neo-Patrimonialism and Extraversion in China’s Relations with Angola and Mozambique: Is Beijing making a difference?” | | |
| 3.00 PM – 5.30 PM | COLOMBO B - SPECIAL EVENT SOUTH SUDANESE COMMUNITY DIALOGUE FACILITATION – LUKA BIONG DENG KUOL, ATEM YAK ATEM, EMMANUEL KONDOK The South Sudanese Community in Diaspora – Creating Hope for the Future | | |

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| 6.30PM | DINNER – MOROCCAN FEAST, RANDWICK (<i>Moroccan Banquet including: Moroccan dips and bread, nine different types of salads, Falafels, spicy cigars, pastilles, five different types of tagines: beef, lamb, chicken, seafood, vegetarian, Moroccan sweets and coffee</i>) | | |
| | PLEASE NOTE THAT THIS DINNER IS BOOKABLE IN ADVANCE ONLY – PAYMENT ON THE WEBSITE. (Allergies and specific food requirements must be notified in advance) | | |
| FRIDAY 23 rd NOVEMBER | | | |
| 9.00AM | COLOMBO A | COLOMBO LG01 | COLOMBO LG01 |
| | FORCED MIGRATION & LIVELIHOODS | WITCHCRAFT | UBUNTU I |
| | “GOVERNANCE, PRECARITY & LIVELIHOODS OF REFUGEES” | WITCHCRAFT BELIEFS & CULTURAL SYNDROMES | UBUNTU IN CONTEMPORARY PERSPECTIVES |
| | CHAIR – TBA | CHAIR – TASS HOLMES | CHAIR – RENE SHEPTON |
| | JENNIFER KANDJII | TASS HOLMES & YADIRA HAZEL PEREZ | RENE SHEPTON |
| | “Governance, Precarity and Livelihoods: Impact of precarity of status on the lived- experiences of refugees” | “Dealing with The Badlands: A comparative analysis of energetic ‘culture-bound’ afflictions, affecting lands and people in the Dominican Republic and Australia, and remedies used” | “Búmùntù and the Struggle for Peace” |
| | SEBASTIAN OGUTI OSWIN | MATTHEW MABEFAM | HOPE MATHUMBU |
| | Uganda’s Refugee Policy: Its Implications for International Relations. | “Imagining and Creating of Walls: Ostracism, banishment and reconstitution of witch communities in Ghana” | “Ubuntu in the Rainbow Nation: Who are we?” |

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| | ANNE BARTLETT “The Politics of Displacement and Desire: Refugees and Locals in Gulu Town, Uganda” | | NDUNGI WA MUNGAI “Ubuntu and Welfare Services” |
| 10.30 AM | MORNING TEA, FOYER, COLOMBO BUILDING | | |
| | COLOMBO A | | COLOMBO LG01 |
| | SPECIAL SESSIONS | | UBUNTU II |
| | <p>SPECIAL SESSION</p> <p>CONTEMPORARY DEBATES IN AFRICAN-AUSTRALIAN STUDIES</p> <p>DAVID LUCAS “An Australian African Studies Centre: who killed the dead duck?”</p> <p>FINEX NDHLOVU “African Languages on the move: Potential benefits for a globalising world”</p> <p>MENGISTU AMBERBER “What does it mean to pursue African linguistics in an Australasian context?”</p> <p>LEIGHANN SPENCER “African Studies from the Postgraduate Angle”</p> <p>PETER LIMB “Networking African Studies in Our Region”</p> <p>CHAIR: EDSON ZISO</p> | | <p>ADBERAHIM GIME “Ubuntu and Development Theory”</p> <p>JACOB MUGUMBATE “Can the African philosophy of Ubuntu aid community and social work approaches in Australia?”</p> |
| 12.00 | AFSAAP AGM | | |
| | END OF CONFERENCE | | |
| 2.30PM | SYDNEY HARBOUR BOAT CRUISE (TICKETS MUST BE BOUGHT IN ADVANCE ON WEBSITE) | | |

The Cherry Gertzel /AFSAAP Postgraduate Prize

AFSAAP has sponsored the Postgraduate Prize since 1998. At the 2015 AGM of AFSAAP, members renamed the annual AFSAAP Postgraduate Prize in honour of the late and former President of AFSAAP and Editor of the *Australasian Review of African Studies*, Professor Cherry Gertzel. The winner will receive \$500 and have their revised essays published in the *The Australasian Review of African Studies*.

Guidelines

Any student enrolled in a tertiary institution in the Australasia-Pacific region may submit a paper read at the AFSAAP Postgraduate Workshop or the annual conference for consideration for the AFSAAP Annual Conference

Postgraduate Prize

- The paper must be related to African Studies.
- The paper should not exceed 4500 words (references and bibliography not included in the word count).
- The paper must be a complete essay, with references and bibliography. Footnotes or in text citations are acceptable.
- Papers must be sole authored.
- Research proposals are not eligible.
- Papers must not have been submitted for formal review by or for an editor of a book, journal or working paper series, nor should they be previously published.
- Papers will be judged by a panel selected by the Executive Committee, to include at least two senior academic members of the Association. The decision of the panel is final, and if in their opinion, no entry is regarded as of high enough standard, they may decide not to award a prize.

Papers will be assessed according to the following criteria:

- definition and justification of the topic and/or problem within the broader context;
- understanding of the topic – including use of appropriate references;
- analysis of key issues – including presentation of argument, discussion and conclusion;
- level of scholarship – including originality and/or contribution to knowledge;
- clarity of writing and structure;
- accuracy – including completeness and consistency in presentation and referencing.

All entrants will be advised of the winner, and a notice will be placed in the AFSAAP Newsletter *Habari kwa Ufupi* subsequent to a decision having been made by the judges.

Submissions

The 4500 word essay should be prepared in Word format – A4 size with double or one- and-half point line spacing and a 12 point Arial or Times new Roman font typeface.

Standard conventions for academic publishing should be followed.

All papers should be accompanied by the following declaration:

“I certify that the text, research, ideas, analysis and conclusions drawn in this essay are entirely my own work, except where acknowledged by citation. I also certify that this essay has not been previously submitted for any other publication. Signature of Student_____ date_____”

An electronic copy of your submission must be forwarded to the AFSAAP Secretary (afsaap2017@afsaap.org.au) on the same day as your presentation at the Annual AFSAAP Conference.

We strongly encourage students to discuss a draft of their paper with their supervisor before submission, to ensure that submissions meet rigorous academic standards.

“I certify that the text, research, ideas, analysis and conclusions drawn in this essay are entirely my own work, except where acknowledged by citation. I also certify that this essay has not been previously submitted for any other publication. Signature of Student_____ date_____”

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Notes

Abstracts

Ibrahim Abraham, Australian National University, Australia

“Spiritual and Class Insecurity in the South African Fiction of Niq Mhlongo”

As one of the key voices of the “kwaito generation” of black South Africans who came of age during the country’s transition to multiracial democracy, the fiction of Niq Mhlongo has been acutely concerned with cultural and economic transitions in black South African life. Drawing on anthropologist Adam Ashforth’s notion of “spiritual insecurity” in black South African religious life, understood as uncertainty and indecision about one’s relationship with the spiritual realm in the context of the hyperdiversity of African urban life, and contemporary social scientific literature on the socio-cultural insecurities of South Africa’s new black middle class, this paper explores the spaces where spiritual insecurity and class insecurity overlap and reinforce one another. Focusing on Mhlongo’s more recent work, notably *Way Back Home* (2013) and *Soweto, Under the Apricot Tree* (2018), it will be suggested that the theory of spiritual insecurity can be extended and applied to the difficult questions of middle class identity and belonging in the context of the financial fragility of the black middle class, and the fragility of interracial harmony in contemporary South Africa.

Akanmu G. Adebayo, Kennesaw University USA

“Twentieth Century Transformations in Oral Tradition: Praise Songs, Recorded Music, and the Socio-Economic Elite of a Yoruba Town”

Praise songs have been a long-standing part of Yoruba culture. They make up the *oriki* genre of Yoruba praise poetry. Nigerian popular musicians composed songs and released LPs in which they sang in praise of local and national personages, leaders, and heroes. In addition, they sang in praise of elite clubs and associations in various parts of Yorubaland. While the records provided entertainment and information in the short term, they also, in the longer term, immortalized the names, accomplishments, and legacies of the people or clubs. Hundreds, maybe thousands, of praise songs have been recorded by leading Yoruba musicians of the mid- to late-twentieth century. The big names include Ebenezer Obey, Sunny Ade, Haruna Isola, Yusuf Olatunji, Ayinla Omowura, Salawa Abeni, Kollington Ayinla, Sikiru Ayinde Barrister, and Batili Alake but there are many more. Some of the men, women, and clubs praised in many of these songs were indigenes of Iwo, an ancient Yoruba town in Osun State, Nigeria. This paper is part of a larger project, which seeks to identify, collect, and preserve biographies of Iwo indigenes who featured in 20th century praise songs. The paper does four things. First, it evaluates the historical significance of the songs and the personages named in the songs. Second, the paper is a historical inquiry into the values, leadership style, leisure, entertainment, and community development priorities of the men and women praised in the songs. Third, the paper investigates the continuation, transformation, and continued relevance of *oriki* as a historical source. Finally, the paper evaluates the role of music recording technology for preserving and disseminating *oriki* as a credible source for the reconstruction of Yoruba contemporary history.

Dapo Adeleke, University of New England, Australia

“African Novelists and the Use of African Languages as Means of Communication: Ngugi Wa Thiong’o as a Case Study”

Should language take the centre stage towards the decolonization of African literature? West African literature in English came to global attention with the publication of Chinua Achebe’s acclaimed novel *Things fall apart* (1958). Since then, several African writers in English have emerged, and their work continues to be defined and placed within the context of other literatures in English. African scholars have been debating the use of languages of the former colonial masters by African novelists rather than their mother tongues since the famous conference of African Writers of English Expression at Makerere University College, Kampala, Uganda, in 1962. Chinweizu et al in *Towards the Decolonization of African Literature* (1980) note that “Ideally, African literature should be written in African languages. But the same historical circumstances that presently compel African nations to use Western languages as their official languages also compel African writers to write in them.” However, in 1977, Ngugi Wa Thiong’o took a revolutionary stance when he abandoned writing in English in favour of Gikuyu language, his mother tongue. In *Decolonizing the Mind* (1996), he states: “Language, any language, has a dual character; it is both a means of communication and a carrier of culture.” This means language is a cultural marker. It is in the context of the above two sides of the debate that this paper examines the significance of Ngugi Wa Thiong’o’s choice of his mother tongue as primary language for his creative writing.

John Ahere, University of New England, Australia

“Linkages between political parties and political violence: Some lessons for peacebuilding from Kenya and South Africa”

Political struggles and competitions are conflictual by their very nature, and if not well managed can lead to violence. As political parties are crucial actors in political processes, it is vital to understand the roles they play in escalating or de-escalating political violence. This paper uses tenets of social cohesion as a multi-disciplinary topic, with support of the social identity theory to provide an analysis of political parties in Kenya and South Africa, and their linkages to political violence. It concludes that political parties are indispensable actors in sustainable peacebuilding. It therefore asserts that the design and implementation of peacebuilding interventions that effectively target political violence must anticipate the involvement of political parties. This applies to the contexts of Kenya and South Africa, but most probably to other countries in the continent.

Blessing Akombi, University of Western Sydney, Australia

“Child undernutrition in Sub-Saharan Africa and its implication for the welfare of Australian African diaspora”

Child undernutrition is a major public health problem, especially in sub-Saharan Africa. It is associated with suboptimal brain development which negatively affects cognitive development, educational performance and economic productivity in adulthood. The first 1000 days of life is a very critical phase in a child's life during which rapid physical and mental development occurs. The impact of mother’s nutritional status begins *in utero* and continues for at least the first 6 months of post-natal life when the

infant is totally dependent on the mother for all its nutrient supply. Undernutrition during this critical phase can have irreversible consequences on the child's growth leading to an increased risk of childhood morbidity and mortality. Multivariate analysis conducted across countries in Sub-Saharan Africa using the most recent Demographic and Health survey of each country has revealed that modifiable maternal lifestyle choices such as poor diet, lack of physical activity, poor health-seeking behaviour, poor sanitary practices and early cessation of breastfeeding are associated with suboptimal child nutrition. These lifestyle choices which may be influenced by cultural and individual level factors expose the growing foetus to insufficient nutrition, pollutions, harmful drugs, infections, and hormones which have important implications for the health of the child. Research has shown that the African diaspora is disproportionately affected with low birth weight infants and such early life course is directly linked to suboptimal future health outcomes. Therefore, to address these modifiable maternal lifestyle choices and improve maternal and child health among Australian African Diaspora, there is a need for community-based behaviour change communication programs which could be achieved through mobile phone communication, face to face interaction and community mobilization.

Ana Cristina Alves (NTU-SSS, Singapore) and Sergio Chichava (Universidade Eduardo Mondlane, Mozambique)

“Neo-Patrimonialism and Extraversion in China’s Relations with Angola and Mozambique: Is Beijing making a difference?”

Whilst there is little contention that China’s foray into Africa largely accounts for the astounding economic revival and geopolitical shift of the continent towards the East in the early twenty-first century, debates around the nature of this relationship have been wrapped in controversy since the early days of China–Africa studies. Some claim China is not concerned with African development, but sees the continent solely as an inexhaustible source of raw materials; others accuse Beijing of replicating hierarchical colonial relationship patterns that reflect underlying economic and power asymmetries; equally, in advancing its policy of non-interference, China is also accused by many of curbing democracy and governance progress in Africa. The Chinese government, however, holds on to its normative claims of exceptionalism rooted in a mutually beneficial relationship between equals. Notwithstanding lively debates about China–Africa relations, scholarship appears to have reached a deadlock on whether China’s volition and model, or African material structures are responsible for slow progress in African development since the turn of the century.

Mengistu Amberber, UNSW, Sydney, Australia

“The role of African languages in shaping current advances in the language sciences”

These are exciting times for the language sciences. There are now highly sophisticated experimental and computational techniques that can be deployed to investigate the structure, acquisition, and use of language. We are learning more about language through the documentation and description of previously undescribed or under-described languages. There is an increasing public awareness of the importance of language as the unique ability of our species. In this talk, I will focus on the role of African languages in shaping current advances in linguistics. It is well known that data from African languages have been critical in the development of phonological theory. But African languages have been significant in advancing our knowledge of linguistic phenomena in other domains of language as well, including syntax and semantics. Research on Bantu languages such as Chichewa have made major

contributions in sharpening our theories of the syntax-semantics interface, and recent studies on languages such as Dinka and Amharic have been vital in motivating novel and influential analysis of some key issues in syntax and formal semantics. Our current understanding of complex predicates has immensely benefited from the investigation of serial verb constructions in languages such as Avatime, Edo, Ewe, and Fongbe, among others, and recent work on ideophones, found in many African languages, has provided us with new insights into the relationship between speech and non-verbal communication.

Samuel Bernard Ariong, University of Newcastle, Australia

“International development aid and decentralised local government agricultural advisory services: Findings from the National Agricultural Advisory Services (NAADS) program in Rural Eastern Uganda”

The paper explores the institutional framework of the Government of Uganda’s premier poverty alleviation and food security program, the donor aid driven National Agricultural Advisory Services (NAADS) program, which fell under the broad policy framework of its Poverty Eradication Action Plan (PEAP), constructed under the World Bank’s Poverty Reduction Strategy Papers (PRSPs). NAADS was a decentralised program implemented through local government structures, including village farmers’ groups (FG), parish coordinating committees (PCC), sub-county farmers’ fora committees (SFFC), and district and national farmers’ fora. This qualitative study comprised individual interviews with 15 successful model farmers, who had benefited from the NAADS program, in three purposively selected rural districts of eastern Uganda from September to November 2015. The findings show that, with equitable opportunities and well-managed local structures facilitating social engagement, the farmers were able to benefit from the program and run productive farming ventures. The paper brings a globalist perspective to what could be regarded as a local case study of a national development program. Indeed, a key argument is the need to consider local context in the design, implementation and evaluation of development programs, as well as international influences.

Atem Dau Atem and David Ajak Ajang, Communities in Cultural Transition Project

“Governance in South Sudan”

South Sudan gained independence from Sudan in July 2011. Currently South Sudan is embroiled in a civil war. One of the reasons given by opposition groups for taking arms against government in South Sudan is the failure of the government to come up with institutions that ensure governance is transparent. This presentation argues that gaps in governance in South Sudan are not the creation of the current South Sudanese government but a creation of a systemic degradation of the South Sudanese social system that started even before the colonial period and accelerated during the civil war that started in 1983. The gaps in governance are about the deliberate destruction of cultural and traditional institutions that have been holding the South Sudan society together for a long time. It will be argued that it is only through a serious effort of re-establishing cultural and traditional institutions and developing formal governance to mirror these institutions could gaps in governance in South Sudan be addressed. There must be a deliberate attempt to rehabilitate cultural and traditional institutions. The result of this process does not have to be similar to what was destroyed in the first place.

Anne Bartlett, UNSW, Sydney, Australia

“The Politics of Displacement and Desire: Refugees and Locals in Gulu Town, Uganda”

This paper examines the contradictions present in current humanitarian practice in light of the changing nature of forced displacement. Taking Fassin's 'politics of humanitarian life' as a point of departure, I argue that what is currently at stake is not the stark image of the camp refugee subject to biopolitical regulation, but rather an evaluation of the moral worth of certain existences. Looking at Northern Uganda and capital of Acholiland, Gulu, I show how different circuits of people move within this landscape, each with their own narratives and desires. For the South Sudanese refugees fleeing civil war, they are free to move and settle in land provided by the government of Uganda through its government refugee integration policy. By contrast, locals fight to regain the ancestral land they were displaced from after forcible internment in displaced persons camps during the LRA/NRM conflict. Today after the Ugandan 'crisis' is over and the locals have been allowed to go home, both populations face off, knowing the predicament of the other and yet being acutely aware of the temporal limits of crisis and the fact that they now inhabit different circuits of humanitarian engagement and worth.

Necia Stanford Billingham, University of South Australia, Australia

"Intergenerational literacy practices in support of children's school readiness: a Ugandan case study"

This case study showcases a Ugandan intervention which strengthens intergenerational literacy by linking home-based mother-tongue preschool and adult literacy activities. The mother-tongue preschool promotes children's school readiness and retention with the aim of improving primary school learning outcomes. This is supported by adult literacy activities that strengthen the parents' literacy and numeracy skills, in part so that they may better support their children's education. The project includes intergenerational literacy activities such as: 1) having parents and grandparents share oral stories and games with the preschool children; 2) inviting mothers (including low-literate ones) to assist with the preschool literacy and numeracy activities; and 3) facilitating 'joint learning sessions' where parents attend primary school literacy activities, helping the teacher with discipline while both sharing and strengthening their own language skills. The preschool and adult literacy activities occur in a 'home learning center', a learning space that is based in the compound of one family in the village. This physical presence further helps to bring literacy activities to the home environment. Members of the village (parents, aunties, uncles, close friends) volunteer and are trained as the preschool teachers and adult literacy facilitators. Primary school teachers and local education officials support the volunteers. To date, 339 home-based learning centers have been established in eight districts of Northern Uganda, and 881 volunteers have been trained to provide mother-tongue preschool, adult literacy lessons, and inter-generational joint learning activities.

Elijah Buol, Queensland University of Technology (QUT), Australia

Tribe and governance: The commandeering of governance process by tribal proxy in Africa.

Africa and its Leaders have strived to build stronger institutions bestowed on the principle of good governance and self-autonomy since the colonial era. In the last decades, attention has been devoted to transitioning off autocrats with democrats with the hope and yearning for an elected government to desensitize the undesired aspects of governance. This has resulted in to arrival of popular and new leaders into the political arena with narratives and catchphrases of creating an accountable and inclusive government guided by the principle of good governance. However, this aspiration has been hijacked by

tribal proxied agenda which tries to influence and sharp the directions of governance in Africa. Tribal proxy is being recognised as problematic and has attempted to override and intricate governing process in most African Countries. It has twisted democracy process instituted on the developmental ideals into tribal bonds which has plunged many countries into turbulence and ethnic conflicts in recent times. Many African political leaders accustom tribes as tools to hijack democracy and cemented themselves into power and in return promote narrow tribal interest making transition of power impossible. While this trial and rise of tribal proxy on governance remains real and becomes a regressive trend in modern African governance, it is also an opportunity to rethink and shift our narratives to offer alternative approach to governance founded on progressive ideas not tribal bonds. This paper examines the extent to which tribes have influence politics and governance in Africa. It will create a conversation and challenge thinking on ideas and lessons learnt to reform the emerging chronicle that seeks to subvert good governance in Africa.

Percyslage Chigora, Midlands State University, Zimbabwe

“Managing Transition in Zimbabwe: From Mugabe to Mnangangwa era”

Zimbabwe for 38 years since independence in 1980 has been governed by the continued leadership of Robert Mugabe under the tutelage of Zimbabwe African National Union (Patriotic Front) (ZANU PF) until November of 2017 which ushered in a new leader Emmerson Mnangangwa. The change of leadership was characterised by events that featured, sacking of highly placed senior politicians, military takeover, behind the scenes exit negotiations, arrest and harassment of senior politicians, political internal procedures, constitutional procedures, unceremonious handover of power and the ultimate resignation of Mugabe from office of the head of State and government and assumption of power of the successor Mnangangwa taking over the reins of power of the state and government as well as of the ruling party ZANU PF. The obtaining transitional processes have been marred by debates concerning the legality as well as procedural correctness in change of leadership in both ZANU PF party and the state and government in Zimbabwe. This paper therefore seeks to analyse the processes that led to the change of leadership in Zimbabwe in November 2017. The paper will make an expose of the contentious issues surrounding the legality and procedural correctness of the transitional process in Zimbabwe citing the relevant statutes and the constitutional provisions of the country’s Constitution as well as ZANU PF party’s constitution.

Victor Counted, University of Western Sydney, Australia

“A Place to Call Home: Socio-demographic Determinants of Sense of Place Attitudes among Australian African Diasporas”

Little is known about how socio-demographic factors are related to the individual’s attitudes toward specific geographic settings (sense of place, SOP). Specifically, across Australia and the Pacific, there is no study that has investigated SOP among the African diaspora; a community on the margins of hope and transition due to the lingering effects of economic and political instability in the continent. This paper draws on sense of place attitude theory to investigate the impact of socio-demographic factors on SOP attitudes (place attachment, PA, place identity, PI, place dependence, PD) and how such factors are determinants of SOP in a cross-sectional data (N=261) of African residents in NSW Australia. Overall, it was found that scores of SOP are relatively high among Australian African diasporas in NSW, though further qualitative analysis in another study suggests that this outcome could be triggered by the direct effect of forced acculturation. However, for this particular study, SOP is stronger in long-term African

residents (over five years) than among short-term residents (below five years). African residents from Eastern Africa are more likely to develop the 'Aussie' PI than those from Central Africa. Further results suggest that less educated African migrants are more likely to have a stronger SOP, developing PA and PD, compared to educated migrants. The effects of gender are positively associated with scores of PA and significantly higher for male African residents, after controlling for educational background and length of residence. Gender was also statistically related to PI in the adjusted model controlling for region of origin. In addition, the effects of relationships status are found to be related to PD and higher among single and married African migrants compared to those who have been divorced, separated, or widowed. These findings have implications for cross-cultural environmental psychology and for understanding the role of sense of place attitudes in a migration context, especially for African diasporas in the face of place change and transition.

Rebecca Defina, University of Melbourne, Australia

“Avatime language change”

Avatime is a language spoken by around 15 000 people in 8 villages in the hills between Lake Volta and the Ghana-Togo border. Over the last few hundred years the area has seen massive shifts in language and culture: The Avatime people themselves migrated to the region and adopted the local language Siyase, the Ewe became dominant in the region, a German mission was established and dissolved, the Ghanaian nation-state was formed and English became a national language. In this talk, I describe several changes in the grammar and use of the Avatime language and discuss how these changes are situated within wider shifts in linguistic and cultural environments. These observations of change are based on recent recordings of older and younger speakers as well as written records dating back to the German mission days at the turn of the 20th century. Over this time, we see shifts in the sound system of the language where two consonants were lost approximately 50 years ago and two vowels are currently in the process of disappearing among the teenage speakers. We also see shifts in the way people mark negation. Again, with one change going through the community over 50 years ago and another taking place currently among the teenagers. There is also increased use and integration of words and constructions from other languages. Borrowings from Ewe are particularly well-established in Avatime, whereas borrowings from English are more peripheral but becoming increasingly widespread.

James Dhizaala, UNSW Sydney, Australia

“Urban terrorism in Uganda: A new challenge to state security”

This paper begins with the question: ‘Is Uganda experiencing urban guerrilla war farewell?’ This is an important question to ask when looking at the recent increases in urban brutal murder of prominent government officials and Muslim clerics, kidnaps and targeted killing of women in the slums of Kampala, a context where it can be difficult to distinguish between terrorist as opposed to criminally motivated murder, assassinations and kidnaps. At the time of writing no group has claimed responsibility for the urban murders and kidnaps in Uganda. Government ministers and agencies, and police responsible for law, order and security have laid the blame for the murders and kidnaps firmly at the door of criminal groups. This paper looks at the recent history of urban killings and kidnaps from 2005 and 2018 to establish whether the available evidence justifies the presence of urban guerrilla warfare in Uganda.

Esther Desiadenyo Dogbe

“Where it all Went Wrong: A look into why the Domo Language of Ghana might be the most endangered”

Most often, there are talks of a few thousands and even a few hundreds of speakers left of a language. Languages with these numbers of speakers are classified as being endangered. How then will a language with speakers with numbers just below ten be classified? This is the situation the Domo language, spoken in the North-Western part of the Brong Ahafo Region of Ghana finds itself in. With a remaining speaker base of about 6 people, and a few people who claim some knowledge of it, the language has lost its vibrancy to the Nafaanra language, whose speakers are believed to have migrated from the neighbouring country of La Cote D'Ivoire, settled in adjacent communities and subsequently in the Domo community. Nafaanra is now not only the language of everyday usage, but is also the first language of most of the indigenes. This presentation will focus largely on some language attitude questions asked over 200 inhabitants of the Domo community between the ages of 10-90. The aim, amongst others is to find out from the young generation their attitude towards a language that they have not been exposed to and from the older generation, what inhibited them from transmitting the language. It was revealed that majority of the young would have been privileged to have spoken the language of their grandparents and felt they had been denied

Annabel Dulhunty and Siobhan Jordan, CARITAS, Australia

“Strengths Based Approaches in African Development Programming”

Numerous international development programs have operated across Africa for decades. Many of these programs have focused on problems with health, education or society. By concentrating on the deficits, however, it is unclear how empowering these programs actually are. By contrast, use of a 'Strengths Based Approach' (SBA) in development programming in Africa has produced some exciting results. Instead of telling communities what their issues are, an SBA tries to focus on the strengths amongst communities and to draw from community knowledge. This paper explores the adoption of a 'Strengths Based Approach' in development projects supported by Caritas Australia in Malawi, Tanzania and Zimbabwe. Findings indicate that an SBA offers unique opportunities to refocus development projects across Africa on community strengths, especially when coupled with rights based and gender sensitive programming.

Eric Elong Ebolo, Free University of Brussels, Belgium

“Unpacking Cameroon-Nigeria Border Relations since the 2002 ICJ Judgment”

The location of states is a key determinant in inter-state relations. According to Harvey Starr and G. Dale Thomas (2005) borders affect the interaction opportunities between states by either constraining or expanding it. In fact, the closeness of states or nearness of states in terms of contiguity or proximity creates opportunities to fight or interaction especially when a dyad shares land borders. Since borders represent prominent levels of contiguity, territory defines spatial arrangements, group identity and the resource potential. Cameroon and Nigeria share land and maritime border of approximately 2300 km². Between 1960 and 2002 their border relation was dominated by rivalry and dispute over the Northern and Eastern portions of their border which almost led to a full-scale war in 1980 and 1994 respectively. However, in 2002 the International Court of Justice passed a landmark judgment over the contending border question. It took over ten years for Nigeria to fully implement the decision of the World Court. This

paper attempts to analyse how theories on borders, international relations and foreign policy-making affected the boundary relations of Cameroon and Nigeria before the 2002 judgement. Moreover, the central thesis of this study is to showcase how the two countries have improved considerably on their relations since 2002. The hypothesis is that if Cameroon didn't refer the dispute to the ICJ the two countries should have been locked in a stalemate and consequently war. In this study I attempt to investigate the factors that have brought these two countries closer and why their border relations have improved remarkably. I argue that the rise of secessionist movements in the Eastern part of Nigeria and Anglophone Cameroon; the continuous unrest mounted by armed militants in the Niger Delta and Bakassi Peninsula; the rise of piracy in the Gulf of Guinea; and the birth and spread of Boko Haram terror group in the North-East of Nigeria and the Far North of Cameroon are important milestones that have generated an ever-closer détente in Cameroon-Nigeria border relations. By and large, although the border relation has known some skirmishes after 2002, the two countries have strengthened their friendship by signing several bilateral agreements on trade, commerce, terrorism, defence, sports and joint ventures among others hitherto unknown.

Souheir Edelbi, UNSW Sydney, Australia

“ICC's narrow geographic focus means for post-conflict transition in Africa”

The International Criminal Court (ICC) is associated with the struggle for international criminal justice, particularly in Africa. The Court was established almost 20 years ago to put an end to impunity by prosecuting perpetrators of international crimes where states fail to initiate or conclude genuine domestic prosecutions. Whilst the Court's relationship with African states, initially looked promising, this relationship has progressively become one of active opposition and conflict. Today, the Court is charged with having a Western-hegemonic bias and double standards in its application of international criminal law. The Court's overwhelming investigations in Africa despite its broad geographic mandate has been strongly criticised by the African Union. The Union and its member states argue that the number of ICC investigations in Africa and the differential and unequal treatment in the application of international criminal law, particularly where it concerns heads of state, is paternalistic, and the result of an imperial logic. The result has been a consistent refusal by African states to cooperate with ICC investigations or to arrest and surrender certain individuals to the Court, both of which have led to charges being withdrawn, for instance, in the ICC's Kenya investigation and Burundi's exit from the Court. My paper explores what the ICC's narrow geographic focus means for post-conflict transition in Africa. It asks whether the Court can be considered an adequate or suitable tool for post-conflict transition and under what conditions it can be so considered. To what extent is prosecution as a standardised, universal international model and set of standards useful for societies undergoing major and significant transition in the 'aftermath' of colonialism? In exploring these questions, I examine what the term 'transition' entails in the ICC context and how memories and legacies of colonialism shape and inform the discourse of transition from within the field of international criminal law.

Abderahim Gime, RMIT University, Australia

***Ubuntu* and Development Theory**

For a long time, development has eluded Africa. Where this hasn't been the case, African development has often been unbalanced to be meaningful. There has always been a robust debate around that; what 'development' is, how it comes about and the possible impediments. The key interest on this particular occasion will be on the importance of *Ubuntu* when conceiving a credible development theory in a sub-Saharan Africa context. Although there is considerable emphasis on the role of modernisation theory (capitalist and socialist), there seems to be minimal input on how to cultivate Africa's ontological and epistemological resources (for example *Ubuntu*) for the purposes of a commensurate theory of African development. The task then is to explore the essential features of such 'theory' whose specific details have yet to be worked out. It is important to consider what potential this type of theory may hold for Africa as the continent looks forward to the future without surrendering its rich history and cultures. To go with the broader thematic focus of the conference, the discussion particularly will be about some of the ways in which the African ethic of *Ubuntu* can be recombined with more universal human contributions to ensure effective development outcomes. This is also meant to encourage ideas/suggestions toward a 'heterodox' theory of African development which by definition must be organic and transcultural. So, overall the essential concern is to envisage a potentially novel approach to African development and on the African peoples' own account as the subjects of development

Aniko Hatoss and Garang Deng, UNSW Australia, Australia

“Intergenerational Conflicts in African-background Families: Culture, Communication and Parenting”

This panel will focus on the settlement issues of refugee-background families, with a particular focus on intergenerational conflicts. These conflicts are explored from cultural, linguistic and educational perspectives. First generation refugee immigrants are faced with the challenges of establishing themselves in Australia and adjusting to the newly adopted cultural, linguistic practices, and these challenges are exacerbated by the divide emerging between the older and the younger generation. Conflicts arise in the context of disciplining children, parenting strategies and these are particularly difficult where communication in the family is shifting to English, the language in which the children are most proficient. The discussion will aim to bring together people working with refugee families and explore some of the underlying factors in these conflicts. The paper will also make innovative recommendations for policy changes which allow refugee-background families to reconcile intergenerational conflicts more successfully and without drastic interventions into their lives. The first part of the roundtable will report findings from a study which explored parenting conflicts in the South Sudanese community in Queensland. The discussion will use theories of structure and agency, social capital and language shift (Hatoss 2013) in order to unpack the issues. The second part of the roundtable will focus on humanistic and symbolic interactionism theories and attempt to explain why most African South Sudanese/Sudanese may be struggling to settle in Australia. More importantly, symbolic interactionism is very relevant in African South Sudanese/Sudanese context as it explains social behaviour, and the role of African languages and cultures in the identity formation of an African child as a social being (Thomas, 2018). Members of the African community and relevant NGOs will be invited.

Geoffrey Hawker, Macquarie University, Australia

“SADC and Zimbabwe: “the specificity of the political”?

Twenty years ago, Christopher Clapham derided the regional organisations of African governments for their failure to have “any discernible impact on the economic welfare” of their people. He allowed that the absence until 1994 of South Africa largely explained SADC’s shortfall, but later observers have not offered much challenge to his judgement. Rather has SADC in particular been explained as a security alliance that developed only spasmodically and incompletely into a wider role. South Africa’s hegemony has been more often postulated than delineated. In this context, we examine Zimbabwe’s recent past to suggest that the efforts of SADC and successive South African presidents to resolve the “Mugabe crisis” had ambiguous results at best. Rather did the quasi-military takeover of 2017 represent an autochthonous response to a desperate situation (some assertions of Chinese involvement notwithstanding). Though the Mnangagwa government cannot be said to amount even to regime change, there is some evidence that elements of civil society were critical to the changes that have occurred and are still unfolding. Whether those elements can come more fully to the fore in a reconstitution of the democratic life of the nation is the central question we address. Whatever the outcome, it seems that SADC will continue to live with difference - and be challenged to find support for the democratising tendencies of its constituent members - if it is to grow.

Tass Holmes, (The University of Melbourne) and Yadira Perez (Fred Hollows Foundation, and The University of Melbourne) Australia.

“Dealing With The Badlands: A comparative analysis of energetic ‘culture-bound’ afflictions, affecting lands and people in the Dominican Republic and Australia, and remedies used”

Recent decades have brought an ever-intensifying concentration of western health, healing and medical concepts to African nations and diasporic populations. This trend has the effect of displacing and rendering as marginal and ‘taboo’, all indigenous healing practices that are thus replaced. As Africa and its diasporas struggle to recoup following generations of colonialism and sequelae, traditional concepts about the physical and energetic factors believed to influence health and illness, and what methods are appropriate to use for healing, may become profoundly eroded through impacts of such other harsh realities as conflict, ethnic instability and migration, poverty, and environmental and governance challenges. One means to acknowledge the significance and integrity of culturally situated conceptualisations as part of valued ethnic traditions, relies on a positioning of concepts of identity, spirit, energy and wellbeing within cultural realms of understandings that sidestep an overt dependence on western definitions. To be inclusive, the demand for ‘a shared future’ in a global sense, requires increased respect for ethnic cultural differences, not only in structured religious and political arenas, but also in terms of subjective perceptions, identity and beliefs, discomfort and illness experiences, traditional healing and medicine, and disrupting entrenched racism. In this paper we describe and compare a subset of such cultural experiences, of psychic or energetic disturbances affecting the quality of land, and causing unclassified illness, or ‘culture-bound’ symptoms, for people exposed to afflicted places. The co-authors documented these phenomena, and remedies used, during respective fieldwork periods in the Dominican Republic and in rural Australia.

Obinna Franklin Ifediora, University of Queensland, Australia

“Political Stability: African Union’s Strategy for Contemporary Security Governance in Africa”

The reconstruction of the African Union at the turn of the century empowered this premier regional organization in Africa to assume greater role in managing and resolving intra and inter-State conflicts, including in promoting the rule of law and democratic governance, on the continent. As such, scholars and practitioners opined that the adoption of the Constitutive Act of the African Union was a harbinger of better security governance, especially as it relates to human rights protection, describing article 4(h) as the position of non-indifference, as opposed to position of indifference associated with the predecessor body, the Organization of African Unity (OAU). However, in several conflicts situations, African Union's responses tend to be more restrained than expected, leading some commentators to suggest that the Organization is underperforming, thus reinforcing the notion of 'a toothless bulldog', hitherto used to describe OAU's serial inactions. While some scholars and practitioners now argue that the Organization lacks coherent strategy for governing contemporary security and governance challenges on the continent, this paper suggests that the Union has a discernible strategy it calls political stability. Drawing on stability and regional security governance (RSG) literature, and relying on documentary data, the paper demonstrates that the notion of political stability is intended to foster autochthonous governance transformation within African States.

Ganiyu A. Jimoh, University of Lagos, Nigeria

"New Current, Ancient River: The Revolution in the Nigerian Comic Art Industry"

In the past, the Nigerian sequential art scene witnessed localized foreign storylines and illustration techniques produced chiefly for indigenous consumption. But today most comic books published in Nigeria now feature plots and style of renditions that emphasize local Nigerian indigenous stories culled from African folklore and African cosmology.

Little is written on this development. This is a revolution championed by young visionary comic artists, who aim not only to document contemporary happenings in comic form, but also to preserve African cultural and traditional ideals. This paper explores this new trend in the Nigeria comic art industry in terms of the content, quality and quantity of comic art. I analyse selected Nigerian comic artists' works to reveal firstly the current situation of the comic art industry in Nigeri

Jennifer Kandjii, University of Waterloo, Canada

"Governance, Precarity and Livelihoods: Impact of precarity of status on the lived- experiences of refugees"

This paper explores the impact of governance policies and practices on the lived experiences of urban refugees in South Africa. Drawing on critical citizenship and migration scholarship this paper focuses on refugee governance in South Africa as a case for studying the multiple pathways to precarious migratory status. It further examines the effects of precarious migratory status, rendered by the asylum process in South Africa in a climate of xenophobia, on access to social services, livelihoods, and employment in the day-to-day existence of refugees. It underscores the conflicting nature of South Africa's legal and policy framework in providing progressive protection while simultaneously creating precarious status. In the analysis, state institutions, through practices of policy implementation, and other non-state actors play a crucial role in endangering the conditions of precarious status and the culminating impact of perilous conditions of living.

Christina Kenny, Australian National University, Australia

“Advocating for women’s representation in Uhuru’s Kenya”

The catastrophic period of violence and displacement during the 2007 general elections led to an African Union mediation which, in addition to establishing a power-sharing agreement between the two opposing political parties, sought a commitment from the new government to constitutional reform, eventually resulting in the promulgation of the 2010 Constitution. In addition to a set of safeguards protecting all Kenyans against discrimination across a range of grounds, including age, sex, disability and marital status, the Constitution attempted to address the systemic under- representation of women in public office in innovative ways. The most significant of these was the introduction of the ‘2/3 Gender Principle’ (The Gender Principle) under Arts 27, and 81(b) of the Bill of Rights which seeks to guarantee that not more than two thirds of members of elective public bodies in Kenya will be occupied by one gender. The Constitution also allocates a number of seats exclusively for women representatives at Senate and county levels. This paper follows the reception and efficacy of the Gender Principle from its inception, through the two subsequent general elections, 2013 and 2017. I examine the formal reception of the Gender Principle by the courts, parliament, and Kenyan civil society, and through interviews and focus groups with grass roots women living in urban and rural areas of Kenya. I explore the manifestations, effects and reception of women’s civic participation in the late independence period, and question the reach of human rights initiatives in challenging political environments

Stella Apecu Laloyo, Gulu University, Uganda

“Land Governance in Amuru District, Northern Uganda: Implications for the wider Human Rights Debate in Uganda”

Uganda is one among the countries in Africa with a pluralistic system of land governance that weaves custom and statutory systems at the same time. In the recent past a lot of tensions and interests have arisen in land in Amuru district, building on the narratives of vast and unutilized land that seems to be in plenty, development, population increase, migration routes for wildlife and wildlife habitats leading to clashes between Uganda Wild life Authority and local communities. A lot of human rights violations have been reported in relation to poor land governance in the district that include eviction, forced displacement and arson that are currently happening in Apaa, one of the places that has been contested by both Amuru and Adjumani districts in Uganda. Uganda has signed on a lot of human rights protection protocols and conventions, but has not in practice respected the rights of its citizens to a free and fair electoral process, to freedom of press, has prosecuted a lot of those who have an alternative view to the ruling National Resistance Movement. However how land is managed is critical; as it impacts on household livelihoods, identity of people, the fight against poverty and importantly the realization of the sustainable development goals. This paper will examine the land governance in northern Uganda not as an isolated case but weaving it in with the wider human rights and governance debates in Uganda and Africa as a whole.

Wendy Lambourne, University of Sydney, Australia

“Peacebuilding in Burundi and Sierra Leone: Accountable Governance, Civil Society and the Peacebuilding Commission”

This paper will compare the peacebuilding experiences of Burundi and Sierra Leone following civil war with a focus on governance, accountability and the role of civil society. Burundi and Sierra Leone were the first two countries to be considered as a focus of attention by the United Nations Peacebuilding Commission (PBC) which was created in 2005 as a response to calls for greater coordination and sustainable funding of peacebuilding in states transitioning from war to peace. The paper will analyse the different trajectories and outcomes of peacebuilding in Sierra Leone and Burundi resulting from the power dynamics and tensions which emerged in the interplay between the United Nations, the priorities of political leaders and the needs and aspirations of civil society. Drawing on field research interviews conducted between 2006 and 2016, the paper assesses the extent to which the PBC assisted in building partnerships between civil society and the state and creating institutions of accountable governance. The paper concludes that despite the initial opening of the space for civil society to work with the government and international organisations in setting peacebuilding priorities, following the departure of the PBC, tensions and policies emerged in both countries which resulted in a narrowing of the civil society space. It will also consider the implications of the recent elections in Sierra Leone which have continued that country's trajectory of post-conflict political transition, in stark contrast to the reinforcement of one-party rule which is undermining accountable governance in Burundi.

Peter Limb, Michigan State University, USA

“Southern Africa in Transition? Recent Trends and Deeper Origins of Regional Solidarities and Tensions (South Africa, Lesotho, Swaziland, and Botswana)”

Southern African countries have recently seen remarkable political changes, at least at the top. The rule of Mugabe in Zimbabwe finally ended. In South Africa, Zuma eventually was obliged to step down. Botswana's president, himself ready to step down, fired a shot over both their bows encouraging them to relinquish power. Elections in 2019 will test support for Ramaphosa. Yet little has changed in terms of broader regional political economy whilst regional conflicts and tensions remain, notably in the DRC but also in Lesotho and Swaziland (eSwatini), where the autocratic monarch remains aloof from the very idea of democracy. Indeed, serious problems of governance are manifest across the region. Historically, Lesotho, Swaziland and Botswana had ties of dependency with South Africa, but there is also a complex legacy of solidarity between their national liberation movements. The nature and longevity of rulers and parties has been influenced not just by compromises brokered at independence and hard realities of power, but also by deeper origins of these movements and their legacy of 'hamba kahle' relations. This history and how it was manufactured are evident in the monumental 7-volume 'Hashim Mbita' project and in wider debates across the terrain of history and culture that can witness sharp battles of ideas in the media, academy and society that influence responses to problems of governance. If, eventually, there is little meaningful change, is this more to do with the heavy weight of the past, or the realpolitik and economic imperatives of today?

Awoh E. Lohkoko,

“Contesting Forms of Authority in Grassroots Governance: Cameroon”

Attempts to co-opt traditional authorities and the modern state in Africa have led to the creation of hybrid political systems where states are confronted by multiple political orders that create the potential for uneasy coexistence or supportive alignment with the different normative systems. A common challenge in this regard is usually the tensions that arise between the informal and the formal state political orders

with regards to land governance in local communities. Legitimacy thus becomes critical when criticising formal state authority while informal political orders are relevant only if they remain legitimate. This paper examines the everyday encounters between traditional authorities, local communities and state bureaucrats within the context of Cameroon to explain the nature of how legitimacy is built and how it is appreciated by the different legitimacy communities especially about land governance. In the process to establish control and ownership of land, traditional authorities, the state and the local population become engaged in processes where specific aspects of the different sources of legitimacy are borrowed, reproduced, altered and or co-opted. It is through these local interactions that I argue is easier to understand legitimacy because one gets to learn what traditional authorities do as custodians of land and what their actions mean to their communities. Rather than assume informal state actors as productive and always enjoying popular legitimacy, findings of this paper shows that different sources of legitimacy will matter depending on the policy field in question. This research was carried out in Cameroon between February 2015 and September of 2015 where I spent eight Months of ethnographic field work.

David Lucas, The Australian National University.

‘An Australian African Studies Centre: who killed the dead duck?’

In June 2018 the Senate Inquiry into Australia’s trade and investment relationships with the countries of Africa issued its report which is available at

https://www.aph.gov.au/Parliamentary_Business/Committees/Senate/Foreign_Affairs_Defence_and_Trade/TradeInvestmentAfrica/Report

The 2018 report referred to an earlier report tabled by the Joint Standing Committee on Foreign Affairs, Defence and Trade in 2011 on its inquiry into Australia's relationship with the countries of Africa. The latter committee made 17 recommendations, most of which were agreed in the government response dated 22 March 2012. Those that were not agreed included recommendation 10 (to establish a Centre for African Studies), a matter that was again raised during the current inquiry. The 2017/8 inquiry was not widely advertised and only 38 submissions were received, but several, including those by Mickler, Sturman, Ware and Lucas, advanced the idea of an African Study Centre. The 2018 report included several paragraphs on this, including

‘Paragraph 7.5 The committee notes the recommendation by the Joint Committee to establish a Centre for African Studies which was not taken up by the government at that time. The committee is of the view that, from the evidence received, this is now wider than just an educational focus. Such a centre or a similar grouping could assist with better coordination of information on Africa, education and raising awareness as well as research.’

This conference paper considers whether the idea of a Centre for African Studies is truly dead or merely in hibernation, and the political circumstances under which it might be achieved with government support. The possibilities for the expansion of African Studies at selected Australian Universities are also considered.’

Matthew Gmalifo Mabefam, The University of Melbourne, Australia

“Imagining and creating of walls: Ostracism, banishment and the reconstitution of witch communities in Ghana”

By drawing attention to the case of witchcraft in Ghana, this paper highlights the ongoing significance of imagining and creating of walls between individuals, groups, and communities in Ghana. The case of witchcraft and in particular the practice of cultural banishment or encampment of accused witches in contemporary Ghanaian society makes it crucial for an exploration of a relationship between people who are encamped and others. The paper finds that the actions of banishing and encamping essentialise, cement and deepen the difference between ‘us’ and ‘them’ at the individual, group, and community levels. The creation of such divisions are themselves not problematic but the consequences that come along with people who are bracketed in the ‘walled’ communities do matter as they determine how others relate with them. In particular, this paper further examines particular forms of walls that are created in Ghana by categorising communities into ‘witch’, ‘feeder’ and ‘normal’. Accusations, confrontations, banishment and the reconstitution of witch communities in northern Ghana has almost become a norm for people who fall into the category of witches. Drawing from ten months of ethnographic fieldwork in an alleged ‘witch community’ in northern Ghana, this paper seeks to address the question of how people imagine, contest, and normalise the creation and maintenance of both spatial and cultural divisions. It will then offer some thoughts on how the creations of those walled communities leads to the ways in which societies, communities, and individuals come to form fragile barriers and estrangements between themselves and others in Ghana.

Raphael Manirakiza, University of Sydney, Australia

“Governance in the East African Community and the Role of Civil Society”

This paper will discuss the state of the governance in the East African Community (EAC) and the role played by Civil Society Organisations (CSOs) in that context. The Treaty for the Establishment of the East African Community was signed in Arusha on 30 November 1999 and entered into force on 7 July 2000. Back then the EAC was comprised of three countries-Kenya, Tanzania and Uganda. Three others became full members later-Burundi and Rwanda on 1 July 2007, South Sudan on 5 September 2016. Although the tools (Customs Union, Common Market and EAC Monetary Union, etc.) for a regional integration and development have been established and ratified, one may ask whether (i) the regional integration has had a positive impact on governance in that part of Africa and (ii) the political situation in each member state and the regional context will sustain this change? For development to occur requires good governance, and the latter cannot be achieved without peace and justice. Even if those two parameters may currently be a reality in some east African countries – Rwanda, for example, has achieved impressive development gains since the 1994 genocide and civil war, a weak and intimidated civil society, corruption, insecurity, armed groups, the restriction of freedom, the huge number of refugees in the region and a citizens’ blind loyalty to tribes and clans are serious threats for sustainable good governance in the Great Lakes Region.

Jerome Masamaka, PhD Candidate, Murdoch University

“From Ecohesitation to Eco-intransigence? Towards the African Postcolonial Ecocriticism”

William Slaymaker famously declares, in the wake of the nature turn in literary studies, that “the African echo of global green approaches to literature and literary criticism has been faint...[although there] is no

lack of writing in Africa that might fall under the rubric of nature writing” (2001: 132). After an initial “ecohesitation” by black African writers and critics to “echo the global green movement” (133), some ecocentric literary and critical works are emerging and fast developing into a provincial counter discourse in resistance to the global green dialogue. Essentially, Western environmental ethos aims at privileging the “nonhuman other” while the inaugural voices of African ecocriticism are creating “green space” for the colonised “human other,” in affiliation with Huggan and Tiffin’s thought that “Postcolonial studies has come to understand environmental issues ... as central to the projects of European conquest and global domination (2010: 6). What then are the tenets of the global green movement and how are the contesting voices in the emerging field of African ecocriticism consolidating or stampeding the development of a unifocal African response to “the global green call” (Slaymaker 140)? How does nature representation by Anglophone West African poets illuminate centric and provincial paradigms of ecocriticism? These questions will be engaged with critical attention to some of Anglophone West African’s foremost poets to problematise the notion that green reading of African literature can best be done through a provincial, rather than an integrated, theoretical prism.

Hope Mathumbu (Public Health Professional, Victorian African Health Action Network – VAHAN), Australia

“Ubuntu in the Rainbow Nation: Who are we?”

One of the hallmarks of South Africa’s post-apartheid Rainbow Nation was the revival of the African humanist philosophy of *Ubuntu*. Invoked by key social and political leaders including Nelson Mandela and Desmond Tutu, *Ubuntu* became inextricably linked with values around tolerance, reconciliation, beneficence and theology. By framing *Ubuntu* in a landscape of positive values, beneficence and forgiveness, there has been a silencing of the impact of colonisation, racism, patriarchy and intergenerational trauma. This kind of silencing fails to hold up an adequate mirror for those with oppressive attitudes to truly see themselves and carry the weight of change. Additionally, such framings lead many to assume that *Ubuntu* itself is being ‘eroded’ when they are confronted by poor or negative outcomes of various key social determinants of health. However, *Ubuntu* cannot be eroded as it is neither a positive or negative force – it is a symbiotic product of who we are as people tied to each other. This paper looks at the effects of structural, organisational and interpersonal systems and how they interact and shape South African narratives around *Ubuntu*.

Adele Mcilo, Midlands State University, Zimbabwe

“Legitimacy in African Governments: Questioning Operation Restore Legacy in the 2017 New Political Dispensation in Zimbabwe”

The decolonization wave of 1960s –the 1990s in Africa brought new ideas towards governance in the Post –Colonial African state. One of the transformational issues was the issue of legitimacy which ensured that governments are generally accepted as lawful by their citizens and the regional and international community’s laws and principles. This principle has been embedded in the structures of the Africa’s governance architectures such as the, New Partnership for Africa’s Development (NEPAD) in 2002 with one of its principles being good governance and Agenda 2063 crafted in 2015 and the OAU/AU Charter. However, 50 years after the formation of the OAU, now transformed into the African Union in 2001, Africa faces a challenge of legitimacy of governments which is one important element of good governance and a means of attaining peace and security and sustainable development. Lack of legitimacy has been through unlawful and unprocedural change of governments as a result of coups and counter coups, lack

of credible elections, failure to follow procedures, etc. Zimbabwe, in November 2017 through the Defense Forces embarked on Operation Restore Legacy which was a military led operation which led to the demise of Robert Mugabe and his government and the rise a new government led by Former Vice President Emmerson Munangagwa, termed 'the new political dispensation'. This development has faced a lot of criticism on the grounds of legitimacy. It is the aim of this paper to analyze the issues of legitimacy surrounding the change of leadership in Zimbabwe in 2017.

Jonathan Moodie and Rosey Billington, University of Melbourne

“Supporting the documentation and maintenance of a South Sudanese language through collaborations with diaspora communities”

The region now known as South Sudan has suffered from decades of civil war, including an ongoing war which began in December 2013. This has led to many deaths and enormous displacement of people, both internally and externally. Languages spoken in conflict zones are among the most underdocumented and vulnerable in Africa (Sands, 2009), and in South Sudan, the protracted instability has significantly limited research on the 60 or so languages spoken there, many of which may be increasingly endangered. However, there is much potential for language documentation and maintenance work with speakers of African languages in diaspora communities (Williams & Comfort 2007, Henderson 2015), including in urban centres in Australia (Musgrave & Hajek, 2015). Lopit is an Eastern Nilotic language with an estimated 50,000 speakers, traditionally spoken in South Sudan but also by around 2,000 people in Kakuma Refugee Camp in Kenya, probably similar numbers in refugee camps in Uganda, and smaller communities further afield including around 40 speakers in Melbourne, Australia. We will give an overview of the approaches to and outcomes of a collaboration with members of the Melbourne Lopit community, which in turn led to collaborations with Lopit speakers in Kakuma, Kenya. Through discussing the documentation of the sound system and grammar of Lopit, the collection of traditional Lopit songs and stories, the establishment of a community library in Kakuma, and a community-led pilot project to develop Lopit literacy materials for children, we will show how projects begun in the Australian context can contribute to the study and maintenance of African languages and cultures.

Mr. Tebogo Motswetla, University of Botswana, Botswana

“The Influence of Culture on cartoon content: A case study of Botswana context”

Authors are inspired to write by different events and experiences, as well as by their own cultural contexts, regardless of whether they are based on fiction or reality. Likewise, cartoonists are influenced and inspired by culture. This is illustrated, for example, by the humorous ways in which cartoonists' drawings, formats, perspective and storytelling are presented. In this work we demonstrate how culture very much influences both the form and nature of cartoon content in the Botswana context. It also shows how different cultural aspects, such as values, influences cartoon content in Botswana. Like any other culture, Botswana's culture has evolved over the years. This is reflected in the cartoon content from different comics and caricatures. The cartoon content among other things reflects the good and the bad of a society from the cartoonists' perspective. This covers different topics such as language, attire, contemporary life, religion and politics. Botswana cartoonists have documented and revealed hidden and known practices about the country. Practices such as; corruption, public servants' attitude towards customers and many others. Just by reading cartoons one is able to relate the story to Botswana anecdotes. It is apparent that people who read cartoons in Botswana want to see characters, scenes and stories that reflect their experience as a

nation. In order to establish the influence of culture on cartoon content, an analysis of selected Botswana cartoons is made. This study is expected to provide evidence of the source of inspiration for cartoonists and ethics in relation to Botswana culture.

Taf Mugadza, University of Western Sydney, Australia

“Child protection among Sub-Saharan African diaspora communities in Australia”

Australian Child Protection (CP) practitioners who work with children from Sub-Saharan African (SSA) backgrounds often face challenges when using the Child Protection Framework to address childrearing and parenting issues. This paper examines the influence of cultural beliefs, values, attitudes, practices and migration experiences on childrearing practices within SSA communities. Guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses statement the databases searched – Science Direct, ProQuest Central, Embase, EbscoHOST (Medline; PsychINFO; CINAHL; ERIC; SocINDEX; PsycARTICLES), Web of Science (SCI-EXPANDED; SSCI) and Google Scholar – identified 2631 articles, of which 57 met the inclusion criteria for the review. The search dates were from January 2000 to December 2016. These studies were assessed using the Consolidated Criteria for Reporting Qualitative Research (COREQ) and the Strengthening the Reporting of Observational studies in Epidemiology guidelines (STROBE). Participants were children aged from three months old to seventeen years and adults aged eighteen years or older. Influenced by processes of acculturation, the review identifies important factors that converge to provide insight into the specific caregiving context of SSA families. It further makes clear that, for the most part, the childrearing practices of SSA migrants who settle in Australia are influenced by their cultural values and norms. The paper therefore advocates for an appreciation by CP practitioners of the importance of cultural values and norms in determining childrearing practices among SSA migrants. CP practitioners who are able to demonstrate that they appreciate these differences stand a much better chance of gaining the trust of, and buy-in from, SSA migrant caregivers. Inevitably, children – whose interests are paramount – will be the biggest beneficiaries of a situation in which a symbiotic relationship is created between SSA caregivers and CP practitioners.

Jacob Mugumbate, University of Wollongong, Australia

Can the African philosophy of *Ubuntu* aid community and social work approaches in Australia?

African indigenous knowledge systems (IKS) are not widely used outside Africa and are often dismissed as simple. From time immemorial, *Ubuntu* represented the worldviews of the people of Sub-Saharan Africa. It was transmitted from generation to generation through observation, experience or orally but later it appeared in written literature. Early writers include Mbiti and Samkange whose frameworks describe *Ubuntu* in terms of valuing human wellbeing and relationships. *Ubuntu* was adopted by liberation fighters as a social and political ideology. Carrying on with the work of other liberation fighters, Archbishop Emeritus Desmond Tutu and former South African President Nelson Mandela, popularised the philosophy of *Ubuntu* as a result of their efforts to decolonise and reconcile South Africans. In their conceptualisation of *Ubuntu*, Tutu and Mandela emphasised, among other virtues, cohesion and communalism. Recent scholars have shown that *Ubuntu* is ontological (has philosophical assumptions about the nature of reality), epistemological (a way of knowing) and axiological (it forms ethics and values). The philosophy has been applied to fields like education, theology, business and management. As *Ubuntu* continues to gain traction, it remains to be seen if it could be useful in addressing social challenges faced by African and non-African populations in Australia. This paper will

present available *Ubuntu* frameworks, analyse how *Ubuntu* has been applied in different fields and make a case for its applicability in Australian community and social work

Dr. Ndungi Wa Mungai, Charles Sturt University, Australia

“Ubuntu and Welfare Services”

Ubuntu is accepted by African scholars and leaders as the crystallization of African worldview and represents unqualified respect for all humanity and asserts that our humanity is indivisible. While the South African government has been ahead of the other African governments in adopting the philosophy, scholars in Africa and beyond have recognized how *Ubuntu* expresses the traditional African virtues of collective and caring cultures. It is for this reason, that *Ubuntu* is proposed as the best approach to adopt in working with African people and particularly diaspora Africans. One of the major problem for diaspora Africans in Western countries is that the supremacy of individual autonomy ignores the African families and communities commitment to group orientation. This is a problem experienced by other non-western communities also. Understanding and implementing an *Ubuntu*-informed approach to social work and community development promises to address the issues of alienation from welfare services. An *Ubuntu*-informed approach to social work and community development also recognises the important role of the family and community in the lives of individual members of African communities. It would also be informed by the shared humanity and hence respectful and reciprocal relationships between worker and service users. The differences between generations can also be understood from parents who are guided by *Ubuntu* and young people who are moving towards the western concept of individual autonomy and the tension resulting from that. How does an *Ubuntu*-informed approach address that? How does an *Ubuntu*-informed approach address challenging issues such as domestic violence, drug use and alienation?

Finex Ndhlovu, University of New England

“Prospects for Intergenerational Transmission of African Migrant Languages”

The educational and wider societal benefits of migrant heritage languages are too well known to rehearse. The major barriers to the intergenerational transmission of such languages in Australia and internationally are also well documented in the relevant body of literature (e.g. Clyne 2005, Batibo 2005, Skutnabb-Kangas 2002). What still remains least documented is the nature of this problem in Australia’s rural and regional towns; the strategic and creative linguistic usages of small migrant communities; and the prospects they present for intergenerational language transmission best practice. In predominantly immigrant countries such as Australia, populations outside the major cities are small and widely dispersed, sometimes hundreds of kilometers from an urban centre. People in rural and regional areas have less access to the educational, health and cultural resources which support language learning and the maintenance of language diversity than do those in cities. Some communities may consist of only a few speakers or a single family, presenting problems for language maintenance across generations. However, recent increases in settlement of multilingual African migrants and refugees in regional areas have given rise to previously undocumented patterns of language use among communities that have shared migration histories and journeys. Beyond the gaze of mainstream urban society, individuals and communities manifest creative responses to the challenges of geographic isolation for small language

groups. This paper reports on the outcomes of a study of the language practices of refugee background Africans (hereafter, African diasporas) in regional New South Wales (NSW), Australia. It uses the language nesting model (Ndhlovu, 2013 & 2014) to describe participants' language practices and the spheres of possibilities they present for heritage language transmission in low population regional areas. The concept of language nesting captures previously unexplored habitats of mixed and interlocking linguistic usages and extends the notion of 'hybrid language use' (García, 2009) in order to account for the strategic, affiliative and sense-making process characterising the language practices of African diasporas in regional Australia. The paper concludes that the unpredictable, emergent and unbounded nature of the language practices of multilingual African background individuals and communities is an asset. It may facilitate the building of closer intra- and inter-community ties that hold the promise for supporting heritage language maintenance and transmission across generations.

Chiemezie Nwosu, University of Technology, Sydney

Twitter Users and Political Discourse in the Nigerian Twittersphere

This paper discusses initial analysis on connective ethnographic data on Twitter use and political discourse in Nigeria. The research examines the role of social media as political tools and seeks to determine the extent to which online engagements influence offline outcomes, using online Twitter scrapes and offline interviews and observations. Initial analysis juxtaposes participants' online activities and interview responses to understand the extent to which rhetoric in both spheres complement each other. Participants are avid Twitter users who are vocal on political matters, amongst other things, and demonstrate that their Twitter use transcends simply making political commentaries to becoming credible sources of information, and ultimately becoming 'influencers', for their 'followers'. The research also highlights the recognition of Twitter's popularity amongst a demographic of the Nigerian electorate by politicians and their parties, and the latter's capitalisation on this popularity to utilise Twitter as a key medium for propaganda and fake news during campaigns as well as on Election Day.

Promise Nyatepeh Nyatuame, University of Cape Coast, Ghana

Promoting African connections: Reflections on African theatre and theatre-for-development

Reflections on African theatre and the concept and practice of theatre-for-development (TfD) and how African connections shaped the knowledge regimes in these fields may lead to our grasping of a more 'global' understanding of the concept of TfD to highlight the intertwined nature of the world. The roots of TfD from the perspective of Western theatre are traceable to the ideas and practices of Bertolt Brecht, Augusto Boal and Paulo Freire (Passila, 2012). However, scholars argue that pre-colonial African theatre was aesthetically, politically, socially and spiritually committed (Banham & Plastow, 1999). It is a total experience of mind, body and soul. Clearly, literature supports the claim that African theatre makes didactic statements; was a tool for instruction, information, and education. Thus, the functional value of African theatre is underscored in that rituals and rites of passage could aid behavioural appraisal, social criticism and control. Undertaking an ethnographic study of African theatre in Ghana, the paper argues that African theatrical forms have implications for global perspectives and new paradigms on concepts of community education, community participation, community development and, perhaps, political participation. Therefore, African connections have practical imports for the arts in political participation in terms of how African theatre and TfD function within the context of social education and social

engineering. The study advocates the opening of a space crucial for promoting African connections to support knowledge (re)construction and knowledge sharing in the twenty-first century global knowledge, political and cultural economy.

Paul Odwori, Kiptoo, T. K., Kipkemboi Kandie, University of Eldoret, Kenya

Policy, Governance, and Culture conflicts in the management of natural resources in Kenya

After many years of political instability and economic imponderability, Kenya promulgated its new constitution in 2010 that created transition to Devolved Government Act No. 1 of 2012, and County Governments Act No. 17 of 2012 with far-reaching provisions for democratization, including the devolution of government to 47 counties, the national forest estate and Wildlife resources grouped into conservancies, water resource managed under regulatory bodies and petroleum resources managed by energy regulatory commission. However, National Government (NG) and County Governments (CGs) have not been able to amicably manage the resources under devolved set up. The present situation is that, most of the national and county governments' institutions including political entities are still grappling with restructuring to conform to the requirements of the constitution and the current governance structure. As a result, the political scale has been affected by invoking affirmative action that allowed the marginalized groups compete with the rest of the Kenyan society. The aforementioned issues have resulted in various conflicts because the principle of equity in resources accessibility and utilization is not adhered to and development disparities across the country exist. Notable examples of conflicts are: violation of indigenous people's rights and cultures that have coexisted with forests and lack of clear benefit sharing scheme between NG and the communities living with the resource. This paper explores the scenarios of natural resource governance and will try to provide possible solutions to resolve the conflicts.

Francis Ogojo Okello, Chares Sturt University, Australia

“Seeing Through the Fog? The past and the Present for the Future of Uganda’s HIV and AIDS Control”

This research investigated the critical pathways and results of Uganda's response to the Human Immunodeficiency Virus (HIV) and the Acquired Immune Deficiency Syndrome (AIDS) epidemic. Historical approaches to controlling the spread of HIV and AIDS, the outcomes of those efforts, and the past and present-day challenges to reducing prevalence were examined. Findings explain the interrelations between the critical elements of Uganda's HIV response: the environmental context; individual and group behaviours associated with risk; and the effects of HIV on the Ugandan population. Qualitatively, the rising prevalence is explained by the failure to adapt prevention messages to changes in HIV and AIDS knowledge; biomedical advances in the treatment of HIV and AIDS resulting in complacency; prioritisation of biomedical over social science approaches; frequent changes in guidelines; and weakened leadership of the government. Quantitative findings show significant changes in predictors of HIV risk. In conclusion, The rising prevalence could be addressed by: balancing investments between social science and biomedical fields; updating prevention messaging to suit contemporary circumstances and changes in risk behaviours and revitalising the leadership of the government.

Ronnie Omeli, University of Sydney, Australia

“Good governance: A challenge to Uganda as the Great Lakes and the Horn of Africa Regional power broker”

Many countries in Africa that have experienced political and leadership stability have witnessed a great level of economic and demographic growth over time and continue to play a key role in the regional development. For instance, Uganda has had a stable government with a progressive leadership for the last 32 years and has acted as the beacon of peace, security, economic development and sanctuary for multitudes of refugees in the Great Lakes Region and the Horn of Africa. Unfortunately, the continued fragile state of this region characterised by frequent destructive civil conflicts complicates the overall stability and slows down regional Human Development Index (HDI) growth and calls for a timely intervention by the regional bodies. Uganda plays a significant role in power brokering deals across the region and her remarkable contribution has been instrumental in ensuring the prevailing relative peace and stability in the region. However, the current multifaceted issues ranging from the environmental and humanitarian to socioeconomic, security and political are threatening the sustainability of Uganda’s status in the region and her own steady progress, and have, now increasingly become the focus of the ongoing debates.

Sam Angulo Onapa, University of New England, Australia

“Estranged Political Relationships, Violent Conflicts and Sustainable Peace in South Sudan”

South Sudan gained independence on the 9th of July 2011, becoming the world’s youngest nation, after it had experienced over fifty years of violent conflict that claimed over two million lives. Despite the milestone, civil war reemerged in December 2013 when a power struggle ensued among the ruling Sudan People’s Liberation Movement (SPLM) leaders. An attempt to end the conflict through a power sharing agreement signed in August 2015, ended prematurely after renewed fighting broke out in July 2016, escalating the violent conflict. This paper addresses the role of estranged political relationships among the ruling SPLM political elite in igniting and perpetuating violent conflict in South Sudan, and how dealing with the estrangement could restore trust among the leaders and end the violent conflict. Based on a semi structured interview that elicited findings from SPLM and opposition leaders, eminent South Sudanese personalities and scholars, civil society leaders and members of the mediation team, the paper examines the consistent history of internecine conflict in the SPLM since its formation in 1983. Thus, the paper will argue that the lack of institutional capacity, necessary to regulate and manage political relationships, is the underlying cause of power struggles, ethnic violence and acrimonious competition for resources over the years. Consequently, addressing institutional gaps and the related violations at the party and state levels, is a necessary tool in mitigating the deep distrust among political leaders generally, towards sustainable peace in South Sudan.

Sebastian Oguti Oswin, Gulu University, Uganda

“Uganda’s Refugee policy: Its implications for International Relations”

Uganda’s progressive refugee laws is credited among the liberal laws in the world. For the past decades, Uganda has been hosting refugees and asylum seekers of about 1.4 million from the neighbouring countries who seek a haven from war, economic, political oppression or conflict-affected areas. The causes and consequences of refugees and responses to human displacement are intertwined with many of the core concerns of International Relations which make refugees to flee. The Uganda refugee

governance and policy permits asylum seekers to work, have freedom of movement and access Ugandan social services, including health and education. Refugees in Uganda are either self-settled or live in organized settlements that cover approximately 350 square miles of land set aside by the government of Uganda. It is argued that Uganda uses its refugee policy as a tool to win international support since issues related to refugees lie at the centre of world politics. Whereas refugees are allowed under the International Refugee Law to voluntarily return to their countries of origin or settle in a third country of choice, the experience in Uganda suggests that they prefer to settle in the host country. The case study of Uganda domestic refugee policy/ governance challenges the domain narrative on refugees as provided in the contemporary international refugee law and contributes in enhancing theory building in international relations since of scholars have always bypass the issues of refugees and refugees' governance in international relations.

Ben Adol Otto, University of Gulu, Uganda

“The Implications of Changing Customary Land Governance in Post-War Northern Uganda”

This paper examines the implications of imposing neo-liberal progressive land governance on a conservative customary system predominant in northern Uganda. Using a case study of post-conflict northern Uganda, the author argues that whereas neoliberal land governance seeks to improve economic productivity, contemporary land ownership and administration, including consequential benefits, it has unintended consequences of destabilizing the customary land governance and practices in the research context. This contradiction is evident in the burgeoning contestation of land claims that characterize the post-war communities in the region. The paper is based on ethnographic field research conducted in the rural community of post-war northern Uganda, including a review of secondary data on the strategic interventions of the Uganda Government, the World Bank and International Non-governmental Organizations in pioneering progressive land administration, ownership and use. The main finding suggests that neo-liberal land governance presents a significant paradigm shift that alters the frontier of customary land administration system, and is highly contestable owing to its sophisticated nature and perception that it could be a ploy to dispossess the illiterate and poor grassroots population of their customary land. In conclusion, the paper argues that the new progressive land administration could be acceptable, beneficial and sustained in conservative community whenever state and customary mechanisms are carefully mediated and harmonized. Timely engagement with the customary authorities on time is helpful in minimizing the resistance to new land governance system.

Mandiedza Parichi, Midlands State University, Zimbabwe

“Religio-political transformations and Zimbabwe's Operation Restore Legacy”

The article examines the influence of religion to peace-making processes in Zimbabwe during Operation Restore Legacy. This paper is motivated by the instrumental role that was played by religion in negotiation processes that saw the end of Robert Mugabe's 37 year rule in Zimbabwe. A number of religious organisations participated in the transitional processes to ensure peaceful transition to the Emmerson Mnangagwa era. It is against this background that this paper explores the relevance and

contribution of religion to politics and peace in societies. The article thus reflects and explores the contribution of the Roman Catholic Church's role towards peace in Zimbabwe during this period through its representative Father Fidelis Mukonori. The paper will interrogate the contributions of religion to politics and the degree of independence of religion from active politics. In the process the findings will also unpack the position of the church with regards to the Zimbabwean politics. The paper will also assess the diplomatic methods that were employed in a potentially volatile situation during the Operation restore legacy. The major focus of the paper is thus to examine the significance of the church throughout the above mentioned operation that saw Emmerson Mnangagwa assume power in 2017. The paper thus critically analyses the role and importance of the church in peace and reconciliation processes in Zimbabwe. The paper will make use of the qualitative method of research.

Kofi Poku Quan-Baffour, University of South Africa, South Africa

“Shifting Livelihoods: A Challenge to Sustainable Environmental Development in Mid-West, Ghana”

This study focused on the environmental challenges posed by shifting of livelihoods in the era of climate change in Mid-West Ghana. The region, known as Brong Ahafo, is the heart of food production and gold mining in Ghana. There is paucity of employment opportunities in the region and as such the economically active people engage in farming and illegal mining for survival. They compete for land to engage in various livelihood activities including small-scale farming and illegal open cast mining which destroys the environment. In the absence of irrigation facilities, some small-scale farmers encroach on riverbanks to use the fertile land to grow vegetables such as tomatoes, onions, garden eggs, carrots, maize, beans, melons and groundnuts during the dry season. There are other residents in the area who either cut forest trees for firewood and charcoal or burn bushes to hunt for game to sell while livestock farmers engage in free range grazing. These shifts or changes in a variety of livelihood activities could have climatic, environmental and socio-economic consequences for the region and the country at large. This study was undertaken to make the authorities and all concerned citizens of the Mid-West Ghana aware of the possible effect of unsustainable use of the land on the physical environment future generation. The study which employed the phenomenological methods of research revealed that the consequences of the unmitigated use of land is the current reduced rainfall, increased drought and the general disappearance of forest lands in most parts of the region

David Alexander Robinson, Lecturer of History, Edith Cowan University, Australia

“Change Certain, Hope Unlikely: the 40-Year Stalemate and Evolution of Elite Struggles in Contemporary Mozambique”

Over the past decade headlines regarding Mozambique, whether positive or negative, have hummed with a feeling of vitality and turbulence – seemingly indicating a nation undergoing great change, with hope of transcending past conflict, poverty and authoritarianism. Despite claims of voting fraud, formal democracy successfully turned-over personnel throughout the political establishment, allowing opposition parties to win parliamentary seats and control important municipalities. China's growing regional involvement, and interest by international investors in Mozambique's natural resources, made Maputo somewhat a boom-town. But along with fancy cocktails and development came higher volumes of corruption, and gangster hits on the streets. While the military wing of the former rebel group Renamo rebuffed parliamentary struggle, returning to low-level insurgency and banditry for several years, the ruling Frelimo party meanwhile was also implicated in facilitating international drug smuggling, and ordering attacks on journalists and human rights advocates.

Still, the government's need to reassure investors and financial institutions held out hope they could be pressured into greater reform. The recent death of Renamo's long-time leader Afonso Dhlakama, amid negotiations around power decentralisation, raises questions whether generational change might undermine blockages to reform from Dhlakama's personal domination of opposition in Mozambique, and the ability of Renamo militia to cause national disruption. While change is now certain, it is unlikely to resolve the key structural issues at the heart of Mozambican politics: a predatory state oligarchy dominating political and economic power; and regionally divided party loyalty, making dramatic political reorganisation unlikely, and providing a basis for continuing factional stalemate.

Shanil Samarakoon, UNSW, Sydney, Australia

"How issues of energy justice are entangled in household solar adoption in Malawi"

Malawi has one of the lowest rates of electrification in sub-Saharan Africa with approximately 11% of its 18 million population having access to the grid. Like other sub-Saharan African nations, energy poverty is disproportionately experienced by Malawi's rural majority. However, against this backdrop, energy use in rural households has undergone major changes that have received little academic attention. This energy transition has been shaped by changes in political economy over the last decade, most notably the mass adoption of increasingly energy-thirsty mobile phones and the importation of inexpensive battery-powered torches and solar lanterns. As such, the enduring image of the typical rural African household relying on kerosene lamps for lighting, long cited by institutions such as the United Nations and International Energy Agency, is no longer representative of the rural energy landscape in Malawi. In this presentation, I draw upon insights from a recent pilot study on household energy use in Northern Malawi to lend focus to this transition and surface issues of energy justice that are entangled in this new landscape. In particular, I will focus on issues of affordability and consumer literacy in relation to the adoption of new energy technologies and provide a brief overview of how my proposed PhD research will investigate these issues in greater detail.

Chris Saunders, University of Cape Town

"South Africa, SADC, and stability in southern Africa"

To help understand the nature of the role of South Africa in the southern African region in the past quarter century, this paper reflects on what South Africa has done, and not done, to bring stability to the region. South African aggression in the region in the late apartheid period could not be forgotten when, in 1994, South Africa, under majority rule, joined the Southern African Development Community (SADC). The new South African government, much taken up with internal challenges, was hesitant to throw its weight around in the region. It was nevertheless concerned to try to ensure that the region remained stable and therefore inevitably found itself being drawn into efforts to deal with conflicts there. Mandela failed in his diplomatic efforts in the Democratic Republic of Congo (DRC) but Mbeki played a key mediation role in producing a peace agreement in the DRC in 2002, after which South African troops were sent to aid the UN mission. (In early 2018 over 800 South African troops remained there.) Though Mbeki played a mediation role in Zimbabwe in 2008, successive South African governments were unwilling to exert pressure on Mugabe. After South Africa led a botched military intervention in Lesotho in 1998, the South African government tried to help bring stability to the mountain kingdom, but in early 2018 had, as with Madagascar, largely left the problem to SADC. Ramaphosa had too much on his plate in South Africa to play a leading role in the region, placing long-term regional stability at risk.

Rene Sephton, RMIT University, Australia

***Búmùntù* and the Struggle for Peace**

Ubuntu as a concept has received substantial global attention for its potential in conflict resolution and peacebuilding in Africa and beyond. Indeed, the ontological statement ““to be” is to be in harmony with our fellow human beings,” appears to place peace (or social harmony) as the defining characteristic of our humanness. Unfortunately, whilst there has been a lively discourse on this potential in the South African context, there has been a relative silence on the equivalent concept and its potential in other parts of Africa. This is certainly the case for the Dem. Rep. of Congo (DRC), a nation which is often associated with violence, and has long been represented as a perennial “heart of darkness.” This paper draws from dialogues conducted in the DRC as part of a doctoral research project which sought to engage with the concept of *Búmùntù* (authentic Personhood) from the Luba perspective in order to consider its contribution to the struggle for peace. These dialogues demonstrate the immense resilience of this concept, which continues to be drawn upon to resist and condemn violence and to promote and restore peace. They also, however, demonstrate the many paradoxes and complexities associated with its application in a contemporary landscape, which has undergone dramatic, and often violent, transformations over the last century and beyond. In light of this, this paper argues that the potential of peace within this concept is not in a specific set of beliefs, values and practices, but is instead in the simple fact that *Búmùntù* obliges us to perpetually ask and re-ask the question “how indeed do we live in harmony with our fellow human beings?”

Vera Williams Tetteh and Sithembinkosi Dube, Macquarie University, Australia

“Hidden oracles: African linguistic repertoires in Australia”

This paper explores the interplay between African migrants’ oral traditional backgrounds and their identities within the multilingual and multicultural context of Australia. While black Africans may share a visibly different identity as a racialized migrant cohort, they are a linguistically diverse migrant group. However, the ways in which their shared and divergent linguistic repertoires play out in the micro – interactional, meso – community, and macro – social contexts in Australia are not readily visible. How then do African migrants construct their identities through language use in Australia? Drawing on the notion of *linguistic repertoires* and a sociolinguistic ethnographic methodology, this paper unravels the rich oral traditional backgrounds that these migrant groups display in identity work - backgrounds which are hidden as a result of dominant monolingual ideologies. Observational and interview data come from diverse African communities located within Sydney suburban areas and a small country-town context in New South Wales. Data analysis takes a *subjective perspective* approach and shows participants’ insider or *emic* interpretation of their linguistic diversities, ideologies of language and heteroglossic language use within their everyday language practices. Research findings shed light on some of the differences and similarities within this migrant cohort with theoretical and policy implications.

Judith Thomas, University of Adelaide, Australia

Perspectives of Refugee Secondary Students on Education in Australia

How can refugee secondary students from war-torn South Sudan bridge the enormous gap of disrupted schooling and achieve learner success in the new safe country of Australia? Whilst the past trauma of war or threat of war has been ever-present, the students' limited literacy in their mother tongue affects their new learning and communicating effectively in the compulsory English language. A recent doctoral study revealed the students' desire for a personalised relationship with their teachers in Adelaide, South Australia. High expectations of future careers and excitement characterised the majority of recollections of a small group of Dinka-speaking refugee secondary school participants, based in Adelaide. Initial enjoyment of the NAP intensive English classes later changed to visibility issues and 'feeling different' in the mainstream secondary schools. However, with good teachers, gradual acceptance and achievement, the participants emerged with a new intellectual or school identity running parallel with their lifeline: South Sudanese cultural heritage with its strong roots. Malual, a refugee mother, recognised that 'it was our beliefs, our culture and our faith that kept us going...Our culture is the very essence of who we are'.

Chris van Hooft, University of Cambridge, UK

'So now we all survive': District proliferation and individual incentives in Uganda

Since the current ruling party came to power in Uganda in 1986, the number of sub-national governments in the country has almost quadrupled. This phenomenon, referred to as district proliferation, has been criticised for generating a large number of poorly-resourced districts. The puzzle of why new districts are continually created despite these criticisms has been the subject of a number of studies. However, this literature has focused on the perspectives of elite actors. Consequently, district proliferation has tended to be characterised as a phenomenon of central-government elites attempting to establish patronage networks at the sub-national level. The perspectives of non-elite actors at the village level tend to be included to a lesser degree. Research undertaken for my PhD dissertation sought to include the voices of citizens at the 'grassroot' level in an analysis of district proliferation. As a result, district proliferation is reframed as a mechanism for achieving the priorities of a highly diverse range of actors across the Ugandan political economy. District proliferation emerges as the outcome of political survival strategies of the elite, but equally as a resource access strategy of those at the village level. This paper will argue that rather than being the result of elite actors' self-interest, district proliferation results where the incentives and motivations of a diverse range of actors intersect and coincide.

Karen von Veh, University of Johannesburg, South Africa

Transitional Politics and the Fragility of Memory in South African Art

There is a saying attributed to Winston Churchill [O] that goes: "History is written by the victors" indicating that all histories are subjective and biased in some way. This was certainly true for South Africa under the old Afrikaner Nationalist regime where the exploits of Afrikaner colonialism were glorified and the majority of the population were mere 'bit players' at best and vilified as unruly savages at worst. Such traumatic histories have been interrogated by Penny Siopis in her 'History Paintings' made in the early post-apartheid era which consider the residual effects of a dominant patriarchal and colonial discourse on the lives of black women in South Africa. Like Siopis, both Paul Emmanuel and Diane Victor engage with the biased nature of history and memory in the light of the new post-apartheid dispensation in South Africa and the continuing after effects of our fraught past.

In this paper I consider the way these three artists engage with the inherent fragility and bias of memory in the light of changing national politics. Siopis approaches the contested history of South Africa by using apartheid-era history textbook images as her substrate. Emmanuel's photographs of men lost in war are presented on transparent and fragile material to evoke their sacrifice and Victor draws images of victims in smoke or ash as if they are already dissolving and forgotten. I consider selected works by these artists and investigate how they engage with the fragility of memory to expose fabrications and redress lacunae in the continuum of contested South African histories. I concentrate particularly on the different media they select and how that medium is employed to evoke the layering, connectivity and fragility of post-traumatic memories. In this way, I suggest that their works demonstrate how memories have been manipulated in service to a dominant ideology, in other words they expose the 'politics' of memory by using reconstituted/reworked memories to revisit and restore histories that might otherwise be lost.

Bill Walker, World Vision Australia

"Enabling inclusive governance to overcome impoverishment in sub-Saharan Africa"

As Africans negotiate legacies of colonization and increasingly varied, globalized forms of neo-colonization, questions over the practical meaning of citizenship and democracy abound. Pressures for national unity, local self-determination and ethnic loyalty jostle with each other, influencing localized ideas of human rights, citizen and community identities, worldviews and quests for justice. Despite the value most African citizens place on democracy, democratizing processes often remain contested and fragile. Using recent doctoral research on Eastern, Southern and Western African countries from a social accountability approach introduced by international nongovernmental organization World Vision, I explain how collaborative processes harness existing cultural strengths conducive to social learning, which furthers contests over human rights and contributes to the common good of democratic governance and collective wellbeing. By subjecting each other to the rule of formal and informal law and by mimicking governmental processes for making and implementing policy, marginalized citizens are freed to generate actionable knowledge on public health, education and other essential services, and engage more equitably with providers and officials. Expectations of mutual accountability grow by rapid citizen-government feedback on service performance and continued monitoring of gaps between government performance and standards. Extending localized dialogical processes from local to subnational and national levels multiplies community influence over policy and governance. I identify collective capabilities which, by appropriating local culture, facilitate claiming of locally meaningful human rights. Implications for African democratization and realization of human rights conclude my paper.

Sarah L. Walker, UNSW Sydney, Australia

"Increasing the effectiveness of payments for ecosystem services in northern Uganda"

Tropical deforestation threatens biodiversity, carbon storage, watershed function and rural livelihoods. Forest loss is particularly acute in sub-Saharan Africa, where deforestation rates are the highest in the world. Uganda's deforestation rate has increased from 3.3% per year between 2000 and 2010, to 5.5% per year between 2010 and 2015, mostly driven by subsistence agriculture and charcoal production. As policymakers commit to the fight against climate change, they continue to struggle with designing effective policy to combat deforestation. Payments for ecosystem services (PES) programs, which compensate landowners for conservation activities on their own land, have been heralded as a win-win

market solution to the challenge of ecosystem conservation. This paper discusses a field experiment in Northern Uganda to elucidate which combination of monitoring and payment schemes most improve the cost-effectiveness of PES programs. The experiment will explore 3 types of monitoring: 1) remote sensing, 2) in-person, and 3) self-monitoring using GPS-tracked cell phones. In addition, it will compare flat vs. auction payments. The two main outcomes to be measured are deforestation and household wealth. This will allow us to examine variation in program impact on the environment according to monitoring scheme, and variation in poverty impact according to payment mechanism. We will also examine whether these designs result in localized leakage of deforestation to unenrolled forests. Lastly, we will be able to assess whether there is a trade-off between cost-effectiveness and household level wealth impacts.

Madeleine Wilson, UNSW Sydney, Australia

“The changing scale of ‘home’: Afropolitan literature, gender, and class

One significant change affecting Africa in the twenty-first century is the figure of the Afropolitan, as theorised by writers and critics such as Achille Mbembe, Helon Habila and Taiye Selasi. Afropolitan literature forms a new and significant contribution to literary representations of Africans in the home country and abroad, enlarging the scale of networks of belonging. In some respects, Afropolitanism shares some strong similarities with the ideas underpinning the study of World Literature in the twenty-first century: a linkage that opens it to question by distancing it from the political axis of postcolonial criticism. One hotly debated aspect of the Afropolitan is the element of class. Through close readings of novels by Chika Unigwe, Chimamanda Ngozi Adichie, NoViolet Bulawayo and Taiye Selasi, this paper will discuss the spectre of class in Afropolitan literature, paying close attention to its relationship with gender and the politics inherent in African women’s mobility, particularly for work or tertiary education. Close readings will draw out these writers’ evocations of place and the young women’s racial and cultural experience of being in or out of place, particularly in relation to their feelings towards the African country as problematic ‘home’ by the conclusion of the novels.

Kirsty Wissing, Australian National University, Australia

“The fluid power of water: infrastructures and contested governance of the Akosombo Dam, Ghana”

This paper will explore the contested dynamics between (representatives of) the nation-state, the local experience and non-human dimensions over and in relation to the power of water in Ghana. The focus site for this nexus is the Volta River’s flow as manipulated by and to the Akosombo hydro-electric dam. Constructed amidst post-independence fervour under President Kwame Nkrumah’s leadership, the infrastructure of this dam resulted in a mass government-led forced resettlement and transition in internal migration patterns that vastly altered local human relationships to their water environment for the nation-state’s benefit. But water, as a somewhat inherently unpredictable material, can also undermine human assertions of control and make humans vulnerable by the same means through which they seek to control water. Interrogating ideas of water as an index of power, this paper will explore human attempts to manipulate the flow and power of water, and by control over water to also manipulate people, through infrastructure. To do so, I will unpack consultations between hydro-electric and environmental technocrats and impacted community members located downstream of the Akosombo dam in the Akwamu traditional area. Drawing on thirteen months of ethnographic research, I will explore the potentials and limitations of

human manipulation to allow flow, to block and to control water's power through infrastructure as exemplified in the case of the Volta River. In doing so, I seek to unpack hydro-social tensions between national and local human actors and to ponder where the ultimate (hydro-)power rests.

Joseph Yunis and Abdallah Taour Teia, Sudanese Australian Relief, Rehabilitation and Development Organisation

“Inequality impacts on peace and development: Nuba Mountains and Blue Nile as case study”

The Nuba Mountains and Blue Nile, described as the two areas in the comprehensive peace agreement, have a combined population of less than 2 million. The inhabitants of the two areas have endured three decades of war with non-existent infrastructure, or access to quality education, health care and limited humanitarian support. The policies of successive Khartoum based governments on indigenous peoples' linking access to education to Arabisation and Islamisation and the imposition of strict sharia law and 'jihad' led to rebellion. Regrettably, previous and current Khartoum based regimes responded to opposition with lethal force, including relentless aerial bombardments and ground assaults accumulating to burning of entire villages. Recently, the Khartoum regime began exploiting indigenous lands for gold using mercury and cyanide. Mercury is known to cause nerve, DNA and chromosomal damage, with significant health consequences including vision and memory loss, mental retardation and birth defects. These are real long-time health effects, as mercury contaminated soil can leak into the water, endangering animals and human life. Diaspora have a great opportunity to engage with the international community, non-governmental organisations and governments of their host countries to highlight these unimaginable costs to life. In Australia, the Sudanese Australian Relief, Rehabilitation and Development Organisation was established to support local organisations in Sudan record, document and compile reports on incidence of mercury and cyanide related illness, chemical weapons use and aerial bombardments. The organisation is also coordinating efforts to provide solar panels and internet access in teaching, hospital and administrative areas.

Edson Ziso, University of Adelaide, Australia

“Expanding accountability: The people as the missing link in the democratisation of Zimbabwe”

Democracy, the liberal variant experiment has found it difficult to take root in Africa. Despite the fact that the liberation wars that were fought against colonial powers were essentially to make Africa democratic, the essential elements are still non-existent. Much of the blame has been given to the political leadership that has, among other vices, personalised political power and established very intricate patronage systems to sustain their rule. Taking Zimbabwe as an example, the paper argues that during the course of incredible autocratic rule by the Zanu PF regime, the Zimbabwean population in general should be part of the analysis in accounting for the lack of good governance in the country. This paper departs from the leadership question and asks the role of the people/population in the democratisation of the Zimbabwe state including the part they play in their own exploitation by the ruling class. It closely examines the omissions and commissions of the Zimbabwe population in perpetuating Zanu PF rule. This is not meant to exonerate the ruling class but rather a new view that brings into the discussion, the role of the people in the democratisation of a post-colonial state.