WEDNESDAY, MAY 1 / MERCREDI 1 MAI

8:00 am - 5:00 pm	**Registration / Inscription** **Room/Pièce: Tory Building 219**

9:00-10:30 am	**Concurrent Sessions / Sessions parallèles**

I. A.1. **Nouvelles Technologies de Communication, Savoir et Pouvoir**
Chair / Présidence: Mebometa Ndongo – Carleton University
Room/Pièce: Tory Building 213

La Subjectivité du journaliste, en entretien médiatique politique : Modalisation et conduite de l'interaction; Le cas de l'émission Pencum Sénégal de la webradio
Dalla M. Fofana – Université de Sherbrooke

Au lendemain des élections présidentielles de 2000, le Sénégal tourne la page sur 40 ans de régime socialiste, et traverse pacifiquement les élections les plus redoutées de son histoire politique. La presse privée, nouveau contre-pouvoir, «élit» son candidat. Une fois aux commandes, cet homme « idéal » est loin de faire l'unanimité selon les médias indépendants, qui, du coup, constituent un obstacle pour lui. Il s'instaure alors un bras de fer entre les ex-alliés. À un an de la fin de ce mandat, une webradio créée par un émigrant sénégalais, voit le jour (Keurgoumak). Le concepteur décide, à travers des interviews (Pencum Sénégal) de personnalités politiques, de poser un regard neutre et objectif sur le septennat finissant.
Mais une webradio au dispositif technique presque assimilable à du « journalisme citoyen », née dans des conditions sociopolitiques si particulières, peut-elle être neutre? Peut-elle échapper à la subjectivité, avec des thèmes hautement polémiques, et un public-cible (la diaspora sénégalaise) à la dimension stratégique indéniable? Il faut ajouter à cela «l'utopique subjectivité» que révèlent l'histoire et la nature même du journalisme. Nous allons observer et analyser, à travers la conduite des entretiens médiatiques par le journaliste, des éléments axiologiques qui pourraient mettre à jour une forme de subjectivité biaisée, et même partisane. Notre approche a une orientation énonciative et interactionnelle.
Mots clefs : internet et la démocratie sénégalaise, produit médiatique, entrevue médiatique, discours médiatique, subjectivité, discours politique, énonciation, posture et stratégies énonciatives, subjectivité, approche conversationnelle-interactionniste, argumentation, wolof, Sénégal.

La transmission des savoirs à l'épreuve des technologies : le programme de Bibliothèque Digitale Multilingue des Sources Inédites de l'Ouest Saharien (BIBLIMOS)
Francesco Correale – CNRS-Université *François Rabelais* de Tours

Dans une époque de numérisation massive de documents, les questions épistémologiques paraissent accessoires car finalement les Digital Humanities auraient marginalisé toute question relative au rôle de la méta-source produite (le document traité et mis en ligne), soit en tant qu'intermédiaire d'un savoir appelé à être dématérialisé et décomposé dans la bibliothèque numérique, soit sur le plan du contenu mis en valeur du fait de son traitement. En revanche, les problèmes de contrôle des informations, de transposition des savoirs et de sauvegarde et valorisation des cultures sont loin d'avoir trouvé dans le « monde virtuel » le milieu idéal, à l'abri de toute manipulation. A partir de l'expérience en cours de construction d'une bibliothèque thématique numérique qui cherche à combiner des archives africaines avec des archives européennes, dans le but de créer un instrument de recherche susceptible de valoriser les traces d'une (controversée) histoire commune, cette communication se propose de mettre en exergue les enjeux culturels et les contradictions auxquelles sont confrontées les membres africains et européens de l'équipe du projet BIBLIMOS.. La construction culturelle de la bibliothèque thématique digitale constitue en effet un défi mais aussi un danger car, comment éviter, par exemple, que les nouvelles technologies ne se transforment pas dans un instrument de pouvoir des anciennes et nouvelles castes du savoir ?

Les organisations de type associatif du Nord et du Sud face au management des compétences interculturelles : le rôle des nouvelles technologies de la communication; Cas du Canada (Québec) et de la République démocratique du Congo
Lelo Matundu-Lelo

Un regard croisé sur les façons de faire des organismes de coopération internationale (OCI) du Nord et des organisations non gouvernementales de développement du Sud (ONGD) montre que les nouvelles technologies de la communication occupent une place de choix dans les interactions. C'est le cas, entre autres du management des compétences interculturelles en termes de reconnaissance et de valorisation des compétences locales dans les interventions des acteurs du Nord au Sud. Des recherches doctorales récentes menées au Canada et en RDC démontrent en effet qu'en dépit de la pluralité de logiques, de perceptions, de représentations sur les réalités socioculturelles et de la spécificité d'environnements, la préoccupation de disposer d'un espace d'échange en vue d'identifier, de partager les connaissances tacites et explicites, d'en créer de nouvelles, de les conserver, est évidente au Nord comme au Sud. Un «modèle de management des compétences interculturelles» comme dispositif d'action, incluant les technologies de la communication, pourrait éclairer sur de nouvelles façons de faire.

I. A. 2. **Cultural Politics in East Africa: Ethnicity, Youth, Language**
Chair / Présidence: Nyambura Githaiga – University of Ottawa
Room/Pièce: Tory Building 240

The making of ethnicity in Kenya

Nyambura Githaiga – University of Ottawa

Following the tragic 2007/8 post-election violence in Kenya, ethnicity has assumed prominence as a crucial identity cleavage around which political violence happens. While the notion of ethnicity in relation to political violence is not new to Kenya as evident in post-colonial politics, the increasing use of ethnicity as an interpretative lens for social and political developments in Kenya, risks making ethnicity the proverbial 'one shoe fits all'. This paper will explore the apparent ethnicization of Kenya by analyzing how the historical political struggle for control of the state and its resources has resulted in the contemporary salience of ethnicity. Further, the paper seeks to discuss the dynamic between the process of ethnicization and the role of communication.

Language Out of Control: Colonial and Postcolonial Language Ideologies and Hybrid Language in Kenya
Milena Pandy – University of Toronto

Variously called a new language, a new dialect of Swahili, a creole, a pidgin, or simply slang, Sheng has worked its way into the Kenyan public sphere and national media. Its linguistic and societal characteristices have been studied in detail; less examined, however, have been the ways in which other Kenyans, not necessarily speakers of Sheng, think about the language. In particular, what do opinions regarding Sheng reveal about peoples' beliefs about the way language does or should work in relation to society and identity? Put differently, what are the language ideologies operating behind reactions to Sheng, and what are their origins? This paper seeks to shed light on these questions through a theoretical framework based on the language ideologies literature from anthropology (Blommaert 1999; Kroskrity 2000; Schieffelin, Woolard, & Kroskrity 1998). Tracing past discourses and policies regarding language, both under colonial rule and in the postcolonial state, I argue that the legacies of these beliefs and programmes can be seen in claims about Sheng made within Kenyan public discourse. In particular, the existence of Sheng violates the image of languages as bounded entities; it is seen as a language without a (proper) culture; and it threatens state control over the Kenyan national project

The nexus between social media, ethnicity and elections in Mathare Slums during and after Kenya's 2013 general election : A radio broadcast and discussion
Wairimu Gitau – Carleton University

I. A.3. **Digital Media, African Youth and Power**
Organizers / Organisateurs: Paul Ugor – McMaster University & Leslie Robinson – University of Alberta
Chair / Présidence: Paul Ugor – McMaster University
Room/Pièce: Tory Building 234

Nollywood: digital media, African youth and new existential politics

Paul Ugor – McMaster University

This panel takes African youth and their agency as culture creators and new managers of global and local meanings as its central theme. By focusing on specific socio-economic and political circumstances around youth in Nigeria and Uganda, these presentations will discuss and demonstrate specific ways in which African youth are intervening and renewing the African socio-political landscape through diverse and creative modes of communication. The first presentation will reveal new insights on the leading role of youth in Nigerian film production and circulation. It will showcase how Nigerian youth are responding to everyday postcolonial struggles by reimagining their identities and circumstances through the use of new media such as cell phones and ipads. The second component of the panel will feature an intercultural dialogue with members of the Ugandan youth collective artivists 4 life through live video conferencing. These Ugandan youth will share their experiences about interacting with youth counterparts in Canada around both local and global youth issues in an effort to create new decolonial modes of communicating. The panel will close with an open discussion around an emergent conference theme and will be documented through artistic media by both the Canadian and Ugandan youth participants.

Communicating with Ugandan youth artivists: conversations across the colonial divide
Leslie Robinson – University of Alberta
Cathy Mashakalugo – artivists 4 life Uganda
Joel Julius Muwanga – artivists 4 life Uganda
Mirriam Nampanga – artivists 4 life Uganda
Andrew Jackson Obol – artivists 4 life Uganda
Kayla Callfas – University of Alberta
Justin Pritchard – University of Alberta

I. A. 4. **Political Struggles, Human Rights, and the Politics of Memory**
Chair / Présidence: Arua Oko Omaka – McMaster University
Room/Pièce: Tory Building 360

Politicizing Memory: Media Campaigns and Representation of Service Delivery Protests in Post-Apartheid South Africa
Koni Benson – University of Cape Town

Tracking the history of two social movements in Cape Town, this paper questions the contested terrain of voice, representation, and authority in the writing of the history of popular protest in post apartheid South Africa. In 1998 over 300 women formed the Women's Power Group in the informal settlement of Crossroads, staging a four month sit-in on the City Council Housing Offices demanding government accountability for undelivered public services. This was one of the first and most prolonged of the growing 'new' social movements and service delivery protests throughout the country. Almost immediately the women's protest was rewritten into official binaries and politicized through the media and a Commission of Enquiry which focused on male dominated

violence outside the sit-in, and bore little resemblance to the women's own explanation of their actions and grievances. In comparison, in 2006 a group of back yard shack dwellers in Grassy Park, occupied land and focused on a strategic media campaign to politicize their plight, resulting in the settlement still standing today despite the courts approval for the City to evict them. Drawing on oral histories of women leaders resisting forced relocation, the paper raises questions of the politics of media and the use of strategic interventions in a transition to democracy where development continues to be associated with displacement for the urban poor.

Gaps in the Greed Hypothesis: Movement for the Emancipation of Niger Delta (MEND) and Petro-Syndicate in the Niger Delta of Nigeria
Chris Ekene Mbah – University of Tromsø

Economics scholars from 1990s particularly Collier and Hoeffler have asserted that the availability of natural resources propels conflict and underdevelopment instead of stability and progress particularly in African states. Both suggested that insurgency stems from greed of the rebels – opportunity for appropriating state's vast natural resources. They concluded that militancy and militant groups operating in the Niger Delta of Nigeria particularly MEND persist because of the opportunity to get rich offered by being a member of a militant group.
This paper argues that MEND is a violent child of a deliberately and long running constriction of public space in the Niger Delta in which ordinary citizens reduced to penurious subjects can't exercise their civil and political rights in the legitimate pursuit of material and social wellbeing. That insurgency in Niger Delta involves multiplicity of actors and therefore cannot be isolated from the corrupt and violent petro-state, exploitative Oil Companies and the existence of vast oil bunkering syndicate. It concludes by making a case for integrated approach to interpreting resources-linked conflict while putting country's specifics in consideration.

Markpress: The Triumph of Biafra's International Press in the Nigeria-Biafra War
Arua Oko Omaka – McMaster University

The Nigeria-Biafra War was fought on two fronts –the military front and the propaganda front. Whereas the Federal Military Government won on the military front, the Biafra government dominated on the propaganda front. Apart from conquering the home front through its radio programs, the Biafran government engaged the services of Markpress, a Geneva-based public relations firm to manage its international press in Europe and North America. Markpress successfully sold Biafra's war aim to the international community by drawing its attention and sympathy to the suffering of the war victims in Biafra. The Biafran secession which was originally considered a domestic affair became an issue of debate in parliaments in Europe and North America. It is surprising that little or no scholarly effort has been made to explore the role of Markpress as an important agent in the war discourses. This paper examines the role of Markpress in Biafra's propaganda war. It argues that the strategies adopted by the Biafran overseas press contributed largely in shifting the global interpretation of the war from domestic to

humanitarian and international concerns. The paper concludes that Markpress was as important to the Biafran government as the British and Soviet arms were to the Nigerian government.

I. A. 5. **Economic Initiatives, Poverty Reduction and Social Rights**
Chair / Présidence: Melanie O'Gorman – University of Winnipeg
Room/Pièce: Tory Building 208

Participatory budgeting and decentralization in South Africa
Carolyn Bassett – University of New Brunswick
   This paper examines a recent attempt by South Africa's People's Budget Campaign to convince the government to fund budget education at the local level. This NGO proposal seeks to advance two objectives - to 'popularize' the People's Budget Campaign, an alternative budget released annually by three of South Africa's largest civil society coalitions, in a way that will empower the grassroots members of the sponsoring coalitions to participate in budget-related policy debates, and to help the government foster real participation in local budgeting, which is mandated in national legislation but has not been put into practice very effectively. I plan to draw on the rich case literature of participatory local budgeting in other regions of the world, notably South America, to critically assess the opportunities and challenges of developing such a program. Conference themes: NGOs; Social movements and creative dissent - the drop-down didn't work for me.

The participatory and socio-economic contributions of innovation technology Hubs in Africa
Kathleen Diga – University of Western Cape and University of KwaZulu-Natal

   The connection between poverty alleviation and Information and Communication Technologies & Development (ICTD) in developing countries has flourished in recent years. While the evidence has displayed anecdotal cases of contributions of ICTs towards poverty reduction, there is a scarcity of work which reveals micro-level findings at a nationally represented scale. South Africa has collected country-wide household data since 1990s, yet only recently have they collected comprehensive data on digital communication access and usage. This paper investigates the evolution of ICT household access and use in South Africa. Through the theoretical lens of poverty traps (Carter & Bennett, 2006), this paper reveals the connection between micro-technological changes and economic behavior amongst the resource-constrained households in South Africa over time. The paper provides insight through empirical analysis of nationally representative household data on the living conditions of South Africa. The results show that there is improved uptake of digital goods especially amongst the poor and there is variation of micro-economic changes over time. This South Africa case can provide a starting point of how nationally representative data can be used to understand digital goods adoption of those on the edge and its meaning for livelihood and poverty level change.

The Role of the Media in (Promoting) Women's Political Participation and Representation in South Africa
Kwazi Majola – University of KwaZulu-Natal

Transcending the Dual Economy
Ralph Callebert – Dalhousie University

South Africa struggles with soaring unemployment and informal trade has become an increasingly prominent phenomenon. This raises interesting problems for the labour movement and scholars of South African labour. Academic and policy discussions about poverty rely largely on a dual economy model that is strangely reminiscent of modernization theories of the 1950s and 1960s. Seekings and Nattrass argue that there is an opposition of interests between unionised formal sector employees who seek to exclude competition for jobs and an 'underclass' without purchase in the formal labour market. They conclude that economic policies should be designed to expand the ranks of low-waged, non-unionised labourers – or, the working poor. Former President Mbeki spoke of a structurally disconnected second economy and thus revived the dualist notion of a stagnant, traditional economy coexisting alongside a dynamic and modern one. This interpretation, shared by many, allows governments to isolate the problems of underdevelopment and poverty in the informal economy and not address the impact of its macro-economic policies. I will review this literature and look at its policy implications. I then discuss some of the arguments that have been made against such interpretations and conclude by suggesting ways in which such critiques can be bolstered.

I. A. 6. **Exploring Digital Divides in Africa**
Chair / Présidence: Joshua Jebuntie Zaato – University of Ottawa
Room/Pièce: Tory Building 202

Communicational Paradox and the Quest for Equal Representation in West Africa: Global Connectedness versus Domestic Digital Divide
Mohamed Saliou Camara – Embry-Riddle Aeronautical University &
Angela Nwammuo – Anambra State University Igbariam

The paper will explore key aspects of West Africa's communicational paradox in the age of the digital revolution and scrutinize some of the ways in which the paradox affects the drive for democratic representation in the region. From an overview of West Africa's level of connectedness to the World Wide Web the paper will address the following questions, using specific and representative case studies: How have the new information and communication technologies (NICTs) contributed to empowering West African civil society and improving governance by linking local activists with their counterparts of the Diaspora? What is the extent of the domestic digital divide between

city dwellers and rural citizens and how does it affect their respective informed participation in civic governance? What are governments, businesses and nongovernmental organizations are doing to further democratize access to NICTs toward fostering equal representation and participation in the public sphere? The research for this paper will incorporate online and print scholarly works by specialists of digital mass media and social media; online and print archives of civil society practitioners as well as other pertinent sources.

Ethical Problems in Social Identity and ICT-Driven Education in Africa
Kazeem Fayemi – Lagos State University

This paper critically explores the lacuna of research study involved in the ethical issues emerging from the problem of social identity as occasioned by the digital divide in ICT-integrated education in Africa. It establishes that as important as the ICT feat is to the survival and flourish of humanity, so fundamentally enormous are the ethical issues emanating from this technology. While these moral issues are mostly unknown, this paper argues that it is vital to recognize the extent and nature of the ethical implications underlying the structural bias of social exclusion in ICT-driven education. The paper posits that ICT integrated education in Africa inherently has some new moral problems requiring new ethics and social policies: the suppression of social identity, digital divide and social exclusion, inequality in accessibility to ICT in education, globalization of education, obligations and rights of learners and tutors in ICT-integrated education. Also raised in the paper are questions of reliability and quality of information in e-learning, safety of users, plagiarism, frauds and truth in ICT-driven education. Questions of whether the new paradigm in the teaching function in an ICT age can truly promote and influence moral thinking and behaviour as it were in traditional teaching or not; or whether the "ICT Ultra Teachers" can and should replace "Ordinary Human Teachers" or not are considered. The position of the paper is that the digital divide will only reinforce present gaps in class structure and diffuse social identities. As a consequence, the paper concludes that ICT should not be blindly allowed to drive education in Africa; rather, ethical norms must be taken into consideration in driving ICT use in educational goals and needs in Africa.

The Digital Divide: Theoretical Underpinnings and Practical Implications in Ghana
Joshua Jebuntie Zaato – University of Ottawa

Governments around the world are faced with demands and requests to reform their public institutions, improve public service delivery, and better communicate with stakeholders. At the same time, stakeholders are prepared and willing to play a more active role, and not just be passive recipients in the public policymaking process. Face with these demands and request, most governments have turned to information and communication technologies (ICTs), especially the Internet and web-based applications for solutions. But these efforts of governments are increasingly being hampered by what is referred to as the digital divide, defined as ICT haves and have-nots. This paper proposes a theoretical framework for analysing and studying the digital divide and its

effects on democratic governance in developing countries. It then uses this framework to critically examine the practical implications of the digital divide for strengthening democratic governance processes in Ghana, a developing country. The paper argues that ICTs can contribute to the democratic intent of making governments more accountable, transparent, efficient and effective and powerful tools for building a more inclusive, participatory and responsive public administration system. Despite these benefits, what the paper discovered is that in Ghana, the digital-divide has made ICTs powerful instruments of inequality, exclusion, and deepened the existing social and class stratifications. Unfortunately, efforts aimed at bridging the digital divide in Ghana are incremental and inadequate. The paper therefore contributes to the broader theme of the conference which is aimed at examining the broader impact of ICTs in Africa.

Information Communication Technology in Africa
Temitope Mary Onkulola – Lagos State University

The technological progress of the African continent is one of the most interesting current topics of discussion. The ICT sector continues to make valuable contributions to African communities. The CAI concludes that the ICT is one of the driving forces behind Africa's progress, and that access to such resources must remain a strong future focus.

The United Nations' Economic Commission for Africa defines information and communication technology broadly to include internet service provision, media and broadcasting capacities and commercial information providers, among others.
Funding agencies have made major efforts to contribute to the improvement of infrastructure and connectivity. Although there has been a great deal of achievement in the ICT sector in Africa, a member of hurdles must be understood and addressed before the African content can gain comparable ICT functionality.
A further barrier to the advancement of ICTs in Africa is the difficulty of literacy and language. With most of the internet written in English, local intermediaries are needed to assist in reading and translation.
In conclusion, with international bodies and local players collaborating, the incorporation of Africa into the global system of interconnectedness could be one of the greatest strides towards development. It must be remembered that Africa represents a unique context for the introduction of these technologies. We must refrain from instituting wholesale strategies and notions used in developed world.
The implementation of information and technology in Africa must take into account the economic, political, environmental and other contexts in order to be truly beneficial.
The promotion of local business and access to as wider range of individuals as possible must remain the focus point of ICT implementation strategies in Africa.

10:30-11:00 am	**Refreshments / Rafraîchissement** **Tory Building Foyer (3rd floor/3ème étage)**

11:00-12:30 pm	**Concurrent Sessions / Sessions parallèles**

I. B. 1. **La Culture Globale de l'Internet**
Chair / Présidence: Mebometa Ndongo – Carleton University
Room/Pièce: Tory Building 202

Usages des médias par les pentecôtismes camerounais et mutations socio-religieuses
Sariette Batibonak – Aix-Marseille Université, CEMAf

La libéralisation du secteur audiovisuel Africain au début des années 1990 a été suivie de la démocratisation de l'utilisation des nouvelles technologies de l'information et de la communication. Profitant de cette ouverture et de la « révolution du numérique », plusieurs responsables d'églises pentecôtistes ont entrepris de fonder des stations radios et des chaînes de télévisions. De nos jours, leur occupation de l'espace médiatique est remarquable au point que les pentecôtismes africains sont présentés comme le groupe religieux le plus en vue et le plus présent dans le paysage médiatique. Au Cameroun, en l'espace d'une décennie, les deux grandes métropoles Yaoundé et Douala, disposent chacune d'une dizaine de stations de radios chrétiennes.
Par ces moyens médiatiques, les fondateurs, procédant comme des entrepreneurs, jouent sur l'attachement de l'africain aux phénomènes occultes, exploitant ainsi cette corde sensible de l'occulto-dépendance africaine pour soumettre leur offre plurielle de guérison miraculeuse et surtout de lutte anti-sorcellerie. Pour amorcer des membres et proposer leurs produits « spirituels », les pasteurs utilisent donc ces médiums sous diverses formes comme publicité ainsi que l'Internet.
L'entrepreneuriat et l'originalité de ces acteurs dans le domaine de la communication, court-circuiteraient le champ classique ecclésiastique et médiatique. Ce qui donne à interroger le lien entre l'omniprésence pentecôtiste sur les médias et les mutations sociétales. Dans ce contexte, les leaders religieux s'érigeraient en « apôtres du numérique ». Comment l'usage optimal de ces moyens de communication facilité par la vulgarisation du numérique induit des mutations socio-politico-religieuses au Cameroun?

Présentation de soi, sorcellerie et panique morale à l'ère digitale: l'émergence d'un itinéraire de la réussite sociale chez les jeunes hommes d'Abidjan (Côte d'Ivoire)
Boris Koenig – Université du Québec à Montréal

Depuis la fin des années 2000, la multiplication des cybercafés dans la métropole d'Abidjan et l'accessibilité grandissante de l'internet sans-fil nous interpellent sur les nouveaux espaces d'interaction sociale transnationale que draine cette nouvelle technologie. Une mutation significative induite par ce média digital est l'extension, y compris à des segments de la jeunesse ivoirienne hautement précarisée, des possibilités d'initiation et d'entretien de relations sociales établies à distance avec des correspondants étrangers. Ces nouvelles opportunités d'échange par médiation digitale, et sans interaction face-à-face immédiate, se sont accompagnées d'une expansion notable de formes de duperies organisées à partir des sites internet de rencontres francophones et à l'aide des outils de messagerie instantanée. Alors que la littérature discute davantage de stratégies d'escroquerie via la diffusion massive de courriels à partir du Nigéria ou du Ghana, ces

développements récents posent la question des processus socioculturels par lesquels l'internet se matérialise d'une manière spécifique dans les contextes urbains de Côte d'Ivoire. Basée sur une enquête ethnographique menée en 2012 dans un quartier d'habitat précaire de la métropole d'Abidjan, cette communication propose de discuter de l'émergence, à l'aune des années 2000 et dans un contexte de crise économique endémique, d'une nouvelle figure de la réussite sociale chez les jeunes hommes de Côte d'Ivoire, lebrouteur, l'arnaqueur à partir d'internet. Articulant des stratégies de présentation de soi, l'élaboration de scénarios complexes, des recours éventuels à des pratiques occultes, et un investissement de temps important sur les sites de rencontre en ligne francophones, nous discuterons tout d'abord en quoi diverses formes d'escroquerie à partir d'internet sont génératrices d'une culture matérielle largement diffusée auprès des jeunes urbains d'Abidjan. En prenant une optique sociale plus large, nous considérerons dans un second temps le rôle des rumeurs dans l'expansion de cette pratique, à partir des conversations quotidiennes des jeunes filles et jeunes hommes, utilisateurs et non-utilisateurs de l'internet, sur les opportunités, les risques et les forces occultes qui sous-tendraient ces activités.

Les « Brouteurs », arnaqueurs du web en Côte d'Ivoire : Entre pratiques mystiques et duperies
Kouyate Oumu – ÉHÉSS (École des Hautes Études en Sciences Sociales)

       « Brouteurs », nom générique donné aux escrocs sévissant dans les réseaux des Ntic en Côte d'Ivoire. En effet depuis 2010, les arnaqueurs ont détourné environ 400 million d'euros aux préjudices des citoyens occidentaux. Ils appâtent leurs « proies »(parfois avec des complices) par la séduction et des pratiques occultes .Ces « brouteurs » ont pignon sur rue, car faisant vivre des familles entières…
C'est un phénomène de société qui touche une grande majorité de la jeunesse ivoirienne deseouvrée, marginalisée prête à tout pour se faire de l'argent sans le moindre effort.
L'arnaque pratiquée dans la sphère commerciale puis sentimentale des personnes vulnérables provenant essentiellement de l'Europe, voir du monde reste leur objectif principal…
Dans cet élan, pour bien imprégner leur potentielle victime, le « brouteur » déploiera toute une mise en scène parfois machiavélique mais également sur la base de rituelle démoniaque d'un autre âge.
Dans cette contribution, nous analyserons ce phénomène sur la base de nos recherches anthropologiques du terrain de 2010 à nos jours : Pourquoi ce phénomène a un impact crucial sur la population des jeunes déscolarisés ?
Quelles actions, les autorités compétentes ivoiriennes usent elles pour mettre fin au phénomène d'arnaque dans les NTIC ?
Quelles sensibilisations sont-elles utilisées par la Société Civile pour endiguer ce phénomène au profit de cette jeunesse qui selon ces dires « nous récupérons notre dette coloniale chez les blancs qui affament le continent africain… »

I. B. 2. "An aesthetic of opening and encounter": African Digital Media Identities

Organizer / Organisatrice: Sheila Petty – University of Regina and Érika Nimis – Université du Québec à Montréal
Chair / Présidence: Sheila Petty – University of Regina
Room/Pièce: Tory Building 208

Orature as a Site for Civil Contestation: Film and the Decolonization of Space and Place in Tsisti Dangarembga's Kare Kare Zvako (Mother's Day) 2005
Olubunmi Oyinsan – TelAfric Television Inc

In Zimbabwe, the demand for political control was conflated with a struggle for cultural emancipation, driven by the centrality of orature. This centrality persists in Zimbabwe and its influence is discernible in "new" forms of cultural expressions such as television, radio, film and digital media. It is evident that apart from the fact that traditionally women identify orature as a site for struggle, resistance groups in Zimbabwe also continue to draw on orature to challenge post independence officialdom's attempts at confining Zimbabwean identity to suit their agenda. One approach has been through the generation of discourse as a way of drawing attention to the relevance of the oral concept of hunhu/ubuntu. The concept has been proposed as a valid philosophical approach, which represents the core ontological and epistemological foundation of Bantu speaking people. This paper focuses on how this film uses the portrayal of the fragmented, mutilated body of a woman to draw attention to the limitations of hunhu/ubuntu by pointing out that while it might ostensibly apply to all community relations; this philosophical system does not quite focus on marital codes or gender interactions. As such, hunhu's potential as a powerful tool for civic change remains handicapped.

Photography in Sierra Leone in the Post-conflict era
Julie Crooks – School of Oriental and African Studies (SOAS), University of London

The 11 year civil war in Sierra Leone left the majority of its population traumatized, a fragile and unstable ecomomy and broken infrastructures. While bequeathed by and drawing inspiration from the rich photographic heritage, a new generation of photographers are also witness to and scarred by the violence that damaged these photographic traces in the aftermath of the war. Yet this generation is also firmly grounded in the digitally globalized present which provides multiple opportunities for preservation and documentation even in a country with limited electricity and personal computers. Liam Buckley observes in his work on endangered archives in Gambia, that the "desire to preserve the national heritage in these material remains ,signals the transformation of the former colony into a modern nation and the national attainment of specific sign of being modern." This paper offers a preliminary consideration of the photographic legacy of Sierra Leone and the ways in which contemporary photographers are taking advantage of digital technology. It also examines the project of reclaiming its photographic archives temporarily housed at Fourah Bay College in Freetown.

In Search of African History: Visual Artists and Archives' Re-appropriation in the Digital Era

Érika Nimis – Université du Québec à Montréal

        The digital revolution has fundamentally changed our relationship to archives, by accelerating their "dusting off" and their re-appropriation, particularly, in the art world. In a conference at the Quai Branly Museum (Paris, 2011), the cinema historian Teresa Castro emphasized that "if the figure of the artist-historian is not new, we have to admit that archives (in the broader sense) concerning the memory and the visual heritage of several African countries (…) are being increasingly investigated by artists, and that their documentary explorations, based on a precise work on sources and more or less long research experiments, produce a kind of 'counter-history,' or 'alternative history'." This paper will show how some visual artists through new digital technologies, provide new ways of reading contemporary African history, by revisiting diverse forms of archives, sources, for the greater part photographic, and which were produced during the colonial and/or independence periods.

High-Tech "Transvergent" Identities in Nadia El Fani's Bedwin Hacker
Sheila Petty – University of Regina

        Contemporary African filmmakers are transforming African cinema as they move beyond the social realist aesthetic directives of Independence times to explore the struggles and triumphs of Africans living in globalized contexts. In particular, contemporary African filmmaking stresses the interrelationship between multiple histories (colonial, national and personal) as they collide with social, political and economic imperatives. For French/Tunisian activist filmmaker Nadia El Fani, film is a means to explore Tunisian history and culture and issues of identity permeate her work beginning with her first short films to her first feature film, Bedwin Hacker (2002, 103 mins), arguably the Maghreb's first feature thriller in which a female hacker broadcasts political messages over the Internet from a remote mountain location in Tunisia. Florence Martin has argued that El Fani's films interrogate "identity and the past stories that have contributed to the hybridity of today's Tunisians" (Screens and Veils, 2011, 133). Martin goes on to describe El Fani's double culture and double nationality as contributing to a fluid identity and transvergence in her cinema where the subject is in constant becoming. This paper will explore how El Fani uses the cinema screen as a site of political pressure, resistance and debate, contributing to Tunisia's "Revolution of Dignity," long before "les Printemps Arabes."

I. B. 3. **Round-Table – Communicating Social Innovation; Co-developing New Products for the Disabled**
Chair / Présidence: Bjarki Hallgrimsson – Carleton University
Room/Pièce: Tory Building 234
Peter Baluku – KADUPEDI and CanUgan (Kasese)
Robert Bwambale – CanUgan (Kasese)

Dean Mellway – Carleton University
Navin Parekh – CanUgan (Ottawa)
Stephen Field – Carleton University
Alyssa Wongkee – Carleton University
Carmen Liu – Carleton University
Amanda Cox – Carleton University

I. B. 4. **Post-conflict? State Building, Economic Development, and former Liberation Movements**
Chair / Présidence: Dane Rowlands – Carleton University
Room/Pièce: Tory Building 360

'Old habits die hard': Assessing Ten-years of Britain-led Statebuilding in Post-Conflict Sierra Leone (2001-2012)
Christopher Dyck – University of Alberta

> Peacebuilding and post-conflict reconstruction have been described as political, economic, social, security and justice reforms aimed to reduce the risk of relapse into large-scale conflict in countries emerging from intrastate conflict. Concepts borrowed from development—such as empowerment, participation, sustainability and ownership— have been used interchangeably to evaluate international peacebuilding efforts and have helped to explain why so many international statebuilding have been judged to be ineffective and unsustainable in the long-term (Doyle and Sambanis 2006). Recently, local ownership has been formally recognized as a missing piece of the puzzle towards more effective peacebuilding by the OCED's Development Assistance Committee (DAC), United Nations' "Capstone Doctrine", The World Bank and codified in international forums such as the 3rd High Level Forum on Aid Effectiveness in Accra, Ghana in September 2008 and the Principles for Good International Engagement in Fragile States and Situations. Despite a prominence in the use of 'local ownership' in policy documents and considerable rhetorical support given by donors, international peacebuilding agencies have been slow to translate these commitments into their practices. Through a case study of how British development and security experts formulated and implemented security sector reform (SSR) strategies in post-war Sierra Leone, this paper sets out to understand how decisions were made relating to the types of reforms, degree of external support and modus operandi informing the practice. The paper concentrates on the dynamics between national and international actors in order to develop best practices in international statebuilding. The aim of this paper is to identify potential pitfalls in developing statebuilding approaches that are attentive to local conditions and needs, by emphasizing how Sierra Leoneans 'communicated' their needs and strategic vision to British authorities. To date, existing literature on post-conflict statebuilding reforms have emphasized British and international perspectives (e.g. Albrecht and Jackson 2009; White 2009). Drawing on fieldwork and in-depth interviews with a range of Sierra Leonean security and development experts, the paper broadens the debate to include how these actors perceive British-led statebuilding activities in post-conflict Sierra Leone based on the above mentioned criteria. The first section maps out the key actors, procedures and mechanisms that drove and informed the security reform

process in order to understand how post-war security sector decisions were ultimately made. Secondly – and more fundamentally – the article captures the complex intermingling of domestic and international decision-making processes, which increasingly overlapped and interfered with each other.

Too Much of a Good Thing? Freedom of Expression in Post-Genocide Rwanda
Dana Hayward – University of Ottawa

To date, transitional justice initiatives in countries recovering from conflict have been based on the assumption that speaking publicly about traumatic events promotes reconciliation and tolerance. This paper seeks to question this assumption and contribute to a better understanding of the legitimate regulation of speech by analyzing liberal theories of free expression through the lens of countries recovering from conflict, specifically post-genocide Rwanda. I ask: How appropriate are current liberal understandings of freedom of expression to the regulation of speech in post-genocide Rwanda? I contend that liberal theory largely fails to account for the attitudinal and institutional consequences of the Rwandan genocide. A conflictive ethos combined with weak judicial institutions makes speech more dangerous in post-genocide Rwanda than in peaceful societies. I illustrate my argument with an analysis of the case of Agnès Uwimana Nkusi, a prominent Rwandan journalist who, in 2010, was convicted of threatening national security, denying the genocide, inciting divisionism, and defaming the president of Rwanda.

Intrastate Conflict and the Importance of Economic Power-Sharing in Comprehensive Peace Agreements
Rory Morrison – Carleton University

Since the 1970's, a decline in decisive victories as the dominant form of conflict resolution has coincided with a rise in negotiated settlements. Although the majority of negotiated settlements - both cease fires and peace agreements - have led to stable solutions to conflict, they have not affected the risk of relapse into violent conflict as much as decisive victories have in the past. As the Human Security Report notes, this inefficiency supports the claim that the increase in the number of settlements relative to decisive victories has contributed to a higher overall recurrence rate.

Attempting to improve the effectiveness of negotiated settlements in preventing conflict recurrence, agreements now distribute calibrated amounts of representation and executive power to elites of all major ethnic/religious groups through institutionalized elite-inclusion. This approach, referred to as 'power- sharing' has focused largely on the political, judicial, and military areas and with mixed-results. This paper will investigate a largely overlooked element of power- sharing, economic power-sharing, it will revisit the dominant theories of intrastate conflict causation and, through an investigation of Africa post-Cold War, will demonstrate the importance of including economic power-sharing in negotiated peace settlements.

The Slow Death of the Liberation Movements in Southern Africa
Roger Southall – University of Cape Town

Drawing from a book which will have just been published by the time of the conference, the paper will review the slow death of ZANU-PF, SWAPO and the ANC as liberation movements. This is not to argue that the liberation movements will disappear, nor indeed that they will necessarily lose elections in the near future. However, it is to argue that, circumscribed both by the nature of their transitions out of colonialism and apartheid and neo-liberal ideologies, as well as their own flawed conceptions of liberation, that they have allowed an inherent authoritarianism to overcome their original emancipator instincts. As a result, they have become political machines, serving the interests of incumbent political classes, far more than they represent the true interests the nations they proclaim themselves as serving.

I. B. 5. **"Chatham House Rule" Round Table : Africa and the First World War: Legacy and Commemoration**
Organizer / Organisateur: Peter Henshaw – University of Western Ontario & Privy Council Office (Ottawa)
Chair / Présidence: Peter Henshaw
Room/Pièce: Tory Building 217

Lead Resource Person: Owen Elliott – Africa Research Group, Foreign & Commonwealth Office (UK)

I. B. 6. **New Stories of Belonging: Retelling and Re-imagining belonging in Africa's changing technological and economic landscapes**
Organizer / Organisateur: Gerald Morton – Carleton University
Chair / Présidence: Louise de la Gorgendière – Carleton University
Discussant / Rapporteur: Louise de la Gorgendière – Carleton University
Room/Pièce: Tory Building 240

The Dialectics of Belonging: Examining how meaning and belonging are created and found in the spaces between separate systems of communication
Gerald Morton – Carleton University

This paper explores communication systems amongst the local and international NGO communities in Musina, South Africa. I examine how non-massively reproduced systems of personal experience, exchange and memory are part of the interface between 'on the ground' NGO workers and the international system of NGOs and donors in important ways. My research reveals that massively mediated and non-massively mediated communications are separate systems that guide and inform one another in interesting and unpredictable ways. Massively mediated communication is the hallmark of the structures of modernity, which many scholars assume create and / or constrain the social spaces of local populations. However, non-massively mediated communications are spaces of meaning-making and belonging. This paper examines the dialectic of these

communication systems and reveals the way existing modes of belonging, informed by each type of system, impact the NGO community in unexpected ways.

Commitment Issues: Security and subject making in the modern white Kenyan household"
Graham Fox – British Institute in Eastern Africa

Though a global city of increasing geo-political importance, the Kenyan capital of Nairobi has long been reputed as one of the most dangerous centers on the continent. Thispaper examines the issue of security through the ethnographic purview of the Euro-African population inhabiting the upper-class suburban Nairobi. Of particular importance to herein are the staff and security guards that white Kenyans employ in their homes. In contexts where African neighbors are predominantly underprivileged or unemployed, I emphasize the importance of employer-employee relationships as a key performance of commitment to the local community, or a 'mode of belonging' in a context where whiteness is inextricable from privilege and mobility. As recent amendments to the Kenyan constitution have brought forth new issues related to flexible citizenships and 'commitment' by Kenyan citizens, I proffer that subject making by Euro- Kenyans in the domestic sphere helps to establish their investment and belonging in Kenya, while constituting a grounded and discursive defence against the crime and unrest that sometimes results from local poverty or other socio-economic pressures.

Sino-African transnationalism and Identity: The Challenges of Differently Situated Chinese migrants in South Africa
Ying-Ying Tiffany Liu – Carleton University

In 1971 the Republic of China (Taiwan) lost its seat in the United Nations; meanwhile, South Africa faced intensified condemnation of its apartheid policy. Both South Africa and Taiwan found themselves isolated from the international community in the 1970s (Pickles and Woods 1989). As a result of the increasing diplomatic relations between South Africa and Taiwan, and the growing capital-intensive industrialization during the "golden age of apartheid" was in a state of crisis (O'Meara 1996), the South African government offered a number of investment opportunities in order to attract Taiwanese entrepreneurs. Approximately 30,000 Taiwanese migrated to South Africa between late 1970s to mid-1990s, and the number continues to drop after the post-apartheid government switched its recognition from the Republic of China (ROC) to the People's Republic of China (PRC) in 1998 (Park 2008). Currently there are 250,000 to 350,000 ethnic Chinese in South Africa including 11,000 Taiwanese immigrants (Overseas Chinese Affairs Council 2011). In 2008, the High Court in South Africa issued that Chinese (and Taiwanese) in South Africa who obtained citizenship prior to 1994 are to be reclassified from "Asian" to "Black" (Park 2010). This is a working paper for the author's ethnographic research project (2014-2015) that intends to examine how transnational and localized socio-cultural boundaries are maintained and broached with differently situated "Chinese" migrants in South Africa. Although all ethnic Chinese may share a "Chinese identity" in South Africa, the shift in racial category can be traced through the presence of Taiwanese immigrants and the ambiguous terms between

"Taiwanese" and "Chinese." While this paper explores the economic competition between the PRC and the ROC in South Africa, and the conceptual challenges in examining "overseas Chinese" under the theoretical framework of "Chinese transnationalism" (Ong 1999); it also argues that the Chinese migratory flows in South Africa are shaped by the "homeland" politics. For instance, the PRC government does not recognize dual citizenship whereas the Taiwanese government permits it, which may explain why almost 90 per cent of the Taiwanese immigrants have become South African citizens (Park 2008). The focus on the homeland politics may also offer another perspective to examine the increasing phenomenon of Chinese entrepreneurial migration and transitory proletarian migration in Africa (Kuang 2008).

Suspicious minds: apportioning and avoiding blame for distrustful relationships and deferring medical treatment in South Africa
Jana Fried – University of Western Ontario

In South Africa, since the dismantling of the Apartheid state, tremendous gains have been made with respect to reconciliation, human rights legislation and the distribution of scarce resources, including those for health care. But a legacy remains. While access to health care is enshrined in the constitution, sense of belonging and entitlement comes not from normative convictions but from everyday experiences in particular social, cultural and historical contexts. Here, we comment on the influence of corporatism on health care actors' perceptions of health care interactions in South Africa. We present the situation of patients (n=45) who feel that they do not receive the type or style of treatment they are entitled to. These individuals are a vocalizing minority but attribute their fate to actions of specific providers, and rarely to the health system itself. Reversely, some providers (n=67) deflect 'blame' on to others. Often, these situations are cloaked in feelings of blame, distrust and suspicion. Such responses – combined with large patient numbers and limited opportunities for establishing relationships – may lead providers to treat patients as a social category, heightening distrust and suspicion between individuals from different groups and undermining the overall effectiveness of public health care services in South Africa

12:30-2:00 pm	**Lunch / Dîner**

12:45-2:00 pm	I. C. 1. **CAAS AGM / l'ACEA AGA** **Room/Pièce:** Tory Building 208 **Light lunch provided / Un repas léger sera servi**

2:00-3:30 pm	**Concurrent Sessions / Sessions parallèles**

I. D. 1.   **Les Perils et Possibilités de la Révolution Numérique**
Chair / Présidence: Robert Fournier – Carleton University

Room/Pièce: Tory Building 213

Communiquer pour susciter un engouement pour le patrimoine culturel et le développement ou l'épanouissement des communautés locales
Louise-Marie Pandzou – Musée Mâ Loango de Diosso

Le patrimoine culturel peut-être un véritable moteur du développement pour un Pays, en général, et de façon particulière, pour les communautés locales qui en sont dépositaires.
Mais, pour ce faire, il faut que ces communautés en aient conscience et qu'elles se rendent compte des opportunités qu'offre le bien culturel avec lequel elles vivent.
L'un des moyens qui, à nos yeux, semble être le plus efficace pour susciter l'éveil de conscience des communautés locales est : « la communication, l'information et l'éducation au patrimoine ».
Nous allons tenter de le montrer dans notre propos.
Dans notre communication, nous nous proposons de montrer que les initiatives prises par le Musée Mâ Loango de Diosso en matière de communication attestent bien d'une volonté de susciter l'intérêt des communautés locales pour le patrimoine culturel et de les impliquer dans sa conservation, sa diffusion et sa valorisation.

Parodie et discours politique dans des webfilms sur le sport algérien
Marion Froger and Djemaa Maazouzi – Université de Montréal

Les plates-formes de partage et d'échange de webfilms offrent un espace privilégié d'écritures médiatiques du sport. Elles permettent à un public tour à tour récepteur et émetteur, lecteur, spectateur et énonciateur, consommateur et producteur, ou encore commentateur et posteur de participer, en s'appropriant le dispositif particulier du webfilm, à la production, à la circulation, au recyclage du discours sur le sport. Nous examinerons plusieurs exemples des plus éloquents de ce nouveau procédé d'écriture. Nous nous pencherons tout particulièrement sur un corpus de détournements et remix élaborés par des internautes algériens, à la veille du match de football Égypte-Algérie du Caire du 14 novembre 2009, et de celui qui lui succèdera au Soudan quelques semaines plus tard. Il s'agit de séquences cinématographiques détournées, par doublage (en arabe dialectal) au profit d'enjeux sportifs immédiats qui sont autant de mises en scènes parodiques d'enjeux politiques . Tout en prenant en compte l'importance du sport collectif et de son spectacle en Algérie, notre communication se propose d'étudier ces figures (Hitler-Boutflika, Di Caprio, personnage supporter de l'équipe algérienne, Jack embarquant dans le « Tanic Ibnou Ziyad ») en analysant le matériau du webfilm du point de vue de l'oralité présente dans cette vidéo (choix du médium, doublage, choix de l'arabe dialectal, accents régionaux prononcés de certains personnages, discussions générées dans les forums par les internautes etc.). À partir de l'étude des formes d'écritures qui imprègnent et entourent ces objets webfilmiques, nous tenterons de retrouver certains des enjeux politiques les plus importants de l'ère post-colonialiste, tels qu'ils se jouent sur le terrain du sport (du nationalisme à l'appropriation de la culture de l'ancien colonisateur) dans l'usage des technologies numériques et dans la présence sur

le Web. Car si certains extraits parodiés ont fait un buzz sur la toile en générant de nombreuses adaptations plus ou moins heureuses, certains webfilms algériens revêtent une singularité dont se sont vite éloignés les autres webfilms réutilisant les mêmes extraits de films, notamment en ce qui touche à la radicalité critique de leur propos concernant le sport, la politique, l'identité et, dans une démarche réflexive, la pratique même du détournement comme forme d'écriture.

La migration vers la TNT au Rwanda; entre challenge et opportunités.
Pierre-Louis Cédric – TELE10 Group

Cet exposé se penche sur le processus de migration vers la télévision numérique terrestre engagé au Rwanda suite aux directives de l'East African Community, elle même inspirée par les recommandations de l'Union Internationale des Telecoms. Il s'agira de montrer pourquoi et comment ce pays particulièrement ambitieux dans le domaine des TIC, s'est donné pour objectif d'augmenter le taux de pénétration de la télévision de 7% en décembre 2012 à 30% d'ici fin 2013. Cet article mettra donc l'accent sur les défis et les contraintes de ce passage à la diffusion numérique dans un pays ou 80% de la population active appartient au secteur primaire et où seul 10,6% de la population à accès à l'électricité comme principale source d'éclairage. Il s'attachera également à démontrer le potentiel de développement de ce medium, les opportunités qui s'offrent aux différents parties prenantes impliquées dans ce secteur, ainsi que l'impact sociétal, économique et technologique de ce processus. Il conviendra de préciser le contexte particulier du Rwanda, où les trente années de monopole de la télévision nationale, contrastent avec une paradoxale libéralisation, notamment au niveau des radios (plus de 30) et des sites internet locaux. Basée sur mon expérience en tant que Project Leader puis de Managing Director de TV10, la première chaine de télévision privée du Rwanda, cette présentation tentera d'évoquer tous les aspects de cette migration, qui s'inscrit dans une politique de rattrapage technologique extrêmement ambitieuse. Il sera intéressant d'insister sur les différentes initiatives menées de concert par le secteur privé et le secteur public pour mettre au point des solutions innovantes permettant de sensibiliser la population rwandaise et d'améliorer leur accès à la télévision. Un processus qui semble bien trop se focaliser sur des considérations techniques au détriment du développement de contenus locaux, source indéniable d'emploi dans l'industrie créative.

Silence morbide à l'ère de la cybercommunication : Aperçu écolinguistique sur les langues africaines en danger d'extinction.
Jean B. Ntakirutimana – Brock University

Après une brève présentation de l'écolinguistique —une discipline linguistique relativement récente, qui considère les langues comme des entités vivantes, indispensables à la vie et à la survie de l'écosystème socioculturel universel— cette communication présentera une esquisse du paysage linguistique de l'Afrique, un continent doté d'un plurilinguisme particulièrement riche et multidimensionnel, où cohabitent tant bien que mal des langues coloniales, des langues transfrontalières, des

langues locales, certaines nationales et d'autres sans statut officiel reconnu, tantôt parlées dans des zones linguistiques étendues, ou tantôt parlées dans des zones sociolinguistiques assez réduites. Certaines de ces langues marquent de plus en plus leur présence dans l'univers numérique des Technologies de l'Information et de la Communication (TIC) pendant que d'autres sont en voie d'extinction. Une attention particulière sera portée à ces langues menacées de disparition, ainsi qu'aux conséquences de ce phénomène sur la survie de la biodiversité culturelle du continent. En effet, les régions où le patrimoine linguistique est le plus menacé correspondent aux zones où le plus d'espèces biologiques sont en voie d'extinction, ce qui nous amènera à discuter de cette coïncidence des plus anodines.

Nous explorerons aussi le rôle que pourrait jouer la révolution numérique dans la dynamisation du patrimoine linguistique africain.

I. D. 2. From "digital divide" to "digital revolution" in Africa and the Diaspora within Pentecostal-Charismatic circles
Organizers / Organisatreurs: Xavier Moyet – Université du Québec à Montréal & Katrien Pype – MIT and KU Leuven
Discussant / Rapporteur: Simon Coleman – University of Toronto
Chair / Présidence: Xavier Moyet – Université du Québec à Montréal
Room/Pièce: Tory Building 240

The mediation of numinous powers in Christian media worlds
Katrien Pype – MIT and KU Leuven

This paper compares the mediation of numinous powers in Christian media worlds, in particular within Pentecostal-Charismatic and Kimbanguist circles. These constitute the two largest religious media producers in contemporary Kinshasa. Their media production is very diverse and includes cloth and head scarves; radio and TV shows; CDs, VCDs and DVDs; pamphlets and newsletters; and Internet productions like Facebook pages, internet sites, and cellular chat groups. In addition, Kimbanguists can purchase key chains, postcards, photographs, and T-Shirts depicting Simon Kimbangu alone or with his successors. For Pentecostals, such objects with photographs of human beings, however, are inconceivable. I will claim that the differences in media production and media pedagogies within these two religious groups follow from different approaches towards the power of the image; the role of witchcraft in their beliefs system; the definition of how to become a "good Christian"; and a different hierarchy of the optical and the acoustic within the communication with the Numinous. The analysis ultimately leads to a comparison of the visual regimes within Kimbanguist and Pentecostal circles, which in turn will provide a better insight in the intricate ways in which power and difference are being articulated in Kinshasa's Christian landscape

The musical use of Internet among the Ethiopian Evangelical and Pentecostal
Diaspora
Hugo Ferran – Université de Montréal

This paper analyzes the musical use of Internet among the Ethiopian Evangelical and Pentecostal diaspora. I aim at discovering how Internet participates in the musical constitution of transnational Christian identities while reflecting the pervasiveness of ethnic and national imaginaries in the migration context. I especially focus on the Ammanuel Montreal Evangelical Church, where the musical influence of Internet is very strong, while the use of other media tend to decrease. I will show how the musicians of the Ammanuel Church borrow Ethiopian hymns from these websites and adapt them to their local identity. By broadcasting the more important performances on the Ammanuel website and YouTube, they contribute to the circulation of Ethiopian hymnodies on the Internet. The analysis of the musical videos and excerpts posted by the Church members on their Facebook pages will reveal interesting insights on their musical ambivalence in the migration context. If they verbally reject the non-spiritual music, the posted excerpts and comments reveal that some members are however attracted by secular music from Ethiopia or elsewhere. Finally, I will show how Internet quickly distorts the music that is uploaded on it

Connecting geographical space and cyberspace: the case of Evangelical and Pentecostal Churches on the Internet
Frederic Dejean – Université de Montréal

As Evangelical and Pentecostal organizations have gained a new visibility on theglobal stage, their presence on the internet has been growing quickly since the middle of the 1990's. Whereas the internet became a new mission field for religious organizations, some
Observers argued that new technologies led to a deterritorialization of religious practices and activities. In light of the growing issues of globalization and transnational communities, the idea is seductive. But it should be resisted. Our presentation will draw mainly on the case on African Churches –to show that cyberspace is not a surrogate space.
On the contrary, cyberspace is a pragmatic and convenient mean to spread the Gospel in geographical space. To this end, our communication will be organized in three moments: first, we will raise the question of the atopian religious experience; the second section will
Show how cyberspace is a privileged stage for the "universal Church";Finally, we will explain how cyberspace is a crucial condition of possibility for transnational Churches. In a globalized world, Internet plays the role of a virtual place of worship where the notion of "space---time contraction" finds its full expression...

Healing and the Internet in a global African charismatic ministry
Xavier Moyet – Université du Québec à Montréal

In order to address the content of this panel devoted to the study of Pentecostal communities use of the Media in Africa and elsewhere, I would like to use my own postdoctoral research (an ethnography of a Charismatic community of Nigerian origin in

Montreal). Among the many religious groups in Montreal, I chose to conduct a study about Christ Embassy. My data derives mainly from the ethnographic observation of the congregation but also comes from remote observation made through the Internet. As it has been noticed before, mass media have been largely appropriated by the PCPC. And among them the cyberspace has been used in a creative way, not only to display information about religion but also to promote interactions between users and Churches. From this point of view, Christ Embassy is at the forefront of Internet use. For the communication, I would like to focus on the interplay between healing and Internet. Healing is a longstanding feature of Africa religiosity but is reconfigured by its new virtual form. I would like to describe how focusing on the new interactions possible between the "healing prophet" and the believers, to assess the impact Internet has on the everyday life of the people and understand the impact of this new nexus (Internet & Healing) on Christians.

I.D.3. **Bilingual Round-Table: Women, Conflict and Livelihoods** *in Africa / Table-Ronde bilingue : C*onflit, subsistance economique and des femmes *en Afrique*
Organizers / Organisatreurs: Doris Buss – Carleton University & Joanne Lebert – Partnership Africa Canada
Chair / Présidence: Doris Buss – Carleton University
Room/Pièce: Tory Building 234

Doris Buss – Carleton University
Joanne Lebert – Partnership Africa Canada (by Skype)
Annie Bunting – York University

I. D. 4. **Migration Dynamics: Governance, Gender, Remittances**
Chair / Présidence: Dane Rowlands – Carleton University
Room/Pièce: Tory Building 360

Mothering as migrants: Experiences from the informal settlements of Nairobi, Kenya
Cassandra Cotton – McGill University & Donatien Beguy – African Population & Health Research Center

Research emphasizing effects of migration on sub-Saharan African families has focused on implications of absent fathers, particularly in areas with historic male migration. Yet, the number of women migrating throughout Africa is likely to have more profound effects on family stability and child well-being. When women move, they face difficult decisions of migrating with children, potentially exposing them to risky environments, or leaving them with others. Little is known about how women make these choices or of implications for children's well-being whether they co-migrate or are 'mothered from a distance.' This research will shed light on decision-making processes of migrant mothers, and the implications of mother's migration on children's residence using interviews with migrants in Nairobi's informal settlements. As African women continue to migrate to cities, this research points to important implications with regard to how women manage family life when migrating to impoverished urban communities.

Remittances to Zimbabwe: New technologies and remittance practices in Botswana
Riley Dillon – University of Western Ontario

Zimbabwean migrants in Botswana are not only regular and stable remitters; they are also more likely than their counterparts in other Southern African countries to remit through formalized means. Sixty-four percent of Zimbabweans in Botswana use formal money transfer methods, primarily Western Union and thirty-six percent prefer informal methods including personal transfer (Campbell & Crush, 2012). While formal remittance channels are promoted as safe and reliable, the cost per transfer is significant. Despite the high costs associated with these transfers, remitters continue to choose formal methods over informal ones, creating new challenges for many remittance-receiving households. New technology, in particular, cellphone money transfer systems may reduce these costs and the introduction of this technology is of great interest to both remittance senders in Botswana and receivers in Zimbabwe. This paper draws upon data collected through in-depth interviews with migrants in Botswana and their family members in Zimbabwe to discuss the barriers associated with both informal and formal remittance transfers between these two countries and the potential of new technologies in the region to overcome these challenges.

The Impact of African Migration on Women in South Africa
Efe Mary Isike – University of Zululand & Christopher Isike – University of Zululand

There are a plethora of studies on African migration to South Africa but very few have been conducted on the impact African migration has on South African women. African immigration to South Africa has resulted in contest of space and belonging between South African natives and African settlers which has often times been expressed in xenophobic violence. However, the socio-economic effects of this contest on women in South Africa are understudied. This paper therefore seeks to answer two broad questions; what impact does African immigration have on the employment of South African women? How has African immigration to South Africa contributed to gender based violence in South Africa? The paper will rely on a survey of South African women in rural KwaZulu-Natal, and use feminist theory to explain citizenship contestations between South African women and African immigrants in post-apartheid South Africa.

Migration Governance and Migrant Rights in the Southern African Development Community (SADC): Attempts at Harmonization in a Disharmonious Region
Belinda Dodson – University of Western Ontario & Jonathan Crush – Balsillie School of International Affairs, Waterloo

Growing attention is being paid to the role and potential of regional institutions in the governance of migration and protection of migrant rights. Southern Africa presents an illustrative example of the multiple challenges to regional migration governance, being a region of extreme socio-economic inequality, high levels of cross-border migration,

uneven governance capacity and rights regimes, and weak regional institutions. A SADC Protocol on the Facilitation of Movement of Persons has not yet been signed and ratified by the required two-thirds majority. Formal migration governance in the region remains entrenched in national laws and structures or, at best, bilateral agreements and memoranda of understanding between states. Such agreements generally prioritize the economic needs of destination countries. Meanwhile, migrants have difficulty securing even those basic social services and human rights protections to which they are legally entitled. After outlining the nature of migration and its governance in the region, our presentation will review the experience of MIDSA (Migration Dialogue for Southern Africa), a forum constituted in 2000 to support SADC member states in better managing migration through regional cooperation and harmonization of immigration policy and legislation. We highlight MIDSA's achievements and identify obstacles to turning dialogue into effective regional migration governance.

I. D. 5. **Perspectives on the Transformation of the Agricultural Sector in Rwanda**
Organizer / Organisateur: Chris Huggins – Carleton University
Discussant / Rapporteur: Marie-Eve Desrosiers – University of Ottawa
Chair / Présidence: Chris Huggins – Carleton University
Room/Pièce: Tory Building 202

Oppression or empowerment? The Rwandan small farmer and government's big changes
Joel Ratcliffe – University of Ottawa

The Rwandan countryside is currently undergoing a process of rapid reform under ambitious government programs to modernize agriculture for participation in national and international markets. While the government itself asserts that it is pursuing pro-poor growth, many critics suggest there is significant evidence to the contrary. This paper examines the use of farmers cooperatives in the process of agricultural modernization, and it asks whether the co-ops themselves are sources of personal empowerment and material gain for the small producers, or whether they are merely a stage in a larger government program to reposition and ultimately eliminate the small farmer altogether. Adopting the "sceptical" post-development position advanced by Aram Ziai, the current study attempts to take a pragmatic look at the ways in which the co-ops meet or fail to meet the material and non-material needs of their members while appreciating the ways in which cultural significance can be as dynamic as cultures themselves. It also examines a number government policies related to agricultural transformation, acknowledging the presence of both anti-democratic coercion and potential gains to be had by compliant but hopeful citizens.

Local participation process in Canadian development participatory projects in Rwanda
Pierre-Anne Turmel – University of Ottawa

In the year 2000, Rwanda adjusted its agricultural strategy by taking a major turn towards cooperative farming, in part to ensure its own development. The previous

development practices were judged "post colonialist" by critics. This criticism provoked a significant change towards the participatory approach. Those alterations influenced rural communities from Rwanda and this is how hundreds of new cooperatives were born. Grassroots movement (development from the bottom) and PRA (Participatory Rural Appraisal) methodology, simplified civil society capacity reinforcement and its participation within the projects. This was the objective of the partners from the project Cooperative agriculture development in Rwanda. On the field, as well as in the literature, one can learn how local participation is articulated, according to the partners CCA (Canadian Cooperative Association) and UGAMA-CSC (Rwandan Cooperative Service Center). Questions still remain. What about the beneficiary population's point of view? The student-investigator conducted 27 semi-structured individual and anonymous interviews. Conducted with open questions, the intent was to have the interviewees answer questions
on particular subject matter. The main goal of the interviews was to know more about the members' own opinions about their implication in the project. The main research question was: In rural Rwanda, where several development actors work together on the same project, how does the local participatory process articulate, according to the beneficiary population? The research aims to offer a retrospective on the population's participation and power over decisions, among the different agricultural projects' phases. The secondary objective of the research paper is to make recommendations for future projects, in order to improve participatory processes and to continuously learn lessons from the projects taking place.

Liberalization within an Illiberal Environment? Digital and other forms of Communication in the Agricultural Sector in Rwanda
Chris Huggins – Carleton University

The Government of Rwanda is an enthusiastic proponent of information communication technologies (ICT) and has initiated several different communications platforms within the ambitious ongoing agricultural reform. Such ICT platforms are presented as a means of enhancing the entrepreneurial capacity of Rwandan farmers, which is key to Government discourses on national development. These ICT interventions include e-Soko, which provides current market price information to farmers via cellphone text-messaging; and new forms of crop insurance (currently a private: public partnership model) based on weather information collected by fully automated weather stations. Such initiatives reflect the government of Rwanda's aim of fully commercializing the agricultural sector, and would seem to support the view that the Rwandan reform is essentially liberal, or even neoliberal, in nature. However, field research and analysis of Rwandan policies and laws reveals the deeply illiberal nature of the reform, which is based on extensive central planning and, often, coercion. This paper asks whether digital and other forms of communication provide the benefits sometimes associated with liberalization, even when they are embedded in an illiberal context; with reference to the role of communication technologies in the practices of governmentality first identified by Michel Foucault.

I. D. 6.　**Re-Examining the Media in Africa**
Chair / Présidence: Tokunbo Ojo – Carleton University
Room/Pièce: Tory Building 208

Buying the News, Not the Paper: An Exploratory Study
Stanley Naribo Ngoa – Babcock University

The concept of 'buying the news, not the paper' is an exploratory study which describes a pattern of newspaper consumption that gives meaning to an otherwise ordinary activity. It explains a readership behavior which radically enriches and shape human energy into a 'structured feeling' of gratified usage of media product. Employing as its discursive unit of analysis, a pattern of communal cultural consumption, its socio-economic implications and the gratifications accruing there from, the paper adopts anecdotal evidence as explanatory cells; arguing that, its findings corroborates the theoretical praxis that cultural consumption functions as a socialization process that recognizes social class formation and the economics of consumption. The paper observes that, its study of the 'Buying the News … or read and return' phenomenon reveals a unique socio-cultural reality of the larger Nigerian environment; concluding that, gender, socio-economic considerations and a rather unique (Nigerian) factor, define activities of 'buying the news, not the paper'.

Ethnic Politics and Media Discourse in Nigeria
Muhammad H. Sani – American University of Nigeria

The inherently contentious nature of ethnic politics in Nigeria is often manifested in the country's media discourse. This is especially heightened when controversial and divisive national issues crop up. This paper proposes to study media discourse in the Nigerian press by examining the latter's coverage of some major and controversial political events in Nigeria's recent political history. It seeks to answer the following questions: To what extent does the Nigerian press stick to its journalistic responsibility of being a neutral arbiter on issues that seem to divide the country along ethnic and/or sectional lines? How do the country's media come across in their coverage of such issues? In an attempt to answer these questions, the paper looks at some selected cases such as Yar'adua's health crisis, Jonathan's presidential bid and PDP's Zoning Formula. The paper adopts the critical content analysis approach to content analyze some selected newspapers' coverage of the foregoing issues. In addition, it uses the normative theory of media performance analysis to evaluate the performance of the selected newspapers at the macro level while it uses the rhetorical discourse analysis to evaluate their performance at the micro level.

Death of the Gatekeeper: New Media, Youth and Politics in Kenya
Lynete Lusike – Moi University & Churchill Otieno – Nation Media Group

Kenya a country has a history characterised by repressive regimes, media harassment, censorship and suppression of freedom of the press in the postcolonial era. However, with the advent of the new media the country has witnessed young people embrace the new technologies in large numbers posing greater challenges to governments that seek to control them. The quick uptake of new media by young people therefore, raises the question of whether young people's preference of new media is due to the fact that they are the producers and consumers of messages they send out without passing through gatekeepers. Further because new media often bypasses state censorship, the focus of the study therefore was on establishing the implication of social media on the political discourse among the youth and determining whether social media as a platform, free from gatekeepers can be utilised to consistently raise Kenyan youth's political consciousness and lead them to play their civic duty responsibly? Consequently, data was collected with a focus to investigating the implications of the shift in the youth's sources of political information on their political participation in Kenya.

The interface between 'old' and 'new' media in communicating Africa to Africa and the world
Christopher Isike – University of KwaZulu-Natal and Efe Isike – University of KwaZulu-Natal

Globally, Africa is perceived and represented in all kinds of pessimistic terms and generally as a continent in crisis occasioned by poor political governance. Indeed, the image of African politics is presented as nasty, brutish and bestial. It is even suggested that certain pathologies of politics such as parasitic statism, militarism, dictatorship, corruption are generically African. This Afro-pessimism is watered by conventional African media which many have described as western-controlled, and accused of serving assorted delicacies of despondency. Even though these media representations capture aspects of the African situation, one is still challenged by the near total absence of complementary descriptions that echo the numerous positive things going for the continent. For example, not much is said by conventional media about positive pro-democracy developments, informal economy initiatives and the survival ingenuity of ordinary Africans. This paper therefore seeks to explore how the "digital revolution" and unconventional media are interfacing with conventional media to communicate Africa to itself and to the world. It will survey conventional news reporting in Algeria, Democratic Republic of Congo (DRC), Kenya, Nigeria and South Africa, and compare these with instances where digital and other unconventional media are being used in these and other states to enable political change, and also communicate the continent in new light.

I. D. 7. **"Chatham House Rule" Round Table – Mali: Historical Roots of the Current Crisis**
Organizer / Organisateur: Peter Henshaw – University of Western Ontario & Privy Council Office (Ottawa)
Chair / Présidence: Peter Henshaw
Room/Pièce: Tory Building 217

3:30-4:00 pm	**Refreshments / Rafraîchissement** **Tory Building Foyer (3rd floor/3ème étage)**

4:00-6:00 pm   I. E. 1. **Plenary Panel / Présentation en séance plénière :**
Africa Communicating: Digital Technologies, Representation, Power
Chair / Présidence: Allan Thompson – Carleton University
Room/Pièce: Tory Building 360

Gado Alzouma (American University of Nigeria) – The Rhetoric of ICT4D in Africa

Monica Chibita (Uganda Christian University) – New Media, New Representations?
Assessing Media Literacy in Eastern and Northern Uganda

Wisdom Tettey (University of British Columbia) – Mobile Phones, Democratic Citizenship,
and the Changing Ecology of Political Communication in Ghana

6:00 - 8:00 pm   **Opening Reception / Ouverture et Réception**
Room/Pièce: Tory Building Foyer (3rd floor/3ème étage)
with / avec
Dean John Osborne (Faculty of Arts and Social Sciences) &
Dean André Plourde (Faculty of Public Affairs)

8:00 – 10:00 pm   I. F. 1. **Documentary Film Presentation /**
Présentation du film documentaire:

"*Beatrice Mtetwa and the Rule of Law*"

Facilitator / le facilitateur : Linda Freeman – Carleton University
Room/Pièce: Tory Building 208

Open to the Public / Ouverte au public

8:00 am - 5:00 pm	**Registration / Inscription** **Room/Pièce: Tory Building 219**

9:00-10:30 am	**Concurrent Sessions / Sessions parallèles**

II. A.1. **La participation politique en Afrique à l'ère de la technologie numérique : mouvement de masses populaires entre virtuel et reel**

Organizers / Organisatrices: Kae Amo – ÉHÉSS (École des Hautes Études en Sciences Sociales), Kadidia Gazibo – Université Paris 1 Panthéon-Sorbonne, Roger Nguema Obame – Université de Rouen, & Rachid Hadji – ÉHÉSS (École des Hautes Études en Sciences Sociales)

Chair / Présidence: Mebometa Ndongo – Carleton University

Room/Pièce: Tory Building 213

La « sociabilité politique » à l'épreuve : masse, hommes politiques et religieux sur l'écran de l'élection présidentielle 2012 (Sénégal)
Kae Amo – ÉHÉSS (École des Hautes Études en Sciences Sociales)

Le débat sur la participation politique en Afrique a été longtemps centré autour de « politique par le bas ». A l'ère des tentatives de démocratisation, le nombre croissant des ONGs, leur implication dans le domaine du développement, les initiatives de la société civile et les acteurs transnationaux dans le secteur socioéconomique, politique ou éducationnel, ont créé des réseaux politiques qui regroupent à la fois élites, hommes politiques, masse, cadets sociaux ou « marginaux », reliant ainsi ce Bayart appelle « les en-hauts d'en haut aux en-bas du bas » (Bayart, 2008). Dans cette mutation, les nouvelles techniques de l'information et de la communication (TIC) sont devenues des atouts primordiaux pour ces nouveaux acteurs. Les TIC ont quasiment innervé toutes les couches sociales en Afrique tant dans les zones urbaines que rurales, et ont inauguré de nouveaux types d'engagements des masses populaires comme en témoignent ce qu'il convient désormais d'appeler les printemps arabes.En nous appuyant sur les études empiriques dans les différents pays d'Afrique du Nord (Maroc), de l'Ouest (Sénégal, Niger) et de l'Afrique centrale (Gabon), ce panel vise à s'interroger la nouvelle situation de la « politique par le bas » en Afrique à l'ère de la technologie numérique. Il s'agira de démontrer comment les réseaux sociaux sont en train de déterminer un nouvel espace civique.

Mobilisation populaire et technologies numériques : la société civile au secours de la démocratie au Niger à l'ère du numérique (2010-2011).
Kadidia Gazibo – Université Paris 1 Panthéon-Sorbonne

L'objectif de cette communication et de démontrer comment à partir des technologies numériques, la masse populaire (diasporas, intellectuels, sociétés civiles, partis politiques…) se sont mobilisés pour mettre fin à la dérive démocratique au Niger,

née lors du Tazartché[1] du Président Tanja Mamadou en 2010. Le Niger offre un terrain empirique du recours au numérique pour mobiliser les masses populaires dans la défense de la démocratie et de l'état de droit. Lors de la crise politique née du changement constitutionnel décidé par le président de la République aux mépris des textes constitutionnels à moins de six mois de la fin légale de son deuxième et dernier mandat, c'est grâce au phénomène numérique que les mobilisations à l'intérieur comme à l'extérieur ont eut du succès. Les technologies numériques dans ce contexte ont dépassé leur rôle de traitement de l'information et de communication, elles sont devenues un dispositif de mobilisation, de pression et contrôle politique. Nous analyserons la dynamique de la société civile nigérienne, l'impact de la mobilisation à travers Internet, les médias, les revues électroniques, les SMS…qui ont permis au combat citoyen de peser sur l'issue de la crise politique et institutionnelle.

Innovation organisationnelle et réhabilitation de la paysannerie gabonaise par les TIC
Roger Nguema Obame – Université de Rouen

Plusieurs facteurs ont amplement contribué au désenclavement des espaces ruraux de certains pays africains. Ils ne sont plus que rarement isolés. En effet, l'exode rural généralisé, l'essor des sociétés urbaines sur la base de relations familiales, sociales et économiques entre campagne et ville, puis la demande urbaine croissante en produits agricoles pour sa sécurisation alimentaire, la diffusion généralisée des modes de consommation et de pensée liées à la révolution des médias et des technologies de l'information et de la communication (TIC) ont transformé les campagnes en espaces « ouverts ». Le concept de « continuum rural-urbain » (J-P Olivier de Sardan) rend bien compte de cette évolution capitale qui a marqué les campagnes des pays en développement depuis une cinquantaine d'années. Au Gabon, certains villages sont devenus des friches économiques. Parallèlement, l'Etat a élaboré une stratégie de développement, axée sur la diversification de l'économie, la valorisation de ses ressources environnementales et de ses réserves d'espace, le développement d'activités productives respectueuses de l'environnement (« Gabon Vert »). L'analyse dans ce travail s'attachera à évaluer l'efficacité de l'usage des TIC par les populations rurales au Gabon dans le cadre de ce processus de modernisation. Nous interrogerons les populations rurales de la rive gauche de Libreville pour savoir si l'usage des TIC leur permet d'améliorer leurs performances et participe véritablement à ce prolongement des villes vers les campagnes.

Les « acteurs » du « Printemps Arabe » et les visées géopolitiques occidentales en Afrique du Nord
Rachid Hadji – ÉHÉSS (École des Hautes Études en Sciences Sociales)

Au sein des médias, les « Révolutions » du « Printemps Arabe » sont considéré comme l'œuvre des activistes des réseaux sociaux soutenu par Al-Jazeera. Aujourd'hui, les manifestants de la Place Tahrir au Caire et dans les autres pays du « Monde Arabe » qui ont connu un changement de régimes, comme en Tunisie ou en Libye, considèrent

que les nouveaux Partis Islamistes au pouvoir ont « volé » leur « Révolution ».En effet, bien avant les « Révolutions », les milieux des cyber-activistes exprimaient leur inquiétude face à l'attitude ambiguë de certains pays occidentaux qui les finançaient et menaient une politique internationale en faveur de la liberté d'expression d'une part, et soutenaient les régimes en place dans ces pays d'autre part. A travers cette contribution, nous tenterons d'apporter quelques éléments de réponse aux questions suivants :- Qui sont ces « acteurs » et ces cyber-activistes du « Printemps Arabe »? Comment ont-ils mobilisé les nouvelles méthodes de communication, ou ont-ils été mobilisés par ces dernières?- Que paraissent être les enjeux géopolitiques et géostratégiques du « Printemps Arabe »?

II. A. 2. **Table-Ronde : Vers une « contagion » nigériane ? Cinémas populaires en Afrique francophone**
Organizer / Organisateur: Alexie Tcheuyap – University of Toronto
Chair / Présidence: Sada Niang – University of Victoria
Room/Pièce: Tory Building 234

Ute Fendler – Université de Bayreuth
Sada Niang – University of Victoria
Alexie Tcheuyap – University of Toronto

II. A. 3. **Symposium (1): Adapting to New Atlantic Worlds: Patterns in the Origins and Experiences of Enslaved and Free Africans**
Organizer / Organisatrice: Suzanne Schwarz – University of Worcester
Chair / Présidence: José Curto – York University
Discussant / Rapporteur: Paul E. Lovejoy – York University
Room/Pièce: Tory Building 360

Ports of Bight of Benin and the Legal Slave Trade to Bahia, Brazil, 1750-1815
Carlos da Silva – University of Hull

During the eighteenth century, four main ports were responsible for the supply of enslaved Africans to Bahia, Brazil. In the first half of the century, Ouidah was the major port of the Slave Coast of West Africa. Nonetheless, from 1750s onwards, three ports became important suppliers to Bahia: Porto Novo, Badagri and Onim (Lagos). Each of them, in different periods, provided Africans for the plantations and urban cities in Salvador and its hinterland. Obviously, people of different ethnic groups were enslaved and deported to Bahia through these ports. Local documentation presents the major African "nations" in Bahia in the eighteenth century. Minas, Nagos, Haussas, Jejes and other "nations" lived in Bahia during this time, organizing their lives under slavery. This presentation intends to analyze the slave trade and the main ethnic groups transported to Bahia, Brazil, before 1815, when a law prohibited the traffic with the Bight of Benin. Using different sources (Colonial/Royal Letters, Inventories post-mortem), I seek to understand the structure of slave trade as well as the ethnic origins of the Africans entering in Bahia, Brazil, when the slave trade with the West Africa was a legal activity.

Brazil and Sierra Leone: a perspective on Liberated African in Rio de Janeiro, 19th Century
Nielson Bezerra – York University

The forced migration of 12.5 million Africans as slaves influenced the cultural, technological, and demographic transformation of the Atlantic world. During the nineteenth century, the period examined in this study, over 3.3 million Africans were sent to the Americas, of whom almost 2¼ million went to Brazil. The proposal focuses on cases of Liberated Africans documented in registers generated through the work of Courts of Mixed Commission in Rio de Janeiro. The Liberated African population in Brazil can be compared with similar data for Sierra Leone, Cuba, St. Helena and elsewhere to determine patterns in the migration of enslaved Africans to the Americas after British and North American abolition of the slave trade. The Brazilian Government kept many Liberated Africans in public works, mainly in the construction of roads and a detention center. The Registers of Liberated Africans provide details on each person liberated, including age, gender, port of origin, and sometimes ethnicity, physical marks of identification, including scarification and smallpox.

Identity Inscribed upon the Skin: Scarification as a Means of Establishing Origins in the Slave Trade

Katrina Keefer – York University

This paper focuses on scarification practices in West Africa as revealed in documentation on Liberated Africans released at Sierra Leone in the period 1808-1819. This paper will provide new insight into ways in which Africans who were enslaved maintained links to their origins and life histories, through their scarification and markings. Enslaved Africans preserved a variety of links to their cultures and heritage during the process of capture and transportation, but they often did so under tremendous obstacles and oppression. The histories marked upon their bodies were a means by which Africans were further able to tangibly maintain their bond with their identity as it had been shaped before their entrance into the trans-Atlantic system. Unlike temporary body modifications such as hair style, the cutting of distinct patterns into the skin provides an indelible record of birthplace and life experience. Within Africa, scarification was a common identifier in the early 19th century, with usage varying from region to region and ethnicity to ethnicity. Along with other body modifications such as tattoos, scarification was a means of readily determining a given individual's or slave's origin and status. This complicates the idea of cultural erasure upon enslavement, as it has been outlined by Orlando Patterson.

II. A. 4. **Agrarian Dynamics in southern Africa**
Discussant / Rapporteur: Blair Rutherford – Carleton University
Chair / Présidence: Linda Freeman – Carleton University
Room/Pièce: Tory Building 202

Sinful Harvest: Church as a terrain of struggle on a South African Border Farm
Lincoln Addison – Rutgers University

How do churches influence labor relations in South African agriculture? Most scholarship suggests that Christian churches not only allow for coping with suffering, but provide a basis for organization and activism. Based on over twelve months of with Zimbabwean migrant workers on a South African border farm, I argue that management practices discourage such progressive articulations of Christianity. The paper focuses on two different church groups organized by Zimbabwean workers. The more prominent group is the United African Apostolic Church (UAAC), an example of an African Initiated Church that appears widespread on farms throughout northern South Africa. The second group is the interdenominational church which is Pentecostal in orientation. While the UAAC church is closely linked to the farm management, the Pentecostal group represents an alternative center of power. The demise of the latter group suggests that when religious associations exist outside of the power structure, they are unsustainable. Additionally, the stringent moral requirements of Pentecostalism, particularly its call for sexual purity, are poorly suited for the farm environment. Church leaders face constant pressure and temptation to participate in the sexual economy, undermining their legitimacy as potential leaders in wider struggles on the farm.

Between Precarity and Paternalism: Farm Workers and Trade Unions in Western Cape
Agriculture
Chris Webb – York University

Based on intensive fieldwork research carried out on fruit and wine farms in the
Western Cape province of South Africa, this paper examines the process of labour
restructuring underway in commercial agriculture and the responses of trade unions. Job
losses and labour market segmentation in agriculture have accelerated rapidly in recent
years as the post-apartheid state dismantled regulatory structures, abolished subsidies and
liberalized trade. The state's pursuit of these neoliberal policies has significantly
undermined its own labour legislation, which has allowed for the proliferation of atypical
work arrangements. There is an increasing divide between permanent workers who have
remained on farms and reserve armies of labour who populate poorly serviced rural
townships in Western Cape—with this latter category of workers behind the recent strike
wave. Trade unions have mostly failed to represent farm workers, as they have been
unable to successfully negotiate the politics of paternalism that still characterize rural
social relations, nor have been successful in organizing precarious workers who now
constitute the majority of the province's agricultural workforce. In light of this
restructuring, this paper calls for a rethinking of the agrarian question in South Africa and
the importance of rural-urban and land-labour linkages.

SMS Agricultural Marketing as a Class Project: The Case of the Zambia National Farmers Union
Toby Moorsom – Queen's University

In 1991 Zambia undertook intensified IMF structural adjustment program which
was followed by a series of additional credit management initiatives over the next decade.
One consequence was the dismantling of the National Agricultural Board
(NAMBOARD) that existed in some form since the 1930s. In this context, another
organization the Commercial Farmer's Bureau (CFB) made a number of political
interventions in support of economic liberalization. They also undertook a series of steps
to transform their organization into the Zambia National Farmers' Union (ZNFU) which
claims to represent, not only the largest farmers in the country, but also small-scale,
peasant farmers and major agricultural corporations. This process was supported
externally with official aid used for outreach programs and infrastructure. In 2006 the
Zambian National Farmer's Union then drew upon further external support to establish an
SMS marketing program, which was to become "an integral part of the national
agricultural policy". Similar programs exist in places such as Uganda, Malawi, Ghana,
and are promoted by the World Bank. In this paper I review the policy development
process that led to the establishment of the SMS marketing system. I then provide a
discourse analysis that attempts to understand how social conflict can be accounted for
and addressed within the ZNFU. I then use available data to determine what impact this
system may have had, if any, on farm performance. Lastly, I will make use interviews
with farmers, government workers and industry representatives, to provide a broader
assessment of the ZNFU as a political project. I argue that the ZNFU functions as a

mechanism that attempts to smooth over class processes, and avoid systemic analysis of the market. The SMS service relies on a benign conception of the market.

II. A. 5. **Capacity Development for Natural Resources Management in Africa**
Organizer / Organisateur: Peter Arthur – Dalhousie University
Chair / Présidence: Peter Arthur – Dalhousie University
Room/Pièce: Tory Building 240

The Capacity Question: Leadership and Strategic Choices: Environmental sustainability and Natural Resource Management
Korbla Peter Puplampu – Grant MacEwan University

The development of any society depends on the availability and the condition of both human and natural resources. Africa, has a region, is endowed with natural resources and hence possesses the potential to explore these resources to shore-up the continental development agenda. This proposal examines the relationship between capacity building qualities at the individual, institutional and the broader environment and natural resources management in Africa. The specific individual factor at the heart of the study is political leadership. It is argued that political leadership sets the tone for the institutional and broader environment required for environmental sustainability and development. Exploring political leadership across different political regimes, the study also draws attention to some instances of successful political leadership in both African and non-African countries in the management of natural resources. Finally, the proposal stresses the role of a vibrant civil society in terms of how political leaders manage or account for how they utilize natural resources for national development.

Conflict Resolution and Management of Africa's Natural Resources
Kobena Hanson – African Capacity Building Foundation (Harare)

In what has become widely known as the 'resource curse,' high value, extractable natural resources have been linked to numerous armed conflicts and instability, significant loss of life, and lost opportunities for development. Apart from armed conflict and their repercussions, the resource curse affects other forms of conflicts and disputes over land, water, pollution, ownership of extractable resources and parts of their commodity chains. These become aggravated as certain activities and actors are attracted to the mix of high value resource extraction and low institutional capacity, to engage in self-interested activities which are highly detrimental for the governments and populations concerned. This occurs in spite of the great potential for such resources to contribute to peace and prosperity. The capacity of the actors and stakeholders involved in high value natural resource extraction, processing, marketing and management of revenues, is of fundamental importance in turning the curse into benefit for broader society. Such capacity however ideally needs to be balanced between stakeholders. There is a good deal of emerging evidence that 'capacity imbalance'--whereby one set of stakeholders enjoys significant capacity while other sets experience lower and in some

case much lower capacity--can result in corruption and exploitation due to a lack of effective checks and balances between sets of stakeholders. The resulting animosity then can have profoundly negative outcomes as the lower capacity set of stakeholders realize the imbalance and its repercussions. And while capacity building in the natural resource sector with regard to Africa is usually thought of as being most needed by African stakeholders (government, civil society, etc.) a great deal of capacity is lacking on the part of the international investor, who is in many cases unable to 'read' local socio-political and economic environments in Africa so as to be able to innovate and derive arrangements that work and are mutually beneficial. Thus capacity building is needed on that part of the international and domestic investments sector as well.

The Status of Natural Resources Management in Africa: Capacity development Challenges and Opportunities
Francis Owusu – Iowa State University

This paper examines the status of natural resource management in Africa and the capacity development challenges and opportunities. Specifically, it examines the role the post-colonial state in Africa has played vis-à-vis multinational corporations in the exploitation of natural resources on the continent. The discussion is also situated in the historical context with a view to answering the following four questions: (i) Why is there a renaissance in natural resource management in Africa today? (ii) How does Africa's natural resources sector compete with her international comparators? (iii) What are the capacity development challenges and opportunities on the continent as they relate to the natural resource management? It has been found that there are some vulnerabilities in the management of natural resources and that the overall positive impact of natural resources in Africa's development is mixed while public discontent has intensified with the sector's perceived low net economic and social returns. Successive governments have shown a commitment to addressing some of these issues, but action has been slow, piecemeal, and lacking a holistic approach. These challenges point to a lack of good natural resource governance in Africa. Accordingly, the paper advocates the model of good natural resource governance as an overarching framework for interrogating natural resource management in Africa.

Governance of Natural resource management in Africa: Contemporary Perspectives
Peter Arthur – Dalhousie University

While many African countries are endowed with natural resources, unfortunately, these resources have not in many instances contributed to prosperity and socioeconomic development of these countries. Rather, they have often led to civil and secessionist wars, instability, and the weakening of governing institutions. The negative consequences of natural resources on the political economy of a country are what have spawned what is referred to in the academic literature as the 'resource curse' or the 'paradox of plenty.' This paper reviews the literature on the resource curse and proposes some necessary interventions that could enhance effective management of resources in African countries.

It is argued that equitable distribution of benefits and putting in place and fostering good governance would be a step in the right direction in natural resource management. Good governance measures should involve the promotion of transparency and accountability, the rule of law, as well as central roles for the media and civil society groups who can act as watchdogs over African countries' activities in the natural resource sector. Finally, the paper takes the position that given the limited capacity of many African countries, there should be an important place for capacity development measures to ensure that the vast information and power asymmetry between African countries and their counterparts in other parts of the world is addressed. Improving capacity, the paper believes, would contribute to the effective and efficient management of natural resources among African countries.

II. A. 6. **ICTs and Development: Critical Explorations**
Chair / Présidence: Adolphine Yawa Aggor-Boateng – University of Ottawa
Room/Pièce: Tory Building 208

Community Leaders, Voluntourists and Education: new ways of communication and understanding in Mukono District, Uganda
Sarah St. Clair Skett – University of Calgary

The introduction of Universal Primary Education (UPE), as part of the Millennium Development Goals (MDGs), has put tremendous strain on governments across the developing world – many cannot meet the requirements. Local leaders and NGOs have begun to provide low-cost private schools to fill the void in education provision. However, the cost is burdensome since they provide education for (often) the poorest members of the community and therefore little profit, or even sustainable income, is generated. In order to overcome this obstacle many have partnered with outside sources - western volunteers. Funds are generated through volunteer placement fees and accommodation while in these communities, as well as donations. The money volunteers bring to these schools is vital to their operation – but it is the communication between all parties involved which is imperative to the ongoing success. The presence of western volunteers can cripple the efforts of community leaders and undermine their credibility. Research conducted in Mukono District, Uganda in 2010 explores the impacts of volunteers in host communities and schools – and the ongoing relationships and lines of communication which are created. Furthermore, the need for communication between community leaders, members and parents is vital to the continued success of these schools.

Context and Capabilities: An assessment of usage of ICTs among undergraduate students in Nigerian Universities
Fortune Nwaiwu – University of Leicester

Access to information and communication technologies (ICTs) especially mobile devices play an important role in development. Communities benefit when people can

access information and communicate with experts and people in their social networks to learn about health, jobs, education, leisure activities, or whatever inspires them. When access to ICTs is public and available to everyone in the community, this applies specially to undergraduate students, because ICTs hold immense potential to catalyse their human capital development, thereby bridging the gap between university students in the third world and the first world countries.

The study assesses the use of mobile ICTs among undergraduate students in Nigerian universities. It aims to generate evidence about the scale, character, and impacts of access to information and communication technologies based on socio-economic context and capabilities of the undergraduate students in Nigerian universities. It also seeks to understand if Nigerian undergraduate students are maximising the opportunities and advantages offered by mobile technologies for educational purposes.

A combination of quantitative and qualitative methodologies in evaluating the ways students use ICTs at their disposal either for leisure or academic related engagements is employed.

The paper outlines some basic characteristics of users – their demographics, history of using ICTs, types of ICT implements owned and reasons for using ICTs. The preliminary analysis indicates that while a large proportion of undergraduate students in Nigerian universities are young and urban, there is a fair amount of diversity in user characteristic. The significance of ICTs in the lives of the sampled undergraduate students is demonstrated in the finding that most students under-utilise the ICTs, with special preference for them as a means of extending their social interactions, rather than as tools for productivity especially relating to education.

Re-Thinking African Women, Science and Technology
Amina Mire – Carleton University

Through an interdisciplinary, comparative reading of the literature in African women in science, engineering and math (STEM), this essay seeks to open up new, critical space through which fresh and useful concepts, theories, and paradigms can be generated, and through which greater participation of African women in science and technology can in turn be fostered. Rethinking African women, Science and Technology seeks to go beyond the enduring tunnel vision Eurocentric 'diffusionist' developmental discourses in 'gender and development' in Africa.

Promoting Self-confidence, Literacy and Technical Skills through the Use of Mobile Phones: A Case Study of Illiterate Ghanaian Women
Adolphine Yawa Aggor-Boateng – University of Ottawa

Technology is an important tool for social change, development and empowerment of poor countries in Africa (Chavula and Konde, 2011). Despite this assertion, these countries face challenges with the adoption of information technologies. In the 1990s, governments and development planners identified the benefits of information technology in Africa's development, which seemed irrelevant to countries

still struggling for their basic survival needs. Also, the emphasis was on the internet, which was inaccessible to many countries in Africa due to cost and lack of adequate infrastructure (Aggor, 1999). These challenges resulted in Africa's further marginalization and dependence on the West. However, there is a glimmer of hope for Africa in the 21st century. The World Bank (2012) underscores the revolutionizing nature of mobile phones in Africa's development, because mobile phone subscriptions surpass those of the United States and the European Union. These phones are useful tools in agricultural management, access to improve financial and health services, and communication among friends, family and business clients (Ofosu-Asare, 2011; Sey, 2011). This paper examines the prospects of promoting self-confidence and acquisition of literacy and technical skills required for the use of mobile phones among illiterate women in Ghana, which earlier studies are silent over.

| 10:30-11:00 am | **Refreshments / Rafraîchissement** |
| | **Tory Building Foyer (3rd floor/3ème étage)** |

| 11:00-12:30 pm | **Concurrent Sessions / Sessions parallèles** |

II. B. 1. Les Nouvelles Technologies de Communication en Usage: Etudes des Cas
Chair / Présidence: Mebometa Ndongo – Carleton University
Room/Pièce: Tory Building 213

La famille transnationale au Sénégal : accès et usage des technologies de l'information comme indicateurs des dynamiques sociales locales
Natalie Mondain – Université d'Ottawa, Alexandre Tétreault – Université d'Ottawa, & Aboulaye Diop – GRAG (Global research and advocacy group), Dakar

Notre communication porte sur le cas d'une population fortement marquée par l'émigration internationale dans une petite ville au Nord-Ouest du Sénégal. D'abord essentiellement masculine, cette mobilité orientée vers l'Europe du Sud et qui existe depuis plus de trois décennies, touche un nombre croissant de femmes. Dans les deux cas, ces migrants ainsi que « ceux et celles qui restent » s'inscrivent dans une dynamique transnationale avec d'importants transferts économiques et sociaux qui supposent l'accès à des outils de communication tels que le téléphone mobile ou l'Internet. La rapidité avec laquelle ces technologies évoluent nous incite à examiner la manière dont ces individus et leurs familles, au-delà de la possession de ces moyens de communication les utilisent et font face à des contraintes économiques et logistiques pour maintenir et développer leurs contacts avec l'extérieur. Nous présentons les premiers résultats d'une enquête réalisée en 2012 auprès d'un échantillon de femmes qui aborde leurs modes de communication avec les migrants de leur famille, notamment leurs époux. Notre hypothèse est que les pratiques d'usage relèvent de processus sociaux complexes nécessitant de dépasser la prise en compte des niveaux d'instruction, de vie et des rapports de genre perçus comme défavorables aux femmes dans ce contexte.

Les cybercafés entre ancrage local et dynamiques globales : évolutions de l'accès à Internet et inégalités sociales en milieu urbain au Ghana
Thomas Perrot – Université Paris 8

En m'appuyant sur des données ethnographiques recueillies entre 2009 et 2012 dans le cadre de mon terrain de thèse de doctorat, je montrerai dans cette présentation comment les modalités d'accès à Internet ont rapidement changé dans la ville universitaire de Winneba. Je prendrai en considération l'évolution : 1) de l'offre industrielle des fournisseurs d'accès (satellite, accès fixe et 3G) et des équipements informatiques ; 2) des politiques internationales d'aide dans le domaine des TIC et leur appropriation locale (redistribution du signal à la communauté, accès Wi-Fi pour les étudiants) ; 3) du contexte matériel (coupures d'électricité, mauvais signal, etc.) et des usages locaux (notamment la « cybercriminalité » et la criminalisation croissante dont elle fait l'objet). Je montrerai comment ces évolutions dessinent différents profils de cybercafés, certains se « spécialisant » dans la cybercriminalité, d'autres choisissant de diversifier leurs activités (formation bureautique, etc.), d'autres enfin étant contraints de fermer. Je mettrai enfin en évidence les trajectoires sociales différenciées d'usages et d'accès que ces transformations construisent, qui se caractérisent par l'individualisation de l'accès pour les plus riches et la persistance des cybercafés comme espaces investis par les franges les plus défavorisées.

L'appropriation des Technologies de l'Information et de Communication par les jeunes de N'Djaménois (Tchad) et leur impact
Zakaria Beine – Université de N'Djaména

La révolution numérique, phénomène nouveau, fait partie intégrante de la mondialisation. Résultat des Technologies d'Information et de Communication (TIC), la révolution numérique est une réalité à N'Djaména, capitale du Tchad où elle constitue une « nouvelle forme de civilisation » pour les jeunes. Le phénomène est visible dans toute la ville et attire toute la jeunesse. Accessible à presque toutes les catégories socioculturelles de la jeunesse N'Djaménoise, la révoluton numérique est une vie à part entière chez les jeunes de N'Djaména. Nul n'ignore que la révolution numérique, à ravers les TIC, facilite les communications sociales et participent dans une grande mesure à l'épanouissement intellectuel de cette jeunesse. Bien plus, les TIC offrent, à travers les différentes options dont elles sont dotées, une gamme de services à ses utilisateurs. Perçue par les jeunes de cette ville comme un véritable symbole et moyen d'épanouissement, la technologie numérique n'a pas que des avantages. Elle a aussi des aspects négatifs sur la vie tant sociale, culturelle qu'économique des jeunes. Cette modeste étude se veut donc une contribution à la connaissance des impacts liés à l'utilisation de la technologie numérique par les jeunes de N'Djaména.

Cinomade et la lutte contre le VIH/sida au Burkina Faso
Vincent Bouchard – l'Université de Louisiane à Lafayette

La lutte contre la pandémie du VIH/sida se décline au Burkina Faso comme ailleurs en deux volets : le premier concerne la prise en charge médicale et sociale des malades ; le second s'efforce de freiner la propagation du virus en informant les populations des risques liés à la maladie et en éduquant pour changer les mentalités et les pratiques. En 2003, le Burkina Faso était encore l'un des pays les plus touchés par le VIH/Sida d'Afrique sub-saharienne, avec une séroprévalence de 4,2 % (chiffre ONUSIDA) parmi la population adulte. En 2006, le taux de prévalence du VIH s'est stabilisé à 2% (chiffre ONUSIDA). Il semble donc que le message de prévention soit relativement bien passé auprès de la population.Depuis 2000, Cinomade est l'une des associations qui se charge de ce travail d'éducation et d'information en Afrique de l'Ouest. Ainsi, l'association sensibilise les populations avec des séances d'animations selon sa propre méthode appelée Cinéma Débat Interactif : projection d'entretiens réalisés dans la communauté, commentaire en direct des courts films produits localement et débats et dialogues avec le public afin de modifier les comportements sexuels des spectateurs. Suite au succès rencontré par ces projections (tant au niveau de l'affluence, de la participation spectatorielle que du taux de l'impact des messages éducatifs), il est intéressant de décrire et d'analyser les différents dispositifs mis en place par les organisateurs. À partir d'une comparaison de la réception de ces séances dans les grandes villes (Ciné à ciel ouvert) et dans les zones rurales (Cinéma Débat Interactif), mon objectif est de chercher à expliquer l'efficacité de ce mode de communication.
Un des explications est l'utilisation de caméra numériques légères, faciles à manipuler et fiables, couplée avec des logiciels de montage permettant de réaliser des films – presque – n'importe où, mettant littéralement ces technologies sur la place publique et permettant de redistribuer la parole parmi les habitants du village, mais également, entre les élites locales et les dirigeants nationaux et internationaux. La comparaison des différentes activités de cette association permettra ainsi d'analyser, de manière précise et concrète, la « révolution numérique » active en Afrique comme partout ailleurs.

II. B. 2. **Strategic Voices: Women, Youth and Subalterns in Rural Africa**
Organizer / Organisatrice: Jennifer Glassco – McGill University
Discussant / Rapporteur: John Galaty – McGill University
Chair / Présidence:
Room/Pièce: Tory Building 234

Agency and Aspiration: Investigating Youth Livelihoods in Kenyan Maasailand
Jennifer Glassco – McGill University

In Kenya, children and youth under the age of 35 constitute 78% of the population. While there is some economic growth, the formal job market can only absorb a small fraction of increasingly educated young people, resulting in what scholars have dubbed a "youth crisis". The majority of Kenyan government officials are over fifty years old and youth have very few opportunities to participate in the political process. In the

context of violent manifestations of youth frustrations elsewhere in Africa it is imperative to increase understandings of how disadvantaged youth negotiate the challenges of finding a stable income and a political voice. This paper will examine the case of marginalized pastoralist youth, asking what social strategies and forms of agency they use in pursuit of social and economic stability. It will interrogate current theories of the African "youth crisis" that emphasize vulnerability and conflict by proposing a wider interpretation of youth agency. Practically, it aims to aid scholars, policymakers and development practitioners working in the rangelands of East Africa develop greater understanding of the strategies and support networks used by pastoralist youth.

Assessing the Capacity for Informal Microcredit and Savings Opportunities to Enhance Women's Smallholder Farming Practices
Carlyn James – McGill University

In the wake of the global food price crises in 2008 and global financial collapse, small-scale farmers in Eastern Kenya are being deeply hit. Compounded with low average rainfall and the devastating effects of climate change, Kenyan farmers struggle annually with food insecurity. In times when risk and uncertainty severely threaten subsistence and livelihood strategies, reliable access to capital is of paramount importance. Safe, cost-effective access to banking services allows farmers to access new agricultural technologies, new seed types, and new markets at which to sell their goods. Moreover, accessible banking services allow impoverished small farmers to build assets and secure savings without facing high demands on collateral or interest rates, particularly in times of food insecurity. Savings mobilization has become a salient topic in the global development discourse over the last several decades, often championed as an effective pathway toward reducing vulnerabilities to financial stressors. Informal banking (including rotating "merry-go-round" clubs) and formal banking markets in Kenya are undergoing unprecedented changes due to the burgeoning mobile technology industry. In the context of increasingly prevalent mobile banking strategies such as M-PESA and M-SHWARI, concepts traditionally associated with group-based microfinance—such as social networking, trust and solidarity, and information-sharing—are changing. My Master's research pivots on the intersection of a quickly growing mobile banking industry, resilience (promoting food security) farming strategies, and a vast landscape of informal and formal micro financial services for rural agricultural clients. For reference, my work is situated within a broader interdisciplinary research project exploring resilience farming strategies through participatory on-farm trials in Eastern Kenya.

Reeds of the ancestors: Impacts of large-scale mining on women and *mahampy* in rural Southeast Madagascar
Caroline Seagle – McGill University

In Madagascar, women have long collected *mahampy*, a wetland reed used to weave baskets, hats and mats and found in a rare littoral forest situated along

Madagascar's Southeastern coast. While weaving *mahampy* is an ancestral practice handed down by generations, it is also a crucial source of income for families during periods of food scarcity and the only reed species used to wrap deceased relatives before they are placed in a tomb. This paper addresses the impacts of a large-scale mining company, Rio Tinto/QMM, on women situated in rural areas surrounding the mine and who maintain a high reliance on *mahampy* for material and existential purposes. It shows how rural livelihoods in this part of Madagascar are inextricably connected to species diversity and land use, and in doing so, questions the current surge of "green mining" projects in Madagascar and elsewhere.

Alternative Educational Tactics for Pastoralist Youth in Niger
Boubacar Oumarou – McGill University

La problématique de scolarisation des jeunes issus des communautés pastorales/nomades se pose avec d'autant plus d'acuité que les différentes statistiques et enquêtes ont montré le degré de leur marginalisation par les systèmes éducatifs classiques. Ce qui constitue une atteinte grave à leurs droits premiers. L'alphabétisation des jeunes pasteurs nomades est un droit absolu et la mobilité des intéressés ne saurait être un facteur limitatif.

L'objectif de cette étude est de mieux cerner les contours du problème, afin de proposer une alternative viable d'amélioration des systèmes éducatifs des différents pays afin de tenir compte de la spécificité du mode de vie des pasteurs/nomades. Tout système éducatif doit être intégrateur et inclusif, offrant des passerelles à tous les citoyens entre la possibilité de s'instruire et celle d'apporter sa contribution à l'édification nationale. Ainsi, il doit intégrer des formules alternatives qui faciliteront l'autonomisation des jeunes pasteurs nomades.

II. B. 3. **Symposium (2): Adapting to New Atlantic Worlds: Patterns in the Origins and Experiences of Enslaved and Free Africans**
Organizer / Organisatrice: Suzanne Schwarz – University of Worcester
Chair / Présidence: Nielson Bezerra – York University
Discussant / Rapporteur: Martin Klein – University of Toronto
Room/Pièce: Tory Building 360

Diplomacy in the Heart of Africa. British-Sokoto Negotiations over the Abolition of the Atlantic Slave Trade
Paul E. Lovejoy – York University

Muslims can be identified among slave departures from West Africa in the Registers of Liberated Africans recorded at Freetown, Sierra Leone between 1808 and 1840. They can be identified in two ways; first, when individuals are identified according to name, and second, when specific ethnicities are claimed. Thus, individuals with such

names as Muhammad or its variants can assumed to be Muslims, and those who are identified as Fula, Fulani, Hausa, Borno, or Malinke/Mandingo can also be assumed to be Muslims. Between 1808 and 1819, most of the Africans who were taken off slave ships came from the upper Guinea coast and specifically areas relative near Sierra Leone, which thereafter, individuals came from all parts of the West African coast, and increasingly from the Bights of Benin and Biafra. Taking these regional variations into account, it is possible to compare arrivals in Sierra Leone with estimated total departures from West Africa to arrive at approximate numbers of Muslims who were sold into the Atlantic trade. Because British patrols were stationed at specific points during the period being analysed, the estimate for total number of Muslim departures must be considered approximate but nonetheless demonstrates that a recognizable and significant proportion of slave departures were Muslims

Negotiating and Defining Freedom: Liberated Africans in Sierra Leone, c. 1808-1819"
Suzanne Schwarz – University of Worcester

The abolitionist-inspired colony of Sierra Leone was a setting in which Africans uprooted and displaced by the transatlantic slave trade attempted to rebuild their lives in the aftermath of their liberation from slavery. In the six decades which followed Britain's abolition of the slave trade, over 90,000 enslaved Africans who had experienced capture, enslavement and then recapture by Royal Navy anti-slave trade patrols were forcibly relocated to Freetown. Taken off slave ships intercepted at various stages in the Middle Passage, these African, men, women and children originally destined for the slavery in the Americas were diverted to the Crown colony of Sierra Leone for adjudication at a Court of Vice Admiralty. Although these recaptives had been prevented from completing the Middle Passage to various destinations in the Americas, they were still forced migrants subject to colonial control and various forms of coerced labour. As such, their experiences provide a valuable comparative case-study for understanding the ways in which enslaved Africans reacted to their deportation to a new and unfamiliar Atlantic world. Despite the abolitionist emphasis of the colony, the Liberated Africans experienced a dubious sort of freedom in Sierra Leone and had to adapt to different forms of forced labour with masters and mistresses drawn from widely divergent backgrounds. The practical constraints placed upon their freedom and movements in the colony were in many cases determined not by colonial officials, but by individuals who had first-hand experience of slavery in the Americas.

Narratives of Flight: The Sierra Leone Escaped Slave Registry and the Treatment of Slaves, 1885-1894
Myles Ali – York University

This historical inquiry will revolve around the Sierra Leone Escaped Slave Registry, 1885-1894. This colonial record book is currently housed in the Sierra Leone National Archives in Freetown. It has been digitized by a team assembled by Drs. Suzanne Schwarz and Paul E. Lovejoy, as part of the British Library's ongoing Endangered Archive Programme. Freetown was famously the place of resettlement for

thousands of "Liberated Africans," individuals rescued from slave ships along the West African coast. But despite these links
to abolition, slavery remained a common practice in Sierra Leone well into the colonial period. Using data from the Registry, this paper will provide a glimpse into the conditions of slavery in the late nineteenth century. The Registry lists the names, ages, sex, nationalities, places of origin and former owners of the escaped slaves. Colonial officials also recorded the reasons why the slaves fled their masters. For 268 of 469 escaped slaves in
the Registry, the phrase "ill treatment" is the only explanation given for their flight. This phrase reveals very little about the actual conditions of slavery during this period. Ill treatment, in particular, could refer to countless forms of abuse or other actions carried out by owners. In order to explain what may have constituted ill treatment, this paper will draw on a sub-sample of cases in the Registry. This smaller set of 134 cases contains much more specific information about how and why certain slaves ran away. Utilizing cases involving the threat of resale, starvation, and forced marriage, this paper will shed light on what exactly was considered mistreatment in this context of slavery.

Rethinking the Development of Global Capitalism: Tracing the Kru Diaspora from Eighteenth Century Wage Labourers in British West African Workplaces to Nineteenth Century Labourers in the Americas
Jeffrey Gunn – York University

Tracing the Kru Diaspora from the coastal and interior regions of Liberia to Sierra Leone as wage labourers in British commercial and military workplaces in the late eighteenth century and as labourers in British Guiana in the mid-nineteenth reveals the active role Africans have played in British trade and calls for a rethinking of African agency in the development of global capitalism. Their case remains an early example of the "outsourcing" wage labour model that has come to dominate work environments in the 21st century. Perhaps no other African ethnic group has occupied such a versatile and important social and economic role in British commercial and military contexts as the Kru on both sides of the Atlantic. As yet, there has been no comprehensive study of the Kru Diaspora to the Caribbean and, in particular, to British Guiana. I hope to fill this void and shed light on the transmission of Kru socio-economic structures from West African shipping contexts to the British Guiana commercial setting. Over the course of the paper, I argue that the Kru were crucial players in enabling and maintaining commercial trade between the British and various African communities along the West African coast as well as in British Guiana.

II. B. 4. **Regional and National Initiatives: New understandings of African economies, regulations, and politics**
Chair / Présidence: Timothy Shaw – University of Massachusetts Boston
Room/Pièce: Tory Building 240

Critical Reflection on the Link between Public-Private Partnerships in Regional Telecommunications Infrastructure and Economic Development in the West-African Sub-Region
Olabisi D. Akinkugbe – University of Ottawa

Since independence, African countries have experimented with various economic ideas to halt under-development and marginalization of the continent in the international economy. With regional economic integration (REI) as a major strategy for development, the African continent hosts a plethora of regional economic communities of varying ambition longevity and success. However, among other factors, inadequate infrastructure linking regions have poses a major impediment to effective regional integration in Africa. The more so as most African governments are not able to meet up with the financial burden, pace, and managerial capability for the efficient provision and management of physical infrastructure. Respite appears to have been found in infrastructure development by co-operation between the public and private sectors. In this investment climate, the government's responsibility is principally to provide the enabling environment for an effective and efficient public-private partnership scheme (PPPs). This paper therefore asks: what, if any, is the regional institutional and regulatory framework for the facilitation of telecommunications PPPs in the West African Sub-region? The paper proposes to critically examine the current practice of West African regional telecommunications in the continent.

Africa Communicating: Digital Technologies, Representation, Power
Onkulola Olusegun

The Digital Revolution' a term implicitly referring to the sweeping changes brought about by digital computing and communication technology during the latter half of the 20th century. This marked the beginning of the Information Age around many continents and Africa which today has accepted it as part of their lives. Today this technology has enhanced greater interconnectedness, easier communication, and the exposure of information that in the past could have more easily been suppressed by totalitarian regimes.(A typical paradigm is the recent Alu killing where four undergraduates of the University of Portharcort were lynch and immediately posted on media),to which many people reacted to this and condemned.
Digital technology has changed the lives of Africans. For instance, a marabout explains that he no longer replies by letter to questions from Africans living abroad: he uses his cell phone. Another eloquent illustration of the digital revolution in Africa is the proliferation of Internet cafés full of young people. It raises challenging questions about the use of technology in various domains, and in documenting humanity's memory and also asks how digital technology might be used in the service of African people tomorrow. Today both existing and new firms has come to accept this new technology as they create web page of their company while some go the extra mile to engage in mobile promotions of their products etc.
The economic impact of the digital revolution has been large. Without the World Wide

Web (WWW), for example, globalization and outsourcing would not be nearly as viable as they are today in Africa. The digital revolution radically changed the way individuals and companies interact. Small regional companies were suddenly given access to much larger markets. Concepts such as On-demand services and manufacturing and rapidly dropping technology costs made possible innovations in all aspects of industry and everyday life.

Evidence is mounting that digital technologies have significantly increased the productivity and performance of businesses in Africa and in actual fact the 'Revolution' can truly be accepted as this trend continue make waves in the continent.

Côte d'Ivoire's Fight against Cybercrime
Siendou Konate – Felix Houphouet-Boigny University

We hear some people claim that the African continent is catching up with the rest of the world through the Internet, which shows as a salient springboard to the villagization of the world. Bridging the gap between Africa and the rest of the world comes with a price to pay. New communications technologies also mean new forms of crimes in Africa. Under the pretense of lack of job opportunities, some youngsters resort to cybercrime for facile money-making. Nowadays, Côte d'Ivoire has become a safe haven for cybercrime thus supplanting Nigeria ever since that country passed a law against cybercrime. What is the status of cybercrime in the country? What are the steps being taken by the Ivoirian government to quell the phenomenon? These questions aim at answering some undersides of technological development in some poor African countries like Cote d'Ivoire.

African Agency in the 21st Century? Varieties of regionalism, finance, governance, perspective.and digital?
Timothy Shaw – University of Massachusetts Boston

Africas & Africans are increasingly communicating...beyond the digital. This paper analyses the continent's growth trajectory through the second decade of the 21st century: can renaissance lead to sustainable human development/security? African institutions increasingly claim that it is 'developmental', leading to an African Mining Vision etc. Hence the title above: varieties of regional innovations like trans-frontier corridors & peace parks, East Africa as an energy region & the T-FTA rather than EU EPAs; taxes on carbon, climate change, currency transactions, remittances etc; KP, EITI & assorted alliances/initiatives; & African contributions to debates about development/regionalism as articulated by Acharya, Hanson/Kararach, Modi, Power/Mohan/Tan-Mullins, Warleigh-Lack etc. Yet the continent still has more fragile & land-locked states than any other. But it is also more than a cell-phone digital revolution....

II. B. 5. Re-examining Food Security: Theories, Policies, and Empirical Studies

Technocracy shrinking the pie: A theoretical analysis of agricultural assistance in Ethiopia
Melanie O'Gorman – University of Winnipeg

The Ethiopian government is one of the few governments in Africa currently following an agriculture-led economic growth strategy. Further, many state and NGO initiatives targeting food security in Ethiopia focus on the dominant role that women play in agriculture and food security. These factors are thought to have brought about rapid poverty reduction and food production increases relative to other sub-Saharan African economies over the last 15 years. However both state and donor-led efforts continue to be productivist in nature, not addressing the low status accorded women's work in agricultural production across the country. This paper develops an intrahousehold bargaining model that incorporates the subsistence nature of women's agricultural production and social norms related to the sexual division of labour in Ethiopia. The model predicts that in the context of a low-input low-output agricultural system such as that of Ethiopia, a poverty trap may result if agricultural policy remains productivist and gender-blind. The model therefore suggests that policies affecting agricultural gender norms are most likely to bring about significant increases in female agricultural labour productivity and household food security in Ethiopia.

"Agriculture for development" and structural transformation: Is Ghana learning the wrong lessons from China?
Lionel Akollor – York University

The rise of China has highlighted alternative approaches to development. Among these is the "agriculture for development" paradigm which gained preeminence in the aftermath of the 2007-2008 food crises but most importantly as a result of China's emphasis on agricultural cooperation with Africa. The assumption goes that high productivity and higher incomes in the agriculture sector dominated by small farmers will eventually spillover to other sectors of the economy and put agrarian economies on a path to economic growth and structural transformation. China's successful experience of poverty reduction combined smallholder farmer based strategies with agricultural technologies and institutional reforms. The applicability of this model in Africa is a major source of debate among Chinese academics and policy makers both in Africa and China. In Ghana, the government has pursued strategies privileging export crops and commercial agriculture to the detriment of small farmers mostly dependent on local crop production. This paper therefore explores Ghana's poverty reduction strategies in the context of agricultural development. It also examines ways in which new agricultural technologies could be harnessed and made accessible to smallholders in the pursuit of augmenting productivity and incomes. The paper will argue that Ghana's adoption of the "agriculture for development" paradigm has been characterized by misplaced priorities which may help economic transformation in the long run but equally frustrate the poverty reduction agenda in the largest section of the population, smallholder farmers.

The straddling strategy: rural-urban linkages, mobility, and urban household food production
Liam Riley – University of Western Ontario

Generations of households in Blantyre have relied on multiple livelihood strategies to meet their basic food needs. Producing staple food on rural customary land has been an important strategy for many urban households, lightening the burden of their food costs and imparting a sense of household food security that comes from having a reliable household supply of food. This paper will draw on qualitative research conducted in 2010 to explore the practical and theoretical implications of regular mobility between rural and urban spaces for urban food security. Households that were producing food were socially rooted in "home villages" relatively close to town, which they could easily access for agricultural tasks and for social occasions that allowed them to maintain a sense of belonging in their rural communities. Their frequent visits helped legitimate their right to use customary land for farming. For households whose "home villages" were farther from Blantyre, farming on customary plots was prohibitively expensive because of the cost of transportation. Theoretical recognition of the importance of physical access to rural spaces for urban household food security exposes the link between transportation infrastructure, fuel prices, and urban food security.

II. B. 6. **Remediating the self: mobile communication and the performance of intimacy**
Organizers / Organisatrices: Julie Soleil Archambault – University of Oxford &
Katrien Pype – MIT and KU Leuven
Chair / Présidence: Julie Soleil Archambault – University of Oxford
Room/Pièce: Tory Building 202

Somaliland: Honor and Anonymity in Courtship Rituals
Caroline Ackley – New York University Abu Dhabi

This paper begins by seeking to historically and contextually situate courtship rituals of Somalilanders both living in Hargiesa, Somaliland and in the diaspora, marriage has often been a political alliance rather than a personal affair. However, a current analysis of courtship rituals in Somaliland society, which I suggest ought to account for the influence of mobile phone communication, indicates that there is a renegotiation of intimacy and gender taking place amongst youth. This paper examines ways in which the concepts of woman-ness and masculinity help young people create identities and forge relationships, past and present. Young Somalilanders have quickly adopted technology into their everyday life and created (or, perhaps adopted) a new approach to courtship through the mobile phone "game" Lucky Number. In Lucky Number young men randomly dial (or, purchase cell phone numbers) of young women with the hope of beginning a conversation and often with the ultimate goal of forging a new relationship. In this ostensibly new form of courtship, young women must navigate ways of protecting their honour and that of their families as courtship rituals by create a fantasy space in

which women must maintain honour and renegotiate a newly created form of anonymity in courtship.

The Mobile Phone, the Transformed Person and Expectations of Intimacy in Cameroonian Cross-border Social Relationships
Primus Tazanu – Albert-Ludwigs University

One prevalent theme that emerged from my fieldwork among Cameroonian migrants in Freiburg (Germany) and non-migrants in Buea (Cameroon), was the claim that people have 'changed' since the spread of the mobile phone. Although the mobile phone offers possibilities of instant interaction across borders, there is the reality of financial and social inequality which in turn impinges on the ability of the actors to get in touch on an equal basis. The paper examines modes of self-presentation amidst the contentious and divergent claims that relationships are not as they 'used to be' when they shared a similar life-world in Cameroon. What becomes of intimacy when the responsibility of maintaining the relationships is left at the mercy of the migrants? How do people navigate the tensional relationships amidst claims that people have transformed and constructed new identities in a world of virtual instant availability and reachability? How has the mobile phone and instant communication influenced the way the actors perceive and imagine each other? These questions focus on the central theme of disjuncture between expectations and realities of instant interaction in transnational relationships. Also, it calls for a deeper understanding of the cultural background and life-world experiences of media users who interact across borders characterised by financial and social inequalities.

Blackberry Girls and 'Inappropriate' Calls. Morality, Gender and Connectivity in Kinshasa's Mobile Phone Culture
Katrien Pype – MIT and KU Leuven

Mobile phones are one of the most discussed objects in Kinshasa, especially among parents and children, lovers and in Pentecostal churches. The cell phone is said to embody various kinds of dangers, and alternative practices are debated in order to "tame" the handset, however, without rejecting this new technology. I will focus on these private and public debates in order to understand how the mobile phone is inserted within contemporary discussions about urban (im)morality and personhood. I embed discourses about mobile phone technology and intimacy, sexuality and womanhood within discourses about other technologies such as audiovisual media, witchcraft and gender relations, and will argue that we need to pay more attention to "connectivity". While personhood, the self and interactions with Others (social and/or spiritual) have amply been studied within medical and religious spheres, often through the lens of healing and repairing social relationships, new communication technologies open up a novel analytical space to study how "contact" with Others can be initiated, mediated, evaluated, broken off and even repaired. The attribution of moral and immoral meanings to the

possibilities of "connecting" foregrounds the importance of "being accessible" as a fundamental feature of what it means to be a social person.

In pursuit of romance: mobile phones, optative spaces and intimacy in Mozambique
Julie Soleil Archambault – University of Oxford

In Mozambique, the introduction of mobile phones just over a decade ago has coincided with a redefinition of intimate relationships spawned by gender and generational struggles embedded in the post-socialist post-war economy. In this paper I examine how mobile phone communication shapes subjectivities, privacy and the negotiation of relationships with a focus on flirtation and courtship. I situate young people's experiences with mobile phone mediated romance against an historical portrait of courtship practices in the region and in relation to other modes of mediation. I approach mobile phone practices as both indexing and informing the various repertoires from which young Mozambicans are borrowing to imagine and construct redefined forms of intimacy, aspiration and purpose, and their material and relational bases. Building on Vincent Crapanzano's notion of "optative space", I propose a reflection on the redefinition of intimacy, desire and personhood that engages with wider debates on new media, continuity and change

12:30-2:00 pm	**Lunch / Dîner**

1:00-2:00 pm	II. C. 1. **Plenary Panel** **Africa Communicating on the Global Scale** **Chair / Présidence: Pius Adesanmi – Carleton University** **Room/Pièce:** Tory Building 360 **Harry Garuba (University of Cape Town) – Playing with Modernity: The 419 Advance Fee Fraud and the Colonial-Modern Imaginary**

2:00-3:30 pm	**Concurrent Sessions / Sessions parallèles**

II. D. 1. **Religion, espace public et agency au Burkina Faso**
Organizer / Organisatrice: Muriel Gomez-Perez – Université Laval
Chair / Présidence: Robert Fournier – Carleton University
Room/Pièce: Tory Building 213

Action sociale confessionnelle, espace public et agency: l'exemple des associations musulmanes et de l'Église catholique à Ouagadougou (1987-2010)
Kathéry Couillard – Université Laval

Impliqués dans les secteurs de l'éducation et de la santé, l'Église catholique et les associations musulmanes poursuivent leurs actions à Ouagadougou avec maints objectifs de nature humanitaire, prosélyte, socio-économique et politique. Ces visées permettent d'observer la capacité ou non d'agency de ces groupes religieux et leurs dynamiques dans l'espace public. L'étude de l'enseignement secondaire et des établissements de soins confessionnels, de 1987 à 2010, nous permet d'appréhender la complexité des relations entre les religieux et le président Blaise Compaoré. Leur implication sociale influence différemment le pouvoir de négociation qu'ils disposent au sein de l'espace public. L'Église catholique est avantagée par une position établie dans l'action sociale et souhaite obtenir un cadre régissant ses relations avec le gouvernement, alors que les associations islamiques tentent de faire reconnaître davantage leur implication auprès du gouvernement. Leurs positions dans l'espace public oscille entre suivre l'agenda de l'État et négocier avec lui.

La médiatisation de l'islam à Ouagadougou depuis 1991 : entre normalisation des discours et nouvelle agency des musulmans
Frédérick Madore – Université Laval

Dans le contexte de libéralisation politique et sociale amorcée depuis 1991, la forte compétition entre les différentes religions dans l'espace public burkinabé firent en sorte que les musulmans voulurent donner une plus grande visibilité à l'islam. À Ouagadougou, ceci se manifesta notamment par la création de médias privés islamiques tels que des périodiques, des stations de radio et une chaîne de télévision ainsi que par la diffusion d'enregistrements de prêches et l'utilisation d'internet. Il s'agira ici d'examiner l'impact de la médiatisation croissante de l'islam sur l'agency et le contenu des discours des acteurs musulmans de Ouagadougou. Dans une grande mesure, ce phénomène conduisit à l'adoption de discours plus policés et standardisés notamment à travers la présentation en différé des émissions radiophoniques et télévisuelles ainsi que la généralisation de l'apolitisme et l'intégration d'une autocensure chez nombre d'imams et de prêcheurs. Les jeunes francophones de l'AEEMB/CERFI se montrent quant à eux beaucoup plus engagés en traitant plus fréquemment de la chose politique. Cependant, leur agency réside davantage dans le rôle de guide spirituel qu'ils se sont attribué en investissant l'espace public pour défendre leur projet de société régie par des normes morales islamiques plutôt que dans leur contestation directe avec le pouvoir.

Une nation pluraliste? Les limites du dialogue interconfessionnel chez les jeunes militants religieux à Ouagadougou
Louis Audet-Gosselin – Université du Québec à Montréal

Cette communication vise à revisiter la notion de dialogue interreligieux au Burkina Faso à la lumière d'enquêtes de terrain menées en 2010-2011 au sein d'associations de jeunes musulmans, catholiques et pentecôtistes à Ouagadougou. Conduites autour des célébrations du cinquantenaire de l'indépendance du pays, ces enquêtes ont révélé le caractère incontournable du discours public sur l'harmonie entre les

confessions, discours qui est approprié par certains jeunes fortement inspirés par le nationalisme hérité de la révolution sankariste (1983-1987). Cependant, ce discours a globalement peu d'impact à la base, les actions trans-confessionnelles concrètes étant très rares. Pour la plupart des jeunes religieux, le premier objectif de l'implication spirituelle demeure le salut individuel, et si l'espace national constitue un référent intériorisé par tous, il est souvent conçu comme un lieu de compétition pour l'hégémonie religieuse, l'image de la nation idéale correspondant à un pays régi par leur propre foi.

Femmes, islam et espace public au Burkina Faso : un nouvel entreprenariat religieux féminin?
Muriel Gomez-Perez – Université Laval

Dans le contexte de visibilité accrue de l'islam dans l'espace public au Burkina Faso depuis les années 1990, une forte médiatisation des prêches est à observer et les femmes participent de plus en plus régulièrement à cette dynamique; elles sont issues de l'association Mouvement sunnite qui appartient à la tendance salafi de l'islam et rendent compte d'une meilleure connaissance des fondements de l'islam mais aussi rendent compte d'une vision particulière des rapports de genre. Au-delà de ce phénomène, certaines femmes animent des conférences dans les quartiers qui portent sur la femme en islam, sur ses droits et devoirs et ont pris l'initiative de construire des écoles coraniques privées en vue de permettre l'alphabétisation des enfants en zones rurales mais aussi de permettre, le plus possible, aux jeunes filles de rester à l'école; d'autres s'insèrent dans des réseaux internationaux et dans des politiques gouvernementales qui portent sur la condition féminine et les rapports de genre et sillonnent le pays pour sensibiliser les populations rurales à ces questions. Il s'agit de comparer les modes d'agency de ces deux catégories de femmes, en rendant compte de leurs points communs mais aussi de leurs différences et d'analyser comment ces femmes montrent ou pas une certaine autonomie d'action par rapport au milieu social et religieux dans lequel elles baignent. Il conviendra aussi d'analyser, à travers ces modes d'agency, leur rapport au Politique et les manières dont ces femmes justifient leurs actions dans un contexte politique et social fluctuant.

II. D. 2. **Searching for Peace and Justice: Post-Conflict Initiatives and their Ramifications**
Chair / Présidence: Doris Buss – Carleton University
Room/Pièce: Tory Building 208

Imagined Peace and Gendered Futures: Gender relations during conflict and post-conflict transformation in Southern Africa
Jane Parpart – University of Massachusetts Boston

Women's involvement in peace building is increasingly regarded as essential for producing more equitable, gender-sensitive post-conflict societies. South Africa's inclusion of women leaders in the peace process, the production of one of the world's most gender equitable constitutions and the impressive number of women in the South African parliament has been held as proof of this claim. In Zimbabwe, the inclusion of some key women nationalist fighters has been seen as critical for the new government's

commitment to a Women's Bureau and its sponsorship of legal rights for women. Yet the rhetoric and actions fostering gender equality championed by these new governments has not produced their promised gender transformation. The paper seeks to explore this paradox, arguing that one of the important, but largely unexplored, factors lies in the discussions and promises embedded in discourses of an imagined peace – held both during the struggle and during post-conflict transformations. The paper will explore the gendered images and practices embedded in discussions of peace, both during conflict and afterwards in South Africa and Zimbabwe. The aim will be to produce in-depth data on the types of gendered assumptions, relations and practices fostered by these discourses and their consequences for post-conflict transformation. More broadly, the paper will explore the theoretical implications of this approach and its relevance for Kaufman's and William's concern to discover lessons from previous conflict situations that can engender current and future post-conflict transformation.

Communicating Trauma as Gendered and Generational Experience: Impetuses for and Implications of Young Women's Accounts of Ukuthwala (Abduction) Marriage in the Rural Eastern Cape, South Africa
Kate Rice – University of Toronto

The language that people use to describe and convey their experience communicates a great deal about their personal moral worlds. Drawing on 16 months of ethnographic fieldwork and focusing particularly on ukuthwalamarriage (abduction marriage) in the a rural Xhosa community in South Africa, this paper to explores changing femininities and experiences of sexuality and personhood in the era of human rights. I present and discus the impetuses and implications of young women framing experiences of sexual violence and forced marriage as traumatic, in juxtaposition to many older women who do not frame their own experience of arranged or forced marriage in these terms.

Challenging the Rule of Law Orthodoxy: Lessons from the DRC
Holly Dunn – Carleton University

The Democratic Republic of Congo has been the site of various international interventions since it achieved independence in 1960. Due to persistent corruption and impunity, building the rule of law has been an important aspect of recent interventions by organizations such as the UN and the EU. But, what exactly is the rule of law? Can the orthodox interpretation of the rule of law be transplanted to all contexts? My paper is based on three months of field research in the eastern Democratic Republic of Congo where I studied a customary conflict resolution mechanism called baraza. I will argue that the rule of law orthodoxy, meaning technocratic, top-down, state-centric, Western-style legal reform is contextually inappropriate, and at times meaningless, in the towns where I conducted my research. I observed three fundamental problems with promoting the rule of law orthodoxy in the eastern DRC. First, it does not reflect local norms. Second, people are not familiar with the state law and legal processes. Third, due to the

high level of corruption, there exists a deep-rooted distrust for the state legal system. I put forth an argument favouring a re-evaluation of what the rule of law means in theory and in practice. I also advance a more contextualized understanding of the rule of law based on, or at least incorporating, customary forms of justice that are likely to advance long-term peace.

Domestic Responses to the International Criminal Tribunal for Rwanda
Izabela Steflja – University of Toronto

This paper examines the response of domestic actors in Rwanda to the International Criminal Tribunal for Rwanda (ICTR). The findings are based on seventy semi-structured elite interviews conducted in 2011 and 2012. The research objective was to capture how educated elites, ranging from university students and community leaders to government ministers, as well as political prisoners, perceive the ICTR, interpret its mandate, and define its meaning. The paper highlights contesting narratives of the Tribunal's undertakings in justice and reconciliation, the two pillars of the ICTR mandate, and reveals the implications domestic elites anticipate in the post-conflict period. The findings suggest that the ICTR failed to address the expectations of the local elites that it function as a supranational watchdog whose aim is to provide justice to those who have not been served. My interviewees' suggestion that the Tribunal does not adequately serve Rwandan communities is further supported by ICTR's ineffective outreach policy and minimal public awareness on the Tribunal, which have far-reaching implications for how Rwandans experience the institution. The paper ends with an interrogation of ICTR's actual benefits and beneficiaries.

II. D. 3. **Corporate Social Responsibility in Africa: A Critical Exploration**
Chair / Présidence: Victoria Schorr – Africa Study Group
Room/Pièce: Tory Building 360

Whose Responsibility is it? Five Reasons why the concept of Corporate Social Responsibility is deficient in the African Context
Nathan Andrews – University of Alberta

Once transnational companies take over concessions of land or sea for their business, they are usually expected to provide certain socio-economic mechanisms aimed at cushioning the affected people and communities. The quest of doing this has broadly been framed as 'corporate social responsibility' (CSR) and indeed this concept has dominated the discourse of the relationship between business and society for several years. Regardless of the enormity of books, journal articles, blogs, newsletters, and even corporations' own CSR offices, the concept is still deficient within the context of Africa. This is a conceptual paper that argues that CSR in its current form has lost touch with the realities of host communities in Africa. I provide five reasons to buttress this argument: 1) CSR is a western construct, 2) CSR faces definitional deficiencies even in the Northern context, 3) CSR is presented as a 'business case', 4) CSR remains a voluntary

act, and 5) CSR fails to incorporate the specific needs of local communities. The paper will therefore entreat scholars and practitioners of CSR to be more conscious of the context-specificities of this concept and approach the idea of 'social responsibility' in a way that benefits the people it targets. Insights will be drawn from preliminary field research in Ghana.

Forms of Representation and Corporate Social Responsibility in Africa: Challenges and Opportunities
Emma Malcolm – York University

This paper seeks to explore the ways in which corporate modes of self-representation shapes, and distort public notions and concerns about corporate malpractice in the North. Focusing on AngloGold Ashanti in Ghana, and Shell in Nigeria, it attempts to unpack how extractive companies utilize different media platforms, such as websites, and newsletters to conditioning northern consumers to believe that their ethical rhetoric is indeed a reflection of the reality of their operations in developing countries. It explores how corporate modes of representation serve to maintain corporate power and ward off public criticism. This strategy is not only consistent with the politics of representation about Africa in colonial times; it also serves to limit transnational advocacy works that could provide an outlet for the voices of the marginalized. This paper will seek to explore these issues in two ways. Firstly, using secondary data, it will compare and contrast local communities' and corporate representations of corporate community relations and CSR contribution to community development through a case study of Shell and Anglogold Ashanti's in Nigeria and Ghana Secondly, it will consider the theoretical and practical implications for corporate social responsibility in Africa.

Is Corporate Social Responsibility for Real? Can Canada lead the way?
Lalith Gunaratne – Sage Ontario for Mindful Leadership

Canada's role in mining in Africa is at crossroads. Media attention, activist NGOs, and public scrutiny of human-rights and environmental abuses in Africa lead to tighter domestic and international regulation. Canadians demand mining companies be good corporate citizens. Can longer-term efforts of community engagement and more equitable community-based partnerships for sustainable development survive a competitive race for profit share? Can the Canadian mining industry step up to the plate to become more responsible, to earn a social license to operate, and to share value with its host communities? Can the Canadian government, civil society, and industry contribute jointly towards a natural resource governance process so developing nations with resources can turn what has become a resource curse towards a resource blessing?
The talk will explore whether a transformation is possible, perhaps through a shift in consciousness with individual leaders, a transformation from a traditional, linear, profit-oriented management style to becoming inspirational, authentic leaders who balance intelligence with sensitivity to the human condition and the environment through values and spiritual integrity.

The Other Resource Curse: Extractives as Development Panacea, Redux
Chris W. J. Roberts – University of Alberta

Over the last 18 months Mali experienced political mobilization for elections, rebellion in the north, a military coup, collapse of central government resistance in the north, an attempted counter coup, the occupation of northern centres including Timbukto and Gao by Islamic groups alien to Mali's dominant Sufi-inspired Islam, French military intervention, deployment of African military units (AFISMA) that may form the basis of a UN peace operations mission. Niger, Libya, Algeria, Mauritania, and Burkina Faso have also long struggled with non-state group challenges to central authority in the Sahel region. Radicalization of non-state actors is the latest in a long list of challenges facing Sahelian states. The Sahel thus presents a conundrum to Canadian foreign policy, as Canada's hesitant responses to the Mali crisis confirmed. Given a long-term Canadian presence via development and security assistance, as well as extensive extractive resource investments, what are the ways forward for Canadian policy engagement in the region? This lively Roundtable will generate discussions from a variety of perspectives about the potential role for Canada in Mali's future as well as the Sahelian region generally.

II. D. 4. **Roundtable - Contemporary Imperialism and the Academy: Conjunctures and Resistance**
Organizer / Organisateur: Toby Moorsom – Queen's University
Chair / Présidence: Toby Moorsom – Queen's University
Room/Pièce: Tory Building 202

Toby Moorsom – Queen's University
Chris Webb – York University
Wangui Kimari – York University
Marion Dixon – Cornell University
Eunice Sahle – University of North Carolina-Chapel Hill

II. D. 5. **Revisiting Orality in 21st Century Africa**
Organizer / Organisateur: Moustapha Fall – University of British Columbia
Chair / Présidence: Moustapha Fall – University of British Columbia
Room/Pièce: Tory Building 234

Re-thinking the Literacy/orality divide in Language Education
Moustapha Fall – University of British Columbia

The purpose of this panel is to consider the place of orality in the discussion of present-day cultural and social issues. Speech represents the place and time of daily communication even as it is increasingly filtered through electronic channels. The language of speech is the theatre of both complementarity and competition between

African and colonial languages now claiming globalized status. Speech also carries signs of individual and collective memory, dissatisfaction and dissent, surviving cultural paradigms and their resistance to assumptions of global culture. We approach this question through several different lenses: two literary studies of current African authors (Boubacar Boris Diop and Chimamanda Adichie) who have challenged the "passéité" of oral tradition by incorporating its form and content into representations of contemporary social malaise; a Second Language Acquisition study that questions the wisdom of relegating an African language spoken by the majority of Senegalese citizens to the realm of orality while striving to maintain French as the language of literacy and education; and a reflection on the ongoing debates on the place of orality in African philosophy in the light of hermeneutic philosophy's insistence on lived post-colonial reality as the starting point of African philosophy. By bringing together these different angles, we will attempt to initiate a critical discussion of the strengths and weaknesses of orality as a concept designed to elucidate the most urgent questions of Africans faced with what Tsenay Serequeberhan calls "our post-colonial enigmatic present".

L'univers aliéné de la parole dans Le cavalier et son ombre
Luc Fotsing – University of British Columbia

Le cavalier est son ombre (1997) raconte les déboires d'un couple de jeunes Africains, Khadidja et Lat-Sukabé, qui, après l'obtention de leurs diplômes en Occident, reviennent dans leur pays d'origine. Ce retour va être une véritable descente aux enfers caractérisée par la misérable condition de vie de ces jeunes désœuvrés dans une ville postcoloniale appelée Nimzatt. L'univers où s'est gelée l'action devient poreux aux récits «réels» et imaginaires débités par Lat-Sukabé et Khadidja dans un tournis délirant qui serait le reflet de leur structure mentale. Quel est le statut de la parole venant des sujets dont la conscience s'est progressivement émiettée? Boubacar Boris Diop en accordant la responsabilité narrative aux personnages aliénés n'opère-t-il pas une centralisation de la marginalité dans une société qui se débarrasse de ses fous en les mettant au ban? Bref, je me propose de mettre en relief le caractère transgressif de la parole aliénée dans Le Cavalier et son ombre de Boubacar Boris Diop. Plus précisément, il sera question d'interroger la stratégie narrative de l'auteur, qui consisterait à exprimer positivement la société dans la maladie mentale.

Trans-positioning the Oral Voice in Chimamanda Adiche's "The Headstrong Historian"
Gloria Nne Onyeoziri – University of British Columbia

Widowed at a young age and harassed by acquisitive in-laws, the story's heroine, Nwamgba, sends her only son to a mission school in the hope that he will someday be able to defend her rights in the colonial court system. But it will be a granddaughter who will fulfil Nwamgba's desire: a girl Nwamgba will name Afamefuna, My Name Will Not Be Lost." Afamefuna will become a Western-trained academic and historian whose to her grandmother will lead her to rewrite colonial history from what she sees as an African perspective. It is my contention that this mytho-cultural transference of spirit, based on a

traditional Igbo belief system, enables Adichie as a "writer" to script the speaking voice of Nwamgba without the latter becoming either a cultural artifact or a written palimpsest of herself. Nwamgba is the headstrong historian (just as much as her granddaughter, hence the implicit double meaning of the story's title) because the history of her spoken word is not lost or replaced but rather reborn in the written text. Adichie thus demonstrates that cultural memory can in fact outlive any fossilized notion of tradition; African societies and ethnic identities are not "dying out" in the face of postmodernism but moving through and towards new forms of embodiment.

The Hermeneutics of Orality in African Philosophy
Robert Alvin Miller – University of British Columbia

As African philosophers debated the limitations and potential of orality in the practice of African philosophy, hermeneutically inclined philosophers like Tsenay Serequeberhan suggested a viewpoint critical of both "ethno-philosophical" and "universalist" tendencies: both failed to take into account their own horizon, that is the lived experience in history from which their interpretation of being African begins. The former simply tried to invert negative colonial stereotypes, thinking they could somehow turn them into a positive affirmation of selfhood; they only succeeded in solidifying a mythology that was already in place. On the other hand, many academic philosophers failed to recognize that their universal thinking had to start somewhere. They assumed that Africans thinking about themselves and the world could only begin (or at least emerge into the redemptive light of the academic journal) with the very act that denied them that right. For Serequeberhan, African philosophy needs to be elaborated within the context of "our post-colonial enigmatic present", a situatedness that requires a querying of the "contradictions of our post-colonial and 'independent' Africa" (The Hermeneutics of African Philosphy). What if orality was more than a repository of some past tradition? What if orality is factor in the lived reality of the post-colonial present? What if orality has been and continues to be a part of the practice of self-affirmation, critical thinking and liberating consciousness among African peoples? In this paper, I will consider under what that conditions those questions might be answered affirmatively and what the implications would be for the on-going reflections of African hermeneutic philosophy.

II. D. 6. **International Agendas, African Futures**
Chair / Présidence: Louise de la Gorgendière – Carleton University
Room/Pièce: Tory Building 240

Multinationals and Corporate Social Responsibility in Ghana: A Global Norm or Enlightened Self Interest?
Owuraku Kusi-Ampofo – University of Alberta

The role of multinational companies in today's global economy, and their impact on host countries, cannot be overemphasised. As multinationals go abroad, a lot is expected of them from host countries in the areas of employment and social investments. Today's multinational companies are judged not only in terms of financial performance but also with regards to the impact of their operations on the social wellbeing of host countries and communities. In recent times, host communities have become vociferous in demanding community development from foreign investors, thereby, making corporate social responsibility (CSR) a subject of public and intellectual analysis. Therefore, this study critically employs the stakeholder and legitimacy theories to understand the rationale behind corporate social responsibility in Ghana's mining communities. Using interviews of mining companies and host communities, as well as policy documents, the study finds a "duality of motives" in companies CSR investments; thus, CSR is not only about "doing good" because it is morally right, but, a tool used by companies to reduce uncertainty and enhace productivity.

Beyond 'Bad' engagement?: The Politics of Chinese engagement with Ghana's development
Isaac Odoom – University of Alberta

Drawing on findings from field research in Ghana, this paper assesses the ability of African democracies to negotiate equitable relations with China. Specifically, the paper examines contemporary Ghana-China relations on energy and development to assess the availability, capacity and willingness of Ghanaian actors and institutions to engage China for the sake of mutual benefits. Ghana—clearly one of Africa's stable democracies—provides a more contextual dimension to not only assess the ability of African democracies to negotiate fair trade with China but also to examine how China's development model 'travels' and how its local manifestations differ through interaction with African institutions. In Ghana's engagements with China does it matter that Ghana is a democratic state? Do Ghanaian (democratic) institutions make it easier or harder for China to pursue its policies/objectives across Ghana? These questions will be explored within a broader framework of contemporary relations between China and Sub-Saharan Africa.

International Business and Human Rights: A Study of Multinational Mining Firms in Ghana
Denis Dogah – Simon Fraser University

Literature on human rights has been focused on the role of the state to promote, respect and protect the rights of citizens. Due to global expansions in business activities in the 1990s, the role of business as an actor in the international human rights regime has become a subject of much focus and research. The past decade has seen evolving global norms that seek to hold business enterprises responsible for the impact of their activities on human rights. Using a case study of three multinational mining firms operating in the mining industry in Ghana, this paper examines the extent to which international businesses incorporate emerging human rights norms into their corporate policies. The study established that the case study firms acknowledge emerging norms on business and

human rights in their sustainability reports. In addition, these firms are taking measures to deal with the negative human rights impacts of their activities on host communities at the discursive level. The paper concludes that evolving global human rights norms are having an impact on mining companies operating in Ghana. However, the domestic institutional context within which these firms operate in Ghana, largely determines the extent and nature of the impact of these norms in the domestic practices of the case study firms. The main contribution of this study to literature in international relations lies in its expansion on the constructivist approaches to analyzing international politics, by showing how they apply to non state actors such as multinational corporations.

3:30-4:00 pm	**Refreshments / Rafraîchissement** **Tory Building Foyer (3rd floor/3ème étage)**

3:30-4:00 pm   **Refreshments / Rafraîchissement**
Tory Building Foyer (3rd floor/3ème étage)

4:00-5:30 pm   II. E. 1. **Plenary Panel / Présentation en séance plénière**
L'Afrique en communication : Technologie numérique, representations et pouvoir
Chair / Présidence: Alexie Tchyeuyap – University of Toronto
Room/Pièce: Tory Building 360

Michel Tjade Eone (Université de Yaoundé) – l'Afrique dans le temps global de la communication : du local au planétaire

Naffet Keita (Université de Bamako) – Més(usages) et tendances récentes en matière de communication au Mali : le ‹‹ pouvoir ›› du telephone portable en ‹‹ temps de crise ››

5:30 – 7:00 p.m.   II. F.1. **Book Launch / Lancement d'un livre**

Engaging with a Legacy: Nehemia Levtzion (1935-2003), edited by E. Ann McDougall (Routledge)

Facilitator / le facilitateur : E. Ann McDougall – University of Alberta
Organizer / Organisateur : Canadian Journal of African Studies
Room/Pièce: Tory Building Foyer (3rd floor/3ème étage)

Wine and Refreshments

7 :00 – 9 :00 p.m.   II. G.1. **Book Presentation and Symposium /**
Lancement d'un livre et symposium

"Nasir El Rufai's *The Accidental Public Servant and the Challenge of Public Service in Africa*"

Facilitator / le facilitateur : Pius Adesanmi – Carleton University
Book Reviewer: Harry Garuba – University of Cape Town
Respondents: Mallam Nasir El Rufai and Pastor Tunde Bakare

Room/Pièce: Tory Building 360

Open to the Public / Ouverte au public

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7 :30 – 9 :30 p.m.   II. G.2. **Documentary Film Presentation /**
Présentation du film documentaire:

« *L'affaire Chebeya, un crime d'État* »

Facilitator / le facilitateur : Me Jean-Joseph Mukendi – Bâtonnier de Kinshasa (RDC)
Room/Pièce: Tory Building 208

Open to the Public / Ouverte au public

8:00 am - 12:00 pm	**Registration / Inscription** **Room/Pièce: Tory Building 219**

9:00 am -10:30 am	**Concurrent Sessions / Sessions parallèles**

III. A.1. **Changements Ruraux en Afrique**
Chair / Présidence: Mebometa Ndongo – Carleton University
Room/Pièce: Tory Building 213

Le monde rural en Afrique: au coeur du changement social et à numérique
Wilfried Armel Mabondzo – Université de Montréal

Les sociétés rurales en Afrique en général et celles de l'Afrique subsaharienne en particulier sont des collectivités socialement et économiquement pénétrées par le domaine religieux. L'homme est avant tout un être religieux. Il y a dans sa nature une inclination fondamentale qui le pousse à dépasser ce qui est humain et profane, pour s'élever à la contemplation des choses divines et sacrées. Principe social fondamental et fait indéniablement universel, le sacré est constaté chez tous les peuples africains, comme le sentiment d'un équilibre stable au sein de la société ainsi que celui d'une richesse culturelle. Systèmes de valeurs qui sous-tendent l'organisation sociale et, au coeur d'un changement social, le religieux, le politique, etc. font, de plus en plus, face à l'afflux numérique en raison de la diversité des situations nées de l'évolution technologique. Cependant, les réactions des paysans ne sont pas partout identiques ni même simultanées, elles varient dans le temps et dans l'espace.

La problématique de l'histoire des frontières africaines : une approche historiographique
Patrick Dramé – Université de Sherbrooke

L'étude des frontières africaines requiert de prime à bord la prise en compte d'aspects majeurs qui font son originalité et sa complexité. Il faudrait tout d'abord noter que l'idée de frontière n'est pas méconnue en Afrique traditionnelle. La création de la frontière-ligne semble toutefois accompagner la modernité qu'amène la colonisation européenne à partir du XIXème siècle. La particularité des frontières africaines se marque aussi par le fait que si le processus d'horogenèse prend plusieurs siècles à se matérialiser en Europe, en Afrique, celui-ci se structure sur une durée de temps extrêmement courte, soit entre 1860 et la première guerre mondiale. Notre étude tentera d'établir une revue de littérature consacrée à la thématique des frontières africaines. Pour ce faire, il s'agit de saisir comment la frontière est approchée dans le cadre précolonial ? Quelle signification donne-t-on du congrès de Berlin et du principe de l'intangibilité des frontières énoncé par l'OUA ? Quelles sont les réalités socio-économico-culturelles de la frontière contemporaine ? Il conviendra par ailleurs de se questionner sur les enjeux socio-politico-économiques qui structurent les litiges frontaliers mettant en prise certains États africains

III. A.2. **Symposium - Towards the Angolan Past (1): Daily Life in a Slaving Port Town: Marrying, Living and Dying in Benguela**
Organizer / Organisatrice: Vanessa S. Oliveira – York University
Chair / Présidence: Frank Luce – York University
Room/Pièce: Tory Building 208

Marriage in Benguela, 1798-1828
José C. Curto – York University

Although Benguela, a major slaving town in West Central Africa, has recently began to attract to attention of historians, its past remains buried within piles of documents spread throughout the Atlantic world. The question of marriage, which lends itself to a series of individual, group or class, and societal issues, including how societies reproduce themselves, is one of the most pressing in need of answers. This paper seeks to understand marriages in Benguela during a particular period for which we have relatively good and plentiful sources to elucidate the issue: the Mappa dos Cazamentos Annuaes, Nascimentos, e Mortes (1798-1799, 1801-1802, 1806, and 1819); the Mappa da Povoação, Cazamentos, Nascimentos, e Mortes (1809, 1811-1812-1813, 1815, 1825, and 1827-1828; and one of the earliest surviving Registo de Cazamentos (1805-1853) of the Nossa Senhora do Popúlo church in Benguela. By crossing the data found in these documents, we wish to determine: a) who sought a Catholic marriage in Benguela; b) the relation of such marriages to the total urban populations; and c) the connection of these marriages to the increasingly depressed economy of the coastal town.

Voices of the Dead: Ecclesiastical Burial Records as Social History in 18th Century Benguela
Maryann Buri – York University

In communities around the world, the spaces we create to commemorate our dead loom large. Cemeteries have a universal fascination. They connect people with the past and provide a space for community memory. The city of Benguela, the second most important port city in Angola, suffered from an extremely high volume of fatalities during and after the trans-Atlantic slave trade. This painful experience blanketed the area with death, causing the entire city to be transformed into a space for burial and mourning. Historians have not studied the nature of burials as community space in Angola due to a perceived lack of sources. However, drawing upon recently located ecclesiastical burial records in the ecclesiastical archives in Benguela, we can now understand how death in the 18th century transformed community space in Benguela, and gain a new understanding of the social history of Angola through these rich, never before used documents. I am placing these records into a database in order to undertake quantitative research, as well as examining the entries from a literary standpoint. Demographic history can be a powerful way to determine how social institutions functions in societies with few detailed written sources.

From Slave to Slave Trader: The trajectory of Feliciano José de Barros between Rio de Janeiro and Benguela (c.1775-1818)
Estevam Thompson – Universidade de Brasilia

III. A.3. **Round-table: Land Governance, Food Insecurity, and Climate Change (cross-listed with the CALACS annual conference)**
Organizer / Organisatrice: Chris Huggins – Carleton University
Chair / Présidence: Chris Huggins – Carleton University
Discussant / Rapporteur: Jean Daudelin – Carleton University
Room/Pièce: Tory Building 342

Albert Berry – University of Toronto
Kevin Perkins – Farm Radio International
Getachew Mequanent – Independent Researcher
Santiago Alba Corral – CARE/C4D
John Galaty – McGill University

III. A. 4. **Frontiers of History in Africa**
Chair / Présidence: Stephen Rockel – University of Toronto, Scarborough
Room/Pièce: Tory Building 234

Rivers and Roads: Policing the Sierra Leone Frontier, 1880-1896
Trina Leah Hogg – New York University

> The arrival of Krio traders from Freetown into the Sierra Leone hinterland at the mid-nineteenth century sparked serious economic and legal challenges for the British empire. Frequent raids by local residents on Krio trading houses and boats along major rivers prompted series questions about the limits of policing imperial trading routes located outside British jurisdiction. As raiding for goods and people escalated over time, Krio traders argued that their status as British subjects should guarantee them the protection of the colonial government. This paper traces colonial attempts to reorganize the legal and spatial order of the frontier through the simultaneous creation of a colonial road along the various headwaters, and the stationing of police at major towns along it. Local residents both collaborated and contested these imperial initiatives, actions which culminated in several major legal battles over the rights of indigenous leaders to police their own laws concerning witchcraft and slavery.

The Remarkable Story of Adrian Atiman: Freed Slave to Medical Missionary

Stephen Rockel – University of Toronto, Scarborough

Some time in the early 1870s a young boy from Tundurma on the Niger River near Timbuktu was pawned and sold into slavery. Passing through a series of masters he was taken across the Sahara. In Algeria he was redeemed by White Father missionaries. Baptized Joseph Adrian Atiman, he was educated and trained in medicine. In 1888 Atiman travelled to Zanzibar and to Karema on Lake Tanganyika with a missionary caravan. Thus began a remarkable career of 67 years as a medical catechist. Atiman left a rich autobiographical account of his enslavement, manumission, and incorporation into the White Fathers' mission and medical work. Recent work on slavery in Africa illuminates the slave experience by tracing lives from enslavement through incorporation into host societies and the construction of new identities, or social rebirth. Slaves and freed slaves were not only commodities and labourers; they also took part in the development of new communities. This paper contextualizes Atiman's story highlighting three themes: processes of enslavement and manumission; transcontinental aspects of the 19th-century slave trade; missionaries and freed slaves in the construction of new communities in the East African interior. Sources include the autobiography of Adrian Atiman; mission documentation; colonial records; ethnographic material.

'Orphaned' Children and 'Unruly' Girls: technologies of trusteeship in Tamale, Northern Ghana, 1965-1972
Jessica Cammaert – Queen's University

Following Nkrumah's overthrow in 1966, successive governments worked to exert trusteeship over children and youth in northern Ghana by propagating the ideal of the modern, nuclear family. This paper addresses these important changes in trusteeship through an analysis of the activities of two committees: the Ghana Society for the Prevention of Cruelty to Children and the Regional Committee for Social Education Progress Campaign Against Undesirable Social Practices. Both committees used various technologies to control both children and female youth through the combating of prostitution and the facilitation of Children's homes in northern Ghana's regional capital, Tamale. Although much has been written about children and youth in colonial and post-colonial Africa, especially the perceived 'unruliness' of young girls and 'delinquent' young men, few historical studies have focused on the methods or technologies by which post-independence governments sought to exert trusteeship over children and youth. As early as 1958, the Convention People's Party set up social welfare committees to combat so-called socially undesirable practices involving youth, such as prostitution. However, with Nkrumah's overthrow came a succession of short-lived governments, each striving to maintain and accelerate these efforts lest they invite the competing trusteeship of international organizations seeking footholds in post-colonial Africa, such as Save the Children. This paper questions Ghanaian governments' technologies of trusteeship in northern Ghana during a time of increasing international concern for 'the child' in Africa.

The land and the news – White press, African press and the debates about territorial separation –
South Africa, 1903-1913

Raquel Gryszczenko Alves Gomes – Universidade Estadual de Campinas (Unicamp)

The idea of territorial separation between black and white people in South Africa
dates from the early XIXth century - but this idea came to life only in 1913, when the
Natives' Land Act (NLA) was implemented in the South African Union. More than just
the restriction to buying land, the NLA may also be seen as a manner to restrict the
African access to citizenship, once it restricted the access to land in a broader sense,
converting African agricultors into a supply of cheap labor to a capitalist state in
construction. This paper aims to present an analysis of the political process that gave
birth to the Act, looking at the debates that were established in the press between white
farmers from the Transvaal and an elite of African politicians - represented mostly in the
writings of Sol Plaatje and the newspapers *Tsala ea Batho* and *Koranta ea Becoana*.
Exploring articles published in these two newspapers and also in *The Star* and *The Rand
Daily Mail* between 1903 and 1913, my point is to demonstrate how white farmers in the
Transvaal emerged as a political power and how Africans organized themselves into
political resitances to the NLA

III. A. 5. **Building capacity for radio convergence and second generation technology
integration**
Organizer / Organisatrice: Sheila Rao – Farm Radio International
Chair / Présidence: Doug Ward – Farm Radio International
Room/Pièce: Tory Building 202

The Changing Role of Radio for Development in sub-Saharan Africa
Heather Gilberds – Carleton University / Farm Radio International

This article examines the changing role of radio for development in sub-Saharan
Africa as 'new' Information and Communication Technologies (ICTs) increasingly enter
the information landscape. Grounded in the empirical findings of a research programme –
Radio, Convergence and Development in Africa (RCDA) – it explores the potential for
convergent communication technologies to improve knowledge transfer and knowledge
sharing between development actors at all levels. By drawing on research carried out as
part of the RCDA programme, this article raises questions about the ability for radio
broadcasters to act as 'knowledge intermediaries' in this context – brokering and
translating information about development issues between international non-
governmental organisations (NGOs), local NGOs, grassroots advocacy groups and local
beneficiaries. It draws attention to the barriers impeding their ability to fulfill this role by
highlighting issues related to ICT convergence, capacity, funding and 'NGO-isation'

Communication Technology Integration for Agricultural Development in Sub-Saharan Africa.

Sheila Rao – Farm Radio International

The number of radio stations is increasing exponentially in Sub-Saharan Africa. Agricultural development NGOs, research institutes and ministries and donors are beginning to recognize the potential reach of radio, when combined with other technologies such as mobile phones, the internet and voice-based services to enhance existing support systems for rural development such as extension(and other advisory services, farmer cooperatives and market access. Farm Radio International's network of radio stations across Africa introduced broadcasters as a new partner in agricultural development initiatives. Through the organization's various initiatives including its core programs around broadcaster resource provision, capacity strengthening and the four-year research study, The African Farm Radio Research Initiative (AFRRI) , radio stations gained exposure to the network of agricultural development actors and the use of communication technology to increase their potential reach and impact of their programs. AFRRI, a study on the use of radio to improve agricultural productivity, produced several empirical findings on using communication technologies to strengthen dissemination strategies for agricultural development and this paper will highlight two. First, the study demonstrated the value in working directly with radio stations to develop, design and produce radio programs to meet agricultural development goals. Rather than approaching broadcasters to deliver information to intended audiences, AFRRI worked directly with broadcasters to support the development of the content with other agricultural development partners including extension, research centres and representatives from the government. Second, AFRRI was able to identify an emerging market of 'second-generation' communication technologies that moved beyond simple information delivery to farmers through mobile phones and radio to creating dynamic, horizontal communication platforms where farmers participate in the knowledge generation. The paper argues that second generation communication technologies, such as mp3 players and voice-based services can potentially enhance agricultural development through interactive radio programs and by initiating dialogue amongst a diversity of actors, including researchers, government representatives, extension, development practitioners and farmers. However, technology integration can also potentially favour some actors over others and therefore initiatives should work to identify measures for ensuring inclusivity, equity and open dialogue.

ICTs in the agricultural sector in Ethiopia
Frey Nadeu - Farm Radio International Ethiopia (via skype)

III. A. 6. **A Bilingual Professional Development Round-Table: Publishing and Academic Networks in the Internet Age / Table-Ronde sur le Développement Professionnel Bilingue: Publication et Réseautage Académique dans l'âge de l'Internet**
Chair / Présidence: Blair Rutherford – Carleton University
Room/Pièce: Tory Building 217

Bob White – Université de Montréal
Pius Adesanmi – Carleton University
Muriel Gomez-Perez – Université Laval

III. A. 7. **African Tremors in the Age of Contemporary Empire: Communicating and Debating Power and Agency**
Chair / Présidence: Aboubakar Sanogo – Carleton University
Room/Pièce: Tory Building 240

Soleil O, Les Bicots Negres and the Trembling of History
Aboubakar Sanogo – Carleton University

This paper will examine Med Hondo's Soleil O (1967) and Les Bicots nègres, vos voisins (1973), two of the most compelling films of the late 60s and early 70s, which figure the problematic of displacement through a virtuso exploration of the historically overdetermined and fundamentally complex relationships between Africa and Europe, via the triple prism of formal radicalism, the innovative deployment historiographic categories and the foregrounding of the mechanisms and processes, indeed, of the poetics of history.

Thus under examination will be the ways in which the films register the trembling of history through a radical deployment of sound as signifier of periodization, narrative as condensation of events, the deployment of the dialectic image and of registers of the non-fictional along with an interrogation of the very nature of the filmic object it through a politically potent yet playful relationship with the notion of closure.

These formal deployments inventively stage such foundational categories as those of race, the immigrant, the state and class (the worker, the cadre, the elite) within a larger interrogation of the episteme of capital that creates the principle of proximity amongst them.

In so doing, the films do nothing short of foregrounding the mechanisms and processes of subjugation through a return to originary moments which include indeed, also, a reflexive interrogation of the role of the history of the filmic image itself in these processes.

Africa Communicating: From "la malediction du silence" to Speaking Back
Emmanuel Yewah – Albion College

In the Foreword to Dictionnaire de la Négritude, Mongo Beti asks whether Africa has been forced to resign itself to what he calls rather sarcastically "la malédiction du silence" (5) or the curse of silence first imposed by African traditions, colonialists, and then by postcolonial dictatorships. In response to his question, Beti founded the Review Peuples noirs – peuples africains, to give Africans "l'initiative de la parole" and "l'initiative de l'inteprétation du monde" (6). Such initiative had also been undertaken by Alioune Diop, founder of Présence Africaine, a journal that sought to provide "a voice and a supporting 'presence' for the African experience" (Herdeck), to "incarnate the voice of a silenced Africa" (Mudimbe) as well as by leaders of Négritude; a movement

that served as "a means by which Black Africans could claim their place in the universe, a place denied them [for centuries] by outside forces." This study, interdisciplinary in its approach, draws from the works in the review, journals, movement and Leon Clark's Through African Eyes in an attempt to understand the various means by which Africa has sought and is still seeking to reclaim its voice that has been voiced-over for centuries, to speak for itself, and to integrate into "the worldwide process of production of knowledge"; a process from which it had, hitherto, been marginalized, mythified, de-historicized, and silenced.

New Media, Africa and the Production of Contemporary Empire
Zubairu Wai – Lakehead University

In this paper, I propose to explore the relationship between media practices and the production of contemporary empire. In particular, I explore how digital activism and politics of representation constructs Africa as an area of disorder and permanent crisis (hence needing the redemptive power of Western modernist intervention to save the continent from itself) and how this serves as a central constitutive element of the contemporary liberal world order, its system of global governance and drive to reorder the world in line with an ethico-political agendas and logics that translates into a neo-imperialist posture. While much has been made of the transformative potential of new (especially social) media, not much critical attention has been paid to how they serve as tools for reproducing and maintaining the traditional hierarchies of power in international politics and especially contemporary forms of global domination pursued through the constitution of regimes of intervention that seek to impose a "liberal peace" on Southern affected by conflict, political unrest, social crises and economic failures. It is now well known how the advent of the globalisation of economic and cultural exchanges has proceeded in tandem with the constitution of a liberal world order, its imperial logic of rule and paraphernalia of world domination and global governance. With a penchant for violence, which has in turn led to the increasing militarisation of world politics, the constitution of regimes of intervention, and the constant deployment of war as instruments for pursuing "ethical" goals in global politics, this contemporary liberal world order has come to partially rely on the social alarm and moral outrage produced by media discourses and digital activists as Invisible Children's Kony 2012 or Save Darfur media campaigns illustrate. Social media discourses, thus have become very central to the constitutive logic of this contemporary liberal world order and the processes through which it mobilises social forces and political actors, produces and regulates norms, maintains its hegemony and disciplines ideas, spaces, and bodies that it regards as recalcitrant. I want to investigate the role that media discourses play in these constitutive processes by critically examining digital activism and social media interventions and how they contribute to the production of racialised and pathologised images of Africa, which it turn maps the continent as a site for imperial intervention. Rather than celebrating the progressive and transformative potentials of new media, I want to interrogate new media both as a terrain of struggle and unequal power (where multiple contradictory and sometimes overlapping tendencies exist and where some voices are louder and carry more discursive power than others), as well as a site for the production of hegemonic

discourses and hierarchical forms of power as the new imperial reality of world order and global power illustrate. The pathologisation of Africa and the reproduction of the continent as an area in permanent crisis, I suggest, is central to the production of that imperial order.

10:30-11:00 am	**Refreshments / Rafraîchissement** **Tory Building Foyer (3rd floor/3ème étage)**

11:00-12:30 pm	**Concurrent Sessions / Sessions parallèles**

III. B. 1. **Questions écologiques et discours postcolonial**
Organizer / Organisateur: Étienne-Marie Lassi – University of Manitoba
Chair / Présidence: Mebometa Ndongo – Carleton University
Room/Pièce: Tory Building 213

Discours colonial/istes et stratégies environementales de l'hégémonie dans les écritures africaines
Jean-Blaise Samou – University of Alberta (Camrose)

C'est un truisme d'affirmer que l'ultime objectif de l'entreprise coloniale européenne dans le monde se résumait en l'exploitation des ressources naturelles des espaces nouvellement conquis. Dès lors, on peut se demander quelles stratégies discursives furent déployées pour parvenir à cette fin et comment ces stratégies sont-elles représentées à travers les écritures fictionnelles ? En s'appuyant entre autres sur Le pauvre Christ de Bomba (Mongo Beti) et Le malentendu colonial (Jean-Marie Téno), le présent article poursuit une double ambition. Il s'agit d'une part d'étudier les discours sur l'environnement qui ont favorisé l'hégémonie européenne sur l'Afrique noire ainsi que les dérèglements socioculturels liés à la domination/exploitation coloniale, et d'autre part de montrer comment la fiction se transforme en un lieu de résistance où l'indigène élabore à son tour des stratégies de relocalisation dans un environnement qui lui fut initialement exproprié. Ainsi, notre analyse des discours sur l'Afrique mettra en évidence les enjeux à la fois socioéconomiques et géostratégiques, mais aussi identitaires et culturels au centre desquels se trouve la question environnementale.

Migrations, Environnement et mimesis africaine chez Zakes Mda
Hervé Tchumkam – Southern Methodist University

Lorsqu'on évoque le développement de l'Afrique, on parle très souvent des pouvoirs politiques et de l'économie, passant parfois sous silence d'autres dimensions toutes aussi importantes. Dans cette communication, je m'intéresserai particulièrement à l'environnement comme facteur capital pour l'essor du continent africain. M'inspirant du travail d'Achille Mbembe sur « l'esthétique du superflu » (''Aesthetics of superfluity''), théorie qui considère non seulement sur les surfaces et quantités, mais aussi la nécessité et la dépense, et surtout sur la nécessité pour l'Afrique de joindre altérité et ipséité, je

suggèrerai The Heart of Redness de Zakes Mda, en tant que réflexion sur la société sud-africaine, entremêle passé et présent pour mettre en avant la migration du protagoniste du Nord vers le Sud afin de postuler une mimesis africaine qui, d'un point de vue esthétique, passe par la redécouverte de l'ordinaire, valable pour l'Afrique du Sud post Apartheid et pour l'ensemble du continent africain. Mon analyse partira d'une réflexion sur la question coloniale pour aboutir aux manières dont la migration à l'envers dans le roman infléchit la fiction, et du même coup, met en avant un point cardinal de l'avenir de l'Afrique, en l'occurrence la protection des ressources naturelles et de l'environnement. Ainsi, j'examinerai les manières dont, à partir de la migration des États-Unis d'Amérique vers un village sud-africain, le roman de Zakes Mda souligne l'urgence d'une mimesis pour arriver à des propositions pour une éthique de développement durable en Afrique et de ce fait, renvoie à une mémoire de médiations symboliques.

L'environnementalisme local dans Petroleum de Bessora
Étienne-Marie Lassi – University of Manitoba

Pour de nombreux critiques des littératures francophones, la question écologique s'inscrit dans le discours postcolonial seulement comme un prétexte ou un argument permettant d'instruire le procès des oppresseurs du peuple, le péril environnemental n'étant pas objectivement représenté. Au contraire, cette thématique serait reprise à dessein pour être le reflet d'une réalité sociale oppressante. Il s'agirait donc principalement dans les littératures postcoloniales d'un discours anthropocentrique, qui n'aborde pas frontalement la question de la protection des espaces et des espèces menacés, mais qui insiste lourdement sur le clivage entre les riches et les pauvres. Il importe cependant de s'interroger sur la possibilité d'intégrer le discours écologique à la critique postcoloniale sans raviver les oppositions binaires entre pauvres et riches, colonisés et colonisateurs, premier monde et tiers-monde. Autrement dit, comment incorporer les questions de la réappropriation de l'environnement, de l'identité et de l'accès équitable aux ressources environnementales des sujets postcoloniaux aux préoccupations écologiques objectives, scientifiquement attestées, qui exigent des solutions globales? Ma communication tentera d'apporter une réponse à cette question à partir d'une étude du discours pétro-critique dans Petroleum, un roman de Bessora. Je montrerai comment les enjeux culturels et économiques postcoloniaux, en conférant un ancrage local aux théoriques écologiques globales, permettent de définir des pratiques sociales et politiques pro-environnementales.

III. B. 2. **Symposium - Towards the Angolan Past (2): Women, Criminals and Soldiers in Angola**
Organizer / Organisatrice: Vanessa S. Oliveira – York University
Chair / Présidence: Didier Peclard – University of Michigan
Room/Pièce: Tory Building 208

Free and Enslaved Women in the Public Market of Luanda (19th century)

Vanessa S. Oliveira – York University

This symposium focuses on the experiences of foreign and local people living in the port cities of Luanda and Benguela from the slave trade era to post-independence. Since the pioneering work of Philip Curtin in 1969, it has been recognized that West Central Africa was the most important source of enslaved Africans for the trans-Atlantic slave trade. Angola was one of the main suppliers for the slave trade and its main port cities − Luanda and Benguela − attracted a great number of foreign people, such as administrative and military personnel, convicts sentenced to pay for their crimes overseas, and merchants (European and Brazilians) seeking fortune. These interactions did not end with the abolishment of the slave trade nor with independence from Portugal. Foreign people continuously move to Angola in order to do missionary work, business or engage in the independence and civil wars helping to shape the new nation. They were influenced by African culture as much as they influenced it.

"Where Portugal Purges Her Scum:" Crime, Punishment, and the Rise of a Police State in 19th Century Angola
Tracy Lopes – York University

In 1681 an anonymous poet described Angola as: "[the] dunghill of Portugal where she purges her scum." The 'scum' referred to the Portuguese convicts (degredados) exported to the Portuguese colony of Angola. According to Gerald Bender, the Portuguese could not attract free settlers and relied on degredados to maintain a colonial presence in Angola. There, he argues, they committed almost every crime imaginable and posed a major threat to the peace and well-being of "Africans and Europeans alike." Although Bender paints a dangerous picture of Angola, historians have largely neglected crime in this context. In particular, the 19th century saw major economic changes and demographic growth, which are important factors in understanding crime and criminality. The colonial administration, anticipating a rise in crime, increased the police force and Governor General Pedro Alexandrino da Cunha introduced a series of prison reforms. This paper uses cases published in the Boletim Oficial de Angola (BOA), from the mid 19th century, speficially cases from the Parte da Polica Occurrencias section. By describing crime and punishment, it will highlight the emergence of a police state.

"There is no Brazil Without Angola": Brazilian Soldiers in Angola, c. 1580-1700
Kara D. Schultz – Vanderbilt University

III. B. 3. **Transatlantic childhoods: Africa and Latin America / Enfances transatlantiques: Afrique et Amérique latine (<u>cross-listed with the CALACS annual conference / jumelée avec la conférence annuelle de l'ACÉLAC</u>; (sponsored by the Canadian Historical Association / sponsorisé par Société historique du Canada)**

Organizer / Organisatrice: Canadian Historical Association / la Société historique du Canada
Chair / Présidence: Dominique Marshall – Carleton University & Canadian Historical Association
Room/Pièce: Tory Building 342

Nation Building with Care: Bringing Child Health to Africa
Marie-Luise Ermisch – McGill University

This paper examines the intersection of age, health and nation-building in the child-oriented international development initiatives of the British Red Cross Society and Oxfam in Africa in the 1950s and 1960s. In the context of decolonization and the start of the Cold War, children were both participants and objects of international relations, as these British nongovernment organizations (NGOs) used the malleable symbolic power of 'the child' within the design of their international humanitarian projects. Initiatives regarding population control, malnutrition, health and education targeted 'the family' as sites of intervention, relating Western notions of family to ideas of nationhood and active citizenship. My paper will examine how and why the British Red Cross and Oxfam targeted children and families, and how African 'beneficiaries' responded. As children are central to international development, they are an ideal lens with which to question what development actually was and is, ultimately allowing for a better understanding of the approaches with which the West seeks to assist the developing world.

Le travail infantile en Équateur au milieu du 19e siècle
Hélène Rompré.– Carleton University

Le recensement de 1845 de Santa Barbara, l'une des paroisses les plus populeuses et les plus prospères de la ville de Quito, en Équateur, offre aux historiens la possibilité de mieux comprendre la nature du travail infantile dans les premières années suivant la création de la nation équatorienne. Contrairement aux autres recensements consultés pour la même période, la liste des professions de tous les habitants de Santa Barbara est inscrite au registre, quel que soit l'âge ou le sexe de ceux-ci. Ces données permettent de comprendre à quel point l'économie familiale dépendait du travail infantile, mais aussi d'identifier les différences entre les garçons et les fillettes ayant une profession à déclarer. À une époque où la métaphore de la famille sert à représenter le système politique de la nation naissante et où le gouvernement tente par tous les moyens de resserrer le contrôle des familles sur leur progéniture, le recensement de 1845 peut-il nous permettre de mieux comprendre ce qu'était une cellule familiale au sens politique du terme ?

Defining Juvenile Offenders in Colonial Kenya: An Investigation into the Incarceration of Kikuyu girls during the Mau Mau Uprising, c. 1952-1960
Erin Bell – McGill University

This paper examines a case study concerning a group of young Kikuyu girls incarcerated during the Mau Mau Uprising (1952-1960) in Kenya, whose ages differ in the documentary evidence. Following allegations of abuse made by a British colonial

official, the issue of the detention and poor treatment of young people as part of British attempts to quell the Uprising made headlines across Britain. Colonial documents indicate that they were under the age of fourteen when incarcerated, and therefore, recognized under British colonial law as "juvenile offenders". Their imprisonment in 1956 was in direct violation of colonial legislation. Ultimately, following an investigation by colonial officials, a panel consisting solely of Kikuyu women defined their ages based on the practice of circumcision, therefore defining them as adults. This paper analyses the debates over defining categories of childhood and adulthood that became central to the case as well as the contradictions that existed between overarching colonial policies and local practices. Moreover, this case suggests that juvenile delinquency in colonial Kenya was mediated and structured by gender.

Enfants déracinés et identification ethnique : Le cas des immigrants amérindiens de deuxième génération à San Luis Potosí au début du dix-septième siècle
Laurent Corbeil – Chercheur indépendant

Cette communication se penchera sur le vécu d'enfants dont les parents migrèrent vers les mines du nord de la Nouvelle-Espagne. Les migrations eurent lieu en très petits groupes à partir de plus d'une centaine de localités situées à travers tout le nord de la Mésoamérique. Les enfants qui y participèrent involontairement ne purent développer d'attachement pour leur terre, leur culture, et leur peuple d'origine. Ils entrèrent très tôt en contacte avec de multiples langues, des lieux inconnues et une organisation sociale floue et informelle où la violence et la domination espagnole régnaient. Comment ont-ils put s'attacher à un lieu et à des cultures nouvelles? Comment ont-ils développé leur sentiment d'appartenance et leurs mécanismes d'identification. Les réponses se trouvent en partie dans les bribes d'histoires qu'ils racontent dans différents documents de l'époque et dans les registres paroissiaux, soit à leur baptême ou à leur mariage. À ce moment de leur vie marquant la fin de l'enfance, certains d'entre eux semblent avoir adopté une manière différente de leurs parents pour s'identifier. Ils ne font plus référence à un lieu d'origine ni à une culture spécifique. Ils se réfèrent plutôt au lieu où ils ont grandi, c'est-à-dire un quartier de la ville, et ils parlent plusieurs langues. Leurs contactes sociaux sont diversifiés en terme de référent ethnique. Bref, ils semblent avoir intériorisé le concept d'Indien, un concept colonial qui en fait à perpétuité des *criados*, des enfants en besoin d'être élevés, peu importe l'âge.

Honor and the Social World of Children and Youths in Yucatan, Mexico 1885-1920
Carlos Zuniga-Nieto – CUNY

My paper traces the transformation f law and sexual honor among indigenous Mayan and non-indigenous populations from the late-nineteenth century to the early-twentieth century in southern and northwestern Yucatan, Mexico. This project contends that, much like their elite counterparts, non-elites embraced republican virtues; however, plebians transformed them by attaching economic value to sexual honor and to domestic labor, which were not commonly thought of in financial terms. In drawing upon a rich cache of documentation, such as marriage-age petitions, this paper examines the social institution of depósito in Yucatan, Mexico during the late nineteenth century. From the

late nineteenth century until the Revolutionary period, when family members were suspected of sexual misconduct, the minor was assigne to a different household to guard her sexual honor. This paper will show how minors used this mechanism of temporary custody, but they also use other arguments to demand legal autonomy and judicial emancipation to challenge the Yucatan's courts' expansive concept of minority, which was defined as those under the age of twenty-one. These demands by youths and parents in the courts during the late-nineteenth century and early-twentieth century contributed to a new definition of childhood through reforms to penal and civil codes promulgated after the arrival of General Salvador Alvarado in 1915.

III. B. 4. Of Stories, Homelands, and Diasporas: Africa in a Transnational Frame: A roundtable with four Banting Postdoctoral Fellows
Organizer / Organisateur: Nduka Otiono – Carleton University
Chair / Présidence: Jean B. Ntakirutimana – Brock University
Room/Pièce: Tory Building 240

Slavery and African Diaspora in Brazil through Biographies: Mahomman Gardo Baquaqua`s case
Nielson Rosa Bezerra – York University

The forced migration of 12.5 million Africans as slaves influenced the cultural, technological, and demographic transformation of the Atlantic world. During the nineteenth century, the period examined in this study, over 3.3 million Africans were sent to the Americas, of whom almost 2¼ million went to Brazil. The proposal focuses on cases of Liberated Africans documented in registers generated through the work of Courts of Mixed Commission in Rio de Janeiro. The Liberated African population in Brazil can be compared with similar data for Sierra Leone, Cuba, St. Helena and elsewhere to determine patterns in the migration of enslaved Africans to the Americas after British and North American abolition of the slave trade. The Brazilian Government kept many Liberated Africans in public works, mainly in the construction of roads and a detention center. The Registers of Liberated Africans provide details on each person liberated, including age, gender, port of origin, and sometimes ethnicity, physical marks of identification, including scarification and smallpox.

Of Flows, Fences and Fruits – African Migration, EU Migration Control in Morocco and Almería's Agricultural Industry
Martin Geiger – Carleton University

This talk will bring the audience to different sites along the Straits of Gibraltar – Morocco, Ceuta and Melilla, the hothouses of Almería… Sites that share a common historical past and have become symbolic for the ongoing struggle of African migrants to reach Europe's shores, to 'belong' to a new place, the dangers and the exploitation African migrants are often confronted with and subjected to, and the attempts of European states to prevent and 'fight' against unwanted migration. The aim of this talk is

to give insights into previous and ongoing research activities and, by doing this, also to critically reflect on current issues and trends concerning migration and exclusion.

Afrocentric Physical Education: What does it mean for Adolescents of Brazilian and Caribbean descent?
Janelle Joseph – University of Ontario Institute of Technology

This project, funded by a Banting SSHRC postdoctoral research fellowship merges the theoretical frameworks of inclusive education, physical education, Afrocentric thought and community development. This transdisciplinary approach is necessary to address the question of how can we keep youth – especially African, Brazilian and Caribbean-Canadian females and males engaged in their schools and communities. In their 2008 report on the Roots of Youth Violence, McMurtry and Curling describe the problem of youth violence as a serious one, especially in Ontario neighbourhoods characterized by severe, concentrated and growing disadvantage due to poverty, racialization, and disengagement from school. These authors argue that creative programming including both schools and community partnerships is necessary to offer more meaningful rehabilitation to reduce rates of reoffending and school dropout. The intervention program I have developed aims to build strong communities and nurture healthy, well-educated and engaged youth. I taught Afro-Brazilian physical activity, specifically capoeira and maculelê, in schools and community centres. Focus groups with workshop participants and participant observation of physical activity in workshops reveal that teachers are ill-equipped to deliver culturally relevant physical activity to ethnic minority youth. There are a number of unintended benefits of physical activity that does not rely on Eurocentric perspectives. Youth are able to incorporate some of their home cultures (e.g., call and response, rhythm making), which makes them feel successful; they are able to make cross-curricular links (e.g., to mathematics or social studies), which further engages them in school; and they are provided with a creative outlet for self-expression, making them feel a sense of control over their school day. My findings indicate both the need for alternative approaches to physical education and transformations in teacher training to rectify power imbalances in education settings.

Street Stories: Representations in Nollywood and Popular Music in an Age of Globalization
Nduka Otiono – Carleton University

This paper focuses on the transposition of certain key popular political narratives in Nigeria from the streets and the popular presses (or oral and literate modes) into what Anthony Giddens (2000) has succinctly described as the "global electronic economy" (21). I identify the key themes that the cultural producers engage, then analyze selected texts to illustrate how they appropriate street stories and the "popular social grammar lived by the subaltern" (Ogola, Schumann and Olatunji 2009: 203). A key aspect that I track in this paper is how Nigerian popular culture producers, driven by oral tradition, postcolonial politics of repression and corruption, as well as by African modernities and globalization, deploy small media and digital technologies to tap into "the fluid lines

between fact and fiction" (Daniel Jordan Smith 2007: 228). In tracking the most representative or "exemplary narratives" (Haynes 2000: 32) in filmic and popular music texts within postcolonial urbanism in Nigeria, I relate them respectively to fundamental scholarship on orality, film, and popular music. I also relate them to the exemplary artistry and performance tradition championed by leading Nigerian cultural producers. For popular music for instance, the late Afrobeat King, Fela Anikulapo-Kuti whose declaration in the second epigraph above provides telling insight into the kind of cultural politics that have influenced much of contemporary Nigerian music. Taken together, I argue that certain exceptional Nollywood films and popular music are extensions of the oral tradition and the street narrative culture which also shape the practice of journalism.

III. B. 5. **Roundtable – Canadian Foreign Policy and Radicalization in the Sahel: Interests, Responsibilities, Responses?**
Organizer / Organisateur: Chris W. J. Roberts – University of Alberta
Chair / Présidence: Martin Klein – University of Toronto
Room/Pièce: Tory Building 202

Ambassador Robert Fowler – University of Ottawa
Edward Akuffo – University of Fraser Valley
Chris B. Dyck – University of Alberta
Chris W. J. Roberts – University of Alberta

III. B. 6. **Social Cohesion in Kenya: Changes in the State, Markets and Communication**
Organizer / Organisateur: Motoki Takahashi – Kobe University
Chair / Présidence: Motoki Takahashi – Kobe University
Discussant / Rapporteur: John Galaty – McGill University
Room/Pièce: Tory Building 234

Overview: Why Social Cohesion in Kenya?
Motoki Takahashi – Kobe University & Othieno Nyanjom – Kenyan Institute for Public Policy Research and Analysis

Since violence related to Kenya's 2007 general elections drove the country to the brink of full-scale crisis into 2008, the pressing need for reinforcing social cohesion has been realized. Though it is certain that recent Kenyan conflicts were closely linked to cleavages along ethnic lines, the mere presence of ethnic differences cannot fully explain such conflicts and divisiveness. It is necessary to consider other proximate factors, such as changes in human relations, extensive socio-economic inequalities, inequitable allocation of public resources, exclusionary governance, and the usurpation of the roles of civil society and communities.
On the other hand, remarkable changes are ongoing in Kenya.ICT has most extensively penetrated in Sub-Saharan Africa. Mobile phones are used even in remote areas and refugee camps. Innovations including the introduction of a mobile banking have been rapidly permeating. Digital technology is being adopted by various aspects of public

administration. It is hoped that the spread of digital technology, though depending on the contexts, will help mitigate divisiveness by facilitating inter-group communications, promoting market transactions, and enabling more equitable delivery of public goods. The panel participants, both from Japan and Kenya, jointly aim to lay the groundwork for empirical analyses of issues related to Social Cohesion.

Improving Public Service Delivery in Kenya: Enabling Performance Contracting through ICT
Othieno Nyanjom – Kenyan Institute for Public Policy Research and Analysis

Nyanjom's presentation will explore basic public service provision, an essential prerequisite for achieving social equity and thereby Social Cohesion in Kenya. The presentation will focus on performance contracts and the adoption of digital technology to facilitate the delivery of public service among various public sector reform measures in view of their effectiveness in improvements in socio-economic welfare of the people. Kenya has espoused performance contracting in all areas of government service delivery, with officers committing to measurable time-bound outputs. However, econometric modeling of determinants of social sector outcomes – such as school performance or increased immunization uptake – often emphasize factors out of the control of the officer in charge. Performance contracts are therefore often couched in terms that cannot really gauge the officer's contribution.
The presentation then will discuss the extent to which the adoption of digital technology in Kenya can cost-effectively improve welfare outcomes, using estimates found in the global literature of that technology's impacts, in a way that it also enables service providers to sign meaningful and realistic performance contracts and become effectively accountable to the society. The presentation will finally examine whether ongoing domestic public service reform measures have contributed to reinforcing Kenya's Social Cohesion.

"Mobile Phone in Turkana, Kenya: Deepening Individualization or Reformulating Complexity of Human Relations?"
Ichiyo Habuchi – Hirosaki University

Habuchi's presentation will examine the impacts on human relations of the spread of digital technology across the country. Kenya'smost rapidly expanding mobile phone services are now sweeping the so-called peripheries of the country. In Turkana, Northwest Kenya, one of the most distant areas from the capital, Nairobi, most people pursuea pastoral way of life without modern conveniences in very hot semi-arid areas. They raiselive stocks such as cattle or goats, and do not requireliteracy for their daily lives, with many people unable toread Swahili orEnglish. Though they have no TVs, radios, or computers,many tribesmen carrymobile phones. The presentationwill discuss mobile phone penetration in Turkana, taking an ethnographic approach. It will focus on how the Turkana use their mobile phones in their everyday lives. A popular idea characterizesmobile phone usage as tending to change from collective to personal, referring toGiddens' or Beck's concept of Individualization. This presentation, however,

will describe the ways in which Kenyanmobile phone usage differssocially from the Western way, suggesting that it could co-exist with or be based on communal human relations, making the process of social transformation more complex.

Digital Media, Market and Trust: the Socioeconomic Relationships between Somali Refugees and Host Communities in Kenya
Naoki Naito – University of Tokushima

The presentation is based on field work conducted in Dadaab, near the Somali border, known as the world's largest refugee camp.It will examine the ways in which Somali refugees and their host communities interact with the use of mobile phones. The exclusionary political culturehad provoked severe conflictsbetweenSomalis and non-Somalis in Kenya.After the state collapse in Somalia in 1991,Somalishave sought refuge in this region,remaining for long periods of time and expanding refugee camps includingDadaab. The situation, compound with exclusionary political culture,has also escalated tension between Somali refugees and Kenyan Somali. On the other hand, the world's first mobile banking service, called M-PESA was introduced in 2007.The M-PESA service enabled Kenyan citizensand Somali refugees alike to safely transfersmall amounts of money.This change prompted interactions between inside and outside the Dadaab camp. For example, various commodities are traded between the two using mobile phones and mobile banking services, based on trust. Despite persistent tension, a unique arena for coexistence facilitated bynew commercial systems with digital communicationhas emerged.Through it, Somali refugees have attempted to reformulate livelihoodsand thereby transcend marginalization caused by Kenya's exclusionary political culture.

III. B. 7. **Media-ting Africa: Media Forms, Conflict and the State in Africa**
Chair / Présidence: Collis Garikai Machoko – Huntington University
Room/Pièce: Tory Building 217

Africa communicating: digital technologies in conflicts, protests and uprisings in Africa
Charles Ezeagwu – Universidad Autónoma de Madrid

The "digital revolution" of the recent times has made an impact on almost every aspect of human activity on the African continent. Contrary to the exclusion experienced by Africa in some other areas of human activity, the digital revolution has not excluded the continent. Africa has been experiencing a boom in digital technologies since the last decade. Even though the use of this technology is mostly noticeable, as it is expected, in the domains of social life and business, its use in the start and sustenance of protests and uprisings should not be ignored. In addition to helping both governments and the general public to boost their activities and businesses, digital technologies have also helped those who are protesting against different governments to unite in carrying out their activities. Furthermore, terrorists and other malicious armed groups have not ignored the advent of digital technologies and, as a matter of fact, they have also been making use of them to

put their message across and to carry their missions through. This research paper tries to find out if digital technology has affected the nature of conflicts in Africa.

Media and state fragility in international relations: The case of Zimbabwe and Western media harassment since 2000
Tapang Ivo Tanku – University of Yaounde II

This paper revisits the Western media actions and the position of Zimbabwe in international relations since the year 2000. It probes into the land reform as the base of state fragility in Zimbabwe and how Western governments engineered their media to work against the Mugabe regime. It asks: Are Western media actions a major factor to Zimbabwean state fragility in international relations? Are Western media actions on Zimbabwe in international relations a drive for regime change agenda or merely to report on human rights and democracy? It details a review of existing literature on the role played by Western media in poor states. Arguments point that the negative perception on Zimbabwe through Western media actions has prompted diplomatic isolation and sanctions from the West and has adversely affected foreign investment because of perceived country risk. Statistical analysis from sampled online news headlines from the BBC, CNN and Telegraph on Zimbabwe between the years 2007 and 2010 revealed that the media contents were not only completely bias and negative, but fragilising on Zimbabwe's domestic and foreign policies. However, the continent is yet to emerge with a powerful media that can beam its own propaganda and balance the North South information flow.

Digital Television and its dys(functions) in Africa
John Bosco Mayiga – University of Western Ontario

In 2006, the International Telecommunication Union (ITU) – the UN's specialized agency for information and communications technologies – resolved on a digital terrestrial broadcasting plan to migrate all Television broadcasting systems from analogue to digital by June 2015. My paper will examine the ideological and political-economic logics behind the global digital terrestrial migration plan, especially in its relation to Africa. Whereas many African countries have integrated digital migration strategies into their National Development Plans, I argue that concepts like "digital divide" and "digital dividend" are ideological tools of interpellation of Africa into the global digital broadcasting economy, and perpetuate unequal relations of exchange of cultural products. From a broad critique of the concept of "Information Society", taking a critical lens into the works of Daniel Bell(1974) and Manuel Castells (2000), and drawing from Guy Berger's (2010) critique of the digital migration process, my paper questions the logic of approximating digitization to development, and argues that the mandatory migration of TV broadcasting systems will further push African to the periphery of the production of information in a world system in which technologies and capacities of production are concentrated in the Global North. African audiences will be reduced to net consumers of consumerist information at the expense of the desired

developmental information.

Censorship of the Internet in Zimbabwe
Collis Garikai Machoko – Huntington University

I argue that the Zimbabwean government which maintains tight control over domestic radio and television through the state-run Zimbabwe Broadcasting Corporation (ZBC) censors the internet in a bid to avoid Zimbabweans from receiving and disseminating information without any government control. Censorship of the internet is a concerted effort to close all spaces through which information can be freely received and disseminated, with the objective of preventing demonstrations against the government as was witnessed during the Arab Spring from 2011- 2012 and also with the aim of rigging the national elections. The research findings are that with the coming of the internet, the government propaganda machinery, the ZBC has been made ineffective, Zimbabweans are now better informed about the political and economic situation in the country and are also able to freely communicate political and economic information through the internet without fear of being arrested by the government. The conclusion is that the internet made the ruling Zimbabwe African National Union (ZANU- PF) to no longer dominate and control the political terrain in Zimbabwe for opposition political parties are using the internet to get support from the majority of the people. The analysis yielded the conclusion that the internet should not be censored but should be liberalized and made more efficient to serve the social, political and economic well-being of Zimbabwe.

12:30-2:00 pm	**Lunch / Dîner**

12:30-2:00 pm	III. C. 1. **Joint CAAS-CALACS Plenary Panel / Présentation en séance plénière conjoint de ACÉA-ACÉLAC**

"Security, the State and Gender Relations in Haitian Reconstruction"
Chair / Présidence: Luc Mougeot – IDRC
Room/Pièce: Tory Building 360

Stephen Baranyi – University of Ottawa
Denyse Côté – Université du Québec en Outaouais & ORÉGAND
Daniel Holly – Université du Québec à Montréal

2:00-3:30 pm	**Concurrent Sessions / Sessions parallèles**

III. D. 1. **Table-Ronde: Combattre l'impunité en République démocratique du Congo (RDC)**
Organizer / Organisateurs: l'Entraide missionnaire, le Forum Afrique Canada et le Centre Canadien pour la justice internationale
Chair / Présidence: Denis Tougas – L'Entraide missionnaire

Room/Pièce: Tory Building 240

Me Jean-Joseph Mukendi – Bâtonnier de Kinshasa (RDC)
Djia Mambu – le Centre Canadien pour la justice internationale

III. D. 2. **Symposium - Towards the Angolan Past (3): Towards the Angolan Nation-State**
Organizer / Organisatrice: Vanessa S. Oliveira – York University
Chair / Présidence: José C. Curto – York University
Discussant / Rapporteur: Éric Allina – University of Ottawa
Room/Pièce: Tory Building 208

Canadian missionaries in Angola: extending the Kingdom through labour
Frank Luce – York University

Competing "Nation Views", War and the Quest for (State) Hegemony in 20th-Century Angola
Didier Peclard – University of Michigan

> One of the most dramatic impacts of colonialism on 20th-century Angolan society has been the gradual but deep entrenchment of competing social, cultural, regional, ethnic and religious identities. These competing identities and their political intrumentalization goes a long way toward explaining the divisions of Angolan nationalism as well as the protracted civil war that tore the country apart after independence, as a growing body of research shows. While single-factor explanations of the Angolan civil war based on ethnicity, Cold War politics or the 'resource curse' have thus given way to more complex and subtle perspectives, the concrete historical mechanisms that explain why a particular identity repertoire can become a meaningful tool for political mobilization have remained under researched and marred by a degree of determinism. In this paper, I argue that the politicization of identities is everything but linear and predictable. With particular focus on the Central Highlands, I look at the emergence of diverging "nation-views" (Prasenjit Duara) in the first half of the 20th century   that is, diverging discourses and narratives about what it meant to be 'Angolan' and on what cultural and historical grounds the 'modern' Angolan nation(-state) was to be developed   and I analyze the dynamics of their politicization from the 1920s to the end of the civil war in 2002.

Angola as a Developmental State
Jesse Ovadia– York University

> Since 2002 Angola has been engaged in a reconstruction effort to address centuries of underdevelopment and decades of war. The litany of large-scale development projects around the country and the massive scale of the new construction boom in Luanda and elsewhere is part of a plan to centrally control development and ensure at least some of the country's new wealth reaches the average Angolan. At the same time, many of the government's centrepiece projects have failed to accomplish objectives and/or been criticized as wasteful while power and wealth continues to be increasingly

concentrated in a small fraction of the Angolan elite. Based on the author's doctoral fieldwork, this paper examines post-war Angola to determine to what extent Angola can be called a developmental or petro-developmental state. Despite the real possibility of state-led economic and social development, it is argued that developmental outcomes are limited by the dominance and autocratic tendencies of the MPLA elite.

III. D. 3. **Film, Drama, Texting and other Performances of Identities in Africa**
Chair / Présidence: Henry Ajumeze Obi – University of Ghana
Room/Pièce: Tory Building 217

Semiotics of the mask in the drama of Esiaba Irobi
Henry Ajumeze Obi – University of Ghana

The mask is a significant element of African ritual festival performance with religious functions which are evident even on the modern stage. Its meaning is closely tied to an African world-view. However, it has been observed that African performances are still unduly subjected to theories derived from the West even in a post-colonial environment. Using the elemental drama of the Nigerian dramatist, Esiaba Irobi, this paper seeks to unravel a semiotics of the mask and to locate an aesthetic model for African performance in pre-modern masked tradition and attempts to articulate and theorise an alternative paradigm for the analysis of African performance. The paper demonstrates that African masked performances can participate and engage in Western-styled notions of theory, while at the same time exist as a purveyor of what Esiaba Irobi termed "alternative epistemology" for the articulation and analysis of African performance. The masked performance can exist as embodiments of myth, ritual and sculpted images of African ontology, iconography and kinaesthetic composition; but also exist as an agent of denouement in the Aristotelian sense of deux machina. The mask can function as a character (masquerade) in a dramatic representation capable of causing both metaphysical and human conflicts; the mask manifests elemental capacity to produce a multidimensional crises. Essentially an element of indigenous oral culture, the mask provides a demonstrable indigenous template for the articulation of theory derived from pre-modern African culture.

African Traditional Theatre: The Igbo Wrestling Experience
Grace Uche Adinku – University of Ghana

Traditional wrestling festival is an age-long communal event in most regions of Africa. Prominent among such peoples as the Mbour of Senegal, the Ga and Ewe people of Ghana and the Igbo people of Nigeria; the festival reflects the cultural values, norms and physical well-being of the community. In the case of the Igbo people, the wrestling festival constitutes a distinctive mode of establishing a communal hero. Embodying fundamental performance elements as songs, drama, suspense, conflict, re-enactments, the festival highlights as what Ola Rotimi refers to as "essentials of drama at work". This paper will be examining what traditional wrestling is in Africa and how it can be related to the total aspect of African traditional theatre. In order to analyze wrestling as theatre,

emphasis will be placed on the concept, relevance and performance mode of the festival. It will also observe the theatrical elements associated with the wrestling performance and how these elements are organized to form a unified whole. The paper specifically investigates the Igbo traditional wrestling festival in Nigeria as case study. In this light the social value of the wrestling on the African and Igbo people in particular will be highlighted. In addition to analyzing African traditional wresting as theatre and as performance, some of the problems and prospects of the festival will also be discussed.

On Ghanaian Film Industry and Education: Present Realities and Future Possibilities
Francis Gbormittah – University of Ghana

SMS Revolution and its Implications for Discursive Power Relations in Africa
Rotimi Taiwo – Obafemi Awolowo University

One noticeable effect of the growing culture of text messaging in Africa is how it has led to a major shift in the African value system which encourages a sense of community. The philosophy behind the African communalism guaranteed individual responsibility within the communal ownership and relationship. Scholars have argued that virtual communities can compensate for "lost community". However, this paper interrogates the implications of the so-called SMS revolution on the culture of interaction in the African society. It also critically examines how this new communication culture impacts on identity formation, the ethics of interpersonal communication, as well as development of human social skills, especially for communicating with the non-literates. Finally, the paper will discuss the effectiveness or otherwise of SMS as a means bridging the unequal discursive power relations, particularly in class, age and gender in Africa.

III. D. 4. **Health Interventions and Ambivalent Solidarities in Africa**
Chair / Présidence: Susanne Klausen – Carleton University
Room/Pièce: Tory Building 202

Mobilizing "Gogo": Solidarity and Survival in the Valley of 1000 Hills, South Africa
May Chazan –University of Toronto

Despite widespread recognition of older women's crucial caregiving roles in many southern African communities in the era of AIDS, few scholars have yet explicitly focused attention on "the gogos" – the stresses older caregivers face in different communities, the continuities and changes in their family roles, and their varied sources of support and translocal linkages. This paper examines the lives, associations, and perspectives of older women from four communities in the Valley of 1000 Hills, KwaZulu-Natal, South Africa between 2006 and 2010. Drawing on critical feminist scholarship, it tells a remarkable story of older women struggling for survival and, in unexpected ways across enormous distance and difference, building solidarity.

In 2006, the Canadian Stephen Lewis Foundation (SLF) launched its Grandmothers to Grandmothers Campaign, seeking to mobilize Canadians in solidarity with African grandmothers who had lost their children to HIV/AIDS and were left to raise their grandchildren. Four years later, some 10,000 Canadians had organized and collectively raised over $9 million for African AIDS organizations. Meanwhile, in the Valley of 1000 Hills, the Canadian Campaign resulted in access to new forms of support for some 900 older caregivers, extending benefits to an estimated 9000 people. What propelled this mobilization? Who were the women involved? How did this effort play out in the lives of the women in South Africa, and what meanings did it hold?

The paper examines the "gogos' groups" that organized in the Valley in connection with the Canadian Campaign, delving into the lives of many of the South African women involved. Based on in-depth interviews, focus groups, participant observation, surveys, life histories, archival research, and visual methodologies, it argues that the discourse of "grandmotherhood," which was originally deployed by Canadian actors, functioned as a powerful mobilizer in the Valley. It then details how "gogo" was interpreted and actively re-deployed in this context, explaining how changes in marriage rates, mobility, employment opportunities, gender, and family dynamics – associated with the country's transition to democracy, economic change, and HIV/AIDS epidemic – informed the power of this discourse. The paper contributes new primary research toward understanding older women's roles in HIV/AIDS response in southern Africa, while it also challenges certain conventional understandings solidarity, grandmotherhood, and old age.

Religious responses to HIV&AIDS in South Africa
Deborah Simpson – University of Regina

Churches are extremely important social institutions within South Africa given that almost 80% of the population is Christian (http://www.gov.za). Amongst poor and/or rural communities they often provide important services such as health care. In many rural communities and townships, the church is not only an important religious institution but also one of few public buildings. As a result, key activities are often organized within the physical space of church buildings. Based on these and other features, South African churches have the potential to play an important civil society role in responding to HIV&AIDS. At the same time, churches are often associated with misconceptions about prevention (especially in relation to condom use) and implicated in condoning or even exacerbating the stigma experienced by those who are HIV-positive. Through the examples of the Catholic and Anglican churches, both of which are actively involved in responding to HIV & AIDS though in markedly different ways, this paper explores the implications, both positive and negative, of churches playing a lead role in responding to the AIDS epidemic and operating as a conduit for donor funding to HIV&AIDS programs and projects

Militias, Maladies and Medicine: towards a history of health in Umkhonto weSizwe cadre camps
Melissa Armstrong – University of Oxford

In 1997, the ANC's second submission to the Truth and Reconciliation Commission stated, "general conditions in the [Umkhonto we Sizwe] camps were at times difficult… Medical supplies and other essential items were not always readily available. Tropical diseases, particularly malaria, were rife, and there were too few doctors in Angola to adequately service all the those in the camps - cadres and prisoners alike." This is only one of numerous references within the official record of the ANC to the issue of health and health care while the ANC was in exile. The role of health care provision in the camps was crucial to the survival of cadres, due especially to the long period of time spent in exile, coupled with the relative inability to deploy cadres in missions in South Africa. However, this history of health and health care in the exile community has received scarcely any scholarly attention. This paper is a preliminary attempt to open this issue to academic enquiry. By exploring the exile community within a history of medicine framework, this paper provides insight into the social history of the ANC in exile, and the history of the MK camps in particular. The paper will first look at the nature and incidence of disease in camps while also examining the health care infrastructure in place to meet health care demands. It will then argue that the implementation of health care illuminates some of the broader internal challenges and breakdown faced throughout the thirty years in exile.

Communicating Vaccine Safety: the Meningitis Vaccine Project
Janice E. Graham – Dalhousie University

Public trust in the making and uses of vaccines has been contested and subject to the protest of conscientious objector since Jenner's smallpox vaccine. Techno-political interventions continue to disrupt and poke holes into vaccine campaigns, from polio eradication to routine EPI campaigns. Various events, the most recent being a fake CIA vaccine campaign used to find Osama bin Laden, have derailed subsequent genuine public health campaigns and seriously comprised the safety of public health care workers. This paper examines the multi-lateral efforts for capacity building for global vaccine safety in low income countries, with particular attention to the Meningitis A vaccine campaign in Burkina Faso in a geopolitical climate of vaccine hesitancy. While the implementation of the MenAfriVac vaccine has resulted in almost a complete eradication of Meningitis A, the emergence of other forms of meningitis with identical symptoms present new challenges, such as differential diagnosis and the management of health services. How was information about meningitis A and the vaccine communicated during the campaign and understood during its implementation, and how has that understanding changed over time? Drawing from longitudinal fieldwork among multilateral actors, this paper describes the circulation of expertize, of scientific and political actors and activities involved in the development, planning, regulation and implementation of vaccines in sub Saharan Africa.

III. D.5. **History of the Writing of African History in Canada since 1970 (sponsored by the**

Canadian Historical Association)
Organizer / Organisatrice: Dominique Marshall – Carleton University
Chair / Présidence: E. Ann McDougall – University of Alberta
Discussant / Rapporteur: Chris Youé – Memorial University of Newfoundland
Room/Pièce: Tory Building 213

Africanists and historians: a small "histoire croisée" of the Canadian Association of African
Studies and of the Canadian Historical Association
Dominique Marshall – Carleton University

Historians of childhood in Africa and Latin America often work in tandem, either
becasue of the transnational cultures of the populations they study, or because
comparisons help make sense of their repective research. This panel gathers five
historians of childhood, all involved in such work.

III. D. 6. **"Chatham House Rule" Round Table : Zimbabwe: Mineral Wealth and Political
Governance**
Organizer / Organisateur: Peter Henshaw – University of Western Ontario & Privy Council
Office (Ottawa)
Chair / Présidence: Peter Henshaw
Room/Pièce: Tory Building 234

Lead Resource Person: Alan Martin – Partnership Africa Canada