

# **PROGRAMME AND ABSTRACTS<sup>1</sup>**

**International Conference  
Africa-Asia 'A New Axis of Knowledge' Second Edition**

**20-22 September 2018**

**University of Dar es Salaam  
Dar es Salaam, Tanzania**

*Organised by:* University of Dar es Salaam (UDSM, Tanzania), Association for Asian Studies in Africa (A-ASIA, Ghana), International Institute for Asian Studies (IIAS, the Netherlands), and the International Convention of Asia Scholars (ICAS, the Netherlands)

*In Partnership With:* Leiden University (Leiden, the Netherlands); Muziris Institute for the Indian Ocean Studies; University of Calicut (Calicut, Kerala, India); University of Michigan (UM, Ann Arbor, U.S.); O.S.O.I. - Observatoire des sociétés de l'océan Indien, Université de La Réunion (La Réunion); National University of Singapore (NUS, Singapore); Social Science Research Council (SSRC, New York, U.S.); Center for Asian Studies (CAS), University of Ghana, (Accra, Ghana); Shanghai Academy of Social Sciences (SASS, Shanghai, China); Henry Luce Foundation (U.S.); and the African Studies Center - Tokyo University of Foreign Studies (Japan).

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<sup>1</sup> For the printed programme book, cancellations received after 10 September could no longer be processed. Last-minute cancellations have been incorporated in this online programme version.

## REGISTRATION INFORMATION

The Registration Desk will be located in front of the Nkrumah Hall on:

Wednesday 19 September 14.00 – 17.00

Thursday 20 September 8.00 – 12.30

The Registration Desk will be located on the ground floor of Business School C wing on:

Thursday 20 September 13.00 - 17.00

Friday 21 September 8.30 – 17.00

Saturday 22 September 8.30 – 12.00

## PROGRAMME

### Wednesday 19 September

**14.00 – 17.00** Pre-registration – *Nkrumah Hall, UDSM*

### Thursday 20 September

**9.00 – 10.00** Welcome ceremony – *Nkrumah Hall, UDSM*

**10.00 – 11.00** Keynote address by Zulfiqarali Premji (Retired Professor Muhimbili University of Health and Allied Sciences (MUHAS), Tanzania / columnist The Citizen Newspaper) A Symbiotic Partnership based on Lessons Learnt and Future Ambitions - *Nkrumah Hall, UDSM*

**11.00 – 11.30** Coffee break - *Nkrumah Hall, UDSM*

**11.30 – 12.30** Keynote address by Oussouby Sacko (President, Kyoto Seika University, Japan) Asia-Africa Future Knowledge Perspective - African Potentialities and Asian Experiences - *Nkrumah Hall, UDSM*

**12.30 – 13.45** Lunch - *UDSM Business School – Ground floor C Wing*

**13.45 – 15.30** Panel Sessions – *UDSM Business School*

**15.30 – 16.00** Coffee break – *UDSM Business School - Ground floor C Wing*

**16.00 – 17.45** Panel Sessions – *UDSM Business School*

**18.15 – 20.00** Opening ceremony, Africa-Asia Book Prize, reception - *Nkrumah Hall, UDSM*

### Friday 21 September

**9.00 – 10.45** Panel Sessions – *UDSM Business School*

**10.45 – 11.15** Coffee break – *UDSM Business School - Ground floor C Wing*

**11.15 – 13.00** Panel Sessions – *UDSM Business School*

**13.00 – 14.00** Lunch – *UDSM Business School - Ground floor C Wing*

**14.00 – 15.45** Panel Sessions – *UDSM Business School*

**15.45 – 16.15** Coffee break – *UDSM Business School - Ground floor C Wing*

**16.15 – 18.00** Panel Sessions – *UDSM Business School*

### Saturday 22 September

**9.00 – 10.45** Panel Sessions – *UDSM Business School*

**10.45 – 11.15** Coffee break – *UDSM Business School - Ground floor C Wing*

**11.15 – 13.00** Panel Sessions – *UDSM Business School*

**13.00 – 14.00** Lunch – *UDSM Business School - Ground floor C Wing*

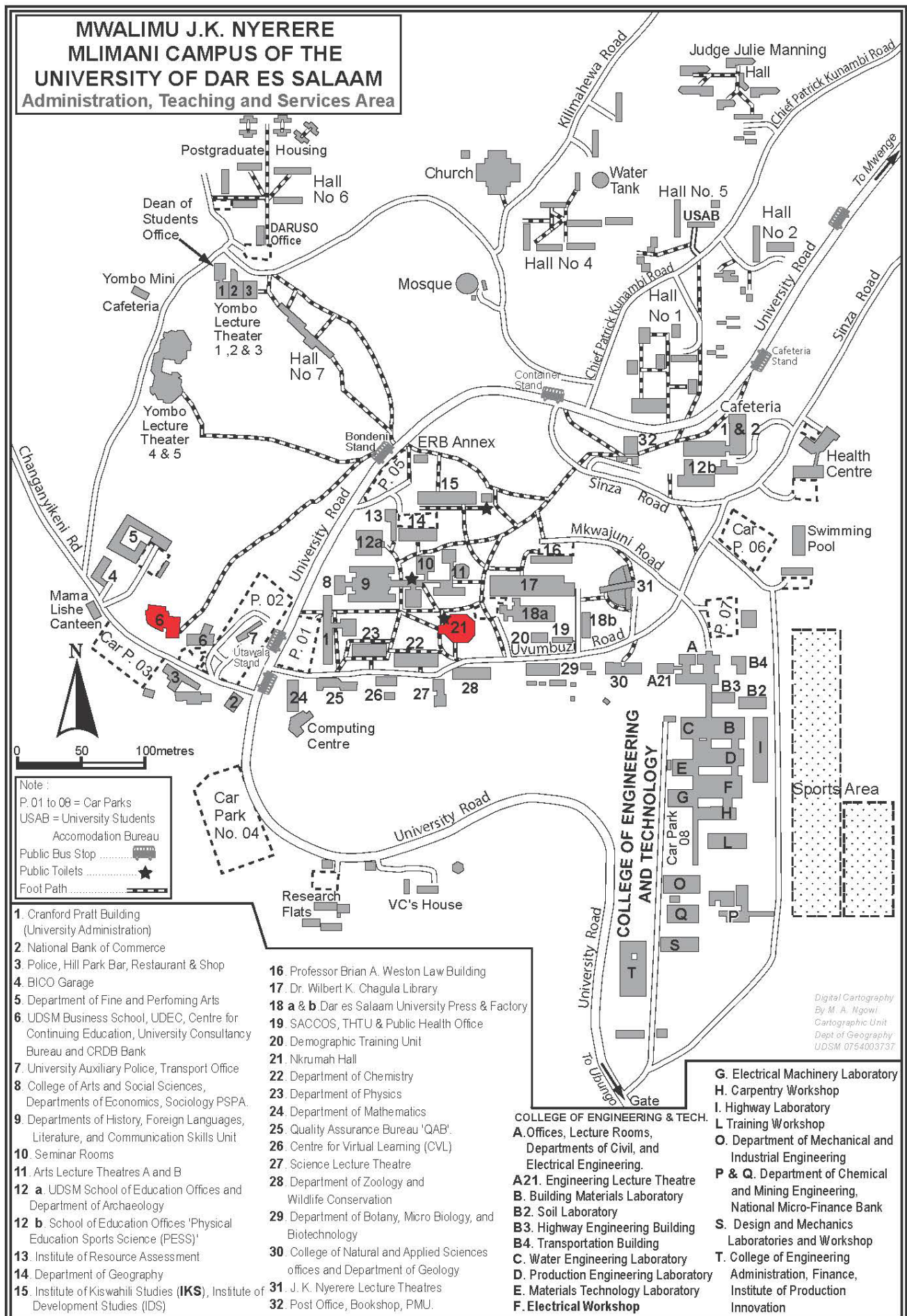
**14.00 – 15.45** Panel Sessions – *UDSM Business School*

**15.45 – 16.15** Coffee break – *UDSM Business School - Ground floor C Wing*

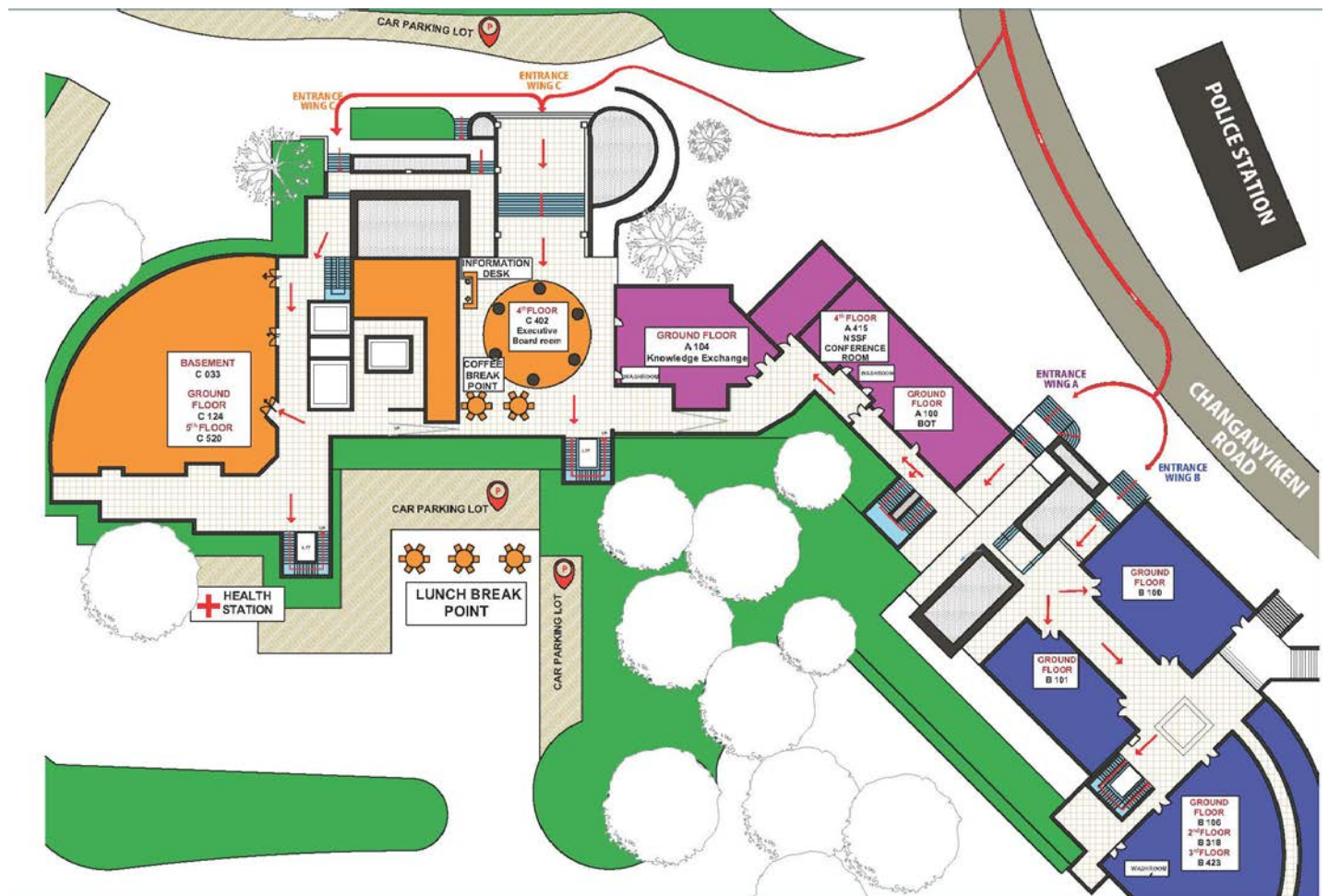
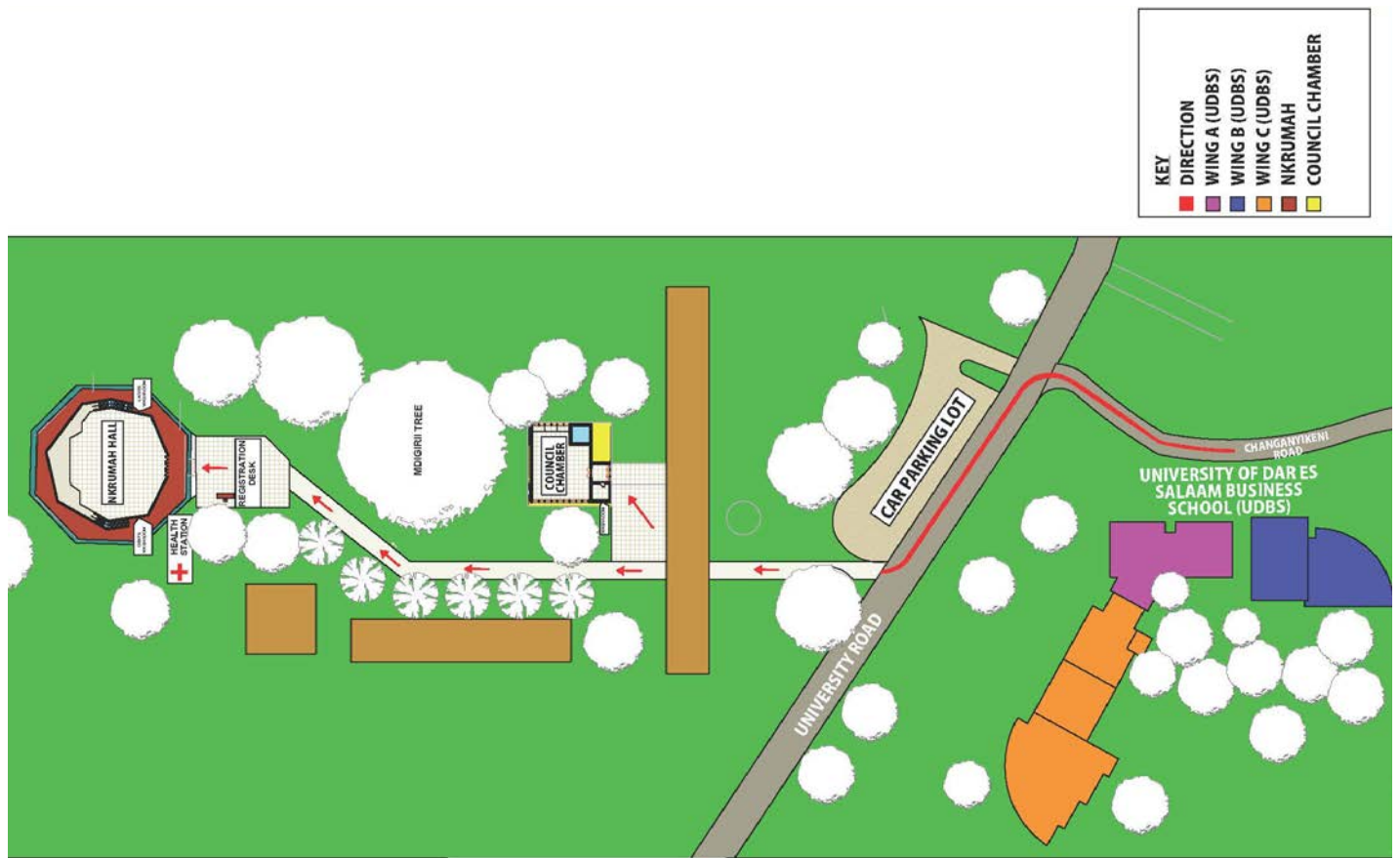
**16.15 – 18.00** Panel Sessions – *UDSM Business School*

**18.30** Closing Reception – *Mediterraneo Hotel*

## VENUE MAPS







## CONFERENCE THEMES AND THEIR COLORS

AFRICA-ASIA: HISTORICAL DIMENSIONS

ARCHITECTURE, THE URBAN, AND THE NEIGHBORHOOD

ARTS, CULTURE, AND EXPERIMENTS

ECONOMY AND DEVELOPMENT

(IM)MIGRATION, DIASPORA, REFUGEES, AND IDENTITIES

INTELLECTUAL AND EDUCATIONAL ENCOUNTERS

KNOWLEDGE SHARING BETWEEN AFRICA AND ASIA

THE INDIAN OCEAN WORLD

TRANSCONTINENTAL CONNECTIONS AND INTERACTIONS

S1-a Room B-100	<b>BUILDING A FRESH KNOWLEDGE PARADIGM THROUGH A CRITICAL, COMPARATIVE AND CONSTRUCTIVE ENGAGEMENT WITH AFRICAN AND ASIAN THOUGHT</b>
	<p><i>Convenor and Chair</i>  <b>Lawrence Ogbo Ugwuanyi</b>, Legacy University, Banjul, The Gambia / University of Abuja, Nigeria</p> <p><b>Munamoto Chemhuru</b>, Great Zimbabwe University, Zimbabwe  Refocusing Knowledge for Africa and Asia's 21 Century: Some Insights from Cultural and Philosophical Contexts</p> <p><b>Dennis Masaka</b>, Great Zimbabwe University, Masvingo, Zimbabwe  Imaging the Production of 'Useful' Knowledge in Africa and Asia</p> <p><b>Lawrence Ogbo Ugwuanyi</b>, University of Abuja, Nigeria  Do Asian and African Philosophies and Thought Suggest a Fresh Knowledge Paradigm?</p> <p><b>Malami Buba</b>, Division of African Studies, Hankuk University of Foreign Studies, Global Campus, Yongin City, South Korea  Mutuntaka: 'Personhood' as a Paradigm of African Epistemology</p> <p><b>Dorine van Norren</b>, Ministry of Education, Culture, Science Netherlands, the Netherlands  African Philosophy of Ubuntu and Asian Buddhist Philosophy of Happiness &amp; the Sustainable Development Goals</p>
S1-b Room B-101	<b>DESIGN AND ARCHITECTURE: FROM SMART CITIES TO NEIGHBORHOODS</b>
	<p><i>Chair</i>  <b>Cha-Hsuan Liu</b>, Utrecht University, The Netherlands</p> <p><b>Michelle Ruiz Andrade</b>, Humboldt University, Germany  Smart Cities: "Where They Do Not Exist, They Should Be Created"</p> <p><b>Czarina Saloma-Akpedonu</b>, Ateneo de Manila University, Philippines  <b>Erik Akpedonu</b>, Ateneo de Manila University, Philippines  Global Tastes and Vertical Neighbourhoods and Micro Cities in Asia and Africa</p> <p><b>Millie Creighton</b>, University of British Columbia, Canada  Japan and Nigeria's Abuja Project: Envisioning a New African Identity and Global City via Tange Kenzo as an Architectural Visionary</p> <p><b>Myungkoo Kang</b>, Asia Center, Seoul National University, South Korea  Desires of City and Cities of Desire: Developmentalist Affect Among Chinese Urban Youths</p>
S1-c Room A-100	<b>PERFORMANCE AND ENGAGEMENT</b>
	<p><i>Chair</i>  <b>Mathayo Ndomondo</b>, University of Dar es Salaam, Tanzania</p> <p><b>Adewale Owoseni</b>, University of Ibadan, Nigeria  "Food as Force": Comparative Insight from Indigenous Yoruba and Chinese Worldviews</p> <p><b>Philip Olayoku</b>, IFRA-Nigeria, University of Ibadan, Nigeria  Theatre as Transcultural Capital in Afro-Asian Relations: Exploring the Spring Festival at the Confucius Institute in Nigeria</p> <p><b>Valerie Kabov</b>, University of Pretoria, Zimbabwe  <b>Giles Ryder</b>, Bangkok University, Thailand  Decolonising and Decentering Cultural Economics - Sharing Experience of Asian and African Art Initiatives Zimbabwe-Thailand</p>
S1-d Room B-106	<b>MOBILITY AND DIASPORA 1</b>
	<p><i>Chair</i>  <b>Opportuna Kweka</b>, University of Dar es Salaam, Tanzania</p> <p><b>R. Benedito Ferrão</b>, The College of William and Mary, United States  <b>Vishvesh Kandolkar</b>, Srishti Institute of Art, Design, and Technology/Manipal University, India  Goa/Portugal/Mozambique: The Many Lives of Vamona Navelcar</p> <p><b>Hans Friedrich Heese</b>, University of Stellenbosch, South Africa  Cape of Good Hope? Meeting Place of Unwilling Migrants from Africa and Asia</p> <p><b>Gordon Omenya</b>, Kenyatta University, Kenya  Mobility, Diaspora and Socio-Commercial Connections Between East Africa And South East Asia 1945-2016</p>

	<b>LICIT AND ILLICIT LIVELIHOODS IN THE INDIAN OCEAN: CUISINES, MOBILITY AND CRIMINALITY</b>	
	<p><i>Convenor and Chair</i>  <b>Awet Weldemichael</b>, <i>Queen's University, Canada</i></p> <p><b>Tom Hoogervorst</b>, <i>KITLV, the Netherlands</i>  The Cook: An Overlooked Agent of Indian Ocean Cross-Fertilization?</p> <p><b>Marina Martin</b>, <i>Goethe University, Germany</i>  Deciding Who is Legitimate: Indians through the Prism of 'Settler Colonialism' in South Africa, 1860-1960</p> <p><b>Nidhi Mahajan</b>, <i>University of California - Santa Cruz, United States</i>  Of Gold, Diesel, and Dhows: The Boundaries of Licit and Illicit in the Western Indian Ocean</p> <p><b>Nienke Boer</b>, <i>Yale-NUS College, Singapore</i>  "No Human Footprints:" Robinson Crusoe on the Chagos Archipelago</p> <p><b>Awet Weldemichael</b>, <i>Queen's University, Canada</i>  "Illegal Fishing and the Rising Spectre of Piracy off the Coast of Somalia</p>	
	<b>AFRO-ASIAN NETWORKS 1: SUBALTERN INTERNATIONALISMS AND 1950s AFRO-ASIAN CONFERENCES</b>	
	<p><i>Convenor, Chair and Discussant</i>  <b>Gerard McCann</b>, <i>University of York, United Kingdom</i></p> <p><b>Su Lin Lewis</b>, <i>University of Bristol, United Kingdom</i>  Cold War Cosmopolitans: Anti-Colonial Solidarity at the Asian Socialist Conference</p> <p><b>Carolien Stolte</b>, <i>Leiden University, the Netherlands</i>  Indian Socialists and the Anti-imperialism of the Afro-Asian Council</p> <p><b>Wildan Sena Utama</b>, <i>Universitas Gadjah Mada, Indonesia</i>  Voicing Afro-Asian Cooperation: Ali Sastroamidjojo's Internationalist Vision and the Emergence of the Bandung Conference</p> <p><b>Rachel Leow</b>, <i>University of Cambridge, United Kingdom</i>  Forgotten Geographies of the Third World: From the Asia-Pacific Peace Conference (Beijing) 1952 to AAPSO (Cairo) 1957</p> <p><b>Sanjukta Sunderason</b>, <i>Leiden University, the Netherlands</i>  Drawing Histories: Visual Rhetorics of Freedom in Lotus</p>	
	<b>RESOURCE MANAGEMENT AND POLITICAL POWER: COMPARISON BETWEEN AFRICA AND ASIA</b>	
	<p><i>Institutional roundtable by Tokyo University of Foreign Studies - Institute of Developing Economies – JETRO</i></p> <p><i>Convenor and Chair</i>  <b>Shinichi Takeuchi</b>, <i>ASC-TUFS / IDE-JETRO, Japan</i></p> <p><i>Participants</i>  <b>Denis Sonwa</b>, <i>CIFOR (Center for International Forestry Research), Cameroon</i>  <b>Chizuko Sato</b>, <i>IDE-JETRO, Japan</i>  <b>Akiyo Aminaka</b>, <i>IDE-JETRO, Japan</i>  <b>Horman Chitonge</b>, <i>University of Cape Town, South Africa</i>  <b>Gloriose Umuziranenge</b>, <i>PIASS, Rwanda</i>  <b>Kae Amo</b>, <i>École des hautes études en sciences sociales (EHESS), France</i>  <b>Lalita H. Hanwong</b>, <i>Kasetsart University, Thailand</i>  <b>Laban Kithinji Kinyua</b>, <i>Sophia University, Japan</i>  <b>Kojo Opoku Aidoo</b>, <i>University of Ghana, Ghana</i>  <b>Aarti Kawlra</b>, <i>International Institute for Asian Studies, the Netherlands</i>  <b>Fad Seydoux</b>, <i>Malian Society of Applied Sciences, Mali</i>  <b>Jocelyne Boussari Vokouma</b>, <i>Institut des Sciences des Sociétés (INSS-CNRST), Burkina Faso</i>  <b>Takanori Oishi</b>, <i>Tokyo University of Foreign Studies, Japan</i></p>	

1-i Room C-520	<b>CHINA AFRICA COOPERATION</b>
	<p><i>Chair</i>  <b>Anand Kumar</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Sunyoung Park</b>, <i>Sejong University, South Korea</i>  No Such Thing as Free Lunch: China's Resource Diplomacy to Africa in FOCAC (Forum On China-Africa Cooperation) 2006</p> <p><b>Bart Dessein</b>, <i>Ghent University, Belgium</i>  Lands of Opportunities: China and Africa Under One Heaven</p> <p><b>Marianna Levto</b>, <i>University of Zurich, Switzerland</i>  The African Venture of Modern China: Deja Vu?</p> <p><b>Zsuzsanna Biedermann</b>, <i>Hungarian Academy of Sciences, Institute of World Economy, Hungary</i>  African Developmental States Facing Strengthening Chinese Influence: Opportunity or Complication?</p> <p><b>Daniel Large</b>, <i>Central European University, Hungary</i>  'Carrying a Sword While Doing Business' in Africa: China's Security Engagement in a Foreign Policy Frontier</p>
S1-j Room A-104	<b>HOW TO (CO)PUBLISH INTERNATIONALLY IN AFRICA AND ASIA</b>
	<p><i>Convenor and Chair</i>  <b>Joed Elich</b>, <i>Brill, The Netherlands</i></p> <p><i>Participants</i>  <b>Walter Bgoya</b>, <i>Mkuki na Nyota Publishers, Tanzania</i>  <b>Lloyd G. Adu Amoah</b>, <i>Center for Asian Studies, Ghana</i>  <b>Diana Jeater</b>, <i>University of Liverpool, Journal of Southern African Studies</i>  <b>Oscar Masinyana</b>, <i>Taylor &amp; Francis, South Africa</i>  <b>Liesbeth Kanis</b>, <i>Brill Asia, Singapore</i></p>



SHARING TRADITIONAL AFRO ASIA KNOWLEDGE	
S2-a	<p><i>Chair</i> <b>Ronald Ndesanjo</b>, <i>University of Dar es Salaam, Tanzania</i></p>
Room B-100	<p><b>Giuseppe Prestia</b>, <i>University of Milan, Italy</i> Tradition as a Source of Economic Development. Lessons from Africa and East-Asia</p> <p><b>Geoffrey Nwaka</b>, <i>Abia State University, Uturu, Nigeria</i> Indigenous Knowledge and Cultural Response to Globalization in Africa: Learning from Asia</p>
LIVING PRACTICE: DISTILLING LOCAL KNOWLEDGE OF COHABITATION	
S2-b	<p><i>Convenor and Chair</i> <b>Kenta Kishi</b>, <i>Graduate School of Transdisciplinary Arts, Akita University of Art, Japan</i></p>
Room A-100	<p><i>Participants</i> <b>Oussouby Sacko</b>, <i>Kyoto Seika University, Japan</i> <b>Yoko Inoue</b>, <i>Bennington College, United States</i> <b>Toshiaki Ishikura</b>, <i>Akita University of Art, Japan</i></p>
RE-THINKING THE ROLE OF POPULAR CULTURE IN TRANSFER OF KNOWLEDGE: AFRICA-ASIA ON CULTURAL EXCHANGE	
S2-c	<p><i>Convenor</i> <b>Fatima Bapumia</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><i>Chair</i> <b>Azaveli Lwaitama</b>, <i>Teofilo Kisanji University, Tanzania</i></p>
Room A-104	<p><i>Participants</i> <b>Jacqueline Mgumia</b>, <i>University of Dar es Salaam, Tanzania</i> <b>Ramesh Shah</b>, <i>Miss Tanzania Committee/Shree Hindu Mandal, Tanzania</i> <b>Caroline Uliwa</b>, <i>Carolanande blog, Tanzania</i> <b>Aziz Varda</b>, <i>Varda Arts Group, Tanzania</i> <b>Herbert Makoye</b>, <i>Tasuba, Tanzania</i> <b>Mugyabuso Mulokozi</b>, <i>University of Dar es Salaam, Tanzania</i></p>
MOBILITY AND DIASPORA 2	
S2-d	<p><i>Chair</i> <b>Opportuna Kweka</b>, <i>University of Dar es Salaam, Tanzania</i></p>
Room B-106	<p><b>Nabhojeet Sen</b>, <i>Ambedkar University Delhi, India</i> Histories of Work and Transnational Connections: Punishment, Labour and Reform in Colonial Asia and Africa</p> <p><b>Robyn C. Spencer</b>, <i>Lehman College, City University of New York, United States</i> The Afterlives of the Bandung Conference in the African Diaspora</p> <p><b>Marzia Casolari</b>, <i>University of Turin, Italy</i> Bandung vs Baghdad: Afro-Asian Networks/Anglo-American Alliances</p>
OCEAN'S GENDER: TOWARDS A GENDERED HISTORY OF THE INDIAN OCEAN	
S2-e	<p><i>Institutional panel by Leiden University/AMT</i></p> <p><i>Convenor</i> <b>Nira Wickramasinghe</b>, <i>Leiden University, the Netherlands</i></p> <p><i>Chair</i> <b>Françoise Vergès</b>, <i>Maison des sciences de l'homme, Paris, France</i></p> <p><i>Discussant</i> <b>Engseng Ho</b>, <i>Duke University, United States</i></p>
Room B-318	<p><b>Nira Wickramasinghe</b>, <i>Leiden University, the Netherlands</i> From Colombo to Cape Enslaved Women 'of Ceylon' in the Colonial Archive</p> <p><b>Mahmood Kooria</b>, <i>Leiden University, the Netherlands</i> Engendering Indian Ocean, Endangering Islamic Law: the Matrilineal Muslims of the Maritime Littoral</p>

S2-f Room C-033	AFRO-ASIAN NETWORKS 2	
	<p><i>Convenor, Chair and Discussant</i>  <b>Gerard McCann</b>, <i>University of York, United Kingdom</i></p> <p><i>Participants</i>  <b>Su Lin Lewis</b>, <i>University of Bristol, United Kingdom</i>  <b>Carolien Stolte</b>, <i>Leiden University, the Netherlands</i>  <b>Wildan Sena Utama</b>, <i>Universitas Gadjah Mada, Indonesia</i>  <b>Rachel Leow</b>, <i>University of Cambridge, United Kingdom</i>  <b>Sanjukta Sunderason</b>, <i>Leiden University, the Netherlands</i></p>	
S2-g Room B-423	RESOURCE MANAGEMENT AND POLITICAL POWER IN RURAL AFRICA	
	<p><i>Institutional Panel by Tokyo University of Foreign Studies - Institute of Developing Economies - JETRO</i></p> <p><i>Convenor and Chair</i>  <b>Shinichi Takeuchi</b>, <i>ASC-TUFS / IDE-JETRO, Japan</i></p> <p><i>Discussant</i>  <b>Denis Sonwa</b>, <i>CIFOR (Center for International Forestry Research), Cameroon</i></p> <p><b>Akiyo Aminaka</b>, <i>IDE - JETRO, Japan</i>  Implementation of Land Law and Political Dynamics in Mozambique</p> <p><b>Horman Chitonge</b>, <i>University of Cape Town, South Africa</i>  Management of Land in Africa: The State, Traditional Authorities and the Contest for Control</p> <p><b>Chizuko Sato</b>, <i>IDE - JETRO, Japan</i>  Land Tenure Reform in South Africa: Traditional Leadership, CLaRA, and 'Living' Customary Law</p> <p><b>Gloriose Umuziranenge</b>, <i>Protestant Institute of Arts and Social Sciences (PIASS), Rwanda</i>  <b>Jacqueline Muhawenayo</b>, <i>Protestant Institute of Arts and Social Sciences (PIASS), Rwanda</i>  A Gender Perspective on Environmental Justice in Rwanda: Case Study of Protected Areas of Nyungwe National Park</p>	
S2-h Room C-124	EPISTEMOLOGICAL QUESTIONS IN AN AFRICA-ASIA CONTEXT	
	<p><i>Chair</i>  <b>Abunuwasi Mwami</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Tamara Chin</b>, <i>Brown University, United States</i>  The Modern Idea of an Afro-Asian "Silk Road" (1955-71)</p> <p><b>Shine Choi</b>, <i>Massey University, New Zealand</i>  Nonalignment Aesthetic: Lines, Temporal Forms and Anti-imperial Politics</p> <p><b>Jimmy Harmon</b>, <i>Centre for Research on Slavery &amp; Indentured Labour (CRSI), University of Mauritius, Mauritius</i>  The Bandung Conference (1955) and the All African People Conference (1958): Understanding Asia-Africa Intercultural Dialogue in the Republic of Mauritius</p> <p><b>Brian Kwoba</b>, <i>The University of Memphis, United States</i>  Afro-Pessimism, Maangamizi, and the Problem of the Human</p>	

S2-i Room C-520	CHINA-AFRICA RELATIONS
	<p><i>Panel co-sponsored by Shanghai Academy of Social Sciences</i></p> <p><i>Chair</i>  <b>Anand Kumar</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Adebusuyi Isaac Adeniran</b>, <i>Obafemi Awolowo University, Nigeria</i>  Transregional Networking and Commercial Expansionism: Case Study of Chinese Business Community in Lagos, Nigeria</p> <p><b>Ying-kit Chan</b>, <i>Princeton University, United States</i>  Zheng He on the Belt and Road: Journalism and Maritime Archaeology in Sino-African Relations</p> <p><b>Peng Yu</b>, <i>Shanghai Academy of Social Sciences, China</i>  Special Economic Zones and Economic Reforms: Experience from Shanghai, China</p>
S2-j Room B-101	HEALTH PERSPECTIVES
	<p><i>Chairs</i>  <b>Gosbert Kamugisha/Stephen Maluka</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Ráhel Czirájk</b>, <i>Pallas Athene Inovation and Geopolitical Foundation, Hungary</i>  China: A Partner for Africa in the Fight Against HIV/ AIDS</p> <p><b>Mathias Vigouroux</b>, <i>Nishogakusha University, Japan</i>  Chinese Medicine in Africa: People, Know-How, and Knowledge Transfer</p> <p><b>Mick Hirsch</b>, <i>THRIVE Gulu, Uganda</i>  Introducing the 5 to THRIVE Model: Making Survivors into Thrivers in Post-conflict Africa and Asia</p> <p><b>Cha-Hsuan Liu</b>, <i>Utrecht University, The Netherlands</i>  Thrive or Survive in Africa and China: Health Needs of Those Who are Far Away From Home</p>

THE RELEVANCE AND NECESSITY OF AN AFRO-ASIAN STUDIES INITIATIVE IN JAPAN	
S3-a  Room A-100	<p><i>Convenor and Chair</i> <b>Vick Ssali</b>, Aichi Gakuin University, Japan</p> <p><i>Participants</i> <b>Yutaro Sato</b>, Doshisha University, Japan <b>Seifudein Adem</b>, Doshisha University, Japan <b>Kazuyo Hanai</b>, The University of Tokyo, Japan <b>Laban Kithinji Kinyua</b>, Sophia University, Japan</p>
NEIGHBOURHOODS AS IF PEOPLE MATTER: MOBILITY, MEMORY AND LIVELIHOOD IN THE EVERYDAY URBAN 1	
S3-b  Room B-100	<p><i>Institutional panel by Humanities across Borders, HaB and Southeast Asian Neighbourhood Network, SEANNET programs of the IIAS, Leiden, the Netherlands</i></p> <p><i>Chairs</i> <b>Paul Rabé</b>, SEANNET, International Institute for Asian Studies, the Netherlands <b>Rita Padawangi</b>, SEANNET, IIAS, the Netherlands/Singapore University of the Social Sciences, Singapore</p> <p><b>Kojo Opoku Aidoo</b>, Institute of African Studies, University of Ghana, Ghana Hilla Kodji Neighborhood, Togo-Benin Border</p> <p><b>Komson Teeraparbwong</b>, Chiang Mai University, Thailand Wua Lai Neighborhood, Chiang Mai Thailand</p> <p><b>Boonanan Natakun</b>, Thammasat University, Thailand Nang Loeng Neighborhood, Bangkok Thailand</p>
VISUAL ARTS 1	
S3-c  Room B-101	<p><i>Chair</i> <b>Herbert Hambati</b>, University of Dar es Salaam, Tanzania</p> <p><b>Kristina Wright</b>, Seoul National University and University of Leicester, South Korea Encounters with Africa Through Art in Korea</p> <p><b>Việt Lê</b>, California College of Arts, United States Shamanism, Contemporary Art &amp; Return</p> <p><b>Ikem Stanley Okoye</b>, University of Delaware, United States Diplomatic Dances Across Transnationality: Of Architecture and Art in the New Globalism</p>
THE AFRICAN COMMUNITY IN CHINA	
S3-d  Room B-106	<p><i>Chair</i> <b>Muhidin Shangwe</b>, University of Dar es Salaam, Tanzania</p> <p><b>Kudus Adebayo</b>, University of Ibadan, Nigeria 'I Have Divine Call to Heal my People': Nigerian 'Medicine Men' and Syncretic Healing in Guangzhou, China</p> <p><b>Rose Sackeyfio</b>, Winston Salem State University, United States African Women in China: Gendered Spaces of Globalization</p> <p><b>Carlton Jama Adams</b>, John Jay College: City University of New York, United States Black Histories for Self-Construction Within a Chinese Context</p>

	<b>RESEARCHES ON THE SOCIETIES OF THE INDIAN OCEAN</b>	
	<p><i>Convenor</i>  <b>Elise Ralser</b>, <i>Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion</i></p> <p><i>Chair</i>  <b>Vilasnee Tampoe-Hautin</b>, <i>Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion</i></p>	
<b>S3-e</b>		
<b>Room B-318</b>	<p><i>Participants</i>  <b>Marie-Annick Lamy-Giner</b>, <i>Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion</i>  <b>Priya Bahadoor</b>, <i>University of Mauritius, Mauritius</i>  <b>Abdou Nouhou Badroudine</b>, <i>Laboratoire OSOI, University of Reunion, Comoros</i>  <b>Serge Bouchet</b>, <i>Université de La Réunion, Reunion</i>  <b>Evelyne Combeau-Mari</b>, <i>CRESOI Université de La Réunion, Reunion</i></p>	
	<b>KOREANS IN GHANA, FROM 1957 TO THE PRESENT</b>	
	<p><i>Convenor and Chair</i>  <b>Lloyd G. Adu Amoah</b>, <i>Centre for Asian Studies, University of Ghana, Ghana</i></p>	
<b>S3-f</b>		
<b>Room B-423</b>	<p><i>Participants</i>  <b>Kweku Ampiah</b>, <i>University of Leeds, United Kingdom</i>  <b>Annette Skovsted Hansen</b>, <i>Aarhus University, Denmark</i>  <b>Nene-Lomo Kuditchar</b>, <i>University of Ghana, Ghana</i>  <b>Nelson Quame</b>, <i>University of Ghana, Ghana</i>  <b>Hyung-Gu Lynn</b>, <i>University of British Columbia, Canada</i></p>	
	<b>ENTANGLED VALUES: ON NEW COMMODITY FRONTIERS IN ASIA-AFRICA</b>	
	<p><i>Institutional Panel by Emerging Worlds Programme, University of Copenhagen</i></p> <p><i>Convenor and Chair</i>  <b>Ravinder Kaur</b>, <i>University of Copenhagen, Denmark</i></p> <p><i>Discussant</i>  <b>Engseng Ho</b>, <i>Duke University, United States</i></p>	
<b>S3-g</b>		
<b>Room C-033</b>	<p><b>Bani Gill</b>, <i>University of Copenhagen, Denmark</i>  Split Ends: Exploring the Transnational Trade in Human Hair Between India and Africa</p> <p><b>Ravinder Kaur</b>, <i>University of Copenhagen, Denmark</i>  Theorising Commodity Frontiers: Asia in Africa, Africa in Asia</p> <p><b>Rune-Christoffer Dragsdahl</b>, <i>University of Copenhagen, Denmark</i>  Indian Pulses in Ethiopia and Mozambique</p>	
	<b>50 YEARS AFTER MAY 1968: PERSPECTIVES FROM ASIA AND AFRICA</b>	
	<p><i>Convenors</i>  <b>Kae Amo</b>, <i>École des hautes études en sciences sociales (EHESS), France</i>  <b>Alemseged Abbay</b>, <i>Frostburg State University, United States</i></p> <p><i>Chair</i>  <b>Oussouby Sacko</b>, <i>Kyoto Seika University, Japan</i></p>	
<b>S3-h</b>		
<b>Room C-124</b>	<p><b>Alemseged Abbay</b>, <i>Frostburg State University, United States</i>  Pie in the Sky: Visions of the Ethiopian Student Movement (1960-)</p> <p><b>Kae Amo</b>, <i>École des hautes études en sciences sociales (EHESS), France</i>  Youth Movements Past and Present. Cases from Japan and Senegal</p> <p><b>Lalita H. Hanwong</b>, <i>Kasetsart University, Thailand</i>  Neo-Leftism and the Emergence of Intellectual Movement in Thailand in the 1970s</p> <p><b>Makoto Katsumata</b>, <i>Meiji Gakuin University, Japan</i>  International Solidarity Movement Between Japan and Africa in 1950's: How Japan Understood Africa After Bandung Conference</p>	



S3-i  Room C-520	VIETNAM AND AFRICA: NATURE AND DYNAMICS OF THE RELATIONSHIP	
	<p><i>Institutional panel by Hanoi VNU-University of Social Sciences and Humanities &amp; University of Zambia</i></p> <p><i>Convenor</i>  <b>Van Thuy Pham</b>, <i>Hanoi VNU-University of Social Sciences and Humanities, Vietnam</i></p> <p><i>Chair</i>  <b>Thi Lien Claire Tran</b>, <i>Institut de Recherche sur l'Asie du Sud-Est Contemporaine, France</i></p> <p><b>Webby Kalikiti</b>, <i>University of Zambia, Zambia</i>  Africa and Vietnam: A Preliminary Appreciation of the Nature and Dynamics of the Relationship</p> <p><b>Thien Thanh Tran</b>, <i>Hanoi VNU-University of Social Sciences and Humanities, Vietnam</i>  Trade Relations between Vietnam and Africa, 1986-2000</p> <p><b>Thi Bich Hanh Truong</b>, <i>Hanoi VNU-University of Social Sciences and Humanities, Vietnam</i>  The Communist Roles in Anti-Colonialism Movements in Algeria and Vietnam: A Comparative Study</p> <p><b>Van Thuy Pham</b>, <i>Hanoi VNU-University of Social Sciences and Humanities, Vietnam</i>  Paths to Independence: A Comparison of French Decolonization in Vietnam and West Africa, 1940s-1960</p> <p><b>Xiaosen Song</b>, <i>International Institute for Asian Studies, the Netherlands</i>  What Belt and Road Initiative (BRI) Could Bring to Vietnam and Africa's Connections?</p>	
S3-j  Room A-104	THE SEARCH FOR MIDDLE GROUND IN AFRICA-ASIA STUDIES: INTERDISCIPLINARITY, INFRASTRUCTURE, AND THE "IN-BETWEEN"	
	<p><i>Convenor and Chair</i>  <b>Cole Roskam</b>, <i>The University of Hong Kong, Hong Kong S.A.R., China</i></p> <p><i>Participants</i>  <b>Wei Wang</b>, <i>The University of Hong Kong, Hong Kong S.A.R., China</i>  <b>Rundong Ning</b>, <i>Yale University, United States</i>  <b>Dorothy Tang</b>, <i>MIT Department of Urban Studies and Planning, United States</i>  <b>Shun Man Emily Chow</b>, <i>The University of Hong Kong, Hong Kong S.A.R., China</i></p>	

NEW DIRECTIONS IN THE STUDY OF AFRICA AND CHINA	
S4-a Room A-104	<p><i>Convenor</i> <b>Daniel Large</b>, Central European University, Hungary</p> <p><i>Chair</i> <b>Tatiana Carayannis</b>, Social Science Research Council (SSRC), United States</p> <p><i>Participants</i> <b>Yoon Jung Park</b>, Georgetown University; CA/AC Research Network, United States <b>Kweku Ampiah</b>, University of Leeds, United Kingdom</p>
NEIGHBOURHOODS AS IF PEOPLE MATTER: MOBILITY, MEMORY AND LIVELIHOOD IN THE EVERYDAY URBAN 2	
S4-b Room B-100	<p><i>Institutional panel by Humanities across Borders, HaB and Southeast Asian Neighbourhood Network, SEANNET programs of the IIAS, Leiden, the Netherlands</i></p> <p><i>Chairs</i> <b>Paul Rabé</b>, SEANNET, International Institute for Asian Studies, the Netherlands <b>Rita Padawangi</b>, SEANNET, IIAS, the Netherlands/Singapore University of the Social Sciences, Singapore</p> <p><i>Discussant</i> <b>Aarti Kawlra</b>, HaB, International Institute for Asian Studies, the Netherlands</p> <p><b>Adrian Perkasa</b>, Universitas Airlangga, Indonesia Kampung Peneleh, Surabaya, Indonesia</p> <p><b>Jama Musse Jama</b>, Redsea Cultural Foundation, Somaliland Redsea Cultural Foundation, Hargeysa, Somaliland</p> <p><b>Abdourahmane Seck</b>, University Gaston Berger, Senegal At the Street School or Reflections on Two People's Academies in Senegal – the Banc Jaaxle and the Grand-Place</p> <p><b>Tharaphi Than</b>, Northern Illinois University, United States Streets and Trains as a Classroom</p>
VISUAL ARTS 2	
S4-c Room B-101	<p><i>Chair</i> <b>Cha-Hsuan Liu</b>, Utrecht University, The Netherlands</p> <p><b>Fatima Bapumia</b>, University of Dar Es Salaam, Tanzania Projecting Onscreen 'Bollywood Romance' Onto Real Life</p> <p><b>Ross Anthony</b>, Centre for Chinese Studies, Stellenbosch University, South Africa Wolf Warrior II: the Convergence of Exception</p> <p><b>Pedro Pombo</b>, Goa University, India African Topographies in India: (In)visible Heritages, African Prints and Contemporary Material Culture in the Indian Ocean</p>
SIDDIS IN KARNATAKA, GUJARAT, HYDERABAD, AND GOA	
S4-d Room B-106	<p><i>Chair</i> <b>Willem Vogelsang</b>, International Institute for Asian Studies, the Netherlands</p> <p><b>Anuran Dasgupta</b>, Jawaharlal Nehru University, India A Quest for Merit: Formation of Siddi Identity in/through Theatre</p> <p><b>Safia Begum</b>, University of Hyderabad, India Rituals Practices and Cultural Identity: A Case of Siddi Community of Hyderabad</p> <p><b>Manabu Koiso, Kazuyuki Murayama and Hitoshi Endo</b>, Kobe Yamate University, Japan Carnelian Beads of South Asia and Bawa Ghor from Abyssinia</p>

S4-e Room B-318	<b>FRONTIERE(S), CONTACT(S) ET ECHANGE(S) DANS L'OCÉAN INDIEN : ENTRE ASIE ET AFRIQUE</b>
	<p><i>Institutional panel by University of La Réunion</i>  <i>Convenor and Chair</i>  <b>Vilasnee Tampoe-Hautin</b>, <i>University of La Réunion, Reunion</i>  <i>Discussant</i>  <b>Marie-Annick Lamy-Giner</b>, <i>University of La Réunion, Reunion</i></p> <p><b>Marie-Annick Lamy-Giner</b>, <i>University of La Réunion, Reunion</i>  Vers Une Reconfiguration du Réseau Aérien d'Air Mauritius, à la Conquête de l'Asie et de l'Afrique</p> <p><b>Vilasnee Tampoe-Hautin</b>, <i>University of La Réunion, Reunion</i>  Frontiers, Flows and Communication Networks in the Indian Ocean Cinema</p> <p><b>Serge Bouchet</b>, <i>Université de La Réunion, Reunion</i>  Au-delà du Monde Maîtrisé : les Terres Mal Connues de l'Océan Indien dans les Textes Géographiques Antérieurs au XVIe Siècle</p>
S4-f Room B-423	<b>LAW COURTS AND LEGAL INTERMEDIARIES</b>
	<p><i>Convenor and Chair</i>  <b>Sanne Ravensbergen</b>, <i>Leiden University, the Netherlands</i></p> <p><b>Stephanie Lämmert</b>, <i>Max-Planck-Institute for Human Development, Germany</i>  Bush-Lawyers, Hobby Historians and Political Imagination in the Colonial Courts of Tanganyika, 1940-60</p> <p><b>Sanne Ravensbergen</b>, <i>Leiden University, the Netherlands</i>  Legitimizing Law. Jaksas, Penghulus and the Colonial State in Nineteenth-century Java</p> <p><b>Tara Weinberg</b>, <i>University of Michigan, United States</i>  Court Records in African and South-Asian Legal History: A Reappraisal</p> <p><b>Debjani Bhattacharyya</b>, <i>Drexel University, United States</i>  Sea of Storms: Narrating Science in Colonial Courts</p> <p><b>Meyu Yamamoto</b>, <i>Tsuda University, Japan</i>  Beyond an Atlantic-Centred Paradigm of Racism: Construction of Whiteness and Asian Mobilities in the Historiography of South Africa</p>
S4-g Room A-100	<b>INCREASING ACCOUNTABILITY IN GOVERNING ENVIRONMENTAL RESOURCES: LESSONS FROM AFRICA AND ASIA - THE CASE OF MANGROVES</b>
	<p><i>Convenor</i>  <b>Sam Maghimbi</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><i>Participants</i>  <b>Severine Rugumamu</b>, <i>Kampala International University, Uganda</i>  <b>Humphrey Moshi</b>, <i>University of Dar es Salaam, Tanzania</i>  <b>Rosemarie Mwaipopo</b>, <i>University of Dar es Salaam, Tanzania</i></p>
S4-h Room C-124	<b>NORMS AND NORM CHANGING IN THE AFRICA-ASIA RELATIONSHIP</b>
	<p><i>Chair</i>  <b>Abunuwasi Mwami</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Yutaro Sato</b>, <i>Doshisha University, Japan</i>  The Overview of Norm Change in Southern Africa from the Perspective of Multi-Norm Entrepreneurs</p> <p><b>Oda Van Cranenburgh</b>, <i>Leiden University, Institute of Political Science, the Netherlands</i>  Democracy Promotion: Comparing African and Asian Experiences</p>

S4-i Room C-520	<b>AFRICA-ASIA RACIAL ENCOUNTERS: NARRATING PURITY, REPRODUCING INTIMACY, AND CROSSING DIFFERENCES</b>
	<p>Convenor and Chair <b>Thien-Huong Ninh</b>, <i>Cosumnes River College, United States</i></p> <p><b>Thien-Huong Ninh</b>, <i>Cosumnes River College, United States</i> Disunity Under God: The Racialization of Religion in Cambodia</p> <p><b>Yu Qiu</b>, <i>The Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany / China-Africa Peace Fellow, SSRC, United States</i> The Issue of Race in Mixed-Race Nigerian-Chinese Children in Guangzhou (China)</p> <p><b>Di Wu</b>, <i>SOAS, University of London, United Kingdom</i> <i>Living with Strangers, Anxiously: Fear and racial discourse among Chinese migrants in Zambia</i></p>
S4-j Room C-033	<b>REVISITING FORMS AND MEANING OF SOCIAL EQUIVALENCE ACROSS THE INDIAN OCEAN 1</b>
	<p>Convenor and Chair <b>Kai Kresse</b>, <i>ZMO/Free University, Berlin, Germany</i></p> <p><b>Zoe Goodman</b>, <i>SOAS, University of London, United Kingdom</i> The World in a Sweetshop? Localising the Indian Ocean in Mombasa, Kenya</p> <p><b>Hanna Nieber</b>, <i>BGSMCS, Berlin, Germany/Utrecht University, the Netherlands</i> Travelling to Oman: a Zanzibari Perspective</p> <p><b>Zahir Bhalloo</b>, <i>Freie Universität Berlin, Germany</i> Translocal Ritual Practices in a Shi'a community of Oman</p> <p><b>Olly Akkerman</b>, <i>Freie Universität Berlin, Germany</i> Bohra Scribal Culture, Archive, and Secrecy Across the Western Indian Ocean</p>

SOUTH-SOUTH KNOWLEDGE PRODUCTION	
S5-a  Room B-100	<p><i>Chair</i> <b>Hezron Makundi</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Aldin Mutembei</b>, <i>University of Dar es Salaam, Tanzania</i> African Studies in Asia Through an African Language: Shifting from a Eurocentric to Afrocentric Approach</p> <p><b>Thiti Jamkajornkeiat</b>, <i>University of California-Berkeley, United States</i> Inter-Asia and Pan-Africa: Towards the Possibility of Co-producing Counter-Hegemonic Knowledge</p> <p><b>Martina Bassan</b>, <i>SciencesPo CERI, France</i> African Studies « With Chinese Characteristics » and the Study of Africa Through South-South Relations</p> <p><b>Yi Sun</b>, <i>CIE- University of Massachusetts Amherst, United States</i> China-Africa Linkages in Higher Education: Theories and Practices of Human Talent and Socioeconomic Development</p> <p><b>Takayoshi Kusago</b>, <i>Kansai University, Japan</i> Action Research on Citizen Autonomy and Community Empowerment ~Practice of Collaborative Action Research to Link Asia and Africa</p>
	<p><b>HOW TO STUDY THE NEIGHBORHOOD? COMPARATIVE PERSPECTIVES FROM EAST AFRICA AND SOUTHEAST ASIA</b></p> <p><i>Convenor and Chair</i> <b>Paul Rabé</b>, <i>International Institute for Asian Studies, the Netherlands</i></p> <p><i>Participants</i> <b>Jama Musse Jama</b>, <i>Redsea Cultural Foundation, Somaliland</i> <b>Rita Padawangi</b>, <i>Singapore University of the Social Sciences, Singapore</i> <b>Boonanan Natakun</b>, <i>Thammasat University, Thailand</i> <b>Shuaib Lwasa</b>, <i>Makerere University, Uganda</i></p>
	<p><b>AFRICA IN VIETNAM: IMAGINATIONS, MEMORIES, MEDIA COVERAGE AND SCHOLARLY WORKS</b></p> <p><i>Convenor and Chair</i> <b>Phan Le Ha</b>, <i>University of Hawaii at Manoa, USA / Universiti Brunei Darussalam, Brunei</i></p> <p>Part 1: Melodies of the Sahara desert Part 2: "Even God is sad" - Installation, Art Video, and Performances Part 3: Africans Living, Working, and Studying in Vietnam</p> <p><i>Participants</i> <b>Mai Thi Kim Khanh</b>, <i>University of Social Sciences and Humanities, VNU HCMC, Vietnam</i> <b>Trieu Minh Hai</b>, <i>Independent Artist, Hanoi, Vietnam</i> <b>Tran Duc Minh</b>, <i>Musician/artist, Voice of Vietnam (VOV), Hanoi, Vietnam</i> <b>Vu Dung</b>, <i>Lawyer/YKVN, Vietnam</i> <b>Phan Le Tuan</b>, <i>Hanoi Open University, Vietnam</i></p>
	<p><b>REFUGEES ACROSS AFRICA AND ASIA</b></p> <p><i>Chair</i> <b>Datius Rweyemamu</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Dave Lumenta</b>, <i>Universitas Indonesia, Indonesia</i> Performing Out of Limbo: Reflections on Doing Anthropology Through Music with Oromo Refugees in Indonesia</p> <p><b>Antje Missbach</b>, <i>Monash University, Australia</i> Somalian Asylum Seekers Looking for Refuge in Indonesia: Refugee Protection, Racism and the Complexities of Staying in Prolonged</p> <p><b>Itty Abraham</b>, <i>National University of Singapore, Singapore</i> Humanitarianism in the Global South: The Afro-Asian Legal Consultative Committee (AALCC) and the Global Refugee Regime, 1963-67</p>



	<b>PENSER L'AXE AFRIQUE-ASIE DEPUIS LES ÎLES CRÉOLES DE LA RÉUNION ET MAURICE: UNE PERSPECTIVE INDIANOCÉANIQUE</b>	
	<p><i>Convenor and Chair</i>  <b>Carpanin Marimoutou</b>, Université de La Réunion, Reunion  <i>Discussant</i>  <b>Cécile Do Huu</b>, Université de La Réunion, Reunion</p> <p><b>Yingjuan Yao</b>, Université de La Réunion, Reunion  Images de la Diaspora Chinoise à Travers les Romans et les Récits Mémoires Réunionnais à partir de la Deuxième Moitié du XXème</p> <p><b>Bernadette Doffenies</b>, Université de La Réunion, Reunion  Le Roman Réunionnais ou la Mémoire des Influences Européennes et Afro-Asiatique</p> <p><b>Cécile Do Huu</b>, Université de La Réunion, Reunion  'One of us.' Un Essai de Lecture Indianocéanique: Lord Jim de Joseph Conrad et Life and Times of Michael K de J.M. Coetzee</p> <p><b>Elisa Huet</b>, Université de La Réunion, Reunion  Perspectives Indiennes des Lieux et des Espaces à La Réunion et Maurice : Un Paradigme Littéraire Indianocéanique</p>	<b>S5-e</b>  <b>Room B-318</b>
	<b>THE COLD WAR, PEACE, AND GIFT: TWO KOREAS AFTER THE DIVISION</b>	
	<p><i>Institutional panel by University of North Korean Studies</i></p> <p><i>Convenor</i>  <b>Sejin Park</b>, University of North Korean Studies, South Korea  <i>Chair</i>  <b>Hyangjin Lee</b>, Rikkyo University, Japan</p> <p><b>Kab-Woo Koo</b>, University of North Korean Studies, South Korea  <b>Woo-Young Lee</b>, University of North Korean Studies, South Korea  North Korean Novelist Han Sorya Talks of Peace During the Korean War: A Post-Colonial Diplomacy?</p> <p><b>Cheol Gee Yoon</b>, Seoul National University of Education, South Korea  A Comparative Study on Characteristics of Systems Between North and South Koreans: Focusing on Changes of Systems' Characteristic</p> <p><b>Sejin Park</b>, University of North Korean Studies, South Korea  Diplomatie du cadeau de 'Global Joseon' et récit du don de 'Grand Leader'</p>	<b>S5-f</b>  <b>Room B-423</b>
	<b>NATIVE LAND RIGHTS, PEASANT LIVELIHOODS AND GLOBAL CAPITALIST EXPANSION IN AFRICA</b>	
	<p><i>Institutional panel by SSRC Next Generation Social Sciences in Africa Program</i></p> <p><i>Convenors and Chairs</i>  <b>Yusuf Serunkuma</b>, Makerere University, Uganda / <b>Eria Serwajja</b>, Makerere University, Uganda</p> <p><b>Yusuf Serunkuma</b>, Makerere University, Uganda  Our Neighbours Have Chased Us from Our Houses; We Are Not Tilling the Land Anymore: Making the Case for Development-Induced Damages to Neighbouring Settlements in the Development Discourse</p> <p><b>Eria Serwajja</b>, Makerere University, Uganda  Chinese Investment in Uganda: Adverse Incorporation of Local Communities by Guangzhou Dongsong Energy Group Limited</p> <p><b>Emily Comfort Maractho</b>, Makerere University, Uganda  In the Name of Investment: Asian Traders in Small and Medium Enterprises in Uganda</p> <p><b>Joyce Omwoha</b>, Technical University of Kenya, Kenya  The Mining Resource Curse: An Interrogation into the Adverse Impacts of Foreign Investors in Oil-Deficient Kenya</p> <p><b>Richard Mbunda</b>, University of Dar es Salaam, Tanzania  Implications of the Fifth Phase Administration's Mini-Land Reform to the Peasantry</p>	<b>S5-g</b>  <b>Room C-124</b>

S5-h  Room A-104	<b>NEW DIRECTIONS IN AREA STUDIES 1</b>
	<p><i>Institutional roundtable by Taylor &amp; Francis</i></p> <p><i>Convenor</i>  <b>Rachel Harrison</b>, SOAS, University of London, United Kingdom  <i>Chair</i>  <b>Diana Jeater</b>, Journal of Southern African Studies, United Kingdom</p> <p><i>Participants</i>  <b>Hyung-Gu Lynn</b>, Pacific Affairs/University of British Columbia, Canada  <b>Walter Bgoya</b>, Mkuki na Nyota Publishers, Tanzania  <b>Oscar Masinyana</b>, Taylor &amp; Francis, South Africa  <b>Robyn C. Spencer</b>, Graduate Centre CUNY, United States  <b>Abdourahmane Seck</b>, Université Gaston Berger Saint-Louis, Senegal  <b>Cláudio Pinheiro</b>, Sephis and Rio de Janeiro Federal University, Brazil  <b>Philippe Peycam</b>, International Institute for Asian Studies, the Netherlands  <b>Godwin Siundu</b>, University of Nairobi, East African Literature and Cultural Studies, Kenya  <b>Ram Prasansak</b>, Ubon Ratchathani University, Thailand  <b>Tharaphi Than</b>, Northern Illinois University, United States</p>
S5-i  Room C-520	<b>ASIA IN AFRICA – AFRICA IN ASIA</b>
	<p><i>Convenor and Chair</i>  <b>Nir Avieli</b>, Ben Gurion University, Israel</p> <p><b>Gideon Shelach-Lavi</b>, The Hebrew University, Israel  <b>Ofer Marder</b>, Ben Gurion University of the Negev, Israel  Diffusion or Convergence? The Emergence of Sedentary Agricultural Societies in Asia and Africa</p> <p><b>Sharon Bar-David</b>, Ben Gurion University, Israel  Steaming Ahead- Chinese Funded Railways in Africa</p> <p><b>Nir Avieli</b>, Ben Gurion University, Israel  “Here I Can Like Watermelon”: Culinary Redemption among the African Hebrew Israelites of Jerusalem</p>
S5-j  Room C-033	<b>REVISITING FORMS AND MEANINGS OF SOCIAL EQUIVALENCE ACROSS THE INDIAN OCEAN 2</b>
	<p><i>Convenor and Chair</i>  <b>Kai Kresse</b>, ZMO/Free University, Berlin, Germany</p> <p><b>Andrew Eisenberg</b>, NYU Abu Dhabi, United Arab Emirates  Hadrami Sounds in Swahili Space: Music, Diaspora, and Ethnicity on the Kenyan Coast</p> <p><b>Caitlyn Bolton</b>, CUNY Graduate Center, United States  “Wame-taṭawur Zaidi”: Education, Development and Politics in Zanzibar and Oman</p>

<b>S6-c</b>  <b>Room Council Chamber</b>	<div style="background-color: #76b82a; color: white; text-align: center; padding: 5px;"> <b>AMBASSADOR'S ROUNDTABLE</b>  <b>IS THE GROWING INFLUENCE OF ASIA IN THE WORLD ORDER A GAME CHANGER FOR AFRICA?</b> </div> <p>During this roundtable representatives of embassies from countries in Africa, Asia and Europe will exchange views on the growing influence of Asia in the world and more in particular on Africa.</p>
<b>S6-d</b>  <b>Room B-106</b>	<div style="background-color: #f39c12; text-align: center; padding: 5px;"> <b>MIGRANT IDENTITY AND REPRESENTATION</b> </div> <p><i>Chair</i>  <b>Rosemarie Mwaipopo</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Catherine Williams</b>, <i>Tai Solarin University of Education Ijagun, Nigeria</i>  Patriarchy and the Representation of Women in Africa and Asia Analysis of In the Name of Honour, Women at Point Zero and Head Above Water</p> <p><b>Amrita Pande</b>, <i>University of Cape Town, South Africa</i>  Mobile Masculinities: Migrant Bangladeshi Men in South Africa</p> <p><b>Ibrahima Niang</b>,  <i>University College Dublin</i>  <i>, Sahel</i>  Senegalese of Asian Descent: Quest for Identity, Assertiveness and Stigmatization. The Vietnamese Community of Senegal, Heirs of a Colonial History</p> <p><b>Alexandra Samokhvalova</b>, <i>Goethe-University Frankfurt, Germany</i>  Migration of African students to Malaysia: Reasons to Come, Reasons to Stay, Reasons to Leave</p>
<b>S6-e</b>  <b>Room B-318</b>	<div style="background-color: #2980b9; color: white; text-align: center; padding: 5px;"> <b>MAKING INDIAN OCEAN WORLDS: TRACING SPIRITUAL, MATERIAL, AND EMBODIED CONNECTIVITIES</b> </div> <p><i>Institutional panel by University of California, Davis, USA</i></p> <p><i>Convenor</i>  <b>Laura Meek</b>, <i>University of California, Davis, United States</i></p> <p><i>Chair</i>  <b>Bettina Ngweno</b>, <i>University of California, Davis, United States</i></p> <p><i>Discussant</i>  <b>Neelima Jeychandran</b>, <i>Pennsylvania State University, United States</i></p> <p><b>Justin Haruyama</b>, <i>University of California, Davis, United States</i>  Intimate Labors: Chinese-Zambian “Dual Families” &amp; the Intersectionalities of Intimacy, Affection, &amp; the Accumulation of Capital</p> <p><b>Laura Meek</b>, <i>University of California, Davis, United States</i>  Eating, Bodily Sensoriums, &amp; Pharmaceuticals in Indian Ocean Worlds</p> <p><b>Bettina Ngweno</b>, <i>University of California, Davis, United States</i>  The Clothes Make the Man: <i>Kanzu</i>, Status and Indian Ocean Worlds</p> <p><b>Janet Purdy</b>, <i>Pennsylvania State University, United States</i>  Textiles and Designs in Motion in the Indian Ocean: Consumption and Cultural Connections of <i>Ajrakh</i> and <i>Kanga</i></p>

S6-g  Room C-124	<p><b>Perspectives on the Political Economy of Africa-Asia Cooperation</b></p> <p><i>Convenor and Chair</i>  <b>Yoon Jung Park</b>, Georgetown University; CA/AC Research Network, United States</p> <p><b>Jack Chola Bwalya</b>, University College Dublin, Ireland  Chinese Investment and Ethno-Political Dynamics in Zambia: An Exploratory Analysis of Political Parties' Use of Local Idioms to Gain Political Currency</p> <p><b>Melaku Muluaem</b>, Ethiopian Foreign Relation Strategic Studies Institute, Ethiopia  The Benefits and Opportunities of the Silk Road Initiative of China to Africa and Developing Countries</p> <p><b>Xuefei Shi</b>, Radboud University Nijmegen, the Netherlands  The Aviation Development in ASEAN and Africa: Geography, Airlines and Policies</p> <p><b>Chengju Huang</b>, RMIT University, Australia  Media nostalgia of the Tanzania-Zambia Railway legacy: A comparative study</p>
	<p><b>NEW DIRECTIONS IN AREA STUDIES 2</b></p> <p><i>Institutional roundtable by Taylor &amp; Francis</i></p> <p><i>Convenor</i>  <b>Rachel Harrison</b>, SOAS, University of London, United Kingdom</p> <p><i>Chair</i>  <b>Diana Jeater</b>, Journal of Southern African Studies, United Kingdom</p> <p><i>Participants</i>  <b>Hyung-Gu Lynn</b>, Pacific Affairs/University of British Columbia, Canada  <b>Walter Bgoya</b>, Mkuki na Nyota Publishers, Tanzania  <b>Oscar Masinyana</b>, Taylor &amp; Francis, South Africa  <b>Robyn C. Spencer</b>, Graduate Centre CUNY, United States  <b>Abdourahmane Seck</b>, Université Gaston Berger Saint-Louis, Senegal  <b>Cláudio Pinheiro</b>, Sephis and Rio de Janeiro Federal University, Brazil  <b>Philippe Peycam</b>, International Institute for Asian Studies, the Netherlands  <b>Godwin Siundu</b>, University of Nairobi, East African Literature and Cultural Studies, Kenya  <b>Ram Prasansak</b>, Ubon Ratchathani University, Thailand  <b>Tharaphi Than</b>, Northern Illinois University, United States</p>
S6-i  Room B-100	<p><b>PERSPECTIVES ON NATURAL RESOURCE MANAGEMENT AND ENVIRONMENTAL CHALLENGES</b></p> <p><i>Chair</i>  <b>Baruani Mshale</b>, Twaweza East Africa, Tanzania</p> <p><b>Olugbenga Falase</b>, Lead City University, Nigeria  Greenish Asia and Brownish Africa: Forest Management and the Politics of Deforestation</p> <p><b>Anju Bara</b>, Central University of South Bihar, India  Climate Governance, Forestry and Energy Access to Poor: Where does India and Africa Stand?</p> <p><b>Nixon Mwangi</b>, Egerton University, Kenya  Going Indigenous: Harnessing and Integrating Africa and Asia Traditional Knowledge for Conservation of Natural Resources</p>

CINEMATIC MANEUVERS IN THE AFTERMATH OF ASIA-AFRICA INTERCONNECTIONS: MILITARISM, DEBT IMPERIALISM, AND MINOR REGIONALISMS	
S6-j  Room C-033	<i>Institutional panel by University of California, Riverside</i>
	<i>Convenor and Chair</i>
	<b>Mariam Lam</b> , <i>University of California, Riverside, United States</i>
	<i>Discussant</i>
	<b>Mariam Lam</b> , <i>University of California, Riverside, United States</i>
	<b>Justin Phan</b> , <i>University of California, Riverside, United States</i> Militarized Palimpsests: Vietnamese Decolonization and the Traces of Afro-Asian Intimacies
	<b>Jodi Kim</b> , <i>University of California, Riverside, United States</i> The Black Pacific, US Militarism, and the Settler Garrison
	<b>Mariam Lam</b> , <i>University of California, Riverside, United States</i> Southeast Asian-African Transnational Independent Filmmaking and Minor Regionalisms



Session 7   9.00 – 10.45	
S7-a Room C-124	<b>TOWARD RESILIENT SOCIETIES: COMPARISON AND COOPERATION ACROSS REGIONAL BORDERS?</b> <i>Convenor and Chair</i> <b>Sikko Visscher</b> , <i>Royal Netherlands Academy of Arts and Sciences, Netherlands</i>  <i>Participants</i> <b>Zaida Mgalla</b> , <i>Uwezo Tanzania, Tanzania</i> <b>Itty Abraham</b> , <i>National University of Singapore, Singapore</i> <b>Lloyd Amoah</b> , <i>Centre for Asian Studies, University of Ghana, Ghana</i> <b>Pujo Semedi</b> , <i>University Gadjah Mada, Indonesia</i> <b>Mathew Senga</b> , <i>University of Dar es Salaam, Tanzania</i> <b>Cláudio Pinheiro</b> , <i>Sephis and Rio de Janeiro Federal University, Brazil</i>
S7-c Room B-100	<b>THEATRE, COSTUMING, AND PERFORMANCE</b> <i>Chair</i> <b>Imani Sanga</b> , <i>University of Dar es Salaam, Tanzania</i>  <b>Adedoyin Aguoru</b> , <i>University of Ibadan, Nigeria</i> A Comparative Analysis of Japanese and Nigerian Operatic Theatre  <b>Oluwabukola Adebawale</b> , <i>University of Ibadan, Nigeria</i> Costuming in Nollywood-Igbo Movies: The Asian Influx  <b>Swati Arora</b> , <i>Centre for Humanities Research, South Africa</i> Gender and the City: Walking in South Asia and South Africa
S7-d Room B-106	<b>MOLECULES AND PEOPLES: FLOWS OF PHARMACEUTICAL PRODUCTS AND PERSONS BETWEEN INDIA AND AFRICA</b> <i>Convenor</i> <b>Mathieu Quet</b> , <i>IRD, France</i> <i>Chair</i> <b>Caroline Meier zu Biesen</b> , <i>Freie Universität Berlin, Germany/ Cermès 3, Paris, France</i>  <b>Julia Hornberger</b> , <i>University of the Witwatersrand, South Africa</i> Indian Generics in South Africa: Between Suspicion and Veneration  <b>Sarah Hodges</b> , <i>Warwick University, United Kingdom</i> The Ghost in the Data: Indian Pharma, African Markets and the Quest for Fake Pharmaceuticals in Global Public Health Publishing  <b>Iain Walker</b> , <i>Martin-Luther-Universität Halle-Wittenberg, Germany</i> From Dhows to Boeings: the Historical Framework for Contemporary Indian Ocean Connections  <b>Caroline Meier zu Biesen</b> , <i>Freie Universität Berlin, Germany / Cermès3, Paris, France</i> Indian Diaspora and Medical Supply: Notes on the Postcolonial (Re-)Constitution of Healing Markets in Kenya  <b>Mathieu Quet</b> , <i>IRD, France</i> Parallel Importation, Indian-Kenyan Relations and the Ghost of Illicit Flows
S7-e Room B-101	<b>INDIAN OCEAN IMAGINARIES, RELATIONALITIES, AND SITUATED PRACTICES</b> <i>Convenor</i> <b>Neelima Jeychandran</b> , <i>Pennsylvania State University, United States</i> <i>Chair</i> <b>Bettina Ngweni</b> , <i>University of California, Davis, United States</i>  <i>Participants</i> <b>Neelima Jeychandran</b> , <i>Pennsylvania State University, United States</i> <b>Janet Purdy</b> , <i>Pennsylvania State University, United States</i> <b>Hafeez Jamali</b> , <i>Habib University, Pakistan</i> <b>James Smith</b> , <i>University of California, Davis, United States</i> <b>Bettina Ngweni</b> , <i>University of California, Davis, United States</i>

S7-f  Room B-423	<b>BUILDING FROM THE AFRICAN MARGINS - A STRATEGIC AND PROSPECTIVE ROUNDTABLE</b>	
	<i>Institutional Panel by Université Gaston Berger, Senegal</i>  <i>Convenor</i> <b>Abdourahmane Seck</b> , Université Gaston Berger, Senegal  Working Languages: French and English  Words of Welcome: <b>Ousmane Thiaré</b> , Chancellor of Université Gaston Berger, Senegal <b>Oussouby Sacko</b> , President of Kyoto Seika University, Japan <b>Philippe Peycam</b> , Director of International Institute for Asian Studies, Leiden, the Netherlands  Part 1: Africa-Asia Relation: Building New Perspectives from Francophone and Diasporic Africa Moderated by Tatiana Carayannis, Social Science Research Council, United States With an introductory note by Françoise Vergès, Maison des sciences de l'homme, Paris, France  Part 2: Towards a Francophone Institute for African and Asian Studies – Which Libraries and Curricula for Building a Research and Training Group Network Moderated by Carol Gluck, Columbia University, United States With an introductory note by Abdourahmane Seck, Université Gaston Berger Saint-Louis, Senegal  <i>Participants</i> <b>Françoise Vergès</b> , Maison des Sciences de l'Homme, France <b>Carol Gluck</b> , Columbia University, United States <b>Carpanin Marimoutou</b> , Université de la Réunion, La Réunion <b>Fad Seydoux</b> , Malian Society of Applied Sciences, Mali <b>Nira Wickramasinghe</b> , Leiden University, the Netherlands <b>Philippe Peycam</b> , International institute for Asian Studies, the Netherlands <b>Léon Buskens</b> , NIMAR, Leiden University in Rabat, Morocco <b>Ousmane Thiaré</b> , Université Gaston Berger, Senegal <b>Mame-Penda Ba</b> , Université Gaston Berger, Senegal <b>Abdourahmane Seck</b> , Université Gaston Berger, Senegal	
	<b>BEYOND THE RHETORIC: REALLY UNDERSTANDING CHINESE ENGAGEMENTS IN AFRICA</b>	
S7-g  Room C-033	<i>Convenor, chair and discussant</i> <b>Yoon Jung Park</b> , Georgetown University; CA/AC Research Network, United States  <b>Maggi Leung</b> , Utrecht University, the Netherlands <b>Peter Schumacher</b> , Utrecht University, the Netherlands Flows and Friction in Moving Knowledge for Development: Chinese Engagements in the Zambian Medical Field  <b>Jocelyne Kenne</b> , University of Bayreuth, Germany Managing Chinese Traders' Interactions with Cameroonians in Douala, Cameroon	
S7-i  Room B-318	<b>DOCUMENTARY FOLLOWED BY DISCUSSION</b> <b>SPECIAL ENVOY</b> <b>Nalini Elvino de Sousa</b> , Goa University, India <b>Pedro Pombo</b> , Goa University, India The documentary (62 minutes) will be followed by a discussion with Pedro Pombo, IIT Gandhinagar (India) that aims to analyze the connections between Goa and Mozambique and their location in vaster movements for African independences.	

*Institutional Roundtable organized by the Social Science Research Council*

*Convenors and Chairs:*

**Alexa Dietrich**, Social Science Research Council

**Thomas Asher**, Social Science Research Council, United States

*Participants*

**Almas Fortunatus Mazigo**, Dar es Salaam University, Tanzania

**Debjani Bhattacharyya**, Drexel University, United States

**Debojyoti Das**, Bristol University, United Kingdom

**Dotto Paul Kuhenga**, Dar es Salaam University, Tanzania

**Julius Wilbard Mngumi**, Dar es Salaam University, Tanzania

**Lareef Zubair**, Foundation for Environment, Climate and Technology, Inc, Sri Lanka

**Majuto Clement Manyilizu**, The University of Dodoma, Tanzania

**Miriam Murambadoro**, Wits University, South Africa

**Namika Raby**, California State University, Long Beach, United States

**Paul Rabé**, International Institute for Asian Studies, the Netherlands

**Philip Gooding**, McGill University, Canada

**Pius Yanda**, University of Dar Es Salaam/IPCC Working Group II, Tanzania

**Simi Mehta**, Impact and Policy Research Institute, India

**Wilmar Salim**, Institut Teknologi Bandung, Indonesia

S7-j

Room  
A-104

RÉSEAUX ET MOBILITÉS ASIE-AFRIQUE-EUROPE NOUVELLES PERSPECTIVES EN SCIENCES HUMAINES ET SOCIALES EN CONTEXTE FRANCOPHONE	
<b>S8-a</b>	<p><i>Convenor and Chair</i> <b>Claire Thi Liên Tran</b>, IRASEC (Institut de recherche sur l'Asie du Sud-Est contemporaine) , Thailand</p>
<b>Room B-318</b>	<p><i>Participants</i> <b>Tran Phuong Bui</b>, NES Education, Vietnam <b>Mame-Penda Ba</b>, Gaston Berger University, Senegal <b>Suthipand Chirathivat</b>, Université Chulalongkorn, Chula Global Network, Thailand <b>Webby Kalikiti</b>, University of Zambia, Zambia</p>
WEST ASIAN CONNECTIONS WITH AFRICA	
<b>S8-b</b>	<p><i>Chair</i> <b>Willem Vogelsang</b>, International Institute for Asian Studies, the Netherlands</p> <p><b>Amirbahram Arabahmadi</b>, Tehran University, Iran Cultural and Civilizational Components of Iranian World in East African Coasts</p> <p><b>Iván Szántó</b>, Eötvös Loránd University, Hungary The Persian Region of Laristan and its Role in Afro-Indian Cultural Transfers</p> <p><b>Kristina Mashimi Dohrn</b>, Freie Universität Berlin, Germany Gülen-Inspired Education Between Tanzania and Turkey</p> <p><b>Jedrzej Czerep</b>, Polish Institute of International Affairs, Poland Effect of the 2016 Coup on Turkish-African Intellectual Exchange</p>
<b>S8-c</b>	<p><b>WINGS OF THE WINDS: AFRICA IN THE CULTURAL AND LITERARY SPHERES OF KERALA, INDIA</b></p> <p><i>Convenor and Chair</i> <b>Mahmood Kooria</b>, Leiden University, the Netherlands</p> <p><b>Abdul Nazar M.C.</b>, University of Calicut, India Between Two Worlds: African Racism Speaks to Indian Casteism</p> <p><b>Abdul Lathief V.</b>, Sree Sankaracharya University of Sanskrit, India Africa in Malayalam Literature: Senses of Continental Re/presentations</p> <p><b>Neelima Jeychandran</b>, Pennsylvania State University, United States African Spirits of “God’s Own Country”: Activating Fraught Pasts of African Presence on the Malabar Coast</p> <p><b>Abdul Hakkim A.K.</b>, Government of Kerala, India The Effect of Colonial Subjectivity on the Mindscape of a Malayali Traveller in Africa</p>
<b>Room B-101</b>	

	GHANA RELATING TO ASIA	
	<p><i>Convenor and Chair</i>  <b>Annette Skovsted Hansen</b>, Aarhus University, Denmark</p> <p><i>Discussant</i>  <b>Kweku Ampiah</b>, University of Leeds, United Kingdom</p> <p><b>Peter Adebayo</b>, University of Ilorin, Nigeria  Africa, China and BRICS Partnership: Enhancing the prospects for Economic Development and a Brighter Future for Africa</p> <p><b>Nene-Lomo Kuditchar</b>, University of Ghana, Ghana  Ethnic Constitution of the State and the Quest for Democratic Stability in Japan and Ghana</p> <p><b>Lloyd G. Adu Amoah</b>, University of Ghana, Legon, Ghana  Laying the Foundations for “Doing” the Developmental State: Why and How Korea “Did” it and Ghana “Did Not” but Can</p> <p><b>Hyung-Gu Lynn</b>, University of British Columbia, Canada  Celebrity Diplomacy? Assessing the Impact of Sam Okyere on South Korean Perceptions of Ghana</p>	
S8-d  Room B-106		
S8-e  Room C-520	AFRICA-SOUTHEAST ASIA: RELATIONS, CONNECTIONS, AND COMPARISONS	
	<p><i>Convenor and Chair</i>  <b>Tom Hoogervorst</b>, KITLV, the Netherlands</p> <p>This informal meeting-in-conjunction aims to bring together academics working on Southeast Asia, Africa, or both. Southeast Asia and on Africa have much in common and much to learn from each other.</p>	
S8-f  Room B-423	L'AFRIQUE ET L'ASIE VUES DU MAROC	
	<p><i>Institutional roundtable by Mohammed V University of Rabat</i></p> <p><i>Chair</i>  <b>Jamal Eddine El Hani</b>, Mohammed V University of Rabat, Morocco</p> <p><i>Participants</i>  <b>Yamina el Kirat el Allame</b>, Mohammed V University of Rabat, Morocco  <b>Abdelmajid Kaddouri</b>, Mohammed V University of Rabat, Morocco  <b>Sanaa Ghouati</b>, Ibn Tofail University, Kenitra, Morocco  <b>Mohammed Said El Mortaji</b>, Mohammed V University of Rabat, Morocco  <b>Youssef Ouahboun</b>, Mohammed V University of Rabat, Morocco  <b>Yousra Abourabi</b>, International University of Rabat, Morocco</p>	
S8-g  Room C-033	RETHINKING FOREIGN AID	
	<p><i>Chair</i>  <b>Henry Chalu</b>, University of Dar es Salaam, Tanzania</p> <p><b>Laban Kithinji Kinyua</b>, Sophia University, Japan  The Relevancy of Aid in a Globalising Africa: Encounters of Aid Regime and Devolved Governments in Kenya</p> <p><b>Sabikou Moumouni</b>, Université de Nantes, France  Les Partenariats Traditionnels de l'Afrique à l'Épreuve de la Redynamisation de Ses Rapports Économiques Avec l'Asie Depuis 2000</p>	

HIGHER EDUCATION AND SCHOLARLY DIALOGUES	
S8-h  Room C-124	<p><i>Chair</i> <b>Aldin Mutembei</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Simon Ngalomba</b>, <i>University of Dar Es Salaam, Tanzania</i> China-Africa: Reviewing Higher Education Gains, 1966 – 2016</p> <p><b>Jessica Achberger</b>, <i>Michigan State University, United States</i> Creating a Scholarly Dialogue Through Topic Modeling: Putting into Conversation Chinese and English Language Academic Writing</p> <p><b>Mayke Kaag</b>, <i>African Studies Centre Leiden, the Netherlands</i> Educational Connections: the role of Asian providers of education in Africa</p> <p><b>Abdul-Gafar Oshodi</b>, <i>Lagos State University, Nigeria</i> Has – or, how has – the African University responded to China in Africa?</p>
	<p><b>CLIMATE CHANGE IN THE INDIAN OCEAN - CHARTING RESEARCH AGENDAS 2</b></p> <p><i>Institutional Roundtable organized by the Social Science Research Council</i></p> <p><i>Convenors and Chairs:</i> <b>Alexa Dietrich</b>, <i>Social Science Research Council</i> <b>Thomas Asher</b>, <i>Social Science Research Council, United States</i></p> <p><i>Participants</i> <b>Almas Fortunatus Mazigo</b>, <i>Dar es Salaam University, Tanzania</i> <b>Debjani Bhattacharyya</b>, <i>Drexel University, United States</i> <b>Debojyoti Das</b>, <i>Bristol University, United Kingdom</i> <b>Dotto Paul Kuhenga</b>, <i>Dar es Salaam University, Tanzania</i> <b>Julius Wilbard Mngumi</b>, <i>Dar es Salaam University, Tanzania</i> <b>Lareef Zubair</b>, <i>Foundation for Environment, Climate and Technology, Inc, Sri Lanka</i> <b>Majuto Clement Manyilizu</b>, <i>The University of Dodoma, Tanzania</i> <b>Miriam Murambadoro</b>, <i>Wits University, South Africa</i> <b>Namika Raby</b>, <i>California State University, Long Beach, United States</i> <b>Paul Rabé</b>, <i>International Institute for Asian Studies, the Netherlands</i> <b>Philip Gooding</b>, <i>McGill University, Canada</i> <b>Pius Yanda</b>, <i>University of Dar Es Salaam/IPCC Working Group II, Tanzania</i> <b>Simi Mehta</b>, <i>Impact and Policy Research Institute, India</i> <b>Wilmar Salim</b>, <i>Institut Teknologi Bandung, Indonesia</i></p>
S8-j  Room A-104	

S9-a  Room B-318	<b>STEREOTYPES AS A CARRIER OF EXTRA-CULTURAL KNOWLEDGE: PRE-ARRIVAL STEREOTYPES IN TRANSCULTURAL TEACHING TO UNIVERSITY STUDENTS FROM THE PERSPECTIVE OF ORIENTAL STUDIES (INDIA, CHINA, KOREA, ETC.) IN EUROPE AND AFRICA?</b>
	<p><i>Convenor and Chair</i> <b>Nina Budziszewska</b>, <i>Institute of Classical, Mediterranean and Oriental Studies, University of Wroclaw, Poland</i></p> <p><b>Gosciwit Malinowski</b>, <i>Institute of Classical, Mediterranean and Oriental Studies, University of Wroclaw, Poland</i> Attitudes Toward Asians and Africans in 19th and 20th-century Poland. Between the White Man's Burden and Solidarity</p> <p><b>Agnieszka Smiatacz</b>, <i>Leiden University, the Netherlands/ University of Wroclaw, Poland</i> Challenge? Chance? Pre-arrival Stereotypes in Teaching Korean Culture to Polish University Students</p> <p><b>Stefania Skowron-Markowska</b>, <i>University of Wroclaw, Poland</i> Chinese Kungfu/Wushu as a Cultural Message. Transmission of Chinese Culture Through Martial Arts on the Example of Poland</p> <p><b>Nina Budziszewska</b>, <i>Institute of Classical, Mediterranean and Oriental Studies, University of Wroclaw, Poland</i> Mental and Emotional Preconceptions (Vasanas) in Yoga as the Initial Material for Gaining New Knowledge</p>
	<b>ISLAM AND HERITAGE IN AFRICA AND ASIA</b>
	<p><i>Institutional panel by Leiden Global Interactions</i> <i>Convenor and Chair</i> <b>Léon Buskens</b>, <i>NIMAR, Leiden University in Rabat, Morocco</i></p> <p><b>Fadma Ait Mous</b>, <i>Université Hassan II Casablanca, Morocco</i> Performing the <i>turath</i>: Islam, theatre and nation in Morocco during colonial period</p> <p><b>Si Mohammed Said El Mortaji</b>, <i>Université Mohammed V, Rabat, Morocco</i> Collecting Islamic Arts: First Exhibitions and Contemporary Reframing in France and Morocco</p> <p><b>Shoko Watanabe</b>, <i>Institute of Developing Economies (IDE-JETRO), Japan</i> The Ambivalence of First Oriental Orientalists: Examples from French Colonial North Africa</p> <p><b>Léon Buskens</b>, <i>NIMAR, Leiden University, the Netherlands</i> The Struggle for Morocco's Past, Continued</p>
S9-c  Room B-101	<b>CHINESE ENGAGEMENT IN AFRICAN CITIES: A STAKEHOLDER PERSPECTIVE</b>
	<p><i>Convenor and Chair</i> <b>Paul Rabé</b>, <i>Academic Coordinator, Urban Knowledge Network Asia, IIAS, the Netherlands</i></p> <p><b>Taslim Alade</b>, <i>Erasmus University Rotterdam, the Netherlands</i> Learning by Doing and Doing by Learning: China-Africa Multi-Actor Interactions and Knowledge Transfer in Light Rail Transit</p> <p><b>Zhengli Huang</b>, <i>Sheffield University, United Kingdom</i> The Multifaceted 'Chinese Model' in the Urban Transformation in Ethiopia</p> <p><b>Hang Zhou</b>, <i>SOAS, University of London, United Kingdom</i> Chinese Engagement in Uganda's Roads Construction Sector: Perspectives from the Field</p>
	<b>AFRICAN-INDIAN RELIGIOUS IMAGINATIONS: MOVING BEYOND SECULARIST STUDIES OF THE GLOBAL SOUTH</b>
	<p><i>Convenor and Chair</i> <b>Shobana Shankar</b>, <i>Stony Brook University, State University of New York, United States</i></p> <p><b>Dennis Laumann</b>, <i>The University of Memphis, United States</i> Bhakti Tirtha Swami, Pan-Africanist Hare Krishna Guru</p> <p><b>Shobana Shankar</b>, <i>Stony Brook University, State University of New York, United States</i> Islam and the Idea of India in West Africa</p> <p><b>Phoebe Hirsch</b>, <i>SOAS, University of London, United Kingdom</i> The Emergence of Overt Islam in South Africa: Links to Southeast Asia</p>
S9-d  Room B-106	



S9-g Room C-033	<p><b>SPACES OF ECONOMIC EXCHANGE AND INFRASTRUCTURAL DEVELOPMENT IN AFRICA</b></p> <p><i>Chair</i> <b>Richard Mbunda</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Willis Maganda</b>, <i>East African Institute of International Affairs (EAIIA), Kenya</i> The New International Politics of Oil and Its Implications on Eastern African Regional Energy Security and Political Development</p> <p><b>Melinda Barnard</b>, <i>Centre for Indian Studies/ Anthropology, Wits University, South Africa</i> Banking the Sun: Green Capitalism Across the Indian Ocean</p> <p><b>Muhammad Danial Azman</b>, <i>University of Malaya, Malaysia</i> The Curious Case of Malaysia-Africa Relations: Petronas in Sudan</p> <p><b>Ruth Achenbach</b>, <i>Goethe-University Frankfurt, AFRASO/ IZO, Germany</i> Nationalizing Kaizen: African Agency in Japanese ODA Projects</p> <p><b>Maty Diakhate</b>, <i>Laboratoire Les Afriques dans le Monde (LAM)/Université De Bordeaux, France</i> Travail, et création d'emplois / Le secteur informel en question</p>
	<p><b>REFLECTIONS ON CHINESENESS AND FIELDWORK IN AFRICA</b></p> <p><i>Convenor and Chair</i> <b>Cheryl Mei-ting Schmitz</b>, <i>New York University Shanghai, China</i></p> <p><i>Discussant</i> <b>Qijia Xiao</b>, <i>Tsinghua University, China</i></p> <p><b>Wen Lei</b>, <i>Institute of African Studies, Zhejiang Normal University, China</i> Discourse Appropriation and Triple Encounters: Corporate Social Responsibility of a Sino-Tanzania Farm</p> <p><b>Liangmin Gao</b>, <i>Tsinghua University, China</i> From the Other to Cultural Sharing: Value Orientation for Chinese Anthropologists Doing Research in Africa</p> <p><b>Xinghan Xiong</b>, <i>Tsinghua University, China</i> Malagasy and China Without History: a Historical Perspective on What China Means for Madagascar</p> <p><b>Cheryl Schmitz</b>, <i>New York University Shanghai, China</i> On Being and Not Being Chinese in Angola</p>
S9-i Room C-520	<p><b>TOWARDS ASIAN STUDIES IN AFRICA: FROM LUSAKA THROUGH ACCRA TO DAR</b></p> <p><i>Institutional Roundtable by the Association for Asian Studies in Africa (A-ASIA); The Centre for Asian Studies, University of Ghana (CAS-UG), Ghana; Dar es Salaam University (UDSM), Tanzania; and Université Gaston Berger (UGB), Senegal</i></p> <p><i>Convenors and Chairs</i> <b>Lloyd G. Adu Amoah</b>, <i>Centre for Asian Studies (CAS), University of Ghana</i> <b>Philippe Peycam</b>, <i>International Institute of Asian Studies (IIAS), Leiden, The Netherlands</i> <b>Mathew Senga</b>, <i>Dar es Salaam University (UDSM), Tanzania</i> <b>Abdourahmane Seck</b>, <i>Université Gaston Berger, Senegal</i></p> <p><i>Participants</i> <b>Webby Kalikiti</b>, <i>University of Zambia, Lusaka, Zambia</i> <b>Kazuyo Hanai</b>, <i>Tokyo University, Japan</i> <b>Thomas Asher</b>, <i>Social Science Research Council(SSRC), United States</i> <b>Paul van der Velde</b>, <i>International Convention of Asian Scholars (ICAS), The Netherlands</i> <b>Awet Weldemichael</b>, <i>Queen's University, Canada</i> <b>Yousra Abourabi</b>, <i>Université Internationale de Rabat, Morocco</i> <b>Marina de Regt</b>, <i>VU University Amsterdam, the Netherlands / South-South Exchange Programme for Research on the History of Development (SEPHIS)</i></p>

<b>S10-a</b>	<b>DOCUMENTARY FOLLOWED BY DISCUSSION</b>
<b>Room B-318</b>	<b>MALAYSIA FOR ME IS... AFRICAN STUDENTS IN ASIA</b> The documentary (21 minutes) will be followed by a discussion with the documentary researcher <b>Alexandra Samokhvalova</b> , <i>Goethe-University Frankfurt, Germany</i>
<b>S10-b</b>	<b>FOREIGN POLICY IN THE AFRICAN AND ASIAN ARENAS</b>
<b>Room B-100</b>	<p><i>Chair</i> <b>Lupa Ramadhani</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Joonhwa Cho</b>, <i>SOAS, University of London, United Kingdom</i> Korea's Foreign Policy Towards Africa: Re-estimation and New Direction</p> <p><b>Kuruville Mathews</b>, <i>Addis Ababa University, Ethiopia</i> China's and India's Policies in Africa: Opportunities and Challenges</p> <p><b>Naaborle Sackeyfio</b>, <i>Miami University of Ohio, United States</i> The Politics of Japan and China's Outreach to Africa in the 21st Century</p> <p><b>Daniel Mekonnen</b>, <i>IIAS-ASC Leiden, The Netherlands</i> China's First-Ever Military Base Abroad: Implications for Regional Peace and Security in the Ever-Turbulent Horn of Africa</p>
<b>S10-c</b>	<b>THREE DECADES OF THAI-AFRICAN RELATIONS THROUGH AGRICULTURAL EXCHANGE PROGRAMME TOWARDS SUSTAINABLE DEVELOPMENT</b>
<b>Room B-101</b>	<p><i>Institutional panel by Kasetsart University, Thailand</i></p> <p><i>Convenor and Chair</i> <b>Lalita Hanwong</b>, <i>Kasetsart University, Thailand</i></p> <p><b>Sutkhet Nakasathien</b>, <i>Faculty of Agriculture, Kasetsart University, Thailand</i> Thai-African Agricultural Partnerships through the Decade: Views from Kasetsart University</p> <p><b>Donludee Jaisut</b>, <i>Faculty of Agriculture, Kasetsart University, Thailand</i> Thai-African Agricultural Partnerships through the Decade: Views from Kasetsart University</p> <p><b>Suchart Ingthamjitr</b>, <i>Faculty of Fisheries, Kasetsart University (Kamphaengsean Campus), Thailand</i> Tilapia Project Development in Mozambique</p>
<b>S10-d</b>	<b>IMAGINING AFRICANESS IN ASIA</b>
<b>Room B-106</b>	<p><i>Chair</i> <b>Robert Suphian</b>, <i>University of Dar es Salaam, Tanzania</i></p> <p><b>Razaul Karim Faquire</b>, <i>Institute of Modern Languages, University of Dhaka, Bangladesh</i> The Consequences of the Rise and Fall of the Short-Lived Habshi Dynasty in the Bengal Sultanate</p> <p><b>Abu Saleh</b>, <i>University of Calcutta, India</i> Representation of African Identity in Bollywood Movies</p> <p><b>Ohsoon Yun</b>, <i>Seoul National University Asia Center, South Korea</i> Asia-Africa Encounters by Way of Coffee</p>

BUILDING ASIAN STUDIES CENTRES IN AFRICA	
THE CENTRE FOR ASIAN STUDIES (UNIVERSITY OF GHANA, LEGON) EXPERIENCE THUS FAR AND THE FUTURE	
S10-i  Room C-520	<p><i>Institutional Roundtable by the Association for Asian Studies in Africa (A-ASIA); The Centre for Asian Studies, University of Ghana (CAS-UG), Ghana; Dar es Salaam University (UDSM), Tanzania; and Université Gaston Berger (UGB), Senegal</i></p> <p><i>Convenors and Chairs</i>  <b>Lloyd G. Adu Amoah</b>, Centre for Asian Studies (CAS), University of Ghana  <b>Mathew Senga</b>, Dar es Salaam University (UDSM), Tanzania  <b>Abdourahmane Seck</b>, Université Gaston Berger, Senegal</p> <p><i>Participants</i>  <b>Kweku Ampiah</b>, Leeds University, United Kingdom  <b>Nene-Lomo Kuditchar</b>, University of Ghana, Ghana  <b>Paul van der Velde</b>, International Convention of Asian Scholars (ICAS), The Netherlands  <b>Annette Skovsted Hansen</b>, Aarhus University, Denmark  <b>Meyu Yamamoto</b>, Japan Society for the Promotion of Science, Japan  <b>Mame-Penda Ba</b>, Université Gaston Berger, Senegal  <b>Jamal Eddine El Hani</b>, Université Mohammed V, Morocco  <b>Cláudio Pinheiro</b>, Sephis and Rio de Janeiro Federal University, Brazil  <b>Jama Musse Jama</b>, Redsea Cultural Foundation, Somaliland  <b>Abdou Sharif</b>, Centre for Indian Ocean Studies (former director), Zanzibar, Tanzania  <b>Ross Antony</b>, Centre for Chinese Studies, Stellenbosch University, South Africa  <b>Mahmood Kooria</b>, Centre for Indian Ocean Studies, Leiden University / Advisor to the Muziris Institute for Indian Ocean Studies, Calicut University, India</p>
CLIMATE CHANGE IN THE INDIAN OCEAN - CHARTING RESEARCH AGENDAS 3 – CLOSED SESSION	
S10-j  Room A-104	<p><i>Institutional Roundtable organized by the Social Science Research Council</i></p> <p><i>Convenors and Chairs:</i>  <b>Alexa Dietrich</b>, Social Science Research Council  <b>Thomas Asher</b>, Social Science Research Council, United States</p> <p><i>Participants</i>  <b>Almas Fortunatus Mazigo</b>, University of Dar es Salaam, Tanzania  <b>Debjani Bhattacharyya</b>, Drexel University, United States  <b>Debojyoti Das</b>, Bristol University, United Kingdom  <b>Dotto Paul Kuhenga</b>, University of Dar es Salaam, Tanzania  <b>Faustin P. Maganga</b>, University of Dar es Salaam, Tanzania  <b>Julius Wilbard Mngumi</b>, University of Dar es Salaam, Tanzania  <b>Lareef Zubair</b>, Foundation for Environment, Climate and Technology, Inc, Sri Lanka  <b>Majuto Clement Manyilizu</b>, The University of Dodoma, Tanzania  <b>Miriam Murambadoro</b>, Wits University, South Africa  <b>Namika Raby</b>, California State University, Long Beach, United States  <b>Paul Rabé</b>, International Institute for Asian Studies, the Netherlands  <b>Philip Gooding</b>, McGill University, Canada  <b>Pius Yanda</b>, University of Dar es Salaam /IPCC Working Group II, Tanzania  <b>Simi Mehta</b>, Impact and Policy Research Institute, India  <b>Wilmar Salim</b>, Institut Teknologi Bandung, Indonesia</p>

## ABSTRACTS

**Thursday 20 September**

**KEYNOTE ADDRESSES – NKRUMAH HALL**

**10.00 – 11.00**

**A Symbiotic Partnership based on Lesson Learnt and future ambitions**

*Zulfiqarali Premji*

*Retired Professor Muhimbili University of Health and Allied Sciences (MUHAS), Tanzania / columnist The Citizen Newspaper*

Knowledge sharing between Asia and Africa is not new and there is a large body of history between these two vibrant continents. Knowledge sharing is a prerequisite for a sustainable and balanced socio-economic progress. Perhaps what is new in the axis is that Africa is no longer “the hopeless continent.” On the contrary, Africa has now become “the hopeful continent”, a place where hope outweighs threats and opportunity has replaced adversity. Asia’s growing economic and political power can help Africa overcome many of the blockages that have constrained its development for decades. I also believe that Asia has not just the means to help Africa but also both a responsibility and vital interest in doing so. A prosperous and successful Africa will provide new opportunities for trade and an increasingly powerful supportive voice for joint goals in the world. Africa can enable Asia to be the next global leader. This presentation will outline how Asia can help Africa in a mutually beneficial partnership, by sharing valuable experience and building much-needed capacity by supporting African priorities. The knowledge-sharing axis can no longer be asymmetrical if a sustainable partnership is envisaged. African governments increasingly understand that the role of the state is to serve its citizens, not the rulers. Economic development must combat poverty and inequality in the long term and make tangible improvements in people’s livelihoods in the short term. African policymakers must learn from Asia’s success and develop similarly comprehensive plans for creating jobs, developing skills, boosting education, improving infrastructure and modernizing agriculture. They must also understand the leading role the state plays in achieving these ambitions.

**Dr Zulfiqarali Premji** was Professor and academician at Muhimbili University of Health and Allied Sciences (MUHAS) for about 40 years till his retirement in 2013. Soon after, he was appointed Chair and Professor of Pathology at the Aga Khan University Hospital in Nairobi for three years and subsequently took full retirement. Professor Premji obtained his Doctor of Medicine (MD) degree from the University of Dar es Salaam (Muhimbili) in 1985, MSc in Medical Parasitology from London School of Hygiene and Tropical Medicine in 1988, Diploma Tropical Medicine from the Royal College of Physicians in London and a PhD in Infectious Diseases from Karolinska, Sweden in 1995. He has authored more than 110 publications mostly on Malaria, Parasitic Diseases, Public Health and Measuring Burden of Disease in Africa. His current interests include clinical trials, antimalarial drug resistance and malaria case management. His academic career of more than 40 years witnessed him rise up the ranks at the School of Public Health, Muhimbili University of Health and Allied Sciences, from Tutorial Assistant to a full Professor. Administratively he has held a number of positions at the University: Head Department of Parasitology, Examination Officer and his last assignment at MUHAS was Director of Postgraduate Studies. Internationally Professor Premji has affiliations and memberships with a number of scientific groups and has been Editor of *Acta Tropica* and Advisor to National Malaria Control in Tanzania. He is currently a columnist of a popular column called Thinking Aloud in The Citizen newspaper, where he writes on various issues including Africa-Asia dynamics.

## 11.30 – 12.30

### Asia-Africa Future Knowledge Perspective. African Potentialities and Asian Experiences

*Dr Oussouby Sacko, Professor, Architect  
President, Kyoto Seika University, Kyoto, Japan*

Asian and African countries have experienced similar issues concerning the building of an adequate urban living environment for their communities. Uncontrolled rapid urban growth has been the resulting outcome of the development process for many countries. These problems need to be thoroughly analyzed in the socio-cultural context, rather than focusing merely on a simple economic solution in the creation of a country's general policies. The urban problem is not only a policy one, but it is about how to involve the local communities into the development process with adequate knowledge and better understanding. This has been a key issue in many African countries since they gained independence. It is important to strive for improved ecosystems, which can involve a well-educated young generation and provide a place for anyone who wants to do better for his or her community.

Sub-Saharan African countries have suffered for their lack of proper education policies in many areas, and it is time for them to look forward and to give Africa a place and a role to play in the globalized world. It is imperative to recognize the importance of re-empowerment of African youths by diversifying the methods of learning away from the educational values that had been previously implemented.

Up to recently, it seems like Asians, Africans or Latin Americans were trying to defeat the 'colonization of mind' by wearing the 'white mask'. There might be a deeper link between the societal histories of Asians and Africans from which we should work to create a better pedagogical platform. In these types of collaborations, we need to look closely at the education models, urban policies, public initiatives, and other programs in Asian countries – whether they are models of success or failure.

In this keynote address, Dr Sacko will mainly focus on what Africa can learn from Asian experiences and what collaboration is needed in the near future for reaching our common goals of having societies that are well-educated, responsible, and engaged in their own development process. He will elaborate on some subjects concerning exchange and knowledge development, which need to be discussed in the Asian and African contexts.

**Dr Oussouby SACKO** is Professor at the Department of Liberal Arts, Faculty of Humanities at Kyoto Seika University, Japan; Dean of Faculty from April 2013 until March 2017; and President of Kyoto Seika University since April 2018. He is also an affiliate to the Graduate School of Humanities and to the Graduate School of Design (Architecture). Born in Mali (Bamako), Dr Sacko has been living in Asia for more than 30 years and has been conducting research in Africa for more than 25 years. He moved to China (Beijing and Nanjing) after graduating High School to pursue his education in the field of Architecture. He received a Bachelor Degree from SouthEast University (Dongnan Daxue), Nanjing China. He then moved to Japan and obtained a Master Degree and a Doctor Degree of Engineering in the field of Architecture and Architecture Planning from the Graduate School of Engineering at Kyoto University, Japan. He has conducted field research and has worked on housing planning, policy and design in Mali and Japan. Recently, his main interest is on community architecture, community re-design and architecture conservation, restoration of historical sites. He has recently conducted field research in Japan, China, Mali, Mauritania, Burkina Faso and Niger. Dr Sacko is a member of Ordre des Architectes du Mali (OAM) and of many scientific associations, including, The Architectural Institute of Japan (AIJ), Architectural Design Association of Nippon (ADAN), The City Planning Institute of Japan (CPIJ), Japan Association For African Studies (JAAS), Society for the Study of Early Modern Kyoto, International Union of Anthropological and Ethnological Sciences (IUAES), ICOMOS-MALI, ICOMOS-ISCARSAH, ICOMOS-ISCEAH, among many others.

**S1-A - ROOM B-100**

**BUILDING A FRESH KNOWLEDGE PARADIGM THROUGH A CRITICAL, COMPARATIVE  
AND CONSTRUCTIVE ENGAGEMENT WITH AFRICAN AND ASIAN THOUGHT**

*Convenor and Chair*

**Lawrence Ogbo Ugwuanyi**

**Legacy University, Banjul, The Gambia / University of Abuja, Nigeria**

Whereas knowledge is widely accepted as a significant measure of modernity it can reliably be held that there is a crisis of knowledge and knowledge consumption at the moment. This crisis is one of value and meaning that arises from knowledge and in what should be held to be the intellectual gains of knowledge. As a result of this crisis, there is more focus on doing than being and on knowledge that promotes “know-how” than queries “why”? Consequently knowledge is taking the shape of a mere technological device which can be instrumentalised, applied and abandoned and one which is not meant to have a private impact on the lives of the individuals and the human and cultural agency involved. This largely Western? Modern? knowledge culture has had some negative consequences for mankind numbering from insecurity, inequality, moral disorder, wars and social dislocation, etc. In addition, it is unclear to many how to proceed in the face of multiple sources of interpretation; the idea that only Western sources are valid is now largely discredited.

This panel seeks to conceptualize alternative knowledge paradigms that can address these deficiencies and lead to a truly global knowledge culture through which a technologized knowledge culture can have a worthy interface with a humanised knowledge culture by applying the potentials of knowledge capital in Asian studies in Africa and African studies in Asia. It will address the following questions:

- (i) What does knowledge mean and what are the cardinal principles that drive knowledge in African and Asian thought, philosophies and culture?
- (ii) How do Asians/Africans know and know that they know and how do their epistemologies add to suggest a fresh paradigm to knowledge?
- (ii) What are measures and meanings of knowledge in African and Asian worlds and how do they add to suggest a fresh design for a knowledge paradigm?
- (iii) Are there expected social gains of knowledge and how does it serve to configure and drive the focus of the society?
- (iv) Do Asian and African knowledge capital have any potential to address the challenges of the secular/non-secular, secular/religious, local/glo-cal /global and other binary locations that tend to promote a conflicting knowledge paradigms that affect the desire of knowledge for the total man?

The aim of the panel is to engage African and Asian thought through these and other related questions; and through the answers produce positions that can advance the quality of human knowledge.

**Munamoto Chemhuru**

**Great Zimbabwe University, Zimbabwe**

*Refocusing Knowledge for Africa and Asia's 21 Century: Some Insights from Cultural and Philosophical Contexts*

I consider how knowledge production within the African and Asian cultural and philosophical contexts might be approached differently if values that are salient in these two traditions are taken seriously. Specifically, after pointing out some of the outstanding indigenous values, cultural values,

customs, beliefs, traditions and metaphysics that inform knowledge frontiers in the two respective traditions; I reveal that these indigenous value-systems, cultural and philosophical traditions ought to form the basis for knowledge production in both Africa and Asia. For each of these topics, I suggest that knowledge production, dissemination and its implications in both Africa and Asia ought to have different meanings and import from the inherently dominant Western approaches. Overall, I argue for a paradigm shift from the dominant Eurocentric approaches to knowledge in both African and Asian contexts. This, I hope, will go towards refocusing African and Asian indigenous knowledge for their development in the twenty-first century.

**Dennis Masaka**

**Great Zimbabwe University, Masvingo, Zimbabwe**

*Imaging the Production of 'Useful' Knowledge in Africa and Asia*

The thesis defended in this paper is that given the general dependency of some countries in Africa and Asia on the Western world on the knowledge frontiers, it is necessary for these continents to be more focused on and promote knowledge production that answers to their particular circumstances. I will specifically focus on indigenous culture as an important aspect that these two continents ought to promote and safeguard if they are to retain some level of independence from total dependency on the Western geopolitical centre. This is not meant to deny the importance of cultural borrowings. My view is such that cultural borrowings ought to be reasonable such that the concerned continents retain their cultural outlook. This could also apply even to the continent that borrows out its cultural values. But as I will argue, knowledge is an important vehicle through which Africa and Asia can retain their cultural outlooks. That being the case, Africa and Asia ought to promote the production of knowledges that, by and large, speak to their circumstances.

**Lawrence Ogbo Ugwuanyi**

**University of Abuja, Nigeria**

*Do Asian and African Philosophies and Thought Suggest a Fresh Knowledge Paradigm?*

It is plausible to hold that there is what amounts to a crisis of knowledge and thought in the dormant knowledge paradigm of modernity. This crisis is illustrated by the instrumentalist ethics of knowledge that dominates knowledge paradigm at the moment, divorces becoming from being, promotes the emergence of technical man than the rational man, a concern with doing than being and promotes a "commoditized" ethics of knowledge that replaces the logic of becoming more human with the logic of earning. But knowledge should lead to or at least a firmer and very reliable basis for self-knowledge (self-knowledge conceived as knowledge of the individual self or knowledge of the social self) which should lead to a higher quality of social existence characterized by higher quality of existence. This paper sets out to articulate and problematize the existing knowledge paradigm with the view to locate whether or how Asian and African philosophies suggests fresh values that can add to direct the epistemology of the world at the moment and provide relevant alternatives in this direction. To do this it will attempt to articulate the measures and meanings of knowledge in African and Asian worlds and how do they add to suggest a fresh design for knowledge paradigm.

**Malami Buba**

**Division of African Studies, Hankuk University of Foreign Studies, Global Campus, Yongin City, South Korea**

*Mutuntaka: 'Personhood' as a Paradigm of African Epistemology*



Developing alternative knowledge paradigms in/for Africa requires the development of alternative methodologies and epistemologies, as many scholars have noted. The task is not as herculean as it sounds, once it is recognised that there are existing modes of knowing already in place in the continent and among the diverse cultures of African peoples. The point is to understand the nature of these knowledge systems, and to seek to re-orient their value towards the goal of nation building. Clearly, this understanding must come from examining the ‘structures of feeling’ embedded in the concepts and metaphors of value contained in Africa’s indigenous languages, and routinely deployed as scales of moral judgments in governance and leadership discourses. In my presentation, the Hausa concept of *mutuntaka* is deployed as one such overarching conceptual framework through which other value-laden epistemes are interrogated. Using existing paradigms of Afrocentric epistemology, and narratives of great traditions, folklore and everyday encounters, the effects of *mutuntaka* are examined in their originary consensual context. These are then set against the backdrop of currents of dissent, recrimination and disavowal currently disabling rebirth and recovery of Africa’s forgotten knowledge systems and their utility as instruments of change and progress in nation-states, such as Nigeria.

**Dorine van Norren**

**Ministry of Education, Culture, Science Netherlands, the Netherlands**

*African Philosophy of Ubuntu and Asian Buddhist Philosophy of Happiness & the Sustainable Development Goals*

African philosophy of Ubuntu and Asian philosophy of Happiness correspond in certain facets such as the idea of the interdependence of being (codependent origination in Buddhism) and the sacredness of nature. They also differ in their conception of development such as ubuntu emphasizing human relations and Buddhism centering on self-development and the eight-fold path. The UN member states adopted the sustainable development goals in 2015; one can look at these from the universalist point of view (multilaterally negotiated) but also examine them from the Ubuntu or Happiness point of view and question how universal and inclusive they really are and whether culture got its rightful place in the development debate. The presentation will focus on how Asia and Africa can build philosophical bridges across the cultural divide and advocate their idea of sustainability and (human) rights to enrich the global development debate. Ultimately that may lead to scrapping the words development, developed and developing and rebalancing the words human rights and freedom with the words duties, reciprocity (service) and boundedness while including nature.

## **S1-B – ROOM B-101**

### **DESIGN AND ARCHITECTURE: FROM SMART CITIES TO NEIGHBORHOODS**

*Chair*

**Cha-Hsuan Liu**

**Utrecht University, The Netherlands**

**Michelle Ruiz Andrade**

**Humboldt University, Germany**

*Smart Cities: “Where They Do Not Exist, They Should Be Created”*

Once united by decolonization perspectives and anti-imperialist struggles, the New Asian – African Strategic Partnership, which foundation celebrated the Bandung Conference’s 40th anniversary in 2005, together with the recent centralization of Smart Cities cooperation in 2015, make the Bandung

Conference between African and Asian policy leaders, entirely unrecognizable to its initial objectives. Smart Cities put forward as major politico-economical strategy both regions (growing economically and demographically the fastest) have in common is the clearest evidence that amidst the current geopolitical scenario no independence from globalized elites, but further influence over real estate, technological and financial markets is sought. It would be naïve to blame traditional imperialist powers for the widely promoted (before Africa and Asia, extending throughout the U.S. and Europe) digital colonization of the living sphere (from consumption, to movement or work), whence (inter)national policy makers and business leaders coincide in promoting information and communication technologies as an overall promise of efficiency and growth.

How did the Smart Cities paradigm conceived in California by the 60s, managed to travel to the whole world almost half a century later particularly amidst the 2008 financial crisis? How do international organizations (IOs) such as UN-Habitat, the World Bank and the European Union contributed to the absorption of the 'smart cities' imaginary especially in Africa and Asia? What is more, how does such discourse of sustainable growth is exploited by e-service providers? Hereby I propose to critically inquire the geopolitical trajectory of the 'smart city' ideology from a corporate/IOs' slogan to national policies across Asia (i.e. Singapore, India) to overall regional strategies (Agenda 2063, i.e.) in Africa. Further I will attempt to analyse whether discursive similarities in regards to the translation of a globalized discourse to local 'smart city' plans can be identified by taking India and South Africa as case studies.

**Czarina Saloma-Akpedonu**  
**Ateneo de Manila University, Philippines**

**Erik Akpedonu**  
**Ateneo de Manila University, Philippines**

#### *Global Tastes and Vertical Neighbourhoods and Micro Cities in Asia and Africa*

Note: Two authors: Czarina Saloma and Erik Akpedonu

Globalization nowadays mainly manifests in an architectural landscape that turns cities into showcases of investor's architecture, shaped by state-market-society relations. Thus, global tastes are resulting to an interchangeable and generic cityscape indistinguishable from any city, a "somewhere" or "anywhere" in a "geography of nowhere." Yet, social processes matter. In this paper, we consider the shared and divergent origins of the vertical neighbourhoods and micro-cities in Accra, Ghana and the Asian boomtown model of high-rise condominiums and micro-cities in Manila, the Philippines to examine the transnational production, circulation, consumption, and evaluation of (East) Asian culture as contained in the built environment. Analysis of data from interviews with designers and real estate developers, residents of condominiums and micro-cities in Accra and Manila, direct observations, and secondary data point to Ghanaian and Filipino contributions to global investor's architecture as refractions of global architectural styles and social practices through local architectural and social contexts.

**Millie Creighton**  
**University of British Columbia, Canada**

#### *Japan and Nigeria's Abuja Project: Envisioning a New African Identity and Global City via Tange Kenzo as an Architectural Visionary*

Dreams of engaging countries more internationally are often associated with visions of the Ideal City. For Nigeria this involved building a new capital city, Abuja, between different groups of the nation, enhancing a sense of national identity. Tange Kenzo was Japan's foremost post-war urban architect, famous for designing the Hiroshima Memorial Peace Park, and envisioning ideal urban plans for

Tokyo. Tange and his firm were selected for the Abuja project, bringing together an African and Asian country, in contemplating the Ideal City to be an African capital and a world city. Building Abuja took years. During this time, particularly the 1980s and into the 1990s, large numbers of Japanese and Nigerians came into contact, with Japanese residing in Nigeria, and Africans visiting the firm's headquarters in Tokyo. This was a time when many Japanese had little interactions with foreigners and less with Africans specifically. The Abuja project reflects ways national identity is envisioned, then materialized through urban landscapes, and how one African capital was influenced by factors within Africa and within Japan, as well as visions of world city-scapes. It reflects social interactions of Asians and Africans meeting at a time when this was rare. The talk is based on long understanding of the project while it was on-going, its aftermath, and discussions with Japanese and Nigerians involved. Empirically it presents encounters among Africans and Asians, and stories of Japanese residing in Africa. Theoretically, it sheds light on how something envisioned as a national identity project for an African nation also drew on the creativity of a Japanese architect resulting in something Nigerian/African and Japanese/Asian within Africa, while globalization is revealed through world influences channeled through a Japanese architectural visionary, in creating Abuja as a new African city, the Nigerian capital and a world city.

**Myungkoo Kang**  
**Asia Center, Seoul National University, South Korea**

*Desires of City and Cities of Desire: Developmentalist Affect Among Chinese Urban Youths*

The purpose of the study is to examine a historical formation of 'developmentalist affect' among Chinese youths since 1990s, focusing on their desire of urban lifestyle. The study will attempt to conceptualize the developmentalist affect as shared structure of feeling which has been formed and embodied among Chinese youths (especially Beipiao) in the skyrocketing urbanization. First of all, the study will explore the desires for lifestyle which Chinese youths want to live by analyzing media representations of 'better-off' life. Secondly, the study will try to find out typologies of desires for better-off life in terms of social stratification. The third part of the study will discuss cultural meanings of developmentalist affect in the historical context of Chinese modernity.

**S1-C – ROOM A-100**  
**PERFORMANCE AND ENGAGEMENT**

*Chair*  
**Mathayo Ndomondo**  
**University of Dar es Salaam, Tanzania**

**Adewale Owoseni**  
**University of Ibadan, Nigeria**

*"Food as Force": Comparative Insight from Indigenous Yoruba and Chinese Worldviews.*

Emerging philosophical perspectives on food as a phenomenon, beyond its reduction to mere consumption/eating is yet to be prominently incorporated. With allusion to indigenous Yoruba (Southwest Nigeria) and Chinese (Han) worldviews of food, this discourse employs conceptual and hermeneutical methods to interrogate the phenomenon of "food as force", drawing upon relevant literature. "Food as force" is appropriated to suggest the existential/ontological understanding of food as a phenomenon beyond eating in both indigenous worldview

In view of this, the discourse attempts to interrogate the place of food in indigenous Chinese worldview, often conveyed in the phenomenon of "eating" as belief, reflective of a state of

being/reality, manifested in relation of the self with Other, in terms of greetings (like Ni chi le mei you – have you eaten today/how are you), ancestral food, and expression of lived experiences (as in for instance chi ku – being sad/unhappy, expressed as “eating bitterness”) and so on. Also, the Yoruba context of food belief, appeasement/votary to deities such as Sàngó, Olórisà Oko, among others, conveyed in manifest sayings like “Sàngó, kí’jẹ obì af’orógbó” – Kola nut is a taboo to Sango, bitter nut is Sango’s favourite, among others would similarly be interrogated.

The rationale for this is to inquire the point of convergence, in terms of the construction of meanings, associated with food within the two worldviews, with the aim to signify the existential understanding of food as a phenomenon beyond eating, which intersects the relational web of being of the self, other and environment as a whole.

**Philip Olayoku**

**IFRA-Nigeria, University of Ibadan, Nigeria**

*Theatre as Transcultural Capital in Afro-Asian Relations: Exploring the Spring Festival at the Confucius Institute in Nigeria*

Studies on Afro-Asian relations have majorly focused on the grand narratives of economic, academic and diplomatic engagements at the macro level, while discourses on the micro level cultural interactions been given very little attention. This study thus addresses these fault lines by investigating exchanges which take place at this level using the case study of theatre the Confucius Institute in Lagos, Nigeria. The study examined how the use of theatre is integral to the Sino-Nigerian cultural exchanges through the teaching curriculum and cultural celebrations at the institute with specific focus on the Spring Festival. It specifically investigated how performances such as drama (spoken word performances), music (opera), dance, martial arts, magic and theatre functions to project the Chinese culture in line with Mao Zedong’s functionalist approach to theatre. Therefore, the celebration of Chinese culture through theatre fulfils the conventional roles of theatre for both entertainment and socialization. Consequently, Chinese theatre in Africa therefore serves as an integral cultural component of the Sino-Nigerian relations whereby the Spring Festival serves as a point of convergence (for stakeholders) and continuity for economic, diplomatic and academic exchanges. The study analyzed the different modes of performance during the festival while advocating a multiculturalist approach in which both cultures recognizes and respect the ‘other’ in line with Hanban’s objective of building a harmonious world.

**Valerie Kabov**

**University of Pretoria, Zimbabwe**

**Giles Ryder**

**Bangkok University, Thailand**

*Decolonising and Decentering Cultural Economics - Sharing Experience of Asian and African Art Initiatives Zimbabwe-Thailand*

This paper is a conversation which developed between Valerie Kabov and Giles Ryder about shared challenges and experiences of artists living and working in Zimbabwe and Thailand respectively, over the past 8 years and in particular the role of economics in the decolonial project. Sabotage of culture and the arts during the colonial era, has been broadly explored by scholars in Africa and Asia and beyond. In African contemporary context however the focus on wrongs of the past concurrently with low status of arts on the scale of development priorities of deprioritisation of arts and culture has created a lacunae enabling both a toxic persistence of coloniality and an "opportunity" for art sectors to cede power to foreign development and other funders and their political and ideological agendas. The rise of visibility of African and Asian contemporary art sectors in the international art market has

created opportunities to escape the dependency cycle but not without a recognition that the art market is also heavily skewed towards the Western centre. As activists and educators, critical of Western models and cultural policy dominance, Ryder and Kabov recognised that Zimbabwean and Thai art sectors share many concerns vis-à-vis engagement with the Western-centric art economy modelling especially around the goal of self-determination in form and content for contemporary art. This paper will present the outcomes of the conversation, including thoughts towards economic sustainability, democratisation of art, dynamic relationship between global and local identity in contemporary Zimbabwean and Thai art, as well as the role of local markets, institutions and patronage.

**S1 –D – ROOM B-106**  
**MOBILITY AND DIASPORA 1**

*Chair*

**Opportuna Kweka**

**University of Dar es Salaam, Tanzania**

**R. Benedito Ferrão**

**The College of William and Mary, United States**

**Vishvesh Kandolkar**

**Srishti Institute of Art, Design, and Technology/Manipal University, India**

*Goa/Portugal/Mozambique: The Many Lives of Vamona Navelcar*

In that ill-fated journey in February 1976, the Goan artist Vamona Navelcar departed newly independent Mozambique after having been incarcerated there by FRELIMO. He was bound for Portugal, where he had previously been an art student in his youth; the then-dictator Salazar had awarded him a scholarship for this purpose. Though Navelcar made it to his destination, famously, his suitcase did not. In it were over a thousand pieces of art that were never to be recovered. They constituted his life's work. In the aftermath of the Carnation Revolution, Portugal was not a place where a starving artist could make a living, and so Navelcar returned to his native Goa in the early 1980s. Like Mozambique, his homeland had been a Portuguese colony at the time of his departure in the 1950s; the Goa Navelcar returned to, three decades later, was one that had been annexed by India, itself once a colony.

Even as his work chronicles the diverse locations of his life, much like the lost suitcase, it is these very transits that have made Navelcar's legacy verge on disappearance. As our presentation will seek to argue, it is the politics of nationalism at the three continental sites that constitute Navelcar's life-cartography that have, both, defined this artist's trajectory and also obscured his oeuvre.

In December 2017-January 2018, the presenters organized a retrospective of Navelcar's art in Goa. Their presentation will reveal how some of the oldest pieces by Navelcar came to be part of the exhibition while also examining how his art embodies, and preserves, a Lusophone Afro-Asiatic heritage.

**Hans Friedrich Heese**

**University of Stellenbosch, South Africa**

*Cape of Good Hope? Meeting Place of Unwilling Migrants from Africa and Asia.*

The paper deals with the large number of people brought as slaves from Asia and Africa to the Cape of Good Hope from 1658 - 1807.

Apart from the (in-)human treatment of people from different continents, and the evils of slavery as a system, the new migrants fused with the indigenous Khoisan and European population to create a new group of people that would eventually become known as the "Cape Coloured" community.

Recent research on the ethnic origin of the unfree population of the Cape Colony in 1834, based on more than 30 000 records transcribed from the original records kept in the Government Archives in Cape Town, shed more light on the ethnic composition of the Cape Coloured people that have their roots in India and Africa.

The origins also explain the religious developments and conversions to Islam and Christianity found in the present cultural group that consists of nearly 5 million people; 10% of the total South African population.

**Gordon Omenya**  
**Kenyatta University, Kenya**

*Mobility, Diaspora and Socio-Commercial Connections Between East Africa And South East Asia 1945-2016*

Indians, have been associated with maritime activities from ancient times: trade and commerce have constituted the core of Indian marine activities over the years. However, there is ample evidence that studying diasporic communities does not just tell us something important about these communities but provides new and critical insights into the host nations and the various socio- economic connections and engagements involved (Mickleburg, 2004). Connected to the issue of mobility, diaspora and connections between East Africa and South East Asia is the idea of globalization and global history is not a recent phenomenon. As early as the first century, East African Coast had already started witnessing the emergence of traders from Asia especially the Chinese who brought porcelain and other trade items along the coast of East Africa. Towards the end of the 18th Century and the beginning of the 19th Century, globalization took a new dimension due to imperialism and colonialism. These two processes opened up the world and more so East Africa to Asia and India in particular.

In Kenya and Uganda, the Asian migrants underwent some conflictual transition especially in the post independent period, which was never experienced in Tanzania. In Uganda for instance, Indians were expelled under Idi Amin's regime. In Kenya, the regime of president Jomo Kenyatta introduced economic policies such as the Africanisation policy which destabilized Asian businessmen within the country. It is on this backdrop, that this proposed study a) examines connection and settlement of Asian in the East Coast of Africa, b) Examines the nature of Afro-Asian social and commercial connections in the East Coast of Africa, c) Investigates the extent of mobility and transnationalism among diasporic Asians in the East Coast of Africa and d) Assess the changing dynamics of connections, mobility and interest between Asia and Africa.

#### **S1-E – ROOM B-318**

##### **LICIT AND ILLICIT LIVELIHOODS IN THE INDIAN OCEAN: CUISINES, MOBILITY AND CRIMINALITY**

*Convenor and Chair*  
**Awet Weldemichael**  
**Queen's University, Canada**

The terms licit and illicit are often used unquestioningly to delineate those agents or things which do or do not belong. This diverse panel demonstrates the tensions and contradictions present in carving out such black and white lines across the Indian Ocean, rupturing what has been seen as a spatial contiguity by a variety of actors. From the socioeconomic opportunities and cultural diversity that it

always offered to the added multifaceted security challenges that it currently presents, the Indian Ocean has been on the rise again as a locus of vibrant intellectual endeavours and discourses by scholars in and of the regions around its long, transcontinental rims. Questions surrounding identity and mobility (physical as well as socioeconomic) have been the hallmarks of the Indian Ocean World that also foregrounded wider global connections. By bringing together five emerging scholars from different disciplines and institutions, this panel will examine the opportunities and richness of cross-cultural experiences imbedded in transoceanic interactions. The panel also aims to deliberate on global challenges that once confronted – and continue to confront – the Indian Ocean World and real-life questions that it raises. The panellists will especially focus on the licit and illicit activities and livelihoods in the Indian Ocean region through the changing faces and sources of authority from the colonial era through the “war on terror.”

**Tom Hoogervorst**  
**KITLV, the Netherlands**

*The Cook: An Overlooked Agent of Indian Ocean Cross-Fertilization?*

The cultures of the Indian Ocean World exhibit remarkable culinary similarities. This presentation highlights the frequently overlooked importance of cooks and other food preparation workers in the broader framework of cultural contact. Paradigmatically, it redresses the position of enslaved, exiled, and indentured agents in the academic landscape of the Indian Ocean beyond the colonial archives and the Eurocentric concerns encapsulated therein. In focusing on culinary connections, three successive and partly connected epochs that shaped Indian Ocean history (and world history) come to the fore: the ancient spice trade, the Portuguese and Dutch East India companies, and the system of indentured labour from the late 19th century. What were the strategies of illicit actors – in the broadest sense of the term – to bring about cultural cross-fertilization between different Indian Ocean societies?

The foodscapes of the Indian Ocean reveal intensive and enduring convergence between internationally oriented port cities. The most widespread Indian Ocean dishes – such as biryani, samosa, sharbat, bebinca, sambal, and murtabak – exhibit two key “ingredients” ensuring their popularity: a richness of spices and a commonly made association with successful, cosmopolitan communities. Such “culinary brokers” were largely off the radar of European commenters, inhabiting a parallel, semi-licit universe. Upon closer inspection, European and Asian texts alike distinguish different categories of food preparation workers. These include palace cooks, sea cooks, and restaurant owners from the various diasporas of enslaved, exiled, and indentured communities that took shape under European imperialism. Partly because these agents were in close contact with people from other communities, the tradition of “fusion cooking” in the Indian Ocean World continues to the present day – with Cape Town, Zanzibar, Singapore and Surabaya being some famous examples – and its study offers new avenues to examine South-South interactions.

**Marina Martin**  
**Goethe University, Germany**

*Deciding Who is Legitimate: Indians through the Prism of ‘Settler Colonialism’ in South Africa, 1860-1960.*

The discourses around migration are deeply intertwined with the language of legitimacy. This was no different in the white settler colonies created by the British. The chequered racial history of South Africa provides one of the more cautionary tales on the formation of language and categories that created very sharp boundaries between being a licit or illicit migrant. Who was a legitimate migrant, and what circumstances would create the stamp of legitimacy? What did it mean to be a non-white British subject migrating to other parts of the Empire, and in particular, white settler colonies? Using



a variety of archival sources in all India, Britain and South Africa, this paper scrutinises the way in which settler colonialism was reproduced in the South African context. It also examined how this discourse generated a very distinct racial narrative that was at odds with an older history of Indian migration to Africa, the ideology of being a British subject, or indeed later conceptions of citizenship which South African Nationalists were at pains to create. This racial narrative was supported by multiple legislative interventions, which filtered through into a skewed construction of South African citizenship.

**Nidhi Mahajan**

**University of California - Santa Cruz, United States**

*Of Gold, Diesel, and Dhows: The Boundaries of Licit and Illicit in the Western Indian Ocean*

Sailing vessels or dhows have long connected different parts of the western Indian Ocean, transporting goods, people and ideas across the rim. These vessels, built differently across South Asia, the Middle East and East Africa, once sailed with the monsoon winds, sustaining interactions between seafarers, merchants and their hosts across Indian Ocean port cities. Much historical scholarship on the Indian Ocean has suggested that these vessels came out of use by the 1970s, only to become icons of a common Indian Ocean heritage. Yet, as my ethnographic research shows, mechanized Indian sailing vessels or Kutchi vahans continue to ply the old routes across the Indian Ocean, going where container ships cannot or will not go. These vessels no longer rely on the sail, but are now mechanized and run on diesel. Since the 1970s, in India, Kutchi vahans have been associated with gold “smuggling” from the UAE although they also transport quotidian goods such as dates, cars, foodstuffs, household goods legally across the region. Alongside this quotidian trade however, a more profitable diesel trade has emerged. This paper therefore focuses on the diesel trade across Iran, Iraq, the UAE, and Somalia. I analyze how seafarers and vessel owners manoeuvre multiple government policies, international sanctions, and operate as an economy of arbitrage in times of war across the region. Ultimately, I show that these vessels operate at the margins of states, in the interstices of the licit and illicit, these terms having shifting definitions at different times, varying from port to port. How then can we understand concepts such as licit and illicit in regulatory environments that are continuously shifting and changing across the Indian Ocean?

**Nienke Boer**

**Yale-NUS College, Singapore**

*“No Human Footprints:” Robinson Crusoe on the Chagos Archipelago*

This talk emerges out of a larger project on slavery, indenture and war imprisonment in the Indian Ocean world, in which I examine narratives by and about slaves transported to the Cape of Good Hope from South and Southeast Asia by the Dutch East India company in the 17th and 18th century, indentured laborers transported to the British colony of Natal from British India between 1860 and 1909, and Boer war prisoners sent to internment camps in British India during the second South African war, 1899-1902. In this paper, I trace the legacies of these imperial displacements in the contemporary world by examining legal discourse about the Chagos Archipelago, a series of islands in the middle of Indian Ocean halfway between Ethiopia and Indonesia, comprising the main part of the British Indian Ocean Territory (BIOT). Here, the sun has not yet set on the British Empire. The Chagos Islands had been home to the descendants of European plantation owners, East African slaves and South Asian indentured laborers. Between 1971-73, all inhabitants were forcibly deported to Mauritius and the Seychelles by the British government, and these individuals are now seeking legal redress in the UK. Adding to the public interest in Diego Garcia, the largest of the Chagos Islands, have been allegations that the US military base there is being used as a prison camp for terror suspects, a so-called CIA “black site” where prisoners are held and interrogated. My talk focuses on

the invocation of Daniel Defoe's Robinson Crusoe in classified correspondence about the Chagos Archipelago: I argue that these references to "Man Fridays" and "human footprints" point to the centrality of literary genres in shaping legal narratives about transnational migration and displacement. Tracing the genealogy of imperial displacement, in both literature and history, helps contextualize this current crisis.

**Awet Weldemichael**  
**Queen's University, Canada**

*Illegal Fishing and the Rising Spectre of Piracy off the Coast of Somalia*

Illegal, unreported and unregulated (IUU) fishing off the coast of Somalia contributed to and fuelled the emergence of piracy in those waters in the aftermath of the collapse of the Somali state in 1991. Although Somali piracy drastically subsided in 2012, not only did IUU fishing continue unabated throughout, but it also escalated with renewed intensity on the heels of piracy's ebbing. Within a broader frame of the cycles of criminality in the western Indian Ocean region, this paper will examine the recently intensified IUU fishing and its possible contribution to the return of piracy. Drawing from extensive fieldwork in historic fishing villages that had once turned into notorious pirate hubs along the Puntland coastline, the paper documents alarming conditions of local helplessness in the face of IUU fishers that is likely to lead to the resurgence of maritime predation (defensive as well as predatory).

**S1-F – ROOM C-033**

**AFRO-ASIAN NETWORKS 1: SUBALTERN INTERNATIONALISMS AND 1950s AFRO-ASIAN CONFERENCES**

*Convenor, Chair and Discussant*

**Gerard McCann**  
**University of York, United Kingdom**

The 1950s was an era of possibility in Asia and Africa. With the independence of numerous Asian states and accelerating nationalist momentum in Africa, the decade saw an 'Afro-Asian' embrace in which achievement and nature of post-colonialism was debated in print cultures, new postwar geopolitical institutions such as the UN, and in manifold personal meetings between decolonizing leaders and intellectuals. This panel explores this latter frontier, charting the formation and content of the conferences that drove forward the so-called 'Bandung moment'. It does this by looking beyond the landmark Bandung Conference of 1955, stressing 'forgotten geographies' of Afro-Asian networking that worked within and beyond the early Cold War. The papers grapple with numerous subaltern internationalist 'Third World' solidarities that emerged and competed across the intrinsically fluid and contingent 1950s.

This panel emerges from the AHRC (UK) research project 'Afro-Asian Networks: transitions in the global south', run from the Universities of Bristol and Leiden, and including some 20 early career scholars from across Asia, Europe and North America. The project is founded on principles of teamwork in writing global histories of decolonisation. This included an experiment in 'real time' archival collaboration at the International Institute of Social History (Amsterdam), in which team members worked together on a common set of problems in the archive, discussing their findings and practice as they went. A manifesto in *Radical History Review*, forthcoming in 2018, encapsulates the group's belief in a more democratically collaborative approach to scholarly and activist study of Afro-Asian decolonization, a cause that brings them to this conference. The group has produced a special edition on labour internationalism, decolonisation and the Cold War forthcoming in *Journal of Social History*. A second journal special edition on Afro-Asian networking in the 1950s is in construction. The leaders of the group have also designed and built a data visualization of Afro-Asian conferences

in the 1950s-60s. For more details of the project, outputs, personnel and a lively blog, please go to: <https://afroasiannetworks.com/>

**Su Lin Lewis**  
**University of Bristol, United Kingdom**

*Cold War Cosmopolitans: Anti-Colonial Solidarity at the Asian Socialist Conference*

In the wake of post-war decolonisation in Asia, a number of charismatic intellectuals involved in the making of new nation-states promoted visions for Third World socialism and solidarity, solidified through their interactions at various transnational meetings and initiatives. In the early 1950s, leading members of socialist parties from Ghana to Japan convened at two Asian Socialist Conferences, one in Rangoon in 1953, and the second in Bombay in 1956. Burmese, Indian, Indonesian, and Japanese socialists were the key organisers of these events. During this time, a handful of Asian and African socialists based at the ASC's permanent secretariat at Rangoon convened to publish a number of important press organs to reach Asian as well as African audiences, including *Socialist Asia* and the *Anti-Colonial Bureau Newsletter*. This paper explores the activities of the ASC, particularly the way in which the content of these two periodicals created a new imagined community united in anti-colonial solidarity, a commitment to democratic socialism, and hope for a non-aligned and optimistic future for the Third World.

**Carolien Stolte**  
**Leiden University, the Netherlands**

*Indian Socialists and the Anti-imperialism of the Afro-Asian Council*

This paper argues that the 'Afro-Asian Moment', the short-lived but important moment of anti-imperialist solidarity during decolonization and the early Cold War, was not a pastime for highly educated Indian leftists, but a moment driven by a more widespread mentality of internationalism than is currently acknowledged in historiography. A unique feature of this broad-based Afro-Asianism in India was that local organizers, too, ended up at international Afro-Asian manifestations. This bridging of local and international communities, often bypassing the national level altogether, has received little attention from historians. Using a number of Indian socialist initiatives as a lens, this paper investigates this form of 'subaltern internationalism'. In the 1950s, the Indian labour movement became a major avenue for Afro-Asian cooperation. The Soviet-directed 'Red International' is typically credited with fostering such connections, and it is insufficiently recognized that this happened in more horizontal and self-organized ways as well. Specifically, this paper looks at the Afro-Asian Council headed by Jayaprakash Narayan, and the activities in its orbit. Loosely connected to the youth wing of the Second International, IUSY, the Afro-Asian Council was an anti-imperialist initiative by socialists from twenty Afro-Asian countries and dependencies. Asking what regionalist aspirations caused individuals and groups to jump scale and leapfrog the national in favor of an intercontinental platform, and why Afro-Asia was chosen as a unit of solidarity, this paper seeks to bring those horizontal connections to light.

**Wildan Sena Utama**  
**Universitas Gadjah Mada, Indonesia**

*Voicing Afro-Asian Cooperation: Ali Sastroamidjojo's Internationalist Vision and the Emergence of the Bandung Conference*

This article looks on the history of the Asian-African Conference, or the Bandung Conference, by locating the political journey of Ali Sastroamidjojo within the rise of Afro-Asian networks in the

twentieth century. Ali Sastroamidjojo was a leading figure who raised the idea of the Asian-African Conference to the international stage when he proposed the idea for the first time in the Colombo Conference in 1954. He was also an organizer who was responsible for all preparations of the conference. In this article, I argue that his notion of the Bandung Conference did not only appear as a response to overcome the jeopardy of the Cold War in Asia but also in retrospect can be viewed in the context of his growing interest in establishing transnational Afro-Asian networks. When he was student in Netherlands in the 1920s he joined Indonesian youth organization Perhimpunan Indonesia that came in contact actively with anticolonial organizations and Asian and African activists in Europe. His role as diplomat in the late 1940s and early 1950s sharpened his belief for Asian and African nations to cooperate and face their common national and international problems together. His attendance at the Asian Relations Conference in New Delhi in 1947 helped him in translating the problem of the postwar decolonization in the newly independent and colonized states in Asia and Africa. His duties as the first Indonesian ambassador in the United States acquainted him with Asian and African ambassadors. But more importantly, it provided him an insight to the peril of the Cold War (and ongoing colonialism) in the Third World and the importance of Asian-African cooperation to deal with that problems and other challenges faced by them.

**Rachel Leow**

**University of Cambridge, United Kingdom**

*Forgotten Geographies of the Third World: From the Asia-Pacific Peace Conference (Beijing) 1952 to AAPSO (Cairo) 1957*

This paper examines a forgotten people's conference in Beijing 1952 and highlights some of its links to the later and better known people's conferences of the late 50s and early 60s, including AAPSO in Cairo 1957. It argues for the 'forgotten geographies' of early configurations of regional order in the early Cold War, showing how China imagined and explored different vectors of regional solidarity -- with North East and South East Asia, or across the Pacific with Latin America -- before turning to Afro-Asianism, via Bandung, over the course of the 1950s. Despite this shift in focus, the paper suggests that the organizational and institutional apparatuses of these connections, including the Chinese peace councils and friendship organizations of the early 1950s, formed a crucial but hitherto unexplored line of continuity. Taken as a whole the paper argues for the intrinsically fluid and contingent shape of the Third World solidarities that emerged and competed across the complex era of the 1950s.

**Sanjukta Sunderason**

**Leiden University, the Netherlands**

*Drawing Histories: Visual Rhetorics of Freedom in Lotus*

Twentieth-century decolonization, in its multi-sited, multi-polar formations, carried a double movement: the retreat of empire and simultaneous forgeries of new political futures. "Drawing Histories" springs from interfaces of this retreat and progress, and identifies within the geopolitical narratives of decolonization through dialectical tensions – between freedom and displacement, hope and failure. Concentrating on Lotus, the mouthpiece journal of the AfroAsian Writers' Association begun in 1967, the paper asks: how were such tensions around freedom visualized? Lotus was a tri-lingual periodical beginning in the high noon of decolonization in an almost de-territorialized forum of the Afro-Asian Solidarity Group and Writers' Association. Attempting to forge conversations across a newly morphing 'Third World', Lotus not only grappled with the tensions of plural languages, affiliations, and visualizations, but carried emotive and intellectual negotiations around the idea and limits of freedom across Asian and African contexts and peoples. Instead of assuming 'solidarity' as a mode of Third World identifications, this paper will explore visual rhetoric in Lotus as texts of the

‘dialectics of freedom’. Exploring the intertwinements between thought and image, writings and drawings, as well as between histories and imaginations, this paper will argue for a dialectical reading of both modernism and freedom – each critical to the aesthetics of decolonization.

### **S1-G – ROOM B-423**

#### **RESOURCE MANAGEMENT AND POLITICAL POWER: COMPARISON BETWEEN AFRICA AND ASIA**

*Institutional roundtable by Tokyo University of Foreign Studies - Institute of Developing Economies – JETRO*

*Convenor and Chair*

**Shinichi Takeuchi**

**ASC-TUFS / IDE-JETRO, Japan**

The resource has a close but ambiguous linkage with the development. Although development obviously needs resources, either physical or human, their abundance is never a sufficient condition for development. The term “resource curse” indicates a paradoxical relationship between the two. One of reasons of this complex relation can be attributed to the roles of political power. In fact, political power is inseparable with resources. It constantly intervenes in resource management for its own benefit, since resources can make power. On the other hand, political power can make resources through enhancement of new technologies and implementation of new policies. In sum, clarifying the complex relations between political power and resource management is critical for exploring sustainable development strategies.

Both of Asia and Africa are regions where resources have played significant roles for development. Not only the regions have been abundant in resources, to which political power have attempted the interventions, but also politics of resource management in these regions has been salient in national as well as global context. In this roundtable, participants present several cases indicating various relations between political power and resource management, compare their similarities and differences among them, and explore new ideas about this topic.

This roundtable is derived from the panel titled “Resource management and political power in rural Africa”, which focuses exclusively cases in rural Africa. In this roundtable, we aim at broadening the focus in terms of regions and topics for the purpose of enhancing new encounters. Participants, coming both from Asian and African countries, examine various types of relationship between resource management and political power. We understand the concept of a resource in a broad sense so as to include not only natural resources, but also products made by human beings such as agricultural products as well as social constructs like a “traditional” culture.

Shedding lights on the complex interactions between political power and resource management, this roundtable will play a role of catalysts for designing new research projects as well as building networks among related researchers. We believe that these activities will contribute to better policy makings, and finally to the sustainable development in Asia and Africa.

#### *Participants*

**Denis Sonwa**, CIFOR (Center for International Forestry Research), Cameroon

**Chizuko Sato**, IDE-JETRO, Japan

**Akiyo Aminaka**, IDE-JETRO, Japan

**Gloriose Umuziranenge**, PIASS, Rwanda

**Kae Amo**, École des hautes études en sciences sociales (EHESS), France

**Lalita H. Hanwong**, Kasetsart University, Thailand

**Horman Chitonge**, University of Cape Town, South Africa

**Laban Kithinji Kinyua**, Sophia University, Japan

**Kojo Opoku Aidoo**, University of Ghana, Ghana

**Aarti Kawlra**, International Institute for Asian Studies, the Netherlands

**Fad Seydoux**, Malian Society of Applied Sciences, Mali

**Jocelyne Boussari Vokouma**, Institut des Sciences des Sociétés (INSS-CNRST), Burkina Faso

**Takanori Oishi**, Tokyo University of Foreign Studies, Japan

**S1-I – ROOM C-520**  
**CHINA AFRICA COOPERATION**

*Chair*

**Anand Kumar**, University of Dar es Salaam, Tanzania

**Sunyoung Park**  
**Sejong University, South Korea**

*No Such Thing as Free Lunch: China's Resource Diplomacy to Africa in FOCAC (Forum On China-Africa Cooperation) 2006*

After establishing diplomatic relations with Egypt in 1956, China continued to expand its ideological diplomatic relations with African countries. Thanks to their support, China was able to acquire status as a permanent member of the UN. However, Cold War era is over and China, which has been interested in economic development and resources ever since the reformation, organized the Forum on China-Africa Cooperation (FACAC) in 2000. At the meetings in 2000, and 2003 various economic benefits such as debt relief and tariff exemption were provided to African countries. Forty-eight countries participated in the third FACAC meeting in 2006, except for five of the 53 African countries that exchanged diplomatic ties with Taiwan. China was praised by African nations for their large scale assistance programs and 2007-2009 Beijing Action Plan. With the efficient and sophisticated resource diplomacy that has taken place in the Chinese ancestral mansion, China has entered into numerous commercial contracts and has justified itself to earn profit, along with political and economic status. In 2009, China surpassed the United States and became the largest trading nation with Africa. Taking this into consideration, the third FACAC meeting was new milestone in Chinese diplomacy, which is free, yet not really free.

**Bart Dessein**  
**Ghent University, Belgium**

*Lands of Opportunities: China and Africa Under One Heaven*

Ever since direct contacts between China and Africa were established in the early 15th century, Chinese political thinking has been dominated by the same strand of Confucian thinking, and also the take-over of power by the Chinese Communist Party in 1949 can in many respects be seen as building on some of the major concepts and perspectives of the traditional Chinese Confucian worldview, i.e. the concept 'tianxia' (all under heaven) that was crafted in Qin (221–206 BCE) and Han (206 BCE–220 CE) times. This paper will therefore interpret the history of Sino-African relations from a politico-philosophical perspective. It will be outlined how, from a Chinese Confucian perspective, the famous sea voyages of Zheng He can be interpreted as a symbol of the Ming Dynasty's (1368–1644) regained international stature after the decline of the Song Dynasty (960–1279). The paper will also discuss how, after a period in which the People's Republic of China's (PRC) relations with Africa had been dominated by ideological constraints with the United States and the Soviet Union (the Cold War and the Sino-Soviet conflict), the rise to power of Deng Xiaoping (1904–1997) and his implementation of an open door policy (gaige kaifang) aimed at economic development, fundamentally changed China's foreign policy, inclusive of the country's relations to Africa. The creation of the 'Forum on China-Africa Cooperation' (FOCAC) can, on the one hand, be interpreted as an expression of the PRC's commitment to Africa and, on the other hand, as an element of the PRC's regained international status. Concomitant with the 'tianxia' concept, this new position of 'China and Africa under one

heaven' can, from a politico-philosophical viewpoint, be interpreted as a concretization of the 'harmonious world' – an ancient Confucian concept.

**Marianna Levto**  
**University of Zurich, Switzerland**

*The African Venture of Modern China: Deja Vu?*

Through the last decades, China has experienced a rapid development in many different spheres, related not only to industrialisation, urbanisation, economics and finances, but also to a new strategy of foreign investment. During the past decade Chinese direct investments in Sub-Saharan Africa have not only increased, but also play a crucial role within the hosting countries. International institutions, such as the United Nations, the International Monetary Fund and the World Bank repeatedly report on the considerable progress of African nations towards achieving the Millennium Development Goals, despite challenging initial conditions. Chinese presence in the African hosting economies influences the inner processes and the way these goals could be achieved. There are different opinions on the future consequences of Chinese involvement in Africa. Some view the Chinese policy of noninterference and lack of preconditions for credit lines given to Africa as an effective model for cooperation with emerging markets and developing societies. Some critically predict the growing dependence on such an investor and are deeply unsatisfied with Chinese practices of winning tenders and treating employees and the environment. Moreover, the Chinese policy of noninterference in the investment's hosting countries as one of the "five principles of peaceful co-existence" is unwelcome by the international community, and seen by some as keeping Africa at the same socio- economic level without chance for further development. This paper deals with the nature of Chinese investment culture and its consequences in Sub-Saharan Africa.

**Zsuzsanna Biedermann**  
**Hungarian Academy of Sciences, Institute of World Economy, Hungary**

*African Developmental States Facing Strengthening Chinese Influence: Opportunity or Complication?*

A series of successful developmental strategies in rapidly growing African countries have resuscitated general interest in the applicability of the concept of a 'developmental state' in the continent and the role of the government in boosting economic growth in the developing world.

The developmental state concept derives from the 'East Asian tigers' where peasant societies were forged into highly competitive economies in the course of two generations. Debates on whether the original strategies are relevant in Africa are also reflected in contemporary comparative political literature. Several authors focus on the possible application of East and South East Asian developmental experiences in Africa (Henley, 2015; Ubhenin-Edeh, 2014; van Donge et al., 2012). However, local developmental agendas might be challenged by rent-seeking elites as well as foreign investors.

Although China is the fourth most important investor in Africa, Beijing continues to exert a growing influence in the continent. Investments bloom in the African oil and mining sectors but Chinese contractors are also diversifying in telecommunications industries, construction of roads, railways, ports, airports, hospitals, schools, stadiums, and tobacco, rubber, sugar, sisal plantations (Brautigam, 2015). The secret to expanding leverage is the unparalleled Chinese ability to provide low-cost financing and cheap labor, exported from home. Through the combination of aid, trade and investment, Beijing links (Economy - Levi, 2014) the African continent to its "going global" strategy. How does this strengthening Chinese leverage affect local developmental ambitions? The abundance of financing possibilities can boost national developmental agendas but there are constraints: the creation of a massive new debt burden undermining domestic development priorities.



The aim of the study is to reveal potential constraints and enabling effects that the currently (re-)emerging (and intensifying) Chinese influence might have in emerging African developmental states like Rwanda, Ethiopia and Tanzania.

**Daniel Large**  
**Central European University, Hungary**

*'Carrying a Sword While Doing Business' in Africa: China's Security Engagement in a Foreign Policy Frontier*

Security has travelled from the margins to a more central and prominent position in China's Africa relations, a trend that was confirmed at the 2015 Forum on China Africa Cooperation in Johannesburg. This paper draws on debate within China about the appropriate military role in the protection and promotion of economic interests and political relations, in which the notion of 'Carrying a Sword' has been prominent. It explores the changing nature of China's security engagement in Africa. As well as considering the drivers of China's more activists role, it pays particular attention to innovation, adaptation and ongoing flexible adjustment by China to myriad new challenges in the continent of Africa. It offers a general analysis complemented by details of the particular case of South Sudan, where China's role exemplifies creative adaptation to new challenges. It concludes by suggesting that while for China Africa may be a foreign policy frontier for experimentation, the alternative perspective of China in Africa's peace and security would suggest that a more important priority for continental African security is how best to fit China's emerging security engagement in.

**S1-J – ROOM A-104**  
**HOW TO (CO)PUBLISH INTERNATIONALLY IN AFRICA AND ASIA**

*Convenor and Chair*  
**Joed Elich**  
**Brill, The Netherlands**

Publishing in international journals and book series is getting more and more internationalized. This roundtable is aimed at giving tips and tricks about how to deal with the new challenges. Everything about the review process, indexing/abstracting, impact factors, being read globally but published locally, getting your book in electronic format and how to promote your article or book. We will also discuss how publishers work together on various continents and how the publishing industry for academics is changing.

*Participants*

**Walter Bgoya**, Mkuki na Nyota Publishers, Tanzania  
**Lloyd G. Adu Amoah**, Center for Asian Studies, Ghana  
**Diane Jeater**, University of Liverpool, Journal of Southern African Studies  
**Oscar Masinyana**, Taylor & Francis, South Africa  
**Liesbeth Kanis**, Brill Asia, Singapore

**S2-A – ROOM B-100**  
**SHARING TRADITIONAL AFRO ASIA KNOWLEDGE**

*Chair*

**Ronald Ndesanjo**  
**University of Dar es Salaam, Tanzania**

**Giuseppe Prestia**  
**University of Milan, Italy**

*Tradition as a Source of Economic Development. Lessons from Africa and East-Asia*

The fundamental role of traditional knowledge in the economic development process is frequently neglected, especially in the so-called Developed Countries, in which innovation is the key concept to obtain a high economic growth. Innovation is certainly an important element for economic progress, but its foundation is constituted by a solid heritage of traditional knowledge.

The first necessary step is to define what “tradition” means. It’s a word to which a negative connotation is often attributed, interpreting it as something out-of-date, confined to the past. Thus we make youth miss the authoritative teachings that can come from the past only. Furthermore “tradition” is often conceived as an inalienable heritage that cannot be avoided, producing fossilized societies and cultures.

In reality tradition is related to social environment, history and culture, which are always in evolution. The African philosopher Fabien Eboussi-Boulaga affirms that it becomes a propelling force, the ancient wisdom contribution to future society development. Traditional cultivation techniques rediscovery in Africa shows how tradition can contribute to economic development, and that African civilization can teach the world many important things, such as solidarity, natural resource sustainable management; how to preserve the environment and future generations rights, showing us new democratic participation ways.

Similarly, Chinese civilization heritage was the basis for the success of East-Asian economies and with its complex characteristics, has produced behaviours through which the individual wellbeing was pursued in a compatible way with that of contemporary and future generations. East-Asian countries, inspired by the Confucian tradition, showed a great concern for the diffusion of new technologies in order to improve their economic and social conditions.

These examples show that innovating means above all to know who we are, to be conscious of the heritage of our knowledge in order to obtain a new vital strength aimed to modernize the society.

**Geoffrey Nwaka**  
**Abia State University, Uturu, Nigeria**

*Indigenous Knowledge and Cultural Response to Globalization in Africa: Learning from Asia*

Asia appears to have left Africa behind since the Bandung conference of the mid-50s. Many critics liken the current pattern of development in Africa to building a house from the roof down as all the institutions of modernization appear to be suspended over societies that have no firm connection with them”. Mamadou Dia of the World Bank blames state failure and the development crisis in Africa on the “structural disconnection between formal institutions transplanted from outside and indigenous institutions born of traditional African cultures”; and Marshal Sahlins rightly emphasizes

the need for all peoples “to indigenize the forces of global modernity and turn them to their own ends” as the real impact of globalization depends largely on the responses developed at the local level. The challenge for Africa is how to engage and cope with globalization and other external influences in a way that is compatible with local conditions, values and priorities. How can the full weight of traditional norms, values and institutions be brought to bear on public affairs and development practice. Africa has a lot to learn from Asia in this regard. The paper considers how indigenous knowledge and practice can be put to good use in support of good governance, sustainable development and improved quality of life. While Africa stands to gain from global science and international best practices, indigenous knowledge offers a model into this vast resource of indigenous knowledge for locally appropriate ways to achieve for rethinking and redirecting the development process, and a way to involve, enable and empower local actors to take part in their own development. Researchers and development agents, who often assume a knowledge or capacity vacuum in Africa, should instead try to tap into the vital resource of indigenous knowledge in order to achieve genuine and sustainable development.

## **S2-B – ROOM A-100**

### **LIVING PRACTICE: DISTILLING LOCAL KNOWLEDGE OF COHABITATION**

*Convenor*

**Kenta Kishi**

**Graduate School of Transdisciplinary Arts, Akita University of Art, Japan**

*“Living Practice: Distilling Local Knowledge of Cohabitation”* aims to set up critical inquiries for reconsidering the virtue of architectural and spatial configurations of customary multi-dwelling settlements functioning in Asia and Africa, and the recurrence of inclusive plural social systems to promulgate shared humanity in the context of rapidly transforming urban conditions. Paying close attention to distinct symbiotic relationships which have been fundamentally shaped by day-to-day routines and taking nourishment from the soil of the collective sense of common good within communities that have evolved around equivocal common spaces, the roundtable participants will discuss what can be drawn from this cumulative knowledge and customs that are embedded in these living systems, from the perspective of their individual fields of research and practice in Mali, Indonesia and Japan.

This roundtable will take into account the global political and economic forces of neo-liberalism that accentuate territorial disputes and subsequent human division and probe post-20th century cities capabilities of reconstituting a convivial society. We will discuss cases in which scholars, architects, urban planning practitioners, anthropologists, artists and other cultural workers proactively engage in creating community-based civic spaces that foster resilient coexistence and self-reliant human habitats. Our discussion will broach multiple approaches for a trans-disciplinary pedagogical platform that is non-hierarchical and encourages civic engagement, which can only develop effectively through the vital interaction of the social forces that all bring into play. We will consider the idea of a “public practice,” where art disciplines can be effectively used to promote social awareness and urban studies theories can be put in action in creating multi-purpose civic structures that instigate political effectiveness. We explore public interventions that position social practice artists where they can best contribute to the re-conceptualization of urban spaces.

Facing the pressing local, national and global issues such as inequity, forced migration, aging society and rural population drain, it is imperative to formulate a versatile and resourceful citizenry among educators, researchers, practitioners, students, artists and creative makers in cooperation with governments, civic organizations, corporations and other commercial entities to collectively bring forth workable solutions. Drawing upon various cultural critiques of the market fundamentalist economic frame and constraints of current urban developments, industrial food production and distribution systems, institutional education and labor schemes, this roundtable discussion aspires to

imagine an archetype for the creation of equitable “post-20<sup>th</sup> century” cities, keeping in mind the aforementioned functioning interdependent habitat systems. We hope to place a tap on collective memory, embodied knowledge, dignity and intuitive skills for mutual and convivial survival.

*Participants*

**Oussouby Sacko**, Kyoto Seika University, Japan

**Yoko Inoue**, Bennington College, United States

**Toshiaki Ishikura**, Akita University of Art, Japan

**S2-C – ROOM A-104**

**RE-THINKING THE ROLE OF POPULAR CULTURE IN TRANSFER OF KNOWLEDGE:  
AFRICA-ASIA ON CULTURAL EXCHANGE**

*Convenor*

**Fatima Bapumia**

**University of Dar es Salaam, Tanzania**

*Chair*

**Azaveli Lwaitama**

**Teofilo Kisanji University, Tanzania**

Cultural exchange is inevitably a two way process, involving multiple actors, over a long period of time, leading to transfer of knowledge. This roundtable will evoke discussions around the topic of how popular culture played out to be the medium of knowledge transfer between India and Tanzania since the arrival of the early Indian immigrants and the establishment of an Indian diaspora in Tanzania. The discussion will particularly focus on the following areas; music, films, literature-novels, poetry, plays, fashion. The discussants will comprise university scholars and individuals who have made a significant contribution in their cultural fields. The aim of this discussion is to first acknowledge the role and effectiveness of popular culture in the transfer of knowledge. Also, to re-think on how best can the two countries use the available cultural resource to address some of the currently emerging contentious socio-cultural issues pertaining to women rights, child rights, xenophobia, religious fundamentalism, and homosexuality.

*Participants*

**Jacqueline Mgumia**, University of Dar es Salaam, Tanzania

**Ramesh Shah**, Miss Tanzania Committee/Shree Hindu Mandal, Tanzania

**Caroline Uliwa**, Carolanande blog, Tanzania

**Aziz Varda**, Varda Arts Group, Tanzania

**Herbert Makoye**, Tasuba, Tanzania

**Mugyabuso Mulokozi**, University of Dar es Salaam, Tanzania

**S2-D – ROOM B-106**

**MOBILITY AND DIASPORA 2**

*Chair*

**Opportuna Kweka**

**University of Dar es Salaam, Tanzania**

**Nabhojeet Sen**

**Ambedkar University Delhi, India, India**

*Histories of Work and Transnational Connections: Punishment, Labour and Reform in Colonial Asia and Africa.*

Empires have shaped global histories. Imperial formations have furthered movement of ideas, technology and goods through coercion and exploitative institutions. Although local particularities often seeped and shaped such discursive regimes, empires often came to be harnessed upon and disseminated ideology. From the early eighteenth century onwards, there was a well-developed system of employment of prisoners in various gaols of India into various extramural and intramural works. By the latter half of the nineteenth century, however and with the construction of large central prisons, the labour of prisoners was turned into various prison industries and jail manufactures. With this, prisons in colonial India were turned into factories of production. The labour of convicts, as this paper suggests, were more than just exercise in remuneration and were sought to perform important ideological and pedagogic function of producing proletarians. This also represented an attempt to concretise a bourgeois notion of punishment in a colonised society based on European experience. Convict work in colonial India however, suffered from various antinomies. Doubts were repeatedly cast on the ability of industrial work to achieve its prescriptive aim of returning prisoners to society as its productive member without ascribing a remunerative value on their labour. These antinomies were hardly unique to colonial India and were part of conjunction of labour, penalty and punishment in various colonial contexts, especially Africa, where penal labour was used to reinforce colonial ideology. Forced labour has been part of penal regimes in varying geographical locale. Looking at convict work from a transnational perspective provides a strategic approach to locate imperial projects, especially those with humanitarian narratives of progressive reform with their circulation, not only between empires but also between the metropole and colonies.

**Robyn C. Spencer**  
**Lehman College, City University of New York, United States**

*The Afterlives of the Bandung Conference in the African Diaspora*

The Bandung conference was key to African Americans conceptions of the world during the era of Jim Crow segregation, anti-communist McCarthyism and Cold War. Bandung was covered widely in the Black press and journalists like Ethel Payne and literary figures like novelist Richard Wright brought the conference home. Bandung created a transnational understanding of power and oppression and was key to African Americans commitment to forging common cause with Third World actors fighting racism, colonialism, imperialism. The memory and legacy and Bandung was drawn upon by African American activists who led the movement against the US war against Vietnam in the 1960s.

**Marzia Casolari**  
**University of Turin – Italy**

*Bandung vs Baghdad: Afro-Asian Networks/Anglo-American Alliances*

This paper is part of an ongoing research on the strategic motives of India's partition and the making of Pakistan as a stronghold of Anglo-American strategic interests in South Asia. The research is based mainly on unpublished sources and overturns the commonly accepted explanation regarding India's partition, according to which the responsibility of this event goes entirely to the Indian leaders. Up to now the history of India's partition has been written by British scholars, whereas most Indian scholars accepted the mainstream explanation. My research proved that the British government had good reasons to partition the Indian subcontinent, in order to create a faithful ally in the region,

Pakistan, whose territory would be militarily controlled in order to safeguard the British interest in South Asia and especially in the Middle East.

The research covers the period from 1942 to 1955. This paper focuses on the final phase of a process, culminating with the Baghdad Pact of 1955, that subsequently became CENTO, a relatively short-lived alliance, that nevertheless deeply shaped the geopolitical set-ups in South Asia for the following decades, with effects up to the present.

This new order was the result of the reshaping of the South Asian map, culminating in India's partition, according to a fragmentation process that can be considered paradigmatic for other past and present partitions in Asia, especially in the Middle East, and Africa.

The logic behind this policy and the ties that produced in terms of formal alliances was also a deliberate response to the rising Afro-Asian movement and its attempt to overcome geographical distances and the cold war confrontations.

The new order emerging from the resetting of the Indian subcontinent was the geopolitical representation of the Anglo-American strategic project: non-aligned India and western ally Pakistan are the visual representation of this opposing political visions.

## **S2-E – ROOM B-318**

### **OCEAN'S GENDER: TOWARDS A GENDERED HISTORY OF THE INDIAN OCEAN**

*Institutional panel by Leiden University/AMT*

#### *Convenor*

**Nira Wickramasinghe**  
**Leiden University, the Netherlands**

#### *Chair*

**Françoise Vergès**  
**Maison des sciences de l'homme, Paris, France**

#### *Discussant*

**Engseng Ho**  
**Duke University, United States**

The proposed panel seeks to charter some of the necessary methodological steps to establish a proper comparative / interactive historical "The proposed panelation, beyond traditional "areas studies" and 'nation -states', yet informed by local knowledge and contexts, to link it more closely to current efforts towards the establishment of connected Histories. Narratives/Historiographies of the Indian Ocean world have predominantly been through a male perspective alone, even though there were millions of women who have been historically living and moving across the littoral. From such microsites as hybrid families formed through inter-ethnic and interregional marriages, to such macro-sites like forced migrations of slaves and indentured labourers, women have been at the centre of maritime social and cultural histories. The existing scholarship however has rarely addressed this aspect, and this panel proposes to address this lacunae by presenting three remarkable historical contexts/cases: of Ceylonese female slaves in South Africa in the eighteenth and nineteenth centuries; of matrilineal and matriarchal Muslims of Asian and African coastal communities; and of a Mappila Coast Moor woman called Ayesha Rauf.

The recent literature in the fields of legal and social histories and sociologies of everyday life, family networks, and transnational movements have begun to address the ways in which the oceanic space has affected and effected the lives of women in different ways and scales. The family trajectories of Eurasian communities of South and Southeast Asia (Sarkissian 2000; Mallampalli 2008; Walker 2012) and the legal and social battles of women in colonial Singapore and post-abolition Zanzibar against the patriarchal systems of colonial regimes, Muslim families, and Islamic and European laws (Stockreiter 2015; Stiles and Thompson 2015; McMahon 2013; Yahaya 2012)

exemplify the growing scholarly interest in the field. Although situated in the maritime contexts, none of these studies have directly addressed the "oceanic" component as such. Our respective papers would further the nuances of female mobilities in the Indian Ocean world through forced and voluntary circuits of precolonial, colonial and postcolonial Asia and Africa. On the basis of three different tales, the panel will discuss the importance and implications of understanding the oceanic littoral through a gendered framework.

**Nira Wickramasinghe**  
**Leiden University, the Netherlands**

*From Colombo to Cape Enslaved Women 'of Ceylon' in the Colonial Archive*

The partiality of the colonial archive towards elites and subalterns whose numbers warrant mention has not favoured smaller groups such as people hailing from Ceylon/Sri Lanka who got caught in the web of slavery in the Indian Ocean world. This paper examines some marginal stories of enslaved women shipped and trans-shipped between the Dutch and British colonial territories of Ceylon/Sri Lanka and the Cape in the 18th and 19th centuries. Women appear in the colonial archive as victims of violence by masters or co-workers or as witnesses in courtcases but also as domestics, cooks, nannies and farmhands etching an existence in a faraway land. Numbers come to us from shipping lists where slaves appear as cargo travelling with large quantities of pepper, cinnamon, myrrh, coffee, olibanum, salt and silver plated horse riding gear. Some details of the lives of women slaves 'of Ceylon' is revealed from lists of work gangs or ownership records, from the inventories in the records of the Masters of Orphan Chamber and in manumission records. Slaves of Ceylon reappear in Cape town in the 1820s at the moment of the dismantling of the Dutch empire in the papers of the office of the Guardian of Slaves where first person testimonies of women of Ceylon are reported in the Book of Complaints kept by the Guardian of Slaves. The experience of the enslaved women described as 'of Ceylon' not only gives insights into the various forms of mobility that shaped the making of societies in the Indian Ocean world it also helps us capture the remarkable capacity of some of these involuntary migrants to forge fragile communities, preserve practices of meaning and resist the predations of slave owners and colonial officials in the 'places of sorrow' they were compelled to live in.

**Mahmood Kooria**  
**Leiden University, the Netherlands**

*2/Engendering Indian Ocean, Endangering Islamic Law: the Matrilineal Muslims of the Maritime Littoral*

In the matrilineal societies women had more status, power and property than men who were considered to be outsiders or who came and went without a control over the workings of the family and the society in general. Most scholars of Islam, whether internal or external to Islam, believe that matrilineal cultures are against the ethos of Islam, which are more patriarchal, patrilineal and patrilocal. But, millions of Muslims across the Indian Ocean littoral (such as in Minangkabau in Indonesia, Negeri Sembilan in Malaysia, Coromandel Coast, Gujarat, the Laccadives and Malabar in India, Akkaraipattu and Batticaloa in Sri Lanka, Angoche and Mozambique Islands in Mozambique, Comoros, and Southern Interiors of East Africa) have been following matrilineal system for several centuries. The matrilineal system connected Muslim maritime traders and sailors by hosting them through marriages, but it also raised serious questions at the jurisprudential tradition evolved in the Middle East through its peculiar practices of property ownership, kinship relations and marital norms. By the late eighteenth century onward, there were significant internal and external criticisms against the system, especially targeted at such matrilineal inheritance customs where men did not get any share in the property. Some of these criticisms surmounted to bloody massacres and violent

movements against clan matriarchs and hereditary power centres. This paper explores the ways in which the followers of the matrilineal Islamic practices defended the system within the Islamic legal epistemologies and within the maritime social systems. This in turn helps to understand how the "peripheral Muslims" of the Indian Ocean constructed their own versions of Islam and its laws, often in conflict and by compromise with the dominant patriarchal perceptions and narratives.

**S2-F – ROOM C-033**  
**AFRO-ASIAN NETWORKS 2**

*Convenor, Chair and Discussant*

**Gerard McCann**

**University of York, UK, United Kingdom**

The 1950s was an era of possibility in Asia and Africa. With the independence of numerous Asian states and accelerating nationalist momentum in Africa, the decade saw an 'Afro-Asian' embrace in which achievement and nature of post-colonialism was debated in print cultures, new postwar geopolitical institutions such as the UN, and in manifold personal meetings between decolonizing leaders and intellectuals. This panel explores this latter frontier, charting the formation and content of the conferences that drove forward the so-called 'Bandung moment'. It does this by looking beyond the landmark Bandung Conference of 1955, stressing 'forgotten geographies' of Afro-Asian networking that worked within and beyond the early Cold War. The papers grapple with numerous subaltern internationalist 'Third World' solidarities that emerged and competed across the intrinsically fluid and contingent 1950s.

This panel emerges from the AHRC (UK) research project 'Afro-Asian Networks: transitions in the global south', run from the Universities of Bristol and Leiden, and including some 20 early career scholars from across Asia, Europe and North America. The project is founded on principles of teamwork in writing global histories of decolonisation. This included an experiment in 'real time' archival collaboration at the International Institute of Social History (Amsterdam), in which team members worked together on a common set of problems in the archive, discussing their findings and practice as they went. A manifesto in *Radical History Review*, forthcoming in 2018, encapsulates the group's belief in a more democratically collaborative approach to scholarly and activist study of Afro-Asian decolonization, a cause that brings them to this conference. The group has produced a special edition on labour internationalism, decolonisation and the Cold War forthcoming in *Journal of Social History*. A second journal special edition on Afro-Asian networking in the 1950s is in construction. The leaders of the group have also designed and built a data visualization of Afro-Asian conferences in the 1950s-60s. For more details of the project, outputs, personnel and a lively blog, please go to: <https://afroasiannetworks.com/>

*Participants*

**Su Lin Lewis**, *University of Bristol, United Kingdom*

**Carolien Stolte**, *Leiden University, the Netherlands*

**Wildan Sena Utama**, *Universitas Gadjah Mada, Indonesia*

**Rachel Leow**, *University of Cambridge, United Kingdom*

**Sanjukta Sunderason**, *Leiden University, the Netherlands*



## **S2-G - ROOM B-423**

### **RESOURCE MANAGEMENT AND POLITICAL POWER IN RURAL AFRICA**

*Institutional panel by Tokyo University of Foreign Studies - Institute of Developing Economies - JETRO*

#### *Convenor*

**Shinichi Takeuchi**

**ASC-TUFS / IDE-JETRO, Japan**

#### *Chair*

**Shinichi Takeuchi**

**ASC-TUFS / IDE-JETRO, Japan**

#### *Discussant*

**Denis Sonwa**

**CIFOR (Center for International Forestry Research), Cameroon**

As Africa has seen increasingly severe constraints of its various resources in the context of rapid population growth, designing ways for their proper and effective management is one of the most important development agendas today. The importance of rural areas cannot be exaggerated, as they make up a significant portion of Africa in terms of landmass as well as population.

This panel examines the policies and practices of resource management in rural Africa by focusing the roles of political power. Although various actors with political power including states, traditional authorities, donors, and multinational companies, have played critical roles in the resource management, the analysis from this perspective have been relatively scarce. This project clarifies the relationship between such political actors and resource management historically as well as synchronically, thus in a long run contributing to designing effective policies for resource management in Africa.

We understand the concept of resources in a broad sense so as to include not only natural resources, but also products made by human beings such as agricultural products as well as social constructs like a “traditional” culture. It means that this research project targets at a wide range of resource management in rural Africa from natural resources such as land, forest and water to cultural resources such as touristic events.

Nothing can be a resource as it is. Instead, they become resources when they are regarded as such due to reasons including scarcity, discovery of new technologies, and implementation of new policies. In this sense, political power plays a crucial role in creating resources. In addition, characteristics of political power are often reflected on related policies of resource management. As the power holders tend to formulate policies that are advantageous for themselves, the nature of political power can be detected through the policy analysis.

In this panel, the topic will be examined through case studies based on intensive field research in Mozambique, Zambia, South Africa, and Rwanda. Through these in-depth analyses, meaningful comparison will be possible, thus enabling to make reflection on the role of political power on resource management in Africa and beyond.

**Akiyo Aminaka**

**IDE - JETRO, Japan**

#### *Implementation of Land Law and Political Dynamics in Mozambique*

The spirit of Mozambican Land Law of 1997 is highly appraised especially because it recognized the effectiveness of customary law which was expected to be a guardian of rural population and

understood as decentralization at the lowest level. However, numerous cases of “land grab” were observed during the implementing process of the Land Law.

This study employs the combination of two methodologies; policy analysis on land reform in order to understand political motivation of central government, and fieldwork at the site of implementation of the Land Law. Firstly, the study makes policy analysis over a series of land reform and rural governance since the beginning of democratization in the 1990s, with special focus on the changing status of traditional authorities into the communal authorities that the central government is not successful in delivering its political order.

Secondly, the study uses the data collected in Nampula Province, where the communities located in the targeted area for Nacala Development Corridor. This study selected two sites for fieldwork based on the election result data base. The one community that has pro-FRELIMO *régulo* within the members of communal authority which plays crucial role at the community consultation required by the Land Law and the other that has pro-RENAMO *régulo* within the members of communal authority. The study examines the differences in the process of implementation.

This study shows the political dynamics generated from the central government strongly influences the process of implementation of the Land Law at the lowest level. The first finding is the exclusion of pro-RENAMO communal authority from the consultation process. Second finding is the fact that an adversarial relationship within the members of communal authorities influence the setting and process community consultation. This study provides the better understanding on intention of the government for centralization through decentralization in appearance.

**Horman Chitonge**  
**University of Cape Town, South Africa**

#### *Management of Land in Africa: The State, Traditional Authorities and the Contest for Control*

In the last couple of years there has been an increase in the number of media stories and academic literature discussing the conversion of customary land into leasehold tenure in Zambia. The large part of this growing literature highlights the view that the practice of converting customary land into leasehold tenure is negatively impacting on the local people's livelihoods, and at the same time undermining the authority and future of traditional leaders (see Ngo'mbe et al, 2014; Ngo'mbe & Keivani, 2013; Kabilika, 2010; Sitko, 2010; FSRP, 2010; ZLA, 2008; Brown, 2005). This paper, through a detail analysis of the institutional structures, processes and actors involved in the management of customary land in Zambia, shows that contestations over land are becoming common, often shaped by the different interest groups, which influence the administration, allocation and control of land. The paper focuses mainly on the contest between the state and traditional leaders over the control of land. In the case of Zambia, both the state and the chiefs when they contest each other over who has the legitimate authority over land, make the claim that they are protecting the interests of the poor people in rural communities. As the demand for land grows, due to growing population, urbanisation and economic growth, it is anticipated that the contest over natural resources between different interest groups, including state officials and traditional authorities will intensify. It is therefore essential to understand the nature of this context and its social and political implications.

**Chizuko Sato**  
**IDE - JETRO, Japan**

#### *Land Tenure Reform in South Africa: Traditional Leadership, CLaRA, and 'Living' Customary Law*

The South African government, after a transition to democracy has selected as one of its important policy challenges the strengthening of rights to land by those who have lived under the customary land tenure system. The White Paper on Land Policy (1997) proposed tenure reform as one of the three pillars of its land reform policy and the Communal Land Rights Act (CLaRA) was enacted in

2004. However, the CLaRA faced a legal challenge and it was never implemented after being declared unconstitutional due to procedural reasons. It remains to be seen when and how the new Communal Land Tenure Bill published recently (July 2017) will become law.

This paper explores contentions surrounding land tenure reform in South Africa by examining the legal challenge posed to the CLaRA by those who saw it as strengthening the power of traditional authorities rather than strengthening people's rights to land. While the court declared the CLaRA unconstitutional based on an error in the legislative process of the CLaRA, it avoided any judgement on the constitutionality of its individual clauses. In this sense the court case didn't clarify the issues raised by the applicants.

This paper argues that the question of defining the boundaries of communities which would become the legal owners of land is fundamentally important in reforming the customary land tenure system, where membership of a particular community has been the basis for having access to land. The author also raises questions about whether it is wise and practical to match these boundaries of collective community ownership with those of traditional authorities, as envisaged by the CLaRA as well as by the new Bill, by referring to a case-study of 'living' law of customary land allocation and administration in mid-western KwaZulu-Natal province.)

**Gloriose Umuziranenge**

**Protestant Institute of Arts and Social Sciences (PIASS), Rwanda**

**Jacqueline Muhawenayo**

**Protestant Institute of Arts and Social Sciences (PIASS), Rwanda**

*A Gender Perspective on Environmental Justice in Rwanda: Case Study of Protected Areas of Nyungwe National Park*

Environmental justice refers to the process by which environmental actors and the community work together by identifying needs, shared values and challenges and setting up measures and goals to address them as well as implementing together different activities and projects.

In Rwanda like other societies, women are the ones who especially face negative impacts of poverty and environmental degradation as they are mostly involved in household activities. This position makes them more vulnerable to the negative effects of environmental degradation than their male counterparts. They are more marginalized, usually work harder, especially if engaged in agriculture labor, have a less adequate diet and are often denied a voice in the political, economic and social spheres. However there is evidence that women are key actors in developing local coping strategies for environment protection, they are critical agents of change in communities, their skills and leadership are important in natural resources management. Despite the Government efforts in empowering women among other things, little is known about women's experience of environmental justice. Thus, the study seeks to assess women's experience of environmental justice in protected areas of Nyungwe National Park. More specifically, it intends to assess the role and level of women participation in decision making with regards to the Nyungwe natural resources management. To answer to the above stated objective, this study will employ qualitative approach and collected data will be analyzed using content analysis methods.

**S2-H – ROOM C-124**

**EPISTEMOLOGICAL QUESTIONS IN AN AFRICA-ASIA CONTEXT**

*Chair*

**Abunuwasi Mwami**

**University of Dar es Salaam, Tanzania**

**Tamara Chin**  
**Brown University, United States**

*The Modern Idea of an Afro-Asian "Silk Road" (1955-71)*

This paper examines the popularization of the idea of ancient Afro-Asian historical connections that emerged after the first Afro-Asian Conference in Bandung in 1955, especially in China's diplomacy with the African, Arab, and Asian world. It contrasts this Bandung idea of an Afro-Asian "Silk Road" before colonization with the West's image of a Europe-to-Asia "Silk Road" during the Cold War.

**Shine Choi**  
**Massey University, New Zealand**

*Nonalignment Aesthetic: Lines, Temporal Forms and Anti-imperial Politics*

Nonalignment as an anti-imperial independent international politics, and the third world as a social force have been largely examined as historical events – forms of politics that peaked in the 1970s and withered by the 1990s with the end of the Cold War and the beginnings of IMF-led globalisation. From this perspective, nonalignment politics happened at a particular point in time, and while there might be contemporary reverberations, it is an antiquated position for small postcolonial states to take, a position that is no longer tenable, ethical or political. But time has different forms (linear time being just one) and different temporal forms order anti-imperial politics and narratives about them differently. To amplify this underexplored perspective, I think through nonalignment as an aesthetic, i.e. a mode of understanding politics as matters of sense perception, subjectivity and form. I explore the aesthetics of the dark hued complexity of contemporary anti-imperial, anti-colonial politics in the current state and interstate system. Given that non-alignment is the form of politics of anti-imperialism, I ask, what are lessons on modes of politics and being in the world that lines, shapes and patterns have to offer us as we face anti-imperialism in all its violence, complexity and terribleness? The empirical location from which I explore this question is North Korea's cultural diplomacy projects in Africa – the construction of gargantuan political monuments in southern Africa, namely Zimbabwe, Namibia, Angola, and Botswana. They serve as rich materialised and spatialised vision of the aesthetics of North Korea's non/mis-aligned optimism, and how this optimism translates, mingles with, and produces optimism in different 'third world' sites. This theoretical study builds on research in North Korean archive, and field research of monuments in southern Africa in early 2018.

**Jimmy Harmon**  
**Centre for Research on Slavery & Indentured Labour (CRSI), University of Mauritius, Mauritius**

*The Bandung Conference (1955) and the All African People Conference (1958): Understanding Asia-Africa Intercultural Dialogue in the Republic of Mauritius*

How do people of African and Asian origins get along in post-colonial societies? I will draw insights from the South West Indian Ocean Island of Mauritius which is composed mainly of people of Asian and African origins. I will examine the race relations between these two groups. My discussion will be located into the legacy of Africa-Asia intellectual decolonisation movement in the 1960s. I will look at the Bandung Conference and the All African People Conference held in Indonesia and Ghana in 1955 and 1958 respectively. The Bandung conference's stated aims were to promote Afro-Asian economic and cultural cooperation and to oppose colonialism or neocolonialism. I will apply Critical Discourse Analysis (CDA) to interpret discourse in documents. One local document is the Truth and Justice Commission report (2011) which gives its findings on the legacy of slavery and indentured labour in Mauritius from colonial days to date. The other documents related to discussions at the two

conferences. In his opening speech at the Asia-Africa conference President Sukarno of Indonesia states 'this is the first intercontinental conference of coloured peoples in the history of mankind'. Second, W. E.B. Du Bois, the prominent African-American who championed Pan-Africanism during the course of his long life, addressed the plenary session of the All African People Conference. Aged 91, and suffering from illness, his wife read his speech for him. Du Bois told the conference that Pan Africanism meant that each nation must relinquish part of its heritage for the good of the whole continent; in making such a sacrifice, the African people would lose nothing except their chains, and they would gain back their dignity. I will discuss the relevance and impact of these two discourses at both global and local levels in our contemporary world.

**Brian Kwoba**

**The University of Memphis, United States**

*Afro-Pessimism, Maangamizi, and the Problem of the Human*

In the last decade, a vector of critical thought has emerged under the label of "Afro-Pessimism." Led by scholars like Frank Wilderson III and Jared Sexton, this theoretical orientation challenges the predominant cartographies of critical thought inherited from the 20th century. Their argument, in short, is that the violence that positions Black people is inherently rooted in the paradigmatic of enslavement, and therefore presents a unique and incommensurable grammar of dispossession, anti-Blackness, which undergirds the modern construction of the Human. At the same time, a parallel vector of Black thought has developed in the realm of Africana studies, replacing and exceeding the time-bound Eurocentric signifiers like "slave trade," "Middle Passage," and "(neo)colonialism" with the African-centered and KiSwahili-derived Maangamizi (deliberate catastrophe). The Maangamizi, concisely defined by Esther Stanford-Xosei as the centuries-long 'hellocaust' of chattel, colonial, and neo-colonial enslavement of African people globally (from the period of Arab enslavement onward) presents an overlapping or parallel schematic for theorizing anti-Blackness. This paper will argue that acknowledging the Maangamizi—as the singular, ongoing totality of anti-Black oppression across time and space—offers a historic and conceptual intervention of nearly unspeakable significance. First, reckoning with Maangamizi resolves the problem of what to call the post-emancipation valences of anti-Blackness which the historical, political, and economic connotations surrounding 'slavery'—as Blackness, as social death, and in all its other more generic applications—fail to capture. Second, it provides an epistemological cartography for understanding the Human as a function of its inverted relationship to the geographic, linguistic, material, and spiritual origin site of humanity. Finally, it presents a touchstone by which all other discourses—indeed the whole edifice of Western thought and behavior, including theory itself—are forced into a moment of existential crisis in which they must either perpetuate the Maangamizi or relinquish their most defining capacity.

**S2-I – ROOM C-520**

**CHINA-AFRICA RELATIONS**

*Panel co-sponsored by Shanghai Academy of Social Sciences*

*Chair*

**Anand Kumar**

**University of Dar es Salaam, Tanzania**

**Adebusuyi Isaac Adeniran**

**Obafemi Awolowo University, Nigeria**

*Transregional Networking and Commercial Expansionism: Case Study of Chinese Business Community in Lagos, Nigeria*

Transnational network process predicated upon ethnic identity has been noted as being stimulated by a relatively advanced measure of risk aversion, especially from the 'home-front'. At the point of migrants' destination, such subsisting ethnic identity has routinely enabled the communal pattern of commercial functioning, and day-to-day existence of members of the community. This scenario succinctly depicts the case of Chinese transnational retailing community in Nigeria. Chinese immigration to Nigeria has been closely associated with the rise of globalization and the emergence of Nigeria as a lucrative market for disposing goods and services of Chinese origin. Chinese population in Nigeria in 1930 stood at just 4. By 1965, it has grown to 200, and by 1999; 4,120. From 20,000 in 2005, the number of Chinese immigrants in Nigeria has surpassed 50,000 by the end of 2011. A formidable contributing factor in this respect has been the close-knit nature of Chinese transnational network system relative to other Asian migrant communities in Nigeria, for instance the Indians and Koreans. Equally, the ability of earlier Chinese migrants to Nigeria to assist intending migrants from China to 'make the move', has been impacting, significantly, the growing number of Chinese in Nigeria. This study specifically analyzes the logic and the pattern of Chinese transnational migration to Nigeria (nay sub-Saharan Africa), and indeed, the subsisting methodology for Chinese migrants' human, business and commercial expansion in Nigeria (nay sub-Saharan Africa). The study engages an exploratory approach as its mode of inquiry. The study's specificities are ingrained within the confines of 'transnational social field theory'. Essentially, the study concludes that the patterns and processes of Chinese transnational practice vis-à-vis the engagement of extant ethnic cleavage and communal pattern of socio-economic interaction have been useful in expanding their human and economic presence in Nigeria, over time and space.

**Ying-kit Chan**  
**Princeton University, United States**

*Zheng He on the Belt and Road: Journalism and Maritime Archaeology in Sino-African Relations*

In recent years, China has sought to extend its Belt and Road initiative from Central and Southeast Asia to Africa. This paper argues that Chinese officials, aided by Chinese maritime archaeologists, journalists, and researchers, have used discourses of heritage and history as a form of soft padding to justify China's infrastructure projects in Africa. Zheng He, a Ming-dynasty admiral who allegedly visited East Africa in four of his seven famous voyages across the Indian Ocean, is particularly important for China's narrative of its past relations with Africa. The details of Zheng He's engagement with Africa remain contested by historians, especially those in Western academia. The Chinese government thus supports "sub-initiatives" of heritage and history construction, primarily maritime archaeology, travel journalism, and student fellowships, which are at least loosely linked to Zheng He's legacy.

**Peng Yu**  
**Shanghai Academy of Social Sciences, China**

*Special Economic Zones and Economic Reforms: Experience from Shanghai, China*

Shanghai Waigaoqiao Free Trade Zone was the first FTZ in China established by Chinese Central Government in June 1990. Since then, Shanghai has been at the forefront of China's reform and opening up. The development of Shanghai's special economic zone is undoubtedly successful, not only because the Waigaoqiao Free Trade Zone has been rated as the most competitive FTZ in the world in 2010/2011 by the "Financial Times" after years of development, but also because of the system design of Shanghai's special economic zone has always been innovative and dynamic. The establishment of the Songjiang Export Processing Zone in 2000, the Waigaoqiao Free Trade Logistics Park in 2004, and the China (Shanghai) Pilot Free Trade Zone in 2013, all of which have played important roles in pushing China's economic transformation at different key stages.

This presentation mainly summarizes the experience of the construction of Shanghai's Special Economic Zones at different stages of development, which especially focus on how these special economic zones play roles in promoting national economic reforms. This will provide experience for the development of special economic zones in African countries.

**S2-J – ROOM B-101**  
**HEALTH PERSPECTIVES**

*Chairs*

**Gosbert Kamugisha/Dr. Stephen Maluka**  
**University of Dar es Salaam, Tanzania**

**Ráhel Czirják**  
**Pallas Athene Innovation and Geopolitical Foundation, Hungary**

*China: A Partner for Africa in the Fight Against HIV/AIDS*

Although HIV/AIDS continues to be a global health issue, it poses the biggest challenge in Africa, where 70% of the 37 million HIV infected individuals live. While there are regional differences, the issue leads to high death rates and low life expectancy all over the continent, not only causing significant suffering on a human level but also holding back their economic development by reducing their work force and putting an enormous strain on their medical infrastructure.

To combat the virus, Africa needs both financial aid and knowledge transfer to develop its strategies combatting HIV/AIDS. While China is not a traditional member of the international development cooperation community, it has none the less been providing aid in the continent and in recent years it has started to work on HIV/AIDS related programs with the help of people like Peng Liyuan – wife of Xi Jinping, drawing attention to the issue. Even though China itself faced criticism for handling the virus in the early nineties, today it can provide valuable assistance in many aspects of the efforts. This paper examines the existing forms of cooperation, the actual steps taken in fighting the virus and the ways this assistance coming from the Chinese differs from what Western nations can provide – for instance the use of Traditional Chinese Medicine in addition to conventional treatment measures. Looking at the achievements of the current programs, it aims to assess the ways the effectiveness of China's help can be improved in the future.

**Mathias Vigouroux**  
**Nishogakusha University, Japan**

*Chinese Medicine in Africa: People, Know-How, and Knowledge Transfer*

In the fall of 2013, during a state visit to Kazakhstan, the Chinese President Xi Jinping launched the "One Belt, One Road" initiative. Described as China's Marshall plan, it is China's most important economic, but also diplomatic initiative in recent years. Although the principal purpose of this plan is to improve infrastructure in order to increase transport connectivity, this initiative will also promote and increase cultural exchanges between China and other countries through cooperation in academia, tourism, science, and medicine. New projects have indeed been already launched to foster the international dissemination of Chinese medicine under this initiative. Several Chinese universities of traditional Chinese medicine have signed agreements with foreign health care providers in countries along the new Silk Road to establish joint centre of Chinese medicine and start new educational program. How does African countries feature in China's grand plan to promote traditional Chinese medicine under its One Belt One Road project? The promotion of Chinese medicine in African countries will not necessarily be an easy task for the Chinese authorities, for the

acquisition of Chinese medical knowledge, and the practice and consumption of Chinese medicine in these countries have become extremely heterogeneous. Chinese medicine is currently learned, practiced, and consumed in Africa in very different ways from Mainland China. This paper provides a survey of major issues related to the transmission of Chinese medicine knowledge to African countries, reviewing the role China is currently playing to promote a medicine of “Chinese” origin. It focuses particularly on the Chinese medicine practitioners included in the Chinese medical teams sent to African countries and their role in the dissemination of know-how knowledge (i.e. clinical knowledge).

**Mick Hirsch**  
**THRIVE Gulu, Uganda**

*Introducing the 5 to THRIVE Model: Making Survivors into Thrivers in Post-conflict Africa and Asia*

In post-conflict regions, trauma is ubiquitous. Though the causes and contexts of post-conflict psychological trauma differ, there are traceable commonalities in the mental distress which survivors present that transcend place and time. This paper addresses the challenges of trauma recovery through a comparison of post-conflict Cambodia and northern Uganda. Both regions were ravished by internal conflict: Cambodia by the Pol Pot and the Khmer Rouge; northern Uganda by Joseph Kony and the Lord’s Resistance Army. In Cambodia, Khmer were killing Khmer, while in northern Uganda, Acholi were killing Acholi. Although both regions have recently been enjoying a measure of peace, individuals and communities continue to bear scars both external and internal. Internal, psychological trauma, is particularly troublesome, as individuals in both contexts are culturally discouraged from seeking treatment for mental distress. Mental illness is stigmatized and mental health resources are scarce. Governments have done little to promote or invest in psycho-social rehabilitation. Moreover, psychological trauma has proven to be intergenerational – a cruel inheritance passed on from one generation to the next.

Development efforts of the international community have largely focused on helping individuals survive the initial stages, a return to “normalcy” following conflict. Accordingly, these efforts have addressed basic needs: food, shelter, medicine, clothing. Once populations begin to demonstrate their physical resilience to survive conflict, aid turns its attention to other peoples and places. Left unaddressed are the invisible wounds of psychological trauma. Left unaddressed is the reality that meaningful existence is more than mere survival. Left unaddressed is the reality that functionality and productivity can only flourish when an individual and her community are more-than-surviving. This introduces a new model for psycho-social rehabilitation: the “5 to THRIVE Model.” We ask: What are the essential components individuals and communities need in order to thrive?

**Cha-Hsuan Liu**  
**Utrecht University, The Netherlands**

*Thrive or Survive in Africa and China: Health Needs of Those Who are Far Away From Home*

Studies have shown that health of migrants are often affected by the migration process and poorly served by local health care, especially mental health services. These problems have been frequently reported among overseas Chinese who migrated to Western countries. Even though research on the health-related needs of the Chinese migrants in Africa is scarce there should be no exception to patterns found in other environments. More focus on health issues experienced by members of the Chinese diaspora in Africa is therefore needed. It stems from a perception that Chinese maintain strong attachments to their culture of origin, including traditional notions of health and illness, and that those notions are not always considered in their own terms as in regions of the world where people of Chinese culture are the majority. These original ‘untranslatable’ conceptions of health can turn into a serious barrier for migrants to seek help from local health services. Parallel to the large



Chinese presence in Africa, an equally substantial number of Africans have recently migrated to China for trade, study and eventually long-term establishment. Here too, their health and psychological strains associated with their experience as migrant foreigners living in a culturally alien environment deserves more systematic research. The few studies that exist have pointed to a number of specific challenges they are facing in acquiring quality (mental) health care. This presentation reviews the possible health needs of the two groups mentioned and the potential strategies to be explored to improve health care for African and Chinese residents.

**S3-A – ROOM A-100**

**THE RELEVANCE AND NECESSITY OF AN AFRO-ASIAN STUDIES INITIATIVE IN JAPAN**

*Convenor and Chair*

**Vick Ssali**

**Aichi Gakuin University, Japan**

Following the recent launching of Afro-Asian Studies Initiative (AASI), an English-medium forum for promoting African studies in Japan and the greater Asia region, the founders and pioneer participants are busy finding ways of founding and sustaining an effective organization. Afro-Asian Studies Initiative is an interdisciplinary and cross-disciplinary forum meant to bring together, without impediment of language, three important and interrelated groups of scholars namely: African scholars in Asia (particularly in Japan); African students in Asia, particularly with a focus on the Japan-sponsored ABE Initiative students; and the increasing number of Japanese and other Asian scholars, professors and students using English as one of their main languages of research. Our ultimate goal is to promote both the studies on Africa in Asia and the studies on Asia in Africa. These two regions are of great geopolitical significance, especially as they are homes to some of the fastest growing democracies and economies. They find themselves in a significant and inevitable relationship where Japan and the rising giants of Asia, China in particular, are in competition with the West in terms of relevance and influence on the African continent, and where Africa is largely undergoing a steady socio-political renaissance as well as experiencing an unprecedented rapid economic growth.

In a round-table discussion at “Africa-Asia, A New Axis of Knowledge,” the participants intend to discuss the rationale of launching this particular forum despite the fact that there are a few other organizations based in Japan and focusing on African or Asian studies. They will also discuss the future of AASI as an interdisciplinary, inter-generational and inter-university forum aiming to make an impact both in the Asia and the Africa region as a whole. More importantly, the panel will seek the expertise and counsel of the other participants on how to best exploit the new Africa-Asia “axis of knowledge” going forward.

*Participants*

**Yutaro Sato**, Doshisha University, Japan

**Seifudein Adem**, Doshisha University, Japan

**Kazuyo Hanai**, The University of Tokyo, Japan

**Laban Kithinji Kinyua**, Sophia University, Japan

**S3-B – ROOM B-100**

**NEIGHBOURHOODS AS IF PEOPLE MATTER: MOBILITY, MEMORY AND LIVELIHOOD IN THE EVERYDAY URBAN 1**

*Institutional panel by Humanities across Borders, HaB and Southeast Asian Neighbourhood Network, SEANNET programs of the IIAS, Leiden, the Netherlands*

*Chairs*

**Paul Rabé**, SEANNET, International Institute for Asian Studies, the Netherlands

**Rita Padawangi**, SEANNET, IIAS, the Netherlands/Singapore University of the Social Sciences, Singapore

Every city or town contains fragments of ecological and historic landscapes intimately linked with spaces of human residential and livelihood settlements. What happens when one views an urban site of significance – be it a heritage monument, a water body, a colonial graveyard, a national border, a

temple or mosque, a market, or a cultural center - from the vantage of the people who inhabit the spaces around it? How can one make the city and its diverse residents become deeply legible for students, educators, policy makers and for resident communities themselves?

Each of the papers in this panel focuses upon one such urban ecology/built heritage marker from a city in Asia and Africa. Discovering and unpacking the layers of time written upon a neighbourhood settlement, associated with a locally meaningful (rather than nationally significant) site, allows one to expand conventional readings of the urban to include the vast spectrum of everyday realities and experiences of the city. Such a relational or inter-connected stance, concerning the whole social fabric of the urban – its micro ecology, built environment, cultural and religious traditions, literary and artistic expressions, narratives of settlement, memorabilia, livelihood practices, community maps and photographs – offers us a kaleidoscope of methodologies for understanding the city from the vantage of the everyday and to embrace both its past and its present.

Using the neighbourhood as an entry point of research will reclaim the centrality of living and livelihood or the “everyday urban” as a fresh area of inter-disciplinary research combining social ecology, subaltern histories, urban studies and social anthropology. Each paper in this panel calls for a humanistic understanding of the city, using the neighbourhood as an axis of social engagement. In this way we hope scholars and professionals of the urban will come closer to understanding what really happens inside a city by rendering meaningful, not only an urban site of significance but also the people living in its vicinity.

**Kojo Opoku Aidoo**  
**Institute of African Studies, University of Ghana, Ghana**

*Hilla Kodji Neighborhood, Togo-Benin Border*

A sprawling border community between two former French colonies, the republics of Togo and Benin, Hilla Kodji as a result of cross-border mobilities, has become home to different nationalities from the West African sub-region. It has become an amalgamation, indeed a microcosm of what might be considered ‘pan African living’. It has, over the years, become the quintessential multi-national locality, and the epicenter of trade bordering Togo and Benin. It is one of the most porous borders in the West African sub-region. With the exception of national budgets, which stop short of the frontiers, every other thing no knows border at Hilla Kodji, particularly migration and currency. Numerous sellers, some teens or women with a baby on their back, serve customers all day and night as do numerous ‘black market’ currency dealers. A striking development in this locality is the phenomenon of trading based on the simultaneous use of multiple currencies, viz, the Ghanaian Cedi, French CFA, and Nigerian Naira. This is despite the fact that the only legal tender in Togo is the CFA. The existence of Hilla Kodji community therefore poses a challenge to the Togolese nation-state, its political economy, autonomy, power, and authority. One witnesses trends towards informalization in this neighborhood. It has become an ‘economic zone’ in which Ghanaians, Togolese, Beninese, and Nigerians are freely, and without restraints, engaged. In this frontier among Togo and Benin spoken accounts reorder political limits, and reveal identities, traditions and even feelings that that might be considered grassroots pan Africanism. The Hilla Kodji locality looks like the people the border could not divide – real grassroots pan African living!

**Komson Teeraparbpong**  
**Chiang Mai University, Thailand**

*Wua Lai Neighborhood, Chiang Mai Thailand*

Wua-Lai is one of the oldest neighborhoods in Chiang Mai, the largest and most culturally significant city in Northern Thailand. At the end of 18th century, in order to rebuild the city after years of war, King Kawila brought the craftsmen in silverware and lacquerware from Salawin river valley in

Myanmar to settle in the “in-between” space of inner and outer walls of the city. The socio-spatial role of the area gradually evolved from a small village (ban) to a neighbourhood which grew around markets, local temples with distinctive craft and economic activities (yan). The unique characteristics of Wua-Lai as a craft village become famous since 1960s, following the government’s policy to promote Chiang Mai as a main tourist’s regional hub. The newly infill developments and the tourist promotion projects have caused a transformation of neighborhood's morphology and social structure. In response, the centres of craftsman were set by the local initiative to preserve the local skill and knowledge and to keep alive the ties of kinship. This study deals with the inhabitants' capacity of auto-organisation : how they reinforce the link between members of neighborhood, stimulate local economy and promote the local cultural heritage. The knowledge and expertise of the latter are a testimony of human creative and neighborhood's cultural roots which are in a risk of disappearing. However, these groups work each on their own. Our objective is to create a platform which allow them to share ideas on how to sustain their local knowledge, social ties and cultural identity.

**Boonanan Natakun**  
**Thammasat University, Thailand**

*Nang Loeng Neighborhood, Bangkok Thailand*

Located in the heart of Rattanakosin Island, also known as the Old City of Bangkok, this community has a comparatively long history dating back to the reign of King Rama III (1824 – 1851). Locals from the surrounding neighborhoods know the “Nang Leong Community” as a place where one can find the finest local cuisines inside its crisscrossing alleyways. Almost as old as Bangkok itself, it has rich and complex multi-ethnic settlements. The community has gone through many phases of transformation beginning with the city’s expansion toward the outer wall of Bangkok in the late 1850s, the construction of the city’s first tram line making the community an attraction on the city’s spine, and the building of many shop houses after the Second World War.

Tucked behind the rows of shophouses on the main road, a community house was renovated through services of community architects. A former dance studio, the house features music records objects from early post-World War II time. The combination of collections of old objects, an open space for community dancing and gathering makes the house a living museum, through which people from within and outside the neighborhoods can learn about the history of the place and the influence of Western popular music in Thailand.

**S3-C – ROOM B-101**  
**VISUAL ARTS 1**

*Chair*  
**Herbert Hambati**  
**University of Dar es Salaam, Tanzania**

**Kristina Wright**  
**Seoul National University And University of Leicester, South Korea**

*Encounters with Africa Through Art in Korea*

South Korea has an extensive system of art museums, both public and private, that have played an important role in constructing and representing national identity. As South Korea grows increasingly globalised, its society is becoming more culturally diverse. Yet misconceptions and scant information about other cultures, particularly from Africa, preclude the integration of non-Korean populations

within Korean society. This paper examines three exhibitions of African art in Seoul as ‘contact zones’ and analyses art as ‘imaginative engagement’ that can facilitate cultural awareness and understanding about Africa in Korean society. I argue that museums offer great potential for mitigating issues associated with globalisation in Korea.

The 'Habari!' exhibit of East African art at Dongdaemun Design Plaza in June 2014 was organised by the Soul of Africa, a Seoul-based organisation dedicated to educating Koreans about Africa through art. 'Africa Now: Political Patterns' at Seoul Museum of Art from 14 December 2014 to 15 February 2015 was the first exhibit of contemporary African art at a major public museum in South Korea. Finally, 'William Kentridge: Peripheral Thinking' at the National Museum of Modern and Contemporary Art (MMCA) in Seoul from 1 December 2015 to 27 March 2016 exemplified the idea of art as imaginative engagement. This was the first solo exhibition of an African artist in Korea and the largest solo exhibition ever at MMCA. Discussion of these exhibitions will be situated within the context of the state-led 'Global Korea' initiative, which attempts to overcome the country's previous isolation by developing greater multiculturalism at home and expanding overseas development assistance and business networks abroad.

**Việt Lê**

**California College of Arts, United States**

#### *Shamanism, Contemporary Art & Return*

This paper traces the “return” of shamanism within contemporary artistic practice, with a focus on artists and traditions connected to Africa and Asia. Shamanism as a long-standing indigenous spiritual practice of journeying comprises all the continents, ranging from Korean, indigenous Native American, Tibetan and African shamanism. I critically examine the circuits in which artists intervene in dominant institutional, artistic and spiritual narratives. Case studies include South African experimental filmmaker Dineo Seshee Bopape, South Korean photographer Park Chan-kyong and African American sculptor David Hammons.

In the 2017 Venice Biennale, curator Christine Marcel featured a “Pavilion of Shamans,” questioning standard modernist conceptions of time, space and relationality. From Joseph Beuys, Guillermo Gomez-Pena, Matthew Barney among others, Western conceptual art has long had a fascination with the artist-as-visionary. Art critic Tess Thackery has proclaimed shamanism as making a “comback. What are the ethics of return in the age of globalized art in which physical and psychic return also entails a capital return?

Through the figure of the artist-shaman, I advocate for a politics of “negative return”—an inversion. Within common usage, a negative return occurs when total losses outweigh the initial investment. Instead, I reframe the “negative” as a desired outcome. This “negative return” references Freud's theories on melancholia. Briefly, the melancholic subject forever mourns their lost object. Without successfully reconciling this grief, they are doomed to compulsively revisit this wound. Postcolonial and feminist revisions—racial melancholia, melancholic migrants—address Freud's blindness to the linked traumas of race, gender, class and empire.

In his later works, Jung wrote about coming to terms with his shadow-self as a process of self-actualization. Instead of a possession (Freud's melancholic), shadow is assimilated. Within indigenous American traditions, the wounded healer has to undergo a traumatic process (e.g., serious physical or psychic illness). The shaman-to-be has to successfully heal her or himself in order to heal others (Casteneda, Harner, Ingerman). Within a global art market predicated on profit, what are the losses which need to be healed?

**Ikem Stanley Okoye**

**University of Delaware, United States**

#### *Diplomatic Dances Across Transnationality: Of Architecture and Art in the New Globalism*

As an emerging inquiry, this paper will raise questions, and explore the complex emergent relationship between the contemporary twenty-first century dynamics of diplomacy, and the nature of embassies in other periods: the colonial and pre-colonial periods, plotting the connections in this regard between Asia and Africa broadly speaking, and especially tracing the significance of the late twentieth and early twenty-first century contexts in which, atypically, Asia (in this instance China, Japan and India) are positioned in an interesting contrast to the European and North American powers. How has this been constituted in "architecture", and in new unprecedented discourses of invitation, display, welcome and even rejection? What, even (and on the other hand), about African representation in Asia, and informal African "embassies" abroad? What relationships bind their divergent procedures?

**S3-D – ROOM – B-106**  
**THE AFRICAN COMMUNITY IN CHINA**

*Chair*

**Muhidin Shangwe**  
**University of Dar es Salaam, Tanzania**

**Kudus Adebayo**  
**University of Ibadan, Nigeria**

*'I Have Divine Call to Heal my People': Nigerian 'Medicine Men' and Syncretic Healing in Guangzhou, China*

As border rules tightened in the global North, Africans have embraced alternative destinations in Asia, with increased settlement in Chinese cities. However, these migrants experience poor access to health care services due to a range of institutional, economic, social and cultural barriers. This article focused on the motivations, orientations and strategies of Nigerian migrant 'medicine men' in responding to everyday health care demands of co-migrants in Guangzhou, South China. Based on direct observations and interviews with Nigerians residing in Guangzhou, the article documented why migrants engaged medicine men and offered a comparative description of the approaches adopted in dealing with health problems. Although medicine men initially responded to a 'divine call,' they shared similar economic motivations, like other African migrants, to 'make it' by filling and exploiting the health care accessibility gaps in Guangzhou. While servicing only Nigerian clientele, and sometimes other Africans, 'Nigeria medicine men' relied on 'flyers' to source and transport their healing ingredients from Nigeria. Because of their undocumented status and lack of approval to operate openly, strict service provision exclusion was maintained to withhold their medicine from Chinese people – a strategy they believed will shield them from scrutiny and trouble. Nonetheless, individual trajectories revealed differences in the extent of the organisation, scope of operations, service packaging, and knowledge and practices of disease diagnosis and dynamics of modalities in the healing process. The article showed the ingenuity of people under migration situation, and the ways that survival pressures and entrepreneurship create 'accidental healers' with beneficial, but sometimes potentially catastrophic approach to health delivery.

**Rose Sackeyfio**  
**Winston Salem State University, United States**

*African Women in China: Gendered Spaces of Globalization*

My study of African women in China expands the discourse on African women's identity, status, and strategies of survival as diaspora subjects within multi-national space(s) of China as a new vista of economic and educational opportunity.

In the global environment of the 21st century, research on the relationship between African nations and China forms a new axis of knowledge and scholarly engagement. A dramatic shift in Africa-China relations has occurred as a result of increasing flows of African migrants in China, especially in Guangzhou, with a population estimated at over 16,000 that forms a new and significant demographic with implications for African diaspora research, transnationalism, and cultural studies. This presentation will examine the complexities of gendered spaces among African women migrants in Guangzhou, China.

The development of Africans' racial identities in China in the 21st century give rise to new forms of social, economic and cultural interactions as large numbers of Chinese interact with emigrants in diverse settings within and outside China (Cheng 2011). However, the experiences of women, or their social interactions are seldom explored in the emerging literature on African diaspora communities given the estimates that women constitute 20% of the African immigrant population in Guangzhou (Bodomo 2016). My research explores important questions about African women's reception and experiences in China that may confer increased opportunities along with challenges to economic stability, acceptance and legal status. The development of new configurations of identity shape the ways that African women navigate transnational spaces. Hyunh (2015), and Ho (2016, 2017) confirm the growing presence of women migrants in China that are motivated to travel for diverse reasons such as education, trade and other entrepreneurial ventures. My study examines the treatment of women, their status as diaspora subjects, cultural identity and assimilation to provide a holistic portrait of gendered globalization.

**Carlton Jama Adams**

**John Jay College: City University of New York, United States**

*Black Histories for Self-Construction Within a Chinese Context*

Black identities in China, as elsewhere, are in tension with Black individualities. Black foreign workers in China are often required to cope with essentialist and negative identity ascriptions, alongside attraction to their technical skills. This happens within a Black self with its unique individuality. This paper explores this phenomenon, paying particular attention to the ways in which African and African descended people negotiate feelings of attachment, belonging, recognition, and the processes of value formation and norm integration within China.

**S3-E – ROOM B-318**

**RESEARCHES ON THE SOCIETIES OF THE INDIAN OCEAN**

*Convenor*

**Elise Ralser**

**Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion**

*Chair*

**Vilasnee Tampoe-Hautin**

**Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion**

The Round Table is organized by the O.S.O.I. (Observatoire des sociétés de l'océan Indien University La Réunion/France) His objective is to present the researches on the societies of the Indian Ocean and particularly on the islands of the southwest of the Indian Ocean.

*Participants*

**Marie-Annick Lamy-Giner**, Université de la Réunion Observatoire des sociétés de l'océan Indien, Reunion

**Priya Bahadoor**, University of Mauritius, Mauritius

**Abdou Nouhou Badrouline**, Laboratoire OSOI, University of Reunion, Comoros

**Serge Bouchet**, Université de La Réunion, Reunion

**Evelyne Combeau-Mari**, CRESOI Université de La Réunion, Reunion

**S3-F – ROOM B-423**

**KOREANS IN GHANA, FROM 1957 TO THE PRESENT**

*Convenor and Chair*

**Lloyd G. Adu Amoah**

**Centre for Asian Studies, University of Ghana, Ghana**

In recent times deepening political, economic and cultural ties between Africa and Asia suggests the emergence of a multipolar world in which the Indo-Pacific Afrasia region is becoming a significant player. In the sixty years of Ghana's independence and forty years of Ghana-Korea relations, Korean migrants seem to have "settled" in especially the port city of Tema where they have set up businesses, lent their names to neighbourhoods, engaged in philanthropic activity and generally contributed to Ghana's socio-economic and political life. CAS is embarking on a research project on these Korean migrants in Ghana. This research attempts to contribute to a deeper, nuanced and variegated understanding of Africa-Asia ties via a peculiar and rare examination of Ghana-Korea relations within the framework of Africa-Asia relations, migration, settlement and cultural hybridization. The roundtable is conceived to achieve two primary goals. First CAS will present preliminary findings and experiences on its research on Korean migration to Ghana in the given time frame. Secondly the roundtable will serve as forum for the exchange of ideas on methodology, conceptual approaches and methods used in similar research undertakings by Asianist scholars in Africa and Asia.

*Participants*

**Kweku Ampiah**, University of Leeds, United Kingdom

**Annette Skovsted Hansen**, Aarhus University, Denmark

**Nene-Lomo Kuditchar**, University of Ghana, Ghana

**Nelson Quame**, University of Ghana, Ghana

**Hyung-Gu Lynn**, University of British Columbia, Canada

**S3-G – ROOM C-033**

**ENTANGLED VALUES: ON NEW COMMODITY FRONTIERS IN ASIA-AFRICA**

*Institutional Panel by Emerging Worlds Programme, University of Copenhagen*

*Convenor and Chair*

**Ravinder Kaur**

**University of Copenhagen, Denmark**

*Discussant*

**Engseng Ho**

**Duke University, United States**



The panel addresses the new Africa-Asia entanglements produced via renewed business investments, trade, and extraction of natural resources. We examine the ways in which commercial value is generated in urban spaces, territories, and materials hitherto considered surplus. The Asia- Africa indeed have a long history and multiple imbrications across cultural, economic and ecological domains. Recent efforts towards illuminating these intersections, effaced during the era of colonialism, are then as politically salient as they are intellectually productive. This panel proposes to locate these interactions spatially, and in particular, it considers their histories and contemporary forms through an urban framework. Migrants and itinerant travelers, knowledge of the city, and investments have moved between the regions. This panel's contributions dwell on these multivalent stories of interactions, learning, and the afterlives of contact from sites including Delhi, Johannesburg, and the Zambian Copperbelt.

**Bani Gill**

**University of Copenhagen, Denmark**

*Split Ends: Exploring the Transnational Trade in Human Hair Between India and Africa*

In this paper, I undertake an ethnographic exploration of the transnational trade in human hair that facilitates circulation from Africa to India through processes of low end globalization. The study of hair reveals how it remains embedded in relations of race, gender, class and identity making due to its innate association with human corporality. But, its perpetual circulation in various forms also encourages us to look at hair as a commodity, as informing consumption and related practices of cosmopolitanism. Hair and the business in hair extensions and weaves not only mediates aspects of socio-cultural style and personalized aesthetics, but is also embedded within the flows and ebbs of globalization. Hair is thus analyzed as a gateway to think through themes of adornment, consumption and the discursive framings of the local moral economy through which people seek to position and make meaningful their work. The focus, then, is as much on 'hair' as it is on the actors and circuits in motion, often located at the fringes of the neoliberal economy. Through an ethnographic exploration of mediations between irregular migrants from Nigeria and local hair vendors located in Delhi, I engage with the everyday workings of globalization from below, revealing the complex set of ideas and interactions through which the making of the (il)legal, (il)licit and the (in)formal are contested.

**Ravinder Kaur**

**University of Copenhagen, Denmark**

*Theorising Commodity Frontiers: Asia in Africa, Africa in Asia*

In this paper, I broadly address the remaking of the old third world as 'emerging market', and unpack new modes of imagination and knowledge at the heart of this historical shift. I argue that if the quest for valuable commodities led to the discovery of the new world in an earlier age, the early 21st c is characterized by the rediscovery of that familiar world along the speculative index of untapped national enclaves - signaling potentiality and accessibility - rapidly 'opening up' across continents. The world-as-commodity captures and encloses entire territory, to be transformed into a site of unlimited commodification and exchange, and actualize the capitalist dream of unending growth. A world grasped and imagined in commodity form is what eventually can be put at the disposal of investors. I examine, specifically, how Asia and Africa get re-entangled via renewed commercial trade, extractive industries, and financial investments.

**Rune-Christoffer Dragsdahl**  
**University of Copenhagen, Denmark**

*Indian Pulses in Ethiopia and Mozambique*

This paper is an ethnographic exploration of Indians growing and exporting lentils in Ethiopia and Mozambique. I will analyze the experiences of investors from India attempting to transform remote frontier zone wildernesses in Ethiopia into large-scale monoculture farms. The paper will look into the backgrounds and visions of the investors as well as their challenging experiences during implementation of the farm projects. Of particular interest will be the vast scale of the farms, which leads into an inquiry of the notion of scalability. The experiences with scalability in Ethiopia will be contrasted with the experiences by Indian traders in Mozambique, who are extracting lentils not by engaging directly with the land themselves, but through buying them from middlemen, who are in turn buying them from smallholder farmers. The paper will thus illuminate two distinct forms of Indian capitalist engagements with agricultural development in Africa.

**S3-H – ROOM C-124**

**50 YEARS AFTER MAY 1968: PERSPECTIVES FROM ASIA AND AFRICA**

*Convenors*

**Kae Amo**

**École des hautes études en sciences sociales (EHESS), France**

**Alemseged Abbay**

**Frostburg State University, United States**

*Chair*

**Oussouby Sacko**

**Kyoto Seika University, Japan**

The year 1968 was undoubtedly significant in the political history of the world; it was characterized by “Global Revolutions” taking place across the continents, which included civil rights and anti-Vietnam War protests in the United States, the Cultural Revolution in China, large uprisings of students and workers in France and Germany, and the “Prague Spring” in Czechoslovakia. In France and in many “Third World” countries, universities became a major field of contestation in a series of events during May 1968. This panel will focus on experiences in Asia and Africa during the crucial period from the 1960s to the 1970s as well as the legacy of this period.

This panel will dwell on three main themes. First, we will examine connections between Europe, Africa and Asia. Students and intellectuals are often connected to international networks and, thus, relatively more likely to join ideological or political movements. We will explore how young activists in the global South during this period – within the context of Cold War tensions – were influenced by international or transnational ideological movements such as Marxism, Maoism and Pan Africanism, as well as movements against Neocolonialism.

Our second investigation examines the ways in which these social movements – whether in Asia or in Africa – were grounded in their own local social, political, and economic contexts. On the one hand, in many African cities, such as Dakar or Addis-Ababa, student movements were directly connected to Pan Africanism and to the movements against the neo-colonial system of newly independent states. In Japan, on the other hand, the student rebellion can be viewed as a kind of mass reaction to rapid economic growth and the mass-consumption society that suddenly emerged as a result (Eiji Oguma, 2015). We will examine the national and local factors that influenced the political and social struggles during this period.

Finally, we will look at the evolution of social or political movements since the 1960s with respect to today's neoliberal context. We will examine the legacy of May 1968 and assess the perspectives that 50 years of experiences in Asia and Africa have given us with regard to today's social, political and education "crises" on the global level.

**Alemseged Abbay**

**Frostburg State University, United States**

*Pie in the Sky: Visions of the Ethiopian Student Movement (1960-)*

One of the most radical movements in the world, the Ethiopian Student Movement started as an integral part of the global student revolution of the 1960s. Like the French (1968), Iranian (1978) or Tiananmen Square (1989) uprisings, the Ethiopian movement was idealistic. Land reform and solving the national question became its historical mission. Socialism, nationalism, and democracy have been the ideological tools used to liberate the people from the obsolete monarchical system and the "prison of nationalities" in what has been predominantly peasant society. Socialism and nationalism were instrumental in regime changes in 1974 and 1991 as well birthing Eritrea, respectively. Currently, the student activism wants to bring about a democratic system in the country. In the history of the student movement, the three ideologies have been tenaciously gripped by the student movement as articles of faith. This paper will see whether the student activism has been mere emotional responses or seriously thought out solutions to what have otherwise been legitimate grievances.

**Kae Amo**

**École des hautes études en sciences sociales (EHESS), France**

*Youth Movements Past and Present. Cases from Japan and Senegal*

Fifty years ago, student protests broke out in several Asian and African cities. Among the most significant of these protests were those that took place in Dakar and Tokyo. Based on historical studies and fieldwork, this paper compares the youth movements in Japan and in Senegal during the 1960s and investigates their legacies in light of the current climate of social and political change. The first areas of interest will be the political backgrounds of the 1960s and 1970s. Both Asian and African societies experienced the persistent tension of the Cold War and were influenced by ideologies such as Marxism or Maoism within their local contexts. Student protests in Dakar were connected to Pan-Africanism and to movements against the neo-colonialism, while in Japan, youth rebellion is more aptly viewed as a mass reaction to rapid economic growth.

Following the end of the Cold War, urban youth sought a new model. The second part examines recent youth movements and their continuity with, or divergence from, former political struggle models.

Democracy, popular culture and ICT are important aspects. During Dakar's 2011 presidential election campaign, the Movement of the 23 June (M23) halted former President Abdoulaye Wade's attempts to change the constitution. The group, Y'en a marre, emerged at the forefront of the movement, crystalizing young people's grievances through hip-hop music and catalyzing the larger opposition coalition to oust the incumbent. In Japan, the protesters of SEALDs (Students Emergency Action for Liberal Democracy) have captured the public's imagination with their attention to style in music and youth fashion and their media savvy.

An examination of both examples will facilitate a broader view of the youth movements of yesterday and today, their characteristics as reactions to political change on local and global levels, as well as their capacity to create new social dynamics.

**Lalita H. Hanwong**  
**Kasetsart University, Thailand**

*Neo-Leftism and the Emergence of Intellectual Movement in Thailand in the 1970s*

In the spectrum of Cold War in Asia since the early 1950s, Thailand largely was dominated by the US military and political presence. Under Prime Ministers General Sarit Thararat (1958-1963) and General Thanom Kittakachorn (1963-1973), the anti-communist Thai state stood at the forefront as one of the US' closest allies in Asia. However, Thanom's military government was overthrown in 1973 as a result of both local and global political climate including cross-continent anti-war and emerging left-leaning intellectual movements which were led by students and young progressive scholars. As a consequence of colonialism, many Thai elites and non-elites alike pursued their studies in Europe and the US. The growth of Thai intellectual movement in the 20<sup>th</sup> century was based on popular Western philosophies at the time especially Marxism. This first waves of intellectual movement created famous revolutionary writers such as Chit Phumisak and Kularb Saipradid (famously known from his penname "Si Burapha"). These writers ultimately remained a source of inspiration to the next generations of leftist writers. When Vietnam War broke out in 1965, new groups of leftist public intellectuals – mostly alumni from famous American and European universities – emerged and established "neo-leftism" as an anti-establishment and anti-Vietnam War movement. A few progressive journals like Sangkomsad Parithat and Chaturas also fanned this flame of this intellectual movement.

This paper examines how neo-leftism was developed in these critical decades in Thailand as a means to illustrate the intellectual frustration over Vietnam War, the American intervention in Thailand, and finally to overthrow military dictatorship. This movement among young and emerging intellectuals created a solid ground for future intellectual circles until the present day.

**Makoto Katsumata**  
**Meiji Gakuin University, Japan**

*International Solidarity Movement Between Japan and Africa in 1950's: How Japan Understood Africa After Bandung Conference.*

Although almost 60 years since Year of Africa (Année de l'Afrique) have gone, the road to decolonization in Africa still remain to be written by people's memory. Japan's participation in Asia-Africa Conference held in Bandung in 1955 allowed to Japan under Reconstruction of post-war his diplomatic debut in Asia, but also aroused Japanese people's attention to struggle of African people for their independence. While most of Bandung reportage by Japanese press focused on Japan –Asia relations, in particularly Japan- China of premier minister Zhou Enlai relation, some Japanese intellectuals and politicians from trans-political parties who dreamed a world without nuclear arms started a Afro-Asia solidarity movement in Japan. Its decisive moment was the 4th World Conference against Atomic and Hydrogen bombs organized by Japanese citizens held in summer 1958 in Tokyo. It was the first encounter between Japanese international solidarity movement and African nationalists fighting for decolonization of their country. They were young political leaders from Algeria and Cameroun under French colonization.

The paper discusses the early days of Japan - Africa people's solidarity movement in the second half of 1950's by focusing on the motive and the significance of African leaders' presence in those conferences against nuclear arms. Key materials on this historical investigation derive from official statements, written memories of former Japanese organizers, personal interviews. It puts emphasis on the importance of revisiting and analyzing people's memories and actions for this growing period of cold war to clarify the nature and dynamism of Asia-Africa solidarity movement toward a world without nuclear arms.

### **S3-I – C-520**

#### **VIETNAM AND AFRICA: NATURE AND DYNAMICS OF THE RELATIONSHIP**

*Institutional panel by Hanoi VNU-University of Social Sciences and Humanities & University of Zambia*

*Convenor*

**Van Thuy Pham**

**Hanoi VNU-University of Social Sciences and Humanities, Vietnam**

*Chair*

**Thi Lien Claire Tran**

**Institut de Recherche sur l'Asie du Sud-Est Contemporaine, France**

Surprisingly, little attention has been paid to the comparison and connections between Vietnam and Africa, the two places which share much affinities and yet divergences in their history and the current situation. Vietnam became a French colony in the late 19th century; at almost the same time, many places in North, West, East and Equatorial Africa were also brought under the French colonial rule. During the colonial period, there were strong connections between Vietnam and Africa via trade, migration, and various political activities undertaken within the French Empire. Decolonization and independence movements in these two places had strong impacts on each other, although not all of them adopted the same strategy to obtain independence and national sovereignty. Relationship between Vietnam and former French colonies in Africa were strengthened after the independence of Vietnam in 1945 and particularly during Vietnam's resistance war against the French returning forces and Americans. The independence movements in Africa were much inspired by the armed struggles for independence and national unification of Vietnam. The Đổi mới (Renovation) of Vietnam since 1986 has provided further favourable conditions for strengthening the relationship between Vietnam and the African countries, and in fact the diplomatic and trade relations between the two areas have been increasing remarkably in the recent years.

This panel consists of four presentations, two discussing the historical connections and contemporary trade relations between Vietnam and African countries, while other two papers deal with the comparison of independence movements and decolonization in Vietnam and Africa.

**Webby Kalikiti**

**University of Zambia, Zambia**

*Africa and Vietnam: A Preliminary Appreciation of the Nature and Dynamics of the Relationship*

Official contacts between Africa and Asian countries pre-date the end of colonial rule. At the end of the 19th century, thousands of Asians mostly from British India, begun arriving in Africa either as contracted migrant labour to work in the sugar plantations on islands in the Indian Ocean but also as labourers in the construction of transportation infrastructure, in particular railways. Thousands of Chinese migrants arrived in South Africa as mine and plantation labourers. And, the French, through their presence in Indochina, started the export of Vietnamese labour overseas, mostly to New Caledonia but also in smaller numbers to French possessions in the Caribbean and in even smaller numbers, to colonial French west and equatorial Africa. In the course of the two world wars, Africans and Asian increasingly came into contact as enlisted men. After the wars, Asians and Africans continued to meet as students in European academic institutions. It was in the course of these interactions that what were to become long term political relationships between colonised Africans and Asians also developed. Earlier attainment of independence by Asian countries was to serve as an inspiration to colonial Africa. Earlier contacts were deepened and many Africans were offered opportunities to further their education in the newly independent Asia. The Bandung conference of 1955 was one of the results of the relationship that existed between Africa and Asia.

What is proposed in the paper I hope to write is to attempt an appreciation of the nature and significance of the multifaceted relationship between Africa and Vietnam. The few available works are focused on economic aspects. I hope to broaden this narrow focus by taking into account other forms of this relationship.

**Thien Thanh Tran**

**Hanoi VNU-University of Social Sciences and Humanities, Vietnam**

*Trade Relations between Vietnam and Africa, 1986-2000*

Between 1986 and 2000, Vietnam developed many strategies for economic reforms. The Đổi mới of 1986 marked the shift from the planned and centralized economic model to the market oriented economy, leading to the drastic transformations in the political, social, and cultural aspects of the country. Vietnam gradually established and extended its diplomatic relations and trading partners under the motto 'Vietnam wants to be friends all other countries in the international community for peace, independence and development'.

Under the new circumstances, Vietnam has greatly expanded its foreign trade activities. Between 1986 and 2000, the average of annual import-export value of Vietnam reached 11.54 billion USD, three times larger than that of 1985. Likewise, the number of countries importing from Vietnam increased from 43 in 1986 to 100 in 1995 and 192 in 2000. Although Europe and Asia have been the largest trade partners of Vietnam, the country has increased its trade relations with the African countries. The import-export value between Vietnam and Africa increased from 11.4 million USD in the period 1986-1990 (accounting for 0.1 per cent of the total import-export value of the period) to 120.7 million USD in the period 1991-1995 (accounting for 0.3 per cent of the total import-export value of the period) and 551.1 million in the period 1996-2000 (accounting for 0.5 of the total import-export value of the period).

The aim of this paper is to examine the shift in the trade relations between Vietnam and the African countries, both in terms of volume of trade and the composition of goods and explain the reasons behind this change.

**Thi Bich Hanh Truong**

**Hanoi VNU-University of Social Sciences and Humanities, Vietnam**

*The Communist Roles in Anti-Colonialism Movements in Algeria and Vietnam: A Comparative Study*

Algeria and Vietnam were two of the most important colonies of France in Africa and Asia. The bloody wars of decolonization in two countries were also major event in Post-War history, which had great influence on not only France, Algeria or Vietnam but also many international relations. This paper traces the efforts and the roles of the communist parties in Algeria and Vietnam in independence movement, seeking to explain why their efforts had such diverse outcomes. It analyzes many variables: the socialist tradition of each country; the relationship between the Comintern and the two communist parties; the level of repression against communists in both societies; and the efforts of each party to indigenize the Marxist-Leninist theory. The characteristic of each country helps to explain why the road to power in Algeria was far more difficult in Algeria than in Vietnam.

**Van Thuy Pham**

**Hanoi VNU-University of Social Sciences and Humanities, Vietnam**

*Paths to Independence: A Comparison of French Decolonization in Vietnam and West Africa, 1940s-1960*

Efforts to compare French decolonization in Vietnam with that in Africa have been traditionally directed to Algeria, where decolonization also took place in the most violent form and with traumatic consequences for France. Although still taking Vietnam as the point of comparison, however, this study examines other part of Africa - French West Africa- to look for an alternative path to independence. By 1960, all eight colonial territories of L'Afrique Occidentale Française (AOF), including Mauritania, Senegal, French Sudan, French Guinea, Côte d'Ivoire, Upper Volta, Dahomey, and Niger had obtained independence. Unlike what happened in Indochina where the French were forced to withdraw after a prolonged war resulting in a bloody battle at Dien Bien Phu in 1954, there was a smooth and peaceful transfer of independence from France to their colonies in West Africa. Moreover, the French influence in these areas was not abruptly destroyed; the French still maintained certain privileges in and a close connection with the newly independent states. This study discusses the different ways of decolonization by the French in Vietnam and West Africa. Attention is given to the international context of post-war Asia and Africa, the French strategies applied to these colonies, the roles of native elites, the development of nationalism, as well as the position of communism.

**Xiaosen Song**

**International Institute for Asian Studies, the Netherlands**

*What Belt and Road Initiative (BRI) Could Bring to Vietnam and Africa's Connections?*

Vietnamese and African peoples have a long history of traditional friendship although the country and the continent are divided by enormous geographical distance. The foundation of the intimate bond has been nurtured by Ho Chi Minh and African revolutionaries since the 1920s. At that time, struggle for national liberation and freedom of the people was their common goal. Vietnamese people's victory of Dien Bien Phu greatly encouraged Africans in their fight against colonialism for national independence. The African people also supported the Vietnamese people throughout the struggle until Vietnam's reunification in 1975. In the new century, Vietnam and African countries have more and better opportunities to deepen cooperation and thus enjoy a win-win result. In 2003, the international forum on Vietnam-Africa held in Hanoi; the institute for Africa and Middle East Studies was established in the following year. Vietnam aims to become a basically industrialized and modernized country by the year 2020. Therefore, Vietnam pursues the policy of developing ties with traditional friends, while attaching importance to the promotion of relations with neighboring countries and major powers in order to seize the opportunities to accelerate its international integration process. For various reasons, Vietnam has been doubtful on China's Belt and Road Initiative until the year 2017. This initiative, as a new silk road linking Asia, Africa and Europe can provide a fresh impetus for Vietnam strengthening ties with African countries. This paper will review the traditional friendship between Vietnam and African countries, their progress of cooperation and Vietnamese African studies in the new century and pay attention to the outlook on BRI's role and influence to Vietnam and Africa's connection in the future.

**S3-J – ROOM A-104**

**THE SEARCH FOR MIDDLE GROUND IN AFRICA-ASIA STUDIES:  
INTERDISCIPLINARITY, INFRASTRUCTURE, AND THE "IN-BETWEEN"**

*Convenor and Chair*

**Cole Roskam**

**The University of Hong Kong, Hong Kong S.A.R., China**

This roundtable seeks to spark open discussion on connections that bridge continental divides - the innumerable interactions and exchanges transforming politics, economies, land- and city-scapes, and

personal lives at a variety of spatial and temporal scales – and the ways these connections are challenging our understanding of what constitute Africa-Asia studies.

Conversation will focus on two major issues: the importance of interdisciplinary collaboration in the study of Africa and Asia, with a particular focus on China’s global engagements; and the conceptual value of infrastructure as it relates to interdisciplinary studies of Africa-Asia relations.

Roundtable participants, each situated within a specific discipline and with different regional and topical expertise, will discuss their work in relation to the calls for more nuanced conceptual paradigms that bind their respective fields of study in relation to Africa and Asia. Participants will also pay particular attention to the notion of infrastructure in the age of China’s “One Belt, One Road Initiative” — the “hard” physical infrastructure of buildings, roads, and concrete matter, but also the “soft” infrastructure of institutions, services, networks, and interpersonal relationships, and the intense power play at both macro and micro levels. They will further engage in debate over the value of land-based, nation-state centered units as an organizational model for research given the spectrum of transnational connectedness and contestations known to compose Africa-Asia relations for much of human history. The “in-between” places in which these interactions have occurred at various points in time, including waterscapes such as the Indian Ocean, and cities like Dubai and Hong Kong, will be another point of discussion.

Collectively, we hope this roundtable will facilitate discussion regarding new strategies for academic inquiry in response to what we know, and what still needs further exploration, in connection with Africa-Asia encounters throughout history, today, and in the future.

#### *Participants*

**Wei Wang**, The University of Hong Kong, Hong Kong S.A.R., China

**Rundong Ning**, Yale University, United States

**Dorothy Tang**, MIT Department of Urban Studies and Planning, United States

**Shun Man Emily Chow**, The University of Hong Kong, Hong Kong S.A.R., China



**S4-A – ROOM A- 104**  
**NEW DIRECTIONS IN THE STUDY OF AFRICA AND CHINA**

*Convenor*

**Daniel Large**  
**Central European University, Hungary**

*Chair*

**Tatiana Carayannis**  
**Social Science Research Council (SSRC), United States**

What is China and Africa studies? How far is China and Africa being re-ordered into Africa and China studies? Should scholarship on questions concerning relations between a continent and a continental-like country go further than reformulating Area Studies into a transregional framework, and adopt more global perspectives? The growth of studies concerning Africa and China relations has been exponential. Less considered, until recently, have been myriad questions about the evolving nature of scholarship on these themes and their relation to established academic disciplines. Global scholarship on Africa and China is now more seriously reflecting – and acting - on questions of theory and method. With these come issues concerning epistemology and the changing politics of knowledge. This Roundtable will present and discuss diverse disciplinary perspectives concerning new directions in scholarship about Africa and China. It follows on from a similar Roundtable at the Africa-Asia: A New Axis of Knowledge conference in Accra in September 2015 and, with the participation of a diverse range of contributors, seeks to continue and advance the global conversation about Africa and China studies.

*Participants*

**Yoon Jung Park**, Georgetown University; CA/AC Research Network, United States  
**Kweku Ampiah**, University of Leeds, United Kingdom

**S4-B – ROOM B-100**

**NEIGHBOURHOODS AS IF PEOPLE MATTER: MOBILITY, MEMORY AND LIVELIHOOD IN THE EVERYDAY URBAN 2**

*Institutional panel by Humanities across Borders, HaB and Southeast Asian Neighbourhood Network, SEANNET programs of the IIAS, Leiden, the Netherlands*

*Chairs*

**Paul Rabé**, SEANNET, International Institute for Asian Studies, the Netherlands  
**Rita Padawangi**, SEANNET, IIAS, the Netherlands/Singapore University of the Social Sciences, Singapore

*Discussant*

**Aarti Kawlra**, HaB, International Institute for Asian Studies, the Netherlands

Every city or town contains fragments of ecological and historic landscapes intimately linked with spaces of human residential and livelihood settlements. What happens when one views an urban site of significance – be it a heritage monument, a water body, a colonial graveyard, a national border, a temple or mosque, a market, or a cultural center - from the vantage of the people who inhabit the spaces around it? How can one make the city and its diverse residents become deeply legible for students, educators, policy makers and for resident communities themselves?

Each of the papers in this panel focuses upon one such urban ecology/built heritage marker from a city in Asia and Africa. Discovering and unpacking the layers of time written upon a neighbourhood settlement, associated with a locally meaningful (rather than nationally significant) site, allows one to expand conventional readings of the urban to include the vast spectrum of everyday realities and experiences of the city. Such a relational or inter-connected stance, concerning the whole social fabric of the urban – its micro ecology, built environment, cultural and religious traditions, literary and artistic expressions, narratives of settlement, memorabilia, livelihood practices, community maps and photographs – offers us a kaleidoscope of methodologies for understanding the city from the vantage of the everyday and to embrace both its past and its present.

Using the neighbourhood as an entry point of research will reclaim the centrality of living and livelihood or the “everyday urban” as a fresh area of inter-disciplinary research combining social ecology, subaltern histories, urban studies and social anthropology. Each paper in this panel calls for a humanistic understanding of the city, using the neighbourhood as an axis of social engagement. In this way we hope scholars and professionals of the urban will come closer to understanding what really happens inside a city by rendering meaningful, not only an urban site of significance but also the people living in its vicinity.

**Adrian Perkasa**  
**Universitas Airlangga, Indonesia**

*Kampung Peneleh, Surabaya, Indonesia*

Kampung Peneleh is one of the oldest “kampong” or “kampung” (urban village) neighborhoods in Surabaya, with many layers of identity. The neighborhood is adjacent to Peneleh Cemetery, a Dutch colonial cemetery that was built in 1814. The neighborhood is also popularly linked to the history of Sunan Ampel (15th century), one of the Muslim saints who spread Islam in Java. Until now, the alleyways of the kampung are intertwined with old Muslim graves from the 18th-19th century. Contrary to the usually popular perception of graveyards as eerie sites, these old Muslim graves have become part of the contemporary everyday life and have initiated spiritual legends of the neighborhood.

Kampung Peneleh is the place where Soekarno, the first president of Indonesia who was a leader of Indonesia’s nationalist movement and the initiator of Asia-Africa Conference or Bandung Conference, spent his youth years. The house of Tjokroaminoto (Tjokro House), one of the national heroes who was also Soekarno’s teacher, was also in the neighborhood and is now a small museum. The city government have designated the neighborhood as ‘heritage kampung’ and promoted it as a city attraction. However, the way the city values the neighborhood is detached from the residents. For example, the city government museumified the Tjokro House rather than keeping it open for gatherings of the community and students like the way Tjokroaminoto turned the house into an informal community center. The official heritage designation also did not lead to any financial nor professional assistance for renovating and maintaining the colonial-era houses and buildings, many of which had deteriorated.

Surabaya’s development as the second largest city in Indonesia also bring more pressures to transform the neighborhood that is centrally located in the city, especially after the rehabilitation and beautification of the adjacent Kalimas River by the city government.

**Jama Musse Jama**  
**Redsea Cultural Foundation, Somaliland**

*Redsea Cultural Foundation, Hargeysa, Somaliland*

Redsea Cultural Foundation is a Cultural Foundation based in Somaliland, which promotes the cultural of reading and creative writing in Somali speaking society, with a focus on youth. In addition,

RCF supports and promotes information and communication information and communication technology for development within Somaliland society. RCF promotes and distributes high quality Somali literature contents (essays, history, fiction, science, poetry and drama) and provides young people with access to the cultures of the world by translating international renowned classical literature (including fiction, poetry and drama) into Somali. The main RCF target is to value and to preserve Somali traditional human-created wisdom (literature, indigenous science, traditional games, language and all other forms of art of human expression) in the form of the written word. Somalis are traditionally an oral society, and their culture is profoundly animated by the spoken word, and the highest art of Somali culture is poetry, which is a literary form produced for performance. The Hargeysa Cultural Centre (HCC) was established in 2014 by the Redsea Cultural Foundation in Somaliland. It is a permanent center providing services throughout the year, including cultural events, an art gallery and a public library. HCC developed off the back of the annual Hargeysa International Book Fair (HIBF), which is the main cultural event currently taking place in the Horn of Africa, and the largest public celebration of books in East Africa. This event brings writers, poets, artists and scholars from all over the world to Hargeysa to share and discuss their own and Somali arts, culture and literature with audiences in English and Somali.

**Abdourahmane Seck**  
**University Gaston Berger, Senegal**

*At the Street School or Reflections on Two People's Academies in Senegal – the Banc Jaaxle and the Grand-Place*

The banc jaaxle is a metaphor for a gathering place where a given neighbourhood or street's youth like to meet to chat. Literally, it means, the "bench of despair", because young people very often call into question a world whose relevance and justice they are unable to see, while also projecting themselves into the future. Grand-Place refers to the same idea of a meeting place, but in this case it is not so much young people, but mostly older, often retired people who meet.

The street is the domain of interaction par excellence and of its constant reinvention. Paradoxically, the street is a place that arouses fear and inspires mistrust and the desire for control in structures reproducing the social order (State, family, school or religion). This rule applies just as much to West Africa, despite it being the crucible of a very long history in which the art of palaver, i.e. men's deliberation of men's affairs, found expression in the street. The questioning of the space the street represents was based essentially on the organization of a devaluing dichotomy which, against all the region's scholarly and political traditions, made the street a place of non-knowledge on the one hand and, on the other, a place of idleness. The work of discarding or even erasing the street has, however, been very seriously challenged by many. It is in this context that, at the Heart of urban spaces and from the tyranny of the times applied to the street in the name of neoliberal values, specific places have emerged that have managed to preserve temporalities that value both "wasting" time as well as discussions about everything and nothing in the street, but also games, as games strengthen social bonds.

**Tharaphi Than**  
**Northern Illinois University, United States**

*Streets and Trains as a Classroom*

This paper will look at how urban communities and different livelihoods these communities adopt can teach University students beyond their universities' curricula. Using case studies from a one-month experiment with HaB methodology, I will illustrate lessons, approaches, and some 'aha' moments students enjoy during their interactions with 'street' people.

*Chair*

**Cha-Hsuan Liu**  
**Utrecht University, The Netherlands**

**Fatima Bapumia**  
**University of Dar Es Salaam, Tanzania**

*Projecting Onscreen 'Bollywood Romance' Onto Real Life*

This paper addresses the role of Hindi films in shaping inter-personal relationships among young people in Tanzania. Drawing from the empirical data obtained during my doctoral research project, I show how young people draw and maintain boundaries in the personal realm on the basis of how they internalise Hindi films and soaps. This assertion rests on Grounded Theory analysis and ethnographic field work conducted in secondary schools in Dar es Salaam and Mbeya regions in Tanzania. I have thus, found that the high school youth compare their dating experiences with the plots and casts of the films they watch onscreen. Their accounts of initiating and maintaining intimate relations are rooted in their interpretation of what they see on the television. Therefore in this paper I show how Hindi films influence young people to form their opinion of inter-racial dating and endorse sexual double standards.

**Ross Anthony**  
**Centre for Chinese Studies, Stellenbosch University, South Africa**

*Wolf Warrior II: the Convergence of Exception*

If popular culture and its projections are bound to the economic and political conditions under which it is produced, then the 2017 Chinese box-office hit, *Wolf Warrior II*, offers insights into the state of the People's Republic of China today. In this paper, I discuss how the film, a Rambo-style action film set largely in an unnamed African country, reflects the growing material, commercial and military presence of China within the global South. The fantasy dimension of *Wolf Warrior II*, namely the lone Chinese warrior rescuing African and Chinese citizens from a rebel army and their multi-cultural cohort of mercenaries, is indicative of a growing desire within China to project power abroad which is simultaneously strongly curtailed by a self-proclaimed foreign policy of non-interference. In order to achieve this transgression, the narrative is structured by what has been referred to as the 'state of exception' (Schmitt 2004; Agamben 1998) – a legal grey zone in which the hero of the film operates, outside the structures of domestic and international law, while simultaneously receiving tacit government approval and support for these transgressions. The fact that this structure mimics so many Hollywood action films is not so much a reflection of cultural appropriation per se, as it is a reflection of China's growing role as a powerful actor in global affairs. In this reading, China's growing economic and political engagement in the Global South, which has occurred concurrently with its increasing market integration into the global economy over the past 30 years, has created its own unique grounds for the projections of such fantasies.

**Pedro Pombo**  
**Goa University, India**

*African Topographies in India: (In)visible Heritages, African Prints and Contemporary Material Culture in the Indian Ocean*

This paper draws on on-going research that aims at locating the contemporary presence of Africa in India within chronological and geographical maps, establishing dialogues between (in)visible legacies of the past with contemporary Afro-Asian fluxes, through a cartography overlapping visual and material cultures, migration fluxes and critical art projects.

India is a privileged location to critically analyze the present and the futures of Afro-Asian connections through its centuries long relationship with African countries, the absorbing in its social fabric of diverse communities of African origin contrasting with new flows of migration from the African continent, or the material and intangible heritages left by maritime trading routes that are still perceived in the “African prints” produced in cities as Ahmedabad, Surat or Bombay exclusively for African consumption. In recent times, cultural contexts and artistic projects dealing with aesthetic flows connecting Asia and Africa have received some attention, while in India, contemporary artistic explorations have been particularly acute sites of inquiry of a submerged history and the actual complex realities lived by African migrants in the country.

This paper presents the initial stage of this research, having as background these multiple sites of inquiry, focusing on the contemporary production of ‘African prints’ in Ahmedabad as a powerful visual and material testimony of how Afro-Asian connections can be simultaneously alive and invisible. The history of textile production of Ahmedabad and Gujarat is perceived in the actual production of these cotton fabrics. This paper explores the production systems, aesthetic contexts and social and economic ties that enable the persistence of the old textile trade from Western India to the African continent. Through the materiality and aesthetics of these “African prints” made in India we can excavate contemporary archaeologies of the Indian Ocean and Afro-Asian worlds.

**S4-D – ROOM B-106**

**SIDDIS IN KARNATAKA, GUJARAT, HYDERABAD, AND GOA**

*Chair*

**Willem Vogelsang**

**International Institute for Asian Studies, the Netherlands**

**Anuran Dasgupta**

**Jawaharlal Nehru University, India**

*A Quest for Merit: Formation of Siddi Identity in/through Theatre*

A micro-minority of less than 40,000, the Siddi people have lived in the Indian Subcontinent for over four centuries. Even though they migrated from different parts of Africa over centuries, they continue to be perceived as immigrants or foreigners. Against the backdrop of a race and caste based society of India, and the stigma associated with new racist narratives about Africans living in India, the Siddis have attempted to assimilate themselves into mainstream Indian society with or without the support of the State. Embracing their African-ness they have found performance to be a lucrative site for articulating and projecting their identity. This paper will thus focus on the participation of the Siddi community in modern theatre which in recent years has not only served them as an avenue for employment but also as a site for articulating and positing their merit within the modern Indian society.

This paper would look closely at the production of a stage adaptation of Chinua Achebe's *Things Fall Apart* done as a theatre workshop with the Siddi people of Manchikeri, a small village in North Karnataka. By analyzing various elements of the production and the process of workshop and rehearsals, it would try to unravel the ways in which a Siddi identity was formulated through a past

negotiated between the Siddi participants and the non-Siddi conductors of the theater workshop. Today, more than three decades later, the Siddis of Manchikeri still talk of this theatre production that changed the way they were perceived by the Indian society. By analyzing the play's content and narrative, this paper would also elaborate on performance's capacity to create a temporal overlap enabling a remembrance of a past in and through a confrontation of the critical present.

**Safia Begum**  
**University of Hyderabad, India**

*Rituals Practices and Cultural Identity: A Case of Siddi Community of Hyderabad*

Siddi is a migrant African community which lives in Hyderabad since 200 years. However, they are also found in other regions of the country like Karnataka, Gujarat and Goa. In Hyderabad the community lives in the areas like AC-Guard. There is also an area call Habsiguda which is derived from the name Habshi. Nevertheless, wherever the community is they have carried their unique tradition of folk dance and music. In Hyderabad, they are known for the music tradition called Marfa. The community's participation in marriage rituals as Marfa players and the place name called Habsiguda reflects the close connection between the two, region and the people. Nevertheless, wherever the community lives in India they have taken their culture and practices with them. They have never forgotten their roots but at the same time have adopted the local language and cultural practices. The present paper aims to bring out the ritual practices that the community shares with the other larger community of the region. This is in order to bring out their unique identity which represents their ethnic as well as regional identity. For this the paper will analyse any one of the rites of passage of the community in comparison to the rites of passage of other local Muslim community. For this field work in the selective areas of the Hyderabad and Secunderabad city will be carried out. The paper will be divided into two broad sections. In the first section it will trace the origin and migration of the community in brief and the second section will discuss any one of the rites of passage of the community in comparison with the Sunni Muslim community of the region.

**Manabu Koiso, Kazuyuki Murayama and Hitoshi Endo**  
**Kobe Yamate University, Japan**

*Carnelian Beads of South Asia and Bawa Ghor from Abyssinia*

History of making carnelian beads for personal ornaments in South Asia goes back at least five millennia. The technique has reached its peak when the Indus Civilization (c.2600-1900 BC) completed long barrel shaped carnelian beads up to 12cm in length which were exported to the Mesopotamian Civilization. The technique of drying and heating of the stones is crucial for perfect chipping and to obtain red, translucent glass like sheen. Drilling a long straight hole is also achieved only by an expert craftsmanship. Today, electric cutting and drilling machines are introduced, but long beads can only be made manually; the best quality stones can be found only when they are carefully chipped by hand and the vibration caused by the electric drilling machine makes unable to drill a long straight hole without breaking.

The tradition of carnelian beads has entered a new era after 15th century AD when (1) an ethnic group of Siddi (Sidi), descendants of former slaves from East Africa have settled in present Gujarat region who are mostly engaged in mining carnelian, and (2) one saint, Bawa Ghor (Baba/Bava Gor) of Siddi descent from Abyssinia, has also settled in Gujarat and revitalized the carnelian industry and trade. These incidents coincide with up rise of Khambhat, the present lapidary centre. His dargah is located at Ratanpur near the carnelian mines and his cenotaph is in Khambhat, both of which attract people of Muslims, Hindus and Jains etc., who are engaged in the industry. His urs is celebrated by all

the faiths and the saint acts as the centre of a regional cult structuring heterogenous social relations of different faiths.

The product of Khambhat is exported to Persian Gulf countries and to East Africa for centuries, but information of Bawa Ghor in these regions or Ethiopia is lacking.

#### **S4-E – ROOM B-318**

##### **FRONTIERE(S), CONTACT(S) ET ECHANGE(S) DANS L'OCÉAN INDIEN : ENTRE ASIE ET AFRIQUE**

*Institutional panel by University of La Réunion*

*Convenor and Chair*

**Vilasnee Tampoe-Hautin**  
**University of La Réunion, Reunion**

*Discussant*

**Marie-Annick Lamy-Giner**  
**University of La Réunion, Reunion**

Ce panel institutionnel, représentant l'Université de La Réunion et sa structure fédérative OSOI, explorera l'idée de frontière, de contact et d'échange dans l'océan Indien, espace maritime, parsemé de petits territoires insulaires, situé au carrefour des masses continentales de l'Asie et de l'Afrique. Le choix de la notion de frontière se justifie par la thématique générale du colloque « Asia-Africa : a new Axis of Knowledge », événement qui invite à réfléchir sur le dialogue entre l'Asie et l'Afrique, dont la connexion et l'articulation sont assurées par notre région, l'océan Indien. Dans cette perspective, quelles sont les multiples fonctions frontalières qui incombent à l'aire dite « indianocéanique », ou « indocéanique » dans le cadre plus vaste de l'Asie et de l'Afrique ? L'idée de frontière renvoie à un tracé réel ou imaginaire qui, souvent de manière arbitraire, délimite, sépare, distingue. Tout en identifiant et cernant les limites d'un espace, soit réel/matériel (terrestre, maritime, fluvial, littoral) soit imaginaire/imaginé (idéologique, artistique, intellectuel ; générique), la frontière constitue aussi un moyen de revendiquer, protéger la souveraineté ou l'autonomie dans divers domaines, - politique (entre divers États), intellectuelle, épistémologique (entre disciplines). Sous cet angle, la frontière confine et restreint. Le concept de frontière sert alors de cadre juridique au sein duquel les hommes cherchent à bâtir et à organiser leur destin. Symbole visant à assurer la préservation d'une identité, la frontière s'avère toutefois impuissante à empêcher les mouvements humains et la circulation des idées.

Si le concept de frontière renvoie à l'idée d'enfermement et donc d'exclusion, il se pose aussi comme une invitation et un appel à faire contact, à découvrir, à transcender. Pour introduire sa présentation de l'océan Indien, Michael Pearson rappelle combien dans le passé la mer occupait une place bien plus centrale dans les esprits, citant à l'appui Conrad pour qui vue d'un bateau la frontière est ce point inatteignable où se rejoignent le ciel et la mer (Pearson, 2008).

De quelle manière l'océan Indien, qui se caractérise par ses poussières d'îles, États indépendants ou territoires sous tutelle extérieure, et son kaléidoscope d'États bordiers, s'insère-t-il dans ces multiples dynamiques ? Dans une approche plurielle, qui passe outre les « frontières » entre disciplines, donc dans une démarche inter/trans/multi et pluridisciplinaire, les communications présentées par ce panel viseront à exposer les multiples interrelations existantes entre frontière et échanges au sein de l'océan Indien, mais aussi au-delà

**Marie-Annick Lamy-Giner**  
**University of La Réunion, Reunion**

### *Vers Une Reconfiguration du Réseau Aérien d'Air Mauritius, à la Conquête de l'Asie et de l'Afrique*

Le transport aérien est un des principaux acteurs et facteurs de la mondialisation (Ageron, 2016). Il semble se jouer des frontières, les chevauche et favorise les mobilités. Pour autant, C'est un « monde » régi par des règles (libertés de l'air, espace aérien), en perpétuelle restructuration, où la concurrence est vive. Comment une compagnie aérienne d'un petit État insulaire indépendant s'inscrit-elle, à son niveau, dans cette globalisation des échanges ? Comment a-t-elle tissé la trame de son réseau ?

La compagnie Air Mauritius fut créée, en 1967, à la veille de l'indépendance de Maurice. Une première liaison fut opérée vers Rodrigues, puis furent ouvertes des lignes vers l'Europe. Progressivement, Air Mauritius a élargi sa toile. Aujourd'hui, son rayonnement se focalise sur les pays bordiers de l'océan Indien et même un peu au-delà. Ainsi, les lignes asiatiques et africaines, qui accompagnent le développement touristique, sont devenues prédominantes dans son réseau. Elles en forment l'ossature. Récemment, une nouvelle stratégie, portée par la compagnie aérienne nationale, baptisée Air Corridor a été mise en place. Elle consiste à se servir de la plate-forme aéroportuaire mauricienne comme d'un carrefour entre Asie et Afrique. De son architecture à sa géostratégie, il s'agit de voir quelles sont les ambitions d'Air Mauritius, porte-drapeau d'un pays émergent, à la conquête de nouveaux horizons, en direction des continents africain et asiatique?

**Vilasnee Tampoe-Hautin**  
**University of La Réunion, Reunion**

### *Frontiers, Flows and Communication Networks in the Indian Ocean Cinema*

This presentation will discuss cinema in the Indian ocean (Sri Lanka/India), in relation to the notion of frontier and exchange. It will expose the multiple roles incumbent on the seventh art (tool of propaganda, instrument of anti-colonial nationalisms, a bridge across cultures..) and way this western invention, both succeeded in overriding criteria of class, caste, language and religion in the Indian ocean as well as exacerbated ethnicities, social distinctions and economic disparities.

**Serge Bouchet**  
**Université de La Réunion, Reunion**

### *Au-delà du Monde Maîtrisé : les Terres Mal Connues de l'Océan Indien dans les Textes Géographiques Antérieurs au XVIe Siècle*

Parcouru par les marins arabo-persans et Indiens, l'océan Indien ancien est décrit dans des ouvrages géographiques et des récits de voyage écrits entre le Xe siècle et le XVe siècle. Ces textes sont nombreux dans le monde arabo-persan, d'autres textes proviennent aussi de Chine et du monde occidental. Avant la frontière, la délimitation entre le monde maîtrisé et le monde mal connu est celle de la perception de l'autre. Nous nous proposons d'analyser comment ces textes expriment une différence entre un « en dedans » et « un en dehors ». Nous analyserons les différences entre le regard des auteurs issus du monde arabo-persan ancré dans l'océan Indien, de la perception plus lointaine des Chinois et des Occidentaux. Mais la frontière est aussi une limite, un passage : les points de rencontre que constituent les voyages maritimes, les rivages et les échanges ouvrent une autre réflexion sur la nature des contacts établis entre les sociétés de l'océan Indien ancien. Il est envisagé aussi de comparer les perceptions des limites de l'océan Indien selon l'origine des auteurs et d'expliquer la divergence de regards sur ces limites entre les auteurs arabo-persans, chinois et occidentaux.

**S4-F – ROOM B-423**



## LAW COURTS AND LEGAL INTERMEDIARIES

*Convenor and Chair*

**Sanne Ravensbergen**

**Leiden University, the Netherlands**

A panel on local courts and legal intermediaries in Asia and Africa from a historical and comparative perspective. The panel consists of historians who work with colonial law court records and take legal spaces as a focal point of their research. Legal spaces are inhabited, used and transformed by laws, objects, actors and intermediaries. Court records can also be understood as window into conceptual history and intellectual histories from below. This panel attempts to cross local, continental and imperial borders by bringing together scholars working on South and East Africa, and South and Southeast Asia who all use court records as a window to understand the local histories of the regions and the inter-Indian Ocean world connections through legal pluralities, travelling laws and legal actors. By comparing case studies and methodology, this panel will discuss the possibilities and challenges of court records as historical sources, and set a (comparative and methodological) research agenda regarding the study of local legal spaces and legal actors. By teasing out recurring discourses that have shaped the court room (including non-legalistic ones), we get insight into broader cultural histories of specific regions, as well as into broader discursive strands that shaped the entire Indian ocean region.

**Stephanie Lämmert**

**Max-Planck-Institute for Human Development, Germany**

*Bush-Lawyers, Hobby Historians and Political Imagination in the Colonial Courts of Tanganyika, 1940-60*

At the center of this paper is Abdallah Hamisi Tekelo, a “bush-lawyer” and notorious letter-writer in post WWII rural Tanganyika. Tekelo partially earned a living through giving legal advice to litigants without being trained as a lawyer, a profession the British denounced as “bush-lawyer”. Tekelo was also a hobby historian. He wrote a book on Shambaa history called *Uthabiti wa Usambara*, “the truth about Usambara.” Through the lens of his life and based on a rich variety of sources such as court records, administrative records, letters, petitions and oral materials, I will deplore the role of legal intermediaries in- and outside the court room. I suggest that letters and petitions can be read as complementary correspondence to lost cases, cases that were not allowed to be opened in the first place, and dismissed appeals. Furthermore, the work of creative scribes such as Tekelo gives us insight into claim-making strategies that were tied to larger narratives and discursive spheres of political imagination that transcended the legal realm.

**Sanne Ravensbergen**

**Leiden University, the Netherlands**

*Legitimizing Law. Jakas, Penghulus and the Colonial State in Nineteenth-century Java*

In nineteenth-century Java, colonial courtrooms were instrumental spaces of contact, and conflict, between the Javanese, Chinese and Dutch governing elites. Legal pluralities and mixed courts (*landraden*) were consciously and strategically used for jurisdictional, political and personal means. This paper revolves around the ways in which two local knowledge holders of pre-colonial Javanese legal traditions, the *jaksa* and *penghulu*, were appointed as legal officials in the colonial mixed courts, and how they used the legal space of the mixed courtroom. The mode of outsourcing parts of the legal system to the Javanese elites was essential to Dutch colonial rule, but also left the colonial state simultaneously deprived of local knowledge and information networks. Studying court records from

mixed courts, therefore, does not only offer perspectives on colonial law practices, but also provides insights in the nature and practices of colonial rule.

**Tara Weinberg**  
**University of Michigan, United States**

*Court Records in African and South-Asian Legal History: a Reappraisal*

African legal history, as a loosely defined field, has been primarily concerned with the relationship between law and colonialism. African legal history was part of the pursuit within African history as a whole since the 1970s, for African voices and African political thought. Like oral histories, testimonies in court records seemed a treasure trove for access to Africans' perspectives. This goal felt imperative for scholars of colonialism, for whom legal sources offered a means to reconstruct the lives and social worlds of Africans, whose stories had been erased by colonial rule and colonial scholarship. Out of this work emerged accounts of domination, invention and agency. A key question emerged from this work: What are the possibilities and limits of reconstructing political thought through court cases? While earlier generations of legal historians have debated this issue (cf. Mann and Roberts, 1991), new intellectual histories from Africa and economic histories from South Asia suggest the time is right for a reappraisal. This paper puts into conversation recent interventions in South-Asian and African legal history to consider what insights court records might offer into South Africans' political imaginaries of property during the 20th century.

**Debjani Bhattacharyya**  
**Drexel University, United States**

*Sea of Storms: Narrating Science in Colonial Courts*

In 1865 British colonial officials set up a department called the Wrecks in Indian Waters to record shipwrecks in the Indian Ocean and the Bay of Bengal. The purpose of recording shipwrecks was threefold: assessing the nature of disaster at sea, their causes and develop precise predictions. The audience for these annual reports were multiple. While they were initially produced under the military auspices these reports were migrated into the Trade and Commerce department within a decade, and was widely read and referred to by colonial meteorologists and tidal scientist. At the same time the narrative of the reports of the Indian Wrecks Department was produced as a documentation to be used in marine insurance settlement cases. An analysis of the reports reveal how narrative causality and colligation (Morgan 2017) was used to reconstruct the moment of wreck and the knowledge production about human error vis-à-vis natural disaster on a sliding scale. By analyzing how colonial meteorologists and tidal scientists mined these reports produced for insurance settlement claims, this paper will ask what continuities might we trace between a legal narrative structure of arranging events, producing evidence, validating claims and similar concerns in the writings of colonial meteorological scientists.

**Meyu Yamamoto**  
**Tsuda University, Japan**

*Beyond an Atlantic-Centred Paradigm of Racism: Construction of Whiteness and Asian Mobilities in the Historiography of South Africa*

This study aims to advance our understanding of the long history of entanglement between Africa and Asia by focusing on the arrival of Asian immigrants into South Africa during the first wave of globalization.

In the recent decade, increasing number of studies have addressed mass migration from Asia across the Pacific and Indian oceans, starting from the mid-19th century to the beginning of the 20th

century, illustrating that the principles guiding modern border control and “white solidarity” on a global scale have their roots in practices through which white settler nations used to exclude Asian immigrants (McKeown 2008, Lake and Reynolds 2008). However, in the studies mentioned, even though South Africa has been described as one of the chief host countries for Asians, there has been insufficient exploration regarding how the inflow of Asian migration was inextricably connected to nation building, that is, the establishment of the Union of South Africa in 1910.

A closer examination of the entry of Asians into South Africa at that time revealed that the racial coalescence of two former enemies, Afrikaners and English speaking people, was inseparable from the fear of “Yellow Peril”, led to their claim to gain self-governance from the Empire. This stand is in a complete contrast with the traditional historiography of South Africa which focuses on how the white unity was attained at the expense of African residents. Furthermore, “honorary whiteness”, the status that some privileged non-whites allegedly earned from the apartheid government in the mid-20th century, was one of the consequences of the Asian exclusion legislation enacted during the period of the formation of the Union.

The present findings suggest that an Atlantic-centrism in studies of race and racism needs be revised, by paying more attention to Asian mobilities during the first wave of globalization.

#### **S4-G – ROOM A-100**

##### **INCREASING ACCOUNTABILITY IN GOVERNING ENVIRONMENTAL RESOURCES: LESSONS FROM AFRICA AND ASIA - THE CASE OF MANGROVES**

*Convenor:*

**Sam Maghimbi, University of Dar es Salaam, Tanzania**

There are many unfinished programmes on mangroves restoration in Tanzania and other countries. Restoration and protection policies have come up with many programmes. Nevertheless the programmes are all caught in the dilemma of moral economy and collectivism on one-hand and protection guidelines of government. On the surface there appears to be no contradiction between the two poles. In real life there is environmental suffering, which is a result of moral economy and community collection being able to negotiate and even contest state rules legibility. There have been positive changes in the state’s attitude since the 1990’s, mainly due to the influence of the idea of “participation” ensuing mostly from NGOs and UN agencies. The moral economy framework and local community demand for resources (driven by local income poverty) have tilted the balance in favour of the local resource users. Populists may view this positively but the result has been further environmental decline and further contraction in resource use as the local community suffers most due to the decline.

Key concepts: Environmental suffering, local community, moral economy, collectivism, government, environmental restoration, mangrove resources

*Participants*

**Severine Rugumamu**, Kampala International University, Uganda

**Humphrey Moshi**, University of Dar es Salaam, Tanzania

**Rosemarie Mwaipopo**, University of Dar es Salaam, Tanzania

#### **S4-H – ROOM C-124**

##### **NORMS AND NORM CHANGING IN THE AFRICA-ASIA RELATIONSHIP**

*Chair*

**Abunuwasi Mwami**

**University of Dar es Salaam, Tanzania**

**Yutaro Sato**

**Doshisha University, Japan**

*The Overview of Norm Change in Southern Africa from the Perspective of Multi-Norm Entrepreneurs*

Norm dynamics has developed from the article of “International Norm Dynamics and Political Change”. It has passed for almost 20 years and now, as Bettiza and Dioni pointed out, how to overcome the framework of “Global Norm vs. Local Norm” is one of central issues among researchers.

In order to tackle with this issue, the concept of “norm entrepreneur” has to be more sophisticated. “Norm entrepreneur”, provided by Finnemore and Sikkink, means someone who attempts to convince a critical mass of states (norm leaders) to embrace new norms. This concept can be used to any individuals who challenge existing common senses. Henri Dunant, Elizabeth Stanton, and Emmeline Pankhurst are good examples. In my view, “norm entrepreneur” has regarded as local activists who resist global elites in order to emphasize local actors.

However, “Global Norm” and “Local Norm” does not always crash into each other. As Seretse Khama, the first president of Botswana, a great norm entrepreneur mixes with different norms and establishes new norms. By focusing on southern Africa and multi norm entrepreneurs such as Seretse Khama, this research can provide a new vision for analyzing the confused society.

**Oda Van Cranenburgh**

**Leiden University, Institute of Political Science, the Netherlands**

*Democracy Promotion: Comparing African and Asian Experiences*

The so-called Third Wave of democratization gave rise to a booming field of international aid directed at democracy promotion. In the early phase of this policy field, during the early 1990s, when competitive elections swept across the African continent and several Asian countries, great optimism accompanied Western governments’ initiatives. Policies were mainly focused on promoting and assisting the holding of multi-party elections.

The early optimism was gradually tempered in light of disappointing results of electoral democracy, at the same time that comparative democratization studies showed that many regime transitions had resulted in shallow or even illiberal electoral democracies, or even in set-backs to electoral authoritarianism.

The focus of international democracy promotion accordingly shifted during the second half of the 1990s and began to encompass broader issues that comparativists consider necessary ‘to make democracy work’. These issues range from addressing institutional weaknesses of parliament, strengthening political parties, the rule of law and civil rights, to strengthening civil society. This author has focused on the need to address the institutional context which remained characterized by strong concentration of power, particular in the executive president (van Cranenburgh 2008 and 2011).

This paper will compare recent experiences with democracy promotion in African and Asian countries in order to address the question whether these policies actually work, and to analyze the opportunities and constraints in the promotion of democracy in the current era.

**S4-I - ROOM C-520**

**AFRICA-ASIA RACIAL ENCOUNTERS:**

## NARRATING PURITY, REPRODUCING INTIMACY, AND CROSSING DIFFERENCES

*Convenor and Chair*

**Thien-Huong Ninh**

**Cosumnes River College, United States**

Drawing upon four case studies, our panel examines racial discourses and practices within Africa-Asia contexts, comparatively and transnationally.

First, we analyze how African and Asian countries re-appropriate colonial racial constructs in nationalistic terms, such as Zambia's representation of "the Chinese" as outsiders, Cambodian marginalization of ethnic Vietnamese as unassimilable "youn," and Chinese racial inventions of "minzu" (nationality, race) and "zhongzu" (breed, race). We argue that this political process of rooting race in nationhood is often grounded in ideologies of "pure" blood and is directly shaped by the history of Western-orchestrated global racial order.

Second, we investigate how nationalistic narratives of racial purity and origins become troubled and problematized at intimate moments of racial crossings, such as Nigerian-Chinese marriages, Cambodian-Vietnamese exchanges in religious settings, and Zambian-Chinese day-to-day interpersonal relationships. We argue that these disruptive moments challenge conceptualization of African-Asian racial relationships as simply vertical and hierarchical, as has been characterized of white-black relationships. Instead, these African-Asian encounters reveal horizontal processes of negotiation of co-existence that simultaneously recognize and even perpetuate racial differences. Our cases, for example, reveal complex re-configurations of Nigerian-Chinese children as "international" (rather than biracial or mixed blood), the racialization of Vietnamese religious groups in Cambodia, and the role of mutual fear and anxiety in Zambian-Chinese interactions (in contrast to hatred in English-Zambian relationships).

Thus, anchored within Africa-Asia perspective, our panel aims to reframe and challenge the dominant white-black binary understanding and theorization of race in global contemporary society.

**Thien-Huong Ninh**

**Cosumnes River College, United States**

### *Disunity Under God: The Racialization of Religion in Cambodia*

This paper examines the racialization of religion with the cases of ethnic Vietnamese Catholics and Caodaists in Cambodia. Catholicism and Caodaism (an indigenous and syncretic religion of Vietnam) were introduced to Cambodia by the French and Vietnamese, respectively.

Although Vietnamese Catholics and Caodaists had been well-integrated into Cambodian's multicultural society for many generations, they have been re-represented as "unassimilable" by Cambodian racial discourses since the end of French colonialism in 1954. This social re-configuration was grounded in European racial discourses that were imported into Southeast Asia under colonialism.

Because of their inferior racial status, ethnic Vietnamese were forced to access "the backdoor to Cambodian multiculturalism" through religion since the 1990s, when Cambodia transitioned to democracy under the guidance of the United Nations Transitional Authority in Cambodia (UNTAC).

However, I argue that, even though religion is a protected category under Cambodia's democratic constitution, it has not safeguard ethnic Vietnamese from racism. Instead, I contend that religion and race intersect through the social process of racialization of religion, under which religion and race are conflated so that ethnic Vietnamese can be more easily identified and further excluded from Cambodian society.

The case of ethnic Vietnamese Catholics and Caodaists in Cambodia illustrate that religion and race can intersect in a key way to further perpetuate inequality and exclusion, even under the guise of human rights protection and freedom that democracy promises.

**Yu Qiu**

**The Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany /  
China-Africa Peace Fellow, SSRC, United States**

*The Issue of Race in Mixed-Race Nigerian-Chinese Children in Guangzhou (China)*

Drawing on intensive fieldworks with Nigerian-Chinese families in Guangzhou, a metropolitan city in Southern China that witnesses a large scale of African migration in recent decades, this paper documents the troubled identities of mixed-race children, who are often born and raised in China, and from a family with Chinese mother and Nigerian father. This paper argues that despite the proclaimed cultural openness in today's China, the problem of 'black race' appears not only as a key factor in deciding the degree of social recognition of these children, but more importantly, as an issue to live with by their families in everyday life. This paper finds that the mixed children under study are first perceived as being foreign and different, and then being mixed. Thus in order to make the African-Chinese children more socially accepted in China, a preferred option for these families is to downplay the ethnic and cultural characters of these children, and to make the children less 'African' but more 'international'. By documenting how specific strategies are evoked to deal with the racial problem of the mixed children, this paper contributes to a less-discussed dimension of Asian-African interactions, i.e., the reproductive Sino-Nigerian tie and its socio-cultural implication.

**Di Wu**

**SOAS, University of London, United Kingdom**

*Living with Strangers, Anxiously: Fear and racial discourse among Chinese migrants in Zambia*

Discriminative racial discourse, as one may well anticipate, is prevalent in the process of daily interaction between Chinese migrants and local Zambians. Nevertheless, while looking into the judgments of Chinese migrants, it is not difficult to see that most of their statements are generated by a particular kind of psychological stance – fear, in particular -- rather than hatred, in comparison with the encounter between British and Zambians almost a century ago. Based on my fieldwork at a private Chinese farm at the suburb of Lusaka, in this paper, I will document the anxious life which Chinese migrants lead everyday and I will unpack the impact of fear on their attitude towards the local Zambians. I argue that it is uncertainty and the corresponding anxiety that force the Chinese migrants to take discriminative actions towards local Zambians, as a form of self-protection.

**S4-J – C-033**

**REVISITING FORMS AND MEANING OF SOCIAL EQUIVALENCE ACROSS THE INDIAN OCEAN 2**

*Convenor and Chair*

**Kai Kresse**

**ZMO/Free University, Berlin, Germany**

This panel seeks to push and deepen our understanding of recent research on littoral societies and social groups that are fundamentally shaped by their trans-oceanic interconnectivity. How are the respective reference points of specific social elsewheres that shape the everyday life and/or ritual experience for (trans-)local actors invoked, used, and negotiated by them, in past and present? How are unique resources of social and religious group identity cultivated and preserved, and with which

political goals or implications? How is the Indian Ocean referred to, as a social landscape within which local actors are embedded? These are some of the questions we seek to pursue. We envisage discussions of specific case studies across the western Indian Ocean (e.g. on Bohra; Khoja; Omani; and Swahili themes), with a view to texts, histories, and practices, in this way speaking to the conference theme of axes of knowledge (and experience) that are renewed while drawing from social histories.

**Zoe Goodman**

**SOAS, University of London, United Kingdom**

*The World in a Sweetshop? Localising the Indian Ocean in Mombasa, Kenya*

The glass counter at the front of one of Mombasa's oldest confectioners displays piping hot bhajiyas, crunchy ghatiya, luminous penda – sweet and savoury staples in this port town. For some urban residents, these foods are edible emblems of 'equivalence', proof of the density and longevity of connections between East Africa and the western coast of India. Others explicitly downplay these ties but many, I show, do not imagine them at all. This paper explores the limits of thinking about Mombasan eating habits in terms of Indian Ocean historiographies, challenging notions of 'inherent connectedness' (Kresse 2012) that permeates the regional literature, and suggesting instead that we think of everyday consumption as 'already local' (Pennycook 2010). Based on long-term fieldwork in the city, the ethnography presented here takes a bottom-up approach to the Indian Ocean, demonstrating how centuries of transoceanic exchange ebb and flow from view in the practice of everyday life. These geographies of consumption are political, entangled in over a century of coastal marginalisation in relation to the Kenyan nation state, and indicative of Mombasa's difference and distance from the elsewhere often conjured to explain life in the city.

**Hanna Nieber**

**BGSMCS, Berlin, Germany/Utrecht University, the Netherlands**

*Travelling to Oman: a Zanzibari Perspective*

"I travel, I go to Oman tomorrow. [...] Five and a half hours I go to Oman and then I come back." The jinni, possessing a woman in Zanzibar whose husband goes to Oman, wants to follow the husband and "check the scenery." Whereas the husband works for an oil company and travels to Oman, the woman must stay in Zanzibar. She is restless and cannot sleep because she is worried about her husband's travels. In empathy, the woman's jinni decides that it wants to follow the husband to "check the scenery" but it needs to assure that the woman is safe during its absence. Thus, it negotiates with a healer to take care of her—the conversation of which is the basis for this presentation.

Oman and Zanzibar have a long history of being connected. Until today these connections unfold in family ties, diasporic contexts, and working opportunities that mark Indian Ocean connectivities. That the woman's husband found a job in Oman is not unusual and neither are her worries as the one who is left behind. Despite the entanglements of Oman and Zanzibar, for most Zanzibari people mobility between these two places is restricted and movement to Oman is embedded as spiritually charged endeavor.

In this paper, based on ethnographic fieldwork, I trace the conversation between a jinni and a healer to flesh out a woman's worries about her husband's travels from Zanzibar to Oman. I situate this conversation in local references to spiritual dangers of travelling which—in light of their entanglements—differentiates Zanzibar as place of family responsibilities and care from Oman as place of work and spiritual dangers.

**Zahir Bhalloo**

**Freie Universität Berlin, Germany**

*Translocal Ritual Practices in a Shi'a community of Oman*

This paper studies the performance of Muharram rituals among the Lawatiya Shia minority of Oman. I examine in particular to what extent the performance of certain translocal ritual texts have been used in the past and continue to be used today by the Lawatiya community to cultivate and to preserve a distinctive social and religious Shi'i identity that is embedded in the landscape of the western Indian Ocean.

**Olly Akkerman**

**Freie Universität, Germany**

*Bohra Scribal Culture, Archive, and Secrecy Across the Western Indian Ocean*

The Bohras are an Indian merchant Muslim Shia community found across the Western Indian Ocean. Based on ethnographic and archival research conducted on one of these communities in Baroda, Gujarat, I demonstrate that the Arabic scribal practices of the Bohra clergy, enshrined in royal secret archives, have been fundamentally shaped by trans-oceanic interconnectivity between Yemen and Gujarat. The mobile yet secret manuscript tradition creates an axis of knowledge and experience that is a unique resource in cultivating and preserving the social and the religious group identity of what it means to be Bohra.



**S5-A – ROOM B-100**  
**SOUTH-SOUTH KNOWLEDGE PRODUCTION**

*Chairs*

**Hezron Makundi**

**University of Dar es Salaam, Tanzania**

**Aldin Mutembei**

**University of Dar es Salaam, Tanzania**

*African Studies in Asia Through an African Language: Shifting from a Eurocentric to Afrocentric Approach*

African Studies were, and are, largely conceived in non-African languages. From colonial historiography this conception is understandable given the fact that those studies started in the former colonial powers. It is as if the colonial umbilical cord was still connecting the colonizer and the colonized through studying the latter and monitoring its movements to “maturity”. However, the shift in the world’s socio-economic geography has seen China becoming a recognizable giant of the East but with no prior colonial ties with Africa. It is absurd, therefore, for China to continue studying Africa and writing Africa through a non-African language. In other words, linguistically it is as if through African Studies in Asia - China included, Africa is being studied through a European perspective. A proposal is made to encourage Asia to study Africa using an African perspective that is largely done through African languages. Kiswahili is suggested as a potential African language through which Africa could be studied and understood.

**Thiti Jamkajornkeiat**

**University of California-Berkeley, United States**

*Inter-Asia and Pan-Africa: Towards the Possibility of Co-producing Counter-Hegemonic Knowledge*

This paper investigates one of the arguably shared problematics between the two continents of Asia and Africa, namely, the question of knowledge production within the order of North Atlantic intellectual hegemony. Besides the ongoing ramifications of European colonialism and the pervasiveness of the university form, this Euro-American intellectual hegemony is facilitated and reinforced by the economic condition of global capitalism after the Second World War that divides the globe along the principle of the international division of labor (IDL) into the developed first world in the North Atlantic and developing/underdeveloped third world. The IDL principle is underwritten by the logic of capital accumulation and hence, most newly independent nation-states of Asia-Africa after WW2 were inevitably classified as developing countries resulting from extended colonial period of resource extraction and political subjugation. Yet, acts of resource-surplus extraction and labor exploitation continue in the postcolonial milieu through the capitalist imperatives of American economic imperialism, international financial governance, techno-industrial dependency, and export economy. Such exploited economic situation, I contend, have a relatively direct correlation with knowledge economy (the production-transmission-consumption of knowledge) of Afro-Asian nations as many Afro-Asian knowledge producers create knowledge that is contingent upon the academic market, publication industry, and funding source, using “theories” from the North Atlantic in a dependent manner and supplying empirical data to them in a way similar to export economy, while knowledge infrastructure at home is acutely underdeveloped due to various reasons. This paper

seeks to examine two modalities of knowledge production in a continental scale from Asia and Africa that are cognizant of the planetary effects of colonialism, imperialization, Cold War, and capitalism in the realm of knowledge production: Inter-Asia (Inter-Asian Cultural Studies Society) and Pan-Africa (Cordesria). It explores the possibilities of these two modes in co-producing knowledge that counters the North Atlantic intellectual hegemony.

**Martina Bassan**  
**SciencesPo CERi, France**

*African Studies « With Chinese Characteristics » and the Study of Africa Through South-South Relations*

The development of African studies in China can be traced back to the Maoist period, with the foundation of the first Institute of African studies in 1961. Research on Africa in Chinese institutions and universities has initially been characterized by a strong support of the government and framed into a specific context of disciplinary architecture of knowledge and socioeconomic and political conditions. Since, this field has however developed, along with a growing professionalization of Chinese Africanists. The development of China-Africa relations in the 2000s and the increasing number of intellectual exchanges on Africa in the last years have not only led to a widespread curiosity in the West towards the process of knowledge-building on Africa in China but also, at the same time, opened up to new opportunities to understand it. This presentation specifically aims at shedding light on the process of production of a specific knowledge of Africa in China: how has the study of Africa in China evolved and how is it framed into a specific development of area studies in the country? Who are the main historical figures behind the first representations of Africa and Africans in China? And what about the cultural influences and shifts in its development? Besides providing an historical perspective, this analysis of the disciplinary evolution of African studies in China is also intended to open up to some relevant considerations concerning the actual structuration of what can be defined, in Bourdieusian terms, a « champs » of Chinese African studies. Moreover, it can also lead us to a larger questioning about the role that African studies in China have assumed today in the context of North-South and South-South relations.

**Yi Sun**  
**CIE- University of Massachusetts Amherst, United States**

*China-Africa Linkages in Higher Education: Theories and Practices of Human Talent and Socioeconomic Development*

Over the past several decades, human resource flows were commonly seen between countries in the global North and the global South. Yet, recent trends and progress in South-South cooperation (SSC) created a new trend in which developing countries such as China and African countries also exchange for well-educated people. Higher education institutions engaging in research and development are the important intermediate of such a system while the talent mobility has increased with multilevel cooperation such as degree and scholarship programs. This paper informs the trend of human resource development and sustainability through China-Africa higher education academic and cultural exchange in the context of globalization, and potentially analyzes the recent development of SSC from the perspectives and the functional aspects of higher education. Also, we claim that the human capacity building should no longer rely on the traditional ideology that only higher education institutions in the global North have the responsibility to cultivate human talents, where the ones in the global South should also engage themselves in the process as to balance and sustain the flows of human resources. Therefore, we must inquire: What is the role of higher education in human resources development? And what are those opportunities and challenges facing human resources development in the discourse of SSC? In particular, we used a case study to examine the experiences

and perceptions of 10 Cameroonian students who currently live and study at one Chinese university in China by applying comparative education theories, and qualitative research methods such as semi-structured interview and questionnaires are employed as tools. This study is significant as it ties theories and practices together, and it sees human resource development and talent flows as the trend of globalization, a new axis towards mutual prosperity, and a proposal for all human development from social, cultural and economic perspectives.

**Takayoshi Kusago**  
**Kansai University, Japan**

*Action Research on Citizen Autonomy and Community Empowerment ~Practice of Collaborative Action Research to Link Asia and Africa*

To achieve sustainable community development following UN-SDGs, we need creative ideas and proactive actions by residents using local resources, and autonomy of local community play a key role. Based on this perspective, Institute of Economic and Political Studies, Kansai University, has been working on a study on Action Research on Citizen Autonomy and Community Empowerment. In this paper, we will look at needs and outline of collaborative action research and relationships among researchers, residents, and governments by introducing collaborative action research cases on community autonomy to explore possible exchanges in knowledge and practice between Asia and Africa.

**S5-B – ROOM A-100**  
**HOW TO STUDY THE NEIGHBORHOOD?**  
**COMPARATIVE PERSPECTIVES FROM EAST AFRICA AND SOUTHEAST ASIA**

*Convenor and Chair*  
**Paul Rabé**  
**International Institute for Asian Studies, the Netherlands**

What is a neighborhood? What does the state of a neighborhood tell us about the well-being of the city as a whole? What kind of methodologies are most effective in terms of engaging with residents, and understanding neighborhood dynamics? Are there specific indicators that might be identified as evidence of “healthy,” “desirable,” or “successful” neighborhoods? Do these indicators translate across different national and regional contexts? How does the culture of migrants to the city affect the notion and lived experience of the neighborhood? And what aspects of neighborhoods make them into assemblages of empowerment or disempowerment, inclusion or exclusion? The Roundtable will bring together members of two international research projects that are investigating neighborhoods as a proxy for understanding broader socio-economic, political and environmental trends in the wider city:

The project on “Spatial Inequality in Times of Urban Transition: Complex Land Markets in Uganda and Somaliland” (CLM) investigates how complex land markets, as a central feature of urban political economies in the urban transition, are shaping urbanization in four East African cities (Kampala and Arua in Uganda, and Hargeysa and Berbera in Somaliland). CLM is financed by the East Africa Research Fund of DfID/UK and managed by IHS/Erasmus University Rotterdam, in partnership with DPU/University College London, Triple Line consultants, and local partners in both countries. The “Southeast Asia Neighborhoods Network” (SEANNET) investigates the evolution of historical neighborhoods in six cities in Southeast Asia (Mandalay, Myanmar; Chiang Mai and Bangkok, Thailand; Ho Chi Minh City, Vietnam; Manila, Philippines; and Surabaya, Indonesia) to understand wider urban developments in these cities, and ultimately, to develop a multi-disciplinary body of

knowledge on cities in Southeast Asia. SEANNET is financed by the Henry Luce Foundation and managed by IAS in collaboration with local partners.

CLM and SEANNET operate in two very different parts of the world (East Africa and Southeast Asia), but both aim to understand the dynamics of urbanization in their respective regions on local terms—through neighborhoods—rather than employing the perspectives of Western urbanism, and in so doing, to contribute to new understandings of urban issues in Africa and Asia. The Roundtable will engage representatives of the two projects, as well as members of the audience, in an in-depth discussion about the neighborhood level across two continents—covering the conceptualization of neighborhoods, their importance in an urban context, and the effectiveness and appropriateness of research methods at the neighborhood level.

#### *Participants*

**Jama Musse Jama**, Redsea Cultural Foundation, Somaliland

**Rita Padawangi**, Singapore University of the Social Sciences, Singapore

**Boonanan Natakun**, Thammasat University, Thailand

**Shuaib Lwasa**, Makerere University, Uganda

#### **S5-C - ROOM TBD**

##### **AFRICA IN VIETNAM:**

##### **IMAGINATIONS, MEMORIES, MEDIA COVERAGE AND SCHOLARLY WORKS**

#### ***Convenor and Chair***

**Phan Le Ha**

**University of Hawaii at Manoa, USA / Universiti Brunei Darussalam, Brunei**

The overall panel features a combination of individual projects initiated by Phan Le Ha on the multiplicities of knowledge production centred on Vietnam-Africa interactions. Phan Le Ha conducts each project with different collaborators. Bringing these projects together, this panel is about a journey of knowledge production projected in music, arts, media, and scholarly work. It engages with knowledge production about Africa from a wide range of sources and constructed in hugely diverse contexts, settings and conditions. Specifically, it features what images and perceptions of Africa and Africans have been produced in Vietnam since the French colonial period in the 19<sup>th</sup> century. It also discusses how and in what conditions such images and perceptions were constructed and projected. The panel highlights what images and perceptions these separate domains tend to construct and repeat, by drawing on and engaging with mixed memories, imaginations, and published materials in Vietnamese and English.

The panel will consist of three interactive parts:

#### **Part 1: Melodies of the Sahara desert**

Performances of songs composed by Tran Duc Minh (music) and Phan Le Ha (lyrics), inspired by their imagination of life and nature on the Sahara desert – performed by the panellists;

#### **Part 2: "Even God is sad" - Installation, Art Video, and Performances**

Artist's talk on an installation project and a short art film based on artist Trieu Minh Hai's and Phan Le Ha's imagination and contemplation about mixed images of Africa they have read and seen from the media, particularly about the killing of animals, smuggling of animal parts and exploitation of natural resources in and from Africa. It also brings in Vu Dung's diaries that he kept during his short trip to Africa in 2017. Part 2 is led by artist Trieu Minh Hai & Phan Le Ha, with assistance from Tran Duc Minh, Vu Dung, Mai Thi Kim Khanh, and Phan Le Tuan. This part also presents a music performance by all the six panellists and the audience using a combination of instruments from Vietnam and Africa. This part also includes a Q&A session with the artists.

#### **Part 3: Africans Living, Working, and Studying in Vietnam**

(presentations of studies and the panel's overall discussion) engages with two studies that all seek to understand how knowledge about Africa and Africans has been produced in contemporary Vietnam, and how several groups of Africans have constructed their own images of Vietnam. Please note the overall discussion at the end of the panel will involve all the panellists]

- PHAN Le Ha and MAI Thi Kim Khanh identify and discuss varying discourses produced in Vietnam's media about Africans living and working in post-1990s Vietnam. Their study involves critical discourse analysis as well as intensive field observations.
- PHAN Le Ha then shares her on-going study on African students pursuing education in English-medium and French-medium programs and degrees in Vietnamese institutions.

#### *Participants*

**Mai Thi Kim Khanh**, *University of Social Sciences and Humanities, VNU HCMC, Vietnam*

**Trieu Minh Hai**, *Independent Artist, Hanoi, Vietnam*

**Tran Duc Minh**, *Musician/artist, Voice of Vietnam (VOV), Hanoi, Vietnam*

**Vu Dung**, *Lawyer/YKVN, Vietnam*

**Phan Le Tuan**, *Hanoi Open University, Vietnam*

#### **S5-D – ROOM B-106**

#### **REFUGEES ACROSS AFRICA AND ASIA**

#### *Chair*

**Darius Rweyemamu**

**University of Dar es Salaam, Tanzania**

**Dave Lumenta**

**Universitas Indonesia, Indonesia**

#### *Co-authors*

**Betharia Nurhadist**

**Universitas Indonesia, Indonesia**

**Rhino Ariefiansyah**

**Universitas Indonesia, Indonesia**

#### *Performing Out of Limbo: Reflections on Doing Anthropology Through Music with Oromo Refugees in Indonesia*

This paper is an anthropological reflection on an on-campus collaborative music project between (Ethiopian) Oromo refugees and local Indonesian university teaching staff, students and professional musicians. It follows the way the project evolved from what was initially seen as a simple academic research opportunity and technical assistance for refugees to record their songs into a mutually transformative experience for those involved. It reflects on the process and the way art—as a collaborative practice and non-programmatic form of human engagement—provided new possibilities for the refugees living in transit in Indonesia to explore their talents and possible career opportunities for the future. From an anthropological point of view, the process challenged the various institutionalized binary modes of self-representation, such as 'host' and 'migrant', 'researcher' and 'informant', 'African' and 'Indonesian' or 'academic' and 'non-academic', and opened up new possibilities for negotiating and framing relationships between the participants involved.

**Antje Missbach**  
**Monash University, Australia**

*Somalian Asylum Seekers Looking for Refuge in Indonesia: Refugee Protection, Racism and the Complexities of Staying in Prolonged*

In early 2017, Indonesia was hosting several hundred asylum seekers and refugees from all over Africa. According to UNHCR statistics, in February 2017, the largest contingents were from Somalia (1476), Nigeria (799), Sudan (534) and Ethiopia (280). While Indonesia has seen a steady inflow of forced migrants from many other countries, these African asylum seekers and refugees tend to face more severe challenges when trying to integrate into the Indonesian host society. They stand in many regards and are treated as the ultimate 'other'.

Indonesia is not a signatory to the 1951 Refugee Convention and thus does not allow for refugees to legally integrate. Even for refugees who have lived decades in Indonesia, there is simply no legal pathway to acclaim citizenship and therefore equal rights. Marriage is also not a pathway into legalising or naturalising their status. However, waiting times to either get repatriated back to their home countries or resettled to a safe third country have gotten increasingly longer in Indonesia, not least because of the Australia deterrence model that seeks to prevent any unsanctioned onward journeys. Meanwhile, as years are passing by, many asylum seekers and refugees start to socially integrate into the Indonesian host society.

This paper looks at a number of Somalian refugees and their everyday survival strategies when it comes to finding employment, accommodation, information and companionship amongst their co-ethnics, other African asylum seekers and refugees as well as the Indonesian host society. In this paper I seek to situate their collective experiences vis-à-vis other (non-African) asylum seekers and refugees currently living in Indonesia by aligning my analysis to themes such as hospitality and interethnic solidarity and also xenophobia and racism.

**Itty Abraham**  
**National University of Singapore, Singapore**

*Humanitarianism in the Global South: The Afro-Asian Legal Consultative Committee (AALCC) and the Global Refugee Regime, 1963-67*

This paper explores a relatively under-appreciated moment in the history of the global refugee regime, namely, pressure from Asian and African countries to revise the grossly exclusionary UN Refugee Convention of 1951. The AALCC held a series of meetings in the early 1960s that led to the announcement of the Bangkok Principles for dealing with problems of forced displacement. These principles led to the passage of the Additional Protocol of the Refugee Convention (1967) and was an early template for the historic 1969 OAU Convention on refugees that expressed a far more expansive and humane set of principles for dealing with forced displacement than was offered by the global refugee regime. This paper explores the multilateral discussions that led to the Bangkok Principles and the immanent critique of the existing refugee system that these principles embody. It is part of a larger project on "informal humanitarianism" that reminds us that the vast majority of forcibly displaced persons continue to live in countries of the Global South with minimal access to international support and protection.

*Convenor and Chair*

**Carpanin Marimoutou**

**Université de La Réunion, Reunion**

*Discussant*

**Cécile Do Huu**

**Université de La Réunion, Reunion**

Ce panel envisagera la dynamique qui anime, les relations qu'entretiennent et la place qu'occupent les îles Maurice et de La Réunion au sein de l'axe Afrique-Asie, au croisement duquel ces îles se trouvent. L'Axe Afrique-Asie sera ainsi pensé au prisme de ces îles créoles du sud-ouest de l'Océan Indien. Il s'agira de proposer une caractérisation de l'espace indianocéanique, depuis une perspective à la fois insulaire et créole (essentiellement La Réunion mais également Maurice), dans une optique pluridisciplinaire, puisque ce panel regroupera des chercheurs issus de la discipline Littéraire mais également des Sciences de l'Information et de la Communication.

La littérature réunionnaise est habitée par la mémoire, les récits et les représentations des migrations venues d'Asie. Parmi celles-ci, le cas de la diaspora chinoise représentée dans les romans et récits mémoriels, permet de dégager deux paradigmes révélant un rapport particulier au temps et à l'espace dans une volonté de maintien des origines, avant l'adoption de la créolisation.

Dans le roman colonial des Leblond, sera interrogé la façon dont apparaissent les influences afro-asiatiques malgré l'assimilationisme culturel français, conçu comme l'aboutissement d'une mission civilisatrice au sein même de La Réunion et imposé à l'ensemble de la population de l'île. L'Afrique et l'Asie se lisent donc dans et informent la production culturelle réunionnaise ; à l'inverse, en étudiant depuis la Réunion et son histoire les représentations romanesques des espaces africains et asiatiques, peut-on y déchiffrer un même paradigme indianocéanique ? Dans cette perspective indianocéanique, le mythe lémurien de Jules Hermann est toujours bien vivant : Afrique, Asie, Mascareignes, une origine commune serait décelable, et il faudrait en redécouvrir les traces, dans nos cultures et dans nos traditions pour bâtir un espace commun.

Tandis que, dans le cadre de la communication publique des risques naturels à la Réunion, et en particulier celle du risque inondation, il est nécessaire de penser, de construire une base de réflexion pertinente que peut lui offrir les continents africain et asiatique de par leurs expériences déjà établies des aléas climatiques en constante évolution.

Enfin, l'étude des représentations du lieu insulaire et de l'espace océanique dans les littératures mauriciennes et réunionnaises marquées par une présence et des conceptions indiennes, nous permettront de penser des outils de lecture de l'Océan Indien, de proposer de nouvelles perspectives littéraires et comparatistes par les relations qu'entretiennent les différentes productions littéraires de l'Océan Indien, et d'envisager un paradigme littéraire indianocéanique.

**Yingjuan Yao**

**Université de La Réunion, Reunion**

*Images de la Diaspora Chinoise à Travers les Romans et les Récits Mémoriels Réunionnais à partir de la Deuxième Moitié du XXème*

A partir du milieu du XXème siècle, les Réunionnais d'origine chinoise abandonnent l'optique du retour en Chine pour s'installer définitivement à La Réunion. Quelles images peut-on avoir de leur diaspora, qui semble si absente de la majeure partie de la littérature réunionnaise ? Comment les

romans et les récits mémoriels de l'île reflètent-ils leur exil dans une société postcoloniale et leur insertion dans un département français d'outre-mer où le monde créole est en devenir ?

Dans un premier temps, l'aspiration au maintien des origines et le désir d'une mémoire communautaire se fait de différentes manières :

Un rapport au temps – Dans une société dominée par une histoire eurocentriste et marquée par l'oubli des minorités, la diaspora chinoise souffre d'un déficit de récits collectifs unifiés, qu'elle tente de pallier par des reconstitutions subjectives des pans de l'histoire de La Réunion. Puis viennent les pertes subies comme par exemple les noms propres, la langue maternelle, la religion.

Un rapport à l'Espace, au territoire, qui inaugure l'entrée de La Réunion dans sa propre histoire et ne l'affilie pas seulement à la France : émergence et foisonnement des récits de voyages, de traversées et d'installation dans un monde nouveau pour les immigrants.

D'où l'importance de l'ancestralisation : la figure privilégiée est sans conteste celle du pionnier qui réordonne un réel et un espace-temps nouveau: il est donc l'aïeul, le passeur qui va donner du sens à chaque élément de l'île.

Dans un deuxième lieu, c'est l'adoption de la créolisation comme un désir social commun. Parmi cela, nous retrouvons les obstacles, comme les stéréotypes négatifs projetés sur la diaspora chinoise, la lutte contre ces clichés par les écrivains locaux, et la reconstruction d'une linéarité et d'un passage entre passé, présent et avenir.

**Bernadette Doffenies**

**Université de La Réunion, Reunion**

#### *Le Roman Réunionnais ou la Mémoire des Influences Européennes et Afro-Asiatique*

L'Afrique et l'Asie ont un point commun : ce sont deux continents qui ont subi la colonisation européenne, justifiée par l'idée que les populations qui n'étaient pas de race blanche avaient besoin de l'Europe pour évoluer.

L'homme de l'autre sphère, l'homme Noir – et avec lui l'Afrique – pénètre la pensée occidentale dès le XVI<sup>e</sup> siècle, que ce soit dans des récits fictionnels ou des témoignages du type du récit de voyage. L'Africain était-il un sauvage ou un être dégénéré ? La question de la place de l'homme non Blanc – Africain ou autre – se retrouve dans toute la littérature exotique d'abord puis coloniale. Nous nous attacherons à un espace particulier, celui de la Réunion dans l'espace archipélifique de l'Océan Indien, dont le peuplement est le résultat de nombreux mouvements migratoires, à commencer par ceux inscrits dans l'histoire de la colonisation. Avec le développement de la plantation du café sont introduits des esclaves venus d'Afrique, d'Inde et de Madagascar. L'île est cloisonnée dans une relation maîtres-esclaves. Après l'abolition de l'esclavage, cent mille « engagés » sont introduits dans l'île : des Malgaches, des Indiens, des Africains et des Chinois. C'est donc une société pluriethnique qui naît, dans laquelle l'Occident influence les mœurs des uns, et que les apports afro-asiatiques se développent et influencent les autres. Dans une telle configuration la question de la relation mixte se pose. Nous nous appuierons sur deux romans d'auteurs réunionnais, Marius-Ary Leblond, pour étudier ces influences. Comment ces romans mettent-ils en scène un double mouvement contradictoire : influence occidentale mais aussi irruption d'une réalité afro-asiatique ? Contre l'hégémonie culturelle déclarée, comment se développent ces influences réciproques ?

**Cécile Do Huu**

**Université de La Réunion, Reunion**

*'One of us.' Un Essai de Lecture Indianocéanique: Lord Jim de Joseph Conrad et Life and Times of Michael K de J.M. Coetzee.*

Le but de ma communication est de proposer un exemple concret de ce que peut être une lecture indianocéanique tissant des liens entre le continent africain, le continent asiatique et les îles de



l’Océan Indien, en particulier les îles créoles comme la Réunion. Il s’agit ici de lire *Lord Jim*, roman d’un voyage impossible jusque dans les confins de l’Indonésie, écrit par Conrad en 1900, et *Life and Times of Michael K*, roman d’une désertion — voire d’une déterritorialisation — infinie à travers une Afrique du Sud au bord de la guerre civile, publié par J.M. Coetzee en 1983. Deux romans de l’espace indianocéanique et de son histoire coloniale dans lesquels le voyage est avant tout une fuite. Si K comme Jim sont en quête d’ailleurs, pour tous deux l’ailleurs se révèle impossible : l’un des vaincus, K semble en tous lieux prisonnier des discours et des structures de pouvoir qui voudraient le parler et l’assimiler ; mais Jim, l’un des vainqueurs, est hanté par une nostalgie semblant déjà postcoloniale et qui l’empêche, lui aussi, et de partir, et d’habiter. J’aimerais donc à la lecture de ces œuvres parler d’un paradigme indianocéanique, histoire et géographie communes d’un espace qui informe les textes et les représentations. C’est notamment le point de vue réunionnais, celui de l’histoire réunionnaise et de la perception de l’océan, du voyage et des lieux depuis cette histoire qui me permettra de tisser des liens entre Jim et K.

**Elisa Huet**

**Université de La Réunion, Reunion**

*Perspectives Indiennes des Lieux et des Espaces à La Réunion et Maurice : Un Paradigme Littéraire Indianocéanique*

Dans le roman de Forster, *A passage to India*, le narrateur se réfère à l’Océan Indien comme à « another India », dans ce contexte, quelle place occupent ces îles au sein de cet océan ? Les littératures de La Réunion et de Maurice sont marquées par une Inde à la fois présente et latente qui habite leurs écritures, leurs imaginaires et les paysages de ces îles, notamment par les récits des déportations des engagés indiens et par la présence dans le monde créole des grands mythes et épopées de l’Inde qui imprègnent leur façon de dire le lieu insulaire et l’océan. Le monde créole, son imaginaire trace une continuité entre ces îles sud-ouest de l’océan Indien et l’Inde.

Il s’agira donc d’interroger la façon dont se traduit la pensée d’un océan « indien », irrigué, habité par l’Inde, en rapprochant et comparant des romans mauriciens, réunionnais et indiens. Si l’océan dans lequel se trouvent ces îles est indien, qu’en est-il de leur « être-au-lieu » insulaire plongé dans cet : « another India ».

Toutefois, si les récits de l’exil et des traversées de l’Inde vers les îles semblent inscrire un sens unique de circulation, ces îles impriment, inscrivent un mouvement inverse vers l’océan - qui habite leurs imaginaires - et vers l’Inde elle-même. Comment l’Inde irrigue-elle l’Océan Indien et la compréhension de ces îles, et en retour comment ces îles nous amènent-elles à relire l’Inde et l’Océan Indien ?

Ces « Indes insulaires », comme elles ont parfois été désignées, nous permettent d’envisager de nouveaux paradigmes littéraires et comparatistes au sein de l’Océan Indien, une nouvelle façon de comprendre les liens et les relations entre les productions littéraires, de dégager et penser un paradigme littéraire indianocéanique.

**S5-F – ROOM B-423**

**THE COLD WAR, PEACE, AND GIFT: TWO KOREAS AFTER THE DIVISION**

*Institutional panel by University of North Korean Studies*

*Convenor*

**Sejin Park**

**University of North Korean Studies, South Korea**

*Chair*

**Hyangjin Lee**

**Rikkyo University, Japan**

Korean peninsula has been a core spot that experienced civil war, hot war, division and the Cold War in the process of forging global Cold War regime. Such historical specificities were main conditions regulating the reality of Korean peninsula. However, civil war of Korea originally was caused by national split over strategy, method and direction of decolonization. Division and the Cold War between two Koreas were a regional and global expression of failure of decolonization. Our panel attends to history and reality of both of two Koreas, exploring how to readopt decolonization perspective to Korean peninsula. In particular, Koo Kab Woo and Lee Woo Young traces North Korean Novelist Han Sorya's thoughts on the relationship between peace and war during the Korean War. Yoon Cheol Gee discusses the division system's negative regulation of two Koreas by confirming differences between two regimes who had gone through the economic crises in 1990s. Park Sejin attends to the gift diplomacy of North Korea from 1960's to 1970's by relating it to gift narratives on which North Korean regime is based.

**Kab-Woo Koo**

**University of North Korean Studies, South Korea**

**Woo-Young Lee**

**University of North Korean Studies, South Korea**

*North Korean Novelist Han Sorya Talks of Peace During the Korean War: A Post-Colonial Diplomacy?*

This paper explores the mind of peace in the novels and essays of the North Korean novelist Han Sorya during the Korean War in a post-colonial perspective. In his capacity as a novelist and politician, Han Sorya joined the North Korean delegation to participate in the 1949 World Peace Congress held in Paris. Later during the Korean War, he also attended the World Peace Congress and the Asian Peace Congress. This paper aims to trace his thoughts on the relationship between peace and war during the Korean War. The reason for his participation in the peace movement and discourse in the midst of the war can be found in his thoughts on peace, which he believed was possible through violent means. But a contradiction lied in the coexistence of war and peace discourses. This paper explores how this contradiction was expressed in his essays concerning peace movement and novels including "Jackal", "Daedong River", "Hwangchoreong", "Tank 214" and "History", the themes of which were anti-Americanism and the North Korean Leader Kim Il Sung.

**Cheol Gee Yoon**

**Seoul National University of Education, South Korea**

*A Comparative Study on Characteristics of Systems Between North and South Koreans: Focusing on Changes of Systems'Characteristic*

This study has a purpose that compares North-Korean system with South-Korean System since economic crisis in 1990s. It is compared on the analytical levels – economic surplus, economic system, production relations, relation between politics and economy based on rent-theory. The planned-economy was actually collapsed and marketization was expanded in North-Korea since 'Arduous March' period. The domestic production system stopped, and as a result, the national-economy depended on external rents earned through foreign aids and export of mineral resources. The ruling power used actively market for the power and privilege. The political power formed a patron-clients relationship with 'Donjus' who became newly rich, and appropriated rents in this marketization process. However, the people descended to marginality who made a living under the minimum cost of living. The North-Korean System is 'the political rentier-state' which has characteristics of underdevelopment society. While South-Korea experienced critical changes because they actively carried out neoliberal structural reforms and participated in the world market

integration process since financial crisis in 1997. As a result, monopolistic market structure deepened. The chaebols and big businesses had market power in the Korean economy. The national economy depended international market owing to politics of deregulation. Sure, it contributed to deepening monopoly of chaebols and big businesses. The flexible labor market caused an increase in unemployment rate and irregular jobs proportion, and worsened income inequality. Thus South-Korean system was transformed to the neoliberal rent-capitalist state since financial crisis. To conclude, the North-South Koreans relation is not only an antagonistic relationship originated in the cold-war period, but also a kind of North-South relations which has a structural heterogeneity.

**Sejin Park**  
**University of North Korean Studies, South Korea**

*Diplomatie du cadeau de 'Global Joseon' et récit du don de 'Grand Leader'*

Durant les années 1960 et 70, la Corée du Nord a déployé des efforts considérables afin d'acquérir le statut de leader dans le Tiers Monde. D'énormes ressources économiques et militaires ont alors été investies pour aider les mouvements révolutionnaires des pays postcoloniaux, notamment en Afrique. L'objet de cette communication est de comprendre le sens de cette diplomatie du cadeau par rapport à ce que nous pouvons appeler le récit du don de Grand Leader Kim Il-sung, selon lequel la "patrie révolutionnaire" serait le cadeau suprême donné au peuple nord-coréen par le Grand Leader. Aider les pays du Tiers Monde revient à internationaliser son rôle de sauveur du peuple opprimé au-delà des frontières du pays. Ainsi, le Soleil du peuple nord-coréen deviendrait aussi celui du Tiers Monde.

#### **S5-G – ROOM C-124**

#### **NATIVE LAND RIGHTS, PEASANT LIVELIHOODS AND GLOBAL CAPITALIST EXPANSION IN AFRICA**

*Institutional panel by SSRC Next Generation Social Sciences in Africa Program*

*Convenors and Chairs*

**Yusuf Serunkuma**  
**Makerere University, Uganda**

**Eria Serwajja**  
**Makerere University, Uganda**

There is a great deal of capital coming from the west, Asia and South Africa into East Africa and Central Africa. This surge in capitalist expansion is often involved in the extractive industry (such as sand mining and stone quarrying, oil and gas) and in other cases large-scale farming (jatropha, coffee and sugar canes, and other cash crops). In most of these peasant farmers have been displaced from their homelands and farmland—which are often problematically described as idle or underutilised—on the promise of development and employment opportunities. Since the economies from which the investors come are bigger than the ones in East and Central Africa, investors have enough cash to buy their access to these resources, often with the help of the state violent arm. In Uganda, sand mining by Chinese investors in Lake Victoria, with the help of government is in the spotlight for the potential for environmental degradation. Stone quarrying has been reported for perennial disturbance of neighbouring settlements (on both residence and farmlands) as a combination of noise pollution, and stone fragments break people houses. With the increasing levels of poverty among peasants, and government greed, a lot of land has been taken over by foreign companies displacing thousands of people, constraining both livelihoods and residence. Focused on the area of land and natural resource extraction, the object of this panel is to examine the environmental and livelihood effects of (unregulated) capitalist expansion in Africa's peasant but liberalised economies from selected case studies across the continent. The aspiration of this panel is to stimulate and heighten the the

conversation around the south-south economic integration without endangering existent modes of subsistence and the environment.

**Yusuf Serunkuma**  
**Makerere University, Uganda**

*Our Neighbours Have Chased Us from Our Houses; We Are Not Tilling the Land Anymore: Making the Case for Development-Induced Damages to Neighbouring Settlements in the Development Discourse*

In May 2014, residents of Bamutakudde and Kiryamuli villages in Mukono District sued China Communications Construction Company (CCCC), for “violating and depriving them of their rights to a “clean” and “health” environment.” National Environment Management Authority (NEMA), and Mukono Local District Administration were also sued. The residents complained that blasting rocks put their lives in danger through noise, air and water pollution. In the neighbouring villages of Nakumbo and Kasenene, stone fragments breaking through roofs of houses, and cracking of walls were reported from another quarrying firm. By 2017, there were five stone quarrying firms in a single Kyampisi sub-county which is about 20km from Kampala City. Daily blasts make farming difficult as residents are ordered – through a siren before the blast goes off – to go move in a 5km radius away from the quarry site. The 5km radius is often their land on which they are settled and farm. The rock miners are not paying inconvenience or compensation allowances. Unregulated natural resource extraction involving foreign investors continues to constrain livelihoods of neighbouring lands. Environmental and political agencies that ought to protect and regulate extraction-livelihood nexus have not done nothing to help the locals. Miners are concerned about reducing operational costs, and maximizing profits. Focused on stone mining, this essay concludes that implementation of the development discourse, which tends to overly focus on compensating victims of development induced evictions needs more rigorous examination as exploitation continue to risks livelihoods of neighbouring settlements.

**Eria Serwajja**  
**Makerere University, Uganda**

*Chinese Investment in Uganda: Adverse Incorporation of Local Communities by Guangzhou Dongsong Energy Group Limited*

Chinese investment in Africa has increased in recent times. In Uganda, China is a major player in areas including agriculture, aquaculture, industry and mining. While these investments are seen as a welcome ‘development opportunity’ not to be missed with the likely outcomes being increased taxes, employment creation and infrastructural development, the local communities continue to suffer negative effects of these developments. This study shows that phosphate mining by Guangzhou Dongsong Energy Group Limited in Tororo district of Eastern Uganda has disrupted the socio-economic structure of the mining areas, degraded the environment and continues to restructure the rural livelihood systems. The majority of the local communities whose land was taken up by the project have not been compensated, and even the minority who have received partial compensation continue to grumble over the discrepancy between the expected and actual compensation amounts. Therefore, instead of spurring ‘development’, Chinese investments have served to subjugate and peripherise Uganda’s rural livelihoods.

**Emily Comfort Maractho**  
**Makerere University, Uganda**

*In the Name of Investment: Asian Traders in Small and Medium Enterprises in Uganda*

Despite several interventions (building capacity in key ministries, departments and agencies (MDAs), heavy investment in infrastructure including oil and gas exploitation, transport, water for production, and information and communication technologies (ICTs) Uganda's ability to attract foreign investment remains weak. This has forced government to negotiate with investors and offer more incentives including large tax exemptions. Incidentally, many of the investors – mostly Chines and Indians – have ended up engaging in small and medium enterprises and other petty businesses competing and edging out local businesspeople. Media reports have indicated that government of doing little to restrain the influx of foreign nationals into the domain of petty trade. This dynamic, studies have showed, is at the heart of nationals bias towards foreign investors. A judicial inquiry into land matters indicated that the so-called foreign investors were involved in several land injustices. With a focus on capital and investors coming from Asia, and a history of business in the hands of Asians/ Indians that led to President Amin's 1971 Economic War, this paper, through exploring the legal and policy gaps, and media reports of events, contextualises the increasing altercations between local and foreign investors, and its implications on the larger Asia-Africa relations.

**Joyce Omwoha**

**Technical University of Kenya, Kenya**

*The Mining Resource Curse: An Interrogation into the Adverse Impacts of Foreign Investors in Oil-Deficient Kenya*

In 2012, 600 million barrels of recoverable petroleum resources was discovered in the Kenya's most marginalized, climate vulnerable, and conflict-prone region of Turkana. Since oil explorations and mining began, the area has experienced tension between communities and investors with Turkana communities feeling left out on the opportunities and benefits from the oil exploits. China and India have emerged as the main buyers of the Turkana crude oil from British firm, Tullow Oil. Oil thus opened a new line of trade between Kenya and the two Asian powerhouses (China and India), which are also the biggest suppliers of goods to Nairobi. Using the investment decision analysis and international dispute resolution methods, the paper interrogates the discoveries and exploitations of oil mining in Kenya focusing on oil financing, project economics; and socio-environmental aspects; emerging from disputes in Turkana region involving miners and investors. The paper suggests that the resource mining curse has been brought about by lack of governance and implementation of legislation, which can only be solved by proper accountability, involvement, transparency of oil revenues and to the community and Kenya at large.

**Richard Mbunda**

**University of Dar es Salaam, Tanzania**

*Implications of the Fifth Phase Administration's Mini-Land Reform to the Peasantry*

The launch of *Kilimo Kwanza* (Agriculture First) initiative in 2009 in Tanzania was followed by a rigorous search for what is defined as unused or idle village land to make it available for private (foreign) investors in agriculture. There were efforts to undertake legal and policy reforms towards that end with a view to creating land banks. This act provoked a half-hearted response from the villagers, who are the rightful owners of the land in question. However, when the fifth phase Administration got into power, they preached revocation of the title deeds of all absentee landlord farms that have been staying undeveloped as per requirements of the land laws in the country. Consequently, land belonging to business persons and (opposition) politicians was revoked. However, while a small part of the land was given back to the peasants, but in most cases this land has been put into land banks. This paper seeks to investigate as to whether or not the mini-land reform being currently taking place is a departure from the neo-liberal policies that were heightened by the *Kilimo Kwanza* and the Southern Agriculture Corridor of Tanzania (SAGCOT) initiatives. The

paper concludes that even though small parcels of land are redistributed to the needy peasants, but the peasantry are not at the centre of the mini land reform.

**S5-H – ROOM A-104**

**NEW DIRECTIONS IN AREA STUDIES 1**

*Institutional roundtable by Taylor & Francis*

*Convenor:*

**Rachel Harrison**

**SOAS, University of London, United Kingdom**

*Chair:*

**Diana Jeater**

**Journal of Southern African Studies, United Kingdom**

This roundtable sets out to explore the central theme of the conference – to understand the histories and futures of Africa-Asia as simultaneously unfolding -in relation to its implications for the multidisciplinary field of Area Studies. Taking up the challenge to both decolonise and decentre processes of knowledge production, we ask how Area Studies can respond, as a field; and how it can shape relevant methodologies to this end.

As Peter A. Jackson notes in his 2015 working paper entitled “Spatialities of Knowledge in the Neoliberal World Academy Theory, Practice and 21st Century Legacies of Area Studies”, one of the key failings of 20th century Area Studies has been to “overlook unequal relations of power as structuring principles both in the formation of geographical divides and also in the deep patterning of forms of knowledge.” As part of this analysis, he identifies the need for “more complex models of how geopolitical power intersects with forms of knowledge in the 21st century.” It is these questions that we set out to further consider in this roundtable. Given our concurrence with Jackson’s view that “positionality is at root a question of power and of hierarchically structured relations of dominance and subordination,” we seek to explore the new appraisals of positionality that a conference such as this is able to facilitate. In this context, we examine what this would mean in terms of academic collaboration and research output; the ways in which we might maximise the impact of ‘de-westernised’ research; and how can we best support the next generation of Area Studies researchers.

The Chair and organisers invite attendees to read the following articles prior to attending the roundtable to contextualise some of the key issues in Area Studies knowledge production:

1. Jackson, Peter A. (2015), Spatialities of Knowledge in the Neoliberal World Academy: Theory, Practice and 21st Century Legacies of Area Studies, Crossroads Asia Working Papers (25)  
<https://bonndoc.ulb.uni-bonn.de/xmlui/handle/20.500.11811/158>
2. Jeater, D. (2018). Academic Standards or Academic Imperialism? Zimbabwean perceptions of hegemonic power in the global construction of knowledge. AFRICAN STUDIES REVIEW, 61(2), 8-27.  
<https://www.cambridge.org/core/journals/african-studies-review/article/academic-standards-or-academic-imperialism-zimbabwean-perceptions-of-hegemonic-power-in-the-global-construction-of-knowledge/78F25A9DAE76942732A8813941592FEA>
1. Medie and Kang (2018), ‘Power, knowledge and the politics of gender in the Global South’, EUROPEAN JOURNAL OF POLITICS AND GENDER, 1(1-2), 37-54.  
<https://theconversation.com/global-south-scholars-are-missing-from-european-and-us-journals-what-can-be-done-about-it-99570>

*Participants*

**Hyung-Gu Lynn**, Pacific Affairs/University of British Columbia, Canada

**Walter Bgoya**, Mkuki na Nyota Publishers, Tanzania  
**Oscar Masinyana**, Taylor & Francis, South Africa  
**Robyn C. Spencer**, Graduate Centre CUNY, United States  
**Abdourahmane Seck**, Université Gaston Berger Saint-Louis, Senegal  
**Cláudio Pinheiro**, Sephis and Rio de Janeiro Federal University, Brazil  
**Philippe Peycam**, International Institute for Asian Studies, the Netherlands  
**Godwin Siundu**, University of Nairobi, East African Literature and Cultural Studies, Kenya  
**Ram Prasansak**, Ubon Ratchathani University, Thailand  
**Tharaphi Than**, Northern Illinois University, United States

**S5-I – ROOM C-520**  
**ASIA IN AFRICA – AFRICA IN ASIA**

*Convenor and Chair*

**Nir Avieli**

**Ben Gurion University, Israel**

This panel seeks to blur the conventional binary that sets Asia and Africa as two separate entities that have very little in common and are hardly in touch. The papers in this panel show how people, objects and ideas have been constantly flowing in between Asia and Africa since prehistoric times, throughout history and all the way to the present. This movement was multidirectional and involved mutual material and sociocultural exchange.

A unique aspect of this panel is the Israeli edge. Israel is located right in between Africa and Asia and has always been the only terrestrial human thoroughfare between the continents. Though most commentators discuss Israel as located between Asia and Europe, most Israelis are in fact of Asian or African descent, while most immigrants to the country in the last decade are either African or Asian. The relations between Asia and Africa are therefore an important component of contemporary Israeli culture and a significant theme of study for Israeli academics.

Our panel focuses on Israel as a transition zone between Asia and Africa and on comparisons of Asian and African processes and ideas. The papers in this panel focus on Israel as a contact zone between Asia and Africa, in prehistory and in modern times and on the flow of people and ideas in between Asia and Africa during the colonial period and in the present.

**Gideon Shelach-Lavi**

**The Hebrew University, Israel**

**Ofer Marder**

**Ben Gurion University of the Negev, Israel**

*Diffusion or Convergence? The Emergence of Sedentary Agricultural Societies in Asia and Africa*

The development of agriculture transformed the relationship between humans and their natural environment and profoundly altered human economy, social relations and culture. Its effects were not necessarily abrupt, but the transition to agriculture resulted, eventually, in a dramatic increase of population size and density, in craft specialization and the division of labor. Later on, the same trajectory resulted in the initiation of social dynamics and the accumulation of resources that are linked to the development of stratification, urban life, and the formation of the earliest states. Addressing the processes that are embodied in the transition from mobile hunter-gatherers societies to sedentary agricultural societies is, therefore, one of the most fundamental issues faced by archaeologists worldwide. Asia and Africa are the home for some of the most important centers of early and independent agricultural development and the early contacts that existed between areas in the Asian-African continent are crucial for a more holistic understanding of the transition to

agriculture. In this paper we compare the socio-economic trajectories of three such centers: one from West Asia (Israel), one from East Asia (North China) and one from West Africa (the Sahel). By comparing the three zones, we look for common pre-conditions for the transition to agriculture and similarities in the economic and cultural trajectories. We ask whether those similarities are the results of processes of convergence, due to similarities in human nature, or the result of early contacts between Asia and Africa.

**Sharon Bar-David**  
**Ben Gurion University, Israel**

*Steaming Ahead- Chinese Funded Railways in Africa*

In recent years, China has been shifting its economic policy towards Africa. Instead of importing raw material from Africa and exporting finished products, China is focusing on investments in transportation, construction and infrastructure. In this context and in light of the great importance that China is granting the "One Belt One Road" initiative, the significance of African states such as Ethiopia, Tanzania and Kenya is constantly raising. It is well known that an existence of a railway is a crucial factor for the development of an economy. A modern as well as efficient train system exhilarates the economy, creates job opportunities, facilitates transfer of technology, communication and knowledge flow and brings prosperity to an entire region. Tazara, Ethiopia- Djibouti line and Mombasa-Nairobi line, are only three of China's major transportation projects in East Africa. China has been founding and building railways across Africa in order to facilitate the transfer and distribution of Chinese goods across Africa. However there are more reasons to that. In my research I intend to compare three railway projects over time in attempt to establish theoretical framework for how China uses the railway projects as a way of establishing influence in Africa. I would like to find out what really motivates China to conduct so many railroads projects across Africa.

**Nir Avieli**  
**Ben Gurion University, Israel**

*"Here I Can Like Watermelon": Culinary Redemption among the African Hebrew Israelites of Jerusalem.*

The African Hebrew Israelite Community (AHIC) is a transnational millenarian group with its institutional and residential hub in the desert town of Dimona, Israel. The AHIC the only "Black Hebrew" group that has managed to leave the United States and establish itself in Israel, which for them is geographically and culturally African. Community members celebrate their exodus from America to Israel in their most important festival: "The New World Passover". Their Jewish neighbors, however, call it "The watermelon Festival", due to the huge amount of watermelon consumed by community members during the festival. Why would the African Hebrews choose the watermelon – a racist nickname for African Americans in the US, related to their assumed simplemindedness and laziness, as the prominent icon of their most important celebration? In this paper, based on ethnographic fieldwork conducted in Dimona, I follow the meanings attributed by community members to the watermelon as a symbol of seasonality, masculine fertility, freedom and locality. I coin the term "culinary redemption" so as to explain the transformation of the meaning of the watermelon among community members and highlight the Israeli context of this transformation. I conclude by discussing the blurring of boundaries between Africa and Asia that the community advocates.

**S5-J – Room C-033**  
**REVISITING FORMS AND MEANINGS OF SOCIAL EQUIVALENCE ACROSS THE INDIAN OCEAN 2**



*Convenor and Chair*

**Kai Kresse**

**ZMO/Free University, Berlin, Germany**

This panel seeks to push and deepen our understanding of recent research on littoral societies and social groups that are fundamentally shaped by their trans-oceanic interconnectivity. How are the respective reference points of specific social elsewhere that shape the everyday life and/or ritual experience for (trans-)local actors invoked, used, and negotiated by them, in past and present? How are unique resources of social and religious group identity cultivated and preserved, and with which political goals or implications? How is the Indian Ocean referred to, as a social landscape within which local actors are embedded? These are some of the questions we seek to pursue. We envisage discussions of specific case studies across the western Indian Ocean (e.g. on Bohra; Khoja; Omani; and Swahili themes), with a view to texts, histories, and practices, in this way speaking to the conference theme of axes of knowledge (and experience) that are renewed while drawing from social histories.

**Andrew Eisenberg**

**NYU Abu Dhabi, United Arab Emirates**

*Hadrami Sounds in Swahili Space: Music, Diaspora, and Ethnicity on the Kenyan Coast*

This paper explores identity formation and social integration among Hadrami Arab men of the Kenyan coast, through an interpretive ethnography of musical practice. Bringing data from participant-observation into dialogue with Victor Turner's theory of performative reflexivity, I describe the musical wedding celebrations of coastal Kenyan Hadrami men as cultural performances in which participants make sense of the world and their collective place within it. In particular, I argue that these events offer Hadrami men a space in which to reflect upon the experience of belonging to two cultural worlds (the Hadramawt and the Swahili coast) while being alienated from both—an experience, I suggest, that is not uncommon in the western Indian Ocean world.

**Caitlyn Bolton**

**CUNY Graduate Center, United States**

*"Wame-taṭawur Zaidi": Education, Development and Politics in Zanzibar and Oman*

"Citizens must stop spreading this rumor," a government minister was quoted in a Zanzibari newspaper: "In the four days there was not one minute in which the delegation discussed politics." He was describing an Omani delegation sent in October 2017 in the Sultan's retired personal yacht, during which deals were made to provide development aid to Zanzibar in the form of student scholarships, infrastructure development, and restoration of historic buildings. This was followed by months of statements emphasizing "development" from Oman, which abruptly stopped ahead of the commemoration of Revolution Day, when in 1964 Zanzibar was freed "from the clutches of Sultanistic colonialism" just a month after independence from British colonial rule.

The language of "development" frames an engagement that is, on the surface, safe from the political tensions between two Indian Ocean sites linked by family genealogies, sea trade networks, and painful imperial histories. As it relates to education, it facilitates the sustained movement of people with the promise of obtaining future development expertise. Yet Omani scholarships are only partially for the sciences, with the bulk for religious study, during which Zanzibari students study Omani Ibadhi doctrine and return with Arabic-inflected Swahili, and young Omanis volunteer summers teaching Arabic and Islam in Zanzibar while seeking to reclaim their Zanzibari heritage. Drawing upon ethnographic research with Oman-funded students and teachers in Zanzibar and Oman, this paper shows how the politically benign language of development and education obscure

the highly political nature of this form of connectivity. As Zanzibari students study for years in Oman to contribute to Zanzibar's development, both economic and religious, they also learn a nostalgia for the days of greater "development" in Zanzibar under the Omani sultans, typified by the first electrified House of Wonders—the main historic building that the seafaring Omani delegation promised to restore.

**Friday 21 September**  
**Session 6 | 16.15 – 18.00**

**S6-C – ROOM COUNCIL CHAMBER**

**AMBASSADOR'S ROUNDTABLE**

**IS THE GROWING INFLUENCE OF ASIA IN THE WORLD ORDER A GAME CHANGER FOR AFRICA?**

In the contemporary times, it is hard to ignore the fact that economic activities between Africa and Asia are booming like never before. Although the commercial link between the two continents is not new, the current scale and pace of trade and investment flows between Africa and India and China are exceptional. Since Africa has been in a subordinate position characterized by asymmetrical and unequal economic relationships with the industrialized western nations, this ambassadors' roundtable grapples with two pertinent questions. First is whether or not the tendency to subject Africa into unequal and exploitative economic chains will change with ascendancy Asian industrialized nations at the top of the World order? Second is how can Africa prepare herself to harness the opportunities and (re) negotiate for a new just world economic order?

**S6-D – ROOM B-106**

**MIGRANT IDENTITY AND REPRESENTATION**

*Chair*

**Rosemarie Mwaipopo**

**University of Dar es Salaam, Tanzania**

**Catherine Williams**

**Tai Solarin University of Education Ijagun, Nigeria**

*Patriarchy and the Representation of Women in Africa and Asia Analysis of In the Name of Honour, Women at Point Zero and Head Above Water*

Physical assault, harassment and rape seem to be prevalent in the lives of women in Asia and Africa. Seeking redress by affected women has not yielded adequate result because of the patriarchal nature of the societies. Patriarchal tendencies dominate everyday activities of women in Pakistan and Africa. Poverty and cultural status of women in these societies are being identified as major

factors that predispose women to various types of abuse in Asia and Africa. This paper therefore carries out a contextual analysis of “In the Name of Honour” written by Mukhtar Ma i a Pakistani woman, *Woman at Point zero* by Nawal El Saadawi an Egyptian writer and *Head Above Water* by Buchi Emechatta, a Nigerian. The paper interrogates the socio-economic reality of women obtainable in these societies as reflected in the novels. We situate our argument within the theoretical framework of cultural and socialist feminism.

**Amrita Pande**

**University of Cape Town, South Africa**

*Mobile Masculinities: Migrant Bangladeshi Men in South Africa*

In this ethnography of Bangladeshi men living and working in South Africa, I draw on the intersection of three sets of literatures – gender and migration studies, (black) masculinities studies, and mobile sociology/social sciences, to argue that migrants’ mobility shape and is shaped by relational performances of masculinities. I analyse three particular moments of “mobile masculinities” – the first is in the home country wherein migration is seen as a mandatory rite of passage into manhood. The second moment is in transit, where the relational masculinity of migrant men and brokers is performed and (re)made. The final moment is in South Africa, wherein we observe two contrasting forms of protest masculinities – one, the idealization of violent and misogynist masculinity, and two, the immersion in God and Islamic Ummah. The focus on relational (black) masculinities and the mobility paradigm invokes the need for an emphasis on fluidity and moments and an in-depth attention to the emergence of relationships and identities on the move that allows for the study of a complex, processual and intersectional construction of identities.

**Ibrahima Niang**

**The Institute of African and Asian Studies, Sahel**

*Senegalese of Asian Descent: Quest for Identity, Assertiveness and Stigmatization. The Vietnamese Community of Senegal, Heirs of a Colonial History*

Senegalese of Asian descent are among the oldest “Métis” communities in Senegal with four generations: from the Indochina post-war era (with the wives of war veteran to that of grand-children that corresponds with the presence of a strong Chinese community in Senegal, through second and third generations. The Senegalese-Vietnamese “métisses” of Senegal are the products of the Indochina war (1946 and 1954) that opposed the French colonial power to Viet Minh forces. From this conflict came a “métissage” borne of unions between African soldiers and Vietnamese women. Colonial imperialism was thus deciding several destinies, the ones of Senegalese of Asian descent. These “métisses” were to grow up with the label of “Chinese” as are often called with all the symbolic and psychological burden of “margin” beings torn between multiple identities. The first generation arrived in an unknown society in which they adapted, raised their children, sometimes in polygamous marriages. The heirs of a colonial history of Asian and African cultures have formed an association called USENINDO Kim Hoi (Union of Senegalese Indochinese, Vietnamese, Laotians, Cambodians) to maintain relations between the descendants of this heritage, in a context marked by a strong Chinese presence in Senegal. This work looks back at the history and the present of this community, from that hails from Vietnam where African-Asian couples were not approved of; and the quest for identify and self-assertion of their children in the country of their fathers. This research is based on meetings, interviews, archival films and family albums, and is an attempt to document this first Senegalese Asian community.

**Alexandra Samokhvalova**

**Goethe-University Frankfurt, Germany**

### *Migration of African students to Malaysia: Reasons to Come, Reasons to Stay, Reasons to Leave*

African population in Malaysia has been actively growing in the past two decades. A few Africans arrived as construction workers to build the venues for the 1998 Commonwealth Games in Kuala Lumpur. A decade later, many more young Africans streamed into the country in pursuit of good-quality and low-priced higher education. According to the Malaysian Immigration Office, more than 27,000 visas were issued for students from African countries in 2015. The majority of African students in Malaysia come from Nigeria, Sudan, Libya and Somalia. However, as shown in the tertiary education interactive map of UNESCO, almost all African countries are represented by at least a couple of students.

What brings African students to Malaysia? This paper investigates the “pull factors” that make students choose Malaysia as study destination in the large pool of options and tries to identify the role, which the general positive image of Malaysia plays in their decision-making process. Besides, the paper traces real experiences of African students in and around Kuala Lumpur and seeks to address the challenges they face while studying and living in a Southeast Asian country. Finally, the paper discusses the future of African students’ inflow into the country and calls into question further developments of Malaysia-Africa higher education relations. In a broader perspective, the paper is part of a larger academic inquiry about transnational student mobility and migration flows between Africa and Asia. It also aims to extend conceptually and empirically the perspectives on present and future higher education engagements between the two continents.

#### **S6-E – ROOM B-318**

##### **MAKING INDIAN OCEAN WORLDS: TRACING SPIRITUAL, MATERIAL, AND EMBODIED CONNECTIVITIES**

*Institutional panel by University of California, Davis, USA*

##### *Convenor*

**Laura Meek**

**University of California, Davis, United States**

##### *Chair*

**Bettina Ngweni, University of California, Davis, United States**

##### *Discussant*

**Neelima Jeychandran, Pennsylvania State University, United States**

Through this panel, we attempt to reconfigure the Indian Ocean as a space for theoretical relationality rather than simply a geographical region. We do so by drawing upon social sciences and humanities scholarship that brings the studies of Asia, Africa, and the United States together to consider how African geographies are connected—historically and in contemporary times—with other part of the Indian Ocean world through oceanscapes, trade routes, and centuries-long cultural exchanges of people, material goods, cosmologies, music, and medicine. We argue that an analysis of the field of Afro-Asian studies reveals that the overwhelming focus has largely been historical and anthropological writings with an emphasis on trade (especially water-borne), migrations, diasporas, regional and national security, or transnational economic investments and mobilities across the region. Instead of privileging mobilities and networks, we are interested in looking at place-making and everyday practices. We thus investigate topics like the formation of new portals, somatic and sensorial affiliations, corporal connections and gendered subjectivity and use them as valuable frames for an original approach to the study of Afro-Asian connections. Employing ethnographic and humanities methodologies, panelists explore subjects such as capitalism and precarious corporealities, healing and the circulation of humoral sensoriums, place making practices of proximity, and spiritual geographies of diasporic communities. This examination of spiritual, spatial,

somatic, and commercial practices that emerge from contemporary social and cultural milieus in Asia and Africa provides a grounded understanding of how people and communities emerge in and through connectivities across the Indian Ocean World.

**Justin Haruyama**

**University of California, Davis, United States**

*Intimate Labors: Chinese-Zambian “Dual Families” & the Intersectionalities of Intimacy, Affection, & the Accumulation of Capital*

While polygamous “dual family” structures were once a common feature in the Chinese diaspora, particularly in the Nanyang regions, in this paper I explore the implications of the (re)emergence of such structures in the contemporary Chinese diaspora in Africa. Based on ongoing ethnographic research which will eventually involve two years of investigations in both Zambia and China, the paper examines the intimate linkages between familial relations and capital accumulation in contemporary Chinese capitalistic processes in Zambia, building upon existing literature in two important ways. First, while women’s experiences as gendered subjects in processes of international migration have received considerable attention (e.g. Boccagni 2012; Horton 2009), men’s own gendered experiences have often remained unmarked, as they have been treated as rational enterprising subjects instrumentally pursuing economic advancement for themselves and their families. In this paper, by contrast, I pay close attention to the masculine gendered sentiments and culturally meaningful desires that incite men at my fieldsites to pursue specific kinds of capitalist and familial projects and not others. In a contrasting but complementary vein, I depart from classic accounts of dual family transnational networks in the Chinese diaspora (e.g. Chen and Lasker 1978) by decentering men as pivotal subjects and instead investigating the affective and material ways that women in these transnational family networks relate to each other.

**Laura Meek**

**University of California, Davis, United States**

*Eating, Bodily Sensoriums, & Pharmaceuticals in Indian Ocean Worlds*

In plural medical contexts, the boundaries between discrete categories of knowledge and practices are often blurred and purposefully left ambiguous by patients and healers alike, requiring us to move beyond the notion of distinct epistemic categories sustained by earlier ethno-medical studies of local medical systems that sought to understand interpretive systems of illness in isolation. Instead, recent Indian Oceans scholarship shows how biomedicine and ‘traditional’ medicine have been coproduced through their encounters, such that even the notions of “medical pluralism” and “hybridity” are insufficient to capture the ways in which such healing regimes comingle (Winterbottom & Tesfaye 2016a, 2016b). In this paper, I explore the role of bodily sensoriums and the practice of ‘eating’ medicines as a way to understand how pharmaceuticals move across (and co-construct) healing regimes in Tanzania. My discussion is anchored in fieldwork cases about grief, birth, and abortion- in which the qualia of bitterness (manifested in substances like nyongo (bile), antibiotics, and traditional medicinal plants) is understood to play a central role in the stomach, forming the ties that bind family members. Here I make connections to sensoriums across the Indian Ocean World, in which tasting (specifically bitterness) figures centrally as an embodied epistemological, aesthetic, and moral practice- from Africa (Geurts 2002, Stoller 1997) to China (Farquhar 1994, Lee 1993) to India (Ecks 2013, Roy 2010). I put this work in conversation with questions around the ‘eating’ of medicine more broadly, arguing for the concept of eating as an Indian Oceans way to theorize relationality.

**Bettina Ngweni**

**University of California, Davis, United States**

### *The Clothes Make the Man: Kanzu, Status and Indian Ocean Worlds*

The *kanzu*, a long white tunic reaching the ankles when worn, in the tradition of shores of Lake Victoria, along with the somber dark jackets are signs of something more than traditional culture, something never directly indicated but always implied. How does this item of clothing bear witness to the movement of people, things and ideas creating Indian Ocean Worlds so far from that ocean on the shores of an inland sea? Which ideas traveled attached to the clothing and beyond the movement of the people? This paper examines *kanzu* as text in an effort to understand the worlds condensed into the idea of a *kanzu* that informs its use across East Africa today. By doing so it seeks to map an East African edge to the Indian Ocean that stretches far inland beyond the high tide mark at the coast while reaching back out across the ocean to East Africans in diaspora.

**Janet Purdy**

**Pennsylvania State University, United States**

### *Textiles and Designs in Motion in the Indian Ocean: Consumption and Cultural Connections of Ajrakh and Kanga*

*Ajrakh* is a hand-dyed cloth produced for centuries by artisans in the Gujarat region of India. *Kanga* is commercially printed cloth, linked to the Swahili people of East Africa. These textiles held an important place in history as commodities with such enormous power that demand for them spanned across oceans and continents. They were valued as objects of conspicuous consumption, as displays for the accumulation of material wealth, or to show access to cosmopolitan social networks. I identify historical relationships between the two and the role that each played as commodities in Indian Ocean trade systems. I focus on the ways they represented regional connections and geographical associations with identity, design, pigment, and artistic process. In this way, I illuminate particular moments when cultural connections to the materiality and importance of color and artistic process are lost to the powerful drivers behind exchange, consumption, and commodification systems.

## **S6-G – ROOM C-124**

### **PERSPECTIVES ON THE POLITICAL ECONOMY OF AFRICA-ASIA COOPERATION**

*Convenor and Chair*

**Yoon Jung Park**

**Georgetown University; CA/AC Research Network, United States**

Even before the era of Trump's "America First", new groupings of developing economies such as the BRICS and gradual implementation of China's "Going Global" policy provided early indications of an increase in the number of global actors and a broadening of the global playing field. China's influence, in particular, has been much noted by political economists for nearly two decades. With its financial backing and leadership of FOCAC together with ongoing bilateral negotiations, multiple development financing mechanisms, and the Belt and Road Initiative, China continues to wield great influence in Africa's political economy. Other Asian players, including those in Asia's developing countries, have also been more actively engaging with Africa.

This panel pulls together a diverse set of topics by a diverse group of scholars focused on the political economy of Africa-Asia cooperation. The first two papers in the panel have a more macro focus: Bwalya's paper on changing perceptions of Africa as a potential global partner credits China, specifically Chinese investments, loans, and FOCAC among others, with these shifts, while Mulualem

focuses on the potential benefits and opportunities (from technological transfer, infrastructure, increased trade and investments to increased job opportunities, scholarships, and capacity building programs) for those in poor and currently "unglobalized" world, especially in Africa. In both these papers, the authors argue about China's role in a global shift, whether in terms of influence and ideas to actual, physical global connections, from West to East. The second two papers look specifically at two oft-ignored sectors: agriculture and aviation. Shi suggests possible collaboration between the ASEAN nations and African countries in terms of developing the aviation sector. Li, based on research in Sino-African agricultural sector, suggests that there is room for improvement in the current approach.

**Jack Chola Bwalya**  
**University College Dublin, Ireland**

*Chinese Investment and Ethno-Political Dynamics in Zambia: An Exploratory Analysis of Political Parties' Use of Local Idioms to Gain Political Currency*

In Zambia, particularly during the period 2006-2011, Chinese investment was plagued by controversy which ignited discussions at all levels of Zambian society, from politicians to the public and private sectors and from academics to the ordinary person on the street. Criticisms were aimed at the provision of poor working conditions for Zambian workers employed in Chinese-run firms, as well as other controversial practices that were associated with Chinese investment in Zambia during that time. The influx of Chinese migrants, the low standards of Chinese goods entering the Zambian market and the purported influence that China exerted on the ruling Movement for Multiparty Democracy (MMD) party in government at the time were also sources of controversy.

The opposition Patriotic Front (PF) political party seized upon this popular discourse. Relying on its strong traditional ethnic support base and the ethno-linguistic makeup associated with their party and fusing that with the wider popular economic discontent blamed in part on the Chinese, the PF denounced the presence of Chinese investment in Zambia and promised that if the party were to be elected into government, they would chase Chinese investment out of Zambia. When the party entered government in September 2011, they changed their stance on Chinese investment and instead welcomed it in Zambia. By all accounts, it would appear that the PF, once in government, realised the true economic worth of Chinese investment in Zambia. However, the motivations behind the PF's changing of their behaviour has not been empirically proven and there is a lack of literature that looks at the PF members' experiences and perceptions in relation to their party's newly-adopted positive stance towards Chinese investment. This paper intends to understand and explain the PF's motivations in allowing Chinese investment in the country after they had formed a government. The paper explores and challenges the widely-held assumptions about the PF government caving to Chinese threats, including the purported threat of using its structural power (i.e. to withdraw all investments from Zambia).

Using data from the fifth round of the Afrobarometer Survey and complimented by elite interviews with PF members, this paper claims that the PF's positions on Chinese investment (pro- or anti-) were moulded by the awareness of the electoral arithmetic of ethnicity, that is, that the electorate in Zambia is not a group that will decide their voting behaviour solely on the basis of whether or not they approve of a party's attitude to Chinese investment. Rather they decide based on how their voting preference interacts with and is mediated by their membership of an ethnic group and the dominant ethno-linguistic appeal the party commands within popular discourses.

**Melaku Mulualem**  
**Ethiopian Foreign Relation Strategic Studies Institute, Ethiopia**

*The Benefits and Opportunities of the Silk Road Initiative of China to Africa and Developing Countries*

In 2013 Chinese President Xi Jinping undertook a new initiative, “the Silk Road Economic Belt and the 21st-Century Maritime Silk Road”. With this initiative China proposes to pump many billions of dollars into numerous projects alongside the ancient Silk Road. Many Africans view this initiative of China as one step forward in globalization and South-South Cooperation; in particular, as it is inclusive to many cultures and peoples the wheel of globalization may likely speed up in the coming decade. In particular, the “unglobalized” or poor countries of the world could benefit from this new initiative of China. Thus the former “partial” globalization will be extended to make the size of globalized parts of the world to be bigger. The global project is an opportunity to African countries. This paper is based on desktop research using both primary and secondary sources. Based on preliminary analysis, many countries alongside the Belt and Road will benefit from this Silk Road initiative. Implementation of the initiative will likely bring various challenges alongside opportunities. China has stated that she will shoulder many of the responsibilities and obligations, while applying skilled manpower to various related activities. In a nut shell, the Silk Road Initiative of China is a step forward in globalization. With this new dimension of globalization African countries can benefit from technology transfer; furthermore, new infrastructure will facilitate trade, investment and communication as well as job opportunities, scholarships, and other capacity building training programmes for local communities. The most significant global impact will be that if China is successful in implementing the Silk Road Initiative, the center of globalization will shift from West to East.

**Xuefei Shi**  
**Radboud University Nijmegen, the Netherlands**

*The Aviation Development in ASEAN and Africa: Geography, Airlines and Policies*

The aviation sector in Africa is the least developed in the world and notorious for shoddy infrastructure, poor commercial performance, troublesome safety record, and even unpleasant airport management. For decades, although international donors, professionalized organizations, manufacturers, and some African governments have attempted to revitalize the domestic and intracontinental aviation industries with evolved market strategies and implementing an ‘open sky’ policy, the aviation industry in many African countries remains stagnant. Meanwhile, aviation markets in the ASEAN region, having undergone similar frustrations, are burgeoning healthily in the last decades with region- and country-specific business plans and sound institutional building. In this paper, we argue that Southeast Asia’s experience in developing an inclusive aviation market can be of great value for African countries that are struggling in the mud of poor aviation infrastructure, airline performance and low domestic and international connectivity. Africa is vast and countries are isolated by geography and insufficient road systems, which makes air transport the most convenient way between two regions. This peculiar geography, in terms of connectivity, is comparable to the archipelagoes and peninsulas that feature in the Southeast Asia. Countries such as Malaysia, Indonesia, Thailand, Vietnam and the Philippines have bred well-operational low-cost airlines catering for the medium and low markets, which is still nascent in many African countries. More importantly, African governments can learn from their ASEAN counterparts how to deregulate and create pro-business policies for both public and private aviation companies.

**Chengju Huang**  
**RMIT University, Australia**

*Media nostalgia of the Tanzania-Zambia Railway legacy: A comparative study*

As the single largest Chinese-funded and constructed project on the African continent to date, the Tanzania-Zambia Railway (TZR) that started operation in 1976 has not only considerably contributed to the local economy, but also become a rich site of media nostalgia of Sino-Africa relationship in a



changing national and international context for its enormous symbolic significance. Through a case study of Chinese, Tanzanian and Zambian media coverage of the recent celebration of the 40th anniversary of the TZR in the three respective nations, this study investigates and compares media nostalgias of the TZR legacy and their implications. In the context of China's rising and (for some) controversial influence in Africa and China's and African nations' continuing search for their modernity in the age of globalisation, a critical-contextual analysis of media nostalgias of the TZR may shed some new light on the current debate on the Sino-African relationship.

#### **S6-H – Room A-104**

#### **NEW DIRECTIONS IN AREA STUDIES 2**

*Institutional roundtable by Taylor & Francis*

*Convenor:*

**Rachel Harrison**

**SOAS, University of London, United Kingdom**

*Chair:*

**Diana Jeater**

**Journal of Southern African Studies, United Kingdom**

This roundtable sets out to explore the central theme of the conference – to understand the histories and futures of Africa-Asia as simultaneously unfolding -in relation to its implications for the multidisciplinary field of Area Studies. Taking up the challenge to both decolonise and decentre processes of knowledge production, we ask how Area Studies can respond, as a field; and how it can shape relevant methodologies to this end.

As Peter A. Jackson notes in his 2015 working paper entitled “Spatialities of Knowledge in the Neoliberal World Academy Theory, Practice and 21st Century Legacies of Area Studies”, one of the key failings of 20th century Area Studies has been to “overlook unequal relations of power as structuring principles both in the formation of geographical divides and also in the deep patterning of forms of knowledge.” As part of this analysis, he identifies the need for “more complex models of how geopolitical power intersects with forms of knowledge in the 21st century.” It is these questions that we set out to further consider in this roundtable. Given our concurrence with Jackson's view that “positionality is at root a question of power and of hierarchically structured relations of dominance and subordination,” we seek to explore the new appraisals of positionality that a conference such as this is able to facilitate. In this context, we examine what this would mean in terms of academic collaboration and research output; the ways in which we might maximise the impact of ‘de-westernised’ research; and how can we best support the next generation of Area Studies researchers.

The Chair and organisers invite attendees to read the following articles prior to attending the roundtable to contextualise some of the key issues in Area Studies knowledge production:

3. Jackson, Peter A. (2015), Spatialities of Knowledge in the Neoliberal World Academy: Theory, Practice and 21st Century Legacies of Area Studies, Crossroads Asia Working Papers (25)  
<https://bonndoc.ulb.uni-bonn.de/xmlui/handle/20.500.11811/158>
4. Jeater, D. (2018). Academic Standards or Academic Imperialism? Zimbabwean perceptions of hegemonic power in the global construction of knowledge. AFRICAN STUDIES REVIEW, 61(2), 8-27.  
<https://www.cambridge.org/core/journals/african-studies-review/article/academic-standards-or-academic-imperialism-zimbabwean-perceptions-of-hegemonic-power-in-the-global-construction-of-knowledge/78F25A9DAE76942732A8813941592FEA>
2. Medie and Kang (2018), ‘Power, knowledge and the politics of gender in the Global South’, EUROPEAN JOURNAL OF POLITICS AND GENDER, 1(1-2), 37-54.

<https://theconversation.com/global-south-scholars-are-missing-from-european-and-us-journals-what-can-be-done-about-it-99570>

*Participants*

**Hyung-Gu Lynn**, Pacific Affairs/University of British Columbia, Canada

**Walter Bgoya**, Mkuki na Nyota Publishers, Tanzania

**Oscar Masinyana**, Taylor & Francis, South Africa

**Robyn C. Spencer**, Graduate Centre CUNY, United States

**Abdourahmane Seck**, Université Gaston Berger Saint-Louis, Senegal

**Cláudio Pinheiro**, Sephis and Rio de Janeiro Federal University, Brazil

**Philippe Peycam**, International Institute for Asian Studies, the Netherlands

**Godwin Siundu**, University of Nairobi, East African Literature and Cultural Studies, Kenya

**Ram Prasansak**, Ubon Ratchathani University, Thailand

**Tharaphi Than**, Northern Illinois University, United States

**S6-I – ROOM B-100**

**PERSPECTIVES ON NATURAL RESOURCE MANAGEMENT AND ENVIRONMENTAL CHALLENGES**

**Chair**

**Baruani Mshale**

**Twaweza East Africa, Tanzania**

**Olugbenga Falase**

**Lead City University, Nigeria**

*Greenish Asia and Brownish Africa: Forest Management and the Politics of Deforestation*

Scholarly discussions on forest management have continued to intensify as a result of the increased rates of deforestation in most tropical countries. In Nigeria, deforestation rate is alarming with a warning that if the process continues, the forest may go into extinction. Over the years, the local actors (forest-dependent people) are perceived as lawbreakers who have refused to conform to the state's forest rules and regulations. This accusation has further resulted into marginalisation and deprivation of most local actors in accessing the forest. Of course, it is not the aim of this paper to flaw the consensus reached by scholars that the activities of local actors contribute to the incessant rate of deforestation in Nigeria. Instead, the paper argues that the desirable success of the Asian countries (in this case, China and Japan) in terms of effective system of forest management and forest cover (Greenish) is attributed to the continuous exploitation of major forest products that has resulted into forest loss (Brownish) in African countries. Consequently, while the benefits of bilateral trade cannot be eradicated, it speaks more of the political strategy of the Asian countries that keeps affecting the forest development in Africa, particularly Nigeria. From dependency theory perspective, it describes the nature of exploitative relationship that occurs and its implications for the development of Africa.

**Anju Bara**

**Central University of South Bihar, India**

*Climate Governance, Forestry and Energy Access to Poor: Where does India and Africa Stand?*

India has a high demand for energy supply due to its ever growing economy, industrialization and development. The large scale industrialization has led India to be one of the highest emitter of greenhouse gas. Hence, there is an immediate need to have low carbon technologies, green

technologies and renewable source of energy to reduce the emission. Forestry has been considered as a primary source for mitigation and climate change. The National Action Plan for Climate Change policy of the government of India focuses on sustainable forestry for mitigation and clean energy. On the other hand, Africa is struggling with poverty and development. Energy supply is crucial for its development planning and transforming African economies. Though there are differences between India and Africa in terms GDP, however both the regions are facing the burden of poor population and lack of development. The key argument of this paper is that climate governance, poverty and development are interlinked and without addressing the problem of energy access and climate change, development cannot be achieved. This paper will do a policy analysis and is divided in two parts: First part discusses about the international discourse of climate governance and discusses the Indian and African discourse on climate governance. Second part discusses about role of the climate governance in the supply and generation of energy in the both regions. It addresses the status and challenges of the energy access in India and Africa and reflects on the question that to extent energy access is essential for development. I argue that the policy of climate change can only be achieved when there is synergy between different actors.

**Nixon Mwangi**  
**Egerton University, Kenya**

*Going Indigenous: Harnessing and Integrating Africa and Asia Traditional Knowledge for Conservation of Natural Resources*

The world today is facing myriad of challenges among them degradation and unsustainable use of natural resources. Many approaches aimed at addressing and sustaining natural resources have been attempted yet the challenges persist. Most of the approaches that have been widely used are borrowed and derived from the sciences generated through formal institutions mainly from the West. This is always done at the expense and neglect of traditional knowledge which is thought to be unscientific and thus retrograde. However, the failure of the formal sciences to solve issues of natural resource degradation has led to use of alternative approaches mostly by the local people across Africa and Asia. The alternative knowledge which is generated by the locals and passed through generations has most of the time proved successful. Indigenous knowledge is dynamic and has many facets including sustainable use of natural resources. This paper examines how various communities across Africa and Asia have successfully employed traditional knowledge to solve challenges that faces conservation of natural resources. The paper argues that, traditional knowledge across the Africa and Asian communities need to be documented and shared in as an alternative approach to the challenges of conservation.

**S6-J – ROOM C-033**

**CINEMATIC MANEUVERS IN THE AFTERMATH OF ASIA-AFRICA INTERCONNECTIONS:  
MILITARISM, DEBT IMPERIALISM, AND MINOR REGIONALISMS**

*Institutional panel by University of California, Riverside*

*Convenor and Chair*

**Mariam Lam**  
**University of California, Riverside, United States**

*Discussant*

**Mariam Lam**  
**University of California, Riverside, United States**

The historical and geopolitical spaces of Africa and Southeast Asia are rife with the traces of war, colonialism, natural disaster, and global capitalism. In Eva Cherniavsky, *Neocitizenship: Political Culture after Democracy* (2017), the critic examines the emergence of new political subjectivities amid the decline of the nation-state as a guarantor of rights and a repository of popular sovereignty with regard to neoliberalism, citizenship, and affective economies. Filmmakers working in both feature and non-fictional forms must therefore play with the complexities of such spectral haunting by various forms of cultural economic imperialism, while maintaining and improving their material working conditions without compromising their conceptual practice, their license to shoot, so to speak. Jodi Kim's paper details cinematic attempts to address US militarism's legacy of debt imperialism by examining the spatial exceptionalism of settler garrisons and mixed race children of the Black Pacific. Justin Phan uses documentary film coverage of French colonial dominance in Indochina, during which over 100,000 African conscripted soldiers from North and West Africa were brought to Vietnam in order to quell the Vietnamese anticolonialists during the French Indochina War, while focusing on the experiences of Afro-Vietnamese children born during the intimate socioeconomic and militarized relations that formed the conditions of possibility for the lived experience of these mixed-race or métis children born during the war. Cherniavsky also asks what new or hybrid forms of civic agency emerge as popular sovereignty recedes, and argues that theory, political theory, etc. is at a disadvantage in thinking about the historical present, since its analytical categories are wrought in the very historical contexts whose dissolution we now seek to comprehend. In more contemporary maneuvers, Mariam Lam explores the transnational cinematic collaborations between Khmer filmmaker Rithy Panh and Burkina Faso and Sherman Ong's work with Tanzanian amateurs to invoke new minor regionalisms. By using filmic critique in our analyses, they aim to take measure of transformations in process, "while evading the twin lures of optimism and regret" (Cherniavsky).

**Justin Phan**

**University of California, Riverside, United States**

*Militarized Palimpsests: Vietnamese Decolonization and the Traces of Afro-Asian Intimacies*

While Vietnamese anticolonial nationalist forces challenged French colonial dominance in Indochina, over 100,000 African conscripted soldiers from North and West Africa were brought to Vietnam in order to quell the Vietnamese anticolonialists during the French Indochina War (1946-1954). The presence of these African soldiers also resulted in a number of unions between (and children born to) African men and Vietnamese women. Today, these mixed-race children are producing narratives about their family's experiences, the broader histories of French colonialism and Vietnamese decolonization, and their own personal experiences in various forms of cultural production. By examining documentaries that focus on the experiences of Afro-Vietnamese children born during the French Indochina War, this paper explores the impacts of Vietnamese decolonization, French aspirations for reconquest, and U.S. Cold War imperatives to financially support French colonialism. Specifically, it points to the intimate socioeconomic and militarized relations that formed the conditions of possibility for the lived experience of these mixed-race, métis, children born during the French Indochina War. It seeks to place overlapping militarized histories of French colonial conscription of its African colonized subjects in relation to historiographies of Vietnamese decolonization. In doing so, this paper specifically examines the raced, gendered, and sexualized impacts of colonial encounters and empire through the concept of militarized palimpsests. Thus, this paper argues that engaging histories of Vietnamese decolonization through the intersectional nexus of racialized and sexualized intimacies helps establish a renewed, relational, and potentially decolonial mode of engaging the creation of incommensurable yet interlinked historical experience with colonized subjects situated transnationally between and beyond Africa and Asia.

**Jodi Kim**

**University of California, Riverside, United States**

*The Black Pacific, US Militarism, and the Settler Garrison*

This paper examines the racial logics and legacies of US militarism in Asia and the Pacific in the post-World War II era, when the US settler colonial state becomes a military empire. Analyzing a transpacific corpus of films on US military bases and camptowns as alternative archive of militarism, the paper focuses on the mixed-race children of African American GIs and Asian women. These children of empire are the living bearers and critical traces of US settler colonial and imperial violence, constituting a significant part of what has been called the “Black Pacific.” The militarized production of the Black Pacific and the voices emerging from it are theorized as “a new axis of knowledge” in the Africa-Asia conjunction. The project argues that U.S. settler modernity largely functions and is continually reproduced through the creation of temporal and spatial exceptions. The temporal exception takes the form of debt imperialism, a multi-scalar and counterintuitive process through which the U.S. is able to roll over its significant national debt indefinitely and not conform to the homogenous time of repayment that it imposes on others. The “Black Pacific” aspect of this analysis focuses on the spatial exception of the military base and camptown, on how the seizure of land for explicit and what has turned out to be perduring military uses, produces the “settler garrison.” The films demonstrate how the settler garrison is a crucial site of the Black Pacific, and how the mixed-race children born there articulate a powerful diagnosis and reversal of debt imperialism’s temporal exception. While sites of US military intervention and occupation are made to feel indebtedness to the US for “liberation” and “protection,” the children of the Black Pacific ask instead what debt is owed to them by the American GI fathers who have abandoned them.

**Mariam Lam**

**University of California, Riverside, United States**

*Southeast Asian-African Transnational Independent Filmmaking and Minor Regionalisms*

In *Cold War Ruins*, Lisa Yoneyama articulates well the possibilities for both “transpacific activism” and “a dissonant critique of transpacific studies.” Her version of “transborder redress culture” (viii) has the capacity to build across regions and across continents in alternative historiographical, cultural industrial, and intellectual methodological ways that call into the frame different community voices and geopolitical visibilities. Transpacific studies in this more promiscuous spatial and temporal formulation informs my attempt to theorize “minor regionalisms,” which I can describe briefly here around Deleuze/Guattari, Shih/Lionnet, and JanMohamad/Lloyd. When Yoneyama elongates the protracted “egregious violence” toward multiple violences upon less visible, invisible and distortedly visible othered bodies that can or cannot be addressed and redressed, she provides a model of the kind of work critical Southeast Asianists have been trying to do in recent decades that transnationalizes seemingly static and temporally fixed nation-states throughout the region. This presentation provides one example of Asian-African minor regionalist cooperation and innovation in the work of independent filmmakers in Southeast Asia and Africa, such as French Cambodian filmmaker Rithy Panh’s work with Burkina Faso and Malaysian Singaporean photographer/filmmaker Sherman Ong’s Tanzanian filmic collaboration, *Memories of a Burning Tree* (2009). It explores the possibilities of transnational collaborative filmmaking for independent African cinemas, given the political economic contexts of the so-called amateur/“emergent” “Swahiliwood” cinema of Tanzania in the shadow of Nollywood production in Nigeria and Ghana.

**Saturday 22 September**

**Session 7 | 9.00 – 10.45**

## **S7-A – ROOM C-124**

### **TOWARD RESILIENT SOCIETIES: COMPARISON AND COOPERATION ACROSS REGIONAL BORDERS?**

*Convenor and Chair*

**Sikko Visscher**

**Royal Netherlands Academy of Arts and Sciences, Netherlands**

Countries and regions across the globe are facing similar challenges: ensuring clean and sustainable supplies of food, water and energy, safeguarding biodiversity, managing the effects of climate change, and creating opportunities for education and income for all. The UN Sustainable Development Goals have harnessed these challenges into a global agenda for action. In this roundtable, we want to explore whether crossing regional boundaries would be desirable and feasible, and whether it could be an effective and efficient contribution to facing local challenges. The panel consists of scientists from differing disciplines such as anthropology, political theory, history, public administration and international relations who are involved in or aspire to do comparative work on Africa and Asia. However, the world of praxis is also included with an educationalist from an NGO involved in improving competencies in literacy and numeracy. We aim to also include a representative from a private sector or otherwise economically driven organization. What could a meaningful comparative cooperation look like? What are the possibilities for funding such cooperation? Which key fields or players should be involved? What can we learn from existing initiatives and connections?

The chair will prompt and involve the panelists in a talkshow-like fashion with short questions and (hopefully) concise answers. The audience will be an integral part of this roundtable and will be asked to share their views, will be asked direct questions, and can interact with the panelists.

*Participants*

**Zaida Mgalla**, Uwezo Tanzania, Tanzania

**Itty Abraham**, National University of Singapore, Singapore

**Lloyd Amoah**, Centre for Asian Studies, University of Ghana, Ghana

**Pujo Semedi**, University Gadjah Mada, Indonesia

**Mathew Senga**, University of Dar es Salaam, Tanzania

**Cláudio Pinheiro**, Sephis and Rio de Janeiro Federal University, Brazil

## **S7-C – ROOM B-100**

### **THEATRE, COSTUMING, AND PERFORMANCE**

*Chair*

**Imani Sanga**

**University of Dar es Salaam, Tanzania**

**Adedoyin Aguoru**

**University of Ibadan, Nigeria**

*A Comparative Analysis of Japanese and Nigerian Operatic Theatre*

Several studies in Nigerian and in Japanese theatrical traditions centre on various elements of either of the two dramatic and theatrical traditions. None so far has comparatively examined the two traditions with the intent of establishing distinct national identities concealed in the theatres of peoples, neither has there been an attempt to comparatively institute universality, conformity or unorthodoxy or lack of it in both theatrical traditions. The interests and explorations, by critics of

other far more developed national literatures into Japanese dramatic and theatrical tradition, is an indication that this effort is pertinent. Most transnational and transcontinental comparative studies on Japanese literary traditions have also not ventured beyond the Western world. This pretermits the depth and value of African and indeed Nigerian theatrical traditions which are arguably and inextricably rich in comparatives such as trends, forms which have also been globally acclaimed in the international communities. This paper is a comparative examination of Alarinjo and Nōh the operatic theatres of Nigeria and Japan. This analogy is carried out by contrasts; distinguishing the specific features of the forms by comparing differences and is essentially written in counterpoint. This study of the oldest documented professional forms of theatre Nigeria and Japan seeks to fill the yawning gaps of scholarship in contemporary Comparative literature, and engage the age long theory of Comparative literature as a suitable hypothesis and approach for establishing taxonomies in carrying out this study and other similar studies. It examines how national theatres reflect social, cultural and political issues and also explore the ancient operatic forms to highlight the value of evolving from cultural platforms that are supported by practices that preserve cultural and national identity. This analogy examines movements and trends, motif-types and themes and genre and forms in the operatic theatre of Nigeria and Japan.

**Oluwabukola Adebawale**  
**University of Ibadan, Nigeria**

*Costuming in Nollywood-Igbo Movies: The Asian Influx*

The Nollywood industry has established itself as a powerful and popular art form in Nigeria and around the world since its evolution in the early 1990s. A significant feature of this film genre at inception was the prioritization of Nigerian culture through costuming. The choice of costume was often decided to ensure balance, texture and silhouette and to further establish harmony and visual cohesiveness. The movies produced in the Igbo setting initially represented their royal families with men and women wearing little clothes made from animal skins or woven Akwete materials with beads and ornaments around the necks and waist. However, there has been a paradigm shift in the movie industry since the 2000s in the representation of Igbo royal families in the traditional community from animal skin and Akwete to imported silky regalia and jewelleries from Asia, especially China. Much as there have been interventions to bring back the home made materials, scarcity and hike in price keep making citizens clamour for Asian made products which are available and affordable. While drawing upon several Nollywood films, this paper seeks to explore how globalisation and the lift on ban on importation of textile materials by since 1997 have changed the Nollywood experience of costuming and sartorial visualization. Specifically, the paper examines the contradictions and odds against the Nigerian representation and cultural aesthetics of the Igbo nationality, and concludes that the contemporary reception of Asian textile products in Igbo Nollywood and among Nigerians in general stands to compel a redefinition of Nigerian dressing culture.

**Swati Arora**  
**Centre for Humanities Research, South Africa**

*Gender and the City: Walking in South Asia and South Africa*

I share perspectives on walking as a woman in Delhi and Cape Town. The focus of the discussion will be the recent performance initiatives of Delhi-based theatre artists Maya Rao and Mallika Taneja in the context of the resurgence of feminist movement in India. The outlined purpose in both the pieces - Rao's Walk and Taneja's Thoda Dhyaan Se (A Little Carefully) - is fierce and fearless walking in public spaces, a premise borrowed from Western cultural narratives that assumes an inherent radicalism in walking as practice. I compare this to walking as an everyday performance in Cape Town, my current

city of residence. Using performance analysis, auto-ethnography and critical theory as a means of navigating through Delhi and Cape Town and their spatial and performative markers of caste, class, gender, religion and right to place, I negotiate critically the central psychogeographical trope of the flâneur. The presentation will be a prompt to reconfigure conversations on walking as ethnography and performance that are very much modelled on walking in European and North American cities (Ingold and Vergunst 2008; Shortell and Brown 2014), to find points of synergy between South Asia and South Africa. My methodology involves an adaption of the two Marxist spatial trialectics (Conceived Space-Perceived Space-Lived Space and Representations of Space-Spaces of Representation-Spatial Practice) outlined in Henri Lefebvre's *The Production of Space* (1991). I formulate an innovative trialectic with three dimensions of space that are more suited for an intersectional cultural analysis in the global South.

#### **S7-D – ROOM B-106**

##### **MOLECULES AND PEOPLES: FLOWS OF PHARMACEUTICAL PRODUCTS AND PERSONS BETWEEN INDIA AND AFRICA**

*Convenor*

**Mathieu Quet**

**IRD, France**

*Chair*

**Caroline Meier zu Biesen**

**Freie Universität Berlin, Germany / Cermès3, Paris, France**

India's medical sector is currently experiencing a remarkable expansion into parts of Africa, which is generating medical zones in which people, technologies, knowledge, and medicines circulate. To compete at a global level and framed as 'the pharmacy of the developing world', India emerges as a huge healthcare provider through transnational pharmaceutical corporations and with the supply of (generic) drugs. A distinctive aspect of Indian engagement in (East) Africa takes the form of a large diaspora and historical relations, which can be seen as a constitutive influence in India's multifaceted relations with the continent today. While a productive line of research has reflected upon the political-economic dimensions of this rapidly increasing drug trade – including its impact on the development of African nations – considerably less studies have focused on the social/human characteristics nor have they examined the implications of Indian-African linkages as they shape human health.

Accordingly, this panel seeks to fill a void by addressing not only the macro-social networks of goods, people and discourses, in which pharmaceutical circulation is embedded – but also by further examining the implications of these networks and cooperation on a micro-social level. The panel intends to explore the particular Indian-African histories and geopolitical power relations, through which the actual scope of drug flows is socially, institutionally, and technologically concentrated. It will shed light on diasporic ties and innovative coalitions among people involved in the complex promotion of pharmaceuticals and new marketplaces 'in the making'. Moreover, it will interrogate the multiple ways in which medicines cross borders and thus consider the ever-evolving (global, national) trade and migration policies which cause frictions in (formal) drug flows but also open room for manoeuvre providing new (informal) drug channels.

The panel's contention is that, by analyzing social, anthropological, historical aspects of the Indian-African (pharma) trade; one could shed new light upon the issues raised by the pharmaceutical sector. It puts forward a different understanding of the articulation of development policies and trade strategies; it shows how new 'South-South' circulations are rooted in heterogeneous histories and how these histories collide; it allows for a better understanding of the shaping of knowledge flows which are associated with the circulation of technical goods; and it



would at last put forward the crucial importance of the circulations of people in the elaboration of markets.

**Julia Hornberger**

**University of the Witwatersrand, South Africa**

*Indian Generics in South Africa: Between Suspicion and Veneration*

This presentation will speak to the ambiguous role Indian Pharmaceuticals play in South Africa. On the one hand Indian generics have been treated as the saving grace of the HIV/Aids epidemic. This is heroically represented in the legal case of Big Pharma against Nelson Mandela, where brand name pharmaceutical companies had to back down from blocking South Africa from importing cheap generics. On the other hand, despite a strong regulatory framework and a well functioning drug safety mechanisms, a certain suspicion remains regarding the quality and authenticity of Indian pharmaceuticals. This is further inflamed by amorphous rumors regarding the circulation of counterfeit medication from Asia, which have warranted new ways of policing people's consumption of medication. At the same time South African government led nationalistic efforts also try to marginalize Indian generics from major public tenders and aim at advantaging local producers. This in many ways reverberates with the ambiguous role of Indian migrants, especially Indian doctors and Indian pharmacies in South Africa since the early 19th century. On the one hand they made medical care accessible to the broad African public when white doctors were only concerned with white patients. On the other hand they were never quite trusted, and often accused of poisoning people. This presentation then probes how these old allegiances are being refigured in the light of both neoliberal and protectionist economics.

**Sarah Hodges**

**Warwick University, United Kingdom**

*The Ghost in the Data: Indian Pharma, African Markets and the Quest for Fake Pharmaceuticals in Global Public Health Publishing*

For the past several decades, researchers and policy-makers have raised the alarm about the growing threat that counterfeit and low-quality drugs (henceforth 'fakes') pose to global health. Yet, these claims about fake drugs that pepper scholarly publishing, grey literature and popular science and health writing (henceforth 'fake talk') share a very surprising element: they are often unsupported by hard research. The most common iteration of this problem poses Indian pharmaceuticals – and, more recently, Chinese drugs – as a menace to African consumers. However, under close scrutiny, the evidence is evasive and regularly misaligned with larger claims. For example, documented problems with products like cosmetics (e.g., skin whiteners) play a far more prominent role in this research compared to problems with essential medicines (e.g., treating diseases like AIDS, TB or malaria). Similarly, many scholarly publications about fake drugs undertake surveys of available published data. However, problems of data incommensurability at the heart of these analyses fade in comparison to the strength of their recommendations for greater pharmaco-surveillance. Through a survey of the career of fake talk and pharmaceuticals in global public health publishing over the past two decades, this essay explores the discursive mechanisms by which ambiguous evidence is converted robust claims. What accounts for the discursive iterations of fakeness in particular relation to India and Africa? China is also regularly mentioned as a 'usual suspect,' but this fails to take cognisance of the fact that nearly all Indian pharmaceuticals are now manufactured using Chinese APIs. In posing these questions, this presentation asks: Within recognised global health practice, what does 'fake talk' produce? Who wins, and who loses, in the construction and maintenance of 'fake talk' for understanding the career of pharmaceuticals within global health – particularly at the interface of Asian pharma and African markets?

**Iain Walker**

**Martin-Luther-Universität Halle-Wittenberg, Germany**

*From Dhows to Boeings: the Historical Framework for Contemporary Indian Ocean Connections.*

Since antiquity the Indian Ocean ecumene has drawn together people on its shores. Peoples of the littoral have sailed and colonised the Ocean while those in the hinterlands have been drawn into the mercantile and religious networks thus constituted. These networks have endured and continue, in different ways, to shape relationships across the ocean in a contemporary world. China invokes the Ming fleets in its relationships with African states. India is increasingly realising that its diaspora is an asset, be they Gujaratis in Kenya or Hindus in Mauritius. Hadramis draw on kin links to trade between Dar es Salaam and Guangzhou via Dubai.

In this paper I explore the history of these connections and look at how they facilitate contemporary activities in the Indian Ocean region, be they labour migrations to the Gulf states, religious proselytisation in East Africa or buying containers full of shoes in China. China is particularly present in contemporary Indian Ocean commerce but in this paper I will look at two groups who have been long been influential in the western Indian Ocean, Hadramis and Gujaratis. The former have largely been responsible for the religious cohesiveness of the ocean through the spread of Shafi Islam, marrying, integrating, preaching and trading. Gujaratis, Shia and thus always somewhat apart, are also ubiquitous, running businesses, small and large. I trace how both groups have developed their networks over time and explore how they continue to draw upon them in a contemporary world.

**Caroline Meier zu Biesen**

**Freie Universität Berlin, Germany / Cermès3, Paris, France**

*Indian Diaspora and Medical Supply: Notes on the Postcolonial (Re-)Constitution of Healing Markets in Kenya*

Contemporary forms of medical globalisation have fundamentally reconstituted patterns of exchange along the coastal belt, which serves as an ideal site for exploring the effects and intricacies of the globalisation of pharmaceuticals and their markets. Driven by long-standing ties with India, and intertwined with global market interests, a growing influx of materia medica from India is currently emerging in East Africa. Aside from India's strong presence in the biomedical sector, there is also increasing transnational trade of Ayurvedic pharmaceuticals (industrial mass-produced polyherbal preparations of Ayurvedic decent). This trade is profoundly shaped by the agendas, power, and interests of particular actors: Ayurvedic practitioners and entrepreneurs in India and Kenya, Kenyan doctors learning Ayurveda, and the Ayurvedic pharmaceutical industry present Ayurveda as a valuable resource for health in East Africa; a region seen as a 'fertile ground' because of the 'excitement around traditional medicine' and its presence of a strong Indian diaspora.

A distinctive aspect of Indian engagement in East Africa takes the form of this large diaspora, which can be seen as a constitutive influence in India's multifaceted relations with the continent today. In this paper I report on a series of ethnographic encounters with the above-mentioned actors in order to illustrate how they tap into this fertile ground. I investigate the role and actual establishment of points of contact between Indian and Kenyan doctors/merchants/agents in shaping a transnational field of health interventions, and examine the aspirations, tensions, and discords that are inherently part of such encounter. Moreover, I explore in what way 'South-South' alliances between Indian and East African actors (re-)produce (new) solidarities, but also hierarchies and power relations.

**Mathieu Quet**

*Parallel Importation, Indian-Kenyan Relations and the Ghost of Illicit Flows*

Parallel importation consists in importing from a third country a (pharmaceutical) product whose retail price is lower than in the importing country. This practice is allowed to developing countries as a flexibility of the international intellectual property regime, but it often raises debates. One first reason is that it put into question the monopoly of right owners; another reason is that it increases the atomisation of distribution practices. Debates have been particularly important in Kenya, where parallel importation is accused of opening the door to all sorts of illicit practices. The paper discusses these debates and shows how they entangle conceptions of property, licitness with ethnical views upon the pharmaceutical profession in Kenya. The large presence of Kenyan citizens of Indian origin in the pharmaceutical profession is often used by some opponents to parallel importation to denounce the link between critique of property regimes, illicit practices and dependency of Kenya on Indian pharmaceutical goods. I will therefore show how the concern for illicit flows is a way to "police" transnational economic relations through public health, moral and racial mobilisations.

**S7-E – ROOM B-101****INDIAN OCEAN IMAGINARIES, RELATIONALITIES, AND SITUATED PRACTICES***Convenor***Neelima Jeychandran****Pennsylvania State University, United States***Chair***Bettina Ngweni****University of California, Davis, United States**

This roundtable---building on a 3 year University of California, Davis initiative-- "Reimagining Indian Ocean Worlds"--- aims to discuss concepts and approaches that arise from contemporary/ contemporaneous places, networks, and practices born out of historical connections between Africa and Asia through material, religious, mnemonic, spatial, and artistic interactions. As scholars of the Indian Ocean World, we are interested in examining how the emergence of the Indian Ocean studies as a critical interdisciplinary field in the last decade has offered thoughtful approaches for dismantling boundaries between specific area studies and disciplinary frameworks to rethink globality, relationality, and transregional movements between Africa and Asia. Through this roundtable we attempt to reconfiguring the Indian Ocean as a space for theoretical relationality by focusing on Afrasian cultural geographies, practices, and networks. Cultural geography includes diverse sites such as interior cities, coastal landscapes, memoryscapes, sacred topographies, heritage sites, imaginary scapes, geographies of death, gardens and utopian settlements. Practices include those that coalesce in the built terrain as religious edifices or domestic abodes, healing, music, performative historiographies, mnemonic practices, surface designs, mundane technologies and religious selfhood. Networks encompass cultural and commercial nodes of power, nexus of middlemen or intermediaries, non-humans, and circuits of immateriality, affect, and memory. Through these areas of inquiry, we ask: What kinds of mobilities and tensions emerge through these new connections? What kinds and forms of places are made? What new places appear? What kinds of objects, materials, ideas, and new units of analysis can shed light on the ever-dynamic movement of people, goods, and ideas across Africa and Asia? And finally, how do contemporary Indian Ocean worlds involve layered mappings that are yoked to several renderings of the past, present, and possible future for Afro-Asian connections?

### *Participants*

- **Neelima Jeychandran**  
Pennsylvania State University, United States
- **Janet Purdy**  
Pennsylvania State University, United States
- **Hafeez Jamali**  
Habib University, Pakistan
- **Smriti Srinivas**  
University of California, Davis, United States
- **James Smith**  
University of California, Davis, United States
- **Bettina Ngweni**  
University of California, Davis, United States

### **S7-F – ROOM B-423**

#### **BUILDING FROM THE AFRICAN MARGINS: A STRATEGIC AND PROSPECTIVE ROUNDTABLE**

*Institutional Panel by Université Gaston Berger, Saint-Louis, Sénégal*

#### *Convenor:*

**Abdourahmane Seck**

**Université Gaston Berger, Senegal**

Working Languages: French and English

#### Words of Welcome:

Ousmane Thiaré, Chancellor of Université Gaston Berger, Senegal

Oussouby Sacko, President of Kyoto Seika University, Japan

Philippe Peycam, Director of International Institute for Asian Studies, Leiden, the Netherlands

#### **Session 1: Africa-Asia relation: building new perspectives from francophone and diasporic Africa**

Moderated by Tatiana Carayannis, Social Science Research Council, United States

With an introductory note by Françoise Vergès, Maison des sciences de l'homme, Paris, France

Despite the persistence of pitiful clichés associated to Africa, the 90s inaugurated a new wave of interest about the continent. The former colonial metropolises along with the United States of America are currently rushing, without serious competition from other *Global-South* actors such as Brazil, India, Japan, South Korea, and, mostly, China. The main purpose of this new race for Africa has rested so far on the neoliberal world's needs for sources of energy and land. This has led to more dramatic human and environmental crisis. Unfortunately, Africa & Asia are currently moving in this way, betraying the original Bandung spirit. The aim of this *Strategic and Prospective Round-Table* sponsored by UGB is to take advantage of our peripheral linguistic status in order to reverse the current situation and redirect the role that Africa & Asia need to play. In our view, the key for the success of this reversal is not the path of international trade rules but the inner wisdoms of their respective cultures; the ones that have led to the lasting existence of their peoples and societies thanks to their high capacity of resilience, even through their very tumultuous histories.

#### **Session 2: Towards a Francophone Institute for African & Asian Studies - Which libraries and curricula for building a Research and Training Group Network?**

Moderated by Carol Gluck, Columbia University, United States

With an introductory note by Abdourahmane Seck, Université Gaston Berger, Senegal

African & Asian studies are predominantly mastered by English bibliography. As a result, a large part of the African and its diasporic francophone (as well as arabophone and lusophone) areas are being excluded from the debate. This issue must be imminently tackled, since the mere translation into French of the English literary corpus is definitely not enough. The main challenge here is to build, for francophone Africa and part of its diaspora, an autonomy in learning and researching issues and a reappropriation for its own projects regarding the Africa-Asia Axis. In this sense, the only way we can guarantee a voice to that very large group of people is by moving towards the creation of a *Francophone Institute for African & Asian studies*, which will be rooted in a very well organized Research and Training Group Network. For several reasons, and in order to fill the linguistic gap, we stand for the implement of African and Asian languages in our common thinking. Instead of approaching it with French as the only tool, we propose the empowering of the respective vernaculars as key tools for the development of the originality and autonomy of the Institute. That said, and without neglecting economic and strategic issues, the Institute will mainly focus on issues such as: fostering the common interests on international trade issues, politics and culture (diplomacy, intellectual history, sports, foods, religions, cinema, heritages, social changes...etc) of the Africa-Asia axis relationship.

#### *Participants*

**Françoise Vergès**, *Maison des Sciences de l'Homme, France*

**Carol Gluck**, *Columbia University, United States*

**Carpanin Marimoutou**, *Université de la Réunion, La Réunion*

**Fad Seydoux**, *Malian Society of Applied Sciences, Mali*

**Nira Wickramasinghe**, *Leiden University, the Netherlands*

**Philippe Peycam**, *International institute for Asian Studies, the Netherlands*

**Léon Buskens**, *NIMAR, Leiden University in Rabat, Morocco*

**Ousmane Thiaré**, *Université Gaston Berger, Senegal*

**Mame-Penda Ba**, *Université Gaston Berger, Senegal*

**Abdourahmane Seck**, *Université Gaston Berger, Senegal*

#### **S7-G - Room C-033**

##### **BEYOND THE RHETORIC: REALLY UNDERSTANDING CHINESE ENGAGEMENTS IN AFRICA**

#### *Convenor, Chair and Discussant*

**Yoon Jung Park**

**Georgetown University; CA/AC Research Network, United States**

Despite nearly two decades of intensified Chinese engagements -- with goods, migrants, development projects, investments, and trade -- in Africa, our understandings of China-Africa remain littered with rhetoric and simplistic, often binary, narratives. For example, it is commonly accepted that cheap Chinese goods "flood" into Africa and that Chinese migrants isolate themselves and don't engage with locals. The papers in this panel move beyond the rumors, myths, discourses, and dominant narratives with four micro-level studies based in South Sudan, Zambia, Cameroon, and Ghana.

Two of the papers focus on the medical field, which, to date, has not been much researched; two of them examine relations between Chinese migrants and locals; one of the papers focuses on China-made goods and their consumption; and one looks closely at a Chinese trader community. What sets these papers apart, beyond the fact that they all aim to breakdown common misperceptions is that they are all based on in-depth research, including both qualitative interviews and surveys. While the

panel participants come from various disciplines, all of them have spent considerable time in the field.

**Maggi Leung**  
**Utrecht University, the Netherlands**

**Peter Schumacher**  
**Utrecht University, the Netherlands**

*Flows and Friction in Moving Knowledge for Development: Chinese Engagements in the Zambian Medical Field*

As one of the main elements of Chinese Overseas Development Assistance to Africa, Chinese medical assistance are considered an important aspect of Sino-African relations. Contrary to other features in the 'rise of China', such as trade and infrastructural investments, Chinese expanding medical development assistance in Africa is seen with less skepticism. Narratives filled in numerals – such as the number of hospitals, medical personnel, patients, diagnoses and treatment – have been circulated both by the Chinese and its African partners as proofs of friendship, humanitarianism and capacity development. Little is known, however, about their micro-level experiences. This paper addresses this knowledge gap.

Our analysis is based on a research project that investigates more broadly the flows of people and knowledge between China and Zambia, which has become one of the main recipients of Chinese medical aid in the past decade. Specifically, we draw on our data collected from questionnaire-assisted interviews with 13 Chinese and 17 Zambian medical personnel, and participant observation conducted in Lusaka in 2016. Conceptually, we build on Peter Meusberger's communication model to analyse the flows and frictions in the efforts made by the Chinese and Zambian colleagues in moving, adapting and co-creating knowledge in their daily work. We advocate the notion of knowledge 'prisms', developed from Meusberger's concept of knowledge 'filters' to denote the dynamic and non-linear nature of knowledge mobility and creation. Empirical cases will be given to illustrate the nature and workings of three kinds of prism: (i) prior knowledge, (ii) value systems and (iii) structural factors. The paper will conclude with key conceptual implications and consider how the rising number of Zambian (and African more generally) students pursuing education and training in China would inject new impulses to the hitherto rather bumpy roads of bi-lateral knowledge mobility and co-creation.

**Jocelyne Kenne**  
**University of Bayreuth, Germany**

*Managing Chinese Traders' Interactions with Cameroonians in Douala, Cameroon*

Chinese traders form an important percentage of the huge group of Chinese migrants who enter and settle in Africa. Their commercial activities in African markets and the African perception of these activities are the focus of various studies. In Cameroon, they are deeply immersed in the wholesale, retail and also street trade. However, little is known on their daily interactions with Cameroonians. Based on a fieldwork I conducted between 2015 and 2017, cultural perspectives through sociolinguistic evaluation will reveal intercultural complexities in interactions between Chinese traders and Cameroonians in Douala. My research was guided by two broad questions: (1) How is the Chinese's level of interaction? In which language (s) (among the 300 languages spoken in Cameroon) are the interactions usually made between Chinese and Cameroonians? And what is the Chinese's level of proficiency in that (those) language (s)? (2) What are the various difficulties faced during interactions between the two groups?

My research entails data collection through a questionnaire that was distributed to 312 Chinese traders in Douala; observations in various Chinese shops were also made and short interviews were conducted. Findings present the linguistic profile of the Chinese traders settled in Douala in the two Cameroonian official languages: French and English. Results show on one hand the challenges and conflicts Chinese traders experience due to their very low proficiency in the languages spoken in Cameroon and present on the other hand some cases of misunderstandings between the two groups due to cultural differences. The study will present some solutions and recommendations for a better communication, which should enhance cooperation between Chinese and Cameroonians.

**S7-I – ROOM B-318**  
**DOCUMENTARY FOLLOWED BY DISCUSSION**  
**SPECIAL ENVOY**

**Nalini Elvino de Sousa**  
**Goa University, India**

**Pedro Pombo**  
**Goa University, India**

Special Envoy (62 minutes) will have its world premiere in Mozambique, in June 2018.

This documentary is a quest to bring to light the inspiring yet unknown mission of a Goan whose life was cut short in the Mozambican presidential plane crash in 1986: Aquino de Bragança.

Aquino de Bragança was an intellectual, journalist and teacher that became very close to the first Mozambican president, Samora Machel, and who had a peculiar role in the struggle against Portugal colonialism. In a life spent between Goa, France, Morocco, Algeria and Mozambique, Aquino would have an important role in the Mozambican post independence years, becoming Samora's special envoy to Portugal to prepare the independence process of Mozambique, after the 1974's revolution in Portugal. He was also, with Ruth First, the founder of the Centre for African Studies in the Eduardo Mondlane university.

The Documentary opens up on a Chess Board. Very subtly, the story builds up to a point where the chess pieces metamorphose into real life characters. The life story of Aquino de Bragança and his bond with Samora Machel are magnetically drawn onto the chess table till the final checkmate dictates its end, in independence and peace. The life story of Aquino de Bragança and his bond with Samora Machel are magnetically drawn onto the chess table till the final checkmate dictates its end, in independence and peace.

The documentary will be followed by a discussion with Pedro Pombo, IIT Gandhinagar (India) that aims to analyze the connections between Goa and Mozambique and their location in vaster movements for African independences.

We intend to discuss how archiving intimate stories of migration enables personal stories, the end of colonialism and struggles for new Afro-Asian national imaginations to traverse geographical and disciplinary boundaries, allowing dialogues between history, documentary making and anthropology.

**S7-J – ROOM A-104**  
**CLIMATE CHANGE IN THE INDIAN OCEAN - CHARTING RESEARCH AGENDAS 1**

*Institutional Roundtable organized by the Social Science Research Council*

**Convenors and Chairs:**  
**Alexa Dietrich, Social Science Research Council**  
**Thomas Asher, Social Science Research Council, United States**

### *Rationale*

While researchers have used the site of the Indian Ocean to recast our assessment of global history, the issue of climate change has received comparatively little attention in social science research addressing the region. This is especially concerning as temperatures in the Indian Ocean are rising at faster rates than in other oceans, and the effects of climate change are felt across the region more immediately than in many other littoral regions. The goal of this session is to identify the most productive research and collaborative potential across the social sciences to advance research on climate change in the Indian Ocean region.

### *Structure*

This session will aim to chart existing research on topics associated with climate change in the Indian Ocean region by bringing together a multi-disciplinary, multi-national group of scholars at various professional stages. Panelists will be asked to speak broadly about the research questions that dominate the spaces they work in and to identify research or capacity gaps that exist. These contributions will lay the groundwork for a broader discussion of the role of the social sciences in filling research gaps and strengthening regional capacities to respond to climate change's challenges.

### *Participants*

**Almas Fortunatus Mazigo**, *Dar es Salaam University, Tanzania*  
**Debjani Bhattacharyya**, *Drexel University, United States*  
**Debojyoti Das**, *Bristol University, United Kingdom*  
**Dotto Paul Kuhenga**, *Dar es Salaam University, Tanzania*  
**Julius Wilbard Mngumi**, *Dar es Salaam University, Tanzania*  
**Lareef Zubair**, *Foundation for Environment, Climate and Technology, Inc, Sri Lanka*  
**Majuto Clement Manyilizu**, *The University of Dodoma, Tanzania*  
**Miriam Murambadoro**, *Wits University, South Africa*  
**Namika Raby**, *California State University, Long Beach, United States*  
**Paul Rabé**, *International Institute for Asian Studies, the Netherlands*  
**Philip Gooding**, *McGill University, Canada*  
**Pius Yanda**, *University of Dar Es Salaam/IPCC Working Group II, Tanzania*  
**Simi Mehta**, *Impact and Policy Research Institute, India*  
**Wilmar Salim**, *Institut Teknologi Bandung, Indonesia*



**S8-A – ROOM B-318**

**RÉSEAUX ET MOBILITÉS ASIE-AFRIQUE-EUROPE**

**NOUVELLES PERSPECTIVES EN SCIENCES HUMAINES ET SOCIALES EN CONTEXTE FRANCOPHONE**

*Convenor and Chair*

**Claire Thi Liên Tran**

**IRASEC ( Institut de recherche sur l'Asie du Sud-Est contemporaine) , Thailand**

Dans un contexte d'échanges et mobilités accrus entre l'Afrique et l'Asie, de nouvelles stratégies pédagogiques et académiques sont à imaginer afin de faire émerger de nouvelles approches sur ces deux mondes interconnectés depuis longtemps. Il s'agit de décroiser les espaces et les savoirs en créant des conditions favorables à l'émergence d'approches globales/locales et comparatives en sciences humaines et sociales. Le développement des recherches et des mobilités en et sur l'Asie sont dominés par l'utilisation de l'anglais (conférences, publications, programmes d'études...) Comment développer et partager aussi ces savoirs dans un espace africain francophone par ailleurs fortement marqué par le plurilinguisme ? Alors que le nombre de francophones en Afrique devrait atteindre les 700 millions en 2050, il importe d'imaginer de nouvelles structures et programmes académiques permettant de développer les études asiatiques en Afrique et les mobilités Afrique /Asie. Au-delà du français, un multilinguisme scientifique intégrant d'autres langues européennes comme le portugais, favoriserait de nouvelles approches connectées et comparatives sur des thématiques comme les questions urbaines et patrimoniales, la construction et les circulations du religieux ou le rapport des sociétés à l'environnement...

Ce panel entend réfléchir sur comment construire un axe autonome de savoirs Afrique/Asie, dont la langue française pourrait être un des vecteurs et promouvoir des projets concrets de coopération. Le développement de mobilités étudiantes et enseignants-chercheurs, le partage du savoir en open access via des plateformes communes ou l'émergence de projet de plateforme numérique d'enseignement supérieur à distance délivrant des diplômes communs et associant des universités africaines, asiatiques et européennes: autant de pistes pour faire émerger de nouveaux réseaux scientifiques Afrique, Asie et monde francophone /européen venant enrichir les réseaux anglophones dominants. L'élaboration commune de corpus de textes en sciences humaines et sociales intégrant les productions scientifiques francophones d'Afrique et d'Asie contribuerait à enrichir des approches plurielles et connectées dans l'enseignement et des recherches en sciences humaines et sociales sur l'Asie.

*Participants*

**Tran Phuong Bui**, NES Education, Vietnam

**Mame-Penda Ba**, Gaston Berger University, Senegal

**Suthipand Chirathivat**, Université Chulalongkorn, Chula Global Network, Thailand

**Webby Kalikiti**, University of Zambia, Zambia

**S8-B – ROOM B-100**

**WEST ASIAN CONNECTIONS WITH AFRICA**

*Chair*

**Willem Vogelsang**

**International Institute for Asian Studies, Netherlands**

**Amirbahram Arabahmadi**  
**Tehran University, Iran**

*Cultural and Civilizational Components of Iranian World in East African Coasts*

Iranians have had deep relations with different People of the World since long time ago. Due to this aspect and in order to promote the ancient culture and Civilization of Iran they started to travel to far distance areas in the then Known World. These immigrations which we have faced during the history of Iran often have had very successful results in the field of expansion of culture and civilization of Iran in different parts of the World.

Historical migration of some Iranians known as “shirazids” to the Coasts and Islands of east Africa (around one thousand year ago) under the leadership of one Iranian prince is one of the best travels for this Purpose. These migrators Who Settled Permanently in a vast area in some Part of east and Southern east coast Africa gradually established friendly relations with indigenous People and after sometimes Publicized Culture and Civilization of Iran to some Parts of then Tanzania, Kenya and Comoros.

In this paper some Components of Iranian Civilization such as Celebration of nowruz, Penetration of Persian Words to Swahili Language, the prevalence of solar Calendar, Iranian architecture Style , establishment of shirazi ethnic groups and ... Which has been penetrated to the Culture of east Africa Permanently Would be reviewed.

**Iván Szántó**  
**Eötvös Loránd University, Hungary**

*The Persian Region of Laristan and its Role in Afro-Indian Cultural Transfers*

Discussions concerning Afro-Asian relations, be these economic, political, or cultural, tend to focus on coastal regions and ports, while the mainlands beyond the shores are much less frequently considered, especially when it comes to landlocked areas. It is evident that direct contacts were facilitated by sea ports and to a lesser extent inland fluvial emporia and that any such transfers on the so-called “maritime silk road” required the passing through coasts (sawahil), yet to perceive Afro-Asian relations as an exclusively seaborne phenomenon would be an over-simplification.

This paper discusses Laristan, a Southern Iranian inland region which nurtured lucrative African and Indian connections during the Islamic period (and possibly already before the Muslim conquest of Iran), even if it lacked a direct outlet to the Indian Ocean. After analysing available historical sources which throw light on the mechanisms of Laristan’s polyvalent intercontinental trajectories, the paper aims to discuss certain archaeological and architectural monuments of the region in order to demonstrate their idiosyncratic characteristics which fit better into an Afro-Indian frame than into an Iranian one.

**Kristina Mashimi Dohrn**  
**Freie Universität Berlin, Germany**

*Gülen-Inspired Education Between Tanzania and Turkey*

The Gülen Movement (GM) is one of the most dynamic Islamic inspired movements today. Having its roots in the late 1960s in Turkey, today, the movement consists of people around the world, mostly of Turkish origin, who aim at putting into practice the teachings of the Muslim preacher Fethullah Gülen. Over the last decades, the engagement of GM followers has led to the emergence of a vast, but loose network of Gülen-inspired educational institutions, hospitals, charitable NGOs, dialogue organizations, media, and economic organizations which are being established in increasingly global settings.

The GM is a primary actor in the emerging connection between Turkey and Sub-Saharan Africa. Schools established by GM followers are playing an active role in shaping the educational landscape of various countries in this region. Feza Schools in urban Tanzania are a prime example of the GM's reach in Sub-Saharan Africa. Unlike other schools established by religious groups and actors in the field of education, Feza Schools target a religiously mixed clientele and religion is not explicitly addressed in the school curriculum. In fact, the schools follow the national curricula and are simultaneously oriented towards the teaching of ethics, mostly formulated in not explicitly religious terms. The motivation for founding and supporting these schools, however, is grounded in Islamic belief, and education is central to Gülen's thought and to the practice of his followers.

This paper explores from an ethnographic perspective how the GM educational ideals are materializing in the everyday life of Feza Girls's Secondary and High School in Dar es Salaam. It explores the curricula as well as the moral formation beyond classrooms at school from the perspective of students and teachers, thus offering a multilayered picture of Gülen-inspired education in urban Tanzania.

**Jedrzej Czerep**

**Polish Institute of International Affairs, Poland**

### *Effect of the 2016 Coup on Turkish-African Intellectual Exchange*

With establishment of the biggest-ever foreign embassy in Mogadishu and rapidly increasing links to other parts of Africa Turkey became the new emerging champion of the Asian-African partnership. However, transfer of ideas, initially based on proliferation of schools and other institutions associated with Fethullah Gülen's movement was abruptly with the fallout of the 2016 coup attempt in Ankara. With enforcing expulsion of all the Gülen-related institutions from the African partner states, Turkey put legacy of its own presence and influence under question. The article analyses change in the post-2016 Turkish-African relations, with special attention on its effect on the intellectual exchange and the possible deeper change in African perception of the Turkish socio-political and economic model.

### **S8-C – ROOM B-101**

#### **WINGS OF THE WINDS: AFRICA IN THE CULTURAL AND LITERARY SPHERES OF KERALA, INDIA**

*Convenor and Chair*

**Mahmood Kooria**

**Leiden University, the Netherlands**

The western coasts of South Asia and eastern coasts of Africa for seafarers have been two natural arms of the Arabian Sea with voyages aided by the wings of the monsoon winds. Both these coastal belts and their hinterlands have historically shared a number of cultural traits, commodities, commands, and cosmologies. The forced and voluntary migrations of Asians and Africans across the Indian Ocean maritime littoral over several centuries have historically reverberated in the memories, literatures, travelogues, religious, architectural, and socio-political imaginations of both the regions. And, they continue to do so in various forms and platforms. This panel explores nuances of these long-term transcultural exchanges with a special focus on the southwestern coastal strip of South Asia, the present-day regional state of Kerala in India. Emphasizing on interdisciplinary approaches and new epistemological frameworks, this panel enunciates the ways in which Africa and Africans have left deep impressions both in premodern and modern Kerala history as well as in the present. Moving away from the usual themes and discourses of what constitute Asia-Africa Studies, the

papers focus on cultural and literary spheres of connections and comparisons in the precolonial, colonial, and postcolonial periods. The presenters thus explore vernacular texts, sources, and practices such as Islamic jurisprudence, Malayalam literatures, religious beliefs, narrative traditions and translations from Kerala to reveal lesser-known Afrasian linkages.

Panelist Mahmood Kooria explores the role of African Muslim intellectuals and jurists in the Malabar coast in the fourteenth and fifteenth centuries, while Archa Girija presents the mediation of African traders and translators in shaping cosmopolitanism, urbanism and trade in the city of Calicut in the sixteenth and seventeenth centuries. Looking at another important trading port on the Malabar Coast, Neelima Jeychandran examines the contemporary recall of African presence in coastal Kochi (Cochin) through shrines dedicated to deceased Africans or Kappiri. A.K. Abdul Hakkim reads the travelogue of the famous Malayalam writer SK Pottekkat and his journey to Africa in the late colonial period to demonstrate the formation of a colonized Indian subjectivity. On the other hand, M.C. Abdul Nasar delves into the autobiographical writings of Ngugi wa Thiong'o and Sarankumar Limbale to compare Indian casteism and African racism as explicated in their writings. While Abdul Lathief articulates about the literary representations of Africa in two recent Malayalam novels and African influences in Malayalam language and literature.

**Abdul Nazar M.C.**  
**University of Calicut, India**

*Between Two Worlds: African Racism Speaks to Indian Casteism*

It is in the context of Post colonial criticism that the western modernist notions of Humanism is exposed and forced out. African literature and Indian Dalit literature are offshoots of this post-colonial world view. They discard the grand narratives advocated by colonial modernity. They censure the image of a modern subject equated with a European and a Savarna elite man. Even though the issues of Indian casteism and African racism have centuries of histories of resistance behind them, the Dalit and black identity politics took form only in the post modern world's context. Though, on the surface one could find certain dissimilarities in the caste and race political issues, we can read out a deeper common platform that underlies their experiences. The advocacy of Dalit human rights in the context of the Durban convention on the elimination of racial discrimination 2001 was formed on the basis of the above said similarity of experiences. Life narratives are the genre one has to depend for a close study on the dialogical relations of Black and Dalit experiences. There happens a changed world view when the once 'object' of a man become 'subject'. A comparative study on the autobiographies of these two classes will bring forth similarities and dissimilarities in the mental dispositions of individuals due to such social divisioning. My paper focuses on the dialogical relations in the autobiographies of Indian Dalit and Africa Black writers. Sarankumar Limbale's 'Akkarmashi' and Ngugi wa Thiong'o's 'In the House of the Interpreter-A Memoir' are used in this research paper to analyse the politics of caste and Race in different cultural context.

**Abdul Lathief V.**  
**Sree Sankaracharya University of Sanskrit, India**

*Africa in Malayalam Literature: Senses of Continental Re/presentations*

The people of Africa has contributed remarkable to the historical making of Malayali cultural and literary spheres. Africa can be traced both as a cultural space and concept in Malayalam language and literature. African images are evident in early twentieth century travelogues and short stories, poems, novels and movies in later period. Herman Gundert's finding that the Paniya tribe of Wayanad was the successors of African slaves, who were the survivors of a shipwreck in the Malabar Coast, has been supported by the later anthropological studies. One of the major works sketching the tribal life of Wayanad is named Keralathile Africa (The Africa in Kerala). In addition, Africa is a major

protagonist in two contemporary Malayalam novels. African provinces like Timbaktu and Malindi are mentioned in T.D. Ramakrishnan's novel, Francis Ittikora. Benyamin's novel 'Manjaveyil Maranangal' delineates the history of migration. The story elucidates the migration of a family from Portugal to Cochin and from Cochin to Pondicherry, finally decides to migrate to Africa under social and political pressures. Africa recurs as a space and as a metaphor for imagining people in Malayalam language as well as literature. The idea of Africa in Malayalam literature is shaped by three kinds of influences. The first set of connotations stem from the awareness spilled over by the Jewish, Syrian Christians and Muslim merchants who frequented Kerala during the middle ages. Kafir a word that denoted a non believer in Semitic languages has undergone minute changes to become kappiri- a Malayalam word equivalent for the black. The historical progression of Malayalam literature from modernism to postmodernism has witnessed a visible change in the ways in which Africa and Africans are imagined and narrated. This paper explores such re/presentations with political, socio cultural implications and gradual ruptures.

**Neelima Jeychandran**  
**Pennsylvania State University, United States**

*African Spirits of "God's Own Country": Activating Fraught Pasts of African Presence on the Malabar Coast*

In the coastal state of Kerala, memories of forced African migration towards the southwestern Indian ports are preserved through shrines dedicated to deceased Africans or Kappiri ("black person"). Thriving trade relations with the Swahili Coast brought African seafarers, merchants, and slaves to port cities on the western coast of India. Even though mainstream institutional discourses have neglected the arrival, survival, and violent murder of Africans during the Portuguese and Dutch occupation of Kerala, African memoryscapes survive through the locals' faith in the benevolent African spirits. While there are a few street side shrines dedicated to deceased Africans in Kochi (Cochin) and its neighboring areas, the majority of shrines for Africans are integrated into the non-classical Hindu worship practice seen at kaavus (sacred groves). With inward remittances flowing into Kerala from Malayalis chiefly working as migrant workers in the Gulf countries, families are not only building extravagant homes, but are also constructing new shrines to enplace Kappiri and other ancestral deities in their sacred groves. Focusing on contemporary relationality of two very different patterns of migration in the Indian Ocean, I examine how memories of African migration to Kerala and influences of the outbound labor migration to the Gulf intersects at the sacred groves in Kerala. I show how underrepresented narratives on Africans in coastal Kerala are materially manifested and memorialized through sacred geography and place-making practices, thereby offering an alternative discursive exegesis on Afro-Indian connections.

**Abdul Hakkim A.K.**  
**Government of Kerala, India**

*The Effect of Colonial Subjectivity on the Mindscape of a Malayali Traveller in Africa*

It is only after colonial interruptions that the travelogue was treated as a special genre in South Indian languages. The travelogues written by missionaries, traders with commercial and economic motifs, soldiers with different aims and objectives shed much light on the legacy of the value system prevailed in the political contexts of colonialism. Colonial subjectivity has heavily influenced the travelogues written thereafter in the region. This paper attempts to study the formation of a colonized Indian subjectivity within the framework of hegemonic discourses. The travelogues to Africa by a famous Malayali literary writer SK Pottakkat are used as cases in point. The paper discusses how a European eye has worked upon his worldview as a colonized Indian traveler and why

often the writer failed to separate his Indian subjectivity from an assimilated political identity in his descriptions of Africa.

**S8-D – ROOM B-106**  
**GHANA RELATING TO ASIA**

*Convenor and Chair*

**Annette Skovsted Hansen**  
**Aarhus University, Denmark**

*Discussant*

**Kweku Ampiah**  
**University of Leeds, United Kingdom**

Ghana has since independence in 1957 had diplomatic relations with many Asian countries. The diplomatic relations reflect a series of entangled relationships not least shaped by tensions and alliances between the Asian countries in question. This panel introduces some aspects of specific Ghana-India, Japan, Korea, and China/BRICS relations to frame a discussion of the entanglements of these relationships. Peter Adebayo will speak on "Africa, China, and BRICS Partnership: Enhancing the Prospects for Economic Development and a Brighter Future for Africa," Nene-Lomotey Kuditchar will speak on "Ethnic Constitution of the State and the Quest for Democratic Stability in Japan and Ghana," Lloyd G. Adu Amoah will speak on "Laying the Foundations for "Doing" the Developmental State: Why and How Korea "did" it and Ghana "did not" but can". We hope to engage the audience in a debate on how the entanglements in Asia affect their engagements on the African continent in general. However, focusing on Ghana as a case allows for attention to how the particularities of individual African countries can influence the relations between Asian and African countries. We chose Ghana as case, because as the first African country to gain independence after 1945, we assume that countries throughout the world saw a specific interest in establishing connections to this country defining itself in the post-World War world of Cold War. This allows for a longer historical perspective, however, the contemporary dimension is the key point of investigation.

**Peter Adebayo**  
**University of Ilorin, Nigeria**

*Africa, China and BRICS Partnership: Enhancing the prospects for Economic Development and a Brighter Future for Africa*

The establishment of BRICS (Brazil, Russia, India, China and South Africa) in 2006 has given a new impetus and enthusiasm as to how to accelerate economic development in Africa. Indeed, since its inception, China whose investment in Africa has gradually grown has continued to play a more influential role not only in the organization, but also as a mobilizer for African countries. This raises some issues, which this paper will address:

Will Africa be able to leverage on its connection with China to maximize its potentials for economic development through BRICS membership, since South Africa joined in 2010 and Egypt and Guinea attended as observers at the 9th conference of the Plenary Session of the BRICS summit in Xiamen, China, September 4, 2017? What will be the multilateral benefits for African countries, especially, with the formation of the bank for development and infrastructure in 2015? Furthermore, will Africa benefit from the various cultural exchange programs with members of the organization? It is against the background of these pertinent issues that this paper critically discusses Africa, China, and BRICS in a global context. The methodology for this paper is a multidisciplinary and inter-

disciplinary approach. The findings of the study clearly show that Africa could benefit from BRICS through cooperation with China. The study concludes that African countries working with China to mobilize their resources for developmental purposes will be able to benefit from the BRICS formation.

**Nene-Lomo Kuditchar**  
**University of Ghana, Ghana**

*Ethnic Constitution of the State and the Quest for Democratic Stability in Japan and Ghana*

Japanese and Ghanaian elites had to contend with challenges associated with the simultaneous pursuit of two objectives: the attempt to fuse the allegiance of ethnic groups with the state and the pursuit of democratic governance. Given the consolidated affinity of ethnic peoples toward their kin, centrifugal politics, threatening to derail the prospects for democratic governance, came to define the process. Elites reacted to these developments in different ways: in Japan an attempt was made to displace ethnic identities through the propagation of the myth that Nippon is a mono-ethnic state. As a complimentary strategy, it was promoted that the Japanese are a “workaholic” scientific people. Also, the country’s democratic system is managed with principles of coalition building and inter-elite bargaining. In Ghana, ethnicity is affirmed in national life and complimented with the myth that Ghanaians are peace loving and deeply religious people. Democracy is dominated by an executive arm of government presiding over a “spoils system” designed to reward individuals who are loyal to party elites. While these efforts have lead to consolidation and the institution of democratic stability in both states, when it comes to the guarantee of material security, Ghana falls short of Japan. This resulted from the fact that to ensure the non-elite of Japan accepted the state’s identity, democracy and material security were coupled. In Ghana, there is no urgency for such coupling because in any process based on affirmation of pre-existing identities, democratic guarantee is sufficient. By way of making up for the deficit between the two states, a scientific network of citizen diplomats ought to be initiated so that, hopefully, an epistemic community that will set the tone for a developmental democracy will emerge in Ghana.

**Lloyd G. Adu Amoah**  
**University of Ghana, Legon, Ghana**

*Laying the Foundations for “Doing” the Developmental State: Why and How Korea “Did” it and Ghana “Did Not” but Can.*

‘It is a law of competition that those who can do difficult things which others cannot will earn more profit.’ -Ha-Joon Chang

The global financial crises of 2007-2009 raised formidable questions against neoliberalism as an approach to socio-economic organization in the West and elsewhere. For a developing country like Ghana which has been utilizing this approach for the last thirty four years the need for exploring fresh developmental perspectives has become imperative given the enduring pervasive poverty and growing inequality. Ghana’s need to find new approaches to development is reinforced by the progress countries like Korea which were in the same development cohort have made in a generation via developmental statism (and the subsequent responses of this mode of development to neoliberalism). It is suggested and demonstrated in this paper that constructing a Ghanaian developmental state may yet hold the most viable prospect for Ghana joining the first rungs of nations in the world like Korea has. This work examines and compares the trajectories and fortunes of developmental statism in both countries focusing especially on how the ideational foundations were successfully laid in Korea but failed in Ghana. The claim is made that successfully laying the ideational foundations will be a crucial first step for Ghana’s turn to developmental statism.

Key Words: ideas, debates, developmental state, Ghana, Korea

**Hyung-Gu Lynn**  
**University of British Columbia, Canada**

*Celebrity Diplomacy? Assessing the Impact of Sam Okyere on South Korean Perceptions of Ghana*

The burgeoning field of celebrity diplomacy has fueled the systematic examination of the impact of informal and non-state actors in relations and perceptions between countries, but much of this literature has focused on celebrities famous in the West such as U2's Bono, Angelina Jolie, or George Clooney, and Africa as an object of (mis)representation by these figures. Addressing this lacuna, and the questions of how celebrities can shape and the limits of public perception of countries and issues and the limits of their impact, this paper takes an initial step in analyzing the role Sam Okyere, a Ghanaian TV personality in South Korea, in shaping perceptions of Ghana and Africa among the South Korean public. The paper will first outline the career of Sam Okyere in the entertainment industry, second examine the impact of recent TV appearances featuring his family in Ghana, third, compare his impact with those of Kofi Annan, another prominent Ghanaian, and other TV personalities of foreign nationality in South Korea, and fourth, analyze the links with and disconnect from existing Korea-Ghana relations.

**S8-E – ROOM C-520**

**AFRICA-SOUTHEAST ASIA: RELATIONS, CONNECTIONS, AND COMPARISONS**

**Convenor**  
**Tom Hoogervorst**  
**KITLV, the Netherlands**

This informal meeting-in-conjunction aims to bring together academics working on Southeast Asia, Africa, or both. Southeast Asia and on Africa have much in common and much to learn from each other. Both regions consist of medium-sized countries, typically multi-ethnic and multi-religious. Historically, they were connected through Indian Ocean trade, colonialism, and diplomatic milestones such as the Bandung conference. At present, nations of Southeast Asia and Africa alike finds themselves increasingly influenced by the rivalry between large global players such as China, India, the US and Europe. Therefore, we hope to create a platform to study these and other issues comparatively. Concretely, we hope to build a consortium of scholars interested in studying Africa and Southeast Asia comparatively and inclusively.

**S8-F – ROOM B-423**

**L'AFRIQUE ET L'ASIE VUES DU MAROC**

*Institutional roundtable by Mohammed V University of Rabat*

**Chair**  
**Jamal Eddine El Hani, Mohammed V University of Rabat, Morocco**

La perception et la representation relevent de l'histoire des mentalites. Comment les Marocains se representent l'Afrique et l'Asie ? Leurs attitudes mentales viennent de loin et s'alimentent de cliches et de presupposes forges a travers une longue histoire. Ces cliches qu'amplifient les medias et nourrit la mondialisation. Notre table ronde tentera de s'arreter sur les regards positifs ou negatifs forges depuis de longues dates par les Marocains sur les deux continents, dans le but de s'approcher au maximum d'une realite en mutation constante.



### *Participants*

**Yamina el Kirat el Allame**, Mohammed V University of Rabat, Morocco

**Abdelmajid Kaddouri**, Mohammed V University of Rabat, Morocco

**Sanaa Ghouati**, Ibn Tofail University, Kenitra, Morocco

**Mohammed Said El Mortaji**, Mohammed V University of Rabat, Morocco

**Youssef Ouahboun**, Mohammed V University of Rabat, Morocco

**Yousra Abourabi**, International University of Rabat, Morocco

## **S8-G – Room C-033** **RETHINKING FOREIGN AID**

### *Chair*

**Henry Chalu**

**University of Dar es Salaam, Tanzania**

**Laban Kithinji Kinyua**

**Sophia University, Japan**

### *The Relevancy of Aid in a Globalising Africa: Encounters of Aid Regime and Devolved Governments in Kenya*

Whereas regime change for aid receiving states is frequent, radical changes in structures of the governance are rare and scarce. As a result, donors seem to be prepared for changes that may occur under regime change precipitated by coup d'état or constitutionally backed change of regimes through democratic elections. Due to scarcity of a constitutional change that may alter structures of governance, the implications of such occurrences have not been emphasised in scholarly research. This paper will focus on a comparative investigation of the nature of Japanese ODA policy in two phases of Kenyan governance structures. One phase will cover the period between 1963 and 2010 when strong Nairobi-based, centralised, state-determined, and mapped locations of development projects in alignment with the will of a strong statesman. The period between 2010 and 2015 opens up a new possibility to scrutinise the nature of aid during the period that a constitutional change has empowered regional governments that have a mandate to initiate development projects independent of influences from the central government. It is argued here that the ODA policy cannot anymore afford to remain static if its goal is to be effective in improving the living standards of the most vulnerable and disenfranchised local communities. It would be therefore logical to solicit means and methods of adjusting the ODA policy to serve the new structures in the receiving state.

**Sabikou Moumouni**

**Université de Nantes, France**

### *Les Partenariats Traditionnels de l'Afrique à l'Épreuve de la Redynamisation de Ses Rapports Économiques Avec l'Asie Depuis 2000*

Longtemps considérée comme un pré-carré des puissances occidentales, dont l'omniprésence aux plans politique, militaire mais surtout économique n'est plus à démontrer, l'Afrique suscite aujourd'hui un regain d'intérêt en Asie, avec qui elle multiplie les rencontres et partenariats depuis 2000. Les pays asiatiques ont fait une irruption assez visible ces dernières années sur l'échiquier économique africain jusque-là dominé par les intérêts occidentales. L'envolée des chiffres du commerce et des investissements par exemple de la Chine, de l'Inde, de la Corée du Sud, de la Malaisie ou encore de l'Indonésie... en Afrique en porte témoignage. Il n'est plus d'ailleurs un secret pour personne que la moindre part de marché conquise aujourd'hui en Afrique par une puissance

asiatique l'est bien souvent au détriment de sa concurrente occidentale. Incontestablement, le succès économique des États asiatiques en Afrique tient de la bonne santé financière de leur économie, à une période où la plupart des puissances occidentales végète encore dans la crise avec des croissances qui tournent encore au ralenti. Mais il tient davantage à leurs stratégies de coopération qui, à tout point de vue, contrastent avec les dogmes occidentaux de développement dont l'efficacité a déjà été fortement remise en cause par l'échec des conventions successives ACP-UE de Lomé. Mais si cette redynamisation des liens économiques entre l'Afrique et l'Asie est perçue globalement comme bénéfique pour le continent, elle n'en a pas moins bouleversé, à bien des égards, certains équilibres politico-économiques en Afrique dont se revendiquent les partenaires traditionnels du continent. Comment s'organisent les puissances occidentales face à la percée asiatique en Afrique? De quelles marges de manœuvre disposent-ils dans la reconquête économique de l'Afrique face à la concurrence asiatique? Comment éviter un surcroît de marginalisation de l'Afrique sur fond d'intérêts économiques occidentales et asiatiques? Telles sont les questions que nous abordons dans cet article.

#### **S8-H – Room C-124**

##### **HIGHER EDUCATION AND SCHOLARLY DIALOGUES**

*Chair*

**Aldin Mutembei**

**University of Dar es Salaam, Tanzania**

**Simon Ngalomba**

**University of Dar Es Salaam, Tanzania**

*China-Africa: Reviewing Higher Education Gains, 1966 – 2016*

Over the five decades, the relationship between China and Africa has undergone a major transformation from supporting African liberation movements, mega-construction projects, notably, Tanzania – Zambia railway, investment, trade and development activities that helped the continent achieve economic growth of 4.5% in 2015. Recently, there have been an increasing focus on higher education and skills training as highlighted at the Second Summit of the Forum on China-Africa Cooperation or FOCAC in 2015, whereas, China announced US\$ 60 Billion for three years in funding support to the continent. This study specifically focuses on Chinese education initiatives in Africa in the form of scholarships and establishment of Confucius Institutes in many African universities. Unlike previous China-Africa relations which were limited to the political sphere and infrastructure development, collaboration between China and Africa has recently been expanded to include higher education between Chinese and Africa universities. Further, the China's open-door policy, affordable living costs and student visa requirements are pull factors that increasingly attracted not only government-sponsored but also self-sponsored African universities to many Chinese universities. Establishment of Confucius Institutes further deepens penetration of China into African higher education systems. Therefore, it can be argued that Chinese scholarships provide opportunities for human resource capacity building and collaborative research amid budget deficits in many African universities. It is recommended that Chinese scholarship alumni association(s) may influence governments – African and China – by identifying priority areas on which scholarship programmes should focus to ensure their impacts are felt by the larger community.

**Jessica Achberger**

**Michigan State University, United States**

*Creating a Scholarly Dialogue Through Topic Modeling: Putting into Conversation Chinese and English Language Academic Writing.*

Our project is to put into conversation English and Mandarin language academic literature on China-Africa agricultural relations through the use of digital scholarship tools. Knowledge produced across disciplines is created in multiple languages and scholarly research is no exception. However, for many reasons, ranging from personal to pragmatic, scholars do not always engage with research outside of their primary language. Our hypothesis was that a body of research chronicled in one language is quite different from that recorded in another, especially as concerns a politicized topic like China-Africa relations. We tested and demonstrated this hypothesis using a case study of selected English and Mandarin texts on China-Africa agricultural ties.

This paper covers both methodology and results of our comparative topic modeling study. We discuss the tools we used for both pre-processing and analyzing our digital text data (including Adobe Acrobat, MALLET, Jieba Segmentor, Excel) as well as the results of our analysis of the two bodies of literature. Through this, we showcase a distant reading methodology that highlights multiple strengths of digital humanities tools, encompassing roman and non-roman scripts. We propose that this method and lessons learned from this pilot study can be used to further facilitate multi-language dialogue within disciplines and themes (such as the study of China and Africa), furthering scholarly communication and knowledge production in a global context.

**Mayke Kaag**  
**African Studies Centre Leiden, the Netherlands**

*Educational Connections : the role of Asian providers of education in Africa*

This paper reflects on the current diversification of Africa's educational landscape and what this means for Africa's global connections by exploring the role of some Asian providers of education in Africa. Rather than focusing on the technical aspects of education, it analyses education as a field in which flows of investment, ideas, and people influence connections between Africa(ns) and Asia(ns). The argument will be illustrated by examples from educational initiatives from Turkey, the Gulf States, and China.

**Abdul-Gafar Oshodi**  
**Lagos State University, Nigeria**

*Has – or, how has – the African University responded to China in Africa?*

Described as “the most momentous” event on the continent since the Cold War, China's presence in Africa has generated considerable commentaries revolving around issues of natural resources, infrastructure, industries and the role of actors such as governments, small businesses, labour groups, the media and other civil societies. Interestingly, the capacity and role of the university (broadly defined to encapsulate the faculty, management, processes and structures for teaching, research and community service) in engaging and shaping our understanding of Sino-Africa relations has attracted little or no academic interest. Yet, from an instrumentalist and a Foucauldian perspective, ‘China in Africa’ (hereafter referred to as CiA) remains a powerful conversation that sets and sustains certain frames, and therefore capable of blindfolding through reductionist but predetermined lenses. Recognising the crucial and historical role and challenges of the African university, this paper assesses and ascertains the (non-)response(s) of African universities to CiA. Data for the paper is based on a systematic analysis of African university websites, and interviews and observations at Nigerian universities. Drawing general examples from the continent but stressing the Nigerian example, the paper finds that while many universities have responded to CiA (e.g. in

terms of courses/topics, collaborations, conferences, establishment of specialised centres, hosting Confucius Institutes, and training), others appear to be unprepared and/or less interested in spite of Chinese huge national presence. The paper concludes by strongly advancing collaboration between the town and the gown in the areas of Chinese projects development, evaluation, adaptation, and replication (DEAR). It also stresses the need for an epistemic shift and science shops on the African campus. This paper is a part of a research project on the 'Ecologies of China in Africa at African universities.

#### **S8-J – ROOM A-104**

#### **CLIMATE CHANGE IN THE INDIAN OCEAN - CHARTING RESEARCH AGENDAS 2**

*Institutional Roundtable organized by the Social Science Research Council*

#### *Convenors and Chairs:*

**Alexa Dietrich, Social Science Research Council**

**Thomas Asher, Social Science Research Council, United States**

#### *Rationale*

While researchers have used the site of the Indian Ocean to recast our assessment of global history, the issue of climate change has received comparatively little attention in social science research addressing the region. This is especially concerning as temperatures in the Indian Ocean are rising at faster rates than in other oceans, and the effects of climate change are felt across the region more immediately than in many other littoral regions. The goal of this session is to identify the most productive research and collaborative potential across the social sciences to advance research on climate change in the Indian Ocean region.

#### *Structure*

This session will aim to chart existing research on topics associated with climate change in the Indian Ocean region by bringing together a multi-disciplinary, multi-national group of scholars at various professional stages. Panelists will be asked to speak broadly about the research questions that dominate the spaces they work in and to identify research or capacity gaps that exist. These contributions will lay the groundwork for a broader discussion of the role of the social sciences in filling research gaps and strengthening regional capacities to respond to climate change's challenges.

#### *Participants*

**Almas Fortunatus Mazigo, Dar es Salaam University, Tanzania**

**Debjani Bhattacharyya, Drexel University, United States**

**Debojyoti Das, Bristol University, United Kingdom**

**Dotto Paul Kuhenga, Dar es Salaam University, Tanzania**

**Julius Wilbard Mngumi, Dar es Salaam University, Tanzania**

**Lareef Zubair, Foundation for Environment, Climate and Technology, Inc, Sri Lanka**

**Majuto Clement Manyilizu, The University of Dodoma, Tanzania**

**Miriam Murambadoro, Wits University, South Africa**

**Namika Raby, California State University, Long Beach, United States**

**Paul Rabé, International Institute for Asian Studies, the Netherlands**

**Philip Gooding, McGill University, Canada**

**Pius Yanda, University of Dar Es Salaam/IPCC Working Group II, Tanzania**

**Simi Mehta, Impact and Policy Research Institute, India**

**Wilmar Salim, Institut Teknologi Bandung, Indonesia**

**S9-A – ROOM B-318**

**STEREOTYPES AS A CARRIER OF EXTRA-CULTURAL KNOWLEDGE:  
PRE-ARRIVAL STEREOTYPES IN TRANSCULTURAL TEACHING TO UNIVERSITY STUDENTS FROM THE PERSPECTIVE  
OF ORIENTAL STUDIES (INDIA, CHINA, KOREA, ETC.) IN EUROPE AND AFRICA?**

*Convenor and Chair*

**Nina Budziszewska**

**Institute of Classical, Mediterranean and Oriental Studies, University of Wrocław, Poland**

The panel touches on the question of knowledge acquired by Students through linguistic and physical communication on the example of Korean and Sanskrit (Indian) tradition realised by yoga, Chinese martial arts and Polish travel literature related to Asia and Africa. Although normally viewed as an obstacle, stereotype or preconception can be also treated as the starting point in the learning process. Pre-arrival stereotype concerning foreign culture(s) is the first “image” with which a student/participant/reader gets in a direct contact during the very first interaction: oriental languages classes, the Mind-Body Interventions’ (MBIs) courses (yoga, meditation, tai chi, etc.), martial arts and travel experiences. This superficial “knowledge”, initial(ling) in its nature, becomes an activating element or a matrix for acquisition of new cultural connections based on, at least, two world’s perspectives (natural and foreign). Moreover, while dealing with the individual stereotypes, students-readers-participants are intellectually engaged in the process of knowledge acquisition. From the relatively new neurobiological and cognitivist point of view, MBIs are very effective promise of new way of learning – mind-body interactions engage a whole human structure, both subconscious and conscious, both mental-emotional and physical, in the process of gaining knowledge, and – what is more – of foreign culture understanding. Thus, not only the knowledge strictly related to the foreign culture is gained but also a new kind of knowledge is generated – the result of a dialogue between two “worlds” or “realities”.

**Gosciwit Malinowski**

**Institute of Classical, Mediterranean and Oriental Studies, University of Wrocław, Poland**

*Attitudes Toward Asians and Africans in 19th and 20th-century Poland. Between the White Man's Burden and Solidarity*

Attitudes toward Asians and Africans in 19th and 20th-century Poland. Between the white man's burden and solidarity with other victims of colonialism and imperialism”: In 1795 the Kingdom of Poland was erased from the map. As a result, Poles passed through 19th and 20th centuries, the years of Industrial and Scientific Revolutions, growth and decline of European colonialism and imperialism not as other European nations but as second-class citizens in their own land. During 200 years of their fights and efforts for freedom, Poles created two main slogans: 1) Poland is a part of the European civilisation whereas its enemy Russia or Soviets belong to the Asian barbarity; 2) For our freedom and yours – common struggle against tyranny for freedom of Poland and all the peoples of the world. Both slogans quickly turned out to be contradictory each other because in 19th and early 20th century fighting for freedom of peoples more and more often was struggle against European colonisation and European imperialism. It caused dichotomy in the Polish approach to indigenous peoples of Asia and Africa. On the one hand, individual Poles took part in European colonial enterprises in Asia and Africa and shared racial and ethnic prejudices and stereotypes, popular among other other European nations. On the other hand, many Poles initially being involved in the French, British or Russian colonialism changed their point of view and fought against European

imperialism in defence of people. After 1918 Poles were temporarily stunned by the restoration of the independence of Poland and they attempted to join the other colonial powers in Europe. However in 1939 the would-be colonizers again became the victims of the aggressive imperialism of other European countries. The similarity between the colonial Africa and occupied by Soviets Poland is pinpointed by in Polish literature.

**Agnieszka Smiatacz**

**Leiden University, the Netherlands / University of Wrocław, Poland**

*Challenge? Chance? Pre-arrival Stereotypes in Teaching Korean Culture to Polish University Students*

Students in Wrocław arrive to their first class of the Bachelor's programme in Korean Philology equipped in a set of preconceptions about the culture they are about to perceive, built through the process of individual encounters with Korean people, Korean cultural production, translated literature etc. These days it seldom happens that a student chooses the programme based solely on recommendations of others and/or employment perspectives. Additionally, for Polish students of Korean Studies curriculum, the ideas about Korea are often more individual and varied than the usual stereotypes held by students enrolled in philology courses on cultures with greater proximity to Poland, in geographical and psychological terms. This may be because Polish society's knowledge of Korea is limited, and therefore the scope for cultural stereotypes - those "energy-saving thought devices" - is still limited, though this does not mean that such stereotypes do not exist – indeed, in certain environments they are ubiquitous. According to my observations, this encounter oftentimes results in intimidation and disappointment. First, it happens because the students set their expectation bar relatively high; majority of them are avid consumers of Korean popular culture and look forward to experiencing more of the thrill, while the curriculum offers contents that demand understanding and patience. Second, when proven wrong in their preconceptions, course participants become cautious in voicing their opinions and sharing in discussions. In teaching humanities, clichés can be a good starting point for engaging students in an honest attempt at evaluation of their own ideas. Thus, the challenge becomes a twofold chance: to transfer some of the teacher's power onto students to explain away the reality behind stereotypes, and to reduce their fear of expressing possibly "wrong" ideas.

**Stefania Skowron-Markowska**

**University of Wrocław, Poland**

*Chinese Kungfu/Wushu as a Cultural Message. Transmission of Chinese Culture Through Martial Arts on the Example of Poland*

The main goal of the article is to show the practice of Chinese Martial Arts in Poland, the specificity of teaching and training process. Since the 1980s, the fascination of the so-called Far East was also observed in Poland. There has been a growing interest in martial arts, especially in China (kung fu / wushu). The first years were a challenge for the emerging associations and clubs of martial arts. The lack of local trained instructors, training materials, Asian instructors, and trips to China meant that the contemporary transmission of martial arts and Chinese culture was often based on written sources and instructional films of different quality. Therefore, the stereotypical model of perception of both martial arts and China was frequently duplicated or some other visions and concepts of these phenomena were created. With the development of modern methods of communication, the quality of teaching martial arts has changed, and with it the understanding of Chinese culture (especially in aspects accompanying martial arts: language, customs accompanying training, master / instructor relationship - student, etc.) has also evolved. Currently, many trainers treat traditional Chinese martial arts training as an introductory element to learn about Asian cultures. The trainer wants to know more about the places where combat systems originate, visits them and looks for local masters

to develop their skills (the so-called Martial Arts tourism). Thus, his or her perception of Chinese culture is changing (soft power). In the article, the above aspects will be discussed taking into account the specificity of Polish culture, based on the Humanistic theory of martial arts and sports by prof. W. Cynarski (Rzeszów).

**Nina Budziszewska**

**Institute of Classical, Mediterranean and Oriental Studies, University of Wrocław, Poland**

*Mental and Emotional Preconceptions (Vasanas) in Yoga as the Initial Material for Gaining New Knowledge*

Although yoga has been variously defined throughout the history, it is its primordial function to reintegrate one's mind with the body through the breath discipline which allows a disciple to attain higher level of (self-)awareness. On one hand, yoga is one of six systems of Indian classical philosophy, originally taught in Sanskrit - for this reason yoga-darshana can not be separated from Sanskrit literature. On the other hand, as an example of MBIs' (Mind-Body Interventions') process yoga is a strong deal with the subconscious material. The latent level is a network of "vasanas" or mind's habits seen as mistaken identifications repeated thought patterns of reactions, active in the subconscious level of mind. Being mental and emotional preconceptions, vasanas cover up the natural experience of the reality, both internal and external, and form one's identity. The primordial role of a guru or teacher-guide is to indicate to his pupil(s) a personalised discipline (abhyasa, together with meditation [dhyana]) connected with strict ethics (here: vairagya) and (self-)study (svadhyaya). From this perspective, yoga can be seen as a process of learning or acquiring new knowledge, at the beginning covered by vasanas. As a new neurobiological and cognitive attempt to understand human structure (of body and mind) MBIs propose a new way of gaining knowledge concerning foreign culture(s).

#### **S9-B – ROOM B-100**

##### **ISLAM AND HERITAGE IN AFRICA AND ASIA**

*Institutional panel by Leiden Global Interactions*

*Convenor and Chair*

**Léon Buskens**

**NIMAR, Leiden University in Rabat, Morocco**

This workshop aims at comparing the multiple relations between Islam and heritage in diverse societies in Africa and Asia. Two lines of research are privileged.

First of all we present case studies of attitudes of Muslims towards pre-Islamic heritage or of non-Muslim minorities. The destruction of the Buddha statues of Bamiyan by the Taliban comes almost immediately to mind in this respect. However, iconoclasm is only one possible attitude among many. From Indonesia we know of many examples of Hindu temples which have been incorporated in mosques and shrines, such as the famous pilgrimage site in Kudus (Central Java). What is often labelled "syncretism" may refer to creative processes of identity construction. Through case studies different approaches existing in Muslim societies will be analysed.

A second line of research focuses on practices of Islam as heritage. The cases in which Islamic heritage is used to legitimise the exercise of power are numerous, varying from contemporary Saudi policies towards the pilgrimage to Mecca, to the transformation of the remains of an Almohad mosque into a nationalist-dynastic shrine in Rabat designed by a Vietnamese architect. The different practices concerning heritage have many dimensions. Recently tourism has come to play a major role. This might be linked to processes of regionalisation and the promotion of minority rights and identities, which are prominent both in Indonesia and the Maghreb.

Although several of the papers will focus on contemporary practices, no analysis is possible without ample consideration of the political and historical dimensions. The current attention for heritages of various sorts is intimately linked to the politics of colonial, nationalist, regionalist, and ethnic identities, in the framework of the modern nation state. Stating that heritage is an invention to be deconstructed is a truism unfortunately hard to avoid. One of the issues to explore is how people, policymakers, activists and scholars, relate the notion of heritage to memory. The economic dimension of heritage includes the domains of tourism and the production of crafts, both for national and foreign markets. The rise of some cities as privileged heritage sites cum tourist destinations could be the subject of case studies. The rather considerable communities of emigrants, who increasingly show interest in their “heritage”, add a dynamic transnational dimension. The shared colonial regimes of Muslim societies in Africa and Asia will lead to fruitful comparisons.

**Fadma Ait Mous**

**Université Hassan II Casablanca, Morocco**

*Performing the turath: Islam, theatre and nation in Morocco during colonial period*

In Morocco, the emergence of modern theatre emerged during the colonial period. Known as a “*masrah al-muqawama*” (theatre of resistance), the young nationalists used it as a platform for cultural resistance. In the principal cities (Tétouan, Tangiers, Fez, Rabat, Salé, Casablanca, Marrakech), the emerging young nationalists began to write and perform plays inspired and informed by the Arabo-Islamic past. By activating this *turath*, they were drawing portraits of characters (Salah El-Din Al-Ayubi, for instance) and glorious periods that they stage with standard Arabic.

This paper will analyze how Moroccan nationalist movement used and promoted theatre as a cultural space and political platform for spreading Islamic reformist ideas and criticizing the colonial authorities. By focusing on the first generation of Moroccan playwrights ((Mohamed El-Quri, Mohamed Ben Cheikh, Mohamed Al-Haddad, Abdelkhalek Torres, Mehdi El Mniai), I will address the question of how these young nationalists through their theatrical work (writing and performing) have struggled to argue their identities, in relation both to the colonial culture and Arabo-Islamic heritage.

**Si Mohammed Said EL MORTAJI**

**Université Mohammed V, Rabat, Morocco**

*Collecting Islamic Arts: First Exhibitions and Contemporary Reframing in France and Morocco*

The present communication aims to analyze the system of ideological and institutional representations, by evoking mainly the decisive moment of the appropriation of the Islamic objects through the exhibitions organized in the beginning of the last century. These events coincide with universal and colonial expositions. The French public, like the rest of Europeans, discovered during these exhibitions Islamic arts, which were familiars only to scholars, diplomats, travellers and artists. Islamic art collections were massively introduced into the French cultural life, in particular through these universal expositions. The latter helped to reveal Islamic art and make it known.

The way collections are perceived is conditioned by the political context, the institutional frameworks and the socio-cultural activities that surround them. In fact, the passage of the objects from a specific cultural context to a private collection then to the museum, leads to a detachment of art from its original context and thus exposes it to contemplation as to scientific study. Therefore, we will analyze contemporary reframing in temporary and permanent exhibitions in French museums.

**Shoko Watanabe**

**Institute of Developing Economies (IDE-JETRO), Japan**

*The Ambivalence of First Oriental Orientalists: Examples from French Colonial North Africa*



At the beginning of the 20th century in North Africa under the French colonial domination, the first generation of Maghribians educated in French schools started to produce peculiar intellectual legacies through their scholarly works on local cultures and societies. These scholars borrowed concepts and methodologies from western Orientalism, and combined these with indigenous ones. Two contradictory interpretations coexist for these Maghrebians scholars. On the one hand, anti-colonial nationalist discourses often accused them of being colonial collaborators, or showing ambiguous attitudes toward the rising nationalism movements. On the other hand, post-colonial elites referred to the scholars' works on colloquial languages, popular proverbs and stories, and religious rituals to appreciate these cultural contents as national folklore, authentic cultural heritages for the nation. In this situation, how can we relevantly evaluate these scholars' works, and, in doing so, how can we go beyond the dominant dichotomy that opposes "nationalists" to "collaborators"?

This paper analyzes the works of the first orientalists in Algeria and Morocco written in Arabic and French to study their intellectual methods and strategies. It also shows how these scholars contributed to the construction of "the social", "the popular", and "the traditional" in North Africa as objects of State policies in the post-colonial era.

**Léon Buskens**

**NIMAR, Leiden University, the Netherlands**

### *The Struggle for Morocco's Past, Continued*

Both public and private parties have recently created many new museums in Morocco, on so-called "traditional" crafts and contemporary art. The most visited museum is the "Musée berbère" in the Jardin Majorelle in Marrakech, but there also many initiatives showing modern and contemporary art, such as the Musée Mohammed VI in Rabat. Its neighbour, the archaeological museum, has also enjoyed an extensive renovation. The government has many monuments from Islamic times restored, while the traditional "Islamic cities", the medina-s are also subject to extensive renovation projects. UNESCO has accepted some of these sites as universal heritage, next to oral traditions and performance practices. Debates about human rights have resulted in the creation of a new institution for national archives, which links issues of memory, civil society, and heritage.

The current cultural policies have a history of at least a century. The French protectorate government, guided by Lyautey, pursued an active policy of reinvigorating arts and crafts and constructing a Moroccan culture and heritage. In this paper the present situation is analysed in a historical perspective. The current relations between different actors, such as the ministries of culture and of Islamic affairs, the national foundation for museums, banks, private collectors and families with considerable archives will be scrutinised.

## **S9-C – ROOM B-101**

### **CHINESE ENGAGEMENT IN AFRICAN CITIES: A STAKEHOLDER PERSPECTIVE**

*Convenor and Chair*

**Paul Rabé**

**Academic Coordinator, Urban Knowledge Network Asia, IIAS, the Netherlands**

In the last few decades, China has become an important influence on the development of many African cities. Chinese financing is being used to build national and urban infrastructure, as well as large housing and prestige projects. Chinese contractors and architects are building urban projects, often at lower cost than local counterparts (J. Zhuang, 2014). Many thousands of Chinese workers arrive in Africa to help construct these projects, most of them motivated principally by economic reasons (M. Tan-Mullins, G. Mohan and M. Power, 2010). At another level, Chinese cities such as

Shenzhen are increasingly a model for African cities, both at the aspirational level, in terms of their mega projects and infrastructure networks, as well as at the policy level, as African cities hope to emulate aspects of Chinese land value capture techniques to finance growth, for example (A. Cain, 2014).

Much of the discussion on the Chinese presence in African cities has focused on the macro-economic and political levels, contrasting the Chinese approach of “aid with non-interference and non-conditionalities” with the Western approach emphasizing development standards and good governance. Relatively less attention has been devoted to the motivations and interactions of the main stakeholders, including African city governments, ordinary citizens, civil society organizations, as well as their Chinese partners.

This panel attempts to shine a light on some of these stakeholders, with an insider’s perspective by African and Chinese scholars who have researched Chinese engagement in Africa in four urban sectors: urban planning, the light rail and roads sectors, and water supply. Among the questions that will be discussed are: What are the motivations of African city governments and their partners for bringing in Chinese investors and contractors? How are the projects designed and financed? How do African citizens (as consumers and users of infrastructure, for example) perceive and evaluate Chinese assistance? And what kinds of institutional “learning” are taking place on both the African and Chinese sides?

**Taslim Alade**

**Erasmus University Rotterdam, the Netherlands**

*Learning by Doing and Doing by Learning: China-Africa Multi-Actor Interactions and Knowledge Transfer in Light Rail Transit*

Abuja and Lagos (in Nigeria) and Addis-Ababa (in Ethiopia) are three cities receiving new urban light-rail transport (LRT) technologies and innovations for the first time from China. It is assumed that China has replicated some of its innovations in service provision in the Abuja, Addis Ababa and Lagos cases, since it is the custodian of the implementation process and part sponsor of the LRT system in the three cities. The knowledge transfer level is a vital key performance indicator (KPI), which shows the level at which African countries receiving these infrastructures or other forms of investment can absorb the knowledge in the short and medium term for a sustainable development of the specific type of infrastructure or innovation adopted. Challenges to achieving inclusive and systematic multi-actor interactions and adequate knowledge transfer between the African cities and the Chinese range from language barriers and different governance structures to inadequate knowledge transfer methods. Understanding the sustainable processes for adequate knowledge transfer capability from the innovation supply side (China) and absorptive capacity from the innovation receiving side (African cities) is very vital. This paper seeks to assess how the African cities are adapting the light-rail innovation from China, their implementation success and challenges as a learning pathway. However, the learning process occurs in both directions, as the Chinese are learning how best to reduce challenges, such as language barriers and cultural differences, in working with African light-rail experts and people in general and how to use better concession plans as a more viable public and private partnership (PPP) model. All these will provide a better understanding of clarity of purpose and vision, to avoid complicated implementation strategies and poor communication gaps, to provide an adequately adapted LRT innovation for a sustainable service delivery.

**Zhengli Huang**

**Sheffield University, United Kingdom**

*The Multifaceted ‘Chinese Model’ in the Urban Transformation in Ethiopia*

Urban development is now firmly on the agenda of many Western donor countries that give large amounts of aid to Africa. This represents a partial reversal of a trend since the 1980s, which saw urban policy and programmes downsized by donors and urban issues often ignored by NGOs. However, the renewed attention to the urban comes at a time when China is taking centre stage as an international player shaping urban areas and economies across the Africa continent. Ethiopia is exceptional in this matter as its government has deliberately adapted an ‘eastern model’ of development since two decades. In this paper, we explore how the engagement of Chinese companies and institutions are influencing urban transformation in Ethiopia. As the Chinese state steps up its role as a provider of major loans for infrastructure projects, and Chinese firms increase their investment presence in many African cities through special economic zones, manufacturing and real estate projects, Western donors are also adapting the way they work. It is necessary to understand how the investment from China and decisions made in China are influencing matters on the ground, including labour management, minimum wages and skills training. It is also necessary to understand how Chinese companies and other international players are engaged in decision-making processes in Ethiopia. On the one hand, the Ethiopian state has been the driving stakeholder in the process of ‘learning’ and adapting the eastern model. On the other hand, the channels through which the Chinese agencies are influencing the local development, both as individuals and institutionally, need to be carefully analysed. Through case studies in Ethiopia, we explore the multiple ways in which Chinese firms and loans are reshaping urban landscapes and economies, and the degree to which different forms of engagement are ‘joined up’, rather than operating independently.

**Hang Zhou**  
**SOAS, University of London, United Kingdom**

*Chinese Engagement in Uganda’s Roads Construction Sector: Perspectives from the Field*

Since the early 2000s, China has played an increasing role in the development of infrastructure in Africa. Latest statistics show that the construction sector stands as a top destination for Chinese FDI stock in Africa, while almost half of China Eximbank loans to Africa between 2000 and 2015 goes to the transportation sector, including roads, railways, airports, and harbours (Eom et al., 2017). This presentation seeks to cast light on Chinese engagement in infrastructural projects in Africa through a case study of the road construction sector in Uganda. Based on fieldwork in project sites and interviews with relevant stakeholders from both Ugandan and Chinese sides, it aims first at conducting a mapping exercise to establish the current presence and roles of Chinese actors in Uganda’s road sectors; and then focuses mainly on the “objects of negotiation” and the interactions thereupon between Ugandan governmental agencies and Chinese contractors during their daily implementation of road construction projects.

**S9-D – ROOM B-106**

**AFRICAN-INDIAN RELIGIOUS IMAGINATIONS: MOVING BEYOND SECULARIST STUDIES OF THE GLOBAL SOUTH**

*Convenor and Chair*  
**Shobana Shankar**  
**Stony Brook University, State University of New York, United States**

This panel focuses on religion as a critical but little recognized site of Africa-Asia entanglements. While South-South connections have been most often understood through lenses of political and economic independence from Euro-American hegemony, the papers in this panel examine culture as the sphere in which Africans and Asians sought autonomy, new connectivities, and alternative modes of belonging. Religion did not represent escape from modernity, as European liberal interpretations might suggest, but rather was the medium in which to engage critical issues of

the modern African and Asian condition, from race to human rights, education, ethics, and media technologies. These papers draw on cases from Ghana, Nigeria, and South Africa, but by way of other locations, thus demonstrating the true globality of Africa-Asia religious ideas. They also see religion as a dynamic site of negotiation in which Africans and Indians are active participants, not merely passive receivers, shaping distinct ways of engaging the other.

**Dennis Laumann**

**The University of Memphis, United States**

*Bhakti Tirtha Swami, Pan-Africanist Hare Krishna Guru*

This paper explores the Pan-Africanism of Bhakti Tirtha Swami (1950-2005), a leader in the International Society for Krishna Consciousness (ISKCON), also known as the Hare Krishna movement. Born John Favors, he was an African American who graduated from Princeton, participated in American civil rights and black nationalist organizations, and ultimately converted to Hinduism. As the most prominent black leader in the Hare Krishna movement, Bhakti Tirtha Swami took the lead in expanding the organization into West Africa, particularly Ghana and Nigeria, where a number of ISKCON temples and communities were established in the late 1970s and early 1980s. In his sermons and publications, he embraced African cultures and ISKCON often presented him as a prominent African figure, highlighting his honorific chiefly titles and interactions with African leaders. Among Ghanaian Hare Krishna devotees today, he is the most widely honored guru after Srila Prabhupada, the founder of ISKCON. Based on fieldwork in Ghana and publications by and about him, this presentation will consider Bhakti Tirtha Swami as a Pan-African figure who embraced and promoted African identity through Hinduism.

**Shobana Shankar**

**Stony Brook University, State University of New York, United States**

*Islam and the Idea of India in West Africa*

This paper explores how West Africans imagined India through its fragile religious politics in the era of decolonization. From the 1920s, the heterodox Indian Muslim sect, the Ahmadiyya, had a vision of global evangelism, in which Africa figured centrally. Its members argued that Muslims had a right to migrate for the purpose of evangelism and drew on the history of cosmopolitanism and non-racial egalitarianism in Islamic networks in earlier centuries, citing African settlement in Mughal India. Contrasting rights in Islam that predated Western hegemony with the restrictions they encountered in their attempts to migrate to the United States and British West Africa, the Ahmadiyya shaped a discourse of rights that West Africans used to debate the nature of Indian nationalism and its failures, especially in regards to Muslims. The subject became the basis for discussing critical questions of minorities, separationist movements, and gender dynamics from the 1940s into the 1960s.

**Phoebe Hirsch**

**SOAS, University of London, United Kingdom**

*The Emergence of Overt Islam in South Africa: Links to Southeast Asia*

When the Dutch set up a half-way station on the southern tip of Africa to enable them to get fresh produce, hospitalisation, and sometimes to offload extra ballast, little did they expect it would bring with it the emergence of Islam to Southern Africa. The Dutch East India Company sent Jan van Riebeck to the Cape with three small ships, with the intent of setting up homes, fortifications, and fresh produce. As the Company headquarters was in Batavia (Jakarta), they were familiar with the

use of slaves there, and other colonies over which they had domain. Six years after his arrival, van Riebeck finally got the Company to agree to the import of slaves to South Africa in 1658. Ships bringing these men came from the Malay Archipelago and various ports of the Indian Ocean littoral towards the Cape. These enslaved people were mainly Muslim. As the only recognised religion in the Cape at this time was Dutch Calvinism, on arrival at the Cape, these people naturally gathered together for prayer, which was practised covertly, starting in the open, then in houses. The British took possession of the Cape in 1795, and then the Dutch retook the Cape in 1803, an edict was issued in 1804, allowing freedom of religion. Britain finally governed the Cape completely with a signed agreement in 1813, but it was only in the 1850s that the first dedicated masjid was built on a recognised dedicated masjid site, allowing Islam to be practised overtly. This talk will deal with the factors leading up to this, and will also recount the passage, difficulties, and progress of Islam up to modern day using as examples interior and exterior Islamic features traced back to their Southeast Asian roots.

### **S9-G – Room C-033**

#### **SPACES OF ECONOMIC EXCHANGE AND INFRASTRUCTURAL DEVELOPMENT IN AFRICA**

*Chair*

**Richard Mbunda**

**University of Dar es Salaam, Tanzania**

**Willis Maganda**

**East African Institute of International Affairs (EAIIA), Kenya**

*The New International Politics of Oil and Its Implications on Eastern African Regional Energy Security and Political Development*

The discoveries of oil and gas (petroleum) in the last decade has made the eastern African region an investment destination, rivalry and competition by the national oil companies (NOCs) and international oil companies (IOCs) mainly from the US, Western Europe and Asia (China, India, Japan, and South Korea). The oil wealth revenues and investments is expected to transform the region and thus improving its energy security and economic development. However, lack of energy infrastructure is presenting a huge challenge that has caused regional rivalries, aggressive and divergent energy foreign policies, infrastructural developmental delays, investment risks, suspicion and competition among energy importing states and NOCs and IOCs.

Using securitization theory, realism and liberalism, this paper will analyze the impact of the new international politics of oil and its implications on eastern African regional energy security and political development. While the new energy geopolitics of oil might be a blessing for the eastern African region for achieving energy security and economic development, it also faces the risk of a 'resource curse', unless it develops strong institutional structures for good governance, transparency and accountability. The discovery of hydrocarbons has also brought both cooperation and rivalry among the eastern African states and Asian powers mainly China, India and Japan and NOCs and IOCs. The multiple infrastructure developments and competition among the states and IOCs also does not bode well for the region, making them costly and unviable in the long term.

**Melinda Barnard**

**Centre for Indian Studies / Anthropology, Wits University, South Africa**

*Banking the Sun: Green Capitalism Across the Indian Ocean*

Energy innovation is usually treated as the province of the Global North. Economies and geographies of the South are reciprocally seen as high consumers of carbon and/or as possible beneficiaries of richer countries' policy and technology interventions. These presumptions all too often lead us to overlook the ways in which innovation actually happens in Southern contexts, as well as the South-South networks of transmission and collaboration that disseminate these advances.

My current research concerns the dissemination of plans for solar-powered airports, in a network that has spread from Kerala in India—the site of the world's first purely solar airport—to several other Southern countries, including, on the African continent, South Africa and Ghana.

In this paper, I look at the different combinations of institutional and cultural enablement that have made these transitions to solar power both desirable and feasible. I focus particularly on the construction of innovation in a range of Southern contexts where there are different combinations of private and public ownership.

**Muhammad Danial Azman**  
**University of Malaya, Malaysia**

*The Curious Case of Malaysia-Africa Relations: Petronas in Sudan*

The paper is motivated by the curiosity that sustained Malaysia-Africa relations beyond the superficial arguments of 'pursuing a common interest between Malaysia and Africa' (Hamid, 2007). Despite the historical significance of the Bandung Conference that tied the immediate post-independence leaders from both Africa and Asia including Malaysia, and the trade motivations under the South-South corporations, foreign relations between Malaysia and several African nations had progressed beyond the traditional diplomatic worldviews that revolved around the political ties among the Malaysia-African leaders (Zuma, 2013), and had moved into the paradiplomatic interactions that conditioned by the global peculiarities, trends and dynamic numbers of investments made by the Malaysian National Petroleum Corporation (Petronas). By using the case study of Petronas, the paper seek to identify the actual domain of evidence in which the nature of the Africa's international relations with Malaysia have been very significant, and why is it continued to be imperative in motivating Malaysia's engagements with the region, and (2) to assess the effects of these domains of foreign relations on Malaysia's domestic development and in return, the validity and visibility of the Malaysian individuals presents in Africa. While Sudan and the greater East Africa (including the Horn of Africa) represents multiple international interactions that cut across the binary distinction between 'international' and 'national', there is a little examination over "the actual location" of Africa in Malaysian foreign policies and in return, the visibilities of Malaysia in the African region.

**Ruth Achenbach**  
**Goethe-University Frankfurt, AFRASO / IZO, Germany**

*Nationalizing Kaizen: African Agency in Japanese ODA Projects*

Exporting "Japanese" management practices, specifically Kaizen, to promote private sector development has formed part of Japanese development activities first in Asia since the 1980s and then in Africa since the 2000s. In 2016, NEPAD and JICA agreed on large-scale implementation of Kaizen in all African countries. Ethiopia, the first country to form a Kaizen Institute, has recently taken on the role as "center of excellence" in the dissemination of Kaizen. However, the introduction of Kaizen first to Ethiopia and later on to Zambia is not the result of a national Japanese strategy, but rather highly contested and based on individual efforts of local and Japanese actors (Ethiopian late prime minister Meles and a JICA official, respectively). While both countries have now taken the dissemination of Kaizen into their own hands through Kaizen Institutes, both faced the challenge of how to adapt "Japanese" practices to national economic conditions as well as how to communicate

the changes to Japanese consultants, and have come up with different approaches. It remains to be seen how in the all-African rollout Kaizen will be tailored to individual countries' needs. Comparative research on Kaizen implementation in Africa is scarce and the question of why the lighthouse projects differ remains largely unanswered.

Drawing on original data gathered in 2017 in Japan, Ethiopia and Zambia with JICA officials, policy makers, Kaizen trainers and company owners, this policy analysis focuses on the role of key actors in shaping Kaizen outcomes in Ethiopia and Zambia. It examines how African actors navigated Japanese pressures, for example by drawing from earlier experiences from the Global South, such as Kaizen implementation in Malaysia and India.

This analysis of African agency questions the narrative of Kaizen as seemingly non-political management practices, and sheds light on Japanese understanding of and power relations within development cooperation.

**Maty Diakhate**

**Laboratoire Les Afriques dans le Monde (LAM)/Université De Bordeaux, France**

*Travail, et création d'emplois / Le secteur informel en question*

Le travail informel suscite des interrogations et des opinions diverses depuis des décennies. Les constats laissent souvent perplexes au regard de l'utilité ou la nuisibilité de l'économie informelle dans les perspectives de développement des pays où on observe ce phénomène. D'une part, nombre de ménages subsistent grâce au travail informel. En Afrique, ce secteur nourrit entre 80 à 90% des populations selon les Etats. D'autre part, on relève que le travail informel maintient la pauvreté et constitue un frein au développement économique. La problématique a surtout été traitée par les économistes. Les juristes ont généralement perçu le travail informel comme relevant du non-droit. Toutefois, l'intérêt que porte l'OIT aux questions de l'informel, révèle la réalité de sa dimension juridique. L'angle du droit offre donc une perspective d'approche complémentaire qu'il est utile d'explorer en confrontant les réalités socio-culturelles et économiques aux visées du droit moderne.

De fait, après avoir longtemps prôné la lutte contre le travail informel au nom de l'effectivité des normes du travail décent, l'OIT a pris une position plus mitigée à partir de l'année 2002 (rapport sur l'emploi informel) en suggérant de voir comment on pourrait utiliser les mécanismes qui se développent au sein de ce secteur afin d'y améliorer les problèmes de l'emploi et des conditions de travail. Avec la recommandation 204 (2015), l'organisation internationale incite les Etats concernés à envisager la transition vers le secteur formel de manière plus dynamique.

Cependant, plusieurs paradigmes entrent en jeu. En effet, au regard de la volonté d'endiguement du secteur informel, des rapports qu'il entretient avec le secteur formel et des besoins des populations auxquels répond ce secteur d'activités, se pose une délicate question d'équilibre pour opérer la transition à laquelle convie l'OIT.

Cette contribution suggère donc de faire l'état des lieux sur les différentes stratégies envisageables en tenant compte des contextes socio-culturels et économiques des Etats, appelant ainsi à une comparaison entre les contextes Africains et Asiatiques pour mettre en exergue les pratiques les plus pertinentes en termes de création d'emploi et d'intégration du secteur informel.

**S9-H – ROOM C-124**

**REFLECTIONS ON CHINESENESS AND FIELDWORK IN AFRICA**

*Convenor and Chair*

**Cheryl Mei-ting Schmitz**

**New York University Shanghai, China**

*Discussant*

**Qijia Xiao, Tsinghua University, China**

What makes someone or something Chinese? And what is the significance of this quality—call it a national identity, a set of cultural norms, a habitus—as it emerges through the unfolding of relationships forged between Asia and Africa? As social scientific research on economic and intellectual connections between Africa and Asia come increasingly to be informed by extended ethnographic field research, it becomes important to reflect critically on concepts of ‘China’ and ‘Africa.’ In anthropology and other fieldwork-based disciplines, reflecting on the position of the researcher at a particular site has become inseparable from the production of knowledge. Today, at sites of encounter between actors variously associated with China, Africa, and the West, fieldworkers of Chinese nationality or descent are offered new opportunities to consider how fieldwork practices may be inflected through categories of difference. This panel brings together insights from researchers who have conducted ethnographic fieldwork in Tanzania, Madagascar, and Angola, to explore how foregrounding “Chinese” subjectivities might enrich our thinking about research in African contexts. We ask, how do interlocutors position themselves and us in relation to the figures of China, Africa, and the West? How do notions of cultural difference or disparities in socioeconomic status shape our research relationships? How can we move beyond dehistoricizing and reductive conversations about cultural and national identities? In exploring these questions, we hope to open up a broader conversation about methodology, reflexivity, and ethics in ethnographic research at the nexus of Asian and African Studies.

**Wen Lei**

**Institute of African Studies, Zhejiang Normal University, China**

*Discourse Appropriation and Triple Encounters: Corporate Social Responsibility of a Sino-Tanzania Farm*

Corporate social responsibility (CSR), as an international public good, is believed to promote local development and good governance. A CSR campaign of multinational enterprises led by international development institutions and Western proponents has already become a moral competition. After the boom of Chinese investment in African, both the Chinese government and enterprises, especially state-owned enterprise (SOE), rush to join this competition by showing their own Chinese practices of CSR. Based on fieldwork conducted from 2013 to 2016 at a Sino-Tanzania farm, this paper explores the process of CSR encounters and interactions between Chinese and African actors.

This paper demonstrates that the CSR encounter is about the process of shaping strategies by multiple actors, and CSR, not as a set of values but as a discourse, is appropriated by different actors for their own strategies. The strategies vary with different actors and audiences, with different cultural contexts and power relations. But through these processes of strategy-shaping, CSR appropriation, as the core interface, makes the interactions among locals, states and international moral competition possible. Thus the various strategies shaped by CSR appropriation produce a polychrome encounter. CSR, as a form of goodwill or a set of values universalized by Western proponents and the international development system, is de-essentialized and contextualized within the discourse appropriation process. This encounter not only reflects local agency but also reveals the triple encounters among Western, Chinese and African actors. In this regard, I argue that when we speak of the Sino-African encounter, we should also discuss Western agents; it is impossible to identify Chineseness or Africanness without recognizing appropriation from the West.



**Liangmin Gao**  
**Tsinghua University, China**

*From the Other to Cultural Sharing: Value Orientation for Chinese Anthropologists Doing Research in Africa*

With emerging issues around the current expansion of China Africa connections, traditional models cannot address problems and the challenges due to notable structural differences between the two sides. Although in Tanzania, Chinese are neither Mzungu (the white people or the lost) nor the historical 'Asians' of East Africa, Tanzanians still frequently call Chinese Mzungu or Asian. This points to a structural difference and lack of cognition of this difference on both sides. This paper uses the key anthropological concept of the Other to explore this question further.

The concept of the Other was introduced by anthropologists who worked in service of colonialial projects, conducting research in order to satisfy European curiosity toward the colonial world. Inhabitants of colonies were characterized as absolute cultural and unequal Others. This idea is no longer suitable for anthropologists conducting research in Africa. In China, many anthropologists who did research only in China were historically criticized by their Japanese and European colleagues. Edmund Leach, for example, who said the native research on natives is not anthropology, since anthropologists should go abroad. Chinese anthropologists responded to this kind of question. Fei Xiaotong, for instance, responded with the famous saying that "a man's mind is unpredictable," and then put forward the concepts of "diversity in unity" and "a community of common destiny."

I argue that the value orientation for Chinese anthropologists should center around the concept of cultural sharing rather than the Other. There are three reasons for this. First, China never colonized any countries and could feel the tremendous suffering caused by colonialism. Second, Fei's concepts elaborate a Chinese view of communicating with other people. Third, cultural sharing aligns with a stance that supports cultural diversity and cultural relativism.

**Xinghan Xiong**  
**Tsinghua University, China**

*Malagasy and China Without History: a Historical Perspective on What China Means for Madagascar*

Madagascar was among the first African countries that sheltered Chinese immigrants, and today the relationship between China and Madagascar has become even closer due to the remarkable growth of economic, political and cultural exchanges. However, it seems that people from both Madagascar and China have little historical knowledge about their interlocutors' countries, despite being engaged in an intensive daily communication. Intrigued by this counterintuitive phenomenon and inspired by researchers who have made great efforts to animate local historical conceptions as they relate to macro-historical dynamics, this study aims to enrich our understanding of what China means for Madagascar and Africa. From the perspective of the historical cognition of local people, this paper is divided into the following three parts. Based on interviews and conversations with both Malagasy and Chinese habitants in Madagascar over the course of one year, as well as a daily observations of their interactions, the first part draws attention to the seemingly ahistorical communication between Chinese and Malagasy people. The second part then develops the analysis by contextualizing Sino-Malagasy relationships within global historical dynamics as well as the local social cultural background, arriving at the finding that although Chinese history is mostly unknown to Malagasy people, China exists simultaneously as a tangible but also conceptual entity that has been integrated into the approach the locals apply to envision history. The last part contrasts against but also coordinates with the preceding two sections and by analyzing how China could be both ahistorical and historical to Malagasy people. Through this analysis, I argue that China is still a historical fact but not yet a historical logic in Madagascar; however, it is now in the process of becoming the latter.

**Cheryl Schmitz**  
**New York University Shanghai, China**

*On Being and Not Being Chinese in Angola*

In the early 2000s, China emerged as a crucial source of funding for national reconstruction following the end of Angola's 27-year-long civil war. Hundreds of Chinese enterprises, state-owned and private, began operations in the country, becoming an object of wary fascination in Western media, and the target of suspicion or resentment in Angolan civil society. This paper builds upon fieldwork I conducted from 2012 to 2014 among Chinese nationals working in Angola, to explore the effects of being marked "Chinese" in various social situations. Revisiting an anthropological tradition of making explicit the position of the fieldworker in a research setting, I use my own experience working as an intern translator for a Chinese state-owned construction firm as the basis for my analysis. First, I relate how in encounters with Angolan police, my Chinese colleagues at the company urged me to use my American identity, sometimes even my passport, as protection against what they perceived as unfair victimization of Chinese people in Angola for extortion and crime. In such situations, my nationality and gender were manipulated by my Chinese interlocutors to avoid a perceived injustice. Second, I show how Chinese managers at the company I worked with tried to emphasize my Chinese ancestry when socializing with Chinese business associates. At these gatherings, it was important for my Americanness to be diminished, so that I could have a chance at integrating into an exclusively Chinese social circle. My own ability to shift between two perceived national identities, through my interlocutors' practices of marking and unmarking, demonstrates how Chineseness cannot be taken as given in studies of "Chinese presences" or "Chinese migration" on the African continent. Rather, I argue, people are made and make themselves known as Chinese through delicate discursive and social processes, with important social and political effects.

**S9-I – ROOM C-520**

**TOWARDS ASIAN STUDIES IN AFRICA: FROM LUSAKA THROUGH ACCRA TO DAR**

*Institutional Roundtable by the Association for Asian Studies in Africa (A-ASIA); The Centre for Asian Studies, University of Ghana (CAS-UG), Ghana; Dar es Salaam University (UDSM), Tanzania; and Université Gaston Berger (UGB), Senegal*

*Convenors and Chairs*

**Lloyd G. Adu Amoah**  
**Centre for Asian Studies (CAS), University of Ghana**

**Philippe Peycam**  
**International Institute of Asian Studies (IIAS), Leiden, The Netherlands**

**Mathew Senga**  
**Dar es Salaam University (UDSM), Tanzania**

**Abdourahmane Seck**  
**Université Gaston Berger, Senegal**

**Background**

As part of the second international conference Africa-Asia: A New Axis of Knowledge (UDSM, Tanzania, 20-22 September 2018), A-ASIA, with the support of three African universities -- the University of Ghana (represented by the Centre for Asian Studies), the University of Dar es Salaam and the Université Gaston Berger - decided to run a large event divided into two important consecutive and complementary roundtables.

The first interactive discussion, entitled Towards Asian Studies in Africa: From Lusaka through Accra to Dar will focus on the journey thus far on building Asian studies as a discipline in Africa and on what still needs to be accomplished. The second roundtable will reflect on one of the concrete institutional outcomes of that journey, the necessity of “Building Asian Studies Centres in Africa: The Experience thus Far and the Future.”

Since 2010, partners from Asia, Africa, Europe and the U.S., have been thinking through promoting the teaching and study of Asia in African universities and, correspondingly, of African Studies in Asia. The objective is to help establish an African-Asian humanities-grounded platform of knowledge production that can develop on its own intellectual and programmatic terms while in close connection with academic centers in other parts of the world. An initial workshop was organized in Lusaka, Zambia (9-11. November, 2012) to explore ways in which Africa-Asia interactions could be analyzed in a proper scholarly manner. One outcome of the meeting was the establishment of the Association of Asian Studies in Africa (A-ASIA), whose inaugural conference was successfully held in September 24-26, 2015, in Accra.

This collaborative roundtable aims to encourage closer pan-African and transregional interactions between institutions as they are building their capacities in Asian and Asian-African studies. An additional, related roundtable entitled “Building from the African Margins”, sponsored by the Université Gaston Berger, will address more specifically the case of Francophone institutions in Africa.

#### **Roundtable 1: Towards Asian Studies in Africa: From Lusaka through Accra to Dar**

This Roundtable will primarily be a stock taking one aimed at reflecting on the agenda of the initial Lusaka Roundtable (convened by the IIAS), the Accra Conference and wider import of the Dar gathering within that larger vision of establishing a viable Africa-Asia axis of knowledge production and exchange. The overarching agendas of these processes were epistemic, ideational, philosophical and institutional. This Roundtable will engage in a gap analysis to account for and examine the progress, shortfalls and possibilities (relative the agenda) of the journey from Lusaka to Dar.

#### *Participants*

**Webby Kalikiti**, University of Zambia, Lusaka, Zambia

**Kazuho Hanai**, Tokyo University, Japan

**Thomas Asher**, Social Science Research Council(SSRC), United States

**Paul van der Velde**, International Convention of Asian Scholars (ICAS), The Netherlands

**Awet Weldemichael**, Queen’s University, Canada

**Yousra Abourabi**, Université Internationale de Rabat, Morocco

**Marina de Regt**, VU University Amsterdam, the Netherlands / South-South Exchange Programme for Research on the History of Development (SEPHIS)

**S10-A – ROOM B-318**

**DOCUMENTARY**

**MALAYSIA FOR ME IS... AFRICAN STUDENTS IN ASIA**

**Alexandra Samokhvalova**

**Goethe-University Frankfurt, Germany**

The documentary (21 minutes) will be followed by a discussion with the documentary researcher **Alexandra Samokhvalova**, *Goethe-University Frankfurt, Germany*.

In 2015, the Malaysian Immigration Office issued more than 27,000 student visas for African nationals, which are 25,000 visas more than in 2006. The documentary, “Malaysia for me is...” explores the recent “boom” in the number of African students in Malaysia. The filmmakers accompany four protagonists, coming from four different countries in Africa (Namibia, Tanzania, Guinea and Chad), to get a glimpse into their daily lives. These students talk about their experiences of studying and living in multi-ethnic and multi-cultural Malaysia, which is so distant from their home countries. They also discuss personal reasons for choosing Malaysia over other study destinations and reveal their concerns about the growing negative sentiment among the local population towards “awang hitam” (lit. Black eldest son; Black fellows; Black people). “Malaysia for me is...” gives voice to African students in Malaysia, which they have been deprived of before, and raises the questions of racial discrimination, social exclusion and sense of not belonging of African migrants in Southeast Asia.

**S10-B – ROOM B-100**

**FOREIGN POLICY IN THE AFRICAN AND ASIAN ARENAS**

*Chair*

**Lupa Ramadhani**

**University of Dar es Salaam, Tanzania**

**Joonhwa Cho**

**SOAS, University of London, United Kingdom**

*Korea's Foreign Policy Towards Africa: Re-estimation and New Direction*

Since the Korean War, in which both Ethiopia and South Africa participated, two Koreas have had ideological-exclusive relations with Africa by actively engaging in the diplomatic war in accepting African countries' requirements in exchange for a form of development cooperation under the Cold War era. Entering into the détente mood internationally, South Korea's diplomatic relations towards Africa have been rationalised to centre on more economic interests and due to this reason, the importance of African countries for the South Korean government has been neglected until the 2000s.

However, since President Roh made the first tour in 24 years of African countries in March 2006, announcing the Korean Initiative for African Development (KIAD) in Nigeria to triple Korea's ODA in Africa by 2008 as well as joining OECD/DAC in January 2010, all following presidents have made a tour of African countries, pledging to increase the ODA budget in Africa. In the meantime, Korea has developed its own aid modalities by emphasising sharing development experiences, embedded in Saemaul Undong. Nevertheless, the policy of development cooperation, which is non-threatening and uses good-will diplomatic language, is closely tied to diplomacy in operational terms.

In this sense, this paper will argue that the reason why the South Korean government has recently paid attention to development cooperation in Africa is to pave a way forward to not only cultivating a virtuous image of Korea as well as but also laying the ground for a growing future market in which Korean companies could export their products. In turn, this paper will ultimately insist that Korean development cooperation in Africa is a copycat of other donors, although its modalities and diplomatic rhetoric regarding Korean experience of development is unique.

**Kuruville Mathews**

**Addis Ababa University, Ethiopia**

### *China's and India's Policies in Africa: Opportunities and Challenges*

China and India are often described as the next engines of global economic growth. They are now effectively challenging the hegemonic positions long monopolized by the Western powers in Africa. The key question is, is this new Asian domination likely to change the pattern of Africa's relations with the outside world? Since the dawn of the 21st century, Sino-Indian competition in Africa has been intensifying. Both countries have been frantically developing their trade, aid and investment relations with African countries.

Their fast economic growth and constantly increasing demand for natural resources, food and new markets caused that the resource-rich Africa became very important partner for them. China and India compete in Africa not only for strategic space but also for ensuring support on the international fora. The West no longer enjoys the monopoly of influence over Africa's future development. The debate on China and India's growing involvement in Africa has led broadly to two competing conclusions. The first takes a rather narrow view that China and India's engagement in Africa is purely exploitative, extractive and destructive with a new 'colonial project' that will only perpetuate Africa's underdevelopment.

For the second school of thought the engagement is benign and that China and India do not threaten Africa's development, but rather will assist African states in achieving their development goals. However, clearly Africa needs to develop a clear long term vision, a development strategy and be able to learn from and apply global best practices in the management of their own development. African leaders need to engage China and India and other external partners more pro-actively in terms of the continent's own needs, demands and aspirations, as elaborated in the African Union's 'Agenda 2063'. This study found that there are more similarities than differences in China's and India's approaches to Africa.

**Naaborle Sackeyfio**

**Miami University of Ohio, United States**

### *The Politics of Japan and China's Outreach to Africa in the 21st Century*

As a model state for newly industrializing economies in the 1970s, Japan became a cause celebre for developing countries around the globe. Its post war and astounding success catapulted the country to the much heralded 'East Asian miracle.' Despite the difficulty of replication, Japan's success decades ago remains an incontrovertible feat that has eluded emulation beyond a handful of economies in Asia.

On the other hand, China's rising status as a pivotal global player since trouncing Japan and the United States to become the largest economy is virtually unprecedented. Its growing influence across Africa and ambitious bi-lateral agreements have spawned a plethora of scholarship in which a purported 'scramble' for the continent's resources is allegedly underway. Amid competing, and in critical ways, divergent models of political and economic development are fierce competition for markets and power by China owing to its geopolitical interests which are partly resource driven. This

paper then, explores provisional aid, technological transfers and infrastructural development to Africa by both Japan and China; to compare and offer a contrast to the competitive strategies of engagement in West Africa-as a primary focus. Drawing on the developmentalist literature I argue that although the merits of a China-Africa partnership remain lucrative, Japan's economic trajectory offers path dependent lessons that are critical for institutional realignment, development and regional transformation.

**Daniel Mekonnen**  
**IIAS-ASC Leiden, The Netherlands**

*China's First-Ever Military Base Abroad: Implications for Regional Peace and Security in the Ever-Turbulent Horn of Africa*

On 11 July 2017, China formally inaugurated its first-ever military base abroad, located in Djibouti, a small country in the Horn of Africa (The Atlantic 2017). This comes as a paradigm shift in China's sustained position of many decades, characterized by a firm political standing opposed to the idea of sending a single soldier abroad during peacetime. China has a well-known reputation, among the five permanent members of the UN Security Council, as the leading contributor of troops to peace-making operations around the world mandated by the UN. Nonetheless, its latest move of opening a military base in a foreign land comes indeed as unprecedented development. What makes this issue a more intriguing phenomenon is the fact that China's newly opened military base is located in a region (the Horn of Africa) described by some experts as the most conflict-ridden part of the world since the end of the Second World War – at least in terms of frequency or occurrence of armed conflicts (Shinn 2010). Following China's latest move, hard-hitting questions are already emerging on how this development will affect (positively or negatively) the ever-fragile situation of peace and security in the Horn of Africa. This development invites critical academic inquiry, using the theoretical framework of international security studies, anchored on the phenomenon of new international intervention in the Horn of Africa.

#### **S10-C – ROOM B-101**

### **THREE DECADES OF THAI-AFRICAN RELATIONS THROUGH AGRICULTURAL EXCHANGE PROGRAMME TOWARDS SUSTAINABLE DEVELOPMENT**

*Institutional panel by Kasetsart University, Thailand*

*Convenor and Chair*  
**Lalita Hanwong, Kasetsart University, Thailand**

The modern diplomatic relations between Thailand and African countries can be dated back to the mid-1950s where Thai and African delegates joined forces in the famous Afro-Asian Conference – known as Bandung Conference – held in Bandung, Indonesia in the summer of 1955 as a part of the Non-Aligned Movement during the Cold War. Since the 1980s, Thailand gradually established embassies and consulates in Africa, starting from the Royal Thai Consulate in Johannesburg, South Africa in 1992. As one of the world's leading countries in agriculture and agricultural knowledge, Thailand has forged a multi-faceted exchange programme in this sector with many countries across continents.

Since the advent of China's String of Pearls initiative in the mid-2000s, Africa has not only become increasingly important as strategic partners for Asian countries, but the continent is also a crucial place from where Southeast Asian countries like Thailand need to learn to create sustainable development collaboration models that will equally benefit their society, Africa and the wider world. With the assistance from the Thailand International Cooperation Agency (TICA), Kasetsart University, the oldest agriculture university in Thailand, has been developing partnerships with African

countries. In Mozambique, for instance, such collaboration began in 2005-2007 where the Thai government together with rice and fishery experts from Kasetsart University and the Ministry of Agriculture implemented two initiatives where new rice growing techniques and small fishery management system were introduced.

This panel will start with an overview of the background of modern Thai-African relations with emphasis on key areas of Thai-African agricultural exchange schemes including agricultural science, fishery, forestry and other related areas. In some of these programmes presented in three papers, Kasetsart University took an active part in forging close partnerships with African government agencies, universities, NGOs as well as individual farmers.

This example of collaboration between a single Thai university and counterparts in Africa may be more important than it looks. It highlights potentials for a truly two-way (“win-win”) non-intrusive civil society-to-civil society collaboration, one between the world regions of Southeast Asia and Africa, both characterized by their diversity and their non-hegemonic designs. It is pivotal to stress that these exchanges are built on truly equal terms (as opposed to many other examples of ‘international cooperation’).

**Sutkhet Nakasathien**

**Faculty of Agriculture, Kasetsart University, Thailand**

**Donludee Jaisut**

**Faculty of Agriculture, Kasetsart University, Thailand**

*Thai-African Agricultural Partnerships through the Decade: Views from Kasetsart University*

Kasetsart University was founded in 1943. The university serves as an agricultural-oriented university with four campuses in Bangkok, Nakhon Pathom, Chonburi, and Sakon Nakhon. As of 2018, the university has over 70,000 students and 3,000 academic staff. Kasetsart has cooperated with a variety of academic and research institutions worldwide, especially Japan, the Netherlands, the United States, and Africa. In Africa, Kasetsart University has close partnerships with 7 institutions. Since 2010, there are 8 students from Africa pursuing the doctoral degrees at Kasetsart University. Several campaigns were also established under the cooperation in the past 5 years; for instance, the groundwater development project, introduction of rice production technologies, and small and medium enterprise programs. Additionally, the project of cassava mealybug crisis has been recently introduced with an aim to exchange academic and technical knowledge between students and staff from Thailand and Africa. These projects and initiatives have produced new skills for both Thais and Africans alike. This creates valuable cooperation between Thailand and Africa and future cooperation is highly expected and continually established.

**Suchart Ingthamjitr**

**Faculty of Fisheries, Kasetsart University (Kamphaengsean Campus), Thailand**

*Tilapia Project Development in Mozambique*

The project was commenced in early 2017 by the collaboration of Thailand International Cooperation Agency (TICA) and The Royal Thai Embassy to Maputo, through technical support of Faculty of Fisheries, Kasetsart University. The project aims to enhance protein consumption of rural Mozambicans by aquaculture promotion. However, aquaculture is a new emerging in Mozambique, therefore all production inputs such as seed, feed, materials and equipment, knowledge on pond construction and management are constraint. There are number of aspects to be developed. Among these, fish seed availability seems to be a first priority. Therefore a 10x20 square meters tilapia hatchery together with 14 concrete tanks to maintain broodfish were constructed in Bilene district of Gaza province in early of 2017. Then 2000 of Tilapia (Chitralada 3 strain) yolk-fry was introduced from Thailand in June 2017 to rear for broodfish. Some essential equipment and materials such as

scientific equipment (DO and pH meter), solar cell panels, water pumps, egg incubation jars and hapa made of mosquito net and many other items were also imported from Thailand since these are not available in Mozambique. Fish feed either for fry nursing or for feeding food fish is another challenge of the project. Imported commercial feed is too expensive consequently local materials are used to formulate feed. Combination of marine fish processing by-product and cow blood are used as main protein sources, wheat bran for carbohydrate, abandon vegetable for vitamins and fiber, and lemon for vitamin. Fish could grow up with the locally produced feed feeding. However proximate analysis and growth monitoring of the formulated feed are needed to further improved a better quality feed. The introduced yolk-fry attained its first maturity and become breeding and spawning after 8 months under Mozambique's culture conditions. The first batch of eggs and fries was obtained in February 2018. This is a good milestone indicated achievement of the project. However still a long way to go. Development objective of the project will be achieved when tilapia is available for rural people daily consumption. Next development is to promote fish culture in Tuane and Macia sub-districts of Bilene. Many discussions with local villagers were organized to discuss for appropriate site selection and pond building preparation. Ponds were built manually in July 2018 by villagers who interested in aquaculture practice. Size of pond varied from 10x20 square meters to 15x30 square meters with about 1 meter depth. Extensive culture system will be employed by stocking 3 all male tilapia fries (2.5 cm total length) per square. Tilapia will become an essential protein for rural Mozambican in near future.

**S10-D – ROOM B-106**  
**IMAGINING AFRICANESS IN ASIA**

*Chair*

**Robert Suphian**

**University of Dar es Salaam, Tanzania**

**Razaul Karim Faquire**

**Institute of Modern Languages, University of Dhaka, Bangladesh**

*The Consequences of the Rise and Fall of the Short-Lived Habshi Dynasty in the Bengal Sultanate*

This study aims to shed light on the significance of the fall of Habshi dynasty which rose to the political power and sustained for a short period during 1487-1493 CE in Bengal. The Habshis are the Abyssinians who were brought to India by the Muslim rulers to work as servicemen during the expansion of Islamic empire. The Muslim rulers of Bengal Sultanate in the North-Eastern Indian region recruited a considerable number of Abyssinian servicemen to maintain the balance of power by distributing the security services among various ethnicities, e.g. Arab, Afghan, Turk, and Habshi. By the end of the 15th century, the Abyssinian servicemen grew up to 8,000 in number, some of whom were assigned duties of as palace guards.

By assuming power in the palace, the Abyssinian executed a palace coup and killed Sultan of Persian origin, the last ruler of later Ilyas dynasty. Subsequently, Shahzada Barbak, a eunuch and the chief of Palace Guards, usurped the throne in 1487 CE. The last Habshi ruler named Muzaffar Shah was killed in a rebellion incited by his Wazir of Arab ethnicity in 1493 CE. This ended the Habshi dynasty in Bengal.

The rise and fall of the Habshis as political power brought forth a number of political consequences in the Turko-Afghan dominated the political realm of medieval Bengal. Firstly, the Habshis as servicemen lost their trustworthiness which led to the dissolution of Habshi political power forever in the Bengal Sultanate. In the long run, this event slowed down the import of new Habshis as servicemen in the Bengal Sultanate. Secondly, the Turko-Afghan dominated political



power began to recruit newly converted local Muslims and Hindu as servicemen which contributed to the creation of a new class of home-grown political gentry in the Bengal Sultanate.

**Abu Saleh**  
**University of Calcutta, India**

#### *Representation of African Identity in Bollywood Movies*

Films at times become the source of information, inspiration, entertainment, art, and so on. The moving images carry a great impact on people's mind. However, films may or may not depict true realities. However, they influence many. They always carry or leave a message on the cine goers mind. India's Hindi language film producing industry which is widely known as Bollywood is one of the largest film producing industry. It has made movies on plethora of issues and representations. Africans could not escape from their representations.

In the Bollywood movies African is always represented as a primitive, uncultured, poor, manly, and so on. Black is represented to show cultural superiority and racial conflicts. They appear as cheater, villains, dangerous men, drug dealers, kidnappers who are threat to country. However, there are movies like Razia Sultan which depicted a Siddi in a different manner. However, in the movie the male protagonist is portrayed as a slave. The present paper aims deal with the representation of African Identity in the Bollywood movies. It tries to see if the representation of black/ African has changed with time or does it continue to portray them as the other.

**Ohsoon Yun**  
**Seoul National University Asia Center, South Korea**

#### *Asia-Africa Encounters by Way of Coffee*

This paper examines Asia-Africa encounters by way of coffee and its attached cultures. Two commercially important coffee varieties, Arabica and Robusta, originate from Africa. Across cafes in coffee-consuming countries, it is relatively easy to find African coffee from countries such as Burundi, Ethiopia, Kenya, Malawi, Rwanda, Tanzania, or Uganda. Approximately 25 countries in Africa produce and export high quality coffees to Asia, Europe, North America, and other parts of the world.

Asia is historically known for primarily consuming hot tea rather than coffee. However, the Asian coffee market is rapidly gaining global importance for the coffee industry. One example of growing coffee consumption in Asia would be a recent statistic showing that Starbucks opens a store every 15 hours in China, which is also home to the largest Starbucks in the world. This change in consumption behavior in Asia has created a new interest in coffee culture and its origins.

This paper shows that the high quality of African coffee is one possible avenue to further research in the field of Asia-Africa interrelations. Africa's positive image through its coffee quality may contribute to a growth in visits to coffee growing areas not simply for their products but also for the locale's cultures, coffee culture notwithstanding. I argue that interest in coffee may function as a meeting point between Africa and Asia. The main argument here is that the two continents' encounters via coffee will further develop their relationship not only economically but also culturally. The research methods used for this paper are fieldwork and secondary data.

**S10-I – ROOM C-520**

**BUILDING ASIAN STUDIES CENTRES IN AFRICA: THE CENTRE FOR ASIAN STUDIES  
(UNIVERSITY OF GHANA, LEGON) EXPERIENCE THUS FAR AND THE FUTURE**

*Institutional Roundtable by the Association for Asian Studies in Africa (A-ASIA); The Centre for Asian Studies, University of Ghana (CAS-UG), Ghana; Dar es Salaam University (UDSM), Tanzania; and Université Gaston Berger (UGB), Senegal*

*Convenors and Chairs***Lloyd G. Adu Amoah****Centre for Asian Studies (CAS), University of Ghana****Mathew Senga****Dares Salaam University (UDSM), Tanzania****Abdourahmane Seck****Université Gaston Berger, Senegal**

This roundtable will be pragmatic and practical in its focus. The roundtable will pivot around the activities of the Centre for Asian Studies (CAS) which was founded barely a year after the 2015 Accra Conference. The focus will be to share and discuss the logistical, spatial, financial, organizational, strategic, ideational and other realities that must be confronted in building Asian Studies Centres in Africa using CAS as a case study. The roundtable should also serve as a sounding board for other African representatives of academic institutions to express their interest in establishing capacities (educational and research) in Asian studies at their own university and describe their upcoming plans.

*Participants***Kweku Ampiah**, Leeds University, United Kingdom**Nene-Lomo Kuditchar**, University of Ghana, Ghana**Paul van der Velde**, International Convention of Asian Scholars (ICAS), The Netherlands**Annette Skovsted Hansen**, Aarhus University, Denmark**Meyu Yamamoto**, Japan Society for the Promotion of Science, Japan**Mame-Penda Ba**, Université Gaston Berger, Senegal**Jamal Eddine El Hani**, Université Mohammed V, Morocco**Cláudio Pinheiro**, Sephis and Rio de Janeiro Federal University, Brazil**Jama Musse Jama**, Redsea Cultural Foundation, Somaliland**Abdou Sharif**, Centre for Indian Ocean Studies (former director), Zanzibar, Tanzania**Ross Antony**, Centre for Chinese Studies, Stellenbosch University, South Africa**Mahmood Kooria**, Centre for Indian Ocean Studies, Leiden University / Advisor to the Muziris Institute for Indian Ocean Studies, Calicut University, India**S10-J – ROOM A-104****CLIMATE CHANGE IN THE INDIAN OCEAN - CHARTING RESEARCH AGENDAS 3 – CLOSED SESSION***Institutional Roundtable by Social Science Research Council***Convenors and Chairs:****Alexa Dietrich**, Social Science Research Council**Thomas Asher**, Social Science Research Council, United States*Rationale*

While researchers have used the site of the Indian Ocean to recast our assessment of global history, the issue of climate change has received comparatively little attention in social science research addressing the region. This is especially concerning as temperatures in the Indian Ocean are rising at faster rates than in other oceans, and the effects of climate change are felt across the region more immediately than in many other littoral regions. The goal of this session is to identify the most productive research and collaborative potential across the social sciences to advance research on climate change in the Indian Ocean region.

### *Structure*

This session will aim to chart existing research on topics associated with climate change in the Indian Ocean region by bringing together a multi-disciplinary, multi-national group of scholars at various professional stages. Panelists will be asked to speak broadly about the research questions that dominate the spaces they work in and to identify research or capacity gaps that exist. These contributions will lay the groundwork for a broader discussion of the role of the social sciences in filling research gaps and strengthening regional capacities to respond to climate change's challenges.

### *Participants*

**Almas Fortunatus Mazigo**, *University of Dar es Salaam University, Tanzania*

**Debjani Bhattacharyya**, *Drexel University, United States*

**Debojyoti Das**, *Bristol University, United Kingdom*

**Dotto Paul Kuhenga**, *University of Dar es Salaam University, Tanzania*

**Faustin P. Maganga**, *University of Dar es Salaam University, Tanzania*

**Julius Wilbard Mngumi**, *University of Dar es Salaam University, Tanzania*

**Lareef Zubair**, *Foundation for Environment, Climate and Technology, Inc, Sri Lanka*

**Majuto Clement Manyilizu**, *The University of Dodoma, Tanzania*

**Miriam Murambadoro**, *Wits University, South Africa*

**Namika Raby**, *California State University, Long Beach, United States*

**Paul Rabé**, *International Institute for Asian Studies, the Netherlands*

**Philip Gooding**, *McGill University, Canada*

**Pius Yanda**, *University of Dar es Salaam University, Tanzania /IPCC Working Group II, Tanzania*

**Simi Mehta**, *Impact and Policy Research Institute, India*

**Wilmar Salim**, *Institut Teknologi Bandung, Indonesia*