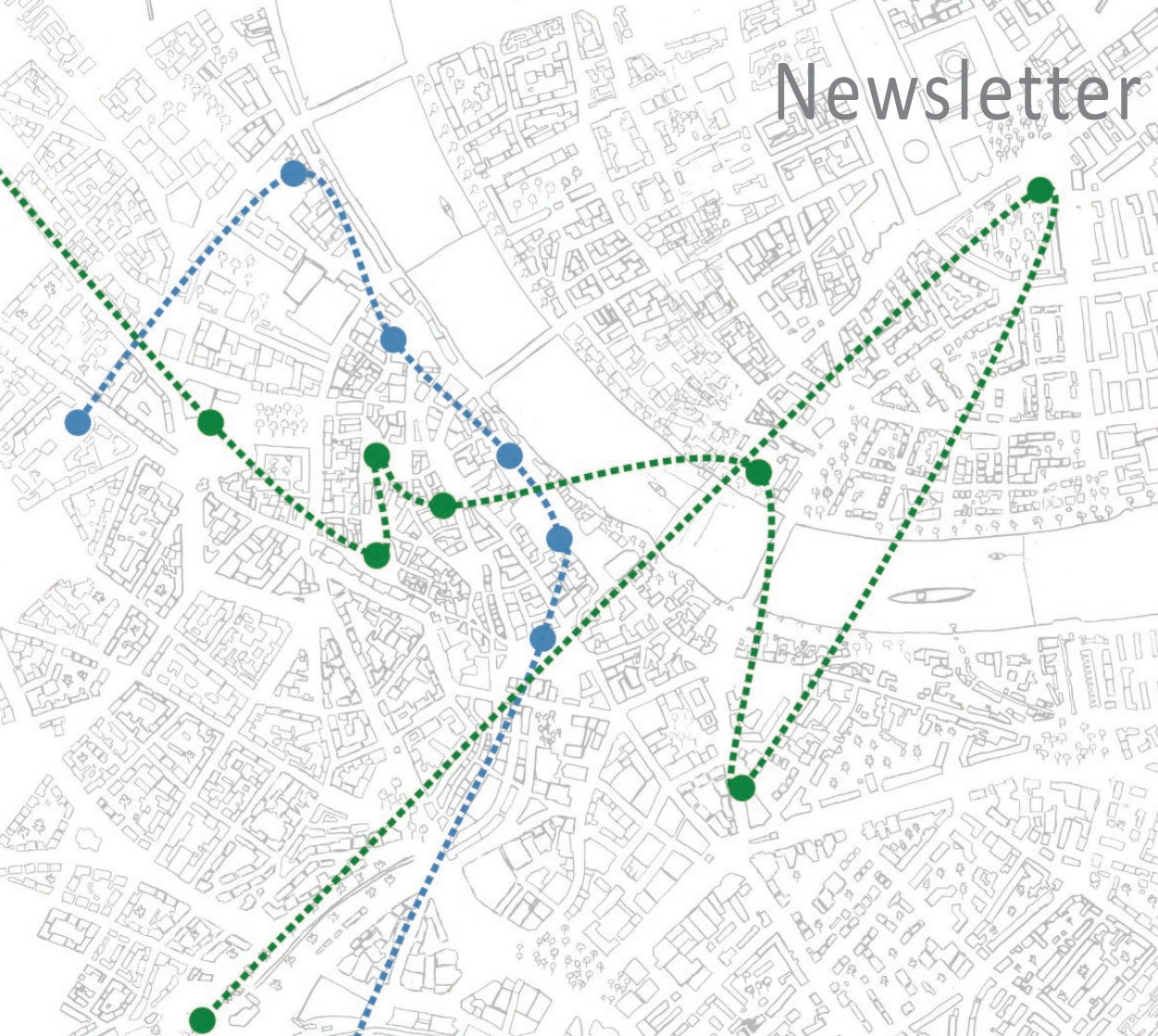


# Newsletter 1/2023





## IMPRESSUM

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Mise en page • Layout: Veit Arlt

Relecture • Korrekturlesen: Veit Arlt, Djouroukoro Diallo, Natalie Tarr

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La Newsletter de la SSEA est publiée avec le concours de l'Académie suisse des sciences humaines et sociales. Les articles et informations publiés, tout comme les opinions qui y sont exprimées, sont sous l'entière responsabilité de leurs auteurs, et ne sauraient être considérés comme reflétant l'opinion de la SSEA.

Der Publikationsbeitrag der Schweizerischen Akademie der Geistes- und Sozialwissenschaften sei dankend erwähnt. Die Verantwortung für die Inhalte der veröffentlichten Beiträge und Informationen liegt bei deren Autoren. Die darin enthaltenen Standpunkte decken sich nicht immer mit jenen der SGAS.

**Cover:** Map depicting thematic itineraries on colonial entanglements developed by students from the University of Basel under the guidance of Claske Dijkema. See page 35 in this newsletter (map: Claske Dijkema / [visionscarto.net](http://visionscarto.net) 2023).

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# ÉDITORIAL • EDITORIAL

■ DANIEL KÜNZLER, CO-PRESIDENT

As this newsletter is being finalized, the global IASC conference *The Commons we want* is taking place in Nairobi. The Swiss Society for African Studies is one of the co-organizers of this conference, which was mainly organized by the Institute for Social Anthropology of the University of Bern and the University of Nairobi. It is far from being a matter of course that a large scientific association organizes a world congress in the Global South. Anyone who has co-organized a congress of this size knows how much effort it takes and how difficult it is to work together on an equal footing with partners from institutions with different logics. I have the greatest respect for the work of the lead organizers and would like to thank them for their enormous commitment! The conference is still running and it is therefore too early to draw a conclusion. However, the event has started very well. About 500 participants have registered and the majority of them are present on site. The hybrid format has also worked very well so far.

The choice of venue makes African voices more present at this congress. A particularly impressive one is that of Mordecai Ogada, who delivered the first keynote. The scientist and activist vehemently advocates for local communities to be able to decide for themselves what they consider to be commons and what they do not. To take one of Ogada's examples and apply it to the Swiss context: It is unlikely that an African scientist would call for demolition of the Rheinsprung buildings in Basel to make space for rare birds, or of those on the Rue du Général-Dufour in Geneva to enlarge the Plaine de Plainpalais. Conversely, however, it is still common practice, especially with regard to sub-Saharan Africa, to plan and impose projects in the name of conservation or climate compensation that are not supported by the local population.

A different example of cooperation is the *Swiss Benin Forum*, which took place in Zurich on 2 February this year. Earlier on, a Nigerian delegation traveled to Switzerland

to discuss the future of collections from the Kingdom of Benin in eight museums in Switzerland. Find out what emerged from this visit on page 10 in this newsletter.

The list of publications presented in this newsletter is long. One of them has met with prominent recognition outside the field of African Studies (see the section *Young Scholars* on page 33). Frida Lyonga from the University of Basel received the *Young Researcher Award* (Bronze) of the Swiss Academy of Humanities and Social Sciences for her publication *How context matters : Change and persistence of homophobic attitudes among Cameroonian Migrants in Switzerland*. Dear Frida, congratulations on behalf of the Board of the Swiss Society for African Studies!

Finally, I would like to mention the upcoming conference *Conjunctions of archives and public spheres*, which will take place at the University of Basel on 19–20 October 2023. The call for papers is currently open and can be found on page 8 in this newsletter. On the second day, 20 October 2023 (and not 27 October as originally planned) at 6:15pm, we will hold our General Assembly. The formal invitation to the Assembly will follow with the detailed conference program late August. Already, we cordially invite all members to join. Next year, in 2024, our Society will be 50 years old. Emil Schreyger, who officiated as secretary of the Society in the early years, has put down on paper his memories of the early phase of African Studies in Switzerland and has made them publicly available. Dear Emil Schreyger, thank you very much for this initiative!

But before these events, the Swiss summer break is coming. I hope you all can enjoy it!

Daniel Künzler, Co-president

Nairobi, 20.06.2023

# COMMUNICATIONS DU COMITÉ • MITTEILUNGEN DES VORSTANDS • COMMUNICATIONS

## SAVE THE DATE!

### 49. MITGLIEDERVERSAMMLUNG DER SGAS

Bitte beachten Sie, dass die ursprünglich für 27. Oktober 2023 angekündigte Mitgliederversammlung der Schweizerischen Gesellschaft für Afrikastudien um eine Woche vorverschoben werden musste. Die Versammlung findet am **20. Oktober 2023 um 18:15 Uhr** im Rahmen der Tagung *Conjunctions of Archives and Public Spheres* statt (19.–20. Oktober 2023).

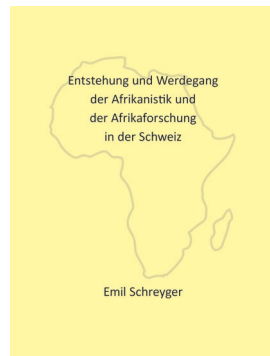
### 48<sup>e</sup> ASSEMBLÉE GÉNÉRALE DE LA SSEA

Veillez noter que l'assemblée générale de la Société suisse d'études africaines initialement annoncée pour le 27 octobre 2023 a dû être avancée d'une semaine. L'assemblée aura lieu le **20 octobre 2023 à 18h15** dans le cadre de l'atelier *Conjunctions of Archives and Public Spheres* (19–20 octobre 2023).

### 48<sup>th</sup> GENERAL ASSEMBLY OF THE SWISS SOCIETY FOR AFRICAN STUDIES

Please note that the date for our General Assembly of the Swiss Society for African Studies previously announced for 27 October had to be advanced by a week to **20 October 2023, 6:15pm**. The General Assembly will take place in the framework of the conference *Conjunctions of Archives and Public Spheres* (19–20 October 2023).

## ZUR GESCHICHTE UNSERER GESELLSCHAFT



Emil Schreyger, der von 1981–1987 als Sekretär der Schweizerischen Gesellschaft für Afrikastudien amtierte, hat verdankenswerterweise seine persönlichen Erinnerungen an die frühe Phase der Afrikastudien in einer gut 90seitigen Schrift zusammengefasst. Diese steht jetzt auf der Webseite unserer Gesellschaft zum Download zur Verfügung. Schreyger studierte allgemeine Geschichte und Politikwissenschaft an der Universität Zürich mit einem Gastaufenthalt an der École des hautes études en sciences sociales (EHESS) in Paris. Zur Afrikaforschung kam er über Prof. Rudolf von Albertini. Auf dessen Rat hin verfasste Schreyger eine Lizentiatsarbeit zum Office du

Niger, die ihn auch nach Westafrika führte. In seiner Publikation verwebt er die Erinnerungen an seinen persönlichen Werdegang mit der Geschichte der SGAS und der Afrikaforschung in der Schweiz und gibt dabei Einblick in die internen Debatten zur akademischen Ausrichtung unserer Gesellschaft.

### À PROPOS DE L'HISTOIRE DE NOTRE SOCIÉTÉ

Emil Schreyger, ancien secrétaire de la Société suisse d'études africaines de 1981 à 1987, a eu la gentillesse de rassembler ses souvenirs personnels des débuts des études africaines en Suisse dans un ouvrage de plus de 90 pages, qui peut désormais être téléchargé sur le site web de notre société. Schreyger a étudié l'histoire générale et les sciences politiques à l'université de Zurich, avec un séjour à l'École des hautes études en sciences sociales (EHESS) à Paris dans les années 1973 à 1980. C'est par l'intermédiaire du professeur Rudolf von Albertini, qu'il est venu à la recherche afri-

caine. Sur les conseils de ce dernier, Schreyger a rédigé un mémoire de licence sur l'Office du Niger, qui l'a également conduit en Afrique de l'Ouest. Dans sa publication, il mêle les souvenirs de son parcours personnel à l'histoire de la SSEA et de la recherche africaine en Suisse, tout en donnant un aperçu des débats internes sur l'orientation académique de notre société.

### ON THE HISTORY OF OUR SOCIETY

Emil Schreyger, who served as secretary of the Swiss Society for African Studies from 1981–1987, has thankfully summarised his personal recollections of the early phase of African Studies in Switzerland in a 90-page document, which is now available for download on our Society's website. Schreyger studied general history and political science at the University of Zurich with a guest stay at the École des hautes études en sciences sociales (EHESS) in Paris. Via Prof. Rudolf von Albertini he came to African Studies. On his advice, Schreyger wrote a licentiate thesis on the Office du Niger, which also took him to West Africa. In his publication, he interweaves memories of his personal career with the history of the SSAS and African Studies in Switzerland in general. In the process, he provides insights into the internal debates on the academic orientation of our society.

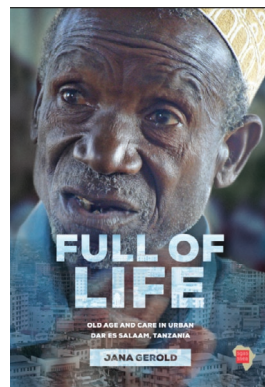
EMIL SCHREYGER: ENTSTEHUNG UND WERDEGANG DER AFRIKANISTIK UND DER AFRIKAFORSCHUNG IN DER SCHWEIZ. EBMATINGEN 2023 (SELBSTVERLAG).

## PUBLICATION OF DOCTORAL DISSERTATIONS

The series *Schweizerische Afrikastudien / Études africaines suisses* (Lit publishers) is open for doctoral theses from Swiss universities that have earned the grade 5.5 (in signi cum laude) or in French "mention très bien".

The supervisors of the thesis must submit the assessments of the examiners to the board of the Society, and confirm in writing that all stipulated amendments have been effected, that the text has been fully edited and that it is ready for publication.

Since the Society at this stage cannot introduce a special publication board and peer review process it neither offers financial support for the publication nor engages in editorial tasks. Both are the sole responsibility of the author and supervisors.



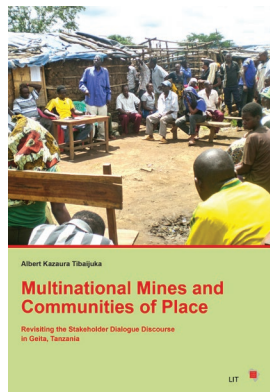
Jana Gerold: *Full of Life. Old Age and Care in Dar es Salaam, Tanzania* (Schweizerische Afrikastudien – Études africaines suisses, Vol 11). Münster 2017 (Lit-Verlag).

## PUBLIKATION VON DISSERTATIONEN

Die Serie *Schweizerische Afrikastudien* beim Lit-Verlag ist für die Publikation von Dissertationen schweizerischer Universitäten geöffnet. Diese müssen die Mindestnote 5.5 (insigni cum laude oder «mention très bien») erreicht haben.

Die Betreuer der Arbeit stellen dem Vorstand die Gutachten zur Arbeit zur Verfügung und bestätigen schriftlich, dass alle Auflagen zur Überarbeitung erfüllt wurden, das Manuskript vollständig redigiert wurde und zur Publikation bereit ist.

Finanzierung und Realisierung der Publikation liegen in der alleinigen Verantwortung der Autoren und Betreuer. Zum jetzigen Zeitpunkt kann und will der Vorstand keine Publikationskommission und Prüfverfahren einführen. Die SGAS kann folglich weder einen finanziellen Beitrag leisten, noch Redaktionsarbeiten übernehmen.



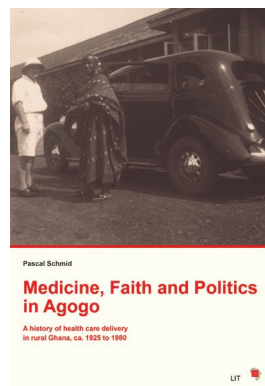
Albert Kazaura Tibajjuka: *Multinational Mines and Communities of Place. Revisiting the Stakeholder Dialogue Discourse in Geita, Tanzania* (Schweizerische Afrikastudien – Etudes africaines suisses, Vol. 16). Münster 2020 (Lit-Verlag).

## PUBLICATION DE THÈSES

La série *Études africaines suisses* chez Lit-Verlag est ouverte aux thèses doctorales inscrites dans une université suisse et ayant reçu la mention « très bien » ou « insigni cum laude » soit, au minimum, la note de 5.5.

Les directeurs de thèse mettent à disposition du comité le rapport des membres du jury ou des experts, accompagné d'une déclaration écrite stipulant que l'ensemble des modifications a été effectué et que le manuscrit est complet et prêt à être publié.

Il est à noter que la SSEA n'offre aucun soutien financier ni service pour la publication de thèse. En effet, la mise sur pied d'un comité de lecture, exigée pour toute évaluation d'un manuscrit, n'est pas prévue, ni réalisable pour l'instant.



Pascal Schmid: *Medicine, Faith and Politics in Agogo. A History of Health Care Delivery in Rural Ghana, ca. 1925 to 1980* (Schweizerische Afrikastudien – Etudes africaines suisses Vol. 13). Münster 2018 (Lit-Verlag).

# ÉVÈNEMENTS • VERANSTALTUNGEN • EVENTS

## CFP: CONJUNCTIONS OF ARCHIVES AND PUBLIC SPHERES

BASEL, 19.–20.10.2023

*Conference organised by the Centre for African Studies Basel (ZASB) and the Basler Afrika Bibliographien (BAB) in cooperation with the Swiss Society for African Studies and with support from the Swiss Academy of Social Sciences and Humanities.*

Embodied histories have found their way into western (colonial) archives as fragments, usually by means of audio-visual media of all sorts (acoustic, image, and film documents). This conference organised by the Centre for African Studies of the University of Basel and the Basler Afrika Bibliographien on behalf of the Swiss Society for African Studies focuses on Africa-related multi-media archives (and not only audio-visual collections) to explore two main trajectories:

- the con- and disjunctions within multi-media archives and collections, with reference to 'documenting' (performative) histories and memory, in particular; and
- the con- and disjunctions of such archives and collections in relation to historical as well as current public spheres, and not only in their countries of origin.

Both trajectories raise principal questions with regard to, on the one hand, epistemologies of multi-media archives and curatorial interventions, and, on the other hand, with reference to audiences, visibility, and dissemination.

Multi-media archives have of late generated innovative curatorial and scholarly work. Principally transdisciplinary in outlook, such work commonly reflects collective initiatives by curators/archivists, scholars, and artists. These initiatives (re-) situate and (re-)

create (new) approaches, aesthetics, and understanding. They generate interventions of all sorts and not only in their countries of origin and emphasise, implicitly or explicitly, relational knowledge productions. Importantly, they raise questions relating to audiences (broader or specific) as engaged in, affected by, or (dis-)connected from archives and collections, histories and narratives, with questions pertaining to restitution and repatriation tied in.

## GENERAL ASSEMBLY OF THE SSAS AND NAMIBIA RESEARCH DAY

The conference to be held in Basel as a hybrid event, aims at bringing archivists, curators, scholars, artists, and a broader academic audience into conversation. It will be concluded on 20 October 2023 by the annual General Assembly of the Swiss Society for African Studies and, on 21 October 2023, the 10<sup>th</sup> Namibia Research Day.

## CALL FOR PAPERS

We encourage emerging scholars and curators, scholars, and artists from African countries in particular to respond to the Call for Papers. Multi-media presentations with possibilities of shared listening, viewing, and discussion of archival fragments are encouraged. Kindly include a brief abstract and bio. Limited travel funding is available. The conference will be held at the Basler Afrika Bibliographien, Klosterberg 23, Basel, Switzerland, with the option of virtual participation.

**Deadline for abstract submission:** 15.08.2023.

## Contact:

Dag Henrichsen (BAB), [dh@baslerafrika.ch](mailto:dh@baslerafrika.ch)  
Lorena Rizzo (ZASB), [lorena.rizzo@unibas.ch](mailto:lorena.rizzo@unibas.ch)

Recorded performance, Omaruru (Namibia), 1954 (picture: Ernst und Ruth Damann, BAB PA.39 D01 1281).





## REPORT: THE SWISS BENIN FORUM—SWISS MUSEUMS AGREE ON RETURN OF LOOTED COLLECTIONS (ZÜRICH 02.02.2023)

■ ALICE HERTZOG

In late January 2023, a Nigerian delegation flew to Switzerland to discuss the future of contested collections from the Kingdom of Benin currently held in eight Swiss museums. Delegates from the Royal Palace of Benin City, the National Commission for Museums and Monuments, along with academics and artists had travelled to see the pieces for themselves and meet with museum staff. The encounter was the culmination of a collaborative research project that has been investigating the collections and seeking to clarify their provenance.

### THE SWISS BENIN INITIATIVE

The Kingdom of Benin was at its most powerful under the reign of Oba Ewuare the Great in the 15<sup>th</sup> century. In 1897, the British led a military attack on the kingdom as it sought to control and expand colonial territory. During the assault on its capital, Benin City, the Royal Palace was looted and burned to the ground. Subsequently an estimated 10 000 objects made of brass, ivory, and wood were plundered. These so-called Benin Bronzes passed through the hands of soldiers, generals, auction houses, and art dealers and made their way into private and public collections around the world.

Today, the Benin Bronzes are at the heart of debates on restitution and the decolonisation of European museum collections. Whilst such debates have played out loudest in the UK and Germany, they have also drawn the attention of Swiss museums. *The Swiss Benin Initiative* (BIS) was launched two years ago under the leadership of Michaela

Oberhofer, Curator for Africa, and Esther Tisa, Head of Provenance Research at the Museum Rietberg in Zurich. The project has received support from the Federal Office of Culture. It brought together eight Swiss public museums to research and address the problematic issues surrounding looted Benin heritage. Which pieces were looted in 1897? What were the contexts of colonial and post-colonial acquisition? And what role did Switzerland play in the trade of looted art works from the Kingdom of Benin?

The BIS started by identifying around 100 objects originally from the Kingdom of Benin currently held in the following museums:

- Museum der Kulturen Basel (21 objects)
- Völkerkundemuseum der Universität Zürich (18 objects)
- Musée d'ethnographie de la Ville de Neuchâtel (18 objects)
- Museum Rietberg Zürich (16 objects)
- Musée d'ethnographie de Genève (9 objects)
- Kulturmuseum St. Gallen (8 objects)
- Bernisches Historisches Museum (3 objects)
- Museum Schloss Burgdorf (3 objects)

From the start of the project, the museums reached out to Nigerian partners, communicated which pieces were held in Switzerland and established working relations with both government actors, academics, and the palace. Central to this was the research duo formed by the Benin-based historian Enibokun Uzébu Imarigabe and Swiss-based anthropologist Alice Hertzog, who, in working together, sought to widen the framework of provenance research to embed Nigerian perspectives on the object trajectories.



The Swiss Benin Forum was held at the Museum Rietberg on 02.02.2023 (picture. Matthias Willi 2023).

the collections and on future collaborations, with the intention to draft a joint declaration. Unlike in Germany or in the UK, there had not been any official restitution claims presented to Switzerland and therefore also no history of refusing such demands. This provided the group with the opportunity to establish, from the beginning, common ground they could build on together.

After many hours of discussion, the assembled persons, despite varying interests and positions, came to a joint agreement. The first two points of the declaration are the most central:

1. The ownership of the objects which were looted or likely to have been looted in 1897 should return to the original owner.
2. The participating museums are open to a transfer of ownership of these objects, which could involve repatriation, circulation, or loans to Swiss museums.

It is worth noting here that the term “original owner” does not at this moment specify if the objects are to return to the Oba of Benin or the National Commission of Museums and Monuments, leaving this point open for future discussions. It also chooses to include not just objects with strong evidence of having been looted, but also those that are likely to have been looted. This recognizes the high probability that certain pieces in Switzerland were looted despite their lack of paperwork to prove so. The second article opens up the possibility that the objects might return to Nigeria or remain in Switzerland on loan.

On the basis of existing museum documentation and new evidence, the project was able to identify 21 objects that were looted and 32 objects that were likely to have been looted in 1897. These objects made up just over half of the Benin objects in participating museums. The remaining objects were either unlikely to have been looted in 1897 (16 objects) or definitely looted in 1897 (27 objects). These include objects that were, for example, produced post-1897 and traded during the colonial or post-colonial period.

### **JOINT DECLARATION OF THE BENIN FORUM**

The Nigerian delegation's visit to Switzerland provided an opportunity to both see the objects in question and discuss the project results. On 31 January 2023, the directors of all of the participating museums along with their Africa curators met with the delegation at the Museum der Kulturen in Basel. A workshop was held on the future of



Kokunre Eghafona (University of Benin, Nigeria), Alexis Malefakis (VMZ), Abba Tijani (National Commission for Museums and Monuments, Nigeria) and Patrick Ornsaye (art historian, Ekaiwe Royal Society) visit the depot of the Völkerkunde-museum, University of Zurich (picture: Raffael Thielmann 2023).

The following twelve articles of the declaration recognized the value of the objects, and the future roles they could play, as well as guidelines for future collaborations between Swiss museums and Nigerian partners. The full declaration, as well as the report can be downloaded on the project website (see below).

Two days later, the research results and the joint declaration were presented to the general public at the Swiss Benin Forum, a public event held on 2 February 2023 at the Museum Rietberg.

## NEXT STEPS

The participating museums are now developing a second phase of the Swiss Benin Initiative, which will focus on outreach in regard to the results of the provenance research, providing additional context on Switzerland's acquisition of colonial collections, and the creation of several exhibitions in participating museums, co-curated by both Swiss museum practitioners and Nigerian partners.

In October of last year, Alice Hertzog and Enibokun Uzébu Imarhiagbe were invited to present their research at the Swiss Researching Africa Days. In her write-up of the event in this newsletter (see NL 2022/2, page 24), Anja Soldat commented that in terms of decolonizing research collaborations, things were looking bright for museum collections. But she stressed that “as a further step, collaborative projects need to be designed to identify looted objects and start thinking about restitution processes together.” I think we can confidently report back to the Swiss Society for African Studies that since such steps have been taken, and for all partners involved, the resolve has strengthened to address these processes together.

**Alice Hertzog** is an anthropologist and provenance researcher at the Völkerkunde Museum at the University of Zurich. With Enibokun Uzébu-Imarhiagbe she co-authored the report “Collaborative Provenance Research in Swiss Public Collections from the Kingdom of Benin” in January 2023. Contact: [hertzog@vmz.uzh.ch](mailto:hertzog@vmz.uzh.ch).

**Link:** <https://rietberg.ch/en/research/the-swiss-benin-initiative>

## **REPORT: THE POST-COLONIAL TECHNOLOGICAL ARCHIVE. CROSS-DISCIPLINARY EXCHANGES ON DATA, HEALTH AND THE ENVIRONMENT IN AFRICA (LEGON, 07.–11.02.2023)**

■ JAMES MERRON

In February 2023 an interdisciplinary workshop took place in Accra co-hosted by the Institute for African Studies and the Institute for Environment and Sanitation (both based at the University of Ghana, Legon). The event was coordinated by PointSud with funding from the Deutsche Forschungsgemeinschaft (DFG) that made possible an unlikely conversation between social and natural scientists about the usefulness of a notion, the “post-colonial technological archive”. The overall aim was to better understand data practices and the values associated with databases across the disciplines, with keynotes and panel sessions that focused on topics related to health and the environment in Africa. These included the history of remote sensing in Southern Africa since the 1970s, computational models of landslides in Sierra Leone in 2017, the management of Ghana’s eroding coastlines, climate data archives, global weather models, and the regional integration of data.

### **A DATA REVOLUTION**

A full report of the event will be uploaded to the PointSud website, but in sum the workshop was set in the context of a hype around technology driven development and the promises of participation in the anticipated “data revolution”. However, while these interventions purpose transparency and objectivity of data, they do not question the embeddedness of data and databases, the selection and categorisation of data, their politics, social relations, and histories. From the lens of Science and Technology Studies, data, archives, and infrastructures can be understood as always already enmeshed in society as a co-production. Viewing science as the production of

data orients us toward the post-colonial technological archive not only as a collection of technoscientific repertoires, but also material infrastructures that include physical locations and the technological artefacts themselves. For instance, while databases of satellite images taken of African regions might seem placeless – everywhere, and nowhere at once – there is no such thing as a view from nowhere and data about the environment and health are bound-up with concrete practices, historical legacies, and technoscientific relations.

### **ARCHIVAL GAPS**

The concept of an archive in general is related to Michel Foucault’s understanding of the Archive as an epistemic space that allows for the conditions of possibility for statements to be enunciated. In light of this, a red thread running through the keynotes and presentations related to a distinction raised by Elísio Macamo (University of Basel) between recording practices and the accounts of the world that are made possible through those practices of recording. These include the textual, digital, or numerical traces that constitute data through which the postcolonial archive can be inspected. And this serves as the background against which current developments in Africa are being designed, interpreted, enacted, valued, or rejected. Reading data against the grain contradicts the presumption that archives offer an all-encompassing view of the world, and during the workshop another common concern was shared amongst participants around data gaps. These blank spots in data archives were co-constituted by colonial and post-colonial knowledge infrastructures, the selective focus of non-state actors, and the maintenance of technological artifacts in places unlike those in which they were originally designed. These contingent realities within which the post-colonial technological archive is embedded shapes what can be known and how.

It is not an oversimplification to imagine the source of health and environmental data as either from the sky (via satellites or drones) or from the ground (via terrestrial laser

scanners or questionnaires). While the latter may be closer at hand for African scientists, the challenges of data circulation and storage raise the critical issue of 'data sovereignty' (as Johannes Machinya (University of the Witwatersrand) had pointed out during the workshop). Most data centres are located in the global North, while only a handful are on the African continent. And these are usually centralized in countries with a historical dominance in terms of scientific and technological power (namely South Africa, both before and after apartheid). As Nana Ama Browne Klutse (African Institute for Mathematical Sciences, Ghana) confirmed, there is simply not enough computing power in Africa, which of course limits what African scientists can accomplish. Data gaps are thereby shaped by (and continue to shape) the technological archive, which has an influence on what can and what cannot be known (or in Foucault's sense, enunciated). At the same time, the micro-dynamics of getting science done in Africa reveals its more nuanced contingencies and sociotechnical embeddedness. For example, during an experiment using high altitude balloons to measure atmospheric variables in Cameroun, Wilfried Pokam (University of Yaoundé I) was derailed by a man living nearby who "thought he was the pope" because he was the only person in the area with access to helium. Ultimately the experiment failed because he was asleep during the launch.

## **SORTING THINGS OUT**

From the angle of Science and Technology Studies, the technological archive can be understood as embedded within and constituted by knowledge infrastructures, whereby truth is understood as a scientific and technical accomplishment. Therefore, claiming knowledge about something means also making claims about the kinds of infrastructures that support that knowledge. As a network of people, instruments, equipment, and routine interrogating, the post-colonial technological archive means asking: How do we collect data and make sense of this through the practices of engaging with data and databases? What do these practices tell us about the selection, cat-

egorisation, storage, and value, placed on data? What effects do these data practices have on the conduct of science in Africa? Or in short, how does 'sorting things out' impact on knowledge production?

Not taking for granted what data or data infrastructures are, nor the value given to them, created the opportunity amongst workshop participants to explore a number of different articulations of the concept of an archive and the technologies through which data is gathered and assembled. While the best archive of the world might be the world itself (as Meredith Root-Bernstein, University of Aarhus, pointed out), modelling global environmental and health dynamics nevertheless relies on an implicit promise that knowledge infrastructures in the form of archives and databases offer an all-encompassing view. Discussions during the 'archival turn' of the 1980s and 1990s in the social sciences had articulated a criticism against this assumption, which helped participants of the workshop formulate important distinctions, such as between archives of technologies and technologies of archives (put forward by Richard Rottenburg, University of Halle). Further distinctions, such as between regional and global models, helped to unpack another set of contingencies and data gaps.

## **MODELLING THE GLOBAL AND THE REGIONAL**

Science is the production of a question and data is how that question is answered (Root-Bernstein). If science is the production of data (Macamo), then how do the nuances of data produced affect how we understand the dynamics of science in Africa today (to recall the late Pauline Hountondji's provocation in 1990)?

The selective availability of spatial and temporal data about health and the environment has led to data gaps and a fractured archive, which has consequences for integrating regional and global models. Unpacking the differences between these kinds of models and the work it takes to fill in missing data, Nana Ama Browne Klutse explained

that the statistical downscaling of data “is like having a baby”. Information from the global climate model is fed into the regional ones, which is like having a baby in your womb. So, you feed the baby. And when it comes to using this data to make predictions of the future based on statistical models, like a baby the data will at some point take on a life of its own. Naturally the baby and the mother are on the same path for a period of time, but take divergent paths which are situationally contingent.

### **REGIONAL SPECIFICITIES**

Despite progress in terms of making satellite data freely available, modelling African climates is limited by the reliance on datasets and tools produced, which do not suit key climatic characteristics on the continent (e.g., thick cloud cover in central Africa). Weather is a locally established and experienced phenomenon and there are regional specificities in Africa that affect the global models about which there is not much data primarily because there is a lack of appropriate instrumentation on the ground to register it. However, the obscuring effect of cloud is not unique to knowledge production about African regions. Following the democratization of satellite imagery by the Clinton administration in the 1990s, satellite imagery offered journalists a new means of reporting on global event such as the war in Kosovo. Unfortunately, there were only two cloudless days during the entire conflict!

### **ALTERNATIVE ARCHIVES**

Regionally specific weather patterns such as cloud cover elevate the importance of locally established and experienced phenomena. For instance, a major variable influencing cloud cover in West Africa is the number of fires used to either cook food or dispose of waste. This is not comparable to Europe or North America, where most climate data has been gathered. As Kwasi Addo (University of Ghana, Legon) pointed out during his presentation on coastal erosion in Ghana, environmental problems need to be understood as deeply embedded within social trends. In his case, the Ghanaian

coast is constantly evolving “which is a natural phenomenon” that only becomes problematic and artificial when it encounters development. In order to understand this complex relationship between people and nature requires an alternative archive and knowledge infrastructures, namely Ghana’s national archives and the (oral) histories it contains. These databases alongside those that are currently in formation through sociological research in Ghana reveal another set of practices and a different sort of variable that may (or may not) be captured by regional or global statistical models. In this case what counts sometimes cannot be measured.

### **OPENING THE BLACKBOX**

How does this relate to the technological archive and its usefulness as a notion? While questioning the epistemological basis upon which we can make the claim to know, the technological archive is not a provincialized notion. What becomes relevant are questions around storage and preservation, which had been foregrounded and opened up during the interdisciplinary workshop in Ghana. At the University of Ghana, a trading zone has been built between natural and social scientists. But what can we expect to see when opening up the postcolonial technological archive further? Such a question leads us to consider a mode of inquiry with scope to include the particularities and differences inherent in post-colonial archival databases, as opposed to only one story about technology and its stabilisation in society. This critical epistemological posture here is one of ‘opening the blackbox’ to reveal the complex relationship between an object of knowledge and claims to knowledge, or between recording practices and accounts of the world made possible through these practices of recording.

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## **BERICHT: OSTAFRIKA UND REPRODUKTIVE GERECHTIGKEIT IM FOKUS DES FILMFESTIVALS FRAUENSTARK! (BASEL, 25.11.–10.12.2022)**

■ SHOSHANA SARTORIUS UND SERENA O. DANKWA

Jede Frau erlebt (strukturelle) Gewalt, weil sie eine Frau ist. Denn Ungleichheit geht mit Gewalt einher. Doch wie können wir, in einer von Krisen und Konflikten geschüttelten Welt, genderbasierte Ungleichheiten bekämpfen? Antworten gab das Filmfestival frauenstark! von IAMANEH Schweiz, in dessen Rahmen auch afrikanische Filme gezeigt wurden.

Das Filmfestival *frauenstark!* findet alljährlich während der 16-Tage-gegen-Gewalt-an-Frauen zwischen dem 25.11. und dem 10.12.2022 statt. Es zeigt Filme aus der Schweiz, vor allem aber aus Südosteuropa und dem globalen Süden. Letztes Jahr ging es in mehreren Filmen um Mutterschaft und reproduktive Rechte, etwa im Doku-Spielfilm «107 Mothers», der in einem ukrainischen Frauengefängnis entstanden ist oder in «Fly so Far», welcher die verheerenden Folgen rigider Abtreibungsgesetzen in El Salvador dokumentiert. Vor allem aber ergab sich ein regionaler Fokus auf Ostafrika mit einem Film aus Kenia und zwei Filmen, die in Äthiopien entstanden sind und die ebenfalls Fragen rundum reproduktive Gerechtigkeit in den Blick nehmen.

Mehr über den kenianischen Eröffnungsfilm «The Letter», der die evangelikal-geprägten Hexenangriffe dokumentiert, erfahren Sie im Beitrag von Adriana Tarr Thaler (siehe Seite 19 in diesem Newsletter). Hier fokussieren wir auf die Filme, die in Äthiopien entstanden sind und zwei ungleiche Realitäten zeigen, in einem von Konflikten geprägten Land: «among us women» nimmt uns mit aufs ländliche Hochland von Äthiopien, während wir in «Stand up My Beauty» mehr über die Musikkultur und das Leben einer Azmari-Sängerin und Mutter in der pulsierenden Grossstadt Addis Abeba erfahren.

Beide Filme fokussieren auf unterschiedliche Art und Weise Fragen der «reproduktiven Gerechtigkeit». Dieser Ansatz stammt von Schwarzen Feministinnen, die Kritik übten an einem einseitigen Fokus von vielen weissen Feministinnen auf Abtreibungsrechte und Geburtenkontrolle. Denn vollständige Selbstbestimmung bedeutet nicht nur das Recht, sich gegen das Kinderkriegen entscheiden zu dürfen, sondern auch dafür. Loretta Ross, zentrale Vordenkerin des Ansatzes der reproduktiven Gerechtigkeit, definierte ihn 2017 unter anderem folgendermassen: «Erstens das Recht, Kinder zu haben, zweitens das Recht, kein Kind zu haben, drittens das Recht, Kinder unter sicheren und gesunden Bedingungen aufziehen zu können, sowie viertens, als sexuelle Selbstbestimmung für Alle».

### **SELBSTBESTIMMT GEBÄREN**

Selbstbestimmung – dieses Mal im Bezug auf den Geburtsprozess – ist ein zentrales Thema in «among us women», der die schwangere Huluager und deren traditionelle Hebamme Endal begleitet. Diese beiden Frauen sind während der zweijährigen Recherchearbeit auf das Filmteam gekommen, weil sie sich wünschten im Mittelpunkt des Filmes zu stehen und ihre Realität dokumentiert sehen wollten. Der Versuch diese Nord-Süd Koproduktion fair zu gestalten, zeigt sich auch darin, dass die deutsche Regisseurin Sarah Noa ihren äthiopischen Pflegebruder und Regieassistenten Daniel Abate Tilahun zum Co-Regisseur machte, nachdem sie dessen Schlüsselrolle für den Film erkannt hat. Daniel's Eltern stammen aus Huluagers Dorf, und auch deshalb konnte er persönliche Kontakte zu den Menschen im Dorf aufbauen, was dem Filmteam eine grosse Intimität ermöglichte.

Der Film dokumentiert die vierte Schwangerschaft und Geburt von Huluager im ländlichen Äthiopien, wo sich das Gebären verändert, und somit auch die Frage nach der Selbstbestimmung der Frauen. Huluager nimmt zwar regelmässig an den Kontrollterminen des regionalen Gesundheitszentrums teil, das gegen die Müttersterblichkeit kämpft, entscheidet sich dann aber doch für eine Hausgeburt mit einer traditionellen





Huluager mit ihrer Hebamme Endal, die ihren Bauch abtastet (Bild: [www.amonguswomen.de](http://www.amonguswomen.de) 2021).

Geburtshelferin. Sie hat Angst vor einem System, in dem sie von Männern untersucht wird und sich ungehört fühlt. Der Film zeigt Frauen, die im Konflikt zwischen traditioneller und schulmedizinischer Geburtshilfe stehen und sich trotz allem einen selbstbestimmten Weg bahnen.

Im anschliessenden Gespräch zwischen der Filmproduzentin Sonja Kilbertus und der Oberärztin Hiwot Mamo Gebreselassie, die in Addis Abeba studiert und gearbeitet hat, meldeten sich vor allem Hebammen aus dem Publikum zu Wort. Sie betonten, dass Hausgeburten in der Schweiz faktisch genau so sicher wie Spitalgeburten seien, da das Spital nie allzu weit weg ist. Klar wurde dabei: sichere Hausgeburten und somit selbstbestimmte Geburtsprozesse sind ein Privileg. Eine Studie aus dem Jahr 2009 der Universität Addis Abeba zeigte, dass es sich bei 80 Prozent der Todesfälle der Mutter um Hausgeburten handelte; die Hälfte von ihnen wurde zu spät hospitalisiert, weil der Transport nicht sichergestellt werden konnte.

## REPRODUKTIVE GERECHTIGKEIT

Obwohl Huluager schon einmal ein Kind bei der Geburt verloren hat und trotz der Bemühungen geschulter Hebammen des lokalen Gesundheitspostens, entscheidet sie sich zur Hausgeburt mit einer traditionellen Hebamme. Die Hebammen im Publikum hatten grosses Verständnis für diesen Drang nach Selbstbestimmtheit und Vertrautheit – Hebammen, die vor allem Hausgeburten durchführen. Doch in den ländlichen Gesundheitszentren Äthiopiens gibt es kaum Ärztinnen und Ärzte. Oft kommt eine Überweisung in ein Spital für Gebärende in Notfällen, wie etwa für einen Kaiserschnitt, wegen mangelhafter Infrastruktur, unbefestigten Strassen oder fehlendem Benzin für Ambulanzen, zu spät oder gar nicht zustande. Um reproduktive Gerechtigkeit zu erwirken, ist eine Aufwertung von Sorge- und Reproduktionsarbeit nötig, was einher geht mit einer bedarfsorientierten Infrastruktur.

Hiwot Mamo Gebreselassie betonte die staatlichen Anstrengungen, um das Vertrauen der Frauen für die schulmedizinische Geburtshilfe zu gewinnen, damit sie den oft weiten Weg ins Spital trotz allem auf sich nehmen. Doch das Misstrauen bleibt gross. Wichtiger als die Frage des Gebärens schätzten die beiden Gäste die Situation von Frauen auf dem Land ein, die jung verheiratet wurden und unter prekären Bedingungen leben. Sie sehen sich selbst oft nicht eingebunden in grössere staatliche Strukturen und Angebote und verfügen über wenig Schulbildung. Als Ehefrauen sind sie von ihrem Mann abhängig und haben wenig Möglichkeiten, Forderungen in einer unglücklichen oder gewaltsamen Ehe zu stellen. Manchmal ist, wie im Fall von Huluager, ein aussereheliches Kind der einzige plausible Grund, damit eine Scheidung zu Stande kommen kann. Dennoch macht der Film, der nun auch in Äthiopien gezeigt wird, Mut. Er zeigt, was möglich ist, wenn den Frauen (in einem Filmprojekt) Raum gegeben wird, ihre eigenen Realitäten zu reflektieren. Trotz patriarchaler und neokolonialer Strukturen, die sie benachteiligen, zeigen sie Gesicht und sprechen offen über sexuelle und reproduktive Ungerechtigkeiten.

## **EINBLICKE IN DIE HEKTISCHE GROSSSTADT ADDIS ABEBA**

Im Gegensatz zu «among us women» wurde das Porträt von Nardos in «Stand up my Beauty» von einem Schweizer-Deutschen Filmteam in Addis Abeba gefilmt. Der Film erzählt die Geschichte von Nardos, einer Azmari-Sängerin, die mit ihrer Musik vom Leben einfacher Leute erzählen will. Auf der Suche nach Geschichten für ihre Lieder lernt sie Gennet kennen, eine Dichterin, die mit ihren Kindern auf der Strasse lebt. Nardos rückt die Lebenswelten und poetische Kraft äthiopischer Frauen ins Zentrum und fordert Mädchen und Frauen dazu auf, sich den Traditionen, die sie benachteiligen, selbstbewusst in den Weg zu stellen. Zugleich nimmt uns der Film mit auf eine Reise durch Äthiopien, das kurz vor dem Bürgerkrieg steht. Im Anschluss an die Filmvorführung diskutierte Serena Dankwa mit der MA-Studentin Gelila Berhanu (Zentrum für Afrika Studien) über die Rolle der populären Azmari-Musik im heutigen Äthiopien – eine Musikszene, in die Gelila nicht in der religiös geprägten Diaspora, sondern erst als junge Erwachsene bei Besuchen in Addis Abeba Einblick erhielt.



Einerseits spricht der Film die Schwierigkeiten an, mit denen eine selbstbewusste Künstlerin und Mutter in der rasant wachsenden Hauptstadt und in einem von Männern dominierten Musikbusiness zu kämpfen hat. Nardos kämpft um die Balance zwischen Familie und Berufsleben – selbst, nachdem ihr Partner nach Australien ausgewandert und sie allein für die drei Kinder verantwortlich ist. Dabei berührt der Film auch die Lebenssituation von armutsbetroffenen Frauen und Mädchen in Addis Abeba. Nardos selbst kam als Kind nach Addis und verdiente ihren Lebensunterhalt auf Baustellen. In Grossstädten wo Armut und Reichtum in unmittelbarer Nähe aufeinandertreffen, wird gerade mittellosen Frauen ein moralisch und sexuell verwerflicher Lebenswandel angelastet. Gleichzeitig ist das Ideal einer bürgerlichen Familie für ökonomische benachteiligte Menschen nicht erreichbar. Kinder unter gesunden und sicheren Bedingungen grossziehen zu können, ist ein Privileg. Nardos gelingt es, sich als Azmari Sängerin ein selbstbestimmtes Leben aufzubauen. Doch der Film zeigt auch immer wieder den Preis den sie dafür bezahlt.

## **EIN PORTRÄT VOLLER POESIE**

Azmari-Sänger\*innen wurden früher hauptsächlich privat engagiert, etwa für Feste, Taufen oder Hochzeiten. Der Konsum der Azmari-Kultur in den zahlreichen Clubs in Addis Abeba ist ein Phänomen, das sich erst in den letzten 25 Jahren, nicht zuletzt im Kontext des Tourismus popularisiert hat. Zugleich ist die Poesie, die in dieser Musik ihren Ausdruck findet auch im Alltag der verschiedenen Frauen spürbar, die Nardos im Film aufsucht – Frauen, die trotz Allem an einer poetischen Lebenskraft festhalten. «Poetry is not a luxury» schreibt Audre Lorde und sagt damit, dass Poesie die Kunst ist, die auch den Ärmsten zugänglich ist: man braucht weder teure Leinwände oder Kameras noch lange Stunden an der Schreibmaschine, nur Papierschnipsel und etwas zum Schreiben. Ein Gedicht kann zwischen zwei Arbeitsschichten niedergeschrieben werden. Gennet lebt auf der Strasse mit ihren Kindern – und ist Dichterin. Nardos

Nardos bei einem ihrer Auftritte (Bild: mubi.com 2021).

erkennt die Lyrik ihrer Tagebucheinträge und nimmt sie als Liedtexte in ihre Songs auf, so entwickelt sich eine Freundschaft zwischen den beiden Frauen.

Zugleich, so wurde von einem Zuschauer kritisiert, reproduziere der Film Klischees von Armut, denn inwiefern Gennet's Wohnsituation am Strassenrand die Lebensrealität armer Äthiopier\*innen wirklich repräsentiert, bleibt unklar. Das Schweizer-Deutsche Filmteam näherte sich, vielleicht auch aufgrund mangelnder Sprachkenntnisse, dem Porträt vor allem ästhetisch an, was einen eher oberflächlichen, aber nichtsdestotrotz wertvollen Zugang ergeben hat.

### FÜR EINE GEWALTFREIE GESELLSCHAFT FÜR ALLE

Der Fokus des *frauenstark!* Filmfestivals 2022 zeigt die Notwendigkeit, ein vielschichtiges Engagement gegen geschlechtsspezifische und strukturelle Gewalt auch im Bereich der reproduktiven Rechte fortzuführen: sowohl im Kampf, um sichere Schwangerschaftsabbrüche, als auch im Bemühen, Kinder in einer gesunden Umgebung gebären und mit den nötigen Ressourcen in ein selbstbestimmtes Leben begleiten zu können. Denn reproduktive Gerechtigkeit ist ein zentraler Pfeiler im Streben nach einer gewaltfreien Gesellschaft frei von Klassismus, Rassismus und Sexismus.

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Karisa and his grandmother Margareth who is accused of witchcraft (picture: Still from the movie *The Letter*, 2019).

## “THE LETTER” (KENYA 2019): A MOVIE ON BEING OLD IN KENYA

■ ADRIANA TARR THALER

Within the framework of the Filmfestival *frauenstark!* the movie *The Letter* was shown. Margaret, an elderly woman living in a Kenyan village, is accused of being a witch and bewitching her family and home. Her grandson, Karisa, leaves his city life to come to his grandmother's defense and to try to uncover the truth behind these accusations. In a mixture of documentary and feature film, *The Letter* tells the story of a family torn by religious beliefs and love for each other. At the same time the movie addresses a much larger topic. In Kenya, more and more elderly people are being accused of being witches. But where do these accusations come from, and to what or whose benefit?



After the movie, filmfestival organizer Serena Dankwa moderated a discussion. George-Paul Meiu, professor of Social Anthropology at the University of Basel with a geographical specialization in Kenya, sees the ownership of land as one of the key points in finding the answer to these questions. In Kenya, owning land is a symbol of wealth, he says. For example, young men are only attractive as husbands if they own land. This connects to the fact that a lot of the witchcraft allegations come from young men within the same family. Another aspect is the dominant position that the evangelical Pentecostal church has in Kenyan society. To “cleansing” his grandmother and rid her of the “witch”, Karisa agrees to his uncle’s wishes to let a Pentecostal preacher come and perform a cleansing ceremony.

The uncle proceeds to organize the ceremony, which will be presided over by the preacher who heads the Pentecostal congregation the uncle is a part of. Rapidly two groups form in Margaret’s courtyard, where the ceremony will be held. Karisa, his grandmother Margaret, and his aunt sit together with some other relatives and friends who support Margaret in a circle outside the family home. Across from them, some people gather around Karisa’s uncle, relatives and acquaintances as well as some people Karisa never saw before. There is a good distance between the two groups. After various delays—setting up the loudspeakers and sound equipment takes quite some time and nerves—the pastor starts preaching and his followers start singing, using a microphone. But instead of initiating a cleansing ritual, he starts to insult Margaret, exposing her for her “witchcraft”. The situation escalates quickly, with both parties yelling and shouting at each other, until it starts to rain and everyone flees to a dry spot. The gathering dissolves.

During the moderated discussion, Zeedah Meierhofer-Mangeli, development and gender-expert, points out that the Pentecostal churches in Kenya are becoming more and more influential and are gaining followers, also through witchcraft allegations. These promise quick solutions to peoples’ problems. In *The Letter*, Margaret is portrayed as

an independent woman who owns land. This is a rare occasion, as women traditionally do not own or inherit land. In Kenya, where binary gender norms dominate most of society, partly fueled by the church, an independent or empowered woman becomes suspicious and one way of dealing with this phenomenon is to accuse said woman of witchcraft. George Meiu refers to this as “moral panic”.

Watching the movie as a person who knows little about Kenya as a country and society, I got a first look at daily life as well as insights into the thoughts and worries of people, especially in relation to the current debate on witchcraft accusations. It was quite emotional to see the individual characters comment on the topic while being torn between family loyalty and love for family members and the fear of being excluded from it at the same time. The movie, in beautiful cinematography, often focused on Margaret working her land with vigor, showing her urbanized grandson Karisa how to weed correctly. The experience of seeing his grandmother being accused of witchcraft and him going off to do his own research to try to understand the motivation and reasons behind what he thought was absurd, made him and Margaret become even closer. While they sit in her garden, chatting and looking at the setting sun, other family relationships seem to evaporate out of their lives.

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# RESEARCH • RECHERCHE • FORSCHUNG

## LA FAMILLE AU CENTRE DE LA CONSTRUCTION IDENTITAIRE

■ YVAN DROZ, VALÉRIE GOLAZ, CLÉMENTINE ROSSIER, YONATAN N. GEZ

En Afrique de l'Est, la famille ou la parenté sont au cœur de la construction des identités personnelles ou collectives et des positionnements politiques ; elles donnent un sens à la place de chacun dans le monde et constituent un réseau de soutien interpersonnel. Aujourd'hui, tout laisse penser que les structures familiales de la sous-région subissent de profonds changements, alors que des pratiques innovantes apparaissent au sein des familles. Si l'on considère les multiples rôles que remplit la famille, de tels changements peuvent avoir d'importantes conséquences dans la vie quotidienne des populations. Or, comme ces nouvelles façons de « faire famille » ne correspondent pas aux conceptions dominantes et conventionnelles de la parenté, ces transformations passent encore largement inaperçues, notamment des statistiques officielles et des politiques publiques : une nouvelle approche scientifique est nécessaire. Cependant, les façons de concevoir la famille selon les disciplines des sciences sociales apparaissent jusqu'ici fort différentes, voire irréconciliables.

Le projet FamIEA cherche à documenter et comprendre les transformations de la famille en Afrique de l'Est en combinant quatre stratégies : 1) en construisant une conception interdisciplinaire de la famille, au-delà des spécificités de chaque discipline ; 2) en associant les approches qualitatives et quantitatives des différentes sciences sociales pour constituer un ensemble de données communes et partagées ; 3) en conduisant dans deux pays voisins qui se distinguent par leurs structures familiales, le Kenya et l'Ouganda, une recherche comparative auprès de différents groupes sociaux, d'hommes et de femmes, de jeunes, d'adultes et de personnes âgées, en milieu urbain comme rural ; 4) en déployant des recherches individuelles sur des aspects caractéristiques des nouvelles configurations familiales, tout en dialoguant étroitement entre elles et avec les données communes.



Alice Kabula, paysanne et couturière à Kiringa, Ouganda avec sa famille (image: watermission.org 2019).

Au Kenya et en Ouganda, nous partirons des deux capitales pour remonter l'« archipel familial » au cœur des zones rurales. Par-delà la conception statique de l'unité familiale, ce concept d'archipel familial nous permettra de capturer les dynamiques des réseaux familiaux qui se déploient sur différentes « îles » décentralisées, au fil des trajectoires familiales, d'emploi et de migrations des individus. Nous remonterons ces réseaux à l'aide d'une approche interdisciplinaire fondée sur les pratiques sociales qui « font famille » au moyen de denses réseaux d'échanges de biens, de services et de personnes en nous inspirant de la théorie de la pratique et des capitaux sociaux de Pierre Bourdieu. Notre perspective interdisciplinaire associe étroitement la démographie et la socioanthropologie, tout en bénéficiant des contributions de la géographie, de l'histoire et des sciences politiques. Notre équipe de recherche est constituée de vingt chercheurs, tant jeunes qu'expérimentés, provenant d'Europe et d'Afrique de l'Est, dont nombre d'entre eux disposent d'une longue expérience de recherche commune et interdisciplinaire. Elle est dirigée par Yvan Droz et Yonatan N. Gez, Département d'anthropologie et de sociologie de l'Institut de hautes études internationales et du développement (IHEID) à Genève, Clémentine Rossier de l'Institut de démographie

et de socioéconomie de l'Université de Genève (IDESO) et Valérie Golaz de l'Unité de recherche *Démographie des pays du Sud* (DemoSud) de l'Institut national d'études démographiques (INED) de France.

Le projet se déploie sur quatre phases qui s'appuient les unes sur les autres. La première propose un exercice de recherche commun à tous les chercheurs pour construire le cadre conceptuel interdisciplinaire qui fondera la deuxième phase. Celle-ci rassemblera les données quantitatives et qualitatives issues d'un questionnaire démographique et d'entretiens semi-directifs associés à l'observation participante. Ces deux phases proposeront un cadre théorique et empirique sur lequel les recherches individuelles des vingt chercheurs se construiront progressivement, dans une troisième phase. La quatrième phase synthétisera les résultats des recherches individuelles et collectives au moyen de publications destinées tant au monde scientifique qu'aux gouvernants. La recherche impliquera les différentes parties prenantes, au moyen d'ateliers, de conférences publiques et de réunions avec les administrations concernées dans les deux pays au début et à la fin de la recherche.

## LIEN

<https://salmea.hypotheses.org>

**Yvan Droz** est anthropologue spécialiste de l'anthropologie rurale et religieuse à l'Institut de hautes études internationales et du développement de Genève (IHEID). Il dirige actuellement le projet *Self Accomplishment and Local Moralities in East Africa* (SALMEA) financé par l'ANR et le FNS. Contact : [yvan.droz@graduateinstitute.ch](mailto:yvan.droz@graduateinstitute.ch).

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## UNRULY RESEARCH ACROSS THE UNIVERSITY LANDSCAPE

■ STÉPHANIE PERAZZONE

*The Unruly Project* offers to rethink the notion of an urban public space from a Global South perspective. It hopes to contribute to scholarly works across political science, urban theory, and anthropology by producing a comparative visual-ethnography of urban public spaces in Abidjan (Côte d'Ivoire) and Kinshasa (Democratic Republic of Congo). Didier Péclard, Armelle Choplin, and Aline Samaké from the University of Geneva, Ousmane Zina from the Université Alassane Ouattara, Albert Malukisa Nkuku at Université Catholique du Congo, Kasper Hoffmann, Copenhagen University, Karen Büscher from the University of Ghent, and Dennis Rodgers from the Geneva Graduate Institute (IHEID) collaborate in this project.

Combining ethnographic methods, participatory mapping, and photo-elicitation, the project unpacks how the tensions and entanglements at work between the (micro-)practices of state governance, the various usages ordinary citizens make of the city, and their – often precarious – urban built environment can generate new, alternative ways of crafting and inhabiting urban spaces in cities (stereo)typically perceived as dangerous, ill-designed, or ungoverned. Moving away from these narratives, *The Unruly Project* thus aims to reverse the gaze on the organization and emergence of these alternative politics of the public realm in African cities. Rather than being unruly, the project proposes that these urban spaces are unruly in that they harbor a multiplicity of actors, practices, and spatial configurations whose broader conceptual and political effects can defy—or disobey—colonially-inflected and western-centric notions of what, who, and where 'the public' is. The project in particular places at its core the (discursive, material, social, and spatial) practices urban dwellers and street-level bureaucrats deploy on a daily basis and recovers how these might produce a variety of 'unruly spaces' from a comparative lens between Abidjan and Kinshasa. It does so via

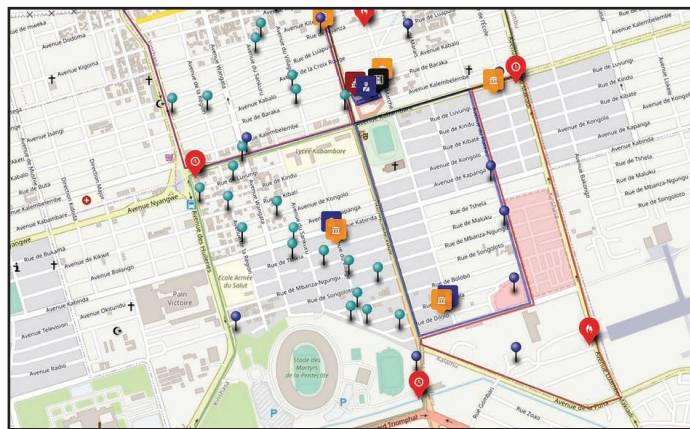
an innovative methodological approach that will both empirically document and visually analyze the functions, contours, and locales of these 'unruly' spaces via a composite mapping exercise. In this way it can offer to understand African politics and societies as the dynamic sites of knowledge production from which we can learn globally.

**Stéphanie Perazzone** is Lead Researcher of *The Unruly Project* and scientific collaborator at the Global Studies Institute of the University of Geneva. Contact: [Stephanie.Perazzone@unige.ch](mailto:Stephanie.Perazzone@unige.ch).

### LINKS

[www.theunrulyproject.org](http://www.theunrulyproject.org)

Unruly Spaces (@ProjectUnruly) / Twitter



## TRIAGE AND NEGLECTED SPACES OF CARE: DIABETES IN GUINEA

■ VERONICA GOMEZ-TEMESIO

Global Health – or the existing global will to implement programs funded by the Global North to sustain the health of people living in the Global South—has the power to decide which diseases are to be mapped as international priorities. Building on this, the research project *Triage and Neglected Spaces of Care: Diabetes in Guinea* investigates how Global Health policies of triage—the political prioritization of different diseases—determines a politics of life and death in the African region. Since 2021, I am leading this 4-year Ambizione research project funded by the Swiss National Science Foundation. It aims at investigating how diabetes (non-)treatment in West Africa illuminates Global Health triage policies at the intersection of race and gender. The project is carried out in partnership with the Centre de recherche et de formation en infectiologie de Guinée (CERFIG).

Because Global Health policies and practices have focused on security, most donor health programs currently target infectious diseases as a way of protecting the lives of people in high-income countries. Due to aid dependency, in African countries Global Health shapes a politics of life that structures an unequal right to health: the lives of different groups of people are given different value. While some lives are cared for, some are discarded as not valuable enough. Until recently, diabetes was considered to be a disease exclusive to prosperous countries. Nevertheless, it is Africa that is experiencing the highest increase in diabetes prevalence. Because diabetes is not targeted as a priority by international donors, its treatment remains largely unaffordable for African patients. Social sciences literature has focused mainly on how people suffering from infectious diseases like HIV/AIDS in the Global South were able to become “biological citizens” and gain rights through their connection to donor-funded programs.

The overall objective of the project is to illuminate an almost invisible corner of the literature by exploring how the (non-)treatment of diabetes actually reinforces social and political inequalities in healthcare in the Global South.

This research project is currently implemented in Guinea through 3 work packages (WP) with their respective research questions.

- WP1 *State and Neglected Spaces of Care* consists of qualitative research studying Guinean public health institutions in the context of dependence on foreign aid.
- WP2 *Care Provision and the City* investigates struggles for biological survival through territories of care inside Conakry, the capital of Guinea.
- WP3 *Biological Citizenship and Political Recognition* addresses people living with strong disabilities and how they can regain—or fail to gain—social and political recognition as a result of their biological condition.

**Veronica Gomez-Temesio** is a political and medical anthropologist. She is currently a senior researcher at the Global Studies Institute, University of Geneva, Switzerland. Contact: [veronica.gomeztemesio@unige.ch](mailto:veronica.gomeztemesio@unige.ch).

The medical archives of a chronic condition (picture: Veronica Gomez-Temesio, Conakry, November 2021).





## EXCHANGES FOSTERED BETWEEN SWITZERLAND AND SOUTH AFRICA THROUGH RESEARCH PARTNERSHIP GRANT I

■ MICHAEL J. DEML

In autumn 2021, I received the fantastic news that the Research Partnership Grant I project proposal that I had submitted to Leading House Africa with colleagues Jennifer Githaiga (School of Public Health, University of Cape Town) and Vladimir Jolidon (Institute of Sociological Research, University of Geneva) had been approved for funding. The project, entitled *Disentangling social inequalities around access and vaccine hesitancy for COVID-19 vaccination*, was designed to investigate issues of vaccine hesitancy and access to vaccination services as determinants of COVID-19 vaccine uptake in sub-Saharan Africa. In this brief piece for the newsletter, I'd like to reflect on and feature some of the project's outputs.

In terms of the project's principal research engagement, Jennifer and I conducted and published a scoping literature review on COVID-19 vaccine attitudes, uptake, and access in Sub-Saharan Africa. Here, we reviewed 72 peer reviewed scientific articles that collected empirical evidence on determinants of COVID-19 vaccine uptake within the sub-Saharan Africa region. Our findings demonstrated how, although all 72 studies included measures of vaccine hesitancy, relatively few (22 percent) explicitly attempted to measure issues related to access to COVID-19 vaccination services. We identified this as a major gap in the research, which is an important area that should not be overlooked in sub-Saharan Africa, where questions of access and distribution of health services have long been at the fore of health inequalities. This finding encourages researchers to be more attuned to the need of measuring access in vaccination-related research and for policy makers and health program designers to consider access in implementation efforts.



Jennifer Githaiga joined Mike Deml for a (post)doctoral workshop in Switzerland (picture: Michael J. Deml 2022).

The Research Partnership Grant also allowed sponsored in-person scientific exchanges between Switzerland and South Africa. In April 2022, Jennifer flew from Cape Town to Geneva, where she exchanged with colleagues in the region about her own research and about our scoping review exercise. In effect, we hosted a round table discussion at the University of Geneva in April 2022, where we discussed the ongoing scoping review exercise with a well-engaged audience of researchers throughout Switzerland and from the World Health Organization.

The project culminated in a 1.5-day *Dialogue on Social Sciences and Immunization*, which was co-hosted by the University of Cape Town's Division of Social and Behavioural Sciences within the School of Public Health. The objective of the dialogue was to gather researchers, practitioners, and policymakers interested in vaccination decision-making and vaccination service research. We heard from a diverse group of speakers who employ social science methodologies and theories in their research. We also heard from two speakers who founded *Vaxi Taxi*, which repurposed underutilized ambulances from the Western Cape's Emergency Medical Services to implement mobile COVID-19 vaccination services in the Western Cape of South Africa. The dialogue was a great success, with many fruitful discussions, both during question-and-answer rounds after the presentations and during discussion groups about measuring access to vaccination services.

Overall, the Research Partnership Grant I provided an invaluable starting point for our growing network to conduct research and exchange about the timely and important topic of COVID-19 vaccine uptake, decisions, and access in the context of sub-Saharan Africa. Our research endeavors identified a major research gap in the literature on determinants of COVID-19 vaccine uptake in this region, and our cross-country dialogue provided space for researchers, practitioners, and policy makers to dialogue about equitable vaccination services.

**Michael J. Deml** is a Swiss National Science Foundation (SNSF) Early Postdoc.Mobility fellow and associated researcher with the Institute for Sociological Research at the University of Geneva. During his SNSF fellowship, he was a postdoctoral researcher within the Division of Social and Behavioural Sciences in School of Public Health at the University of Cape Town. Contact: michaeljdeml@gmail.com.

## URS FRIEDRICH EGLI, UN HUMANITAIRE SUISSE AU CAMEROUN (1955–2012)

■ MARIE MADELEINE BRUNA OCTAVIA KANGA & IDRISSE DESIRE MACHIA A RIM

Né le 2 août 1927 à Buttisholz à Lucerne dans une famille modeste constituée de dix frères et sœurs, Urs Friedrich Egli est un acteur qui suscite de par son œuvre humanitaire de l'admiration. Missionnaire de la congrégation des bénédictins, c'est précisément à Otélé, localité située dans le Centre du Cameroun, qu'il consacre le plus sa vie à l'allègement des souffrances des populations défavorisées. Multidimensionnel, le *Projet Eau Potable* (PEP) qu'il initie prend l'appellation « L'eau, c'est la vie » et constitue le pan le plus rayonnant de son engagement.

### CONTEXTE D'IMPLANTATION DU PRELAT AU CAMEROUN

Après avoir terminé le lycée où il étudia l'agronomie pendant deux semestres, le Père Urs Egli entre au couvent d'Engelberg, fait sa profession en 1949 et est ordonné prêtre en 1953. Désirant être missionnaire, le jeune prêtre souhaite s'orienter vers les missions étrangères. Ainsi, son grand souhait se concrétise quand il décide de se mettre au service des bénédictins au Cameroun. Le 2 mai 1955 marque le départ de sa contrée d'origine pour Otélé à l'effet de poursuivre son œuvre sacerdotale. Toutefois, il convient de remonter à l'année 1926 pour parler de l'ordre des bénédictins au Cameroun avec notamment l'arrivée de Monseigneur René Graffin dont la mission primordiale est de remplacer Monseigneur Fx Vogt.

Dès son installation, il constate que le Cameroun colonial ne possède pas de prêtres autochtones. Afin de remédier à ce manquement, René Graffin décide de faire venir les bénédictins au Cameroun pour l'aider à former les jeunes prêtres locaux. Pour ce faire, il envoie une lettre à Rome dans laquelle il sollicite le soutien de l'église. La missive reçoit une suite favorable. Les missionnaires bénédictins arrivent de ce fait au

Cameroun en 1932 et collaborent à la formation des futurs prêtres camerounais au séminaire Saint Laurent de Mvolyé. Ceci permet en 1935, l'ordination sacerdotale des huit premiers prêtres du pays. Les Bénédictins d'Engelberg reprennent ensuite le flambeau de la direction de cette structure de formation.

C'est dans cette perspective que le Père Egli arrive à Otélé, une zone de transition entre les populations Bassa et Ewondo au Cameroun qui vivaient dans un contexte de décolonisation. En effet, le Cameroun est le théâtre d'affrontements entre les nationalistes upécistes et l'administration coloniale française à partir de 1955, date de l'arrivée d'Egli. L'Union des Populations du Cameroun (UPC), parti politique opposé à la colonisation, conteste à travers des manifestations violentes les dérives du Haut-commissaire français Roland Pré dans la gestion administrative de l'ancien protectorat allemand passé sous le contrôle de la France après la grande guerre 1914–1918. Celui-ci n'hésite pas à lancer une série de représailles contre ce parti qui se radicalise davantage et rentre dans la clandestinité en se retirant dans le maquis jusqu' à Otélé à la lisière du pays bassa, fief principal des opérations de révolte. C'est aussi dans cette région que le Père Egli est nommé directeur du grand séminaire. Il occupe progressivement diverses fonctions, à savoir : instituteur, directeur d'école, supérieur et gérant de la mission bénédictine du monastère d'Engelberg d'Otélé, siège du projet humanitaire « L'eau, c'est la vie », encore appelé *Projet Eau Potable*.

### URS FRIEDRICH EGLI, PROMOTEUR DE L'ACCES A L'EAU POTABLE

En 1985, le Père Egli, comme l'appelaient affectueusement les autochtones, doit enterrer plusieurs enfants et adolescents morts de maladies hydriques (fièvre typhoïde, diarrhées, choléra) qui auraient pu être évitées. Cet évènement malheureux le préoccupe beaucoup. Par ailleurs, l'idée de mettre sur pied un projet d'approvisionnement en eau potable émerge lorsque le Père attrape à son tour une maladie liée à la qualité de l'eau qui le contraint à retourner en Suisse où il subit une ablation d'une partie de son intestin. Fort de ce tableau sombre en matière d'accès à l'eau potable dans sa zone



pastorale, il décide alors d'extraire l'eau des nappes phréatiques à l'aide d'un système de pompage et de construire des puits. Père Egli planifie 44 puits pour les 22 postes catéchistes de sa commune diocésaine.

Afin de réaliser ce vaste chantier, le bénédictin d'Engelberg a besoin de l'approbation de son supérieur hiérarchique et de financement. C'est ainsi qu'il sollicite dans un premier temps, les services d'un organisme catholique allemand d'aide au développement appelé Misereor. Durant trois années, ce partenariat permet la construction des premières adductions d'eau dans la localité. En vue d'étendre son action à l'ensemble du Cameroun, le Père Egli collabore avec l'archevêque de Yaoundé, Monseigneur Jean Zoa qui réclame plutôt la construction de 400 puits au lieu des 44 prévus. Lesdits puits devaient être construits dans tout l'archidiocèse de Yaoundé. C'est la raison pour laquelle le projet, dont les ouvrages devaient initialement être confinés aux 22 postes catéchistes d'Otélé, s'étendra désormais dans toute la Mefou-Akono et ses environs.

Jusqu'à son départ du Cameroun en 2012, plusieurs villages de ce département, foyer originel du projet, bénéficient déjà d'un accès à une eau de qualité. Le nombre de puits qu'on dénombre à son départ s'élève à 374. Le projet prend encore de l'ampleur avec le remplacement de Misereor par la Fondation Saint Martin de Baar d'origine suisse en 1992. Son efficacité sur le terrain dote le département de la Mefou-Akono de 427 nouveaux puits en 2022. A ce jour, la quasi-totalité des ouvrages hydrauliques réalisés au Cameroun sont l'œuvre des financements de cette fondation suisse. Si le *Projet Eau Potable* constitue le projet phare de l'œuvre humanitaire et sociale du Père Egli, il faut dès cet instant préciser que le prélat ne s'est pas limité à ce volet. Il initie d'autres projets dans les secteurs éducatif, sanitaire, agropastoral et communicationnel.

Le Père Urs Egli sur la cour de l'école primaire de la mission catholique en 2008 (image: Revue annuelle de la Fondation Saint Martin de Baar 2015).

## ACTEUR DU DEVELOPPEMENT SOCIO-SANITAIRE ET ECONOMIQUE

Les domaines sanitaire et éducatif ont constitué des axes prioritaires de l'action du Père Egli à Otélé. Ainsi sur le plan sanitaire, il a contribué à la création d'une école de sages-femmes dès 1974. Cette institution s'est agrandie et a été délocalisée à Yaoundé. Son objectif était la formation de 15 sages-femmes par an. En outre, Urs soutient les campagnes de vaccination dans la localité en mettant à la disposition des équipes un véhicule. À ce jour, ces campagnes se poursuivent encore et se tiennent tous les mois au dispensaire d'Otélé. Concernant l'aspect éducatif, le Père Egli a contribué à la réfection de trois bâtiments d'école de la mission catholique d'Otélé. Ces bâtiments avaient été abîmés à la suite d'une tempête en 1987.

Par ailleurs, afin de lutter contre la misère et l'exode rural, il entreprend la mise sur pied d'une série de projets dans le domaine agropastoral. C'est ainsi qu'il procède dès 1975 à la création d'une plantation de palmier à huile greffée de 300 hectares pour 300 planteurs. En 2001, ce projet couvrait déjà une superficie de 6000 hectares avec 6000 troncs chacun. Afin de renforcer les capacités des populations, Père Egli procède à la création d'un Centre Rural d'Assistance Technique à l'Auto-Développement (CRA-TAD). Dans le but d'assurer la transformation des noix en huile de palme, il achète un moulin. Dans cette même dynamique, il met sur pied un projet d'élevage avec six têtes de bœufs et en 2001, ce troupeau regroupait déjà un bétail de 50 têtes de bœufs.

Au niveau de l'aménagement des voies de communication, Egli engage dans une logique participative entre 1987 et 1998 quatre chantiers de construction de routes. Le premier tronçon concerne l'axe Mawel qui doit rallier la nationale numéro trois sur environ huit kilomètres. À ce jour, cette route est exploitée pour arriver aisément à Otélé. Le second tronçon est appelé à lier Mawel à Ngoulmakong en passant par

l'assainissement de la route Otélé et Ngoulmakong. Cette route assure également aujourd'hui la fonction de route secondaire pour atteindre la nationale numéro 3. Un autre axe et non des moindres est l'aménagement de l'axe Ngoumou-Otélé, baptisée Route de la Maturité en 1998. Elle est achevée et inaugurée en 1999.

## CONCLUSION

Arrivé au Cameroun en mai 1955 et rentré définitivement en Suisse en 2012 où il décède en 2015, le Père Egli a laissé un héritage multidimensionnel. Ce dernier couvre non seulement le domaine de l'hydraulique villageoise porté actuellement par la Fondation Saint Martin de Baar, mais également d'autres secteurs importants tels que la santé, l'éducation, l'agropastoral et le transport. Concernant le *Projet Eau Potable*, il facilite à ce jour l'approvisionnement de plus d'un demi-million de personnes dans toute la Mefou-Akono et au-delà, tout en garantissant de nombreux emplois à Otélé. Ce projet a donc favorisé l'amélioration des conditions de vie des populations. À cet égard, le Père Egli représente une figure emblématique de la coopération suisse au Cameroun.

**Marie Madeleine Bruna Octavia Kanga** est titulaire d'un master en histoire économique et sociale de l'université de Yaoundé I au Cameroun. Elle s'intéresse aux relations entre les organisations privées suisses et le Cameroun.  
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# YOUNG SCHOLARS • JEUNES CHERCHEURS • NACHWUCHS

## SAGW-NACHWUCHSPREISTRÄGERIN FRIDA LYONGA

Der Vorstand der Schweizerischen Gesellschaft für Afrikastudien gratuliert Frida Lyonga zum Nachwuchspreis (Bronze) der Schweizerischen Akademie der Geistes- und Sozialwissenschaften.

### VERÄNDERUNGEN IN HOMOPHOBE EINSTELLUNGEN NACH MIGRATIONSERFAHRUNGEN

Im prämierten Aufsatz «How Context Matters: Change and Persistence of Homophobic Attitudes among Cameroonian Migrants in Switzerland» untersucht die Soziologin Frida Lyonga wie sich die Einstellungen von Kamerunern und Kamerunerinnen zu Homosexualität verändern, nachdem sie in die Schweiz migriert sind. Soziale Einstellungen sind in der Soziologie ein etabliertes Forschungsfeld; über den Einfluss der Diasporaerfahrung auf die Haltung gegenüber Homosexualität weiss man allerdings noch wenig. Lyonga stützte sich in ihrem Aufsatz auf Daten aus 500 Fragebogen, sie führte Interviews und diskutierte mit einer Fokusgruppe. Die quantitative Auswertung ergab, dass jene Kamerunerinnen, die in die Schweiz migriert sind, signifikant toleranter gegenüber Homosexualität eingestellt sind, als jene, die in ihrem Heimatland leben. Mittels einer qualitativen Datenanalyse identifiziert die Autorin vier Gründe für diesen Wandel: Erstens führten eigene Diskriminierungserfahrungen in der Schweiz dazu, die eigenen Ressentiments gegenüber Minderheiten zu reflektieren. Zweitens stellt das Entwicklungsgefälle zwischen Europa und Afrika die Wichtigkeit von Homosexualität als gesellschaftliches Problem infrage. Drittens widerlegt ein vermehrter direkter Kontakt mit homosexuellen Menschen stereotype Zuschreibungen. Viertens führen Nichtdiskriminierungs-Regeln am Arbeitsplatz zur Einübung von Toleranz.

*«Frida Lyonga's Studie zeigt, wie sich Einstellungen zur Homosexualität in Abhängigkeit von Kontexten stabilisieren oder verändern. So zeigt die Studie nicht nur, dass Kamerunerinnen und Kameruner mit Migrationshintergrund in der*



*Schweiz deutlich weniger homophob sind als Kamerunerinnen und Kameruner, die in ihrem Heimatland leben. Indem sie die Kontextabhängigkeit von Einstellungen verdeutlicht, widerlegt die Studie auch existierende kulturelle Stereotypen, die von einer grundlegenden Andersartigkeit von Kulturen ausgehen. Die Arbeit bietet so eine differenzierte, kritische Sichtweise ohne koloniale Färbung. Die Autorin zeigte grossen Mut und persönliches Engagement unter schwierigsten Forschungsbedingungen zu einem gesellschaftlich relevanten Thema.» (Auszug aus dem Protokoll der Jury)*

**Frida Lyonga** ist Doktorandin am Departement Gesellschaftswissenschaften und am Zentrum für Afrikastudien der Universität Basel. Schwerpunktmässig forscht sie zu den Rechten von Homosexuellen und der Einstellung zur Homosexualität unter Afrikanern. Ihre aktuelle Forschung wird durch das Graduate School of Social Sciences G3S-Start-up-Stipendium der Universität Basel unterstützt. Frida hat einen Masterabschluss in Medien- und Kommunikationswissenschaften und in Filmwissenschaften von der Universität Stockholm und einen Bachelorabschluss in Journalismus und Mass Communication von der Universität Buea, Kamerun. Ihre Leidenschaft gilt der Forschung, die sich mit sensiblen Themen befasst, insbesondere mit Homophobie, Gender, medialer Repräsentation und Migration.  
Kontakt: [frida.lyonga@unibas.ch](mailto:frida.lyonga@unibas.ch).

LYONGA, FRIDA (2022): HOW CONTEXT MATTERS: CHANGE AND PERSISTENCE OF HOMOPHOBIC ATTITUDES AMONG CAMEROONIAN MIGRANTS IN SWITZERLAND, IN: SEXES 3,4, S. 515–532. [HTTPS://DOI.ORG/10.3390/SEXES3040038](https://doi.org/10.3390/SEXES3040038)

## FRIDA LYONGA, LAUREATE DU PRIX ASSH DE LA RELÈVE

Le comité de la Société suisse d'études africaines félicite Frida Lyonga pour le prix de la relève (bronze) de l'Académie suisse des sciences humaines et sociales.

### LES ATTITUDES HOMOPHOBES APRÈS L'EXPÉRIENCE DE LA MIGRATION

Dans l'article primé « How Context Matters: Change and Persistence of Homophobic Attitudes among Cameroonian Migrants in Switzerland », la sociologue Frida Lyonga étudie comment les attitudes des Camerounais-e-s envers l'homosexualité changent après avoir migré en Suisse. Les attitudes sociales sont un domaine de recherche bien établi en sociologie, mais on sait encore peu de choses sur l'influence de l'expérience de la vie en diaspora sur les attitudes envers l'homosexualité. Dans son article, F. Lyonga s'est basée sur les données de 500 questionnaires, a conduit des entretiens et a mené une discussion de groupe. L'analyse quantitative a montré que les Camerounais-e-s qui ont migré en Suisse sont significativement plus tolérant-e-s envers l'homosexualité que ceux et celles qui vivent dans leur pays d'origine. Grâce à une analyse qualitative des données, l'auteure identifie quatre raisons à ce changement. Premièrement, les expériences de discrimination en Suisse ont conduit à une réflexion sur les ressentiments envers les minorités. Deuxièmement, l'écart de développement entre l'Europe et l'Afrique remet en question l'importance de l'homosexualité en tant que problème social. Troisièmement, un contact direct accru avec des personnes homosexuelles dément les stéréotypes. Quatrièmement, les règles de non-discrimination sur le lieu de travail conduisent à la pratique de la tolérance.

*« L'étude de Frida Lyonga montre comment les attitudes envers l'homosexualité se stabilisent ou évoluent en fonction des contextes. Ainsi, l'étude ne montre pas seulement que les Camerounais-e-s issu-e-s de l'immigration en Suisse sont nettement moins homophobes que les Camerounais-e-s vivant dans leur pays d'origine. En mettant en évidence que les attitudes à l'égard de l'homosexualité*



*sont dépendantes du contexte dans lequel les personnes vivent, l'étude réfute les stéréotypes existants en la matière. Le travail offre ainsi une vision critique différenciée sans coloration coloniale. L'auteure a fait preuve d'un grand courage et d'un engagement personnel dans des conditions de recherche très difficiles sur un sujet de société important. » (Extrait du procès-verbal du jury)*

**Frida Lyonga** est doctorante au département de sociologie/études africaines de la Graduate School of Social Sciences (G3S) de l'Université de Bâle. Ses recherches portent sur les droits des personnes homosexuelles et les attitudes à l'égard de l'homosexualité chez les Africain-e-s. Ses recherches étaient subventionnées par la bourse Graduate School of Social Sciences G3S Start-up de l'Université de Bâle. Frida est titulaire d'un master en études des médias et de la communication et d'un master en études cinématographiques de l'Université de Stockholm, ainsi que d'un bachelor en journalisme et communication de masse de l'Université de Buea, au Cameroun. Elle se passionne pour les recherches qui abordent des questions sensibles, en particulier celles liées à l'homophobie, au genre, aux représentations médiatiques et à la migration. Contact: [frida.lyonga@unibas.ch](mailto:frida.lyonga@unibas.ch).

LYONGA, FRIDA (2022): HOW CONTEXT MATTERS: CHANGE AND PERSISTENCE OF HOMOPHOBIC ATTITUDES AMONG CAMEROONIAN MIGRANTS IN SWITZERLAND, IN: SEXES 3,4, S. 515–532. [HTTPS://DOI.ORG/10.3390/SEXES3040038](https://doi.org/10.3390/SEXES3040038)

## SAGW YOUNG SCIENTIST AWARD WINNER FRIDA LYONGA

The Board of the Swiss Association for African Studies commends Frida Lyonga on receiving the Young Scientist Award (Bronze) of the Swiss Academy of Humanities and Social Sciences.

### CHANGES IN HOMOPHOBIC ATTITUDES AFTER MIGRATION EXPERIENCES

In the award-winning essay “How Context Matters: Change and Persistence of Homophobic Attitudes among Cameroonian Migrants in Switzerland”, the sociologist Frida Lyonga examined the extent to which attitudes of Cameroonians change following their migration to Switzerland. Social attitudes are an established field of research in sociology; however, little is known about the influence of the diaspora experience on attitudes towards homosexuality.

Lyonga based her paper on data from 500 questionnaires, interviews and a focus group discussion. The quantitative analysis showed that those Cameroonians who migrated to Switzerland are significantly more tolerant of homosexuality than those who live in their home country. Using qualitative data analysis, the author identifies four reasons for this change: First, respondents' individual experiences of discrimination in Switzerland motivated them to reconsider their own resentment towards minorities. Second, witnessing the development gap between Europe and Africa challenged migrants' notion of homosexuality as a societal problem. Third, increased direct contact with homosexual people refuted stereotypical attributions. Fourth, non-discrimination rules in the workplace led to greater tolerance.

*“Frida Lyonga’s study shows how attitudes towards homosexuality stabilise or change depending on contexts. For example, the study not only shows that Cameroonians with a migration background in Switzerland are significantly less homophobic than Cameroonians living in their home country. By illustrating the*

*contextuality of attitudes, the study also refutes existing cultural stereotypes that assume a fundamental otherness of cultures. The work thus offers a differentiated, critical view without colonial colouring. The author showed great courage and personal commitment under the most difficult research conditions on a socially relevant topic.” (Excerpt from the minutes of the jury)*

**Frida Lyonga** is a PhD candidate at the Graduate School of Social Sciences and at the Center for African Studies in the University of Basel. Her research focuses on the rights of homosexual people and attitudes towards homosexuality among Africans. Her current research is supported by the Graduate School of Social Sciences G3S start-up grant from the University of Basel. Frida holds a master’s degree in media and communication studies and film studies from Stockholm University and a bachelor’s degree in journalism and mass communication from the University of Buea in Cameroon. She is passionate about research that deals with sensitive issues, in particular homophobia, gender, media representation and migration. Contact: [frida.lyonga@unibas.ch](mailto:frida.lyonga@unibas.ch).

LYONGA, FRIDA (2022): HOW CONTEXT MATTERS: CHANGE AND PERSISTENCE OF HOMOPHOBIC ATTITUDES AMONG CAMEROONIAN MIGRANTS IN SWITZERLAND, IN: SEXES 3,4, S. 515–532. [HTTPS://DOI.ORG/10.3390/SEXES3040038](https://doi.org/10.3390/SEXES3040038)



Solidarity campaign in Bern for a Nigerian national whose application for asylum in Switzerland was turned down. O. argued that he suffered homophobic violence and repression (picture: Roberta Orlando, 02.04.2014).

# TEACHING • ENSEIGNEMENT • LEHRE

## COLONIAL ENTANGLEMENTS IN BASEL

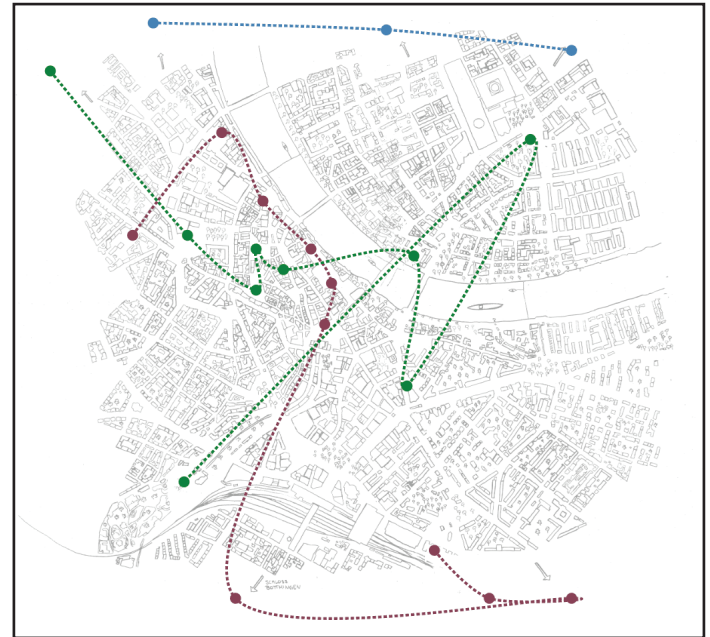
■ CLASKE DIJKEMA

Never having had direct colonies itself, Switzerland is not generally associated with colonialism. Yet with an increasing global mobilization around the issues of racial injustice and colonial systems of power, there is a renewed sense of urgency in analysing complicities in colonialism and slavery which go far beyond engaging in direct political and military imperialism.

In the Swiss context there exists a rather recent but increasing effort of scholars and activists to inquire into the ways in which Switzerland contributed to and is influenced by colonialism. Most of this work focuses on the historical involvement of individuals, families, businesses and missionary institutions in colonial endeavours like the trade in enslaved persons and colonial goods, the exploration of newly colonized territories by Swiss scientists, and the establishment of racial theories. Accompanying these historic analyses there is important work about the ways in which Swiss culture overall was greatly influenced by the European world-view that formed in the wake of the enlightenment period and the spread of the colonial and racist ideas of modern Western superiority and how these cultural dispositions continue to exist in post-colonial Switzerland.

### SEMINAR: DECOLONIZING THE SWISS URBAN LANDSCAPE

In Fall 2021, I led a seminar on *Decolonizing the Swiss urban landscape* in the Master's program Critical Urbanisms at the University of Basel. The seminar was designed as a collaborative research project and was co-taught with issue-based organizers and civil society groups working against racialized exclusion, decolonization, gentrification, and urban space within Switzerland. The seminar approached the city as a palimpsest: multiply inscribed and imperfectly erased, imbued with traces and residues, laden



The research by the students provided the basis for an interactive map, which shows, along three thematic routes, how the history of Basel is interwoven with the history of colonialism ([www.visionscarto.net/colonial-entanglements-in-basel](http://www.visionscarto.net/colonial-entanglements-in-basel)).

with memory, but also as a place that continues to be shaped by racism and unequal power relations, from a local to a global level. The questions that guided the seminar were: how do these colonial ideologies still shape Swiss cities materially and symboli-

cally? How do economic relations and cultural representations that emerged during colonialism continue to shape Basel and the lives of those who inhabit the city? Over the course of three months, students looked for sites in Basel that tell these stories of colonial entanglements in both past and present.

### **AN INTERACTIVE ONLINE MAP INVITING FOR EXPLORATION**

The tangible outcome of this project is an interactive map, developed in collaboration with visionscarto, which shows along three thematic routes, how the history of Basel is interwoven with the history of colonialism. The map currently features three thematic routes, it is work in progress and we expect it to be enriched continuously:

#### **(1) COLONIAL TRACES**

- Mission 21: The past of the Mission 21 (Saskia Bryner)
- Haus Faesch: Traces of the synergy between natural sciences and colonialism in Basel (Pina Haas)
- Haus Segerhof: Slavery, trade, and the Burckhardt Family (Leah Bonvin)
- Museum der Kulturen Basel: How to decolonize a museum (Lucia Messer)
- Historisches Museum Basel, Barfüsserkirche: Challenging colonial modernity by looking at an exhibition in the Historical Museum of Basel (Sarah Akanji and Claske Dijkema)
- Bottmingen Schloss: Basel and the colonies (Chris Allen)
- Merian Gärten: The Merian Gardens and the Christoph Merian Foundation (Sabrina Boss)
- Dreispitz Nord: The Christoph Merian Foundation and Basel's urban landscape today (Sabrina Boss and Leah Bonvin)
- Peter-Merian Haus und Jacob-Burckhardt Haus: Powerful families in Basel today (Leah Bonvin)

#### **(2) DECOLONIAL ECOLOGY**

- Kannenfeldplatz: Food and its colonial roots (Saskia Bryner)
- Botanical Gardens and questions of de-colonizing ecology (Pina Haas)
- Haus zum Wolf: Colonial goods store: What can be read out of a facade painting (Joanna Rother)
- Pharmazie Museum: The entanglement of colonial history and medicine (Salome Rohner)
- Marktplatz: Colonial legacies and eating practices (Saskia Bryner)
- Veterinary Villa, St. Johannis-Park: Decolonize your diet! (Selma Meuli)
- Stadtgärnererei: Invasive species in Basel (Pina Haas, co-edited by Anna Lou Baumann)
- Gemeinschaftsgarten Landhof: The potential of urban gardening initiatives in overcoming the Plantationocene (Pina Haas)
- Zoo Basel: Propaganda for the progressive colonization of non-European countries (Salome Rohner)

#### **(3) RACIAL JUSTICE**

- Novartis and its drug Coartem: Malaria and Neo-Imperialism (Salome Rohner)
- Baesslergut: The questionable welcome for migrants (Salome Rohner und Saskia Bryner)
- Badischer Bahnhof: Telegram—far right movements yesterday and today (Lucia Pfeiffer)

#### **LINK**

[www.visionscarto.net/colonial-entanglements-in-basel](http://www.visionscarto.net/colonial-entanglements-in-basel)

**Claske Dijkema** is a sociologist and geographer specialized in conflicts in urban setting and part time lecturer at the University of Basel. Contact: [claske.dijkema@unibas.ch](mailto:claske.dijkema@unibas.ch).

# PUBLICATIONS • PUBLIKATIONEN • PUBLICATIONS

## THE MAKING OF “DUALLA MISIPO. DER JUNGE AUS DUALA”

■ JÜRIG SCHNEIDER



Personal testimonials by Africans from the early days of colonialism are rare. This also applies to Cameroon, which was a German colony or protectorate, as the euphemism named it at the time, from 1884 to 1916. After that it was administered by France until 1960 as a mandate of the League of Nations and later the United Nations. The diary of the Cameroonian missionary teacher Richard E. Mbene (1879–1907) is one such personal testimonial; another, which describes the reverse path of a young Cameroonian, from Cameroon to Germany, is *Der Junge aus Duala* (The Boy from Duala) by Dualla Misipo (born 1901 in Douala, deceased 1973 in France).

*The Boy from Duala* was well known among scholars interested in the colonial history of Cameroon and Germany. It was equally appreciated by those interested in black African literature. The book was difficult to access, however, and has not been available for a long time, except, with some luck, second hand. Therefore, I was very fortunate when I was able to locate Dualla Misipo's grandson in France and obtain the rights for a new edition of his grandfather's book from him. In cooperation with the Frobenius Institute, I was able to transfer the original text into a digitally editable format and conduct in-depth research on Misipo, which brought to light new facts and some unpublished picture material. The new edition was published by Köppe Verlag in January 2022.

In 1913, the story tells us, Stephan Dualla Misipo, then 12 years old, was sent to Germany. The boy was a member of a well-off Duala family; his sister married the Duala paramount chief Théodore Lobè Bell and he was only one of several boys and girls of the autochthone Duala elite families to be sent to Germany before World War I. In Herborn, a small town north of Frankfurt am Main, Dualla Misipo was taken care of by a childless foster family, whom he remembers with great affection in *The Boy from Duala*. He went to school there and later in Giessen, located to the southeast of Herborn. Misipo went on to study medicine in Frankfurt where he met and fell in love with a German woman. The couple emigrated to Paris in 1937 with their 11-year-old son when the situation under the Nazis became untenable for the mixed-race couple. In 1973, Kraus Reprint published Misipo's autobiography as a copy of a typewritten manuscript that still bore the author's handwritten correction marks, an attempt, as Misipo wrote in its preface, "to present the experiences of a former government schoolboy from Duala (Cameroon)". The book describes Misipo's childhood in Douala, his first school years in the German government school, recounts his trip to Germany to continue his schooling, his reciprocated love for a German woman there, and his medical studies. He further addresses race prejudices he was confronted with in Germany, comments on South Africa's Apartheid and the United States' Jim Crow systems. The whole narrative, written in German, is chronologically non-linear and interspersed by folk tales from Cameroon, which Dualla Misipo recounts to his fiancé and her family. The book ends with his proposal of marriage to Marianne and a good, thoughtful conversation with his future mother-in-law. The autobiography covers approximately the period from 1905 to 1925 and ends before the couple leaves Germany; exile in France is not mentioned.

Reading the book, one learns a lot about a happy childhood in the family circle in Douala during the German colonial period, but also about the latter's dark, ridiculous, and brutal sides. The story is lightened by anecdotes and Misipo's keen powers of



Dualla Misipo with his school mates in Herborn in 1914 (picture: Geschichtsverein Herborn).

observation. It further describes how a black boy and man lived and was received in Germany before and after the First World War. Reflections about the relationship between black and white are at the centre of *The Boy from Duala*.

Its publication in 1973, the year of Misipo's death, by the renowned publishing house Kraus Reprint in Liechtenstein, added to the credibility of the autobiographical parts of the book. However, looking for additional material and information on the places he had lived in in Germany and France for the new edition and thereby diving deeper into Misipo's biography, revealed that many things were not as they are told in the book. Indicators that distinguish between fiction and fact began to emerge and the line dividing them became a broad zone of swampy uncertainties difficult to step and walk on. It is questionable, for instance, if he ever studied medicine at the university in Frankfurt, and it is equally doubtful whether he really collaborated with Leo Frobenius, as he wrote in an application for reparations that he submitted to the German autho-

rities after World War II. The fiancé in the book came from a good bourgeois family that owned a car and a big house, whereas his real fiancé, whom he married, was a simple postmaster's daughter.

How much of this may have been Misipo's deliberate choice as a literary technique, how much was a topping off of what Misipo may have perceived as an (his) insignificant life, or even the concealment of a deep inferiority complex in a difficult and challenging political and social environment is hard, if not impossible to say. Notwithstanding this uncertain relationship between fiction and reality, and the fact that both can stand side by side in a sentence, is there a way to make this fruitful and use it productively? If *The Boy from Duala* does indeed offer a different perspective, then perhaps as a narrative that stimulates further thought and raises the question of what we gain when we shift the boundary between what we read as fact and what we read as fiction, why and on what basis we do so, and for what reasons and purposes the author himself has placed it there.

DUALLA MISIPO: DER JUNGE AUS DUALA. EDITED BY JÜRIG SCHNEIDER IN THE FROBENIUS INSTITUTE'S AFRIKA-ARCHIV SERIES AS VOLUME 5. KÖLN 2022 KÖPPE VERLAG. THE AFRIKA-ARCHIV SERIES IS EDITED BY BEATRIX HEINTZE AND RICHARD KUBA.

**Jürg Schneider** is a research associate of the Centre for African Studies at the University of Basel and co-founder of African Photography Initiatives. Contact: [juerg.schneider@unibas.ch](mailto:juerg.schneider@unibas.ch).

## REVIEW: AFRICAN MULTILINGUALISM AND THE AGENDA 2030

■ KRISTINA PELIKAN AND JAKOB ZINSSTAG

Published as volume 15 of the series *Schweizerische Afrikastudien / Études africaines suisses*, edited by the Swiss Society for African Studies, Djouroukoro Diallo and Thomas Bearth published this very dense collection of articles on African multilingualism.

In his introduction, Djouroukoro Diallo explains the relation between the Agenda 2030 and the development of this edited volume. The Agenda 2030 aims to initiate a paradigm shift in the field of international cooperation and development assistance. Leave no one behind—the absolute inclusiveness of all partners and social actors in development and sustainability issues shall be focused on. This implicates communication as a prerequisite for sustainability as well as communication as a prerequisite for human cooperation—topics, that should not be underestimated for this paradigm shift. Language as a vehicle of communication in research, policy, and practices in line with the Agenda 2030, is a topic of earth-shattering relevance, which should be further developed. After discussing various approaches on this at a research conference, a group of social scientists from the universities of Basel, Bern, and Zurich met again for a workshop to deepen the discussions. The topics presented at the conference essentially summarised the ecological, economic, and socio-cultural factors of development faced by researchers and practitioners in sub-Saharan Africa. The volume under review is a result of these discussions and the workshop.

In his chapter, Thomas Bearth deals with the Parc National du Mont Sangbé in Western Ivory Coast and the multilingual communication of the four ethnically distinct communities living in the perimeter of the park and the consequences for their livelihood. Beside various cultural consequences (alienation between them and their an-



**Djouroukoro Diallo, Thomas Bearth (Eds.)**

### **African multilingualism and the Agenda 2030 / Multilinguisme africain et l'Agenda 2030**

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cestral heritage), living in the park also has important linguistic consequences. The implementation of a lingua franca, forced by the colonizers, serves as tool for class differentiation with effects not to be underestimated. Bearth discusses the endoglossic turn, leading to a reinitialization of the linguistic situation and proving that a jointly developed common agenda of communication is top priority.

Based on her hypotheses, Anne-Claude Berthoud shows that conceptual strength results from the dynamics of exchanges, comparisons, and transfers enacted, whatever the intrinsic value / the traditionally recognized value of the languages involved for scientific purposes may be. In an impressive manner, she elaborates on how multilingual scientific practices are designed to elucidate the objects of knowledge in sustainable development. Focusing on the mediating role of language, Berthoud discusses scientific arguments for multilingual solutions in science, meeting the requirements of the internationalisation of higher education and science.

Agricultural advice via radio in local languages is the topic of the contribution of Paul D. B. Castle. Assuming that many African languages perish because their agricultural roots also die (if a tree no longer exists, its name is no longer used), he highlights the relevance of local languages in societies with unwritten languages, or a primarily oral culture and low literacy rates. Plant and animal biodiversity is decreasing rapidly – many African languages are at risk. Radio programmes on biodiversity and other agricultural issues in local languages could thus address two issues.

In chapter four, Joseph Baya presents the first project on compulsory schooling for all in Côte d'Ivoire, the *Integrated School Project* (ISP) in the Tonkpi region. His observation that learning in French is a proven handicap in the Ivorian school system, he puts forward the hypothesis that the establishment of quality education requires taking into account the language of socialisation of the child as a means of knowledge acquisition. Even though some people are outrightly opposed to the use of the mother

tongue in school, seeing it as unsuitable for teaching. Baya continues to work on strategies for expanding this approach in local schools.

School education is also the subject of the contribution by Ayé Clarisse Hager-M'Boua. Côte d'Ivoire has 60 local languages in addition to French, a cultural heritage from the precolonial period. In 2001, ten Ivorian languages were introduced to the primary school curriculum through the *Programme d'Ecole Intégrée* (PEI) on an experimental basis. She explains that the aim of this program is to use the native language as a language of instruction during the first two years of primary school. PEI proposes to use both the local language and French in learning how to read and write. The Sustainable Development Goal 4 (SDG 4) of the Agenda 2030 requests access to quality education for all, including to avoid Learning Poverty, which serves as an indicator of the deficiencies of education systems in many developing countries. The dual language approach is geared to enable primary school children to acquire the phonological awareness of both their native or local language (L1) and, to some extent, French, the second language (L2).

Djouroukoro Diallo presents an ethnographic study on medical communication in the rural commune of Dioro in Mali, focusing on issues of medical care in general, but also emphasizing the key role of the so-called *Agents for Communitarian Medical Care* and their modalities of communication during interactions with the local populations. With its multi-ethnic and multilingual character, Dioro faces a linguistic challenge that refers to the situation of diglossia between the official language, French, and the national languages, which are marginalised in official communication. About thirty per cent of the population are competent in the official language French, which thus cannot fully cover communicative needs for health communication. So, the local language Bambara is used as lingua franca, which shows the need to implement local languages in health communication.



Continuing with health communication, Hines Mabika writes about the use of African languages in hospitals, outlining the situation at the Albert Schweitzer hospital of Lambarene in Gabon, Equatorial Africa. The patients of this hospital speak over twenty different languages out of the forty-three that exist in the country. While Albert Schweitzer himself never acquired any local language, his successor Walter Munz did, so that he could communicate in Fang and Galoa, two of the most used local languages. The fact that the hospital treats Swiss and French missionaries as well as members of the US Peace Corps, extends the multilingualism in the hospital even more.

The language used in court is severely limited, as Natalie Tarr shows with the example of Burkina Faso. As a constant reminder of colonial times, court hearings are held exclusively in French and not in local languages, although not all participants speak sufficient French. Since the second half of the 19<sup>th</sup> century, when the first schools modelled on European schools were opened, the French language has been promoted without alternative and positioned as the only vehicle capable of conveying knowledge. African languages and modes of learning have been systematically depreciated. This ideology of linguistic hierarchy has limited the functionality of African languages, excluding them from courtrooms and the justice system in general. This continuation of a colonial past negatively influences every court hearing. That this need not be the only way is shown through the example of Senegal, where Wolof is used during some court hearings. This article closes with a brief look into the judicial life in Senegal, where French is designated as only official language in the constitution, like in Burkina Faso. In Senegal, the judges use Wolof and are therewith able to speak to the defendants directly without detouring through an interpreter.

Interpreters are also key in the contribution of Carmen Delgado Luchner, who conducts research on an interpreter training programme in Kenya. Different funding schemes motivate researchers from the Global North to implement their own North-South co-operation projects, in which the power asymmetries are often underestimated, mak-

ing it difficult to establish equal partnerships. This article presents an example of such a higher education partnership in the field of interpreter training. The main challenges surrounding conference interpreter training between Swahili and English are outlined based on key factors, for instance the lack of in-depth contextualization of the curriculum and stakeholders' relatively low awareness of the specificities of Swahili and its place in the Kenyan languagescape. Interpreter training should be based on local needs, Delgado Luchner concludes.

Mohomodou Houssouba also addresses the local needs in his contribution, a critical overview of the development of online resources for African languages. He concludes that the effort to integrate African languages into computing tools and digital platforms runs parallel to the production of online content. Computing tools and digital resources have never been so abundant and democratized all over the continent as they are at the moment, but this booming market has become hermetically closed to African languages because of the tightening grip of proprietary software and systems controlled by Google. Unfortunately, also open access resources such as Wikipedia remain closed to many Africans because they are rarely offered in local languages.

Various themes run like red threads through the volume, which deals with an extremely important topic—language use in context and the power relations informing it. One thread deliberately chosen by the editors is the close integration of multilingualism with the Agenda 2030 and the Sustainable Development Goals (SDGs). Here, we need to highlight that research on languages and communication and more specifically on sub-Saharan African languages, can contribute to the debate on sustainability and enrich it. The importance of multilingualism for sustainability implicates the relevance for society, culture, as well as for the economy. If language is a key factor in achieving the 2030 Agenda, multilingualism is its main tool. Multilingualism is also a key factor in the development of both European and African economies.

In addition, the link between language and knowledge is inseparable, which is another thread running through this volume. In all areas of our lives, not only in science and business, this link is essential and should be promoted through multilingualism. If we lose a language, we lose knowledge, we lose culture. In order to keep the complexity of our world (and worldviews) and benefit from it, it is essential to support the richness and quality of knowledges involved. This also means that we must enable the acquisition and transfer of knowledge to all participants to the same extent – this has not yet been achieved in Africa, for example. The various case studies presented in the volume show how knowledge acquisition and knowledge transfer are made more difficult.

Another common thread running through this volume is the issue of colonialism, which continues to hinder the use of multilingualism to an alarming extent, thus also negatively affecting the support of sustainability goals. Colonialism's heritage impacts the acquisition and transfer of knowledge to this day. Multilingualism and its suppression still play a key role for the continuation of existing power relations. Access to knowledge is also often made more difficult, even access to knowledge that is freely accessible, as shown by the example of Wikipedia, which is hardly available in African languages. The promotion of multilingualism in schools through various approaches described here is positive for the handling of knowledge. In this way, the next generations will learn a different way of dealing with multilingualism. Perhaps this will also be reflected in science at some point? In scientific cooperation, the focus is still very much on the use of a lingua franca, with consequences that should not be underestimated and are relevant in terms of research ethics. Fortunately, there are also positive examples in this volume of how multilingualism can succeed.

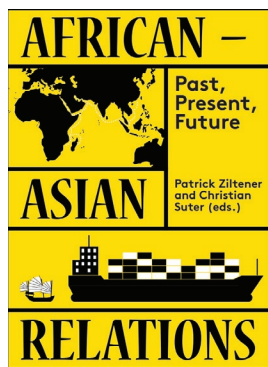
For the future, it would certainly be important to include transdisciplinary methodologies; transdisciplinarity plays a role in some of the case studies presented here, as can be read between the lines. It is not discussed in more detail. Transdisciplinarity is not possible without multilingualism, but research on multilingualism can also gain considerably from transdisciplinarity. We sincerely hope that this volume is just the beginning of many interesting discussions and research projects. From all these contributions, various research questions can be derived; there is a lot that can be done in terms of inter- and transdisciplinary collaborations.

DJOUROUKORO DIALLO AND THOMAS BEARTH (EDS.): AFRICAN MULTILINGUALISM AND THE AGENDA 2030 / MULTILINGUISME AFRICAÏN AT L'AGENDA 2030. ZÜRICH 2022 (LIT-VERLAG).

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## AFRICAN-ASIAN RELATIONS



As one of the last international meetings that took place on site before the pandemic, the World Society Foundation (WSF) Zurich convened a conference in 2019 at the shores of lake Neuchâtel, Switzerland, on “The Past, Present, and Future of African-Asian Relations.” Since, in the countries of the Global North, the scope and speed of change in the relations among the economies and states in the Global South is hardly felt and therefore only scantily observed, the new volume in the World Society Studies series presents a wide empirical spectrum of descriptive analyses of the “new dynamism” in African-Asian relations.

As “new dynamism” in African-Asian relations the editors understand “a significant increase in direct interactions between Africa and Asia in this century, as compared to the level of interactions in the 20<sup>th</sup> century and during the Cold War,” —“direct” meaning interactions not mediated through Western-led institutions such as the World Bank and the International Monetary Fund. Based on the analyses presented in the volume, the editors come to the conclusion: Yes, there is strong evidence for “a new dynamism in Africa-Asian relations, at bilateral and multilateral, local and regional levels, both in formal, institutional contexts and as informal practices. Asian and African countries have never, since the end of the colonial empires, been economically as highly integrated as nowadays. From trade to direct investment and resource-based infrastructure deals, we observe very dynamic processes that transform the core-sem-

iperiphery-periphery structure that we knew from the second half of the 20<sup>th</sup> century. The new African-Asian dynamism marks a signum of our century.” (p. 14). A map of Africa combined with an Index of African countries, places, and institutions makes the volume easy to consult for country- or issue-specific questions.

The book contains a summary chapter of African-Asian relations from the beginning of the Common era (CE) into the 15<sup>th</sup> century by Philippe Beaujard, renowned French anthropologist and longtime historian of the world of the Indian ocean. As he shows, over these centuries, the Indian ocean constituted an integrated world-system which was—until the beginning of the 19<sup>th</sup> century—dominated by Asian economies. A series of comprehensible historical maps in this chapter make this world(s) accessible for non-historians.

The main focus of the book, however, is on the change brought to Africa / Asia by the rise of China. There are valuable and illuminative chapters on India’s and South Korea’s activities in Africa, but clearly China is the heavy weight and center of gravity of the ongoing transformation. China has also been attracting Africans first to Hong Kong, then to neighboring Guangzhou on the Pearl river, to where an estimated 20 000 to 100 000 people moved before the pandemic. One chapter analyzes the “interracial interaction” in the Southern Chinese trading hub during which “mafan” (Chinese for “trouble maker”) increasingly became the characterization of Nigerians, not only by many Chinese, but also as part of an African “intra-group Othering.” There are chapters on the “arrival of ‘Made in China’ in Burkina Faso” and on the current activities in the context of the Belt and Road Initiative (BRI), with a focus on Angola, Ethiopia, Ghana, Guinea, Tanzania, and Central Africa—the question is pressing: Are we witnessing a new “specter of White Elephants”?

While many chapters have a bilateral focus, e.g. on the China and Côte d'Ivoire cooperation or Zimbabwe's re-engagement policy, the volume does also look into the regional dimension of Sino-African development cooperation, and into the role that the Forum on China-Africa Cooperation (FOCAC) plays. China sees the African Union (AU) as having a "leading role in resolving African issues," and, for that purpose, generously built the new AU headquarters in Addis Ababa, Ethiopia. However, in terms of development aid, can China be characterized as a "rogue aid donor" in Africa? The analysis in the volume finds this to be unjustified, but describes undesirable "side effects" that might lead to a local rise of corruption and nepotistic aid allocation. The latest volume in the World Society Studies series published by the World Society Foundation (WSF) offers a wide spectrum of analyses, calling for more interdisciplinary exchange and in-depth research on the "new dynamism" in African-Asian relations.

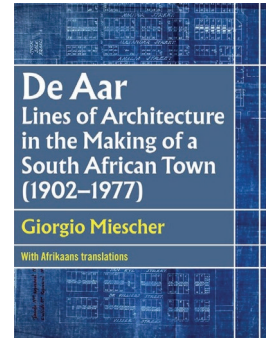
PATRICK ZILTENER AND CHRISTIAN SUTER (EDS.): AFRICAN-ASIAN RELATIONS: PAST, PRESENT, FUTURE; WORLD SOCIETY STUDIES; MÜNSTER, BERLIN, VIENNA, HAMBURG, LONDON, ZÜRICH 2022 (LIT-VERLAG).

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## THE MAKING OF A SOUTH AFRICAN TOWN

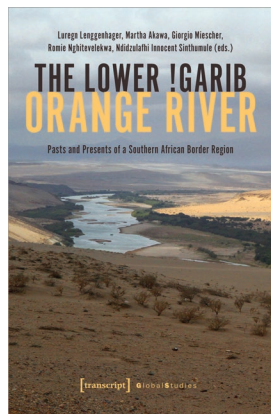


*De Aar: Lines of Architecture in the Making of a South African Town (1902–1977)* reconstructs the history of a former railway town located in what is today the Northern Cape province of South Africa. This town is a remarkably early example of modern urban planning in South Africa, which was at heart an exercise in spatial segregation. The book investigates historical maps, plans, and blueprints to narrate De Aar’s urban development and discuss how state officials, politicians, and town planners imagined, conceptualised, ordered, and regulated the town of De Aar and its inhabitants.

The close-up view reveals the specific process of establishing both ‘White’ and ‘non-White’ neighbourhoods that—while heavily regulated and subjected to recurrent forced removals—saw the emergence of complex systems of land tenure, property rights, and differential access to housing. By highlighting Black residents’ role in shaping the built environment and social fabric of De Aar, the book expands and enlivens the graphic archive of Northern Cape urban planning.

GIORGIO MIESCHER: DE AAR. LINES OF ARCHITECTURE IN THE MAKING OF A SOUTH AFRICAN TOWN (1902–1977). JOHANNESBURG 2023 (ESI PRESS).

## HISTORICAL GEOGRAPHY OF AN AFRICAN RIVER

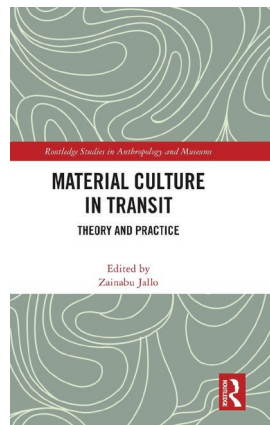


This rich edited volume examines the social history, geography, and economy of a hardly researched border region between Namibia and South Africa. The Lower !Garib, or Orange River, flows through the historical Namaqualand and since 1990 has formed the international border between Namibia and South Africa. The contributors to this volume focus on this hardly discussed stretch of the Orange River to understand the region's social history, geography, and economy. This book brings together scholars from Namibia, South Africa, and overseas, as well as the knowledge and analysis from people living in the region. In concise chapters and short portraits, they discuss the region's past and present from a variety of perspectives.

The book, published with full open access, results from the Swiss South African Joint Research Project *Space in Time* jointly financed by the South African Research Fund and the Swiss National Science Foundation.

LUREGN LENGGENHAGER, MARTHA AKAWA, GIORGIO MIESCHER, ROMIE VONKIE NGHITEVELEKWA, AND NDIZULAFHI INNOCENT SINTHUMULE (EDS.): THE LOWER !GARIB—ORANGE RIVER: PASTS AND PRESENTS OF A SOUTHERN AFRICAN BORDER REGION. BIELEFELD 2023 (TRANSCRIPT).

## MOVING MATTERS



This first collection of essays in the new Book Series *Routledge Studies in Anthropology and Museums* critically addresses the multivalent ways in which mobility reshapes the characteristics of artefacts, specifically under prevailing issues of representation and colonial liabilities.

*Material Culture in Transit: Theory and Practice* constellates curators and scholars actively working with material culture within academic and museal institutions through theory and practice. The rich collection of essays critically addresses the multivalent ways in which mobility reshapes the characteristics of artefacts, specifically under prevailing issues of representation and colonial liabilities. The volume attests to material

culture as central to understanding the repercussions of problematic histories and proposes novel ways to address them. It offers valuable reading for scholars of anthropology, museum studies, history and others with an interest in material culture.

ZAINABU JALLO (ED): MATERIAL CULTURE IN TRANSIT: THEORY AND PRACTICE. LONDON 2023 (ROUTLEDGE).

## DEALING WITH THE LOSS OF AN AFRICAN STUDIES LIBRARY



In their edited volume of short stories, artworks, poems, and essays by 22 contributors, Sindi-Leigh McBride and Julia Rensing engage with the tragic destruction of the African Studies Library at the University of Cape Town (UCT), which occurred in April 2021.

*Lost Libraries, Burnt Archives* features 22 contributions including Koleka Putuma, Masande Ntshanga, Bongani Kona, and many more. It is a result of a collaborative project with colleagues at UCT, and responds to the *Of Smoke and Ash: Jagger Library Memorial Exhibition* curated by

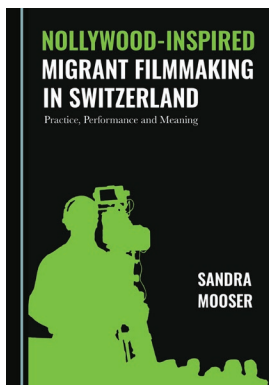
Jade Nair and Duane Jethro at that university. This exhibition commemorated the tragic fire at the Jagger Library in April 2021, and celebrated the salvage efforts of volunteers and UCT librarians.

The contributors to this book are artists and academics, sometimes both, and they write about libraries and archives or reflect on the topics of commemorative practices and collective loss, artistic practice and curatorship as a creative site of knowledge. Editors Sindi-Leigh-McBride and Julia Rensing are PhD Candidates at the Centre for African Studies, University of Basel.

The physical book had a limited print run of one hundred copies and given the reality of the high costs of books in South Africa, was not available for sale but instead made freely available to university and public libraries, research institutions and specialized archives in South Africa and at select international institutions. Additionally, a number of copies were made available for individuals who donated funds to Victory of the Word, a fundraising and development platform committed to serving independent artists and the preservation of language both visual and written. The eBook is available for download free of charge.

SINDI-LEIGH MCBRIDE AND JULIA RENSING: *LOST LIBRARIES, BURNT ARCHIVES*. CAPE TOWN 2023 (MICHAELIS GALLERIES, UNIVERSITY OF CAPE TOWN).

## MIGRANT FILMMAKING IN SWITZERLAND



This book introduces the emerging, but still little-known, phenomenon of Nollywood-inspired filmmaking by African migrants in Europe. Using the unique example of a performance ethnographic case study in Switzerland, it shows how members of the African diaspora represent themselves through audio-visual media and what influence the post-colonial images of the Nigerian video film industry have on their image production.

Drawing on Jean Rouch's Shared Anthropology and the methods of Performance Ethnography, this book provides an in-depth look at the complexity of migrants' everyday lives and

showcases Nollywood-inspired transnational filmmaking practices. In its refreshing and accessible writing style, it also illustrates the performance ethnographic research process, highlights the pitfalls and challenges of collaborative film projects, and critically engages with fundamental questions of social research in decolonial settings.

Sandra Mooser is a media anthropologist with a special interest in audio-visual media, performance-based collaborations, migrant filmmaking and processes of collective representation. She holds a PhD in Social Anthropology from the University of Bern.

SANDRA MOOSER: NOLLYWOOD-INSPIRED MIGRANT FILMMAKING IN SWITZERLAND: PRACTICE, PERFORMANCE AND MEANING. NEWCASTLE UPON TYNE 2022 (CAMBRIDGE SCHOLAR PUBLISHING).

## CHRISTIAN MIGRANT COMMUNITIES AND SOCIAL MEDIA



*“Digital Spiritualities answers many of the questions of the Christian faithful and scholars of religion about the sustainability of Christian fellowship in an era of COVID-19. Its deft analysis of the creativity of Christians on issues of online lived Pentecostalism, viz, online evangelization, online liturgy and online network formation make this book an invaluable text for scholars of African Pentecostalism. The book is a critical contribution to, and in the vanguard of, an emerging scholarship on online Christian fellowship among the African diaspora.”*

Olufunke Adeboye, PhD, Professor of Social History and Dean of Arts, University of Lagos

Peter Ayoola Oderinde graduated with a PhD degree in African Studies from the University of Basel. He is currently an Adjunct Lecturer in the Department of Religious and Inter-Cultural Studies, Lead City University, Ibadan, Nigeria.

PETER AYOOLA ODERINDE: DIGITAL SPIRITUALITIES. SOCIAL MEDIA AND NIGERIAN PENTECOSTAL CHURCHES IN SWITZERLAND (AFRICA IN THEOLOGY—THEOLOGY IN AFRICA / AFRIKA IN DER THEOLOGIE –THEOLOGIE IN AFRIKA). LIT-VERLAG 2023.



## TERRORISME ET VIOLENCE AU SAHEL



Depuis bien longtemps pour l'Occident, les musulmans furent un danger avant de devenir un problème. Selon Maxim Robinson, ce problème ne se manifeste pas sous la forme d'une conquête ni d'une conversion massive, mais parce que l'espace musulman traditionnel est traversé par la mondialisation. C'est au moment où les frontières entre civilisations s'effacent que l'on voit apparaître des théories de mouvements ; ces dernières visent à redonner vie à des fantômes de clash, au dialogue des civilisations en passant par le communautarisme sous toutes ses formes ethniques et religieuses. On tend un peu trop à prendre au mot les acteurs et à faire de l'islam le critère explicatif par excellence. Le terrorisme, le manque de démocratie, le statut

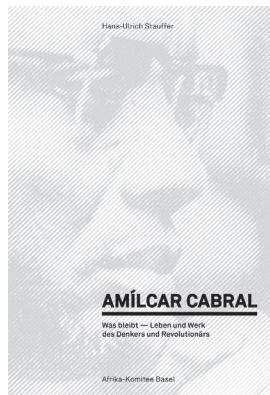
de la femme, etc. seront analysés en termes de religion ou de culture islamique. L'islam est perçu comme un système clos qui s'expliquerait à partir de sa propre histoire. La plupart des événements impliquant des musulmans ont été référés à l'islam. La présente contribution à la compréhension du rapport entre l'islam et le terrorisme dans le bassin du Lac Tchad, questionne les arguments conventionnels liant la religion à la cause profonde du terrorisme.

Ousmanou Adama est Maître de Conférences, Coordonnateur du Centre de Recherche sur les Mutations Politiques, Environnementales et Sociales au Sahel, Université de Maroua, Cameroun. Spécialiste des identités et politiques des pays du bassin du Lac Tchad et Membre de la Société Suisse d'études africaines. Depuis septembre 2022, il est professeur invité à l'Université de Tokyo pour les études étrangères en charge des enseignements religieux en Afrique au sud du Sahara.

Autres contributeurs à ce volume: Lassina Diarra, Joseph Woudamrni, Confidence Chia Ngam, Sali Bakari, Samuel Kamougnana, Gigla Garakcheme, Marcel Bagare, Abdoulbaki Djibo, Medinat Abdulazeez Malefakis, Ayunifor Kingsly Yunisha.

ADAMA OUSMANOU (ED.): TERRORISME ET ÉXPLOSION DE VIOLENCE DANS LES CONTEXTES SAHÉLIENS. YAOUNDÉ 2023 (ÉDITIONS MONANGE).

## DAS VERMÄCHTNIS VON AMÍLCAR CABRAL



*«Der Mangel an Theorie, um nicht zu sagen das vollständige Fehlen revolutionärer Theorie bei den nationalen Befreiungsbewegungen – was sich schon in der Unkenntnis der historischen Realität erweist, die diese Bewegungen doch verändern wollen – stellt eine der grössten, wenn nicht die grösste Schwäche unseres Kampfes gegen den Imperialismus dar. Wir glauben dennoch, dass wir schon eine ausreichende Zahl von unterschiedlichen Erfahrungen gesammelt haben, um eine allgemeine Linie für unser Denken und Handeln bestimmen zu können. Eine breite Diskussion über dieses Thema könnte nützlich sein, einen wertvollen Beitrag zur Stärkung der gegenwärtigen und künftigen Aktionen der nationalen Befreiungsfronten zu leisten.»*

Amílcar Cabral

1973 wurde Amílcar Cabral, der Führer der PAIGC, der Befreiungsbewegung von Guinea-Bissau und den Kapverden ermordet. Gibt es Gründe, sich ein halbes Jahrhundert später mit seinem Leben und Werk zu befassen? Oder ist Cabrals Werk nichts anderes als eine Facette des gut zehnjährigen Befreiungskampfs in Guinea-Bissau und heute ohne jegliche Bedeutung?

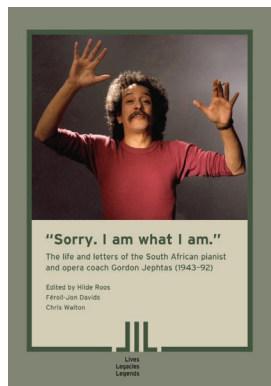
In der vom Afrika-Komitee Basel herausgegeben Publikation geht Hans-Ulrich Stauffer auf das theoretische Werk von Amílcar Cabral ein. Sieben ausgewählte Texte belegen das eindruckliche Wirken von Cabral: seine Analysen der Gesellschaftsstrukturen in Guinea-Bissau und auf den Kapverdischen Inseln, aufgrund deren Kenntnis er die Mobilisierung der Bevölkerung für den Befreiungskampf organisierte, seine Überlegungen zum Befreiungskampf und die sich stellenden Herausforderungen, seine Forderung nach innerparteilicher Demokratie und schliesslich seine Gedanken zur Rolle der Kultur im Befreiungskampf. Diese Werke sind ein eindruckliches Vermächtnis und zeugen von der überragenden Bedeutung Cabrals in der Geschichte des antikolonialen Befreiungskampfes. Aktivistinnen und Aktivisten, die unterdrückerte Systeme in der Postkolonie bekämpfen, beziehen sich heute auf die Schriften von Cabral, in denen er vor der Degeneration der Befreiungsorganisationen warnte.

*«Amílcar Cabral hinterlässt ausser dem Traum von einer gerechten und sozialen Gesellschaft ein sehr wichtiges theoretisches, kulturelles und politisches Vermächtnis, das über Kap Verde, Guinea-Bissau und Afrika hinausgeht, und eine aussergewöhnliche Grösse und eine universelle Dimension hat.»*

Pedro Pires

HANS-ULRICH STAUFFER (HG.): AMÍLCAR CABRAL, WAS BLEIBT; LEBEN UND WERK DES DENKERS UND REVOLUTIONÄRS. BASEL 2023 (AFRIKA-KOMITEE).

## LIFE AND LETTERS OF GORDON JEPHTAS



Gordon Jephtas (1943–1992) was born into an impoverished, coloured, single-parent family in South Africa. He began piano lessons after being intrigued by the harmonium player at the local church, and in his teens he worked as an accompanist with the amateur coloured opera group “Eoan” in Cape Town.

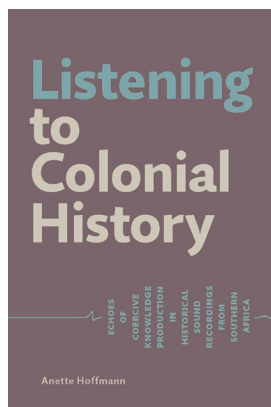
In the 1960s, Jephtas moved to Europe to further his studies. His first big break came in 1972 when the Zurich Opera House appointed him to assist the conductor Nello Santi. Jephtas thereafter established an international reputation as a vocal coach of Italian opera, and Switzerland provided him with a liberal environment where

he was free to express his sexuality. Both there and later in the USA, Jephtas worked with the biggest names in the opera world, from Renata Tebaldi to Plácido Domingo, Montserrat Caballé and Luciano Pavarotti. He always longed to be accepted back in South Africa, but his attempts to return culminated each time in disaster because talent and experience meant little in a land where “whiteness” trumped everything. An official offer to be made an “honorary white” merely intensified his inner turmoil. Back in the USA, Jephtas’s professional success was tempered by private misfortune. He died in New York in 1992.

This book examines the life and career of Gordon Jephtas through the letters that he wrote home to May Abrahamse, a coloured singer with whom he had worked since his teens. They reveal in unique detail the life and achievements of a remarkable musician, but also the psychological damage wrought upon him by apartheid. Jephtas provides a fascinating case study of a gifted South African abroad, struggling with issues of race and sexuality at the height of the AIDS epidemic.

HILDE ROOS, FÉROLL-JON DAVIDS, CHRIS WALTON (EDS.): “SORRY. I AM WHAT I AM.” THE LIFE AND LETTERS OF THE SOUTH AFRICAN PIANIST AND OPERA COACH GORDON JEPHTAS (1943–92). BASEL 2023 (BASLER AFRIKA BIBLIOGRAPHIEN).

## AUDIO SOURCES IN COLONIAL ARCHIVES



European archives hold historical voice recordings that were produced by linguists, ethnologists, and musicologists during colonial rule in African countries. While these recordings reverberate with the polyphonic echoes of colonial knowledge production, to date, acoustic collections have rarely been consulted as sources of colonial history. In this book Anette Hoffman engages with a Southern African audio-visual collection, which is located in five different institutions across Vienna, Austria.

Several recordings collected by the anthropologist Rudolf Pöch in August 1908 have been retranslated for this book. These translations provide new insights into Pöch's collecting expedition to the Kalahari. Pöch's narrative of his heroic journey is called into question by the Naro speakers' comments, which address colonial violence and criticise the research practices of the anthropologist. By attending to the spoken texts on the recordings and reconnecting them to photographs, ethnographic objects, archival documentation, and Pöch's travelogue, Hoffmann offers a different reading of this research trip into a war zone.

*"Hoffmann's work provides a detailed analysis of the significance of historical sound recordings for challenging the colonial archive. Whilst her analysis is presented from a historical archive studies perspective, her ideas deserve to be taken up by anthropologists who are engaged in historical ethnography and may even inspire any decolonial-minded researcher in anthropology, and beyond."*

Anthropology Southern Africa

ANETTE HOFFMANN: LISTENING TO COLONIAL HISTORY. ECHOES OF COERCIVE KNOWLEDGE PRODUCTION IN HISTORICAL SOUND RECORDINGS FROM SOUTHERN AFRICA. BASEL 2022 (BASLER AFRIKA BIBLIOGRAPHIEN).