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Large-Scale Land Acquisitions and Gender in Africa:

The Impact of Institutional Change and Land Investments on Gender Relations and Food Security

Prof. Tobias Haller (Institute of Social Anthropology) and Prof. Jean-David Gerber (GIUB)
In partnership with IZFG (Prof. Sabine Strasser, Prof. Dr. Michèle Amacker)
and Swiss TPH (Dr. Sonja Merten); Funding SNSF 2015-2017

Aim: Comparative project (cases from Ghana, Malawi, Morocco, Tanzania) with focus on gender relations and their transformations in cases of LSLA/land Grabbing. A New Institutionalism/Neo-Marxist approach is used for the analysis of tenure changes in the commons.

Research Questions:

- transformations of customary gender relations as institutional change, and impact of investments on these already transformed gender relations regarding resource tenure and food security.
- impacts on *household mode of production* and strategies of men and women on a household level.

Methods: qualitative and mixed methods in Social Anthropology and Human Geography

First Results: LSLA leads to more or less obvious land grabbing processes, as communal/clan land and resource rights are transformed into private or state property. This process undermines resilience and food security for vulnerable women, but is legitimized by companies and elite groups as development and justified by legal claims (institution shopping). At the same time, compensations and corporate social responsibility programs (CSR) of companies/states lead to “new commons” (f.e. funds, development schemes etc.) to which, however, marginal women often do not have access.

GHANA: A large-scale land acquisition in the food system: How institutions and gendered power relations shape LSLA outcomes

By Kristina Lanz:

An international rice production scheme in the Volta Region in Ghana is researched, where educated local chiefs emerge as powerful actors in the new investment context as they ‘translate’ the investment logic based on private property and discourses of ‘modernity’ and ‘development’. They perform institution shopping (i.e. switching between statutory and customary institutions) to increase their bargaining power in order to change the customary into private tenure system. From these processes elite women also profit, while poor women lose access and are further marginalized.

MALAWI: The Impacts of Large-scale Sugarcane Outgrower Schemes on Gender Relations in Dawangwa. By Timothy Adams:

Research focuses on the impact of large-scale sugarcane outgrower expansion on local communities’ livelihoods and changing gender relations. Outgrower-scheme institutions provide access to land for only a few richer households. This undermines matrilineal customary institutions providing access to clan land for women, because outgrower land is held under a Trust supported by the state (institution shopping). Whilst some few women may participate in the scheme, the majority of the remaining women are transformed into a labor force to be exploited for cash, while for them the hardship of reproductive activities remains.

TANZANIA: Large-Scale Land Acquisitions for forest plantations and gender in Kilolo District, Iringa region,

By Désirée Gmür

Research is done on recent investments in forest plantations by a British-based investor (New Forests Company (NFC)) in Kilolo district. The company buys land, or evicts people from land and commons, via use of state conservation laws. Women are especially impacted as their ability to fulfill their care work is reduced by loss of access to land and related common pool resources (e.g. fruit trees and water). These are essential for subsistence and market opportunities, while access to new commons is limited and badly adapted to local needs.

MOROCCO: The effect of Large-Scale Green Energy Investment on Gender Relations in Ouarzazate

By Sarah Ryser:

This PhD looks at the world’s largest solar project (3000 ha), “Noor” in Ouarzazate, operated by the parastatal company MASEN. Land was a former common property of the Berber Ait Ougrou. Payments for the commons were low based on a wasteland discourse. However, the territory was a pasture and cash source for women (collecting shrubs for fodder). But women were not directly involved in the land deal. MASEN provides compensation and development projects based on CSR-policies, but access to these “new commons” is unequally distributed.

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Malaria vaccine development; an ethical perspective from Kenya, Uganda and Tanzania

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Introduction

In 2015 malaria was attributed to 438 000 deaths and 3.2 billion people were identified to be at risk of infection.¹ There are many intervention methods available, such as insecticide-treated bed nets, vector control and anti-malarial therapy, but those are not likely to lead to the rapid elimination of the disease.² In order to achieve the reduction of malaria incidence by 90% as outlined in the Global Technical Strategy for Malaria 2016-2030, more tools are needed, including effective vaccines especially in high transmission areas such as sub-Saharan Africa.³ Today there is cautious optimism for a modestly effective vaccine called RTS,S developed in partnership by PATH Malaria Vaccine Initiative (MVI) and GlaxoSmithKline (GSK). As this vaccine moves forward there is a need to explore the ethical implications of malaria vaccine development in low-resource settings. Especially when working with a partially effective tool such as RTS,S to ultimately contribute to tailored community integration and trust.



Objectives

The aim of this research is to elucidate ethical dimensions regarding malaria vaccine development through gaining insight into the community perspective.

Methods

We conducted 78 individual semi-structured interviews with caretakers of children enrolled in a malaria paediatric clinical trial.

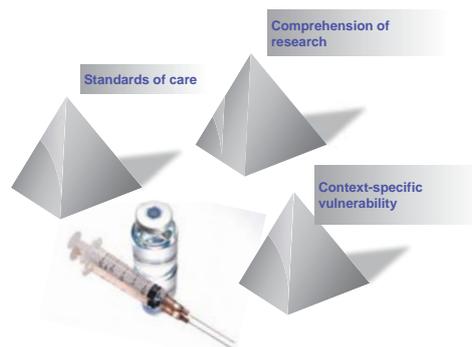
In Kenya and Tanzania parents of children enrolled in the phase III RTS,S trial were interviewed. As a comparison, caretakers of children enrolled in a phase III pediatric malaria vaccine trial, GMZ2, were interviewed. In each country, the project was deployed in partnership with local contacts and institutions in order to guide and facilitate the recruitment of eligible interview respondents. The data analysis involves ongoing identification and categorization of themes based on a public health ethics framework.



Results

Initial investigation of the responses have allowed for the identification of three broad themes critical for effective research practices in communities:

- 1) standards of care
- 2) comprehension of research
- 3) context-specific vulnerability.



Conclusion

Reaching coverage across the target population and creating an integrated, tailored approach alongside other malaria interventions will determine the extent of the public health impact a malaria vaccine will have. Working with partially effective tools heightens the emphasis we must place on rooting research in the local social realities to best understand compliance and adherence. Through recognizing challenges related to standards of care, research understanding and context-specific vulnerability by engaging the communities, RTS,S has an excellent opportunity to set the global stage for the development of an integrated, tailored approach to reduce the malaria disease burden.

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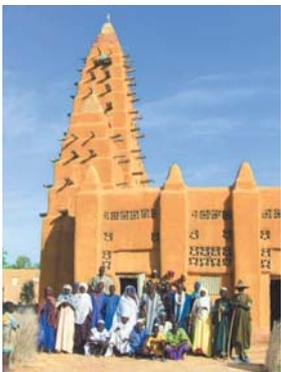
Multilingualism, Governance and Institutionalization in Sub-Saharan Africa as Key to Sustainability?

Contrastive case studies from southern Mali and western Cameroon

Dr. Djouroukoro Diallo, CSLS, University of Bern

Background

“Auch Entwicklungshilfe, deutsche wie europäische, investiert nun gern in Dezentralisierung: Die örtliche Bevölkerung stärken [...], das verspricht mehr Nachhaltigkeit als Brunnenbauern” (Wiedemann 2007)



Best tax payers, Fishermen village of Sama, Municipality of Dioro in Segou (Mali). Photo: Charlotte Wiedemann 2007.

Decentralisation is the result of a paradigm change occurred in Africa in the wave of democratisation sweeping across the continent during the early nineties. It implies inclusion, which means interactions of socio-political actors in the fields of communication. Using multilingual settings, communicating in Malian and Cameroonian contexts relies on the interplay of the official languages *French* in both countries and *English* in western Cameroon with local languages in the spheres of *policy, politics and polity*.

Since 1992, over 600 newly decentralised rural communities such as Dioro (Segou) have been created in Mali whose representatives are democratically elected. In Dioro, local politicians and citizens, in interaction with the different stakeholders, make commitments for more direct participation in local political issues. In this context, the multilingual setting French-Bambara is a key factor in formal and informal situations of communication involving the different stakeholders, such as the representatives of the government, civil society and institutions of international cooperation like NGOs.

Research Objectives

Answers to the following questions are expected to result from the research:

- What are the relations between new institutions, e.g. decentralised rural communities, and governments of Mali and Cameroon, and the local populations?
- What are mechanisms of communication, procedures etc. between involved actors, partners and institutions?
- How do multilingual settings interrelate with the communicative *modus operandi* in this process?
- How relevant are issues of territory, climate change and transitional justice in this process?



The research focuses on the sociological and sociolinguistic analysis of the contribution of international stakeholders and groups of social actors, local partners, and the governmental agencies in the process of decentralisation. It proposes to reframe the definitions of Goal 17 as proposed by the Swiss sub-agenda of the SDGs (Breu et al. 2017) by examining the communication gap mirroring the asymmetric relationships

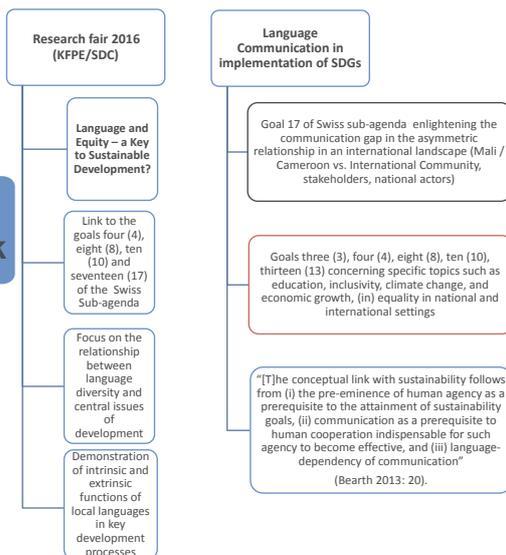
It links this inquiry to the goals three (3), four (4), eight (8), ten (10), thirteen (13) and applies them to specific topics such as education, inclusivity, climate change, and economic growth.

(i) in international relations from the African perspective (Mali / Cameroon vs. International Community),

(iii) in the local interplay between representatives of these governments and rural communities, as well as international partners and local institutions in development projects.

(ii) in national contexts committed to a policy of decentralisation (Governments of Mali and Cameroon vs. rural communities), and,

Research Framework



Research Context

In Mali, the Revolution of March 1991 symbolized a twofold political turnabout: the end of the military regime of Général Moussa Traoré and the birth of a pluralistic political system. In this double move, all social classes expressed expectations amounting to devise a new social contract. Decentralisation seen as the result of a threefold expression of expectations: a strong momentum seeking an equilibrium in the asymmetric relationship between state and civil society, the rural populations expressed the need for reduction of their tax burden, decentralisation was used by the Malian government as a political instrument to oppose the demands of autonomy from the Touareg Rebellion (1990-1996) in the Northern part of the country (Coulbaly / Lima 2013). Seen as the hallmark of democratisation in this dynamic context, decentralisation should fulfil a key function in the overall process of democratisation and reconciliation, in keeping a balance within the new power structure in the country: consolidating and reinforcing an asymmetric *bottom-up* process. Subsequently reversing the asymmetric top-down processes in governmental institutions and capacity-building, while providing suitable answers to the daily needs of the local populations, foster economic development in the rural areas as well as level the capacity gaps in the administration.

Analyse de quatre formes d'éducation préscolaire au Sénégal: une étude des conceptions de la petite enfance et de la maturité scolaire

1. Contexte de la recherche

Les recherches, réalisées en majorité dans les pays du Nord, démontrent que l'accès à une éducation préscolaire de bonne qualité a une influence positive sur les compétences cognitives, scolaires et sociales des enfants.

Au Sénégal, aussi bien dans le domaine académique que politique, nous constatons un manque d'informations exactes sur le fonctionnement et l'organisation des différentes formes d'éducation préscolaire notamment sur le préscolaire communautaire et le préscolaire coranique. Par conséquent, l'impact réel de la préscolarisation reste incertain et peu étudié.

Notre but est d'explorer ce que la fréquentation du préscolaire apporte aux enfants du Sénégal. Quelles seraient les formes les plus adaptées sur le plan pédagogique, social et culturel? Nous voulons identifier les aspects d'une action éducative préscolaire de qualité et adaptée au contexte sénégalais.

2. Méthodologie

Utilisation combinée de méthodes qualitatives et quantitatives :

- Entretiens semi-directifs avec 14 parents et 16 éducatrices
- Observations dans huit structures préscolaires
- Echelle d'évaluation de l'environnement préscolaire EEEP (Baillargeon et Larouche, 2011) dans huit structures préscolaires
- Instrument d'évaluation de la maturité scolaire (Banque Mondiale Inde, 2010) administré à 135 enfants

3. Questions de recherche

1. Quelles sont les conceptions de l'éducation préscolaire des parents et des éducatrices ?

- Ethnothéories autour de l'enfance
- Systèmes de croyances et de valeurs qui sous-tendent les coutumes et pratiques de prise en charge des jeunes enfants

2. Quelles sont les caractéristiques des différentes formes d'éducation préscolaire ?

- Comparaison des types de préscolaires sur la base des résultats à l'EEEEP
- Eléments majeurs de la qualité de l'offre éducative des différentes formes de préscolarisation

3. Quel est l'impact de l'éducation préscolaire et de ses différentes formes sur la maturité scolaire des enfants?*

- Comparaison des performances des enfants évaluées en termes de maturité scolaire (raisonnement et suites logiques, notions de pré-numération, reconnaissance de formes, classements, repères dans l'espace etc.)



*données en cours d'analyse

4. Résultats de la question de recherche 1

Les parents:

- Consentent à un effort financier important pour préscolariser leurs enfants.
- La réputation, la proximité et le coût des structures sont des éléments qui influencent leur choix.
- Recourent généralement à la «double préscolarisation» : l'éducation religieuse est vue comme centrale et prioritaire pour les enfants en bas âge.
- Privilégient l'acquisition du français malgré son absence au sein des foyers.
- Ont tendance à dévaloriser les langues autochtones jugées «inutiles» pour l'ascension sociale.
- Prennent en exemple l'expérience de préscolarisation des aînés ou des autres enfants du ménage pour préscolariser les plus jeunes : «effet d'entraînement».

D'après les éducatrices, le préscolaire:

- Permet de sensibiliser les parents à des bonnes pratiques en termes d'hygiène, de nutrition et de santé.
- Prépare l'enfant au «métier d'élève» et favorise la maturité scolaire.
- Confronte et initie l'enfant à la langue française.
- Joue un rôle clé dans la socialisation du jeune enfant.

Certaines éducatrices:

- Utilisent l'imagination et l'inventivité leur permettant de surpasser le contexte d'adversité pour améliorer les conditions d'apprentissages des enfants.
- Mettent en place un usage alternatif de la formation continue en favorisant l'échange inter générationnels pour palier à leur manque d'expérience.

5. Résultats de la question de recherche 2

Lecture des scores : 1=inadéquat et 7=excellent

Catégorie	Score le plus élevé	Score le plus faible
Mobilier et aménagement	3.81 – Ecoles maternelles	1.00 – Préscolaires coraniques
Soins personnels	5.25 – Ecoles maternelles	1.87 - Préscolaires coraniques
Langage et raisonnement	2.00 – Cases communautaires	1.97 – Préscolaires coraniques
Activités	2.68 – Cases communautaires	1.06 – Préscolaires coraniques
Interactions	6.30 – Ecoles maternelles	1.90 – Préscolaires coraniques
Structure du service	3.53 – Cases des Tout-Petits	1.00 – Préscolaires coraniques
Parents et personnel	3.49 – Ecoles maternelles	1.66 – Préscolaires coraniques

6. Commentaires du tableau

- De manière générale les scores recensés sont faibles selon l'EEEEP. Test très exigeant et parfois inadapté au contexte.
- Les structures qui se rapprochent le plus des standards occidentaux obtiennent les meilleurs résultats.
- Le modèle favorisé par l'Etat et les parents : correspond aux critères valorisés par l'EEEEP.
- L'EEEEP ne valorise par les valeurs spirituelles . Ce qui place les préscolaires coraniques dans la catégorie «inadéquate».

7. Discussion

- Diversité importante des offres (maternelle, case des tout-petits, communautaire et coranique)
- Préscolaire coranique : destiné aux enfants les plus défavorisés.
- Mélange de tradition et de modernité.
- Sous exploitation de la richesse culturelle sénégalaise.
- Statut précaire du personnel.
- L'éducatrice et la manière dont elle investi sont rôle : élément clé de la qualité de l'éducation.

A History of China's Medical Assistance to Africa

The Case of Postcolonial Tanzania

Andrea Azizi Kifyasi, Department of History, University of Basel

China's medical assistance to Africa, which has spanned more than half a century, has attracted surprisingly little scholarly interest. The existing literature does not adequately establish historical roots for its emergence and development. The proposed study aims to examine the social, economic and political contexts that gave birth to China's medical assistance to Africa. It critically discusses a range of major Chinese funded health projects in Tanzania

since independence in 1961, analyses Chinese medical assistance in the light of Tanzania's 'nation building' agenda and its role in promoting new medical knowledge and self-sufficiency within Tanzania's health sector. The proposed study will make an important contribution to studies on south-south cooperation particularly in examining the entanglements and bilateral relationships established by southern countries since the Cold War era.

Guiding Questions

What were the social, economic and political contexts that influenced China's medical assistance to Africa and Tanzania in particular?

What were the major health projects that the Chinese government funded in Tanzania since independence?

How efficient was China's medical aid in promoting new medical knowledge, self-sufficiency, and sustainability in Tanzania's health sector?

How has China's medical assistance influenced the emergence and development of traditional Chinese medicine knowledge in post-colonial Tanzania?



Approach

I approach these questions through field research in Dar es Salaam, Dodoma, and Mbeya where Chinese funded projects were mostly extended to. More information will be collected in the Chinese archives. Interviews with different groups of people

who worked with Chinese experts in hospitals and pharmaceutical industries were made. More interview with Chinese medical doctors and other specialists who worked in several Chinese-funded health projects in Tanzania will be conducted. Ar-

chival research was made in Dar es Salaam and Dodoma. The first part of the research took place from January to July 2018. The second research trip will be made in January to July 2019.



First Insights

The Chinese funded health projects lowly contributed to promoting Tanzania's self-sufficiency and sustainability in the development of the country's health services. For instance, China's assistance in the establishment of pharmaceutical industries enabled Tanzania to begin manufacturing some varieties of western biomedicine.

However, the assistance created new forms of dependence to the Chinese imported raw materials for the factories. The manner in which medical knowledge was transferred by the Chinese technical team to Tanzanians did not manage to fully equip them with enough knowledge and innovation for them to work independently.

General Project Information

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Funding: Humer Foundation for Academic Talent
Duration: 2017-2020
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Culture, food taboos and health among Agni's community of Bongouanou in Côte d'Ivoire



Photo by Valentin Koné, 2016



Photo by Valentin Koné, 2016

Food security is one of the most challenging issues in the world and one of the main targets of the SDGs in developing countries. In Côte d'Ivoire, despite strategies to increase access to food, undernutrition still prevails in most of the communities. Furthermore, social norms are also depriving specific communities from available food sources. Building on the example of catfish (*Ictalurus melas*) from Socoté Lake in Cote d'Ivoire - prohibited for consumption by surrounding communities - the current study analyzes the roots and the health outcomes of food restriction in a traditional context. We analyze how sociocultural norms mediate the pillars of food security (availability, access, utilization, stability).

Key messages:

- (i) Disease control strategies are considered insufficient by the communities and culturally rooted strategies are required.
- (ii) Communities remain strongly attached to their culture regarding their disease prevention and health seeking behaviors.
- (iii) The nutrition and food security strategies have to consider the socio-cultural realities of taboos and restrictions that mediate the community health system.



Bongouanou (Lake Socoté)

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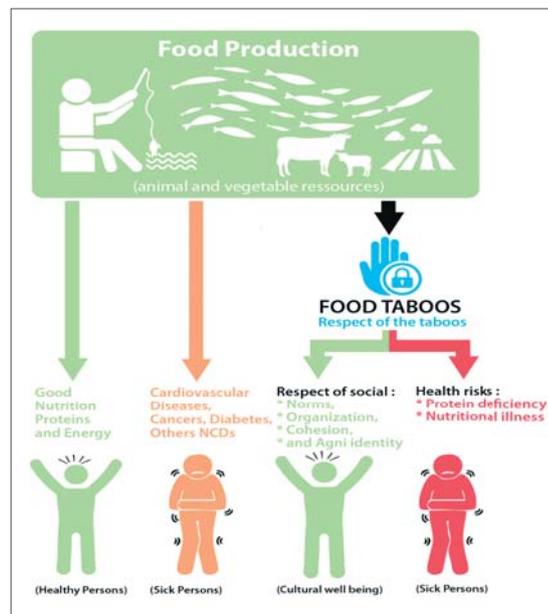
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Objective

This study aims to analyze the social norms associated with food taboos and their link to health in the context of food security, food borne diseases and nutritional illness.

Conceptual framework



Adapted from Bonfoh (One Health concept, 2018)

Methodology

The study was carried out in rural communities of Bongouanou to identify social, health and ecological determinants of food taboos related to catfish from the lake Socoté. We used a qualitative approach, using key informant semi-structured interviews, focus group discussions and observations regarding knowledge, usage and health impact related to food taboos. The data collected were analyzed in the perspective of social identity theory and the cultural materialism.



Result

Agni's social cohesion

Food restrictions have a social function. The non-consumption of catfish from the Socoté Lake is part of social norms and seen as important for the preservation of the indigenous "Agni of Bongouanou" identity. This food restriction, that is also respected by non-Agni people, is used as a mean for social regulation.

Taboos as disease prevention tool

The health function of food restriction is to prevent allergies (oedemas, spots), discomfort (abdominal pain, nausea, vomiting, diarrhea, headache, dizziness, and hot flushes or fever) and disease especially those related to reproductive health. According to the collective imaginary, the non-compliance to food restrictions exposes the person to supernatural sanctions such as the death, malediction or the risk of not procreating.

Indirect biodiversity conservation

The non-consumption of catfish maintains the cultural well-being of the community while contributing to the conservation of biodiversity. The sacredness of catfish and the surrounding environment constitute an "unintended" way to protect the fauna and flora in a particular setting.



Name: *Ictalurus melas*
Life expectancy: 60 years
Weight: 100g-14 Kg
Lengths: 15-45 cm

Conclusion

Food taboos in the Agni's of Bongouanou respond to some social need, such as identity construction, health preservation, and ensured reproduction and, passively, biodiversity conservation. The management of food security strategies have to consider the socio-cultural realities of taboos and restrictions.

Uncertainties and Agency among Agropastoralists and Fulani Herders in Ouangolodougou, Côte d'Ivoire

Doua Bandhé Prisca MORI

In the department of Ouangolodougou in northern Côte d'Ivoire, climate variability, epizootics, conflicts between farmers and herders, recurrent cattle rustling and proximity to neighboring countries such as Burkina Faso and Mali contribute to increasing uncertainty. This study aims to understand the agency of agropastoralists and herders in uncertain situations.

More specifically, it seeks to (1) identify and describe the uncertain situations experienced in the past and the practices implemented by them, (2) analyze their current knowledge related to uncertainties and their daily practices; (3) analyze uncertain situations that may occur in the future and their creative practices to deal with them.



Fieldsites

Benifesso Foulabougou
and Tango Tango

First findings

A first set of data was collected among Fulani herders. Further fieldwork will include agropastoralists.

Result 1

For Fulani herders uncertainty is a concept with a diversified, vast and deep content. They usually use two dialectical expressions: “*une arbi kan*” and “*une djuj kan*” to talk about uncertainties in their daily life.

Result 2

Uncertainty in situations related to:

Environment, mobility, children education, savings, food and feed, social cohesion, religion, human and animal health, land, grazing, cowherd availability, oral communication ...

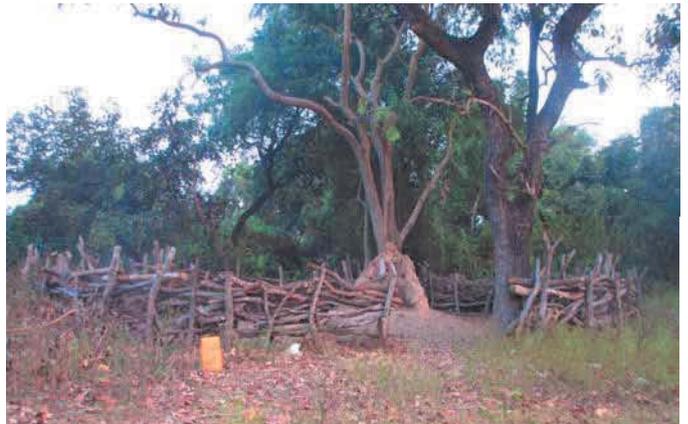
Result 3

To deal with these uncertainties Fulani herders prefer:

- ⇒ strong tutoring relationship with land chiefs and village chiefs,
- ⇒ diversification and variation of grazing area,
- ⇒ investment in building houses in the city,
- ⇒ health of their livestock, a source of income and the expression of their Fulani identity.

Methodology

- A comprehensive approach building on the Emic Evaluation Approach (Förster et al 2011) and relying on the mapping of actors, practices and social discourses
- Semi structured and spontaneous interviews with, agropastoralists and Fulani herders and other actors concerned with agropastoralism and breeding
- Observation, fieldnotes and photographs



Doua Bandhé Prisca MORI is a PhD Student at the Institute of Social Anthropology at the University of Basel. She earned her MA and DEA in Sociology at the Université Alassane Ouattara in Côte d'Ivoire.

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La scène musicale transnationale du rap sénégalais

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Résumé

A travers l'étude des (im)mobilités internationales d'individus (producteurs, artistes, acteurs culturels), il s'agit de rendre compte de la façon dont les espaces culturels africains, ici la scène musicale rap au Sénégal, tout en étant un espace d'ancrages et d'identifications dit « local », constitue aussi « un espace social transnational ».

Mots clés: scène musicale, mobilités, transnationalisme, Rap, Sénégal

Supervision:
Monika Salzbrunn

Fonds:
Bourse doc.ch, FNS

Période: 2014-2018

Introduction

Longtemps considéré comme la troisième scène rap mondiale, le rap au Sénégal fête en 2018 ses 30 ans d'existence. Le Rap Galsen (verlan pour rap sénégalais) est affirmé par ses acteurs comme une forme musicale inscrite dans le local, notamment en tant qu'instrument de lutte au sein de mouvements citoyens. Or, ces mêmes acteurs sont confrontés au besoin de « gagner leur vie ». Entre rôle du rap dans le « développement local » et rôle des mobilités dans la professionnalisation des artistes, les artistes sont tiraillés entre ancrages locaux, tentatives d'« exportation » et normes de l'industrie musicale mondiale.

Questions de recherche

- Dans quelles conditions et pour quelles raisons les artistes de rap sénégalais sont-ils amenés à être (im)mobiles?
- Quelles sont les conséquences de cette (im)mobilité sur les trajectoires professionnelles des artistes de rap sénégalais et à travers elles, sur l'évolution de la scène rap sénégalaise?

Méthodes

- Terrain ethnographique multi site
- Focale sur des événements
- Analyse des performances
- Anthropologie digitale

Résultats préliminaires:

Description des mobilités rencontrées et de leurs conséquences sur les trajectoires artistiques et la scène rap

Types de mobilité	Sous-types	Rôle sur les trajectoires artistiques	Impact sur la scène
Migration	Migration	Arrêt de la carrière/redirection	Rupture/maintien des liens avec la scène
	Migration de retour	Impact positif sur notoriété	Remise en cause parfois projets de développement
Mobilités	circulatoires	Impact positif sur notoriété mais à la source de conflits	Visibilité du rap sur scène internationale
	"en étoile" (Moret, 2009)	Effets sur la « professionnalisation »	Contribution à la mise en mobilité d'autres acteurs
Immobilités	pendulaires	Acquisition de ressources à l'étranger	Connexions entre différents espaces
	forcée	Difficultés à « s'exporter »	Repli sur le Sénégal
	choisie	Renforcement des liens locaux	Volonté de développement local

Enjeux

L'étude des mobilités qui ont lieu au sein du monde artistique nous renseignent sur la diversité des migrations depuis l'Afrique ainsi que sur l'impact des industries culturelles globales dans les contextes locaux.

Living Social Health Protection

Diabetic/Hypertensive Patients in the Kilombero Valley, Tanzania

Melina Rutishauser, Institute of Social Anthropology (melina.rutishauser@unibas.ch)

This PhD project examines practices of participation in the emergent field of social health protection. It looks at social health protection measures from the perspective of people who are diagnosed with diabetes and/or hypertension. The aim of the research is to better understand the aspects which are structuring people's possible agency, and the way how they are living social health protection.

What is social health protection?

The ILO (International Labor Office) defines social health protection as a series of public or publicly organized and mandated private measures against social distress and economic loss caused by the reduction of productivity, stoppage or reduction of earnings, or the cost of necessary treatment that can result from ill health.

The key idea of the SNF Project

Participation has become a powerful concept of global development in the past decades. Drawing on social science theory, this project aims to demonstrate that participation in diverse forms of social health protection can be conceived as a social practice which configures and is reconfigured by broader societal and material orders.

Guiding questions of the PhD Project

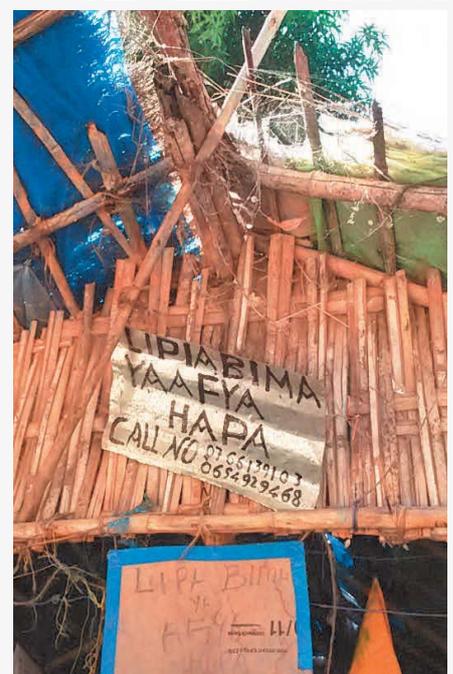
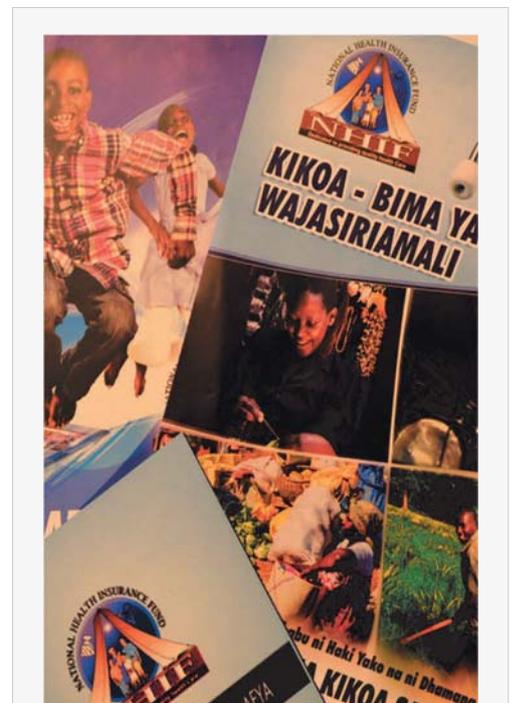
- ◆ How is social health protection being negotiated and lived by persons living with diabetes and/or hypertension in a small town of Tanzania?
- ◆ Which possibilities are opening up to them by the changes in the health care system which are taking place, and how are these possibilities dependent upon the membership in specific communities?
- ◆ How are these structures potentially changing, because of what and for whom?

Approach

We approach these questions through an ethnographic field research in the small town Ifakara in south-eastern Tanzania. Ifakara is the administrative and commercial center of the Kilombero Valley. The first part of the research took place in 2017.

First insights

Different institutions offer social health protection measures, e.g. insurance schemes, self-help groups or kinship groups. Whether diabetic/hypertensive patients make use of these options does not only depend on their economic status. How they do so often does not correspond with the ways national and international development actors such as the WHO or ILO have imagined. Case studies show that policies, institutions and programs are not themselves transformative.



General Project Information

My PhD-research is part of the SNF Project "Participation in Social Health Protection: An Anthropological Case Study in Tanzania" led by Prof. Brigit Obrist.

Supervisors: Prof. Dr. Brigit Obrist, Prof. Dr. Elísio Macamo

Funding: Graduate School of Social Sciences, Start-up Scholarship (2016-2017), Swiss National Science Foundation (2017- 2020)

Collaboration: NGO Kilombero Valley Health and Livelihood Promotion, St. Francis University College of Health and Allied Sciences, University of Dar es Salaam

Duration: 2016 – 2020

Violences et résistances dans le théâtre postcolonial au Mali

Melanie Sampayo Vidal

Dans mon projet de thèse je cherche à étudier le théâtre local Kotéba Bamanan en tant qu'espace où des résistances contre des violences politiques, culturelles ou sociales peuvent émerger. Au Mali, le théâtre Kotéba s'inscrit dans une longue tradition de spectacles et il est connu pour être un espace de "liberté d'expression". Ainsi, dans les villages ruraux le théâtre Kotéba constitue un moment de critique satirique des comportements sociaux ou stéréotypes dans le microcosme de la communauté. Il fonctionne comme un lieu où la communauté se reflète et se réfléchit.

Après la colonization et avec la création du théâtre national Kotéba National, le théâtre kotéba était au centre d'une jeune nation aspirant à une re-construction culturelle de soi-même. Plus tard, pendant le régime dictatorial de Moussa Traoré, des groupes de théâtre Kotéba faisaient partie d'une résistance souterraine. Des formes modernes, urbaines du Kotéba traitent des sujets dans un contexte plus large, en dénonçant la corruption, en critiquant la politique ou en montrant les conséquences fatales de l'extrémisme. Kotéba theatre constitue un lieu du social et de la création identitaire sur le niveau culturel, social et politique, individuellement et collectivement.

«Trop c'est trop! Sur le Nord il pleut des bombes. Oui Général Makossa, les villes du Nord, Satelit, Guelahoc, Kanamé, Timberland, Dilika et Gowa sont sous le contrôle des rebelles et des fous de Dieu...»

Diango (2013)

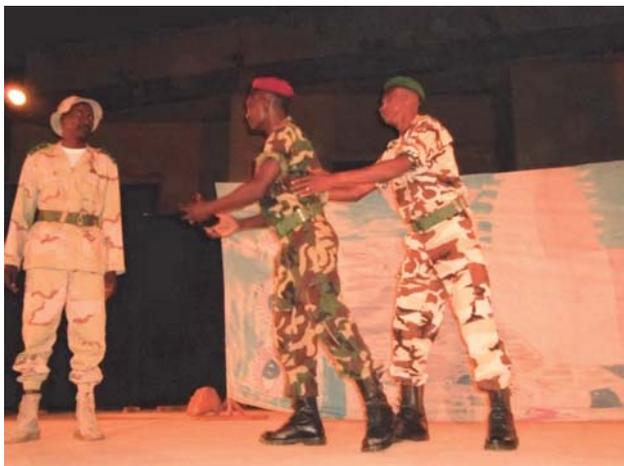


Figure 1. Scène de „Il pleut sur le Nord“ (Diango, 2013)

Objectif

Au Mali le théâtre Kotéba s'inscrit dans une longue histoire de traditions villageois mais aussi dans un développement de transformations urbaines. Dans mon projet de thèse je cherche à étudier ce théâtre Kotéba bamanan en tant que lieu où des résistances contre des violences politiques, culturelles et sociales peuvent émerger.

Figures

1. Photo prise et mise à disposition par Sirafily Diango.
2. Photo ©Centre Culturel Koré, mise à disposition par CCK.

Question de recherche

Comment le théâtre Kotéba présente-t-il un lieu où des résistances peuvent émerger?

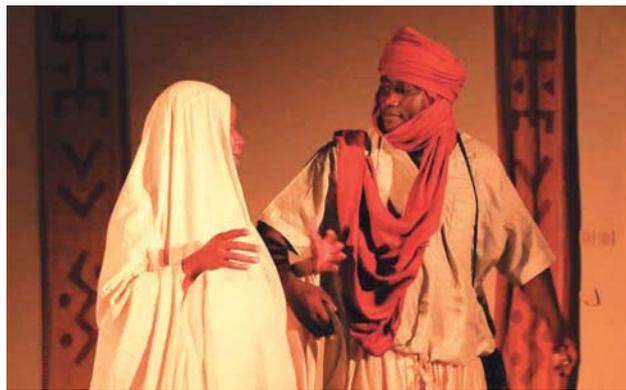


Figure 2. Scène de « Kaklara ou jamais à genoux » (Traoré 2012)

**«Quoi? Ce bout de boisserait donc une divinité! Alors, tu t'en iras! Tu ne feras plus de culte, ni toi ni une autre femme! Désormais, c'est haram!»
(La cravache s'abat sur Kaklara)**

Traoré (2012)

Mixed method model

Approche socio-littéraire (Sapiro 2014) qui inclut ...

- ... les conditions de production
- ... la sociologie de l'oeuvre
- ... la sociologie de la réception
- Mise en contexte
- Analyse littéraire

Corpus

Corpus sélectif de pièces de théâtre éditées et non-éditées, p.ex.:

- Traoré A. (2012). *Ceux qui sont morts. Suivi de: Kaklara ou jamais à genoux*. Abidjan: Balafons.
- Diango S. (2013). *Il pleut sur le Nord*. Coll. Regards sur une crise. Bamako: La Sahélienne.

Littérature

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- De Noray M.-L. (1997). Mali: du kotéba traditionnel au théâtre utile. *Politique Africaine*, n°66, pp. 134-139.

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'POINTS OF VIEW'

An Exhibition about Visions of a Museum Partnership

Currently three museums, the Uganda National Museum in Kampala, the Igongo Cultural Centre in Mbarara, southwest Uganda and the Ethnographic Museum at the University of Zurich (EMZ), have undertaken an unusual collaboration: They engage in joint research in Uganda and Switzerland, and creating exhibitions in dialogue. This poster addresses the challenges of collaborating on an equal level in a transcontinental project.

What role should ethnographic museums in Europe play? Since the beginning of the 21st century this has continually been debated while cooperation with museums in the global South has become increasingly important. The historical context, unequal conditions, negotiation processes, communication, and visions were some of the topics that the Ugandan-Swiss collaborating team is reflecting on it in the currently running exhibition (12 April 2018 – 6 January 2019) at the EMZ. This poster outlines some of the insights.



In the context of post-colonial critique, museums are searching for new approaches to collection research and representation

Some objects in the Western museums' collections have certain questionable aspects. Many were acquired in the context of colonialism. The critic on ethnographic museums for collecting these objects in dubious ways and putting societies on display without consulting the people and their knowledge is justified. New ways in museum work needs participative approaches in analysing the past, international cooperation and a constant critical reflection.



International cooperative projects have to deal with different structural and cultural conditions

Each of the three partner museums is entangled in specific economic and political contexts, where global power relations become apparent. Access to financial means, dissimilar infrastructure and individual institutional mission statements, mandates and goals – all of these influence the museums' processes and affect the ways the partners work together. Is cooperation 'on an equal level' even possible in reality, considering such different conditions?

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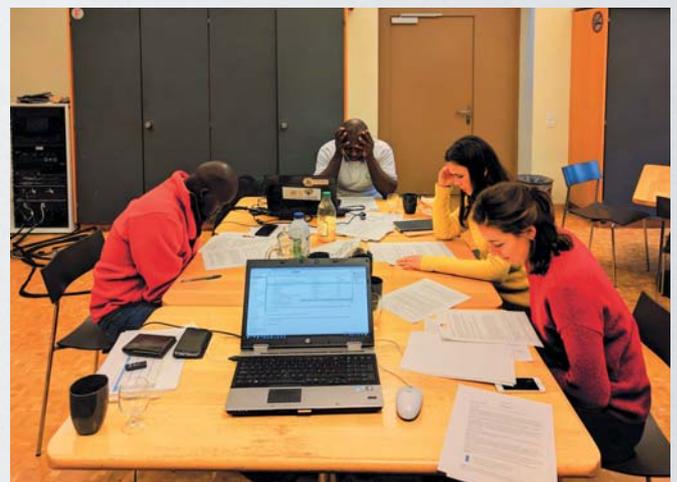
Cooperation is all about negotiation processes

Cooperation on equal terms means that all points of view and goals must be considered. This becomes difficult when institutional or individual interests contradict one another. Who decides eventually in a decision-making process? There is a danger that historically evolved, internalised and unconscious relations of dominance take effect. Cultivating the relationship through regular exchanges is important to confront uncertainties and differences in a constructive way.

Identify, acknowledge and share points of view

In every cooperation project, different points of view come together: opinions, interpretations and perspectives, which are formed through lifeworlds, socialisation and individual experiences. Getting involved with other points of view means questioning one's own.

Our vision: Multiperspectivity and plurivocality are indispensable. Ethnographic museums must therefore create contact zones in which every involved person has a say.



www.musethno.uzh.ch
Photos: Caro Cerbaro, Marc Meyer