

AFRASO
AFRICA'S ASIAN OPTIONS

AFRICAN-ASIAN ENCOUNTERS (III)

Afrasian Transformations: Beyond Grand Narratives?

28-30 September 2016

Goethe University Frankfurt

CONFERENCE THEMES:

Redefining the Global South
Reassessing the Indian Ocean
Afrasian Approaches to Development
Afrasia in a Wider World

KEYNOTES BY:

Homi K. Bhabha (Harvard University)
Ajay K. Dubey (Jawaharlal Nehru University)
Jamie Monson (Michigan State University)



About the Conference

This interdisciplinary conference is part of a series of international conferences on African-Asian Encounters (AAE) that started with “New Cooperations – New Dependencies?” (Kuala Lumpur, Malaysia, March 2014) and continued with “Re-Thinking African-Asian Relationships: Changing Realities – New Concepts” (Cape Town, South Africa, March 2015). The Frankfurt Conference invites scholars to take stock of various grand narratives in their respective research work, to critically reconsider current theoretical and methodological frameworks employed in understanding African-Asian interactions, and to discuss how they navigate between empirical work and theory production. In what ways do their findings challenge existing grand narratives? Do we need to rethink or modify these narratives? Should we move beyond grand narratives altogether? Or can we come up with new narratives that capture present – and future – Afrasian realities in new ways?

We invite contributions that theorize African-Asian interactions and address grand narratives prevalent in/ across various disciplines. We also welcome contributions that reflect on African-Asian interactions in various fields and connect their empirical findings to the overall conference theme.

THEMES:

1. Redefining the Global South

What are the uses of the ‘Global South’ as an analytical category? How postcolonial are Afrasian interactions? South-South solidarity: a legacy of common struggles, an ideological smokescreen or a utopian vision? Do new multilateral fora, such as BRICS or IBSA change myths and realities of the Global South?

2. Reassessing the Indian Ocean

What are the benefits and limits of the ‘Indian Ocean’ as an analytical framework for African-Asian interactions? How far does the Indian Ocean World extend and how does its history and memory relate to contemporary realities? How African/Chinese is the Indian Ocean? How do old and new Asian Diasporas in Africa relate to each other? Are new African Diasporas in Asia part of an Indian Ocean world?

3. Afrasian Approaches to Development

Do African-Asian interactions make a difference to ideas of (world) development? Have they challenged ‘western’ notions of development? Do they translate into specific Asian (or African) policies and how do they relate to realities on the ground? Have they generated new models of – or counter-narratives to – development?

4. Afrasia in a Wider World

Afrasia: superfluous neologism or necessary transregional perspective? How do transnational and transregional approaches intersect, in which way do they differ? How do African-Asian interactions contribute to the emergence of a multipolar world? In what way do they transform the theory and practice of area studies more generally?

Contents page

1.	Words of Welcome	2
2.	AAE (III) Program – Day 1 (28 September 2016)	4
3.	AAE (III) Program – Day 2 (29 September 2016)	7
4.	AAE (III) Program – Day 3 (30 September 2016)	9
5.	Keynotes	11
5.1	Homi K. Bhabha – Intimations of the Afterlife: On Migration, Memory and the Dialectics of Translation	
5.2	Jamie Monson – Futures in the Past of Africa-China Engagement	
5.3	Ajay K. Dubey – India-Africa Relations in the 21 st Century: The Competitive Edge and Challenges of one of Africa’s Asian Options	
6	Abstracts	13
7	Participants of the Plenary Round-Table Discussion / Conference Closing	48
8	Supporting Programme	50
8.1	Exhibition “When the Moon Waxes Red (2009 – 2016)”	
8.2	Performance “Blickakte - Acts of Viewing”	
8.3	Third AFRASO Film “Small-scale Gold Mining: Chinese Operations in Cameroon”	
9	Contact Details	52
10	General Information	55
11	Map of the Conference Venue	57

Words of Welcome

The interdisciplinary conference on “Afrasian Transformations: Beyond Grand Narratives?” at Goethe University Frankfurt has a truly ambitious agenda. It will explore the many small and large economic, political, social and cultural transformations engendered by African-Asian interactions. It will also critically engage with models, concepts, theories, and, indeed, “grand narratives” that we habitually use to come to terms with these transformations. And it will hopefully also provide innovative answers to the questions of how our own understanding of “area” has been transformed by our research on Afrasian transformations, and in which ways the theory and practice of transregional studies can contribute to understanding an increasingly multipolar world.

The Frankfurt conference is part of a series of international conferences on African-Asian Encounters that started with “New Cooperations – New Dependencies?” (Kuala Lumpur, Malaysia, March 2014) and continued with “Re-Thinking African-Asian Relationships: Changing Realities – New Concepts” (Cape Town, South Africa, March 2015). The conference is hosted by “Africa’s Asian Options” (AFRASO), an interdisciplinary collaborative research project at Goethe University funded by the German Federal Ministry for Education and Research (BMBF) that brings together some 40 researchers from six faculties of our university and from disciplines as diverse as African Linguistics, Chinese Studies, Economics, English Studies, Korean Studies, Human Geography, Physical Geography, Political Science, Social Anthropology and Southeast Asian Studies. AFRASO is based on a collaboration between the Centre for Interdisciplinary African Studies (ZIAF) and the Interdisciplinary Centre for East Asian Studies (IZO) at Goethe University Frankfurt and has just been prolonged for another two years. We would like to thank the Ministry for Education and Research (BMBF) for its financial support which has also made this conference on Afrasian Transformations possible.

As joint project leaders of AFRASO, we would like to extend a warm welcome to all conference delegates. We are happy that this year’s conference has brought so many specialists in the field of African-Asian Studies to our university, and we are looking forward to three convivial days of intellectual exchange and lively debate!



Prof. Dr. Arndt Graf
*Southeast Asian Studies,
Goethe University Frankfurt*



Prof. Dr. Frank Schulze-Engler
*English Studies,
Goethe University Frankfurt*

Welcome Note

The AFRASO project (Afrikas Asiatische Optionen / Africa's Asian Options) at the Goethe University Frankfurt does not only have a transregional, but also an interdisciplinary orientation, which becomes visible in its internal structure. AFRASO is a programme forming a link between two research centres, the Centre for Interdisciplinary African Studies (Zentrum für interdisziplinäre Afrikaforschung, ZIAF) and the Interdisciplinary Centre for East Asian Studies (Interdisziplinäres Zentrum für Ostasienstudien, IZO), engaging in joint innovative research work with a long-term focus. The government of the State of Hesse is particularly pleased to see the success of this cooperation, because at one time the foundation of IZO was by no means a foregone conclusion. It has turned out, however, to be an essential element in safeguarding the existence of the so-called small disciplines in Hesse.

Let us take a brief look back at the situation in 2006: One of the universities in Hesse had decided to shut down some of their small disciplines in the Humanities. This led the Hessen State Ministry for Higher Education, Research and the Arts in conjunction with the universities of Frankfurt, Giessen and Marburg to develop a concept for regional research centres, which was then implemented with the necessary funding. The objective was to prevent an irreversible loss to the academic landscape and to guarantee in principle the continued existence of small disciplines in the Humanities, while at the same time increasing their competitiveness through structural concentration. As a consequence, IZO in Frankfurt and the Eastern European Centre (Zentrum Östliches Europa GiZO) in Giessen, as well as the Centre for Middle Eastern Studies (Centrum für Nah- und Mittelost-Studien) in Marburg came into existence.

The sustained effect of these measures taken by the State government and the universities was fully endorsed in 2010 by the Wissenschaftsrat (German Council of Science and Humanities) in its comprehensive report on research centres in the humanities, where it identified certain centres that even at an early stage had perceptibly gained in strength.

In 2012, when IZO and ZIAF succeeded in getting funding for the AFRASO project from the Federal Ministry of Education and Research, this was another important step forward highlighting not only the general importance of the small disciplines but also their particular significance for Goethe University and the State of Hesse, because of the basic assumption underlying this project that in a globalized world regional studies are increasingly confronted with processes of trans-regionalization and internationalization.

The present conference on "African-Asian Encounters III – Afrasian Transformations: Beyond Grand Narratives?" is set to focus on blind spots in the perception of the interaction between Africa and Asia. This means that the research of those who are present today is making an essential contribution to our understanding of one of the most pressing subjects of our time, globalization. I therefore wish all of you a successful conference. May it produce many new and valuable insights.

Yours sincerely,



Boris Rhein
*Hessen State Minister for Higher Education,
Research and the Arts*

Conference Programme

DAY 1 (28 SEPTEMBER 2016)

TIME				
08.00 – 09.00	REGISTRATION (Conference office, in front of ROOM CAS 823)			
09.00 – 09.30	CONFERENCE OPENING AND OFFICIAL WELCOME <ul style="list-style-type: none"> • Prof. Dr. Birgitta Wolff (President of Goethe University Frankfurt) • Norbert Noisser (Ministry of Economics, Energy, Transport and Regional Development, State of Hessen) • Prof. Dr. Frank Schulze-Engler (Joint Project Leader AFRASO, Goethe University Frankfurt) ROOM CAS 823			
09.30 – 11.00	Keynote Homi K. Bhabha (Harvard University) INTIMATIONS OF THE AFTERLIFE: ON MIGRATION, MEMORY AND THE DIALECTICS OF TRANSLATION Chair: Frank-Schulze-Engler ROOM CAS 823			
11.00 – 11.30	Coffee Break (in front of the conference office and room CAS 823)			
11.30 – 11.45	Proceed to Panel Rooms			
	SUBTHEME 1: Redefining the Global South	SUBTHEME 2: Reassessing the Indian Ocean	SUBTHEME 3: Afrasian Approaches to Development	SUBTHEME 4: Afrasia in a Wider World
11.45 – 13.15	Imagining Solidarity? China-Africa Encounters in the Aftermath of Decolonization to the Present ROOM IG 311 Chair: Falk Hartig Jamie Monson (<i>Michigan State University</i>): <i>Decolonizing Translation: Gender and Interpretation in China-Africa Historical Engagements</i> Amanda Shuman (<i>University of Freiburg</i>): <i>Promoting “Friendly” Solidarities under Mao: China-Africa Sports Visits in the 1960s</i> Duncan McEachern Yoon (<i>The University of Alabama</i>): <i>The Global South Novel? Imaginaries of China in Bofane’s Congo Inc.</i>	Expanding the Indian Ocean: Perspectives from East and West Africa ROOM IG 411 Chair: Jan Beek Astrid Erll (<i>Goethe University Frankfurt</i>) & John Njenga Karugia (<i>Goethe University Frankfurt</i>): <i>Connective Afrasian Ocean Memories: Between Competitive and Multidirectional Remembering</i> Olutayo Adesina (<i>University of Ibadan</i>): <i>Broken Lands and Chords of Memory: Pakistan and India in Nigeria’s Self-Consciousness</i> De-Valera Botchway (<i>University of Cape Coast</i>): <i>West Africa and the Indian Ocean World: Some Past and Future Connections from Ghana</i>	Economic Collaboration on the Ground I ROOM IG 1.411 Chair: Cornelia Storz Ute Rösenthaller (<i>Goethe University Frankfurt</i>): <i>Competition and Cooperation in Chinese and Cameroonian Commercial Interactions</i> Sarah Hanisch (<i>University of Vienna</i>): <i>Industrial Parks and Taiwanese Investors: A Transregional Comparison between a Southern Chinese City and Lesotho</i> Rajesh Ramachandran (<i>Goethe University Frankfurt</i>) & Cornelia Storz (<i>Goethe University Frankfurt</i>): <i>Japanese Management Techniques and Firm Level Effects on Productivity: Evidence from Africa</i>	

DAY 1 (28 SEPTEMBER 2016)

TIME				
13.15 – 14.15	Lunch Break			
14.15 – 15.45	<p>Trajectories of Migration and Exchange ROOM IG 311 Chair: Tesfaye Tafesse</p> <p>Alexandra Samokhvalova (Goethe University Frankfurt): <i>Internationalizing of Higher Education in Malaysia: Focus on Africa</i></p> <p>Hanna Getachew Amare (Hawassa University) & Sophia Thubauville (Goethe University Frankfurt): <i>Indian Academics at Ethiopian Universities – Changing Traditional Migration Routes in Academia</i></p> <p>Ohsoon Yun (Hankuk University of Foreign Studies): <i>Ethiopia-South Korea Interactions and Prospects: A South Korean Perspective</i></p>		<p>Economic Collaboration on the Ground II ROOM IG 1.411 Chair: Cornelia Storz</p> <p>Yanyin Zi (Kyoto University): <i>Chinese Investment in Africa: Ground Level Interaction Matters</i></p> <p>Ray Ikechukwu Jacob (University of Malaya) & Azirah Hashim (University of Malaya): <i>African and Asian Development: Revisiting Facts and Figures</i></p> <p>Judith Schöne (Free University of Berlin): <i>The Diplomatic Role of China Henan International (CHICO) Company in Senegal during Non-recognition of China</i></p>	<p>Afrasia Through Different Eyes I ROOM IG 411 Chair: Ute Rösenthaller</p> <p>Sharlene Khan (Rhodes University): <i>When the Moon Waxes Red... Negotiating Subjective Terrain as an “Inside-Outsider, Outside-Insider” Researcher within a Postcolonial Community</i></p> <p>Amanda Katherine Rath (Goethe University Frankfurt): <i>“Indonesia meets Nigeria”: Implications of a Global South as Useful and Contentious in Past and Present “Worlding” in Contemporary Art</i></p> <p>Mamadou Diawara (Goethe University Frankfurt): <i>The Sahel and Thirty-six Views of Mount Fuji: Whose Areas, Which Areas?</i></p>
15.45 – 16.15	Coffee Break (in front of the conference office and ROOM CAS 823)			

DAY 1 (28 SEPTEMBER 2016)

TIME				
16.15 – 17.45		<p>Imagining Afrasia ROOM IG 311 Chair: John Njenga Karugia</p> <p>Danson Sylvester Kahyana (<i>Makerere University</i>): <i>Depictions of Intra-Asian Tensions in Jameela Siddiqi's Novels</i></p> <p>Pavan Malreddy (<i>Goethe University Frankfurt</i>): <i>AfrIndian Dialectics, or Ngũgĩ's Late Style</i></p> <p>David Peter Lawrence (<i>University of North Dakota</i>) & Eddah Mbula Mutua (<i>St. Cloud State University</i>): <i>Dialogues of the Sages: Bimal Krishna Matilal and Henry Odera Oruka's Advocacy for the Philosophical Rationality of Nonwestern Cultures</i></p>	<p>Chinese Soft Power in Africa ROOM IG 1.411 Chair: Yonson Ahn</p> <p>Falk Hartig (<i>Goethe University Frankfurt</i>): <i>Decoding Grand Narratives with Strategic Narratives: Confucius Institutes' Messages to African Audiences</i></p> <p>Philip Ademola Olayoku (<i>University of Ibadan</i>): <i>Theatre as Transcultural Capital in Afro-Asian Relations: Exploring the Spring Festival at the Confucius Institute in Lagos, Nigeria</i></p> <p>Yu Xiang (<i>University of Westminster</i>): <i>A New Hegemony within the Global South? A Structural Analysis of the Agenda Setting Role of CCTV-Africa</i></p>	<p>Afrasia Through Different Eyes II ROOM IG 411 Chair: Ute Röschenhaler</p> <p>Performance: Blickakte – „Acts of Viewing“ (<i>Christine Matzke, Daniel Schauf and Philipp Scholtysik</i>)</p> <p>Christine Matzke (<i>University of Bayreuth</i>): <i>“Do I See What I See, Do I Know What I Know, Do I Hear What I Hear ...”</i></p> <p><i>Notes on the Performance Piece Blickakte – “Acts of Viewing”</i></p> <p>Satwinder Rehal (<i>Philippine Women's University</i>): <i>Television Soap Operas as the New Frontier in African and Asian Encounters: The Case of Filipino teleseryes in Africa</i></p>
18.15	<p>RECEPTION</p> <ul style="list-style-type: none"> • Introduction to the Exhibition “When the Moon Waxes Red (2009 – 2016)” (Sharlene Khan) • Introduction to the third AFRASO Film “Small-scale Gold Mining: Chinese Operations in Cameroon” (Diderot Nguempjougou) with film premiere (20 Minutes) <p>Indonesian Buffet and Live Music with Mandinka Band (Senegal) ROOM CAS 1.801 (“Renate-von-Metzler-Saal”)</p>			

DAY 2 (29 SEPTEMBER 2016)

TIME				
	SUBTHEME 1: Redefining the Global South	SUBTHEME 2: Reassessing the Indian Ocean	SUBTHEME 3: Afrasian Approaches to Development	SUBTHEME 4: Afrasia in a Wider World
09.00 – 11.00	<p>Travelling Microcredits? Questioning the Grand Narrative ROOM IG 411 Chair: Uta Ruppert / Mirjam Tutzer</p> <p>Ainnon Naher (<i>Jahangirnagar University Dhaka</i>): <i>Revisiting Microcredit in Bangladesh</i></p> <p>Loy Mbwilo (<i>University of Iringa</i>): <i>Traditional Forms of Funding and the Role of Microfinance Institutions in Supporting Women Entrepreneurs in Rural Tanzania</i></p> <p>Mirjam Tutzer (<i>Goethe University Frankfurt</i>): <i>Microcredits and the Manifestation of Gender Inequalities in Dar es Salaam</i></p>	<p>Towards an Afrasian Ocean: Connections in the Peripheries ROOM IG 311 Chair: Astrid Erll</p> <p>Tom Hoogervorst (<i>Royal Netherlands Institute of Southeast Asian and Caribbean Studies</i>): <i>Prioritizing the Southern Axis: Some Neglected Peripheries of Indian Ocean Studies</i></p> <p>Awungshi Yaruvingam (<i>University of Delhi</i>) & Nidhi Mehra (<i>University of Delhi</i>): <i>The Significance of the Indian Ocean for Maritime Security and Trade for African and Asian Powers</i></p>	<p>Natural Resources: Controversies and Opportunities ROOM IG 1.411 Chair: Rajesh Ramachandran</p> <p>Diderot Nguējou (<i>Goethe University Frankfurt</i>): <i>African Agency within the Extractive Sector: The Case of Cameroon</i></p> <p>Vinay Lal (<i>University of California, Los Angeles</i>): <i>Punjabi Farmers in East Africa: The Cultural Politics and Political Sociology of Indian "Land Grabbing"</i></p> <p>Seifudein Adem (<i>Binghamton University</i>): <i>Lessons for Africa from Southeast Asia: Is Agriculture the Answer?</i></p>	
11.00 – 11.30	Coffee Break (in front of ROOM IG 411)			
11.30 – 13.00	<p>Round-Table WHICH WAY, AREA? TRANSREGIONAL STUDIES IN A MULTIPOLAR WORLD</p> <ul style="list-style-type: none"> • Homi K. Bhabha (Harvard University) • Ajay K. Dubey (Jawaharlal Nehru University) • Jamie Monson (Michigan State University) • Uta Ruppert (Goethe University Frankfurt) <p>Chair: Frank Schulze-Engler (Goethe University Frankfurt) ROOM IG 311</p>			
13.00 – 14.00	Lunch Break			

DAY 2 (29 SEPTEMBER 2016)

TIME				
14.00 – 15.00	<p>Afrasian Identities ROOM IG 411 Chair: Olutayo Adesina</p> <p>Nafeesah Allen (<i>University of the Witwatersrand</i>): <i>Indo-Mozambican Identities and Migration in 20th Century Maputo</i></p> <p>Geetha Ganga (<i>D.G. Vaishnav College</i>): <i>The Somali Refugees in Hyderabad, India</i></p>		<p>Whose Agenda? I ROOM IG 1.411 Chair: Veit Bachmann</p> <p>Tom de Bruyn (<i>HIVA-KU Leuven</i>): <i>South-South Cooperation Partnerships: Are the Emerging Powers Challenging Development Cooperation Practices?</i></p> <p>Joseph Agbakoba (<i>University of Nigeria</i>): <i>A Review of Asian Influences on African Agency in Relation to Development – Challenges, Lessons and Possibilities</i></p>	<p>Travelling Models, Experiences and Stories between Africa and Asia I ROOM IG 311 Chair: Seifudein Adem</p> <p>Jan Beek (<i>Goethe University Frankfurt</i>): <i>Transregional Fraud and Travelling Capitalisms</i></p> <p>Frauke Katharina Eckl (<i>Goethe University Frankfurt</i>): <i>Unpacking Modernization – Translating Experiences: South Korea and the Ethiopian Higher Education Sector</i></p>
15.00 – 15.30	Coffee Break (in front of ROOM IG 411)			
15.30 – 17.00	<p>Rethinking Gender from an Afrasian Perspective ROOM IG 411 Chair: Sophia Thubauville</p> <p>Rirhandu Mageza-Barthel (<i>Goethe University Frankfurt</i>): <i>Of Borders, Voices and Choices – Challenges to Transregional Feminist Organizing Today</i></p> <p>Tu Huynh (<i>Jinan University</i>): <i>Redefining African Gender Narratives: New Livelihood Strategies in China's Workshop of the World</i></p> <p>Edgar Taylor (<i>University of the Witwatersrand</i>): <i>Rethinking the Global South through Histories of Solidarity and Exclusion: The Gendering of Afro-Asian Politics in Late Colonial Uganda</i></p>		<p>Whose Agenda? II ROOM IG 1.411 Chair: Veit Bachmann</p> <p>Tesfaye Tafesse (<i>Addis Ababa University</i>): <i>The Potentials and Challenges of Building Developmental States in Africa</i></p> <p>Wiebe Nauta (<i>Maastricht University</i>): <i>Korean-African Interactions: Interrogating Theory from the "South"?</i></p>	<p>Travelling Models, Experiences and Stories between Africa and Asia II ROOM IG 311 Chair: Seifudein Adem</p> <p>Matthias Gruber (<i>Goethe University Frankfurt</i>): <i>Grand Narratives as Emic Perspective</i></p> <p>Vincent Duclos (<i>McGill University</i>): <i>A Shining Example of South-South Cooperation?</i></p>
17.00 – 17.15	Break			
17.15 – 18.30	<p>Keynote Jamie Monson (Michigan State University) FUTURES IN THE PAST OF AFRICA-CHINA ENGAGEMENT Chair: Mamadou Diawara ROOM IG 311</p>			
19.00	Conference Dinner (Rotunde)			

DAY 3 (30 SEPTEMBER 2016)

TIME				
	SUBTHEME 1: Redefining the Global South	SUBTHEME 2: Reassessing the Indian Ocean	SUBTHEME 3: Afrasian Approaches to Development	SUBTHEME 4: Afrasia in a Wider World
09.30 – 11.00		<p>Afro-Asian Spaces and Place-Making in the Indian Ocean World ROOM IG 311 Chair: Bettina Ng’weno</p> <p>Christian Doll (<i>University of California, Davis</i>): <i>How “Thong Piny” Became “Juba Na Bari”</i>: Worlding and Planning in Urban South Sudan</p> <p>Bettina Ng’weno (<i>University of California, Davis</i>): <i>Green City in the Sun</i></p> <p>Ludovic Gandelot (<i>Université Paris Diderot</i>): <i>Beyond African Migrations: China and Khojas in the Second Half of the 19th Century</i></p>	<p>South Korea’s Engagement with Africa through ODA and Civil Activism ROOM IG 411 Chair: Rirhandu Mageza-Barthel</p> <p>Min Joung Park (<i>Ewha Womans University</i>): <i>Aid as Autobiography? The Case of Korean Saemaul ODA to Africa</i></p> <p>Yonson Ahn (<i>Goethe University Frankfurt</i>): <i>“Butterfly of Hope” and “Seed of Hope”: Transregional Women’s Activism against Sexual Violence in the Conflict between DRC and ROK</i></p> <p>Casper Hendrik Claassen (<i>KDI School of Public Policy and Management</i>): <i>The Commensurability of Korea’s New Village Movement with the (South) African Context</i></p>	
11.00 – 11.30	Coffee Break (in front of ROOM IG 411)			
11.30 – 12.45	<p>Keynote Ajay K. Dubey (Jawaharlal Nehru University) INDIA-AFRICA RELATIONS IN THE 21ST CENTURY: THE COMPETITIVE EDGE AND CHALLENGES OF ONE OF AFRICA’S ASIAN OPTIONS Chair: Arndt Graf ROOM IG 311</p>			
12.45 – 14.00	Lunch Break			

DAY 3 (30 SEPTEMBER 2016)

TIME				
	SUBTHEME 1: Redefining the Global South	SUBTHEME 2: Reassessing the Indian Ocean	SUBTHEME 3: Afrasian Approaches to Development	SUBTHEME 4: Afrasia in a Wider World
14.00 – 15.30		Marginalized Histories, Religious Networks, and Other Narratives ROOM IG 311 Chair: Joseph Agbakoba Justin Haruyama <i>(University of California, Davis): Refiguring Postcolonial Encounters: The Importance of Linguistic and Symbolic Power</i> Nile Davies <i>(Columbia University): The Politics of Postcolonial Affect</i> Varsha Patel <i>(Max Planck Institute for Social Anthropology, Halle/Saale): Shifting Paradigms and Conceptualizations of the Indian Ocean: The Semi-precious Stones from the Gulf of Cambay</i>		Rethinking Afro-Asian Linkages: Memories, Materialities, and Medicines ROOM IG 411 Chair: Neelima Jeychandran Hafeez Ahmed Jamali <i>(Habib University Karachi): Shorelines of Memory and Ports of Desire: The Shifting Geographies and the Memory of Oceanic Trade in the Mekran Coast (Balochistan) 1862-1905</i> Laura Meek <i>(University of California, Davis): Curing Drugs in Tanzania: Pharmaceutical Capacities in Indian Ocean Networks</i> Neelima Jeychandran <i>(University of California, Davis): African Spirits of "God's Own Country"</i>
15.30 – 16.00	Coffee Break (in front of ROOM IG 411)			
16.00 – 17.00	Concluding Plenary Panel AFRASIAN TRANSFORMATIONS: OBSERVATIONS, RESPONSES, AND FUTURE CHALLENGES <ul style="list-style-type: none"> • Adams Bodomo (University of Vienna) • Mamadou Diawara (Goethe University Frankfurt) • Astrid Erll (Goethe University Frankfurt) Chair: Frank Schulze-Engler (Goethe University Frankfurt) ROOM IG 311			
17.00 – 17.15	Conference Closing ROOM IG 311			
17.15	End of Conference			

Keynotes

HOMI K. BHABHA (HARVARD UNIVERSITY)

Intimations of the Afterlife: On Migration, Memory and the Dialectics of Translation

My lecture is a reflection on the memories and temporalities of migration, their narrative and figurative structures, and the moral and aesthetic dialectics that constitute the experience of migration. I shall draw my insights from amongst the contemporary migration crisis, V.S. Naipaul, John Coetzee and the great artist of migration and trauma Zarina Hashmi.

Biographical Note

Homi K. Bhabha is the Anne F. Rothenberg Professor of English and American Literature and Language, and the Director of the Mahindra Humanities Center at Harvard University. He is one of the most influential theorists worldwide in literary and cultural studies and a major proponent of contemporary Postcolonial Studies. His writings on concepts such as hybridity, liminality or the Third Space have been widely acknowledged in the humanities and beyond. He is the recipient of numerous academic awards and prizes and was awarded a Humboldt Research Prize in 2016.

JAMIE MONSON (MICHIGAN STATE UNIVERSITY)

Futures in the Past of Africa-China Engagement

This talk will engage the theme of time to challenge the presentist framing of current scholarship on China and Africa. Popular discourse as well as scholarly research in this field has been reactive to the recent expansion of China's economic and policy interests in Africa. This brings with it a dismissal or erasure of earlier periods of China-Africa engagement, including moments such as the Bandung conference; intellectual movements such as the Afro-Asian Writers' Bureau; and solidarities of non-alignment during the Cold War. As a historian I wish to challenge this view as a backward projection of met-

rics of significance that can underestimate, in hindsight, the historicity of China and Africa on their own terms as well as on the global stage.

Biographical Note

Jamie Monson is Director of African Studies at Michigan State University, where she is also a Professor of History. Her current research focuses on Chinese development assistance to Africa. Professor Monson's new research projects concern technology transfer and gendered diplomacy in twentieth-century China-Africa engagement.

AJAY K. DUBEY (JAWAHARLAL NEHRU UNIVERSITY)

India-Africa Relations in the 21st Century: The Competitive Edge and Challenges of one of Africa's Asian Options

India and Africa have multi-dimensional historical relations in terms of South-South solidarity. Globalization has loosened the control of traditional powers on African countries and empowered them by providing options to choose and diversify their existing external linkages. Asian powers have launched new Africa initiatives to utilize this new opportunity. Countries like Japan and South Korea have focused on Africa, but retained the OECD framework of Aid and engagement. Countries like India and China have repositioned themselves within a South-South framework through FOCAC and IAFS and provide an alternative to the OECD framework. India has moved to encash its traditional goodwill for economic opportu-

nity in Africa. Indian trade grew to around US\$100 billion by 2015, with an increase of 100 per cent between 2008-2015, and now surpasses the US-Africa trade. India still receives foreign Aid, but for Africa, India has positioned itself as a donor country. In three successive India-Africa Forum Summits starting in 2008, it announced around US\$20 billion concessional aid to Africa. Indian private sector investment in telecommunications, mining, power and IT is growing fast. However, within this South-South framework India faces China as a main competitor. China has several advantages over India, such as huge surplus cash, veto power in the UN, non-bureaucratic project sanction and implementation, availability

of a non-unionized labour force (willing or unwilling) for project execution and lack of public and judicial scrutiny of its financial decisions. Despite growing demand from African countries for larger Indian economic engagement, India has been slow in its delivery in Africa. India faces numerous challenges, both due to its domestic practices and to its preference for the Banjul formula of the African Union. The lecture will examine this unique positioning of India within a South-South framework, its strengths, weaknesses, as well as challenges in Africa.

Biographical Note

Ajay K. Dubey holds a Ph.D. in International Studies. His research areas are International Studies, Foreign Policy, African Affairs and Diasporas Studies. He is Editor-in-Chief of three international peer-reviewed bi-annual journals: *Diaspora Studies* (Routledge, London), *Africa Review* (Taylor and Francis, London) and *Insight on Africa* (SAGE Publications). He has published more than 3 dozen research papers in journals or as book chapters and has been invited as a Visiting Professor/Fellow in several institutions abroad. He has several collaborative research projects with international institutions.

Abstracts

A

ADEM, SEIFUDEIN (Binghamton University, New York, USA)

Lessons for Africa from Southeast Asia: Is Agriculture the Answer?

Is the Asian experience more relevant for African renaissance than it is generally assumed? The answer must be definitely yes. By the Asian experience I mean the lessons that could be drawn from a close examination of the transformation that occurred in the 20th century in Japan and China, and particularly in Indonesia, Malaysia and Vietnam. In each of these countries, positive economic change was preceded by a sustained and successful effort to raise the productivity and income of the majority of population: the rural poor.

In Africa, too, the vast majority of people live in the countryside. And yet agriculture has been a relatively neglected sector in Africa's overall developmental strategy. When the sector receives some attention, the specific policies in many African countries seem to have been generally misguided. I argue that both of these trends should be corrected. The

path of Africa's industrialization is through agricultural transformation. What this also means is that the key for Africa's economic modernization are in the hands of Africa's leaders. Ultimately, in other words, the improvement of the African condition hinges on the intent of Africans, particularly its leaders.

Biographical Note: Seifudein Adem is a political scientist by field of training and interest, with a special focus on Africa and Asia. He has received grants and fellowships from the US Government and from the Government of Japan as well as from private institutions in both countries. He is a member of the Executive Board of International Studies Association (ISA)—Global South Caucus, and was the President of New York African Studies Association, 2010-2011. He is also the co-author of *AFRASIA: A Tale of Two Continents* (2013).

ADESINA, OLUTAYO C. (University of Ibadan, Nigeria)

Broken Lands and Chords of Memory: Pakistan and India in Nigeria's Self-Consciousness

There was a tremendous respect and fascination for India in colonial Nigeria by Nigerians in general and Nigerian nationalists in particular. The epic struggle for freedom by Indian nationalists had deeply impressed and encouraged Nigerian political elites who went ahead to adopt some of the strategies and tactics of the Indian nationalists, most notably the two historic figures - Mahatma Gandhi and Jawaharlal Nehru. This respect for India and Indians did not dwindle even when the country broke apart into India and Pakistan on August 15, 1947. Both countries continued to share the same respect in Nigerian consciousness. However, by the 1960s, it became obvious that Nigeria had begun to see Pakistan in a new light. India thereafter became the favoured of the two in certain respects. The model of the developmental state that emerged in the Western Region of Nigeria depended significantly on the Indian model.

What dynamics affected or influenced Nigerian attitudes and perspectives towards India and Pakistan in the 1950s and 1960s? How did these affect and influence policies and relations with both countries into the future? These are some of the questions addressed by the paper detailing Nigeria's relations with two of Asia's most pow-

erful nations. The central thrust of this narrative is to highlight India's eventual primacy in Nigerian affairs and consciousness. The work, partly anecdotal, concentrates on threads of scientific, economic, business, military and cultural relations and interests to provide an insightful review of Afrasian interactions in the early days of Nigeria's political independence. These are used to lay foundations for the understanding of some of the ways in which perceptions became connected with ideas of nation-building in Africa's most populous nation.

Biographical Note: Olutayo Charles Adesina is currently Professor of History and Director, General Studies Programme at the University of Ibadan, Nigeria. He has won several prestigious and very competitive academic fellowships including the Atlantic History Seminar fellowship, Charles Warren Center, Harvard University, U.S.A, (1998), and, Salzburg Seminar fellowship, Austria (2001). In 2004/2005, Prof. Adesina was the African Visiting Fellow, Rhodes Chair of Race Relations at St. Antony's College, Oxford University, U.K., and in 2009 he was a Fellow at the Institute of Advanced Studies, Jawaharlal Nehru University, New Delhi, India.

AGBAKOKA, JOSEPH C.A. (University of Nigeria, Nsukka)

A Review of Asian Influences on African Agency in Relation to Development – Challenges, Lessons and Possibilities

This paper builds on an earlier presentation with a similar title and reviews the actual and potential influences of Asia on the development of Africa in terms of agency with specific reference to Nigeria. The paper departs from point that the structure of the economic relations between Asia and Africa is basically the same as that between Africa and the West; but, nevertheless, the social and cultural relations and dynamics are not the same and that in this regard Africa-Asia relations and dynamics impact differently on African perceptions of the world, imaginaries, knowledge formation and the capabilities and directions of self-transformation. The paper reviews this dynamics and its influence on African agency looking at the differences between the streams of influences from the Far East (China, South Korea, Malaysia, etc) on the one

hand and India on the other; and, the implications and potentials they hold for African states. The paper goes further to identify and address the basic philosophical issues that arise out of this Asia-Africa dynamics, especially philosophical values in the fields of knowledge and knowledge generation, ideology, especially moral and political values, and the question of choice.

Biographical Note: Joseph C.A. Agbakoba is a Professor of Philosophy of the University of Nigeria, Faculty of the Social Sciences. He is currently also Deputy Vice Chancellor of Madonna University, Nigeria. His research interests include comparative African and Asian development philosophies.

AHN, YONSON (Goethe University Frankfurt, Germany)

“Butterfly of Hope” and “Seed of Hope”: Transregional Women’s Activism against Sexual Violence in the Conflict between DRC and ROK

This study investigates issues of transregional women’s activism in dealing with sexual and gender-based violence (SGBV) in armed conflicts by victims/survivors and advocacy members in the Democratic Republic of the Congo (DRC) and the Republic of Korea (ROK). This study will show a micro and civil level of African-Asian encounters and interactions. Since 2012, solidarity through correspondences have been formed and visits have been made, and have been maintained between eastern Congolese and South Korean victims/survivors of sexual violence during times of armed conflicts. The Korean group is the “comfort women” survivors who were forced into sexual servitude for the Japanese forces during WWII, and the Congolese counterparts are victims of sexual violence perpetrated by armed groups operating in eastern Congo since the mid 1990s.

The Korean Council for the Women Drafted for Sexual Slavery by Japan, which has led the comfort women campaign in Korea, launched the “Butterfly Fund” (Nabi Fund) in 2012. Based on donations from the Korean public, including the comfort women survivors, this Fund is to support victims of sexual and gender-based violence in conflict such as in the DRC and Vietnam. The APDUD (Association des Personnes Déshéritées Unies pour le Développement) in eastern Congo has received monetary support from the Fund to run a shelter for the victims/survivors and their children

since 2012. Through the work of the “Butterfly Fund,” transregional solidarity and networks among survivors of sexual violence in conflict and activists have been formed and broadened. Through these solidarity networks, both groups have been able to be in touch and have empowered each other by sharing their experiences as victims/survivors of violence, and have helped one another deal with the social stigma, poverty, and trauma. The following questions are explored in this study:

- What made the interactions and solidarity between the DRC and ROK victims/survivors across regions possible?
- Does this transregional activism, in dealing with sexual and gender-based violence in conflict, reveal power dynamics, especially between the donor and the recipient countries?
- What are some of the challenges of transregional women’s activism?

Finally, this paper will look for a possibility of building sustainable transregional women’s activism.

Biographical Note: Yonson Ahn is a professor and chair of Korean Studies at Goethe University of Frankfurt. She received her M.A. degree in Women’s Studies at Ewha Womans University, Korea in 1988, and her PhD degree in Women and Gender Studies at the University of Warwick in the UK in 2000. Her research interests include

gender and migration; Korean diasporas; gender-based violence in conflicts; and historical controversies in East Asia and oral history. Her current research project is re-

lated to transnational migration and gender, focusing on transnational nurse migration and transnational marriage migrants.

ALLEN, NAFEEESAH (University of the Witwatersrand, Johannesburg, South Africa)

Indo-Mozambican Identities and Migration in 20th Century Maputo

This ethnographic study uses an interdisciplinary approach to expand on existing literature on the Indian Ocean, identity formation, and diversity in the Global South. It explores multiple migration patterns and concepts of identity within Maputo's diverse populace of Indian subcontinent origin communities (hereafter referred to as Indo-Mozambicans) from 1947 to 1992. This study asserts that three historical events were pivotal in defining Indo-Mozambican migration patterns and identities of the 20th century: 1) the partition of India and Pakistan in 1947, 2) Mozambican independence from Portugal in 1975, and 3) the Mozambican civil war from 1977-1992.

The argument is based on ethnographic and archival data that show that these three events encapsulate a historical period marked by independence movements throughout the Indian Ocean and subsequent geopolitical shifts that forced Indo-Mozambicans to declare new and/or solidify existing national ties. These three historical punctuations anchor the data in the mid to late 20th century and draws heavily on secondary sources from three primary bodies of literature: Indian Ocean Migration, Mozambican socio-political history and Cultural Identity formation. In addition to social scientific and ethnographic analysis of the communities and their mi-

gratory patterns during this time period, this study also addresses questions of how groups and their migratory patterns held social currency and political importance on both sides of the Indian Ocean, as nation building efforts developed in India, Pakistan and Mozambique. This study inevitably touches on contradictions, like the importance of Goan independence from Portugal in 1961 in reinforcing Mozambican identity amongst Indo-Mozambicans, as well as individual anomalies, "twice migrants" from India who fled Kenya, Uganda and/or Malawi to come to Mozambique after their independence movements proved racial divisive. This study aims to accomplish a wider survey of Indo-Mozambican origin than previously published works on Mozambique, which focus exclusively on Goan and/or Ismaili communities.

Biographical Note: Nafeesah Allen is currently a PhD student at the University of the Witwatersrand's African Centre for Migration and Society. In 2013, she completed a postgraduate diploma in Folklore & Cultural Studies at Indira Gandhi National Open University (IGNOU) in New Delhi and won IGNOU's Gold Medal for meritorious academic performance for her thesis on identity & remembrance of women of the Indian Diaspora.

B

BEEK, JAN (Goethe University Frankfurt, Germany)

Transregional Fraud and Travelling Capitalisms

The increase of financial flows between Asian and African countries has also brought about the increase of fraudulent schemes. Since the 2000s, email scams, pyramid schemes, Ponzi schemes and multi-level marketing schemes (MLMs) have been travelling between both regions. These frauds use the economic infrastructure between Africa and Asia that has been established in the last decades. Moreover, they refer to similar imaginaries of wealth creation – in other words to similar collective fantasies of capitalism – to persuade victims. Based on fieldwork in Ghana, India and Kenya, the paper will ex-

plore these fraud schemes as travelling models, which both make use of and spread particular understandings of capitalism.

First, the paper explores the stories of wealth creation that these fraudulent schemes tell. While fraudsters make use of globally circulating fantasies of capitalism, they also adapt these stories to local contexts. Above all, these schemes allow people that are excluded from global capitalism to partake in it. Secondly, these frauds also spread forms of capitalism. Members of Ponzi schemes and MLMs are asked to

transform social relationships into business relations. Finally, the paper looks at discourses on these schemes. Not all fraud schemes are criminalized, and they are sites for disputes about legitimate wealth creation. Overall, fraud is a very particular form of transregional, economic interaction between Africa and Asia. Yet it allows to explore how actors believe in imaginaries of capitalism, how they desperately want to partake in them, and how they carry them from one place to the next.

BOTCHWAY, DE-VALERA (University of Cape Coast, Ghana)

West Africa and the Indian Ocean Worlds: Some Past and Future Connections from Ghana

I bring to the “Afrasian Transformations: Beyond Grand Narrative?” discussion and conference some interesting historical and contemporary cases of West African connections to the Indian Ocean World. Mine is a reminder and contemplation about an understudied aspect of the ever expanding historical and contemporary African diaspora. Most studies about Africa and its diaspora in the Indian Ocean world have privileged investigations about the Northern, Central, Southern and Eastern Africa links to the Indian Ocean worlds. I do not have much information about other West African country’s but I use Ghana, where I come from, as an entry to provide few illustrations about some of the interesting historical and contemporary connections that Ghana has with parts of the Indian Ocean worlds. I will highlight some of the national initiatives such as the creation of certain toponyms, establishment of a museum, and local arrangements of diplomatic ties with diaspora communities, to memorialise these nexuses and the shared interesting heritages between West Africans and Asians, which emerged from slavery, colonial military engagements and diplomatic arrangements, religious expansionism of some oriental religious constructs into Ghana in the 20th century, and a 21st century effort of the royal house and chief of an indigenous chiefdom in Ghana to maintain a stronger cultural nexus with that chiefdom’s direct relatives in an Indian Ocean community (the Seychelles). These few illustrative cases from Ghana should propel us to strongly insert and reengage the West African connections to the Indian Ocean in our scholarly concerns, interests,

Biographical Note: Jan Beek is postdoctoral research fellow at the AFRASO research programme, Goethe University Frankfurt. He finished his Dr. phil. at the Department of Social Anthropology and African Studies at the University of Mainz in 2014. Based on extensive fieldwork in Ghana, India, Niger and Germany, he has published several articles on everyday police work, state bureaucracies, cybercrime, transregional connections and collaborative research methods.

dialogues and investigations. Burma Camp, Arakan Barracks, etc, Java Museum, Hinduism and Oriental Religions, Asante Exiles, Osei Tutu and Asante Reconnection with Seychelles and Asante descendants.

Biographical Note: Be-Valera Botchway obtained his PhD and MPhil in History in 2011 and 2004 respectively. He is a Senior Lecturer in the departments of History and African Studies, University of Cape Coast, Ghana. He had a post-doctoral residency in the University of the Western Cape, South Africa through the American Council of Learned Society/African Humanities Programme Fellowship award of 2013/2014. As an emerging scholar from Africa, his research focus is best defined as a confluence of the social and cultural history of Africa and the African and global historic and cultural exchanges and experiences. His multidisciplinary teaching expertise engages me in areas like history of West Africa, World Civilisations, Africans in Dispersion, Regionalism and Integration in Africa, and Black Religious and Cultural Nationalism(s). He has had intimate involvements in the scholarship and research enterprises of other universities. He was one of the three speakers at the “Mobility, Place-Making, and Material Heritage in Indian Ocean Worlds,” conference, at the Humanities Institute, New York University, Abu Dhabi (2105). He was a Fellow of the African Studies Centre, University of Cambridge, England (2006-2007), Visiting Scholar, University of South Florida (2010), and Exchange Faculty, Grand Valley State University, Michigan (2012).

C

CLAASSEN, CASPER HENDRIK (KDI School of Public Policy and Management, Seoul, South Korea)

The Commensurability of Korea's New Village Movement with the (South) African Context

As Korea's Seamaul Undong (New Village Movement) gains worldwide recognition, many LDCs (less developed countries) have engaged with the Korea International Cooperation Agency (KOICA) of South Korea with the hope of initiating Saemaul ODA projects in their own countries. Yet, such projects are bound to fail if Saemaul Undong is not properly analysed and merely transplanted abroad. Anachronistic, presentist, and overly optimistic thinking should be avoided in pursuing the endeavour of implementing Saemaul Undong in countries outside of Korea as the context of Saemaul Undong's implementation is inextricably attached to its relative success, notably in terms of the sociopolitical, economic, and cultural factors that laid the groundwork for Saemaul Undong's rapid transformation of the Korean countryside. Valid-developmental principles can, however, be extracted through a thorough dissection of the anatomy of Saemaul Undong; and, it is these principles that need to be entrenched into the policy framework of any attempts to implement Saemaul Undong. Important systemic and policy determinants such as the degree of rural egalitarianism, the social integration among rural communities (i.e. social capital), population trends, agricultural support institutions, government effectiveness, and literacy rates (i.e. human capital) need to be considered along-

side the human agency-linked determinants (self-help, cooperation, and diligence) emphasized by Saemaul Undong. Any effort to successfully implement SMART Saemaul Undong in South Africa will have to take into account Africa and South Africa's unique rural dynamics, whilst facilitating the creation of inclusive value chains and encouraging smallholder-oriented innovation alongside the use of appropriate technologies. Establishing a proper institutional support framework based on the principles of learning through interaction and the formation of a local food system model will be key to this process.

Biographical Note: Casper H. Claassen is a researcher at Duksung Women's University in Seoul, South Korea. He specializes in rural development, and wrote a master's thesis on Korean perspective on land reform in South Africa and is currently researching the applicability of Korea's rural development models to the South African context. He has been employed by the Korea International Cooperation Agency (KOICA) on three separate occasions (2014, 2015, and 2016) as a consultant in negotiating and evaluating the prospects of implementing a Korean rural development model in South Africa.

D

DAVIES, NILE (Columbia University, USA)

The Politics of Postcolonial Affect

The fleeting correspondence of W.E.B. Du Bois with the 'Leader of the Dalits', B.R. Ambedkar, in 1946, brings into view an early example of the particular rhetorical features of a now-familiar paradigm of trans-colonial coalitional thought. In the two letters, the Pan-Africanist's 'sympathy with the Untouchables of India' is in tandem with Ambedkar's assertion that Indian empathy for the plight of African Americans was 'not only natural but necessary'. In later writings on the segregationist regime in South Africa enacted two years later, an impassioned Du Bois would argue that for Black Americans 'to keep silence on Africa and Asia' would be akin to a tacit acceptance of Euro-American 'slavery' elsewhere, and in the absence of dissenting voices, an acquiescence

to domination. 'The race,' he writes, 'must be aroused to thought and action'. What were the processes and practices of co-identification that came out of this brief encounter, and brought 'the question of caste' into the sphere of Pan-African discourse on self-determination? And what were the redemptive possibilities of solidarity from this objection to the politics of separation? Taking Leela Gandhi's notion of 'postcolonial affect' as a discursive framework, this paper argues for the notion of a trans-colonial affective trend in mid-20th century political philosophy. I examine Du Bois's essays from the 1950s on Africa and India and their relation to the imaginative strategy that facilitates the transfer of apartheid (literally, 'apartness') as metaphor. Using the writings of

Ambedkar in conjunction with several Indian daily newspapers (Amrita Bazar Patrika and The Times of India), the paper argues that the language of caste and apartheid and their uses in these sources reverberates far beyond these immediate contexts. I suggest that these examples speak to broader 'Global South' or 'Third Worldist' concepts of subaltern power relations and mutual ethical responsibility. To what extent is discourse on caste and apartheid limited or extended by the description of each in terms of the other? Is this a productive equivalence or an ideological hindrance?

Biographical Note: Nile Davies is a first year PhD student in the Department of Middle East, South Asian and African Studies & Institute for Comparative Literature and

Society at Columbia University. Beginning in the Fall Semester 2016, he will be teaching an Undergraduate Seminar on 'Cinema and Society in Asia and Africa'. His research interests are broadly concerned with the intersections of anthropology, literature and colonial history. His MA thesis in Comparative Literature from University College London on the work of ethnographers Jean Rouch and Claude Lévi-Strauss won the FIGS MA Dissertation Prize in Comparative Cultural Enquiry 2012–13. His current work centres on the discourses of traditional practices and sovereign violence in contemporary Sierra Leone, and the tensions of modernity and societal reform, where colonialism and conflict have shaped a complex, contrary and fundamentally contestable formation of cultural identity.

DE BRUYN, TOM (HIVA-KU Leuven, The Netherlands)

South-South Cooperation Partnerships: Are the Emerging Powers Challenging Development Cooperation Practices?

In the last decade, South-South Cooperation (SSC) has been promoted by certain policy makers, practitioners and academics (from the 'North' as well as the 'South') as an alternative paradigm to more traditional, i.e. OECD-DAC approaches to development cooperation. A key element in the discourse is the claim that the SSC partnerships are inherently different from traditional donor-recipient relationships. Central principles include (1: equal partners) horizontal and non-hierarchical relations between partners visible in demand driven cooperation, no interference and mutual benefits, and involvement in all stages of the project cycle, and (2: expertise) sharing of expertise based on direct experience of pursuing development in poor-country environments.

In this article we assess how and to what extent these are put into practice by comparing a broad range of flagship capacity building initiatives of the PR China, India and Brazil - i.e. the three protagonists of SSC – in Southern Africa. The involvement of different actors in the agenda setting, design and implementation stage was analysed and the results of the capacity building approach identified. The article is based on the findings of a four year research encompassing field work in Malawi, Mozambique, Brazil and the PR China, including about 200 interviews and participant observation.

The article argues in general that though the second principle (of expertise) is indeed identifiable in the ca-

capacity building approaches of the three protagonists, the outcome of the initiatives is disappointing due to a problematic implementation of the first principle (equal partners). More specifically the article also identifies important differences between the approaches of the PR China, India and Brazil which render the outcome of the SSC less or more successful. The article is unique in its scope by its broad selection of SSC case studies (ranging from Chinese agricultural demonstration centres and malaria control centres, over Indian pan African e-networks and cotton assistance programs to Brazilian home grown school feeding programs and pharmaceutical factories).

Biographical Note: Tom de Bruyn is senior research associate at HIVA-KU Leuven (since 2002). Before starting at HIVA, he worked at the Geography Department of the Vrije Universiteit Brussel and at the Centre for the Study of Violence and Reconciliation in Johannesburg (South Africa). He conducts research on (1) new state and civil society actors in international, (2) development education and raising awareness and (3) the linkages between migration and development. In 2012 he started a PhD at the KU Leuven in which he studies the impact of the emerging economies on the global development cooperation system.

DIAWARA, MAMADOU (Goethe University Frankfurt, Germany)

The Sahel and Thirty-six Views of Mount Fuji: Whose areas, which areas?

A cousin from my village who was going back and forth between Bamako and Libreville once said to me, “Mamadou you go too far. Your travels take you too far from the country. Germany!!” Now it was my turn to act surprised, since I knew that his son was living in Bangkok! He barely gave me time to reply. “You see, Mamadou, Bangkok is around there”, as if to say just nearby.

What does this small conversation tell us? It might imply that his geography of the world is not mine; this seems rather derisory. It might also imply that the possible viewpoints, as suggested by Katsushika Hokusai’s Thirty-six Views of Mount Fuji, are highly diverse. Yet these explanations are certainly not sufficient.

We are to remind ourselves of Appadurai (2000) who calls us “to find out how others [...] see the rest of the world in regional terms”. Here lies the challenge that has

to be met. We will address the conditions of the possibility of such a worldview. What is it that produces the closeness of Asia for a Sahelian? What are the consequences that we need to draw for the concept that lies at the centre of our reflections, namely “area”?

Biographical Note: Mamadou Diawara is a professor of Anthropology at Goethe University Frankfurt, Principal Investigator at the Cluster of Excellence “The Formation of Normative Orders” and Deputy Director of the Frobenius Institute Frankfurt. He is also the Founding Director of Point Sud, Research Centre on Local Knowledge, Bamako, Mali. His research interests are sub-Saharan Africa with a focus on Mali, local knowledge, oral history in today’s media age, globalization, and the History of Africa

DOLL, CHRISTIAN

(“Reimagining Indian Ocean Worlds” Mellon Research Initiative, University of California, Davis, USA)

How “Thong Piny” Became “Juba Na Bari”: Worlding and Planning in Urban South Sudan

Juba, the capital of newly independent South Sudan, has seen its population explode in the decade since war ended in 2005 and become a convergence point of global influence. International NGOs, entrepreneurs from throughout the world, Chinese oil investment infrastructure, and western diplomatic missions have remade space, overtaken the political sphere, and forged new international networks and financial opportunities. Drawing on ethnographic fieldwork conducted since 2012, this paper will discuss how Jubans, in the face of political and economic precarity, experience and steer this worlding of Juba to bring about their own expectations for the South Sudanese state and its future. I will discuss how soaring land prices and divergent memories of recent violent history have made and remade a contested Juba neighbourhood. I will then discuss how plans to remake and relocate South Sudan’s capital—one funded by the Japanese government and the other by the South Kore-

an government—have engaged and elided local expectations, been entangled in political disputes, and become important conduits for imagining and making the future. Doing so offers a view into how the world’s newest nation has become a generative space for emerging Africa-Asia connections.

Biographical Note: Christian Doll is a PhD Candidate in the Department of Anthropology at University of California, Davis and a member of the Mellon Research Initiative (“Reimagining Indian Ocean Worlds”). He is interested in studying state-making and national identity formation in South Sudan. In his doctoral dissertation, he analyzes place-making and nationalism in South Sudan by looking at official projects and everyday activities in South Sudan’s capital city, Juba. Currently he works as a teaching assistant in the Department of Anthropology at UC Davis.

DUCLOS, VINCENT (McGill University, Montreal, Canada)

A Shining Example of South-South Cooperation? Comments on the Design and Implementation of the Pan-African e-Network

This paper critically examines challenges encountered in the design and implementation of the Pan-African e-Network. To do so, it draws upon an ethnography of this colossal, multifaceted enterprise, widely advertised as a “shining example of South-South cooperation.” The paper will focus on the medical component of the network, through which tertiary hospitals in India provide teleconsultation services and continuing medical education to health centres across the African continent. To the widespread conception of a fluid, seamless circulation of expertise and knowledge, this examination of the Pan-African e-Network opposes the embeddedness, plasticity and sheer materiality of concrete practices. In dialogue with STS scholarship — for instance with the work on “translation” and on “travelling models” —, specific attention will be given to two different situations which problematize grand narratives of development and cooperation. First, the paper will examine how medical knowledge gets translated — at linguistic, but also material, economic, and therapeutic levels — while circulating on the network, thus producing all sorts of unexpected effects. Secondly, it will discuss the issue of the low utilization of the network, arguing that it is the result of a di-

chotomous approach across the project’s design and implementation, and taking two distinct yet related forms: (a) an ontological divide between technical and “non-technical” domains; (b) a political separation between the network projected and the network as it is experienced in practice. Ultimately, the paper aims to draw attention to the tensions between the models of accelerated, linear expansion — incorporated by the Pan-African e-Network — and the silent transformations that effectively shape the circulation between connected sites.

Biographical Note: Vincent Duclos is a Steinberg Global Health Postdoctoral Fellow in the Department of Social Studies of Medicine at McGill University. He holds a Ph.D in Anthropology. His research examines how information and communication technologies transform population health management and the delivery of medical care on a global scale. He also has a keen interest for the historical and recent developments in India-Africa trade and cooperation. He has conducted research in India and West Africa, and has published papers in several academic journals.

E

ECKL, FRAUKE KATHARINA (Goethe University Frankfurt, Germany)

Unpacking Modernization – Translating Experiences: South Korea and the Ethiopian Higher Education Sector

In the past years many African countries have established major programs for economic growth, one of the most ambitious countries is Ethiopia: the country wants to transform itself to a middle income country by the year 2025. Ethiopia closely ties its efforts to the development experience from Asia and revisits one of the major economic grand narratives of the 20th century, the so-called “East Asian Miracle”.

One of the most prominent examples in the Ethiopian “Growth and Transformation Plan” is South Korea, which stands for rapid economic growth in the second part of the 20th century, turning the country from an aid receiver to donor within 30 years, causing at the same time controversial discussions about the relationship of democracy, authoritarianism, state-led development and growth rates. One of the hallmarks of the South Korean growth was the successful transformation of the higher

education sector, which is also a focus for Ethiopian policy making.

To successfully restructure the higher education sector and the country as a whole, the Ethiopian government also recruited several high-profile professors from South Korea, assigned to positions at Ethiopian universities as deans and presidents. Their task is not only to implement the policy implications, but also to translate their own experiences, as the professors went through the rapid socio-economic changes in their country themselves. Which makes the model of an alleged successful modernization story travelling to Ethiopia also a matter of intrinsic experiences and successful educational biographies that need to be translated. The presentation will show how the policies and experiences travel and mutate to propel the Ethiopian take on the development-led state.

Biographical Note: Frauke Katharina Eckl is a political scientist and research associate at the Inter-Centre-Programme AFRASO. She works for the project “New

Approaches to Negotiating Development: South Korean-African Interactions” and focusses on South Korean-Ethiopian interactions on the field of higher education.

ERLL, ASTRID (Goethe University Frankfurt, Germany) & **KARUGIA, JOHN NJENGA** (Goethe University Frankfurt, Germany)

Connective Afrasian Ocean Memories: Between Competitive and Multidirectional Remembering

Across the Indian Ocean World, various authors have published memoirs, literary works, ethnographies and other publications that demonstrate the transnational connectivity of transregional Afrasian imaginaries and memories. Some have been intended to fill gaps consciously created when blurred histories were composed earlier. Others have been written to purposely legitimise citizenship through demonstrating contributions made by migrants who made other countries their home. Still others have been written to dignify the memory of generations past so as to give rightful credit to their accomplishments that were formerly consciously attributed only to colonial masters who ‘owned’ and took praise for their subjects’ societal contributions, to include their real names and not only their ethnic markers and professions as done in colonial memoirs. As argued by Salvadori (1996) in her seminal work ‘We Came in Dhows’, in colonial and post-colonial memoirs, “even in the most sympathetic descriptions the Indian is described out of his own context, in a perfectly understandable transitory role in some European’s life.” In ‘And Home was Kariakoo; A Memoir of East Africa’ M. G. Vassanji (2014) has insisted that “we should tell our stories so we can be part of the world community; if we don’t remember our histories, if we don’t tell our stories, then the world tells our stories - and do you know how the world sees Africa? Wars, HIV, and hunger.” By focussing on “the particular presents of the remembering” (Erll, 2011) and various individual and collective memory concepts, in this paper,

we analyse the content and activities surrounding the emergence of the memoir ‘A Kenyan Journey’ by Pheroze Nowrojee (2015). We take interest in how the book was preceded by the formation of the Asian African Heritage Trust, a policy speech by Kenya’s former President Mwai Kibaki, an exhibition at Nairobi Museum, the publication of a bibliography on Asian Writing by Viloo Nowrojee amongst other issues. We also analyse the book launch that took place at Pheroze Nowrojee’s home. We attempt to demonstrate how both Pheroze Nowrojee’s memoir and activities accompanying the book connect various Afrasian Ocean memories and imaginaries in a struggle for recognition of Kenyan-Afrasian identity as well as how these contribute to competitive memory and/or to multidirectional memory.

Biographical Notes: Astrid Erll is professor of Anglophone Literatures and Cultures at Goethe University Frankfurt and a member of AFRASO. Her research interests are Anglophone literatures and cultures; memory studies; transcultural studies; literary theory; narratology; media studies/intermediality.

John Njenga Karugia is a postdoctoral researcher at the Inter-Centre-Programme AFRASO. His research engages with the Indian Ocean as a memory space as well as with ‘Indian Ocean Imaginaries’. He has been a visiting scholar at Duke University, at Shanghai Maritime University and at Shanghai Jiao Tong University.

G

GANDELLOT, LUDOVIC (Université Paris Diderot, France)

Beyond African Migrations: China and Khojas in the Second Half of the 19th Century.

If history of Gujarati merchant communities in China as well as in Africa at the end of the 19th century and in the beginning of the 20th is far to be unknown it still deserves some regards. One of them relates to our understanding of commercial Indian networks and migrations. Indian, Chinese and African links have mostly been, in history,

understood in bilateral terms, but could a more complex system of relations and inter-connections, associating simultaneously these different spaces be considered? Intending to put a light on the subject, the paper will present a specific community: the Gujarati Khojas of Bombay. Through communal biographies established

in the middle of the 20th century and judicial historical documents, I will explain how some of the Khojas who massively migrated to Africa also had some commercial links with China. Should it be explained in historical terms, one period after another? Or rather be thought of socio-economically: the commercial elites holding the China market and the more popular social classes being involved in the African trade?

Even though the answer deserves some more enquiries and comparative studies, the fact that some of the Khojas of Bombay have been engaged at the same time in China and in Africa already shows some new experiences. But it also questions India, China and the East

African Coast as a possible inter-related space.

Biographical Note: Ludovic Gandelot holds a PhD in History about “Les khojas ismailis agakhanis de Madagascar: des Gujaratis de l’océan Indien, 1885-1972. Construction communautaire, territoires et politique”. He has published peer reviewed papers as well as conference papers in the last years. He his most recent publication is the book chapter “Paroles de l’Imam et jeux de pouvoirs: Madagascar, 1930-1975” in Khouri N. et Pereira-Leite J., “Khojas Ismaïli du Mozambique colonial à la globalisation”, L’Harmattan, Paris, 2014.

GANGA, GEETHA (D.G. Vaishnav College, Chennai, India)

The Somali Refugees in Hyderabad, India

It is estimated that millions of Somalis were forcibly displaced within Somalia, Africa, and to literally every other part of the world, since the outbreak of the civil war in 1991. But what is most heartening is how the Somalis have and are still struggling to establish themselves in host societies and coping with alien cultures in the diaspora, whether as immigrants, new citizens, or asylum seekers. Much of the current literature on refugees deals with their integration into the mainstream host societies by providing basic services like education, employment opportunities, healthcare and housing. But the questionable mechanism of ‘integration’ has been rather problematic and intriguing in the case of the 750 Somali refugees who have sought asylum in India, through the UNHCR mandate and are in a state of limbo and dependency. This is because India, Nepal and Sri Lanka are not signatories of the 1951 Convention on the Status of Refugees or the 1967 Protocol. Neither has it adopted domestic legislation to regulate refugee matters. Though India does not have specific refugee laws and rights, it does not turn its doors against the refugees as tradition dictates, is what UNHCR officials say.

This paper looks specifically at the 350 Somali refugees (out of 750), settled in Hyderabad city, South India, and how they fend for themselves in the absence of a national legal framework. Since they are considered illegible to

work in the formal sector despite being qualified, quite a few work as interpreters to the African patients seeking treatment in Indian hospitals. Most of the women end up as domestic helps to the African students arriving in large numbers to Hyderabad in return for food and accommodation.

Using inputs gained through several interactions /interviews with a few refugees settled in Hyderabad, African/Somali students, employees of COVA, Confederation of Voluntary Associations, the implementing partner of UNHCR, UNHCR Facebook links, the print media especially English dailies such as The Hindu and The Indian Express, I will substantiate my study of the Somali refugees of Hyderabad - their pains of resettling, levels of interaction with the local communities and their ambiguous position in India.

Biographical Note: Geetha Ganga obtained a PhD in 2009 from the University of Madras for her thesis “Historicizing Somalia through Literary Narrative: the Fiction of Nuruddin Farah”. She was awarded a Fulbright Doctoral Fellowship in 2005-6 and affiliated to the University of Texas, Austin. Her research interests are: Fiction from Africa and the Diaspora, and lately she has been studying the situation of migrants, refugees, patients and students from the various African states in India.

GETACHEW AMARE, HANNA (Hawassa University, Ethiopia) &
THUBAUVILLE, SOPHIA (Frobenius Institute, Frankfurt, Germany)

Indian Academics at Ethiopian Universities – Changing Traditional Migration Routes in Academia

The paper wants to discuss the development of the Higher Education Sector in a ‘peripheral location’ – Ethiopia. As of the rapid expansion of the Ethiopian university sector since the turn of the millennium and a brain drain away from the country, Ethiopia is in need of a high number of expatriate academics. For more than a decade, most of them originate from India and are recruited by commercial Indian agencies.

By that way Ethiopia has become a chance for second quality academics from India as well as for retired academics who find no employment elsewhere because of age limits. India’s top academics still leave preferably to the ‘traditional academic powerhouses’ US, Europe and Australia. Also in India itself payments and research facilities at state universities and established private colleges are better compared to what Ethiopian universities have to offer.

Consequently, the paper wants to discuss the case of Indian academics at Ethiopian universities as one example for a change of traditional migration routes in academia. While in the past these routes were always going from less ‘developed’ countries of the south to the ‘traditional academic powerhouses’ in the north, the example shows that currently migration in academia also happens within countries of the ‘south’. Finally, the paper poses the question, who profits from this current example of south-south migration in academia. And it explores the complex interplay between the motives and expecta-

tions that attract Indian academics and the expectations and actual achievements of Ethiopian universities.

The authors conducted qualitative research between 2013 and 2016 at six Ethiopian universities as well as at Indian placement agencies. Important additional insights were achieved by the employment of one of the authors at an Ethiopian University and her daily interaction with Indian colleagues.

Biographical Notes: **Hanna Getachew Amare** obtained her PhD in Anthropology, Linguistic-Historical Studies from Messina University, Italy. As the chair of School of Behavioural Sciences, currently she is engaged in administrative and academic activities under the College of Social Sciences and Humanities, Hawassa University, Ethiopia. Her research interest focuses on gender, tourism, traditional knowledge and mechanisms of knowledge transfer.

Sophia Thubauville (PhD from University of Mainz) is a social anthropologist. She is research fellow and head of library at the Frobenius Institute, Frankfurt. Earlier she has worked at the University of Mainz, the South Omo Research Centre in Ethiopia and the Max-Planck Institute for Social Anthropology in Halle. Currently her research and writing is devoted to gender, questions of identity, cultural policy, migration and higher education. She has been part of the interdisciplinary project AFRASO since 2013.

GRUBER, MATTHIAS (Goethe University Frankfurt, Germany)

Grand Narratives as Emic Perspective

From an anthropological perspective, the grand narratives of Asian-African encounters as outlined in the Conference announcement have lost their value as analytical category. Yet, tales of the China’s Scramble for Africa as well as the affirmation of South-South solidarity persist as “emic” categories.

They “trickled down” from the realms of politics and academia to the group of people actually involved in the day to day business of “African- Asian” interaction. Based on fieldwork carried out among Chinese traders in Johannesburg, the paper intends to describe how, in what kind of situation and purpose these grand narratives are used. Chinese doing business in Johannesburg and elsewhere in Africa are often regarded as representatives of a par-

ticular ruthless and unjust global capitalism. They regularly experience their whereabouts as particular difficult and hostile. Out of economic as well as personal reason especially long terms residents in South Africa and feel the pressure to justify their role in South African economy and society as well as their position in their respective Chinese homes. However, these narratives are not simply appropriated and vernacularized to be at hand as argumentative framework. They undergo processes of translation, adaptation, and negotiation. Mingled with other ideas, concepts, and modes of action they form part of an argumentative structure which can be understand as model for justification and understanding. These models are part of embodied experiences, travelling between Af-

rica and Asia, developing over space and time. In choosing this terminology, the paper follows the recent theoretical approach of „travelling models“. This concept aims at changes in one place triggered by models developed in another place, thereby looking at the “grand schemes” of development and conflict regulation. It is still open if this approach is also valid for the study and theoretical framing of justification narratives and self-conceptualization for individual action negotiated and travelling between regions.

Biographical Note: Matthias Gruber is research associate at the Goethe University. Within the multidisciplinary AFRASO (Africa’s Asian Options) research group, he works on a project on “Trade Networks and on Chinese Medicine in South Africa”. He was trained in Social Anthropologist at Goethe University. He conducted over 15 month of fieldwork in South Africa, mainly in Johannesburg.

H

HANISCH, SARAH (University of Vienna, Austria)

Industrial Parks and Taiwanese Investors: A Transregional Comparison between a Southern Chinese City and Lesotho

The mid-1980s are a crucial turning point in the economic policy of local governments across Southern Africa and Southern China. Despite their different geopolitical positions and socio-economic conditions, governments in both regions actively attracted foreign investors by setting up industrial parks. Industrial parks were like miniature special economic zones and intended to be a vehicle for fostering industrial development and employment. Taiwanese investors saw these industrial parks as a means to avoid rising labour costs in Taiwan. Taiwanese investments were not directed towards a single country or region. In this paper I present a transregional comparison of local experiences with Taiwanese investors based on qualitative field research in Fuqing, a Southern Chinese City, and Lesotho, a Southern African country. Taiwanese investors selected Fuqing and Lesotho based on personal, transnational connections. Two types of connections were important: those with local Taiwanese migrant communities and those to ancestral places. Local conditions in Lesotho and Fuqing varied greatly, but Taiwanese investors followed a similar pattern. In both cases, investments were made into the labour intensive manufacturing sector. To this day, Taiwanese investors remain important employment providers. However, I

argue that the arrival of foreign investors did not mark the beginning of a broader economic transformations. Taiwanese investment ventures in Lesotho and Fuqing created only low-skill and low-wage employment. Moreover, the preferential treatment of foreign investors and hampered the development of local industry. My transregional comparison questions standard policy recommendations which advocate for the benefits of industrial parks and preferential treatment of foreign investors. Moreover, Afrasian approaches to development would benefit from transregional comparisons of particular local cases because it would allow us to look beyond the ‘what Africa can learn from China debate’.

Biographical Note: Sarah Hanisch is a PhD candidate and lecturer at the Department for East Asian Studies/Chinese Studies of the University of Vienna. She is also a research fellow at the University of the Free State, South Africa. She holds a joint MA degree in Global Studies from the University of Vienna, Wroclaw and Stellenbosch. Her main research interest lies in the encounters of Chinese and African non-state actors. In particular, she is interested in the life stories of Chinese migrants and their strategies to adapt to different African contexts.

HARTIG, FALK (Goethe University Frankfurt, Germany)

Decoding Grand Narratives with Strategic Narratives: Confucius Institutes’ Messages to African Audiences

One of the grand narratives in Sino-African relations describes China as a neo-colonial power while the counter narrative highlights south-south solidarity and emphasizes the win-win aspects of China-African relations. With regards to China’s public diplomacy – the purpose-

ful communicative and cultural engagement with foreign publics – one can identify two similarly opposing narratives: on the one hand, China’s public diplomacy is labelled as propagandistic and misleading while on the other hand the same activities are described as benign

interactions that benefit African partners and increase African agency.

The proposed paper critically engages with these opposing narratives as it contributes empirical evidence of China's cultural engagement with Africa. Applying an international political communication approach, the paper uses the concept of strategic narratives to analyse what messages Confucius Institutes disseminate to African audiences.

Strategic narratives "are a means for political actors to construct a shared meaning of international politics, and to shape the perceptions, beliefs, and behaviour of domestic and international actors". Against this background, this paper considers Confucius Institutes as an important tool in China's public diplomacy that is employed by the Chinese government to communicate specific strategic narratives about China and its place in the world.

HARUYAMA, JUSTIN

("Reimagining Indian Ocean Worlds" Mellon Research Initiative, University of California, Davis, USA)

Refiguring Postcolonial Encounters: The Importance of Linguistic and Symbolic Power

In this paper I explore how Pierre Bourdieu and Frantz Fanon's theories on language can be applied to a social situation in which the linguistic market is not a unified one and, indeed, where the economic market and the linguistic/symbolic market are severely at odds with one another. Specifically, I look at the case of Chinese investors in Zambia, and consider the role that language politics play in shaping the frequently violent reaction Zambians have to Chinese investment within their country. Though in Western media accounts these Chinese investments are frequently characterized as being "neo-colonial" in nature, the language dynamics at play are a far cry from Frantz Fanon's description of how language became a tool of imperial domination in an earlier moment of European colonialism. Instead of fetishizing the Chinese language, Zambians reject it, and indeed express deep resentment and hostility towards the Chinese for their failure to master English before coming to Zambia. Thus, Zambians seem to be fetishizing the language imposed upon them during an earlier colonial moment (that of British imperialism), while explicitly rejecting

Currently there are about 40 Confucius Institutes (and 18 smaller Confucius Classrooms) on the African continent. Based on an evaluation of internal work reports of selected African Confucius Institutes, this paper illustrates which narratives of "China" these institutes communicate to African audiences. By doing so the paper illustrates to what extent these narratives complement or counteract the described grand narratives about China on the African continent.

Biographical Note: Falk Hartig is a postdoctoral researcher at the Frankfurt Inter-Centre-Programme on new African-Asian Interactions (AFRASO), Goethe University. His current research focuses on the communicative dimension of Sino-African relations, China's public diplomacy, and China's global image. His most recent book is *Chinese Public Diplomacy: The Rise of the Confucius Institute* (Routledge, 2016).

the language from an (allegedly) contemporary neo-colonial intervention. Accordingly, I argue in this paper that (adopting Bourdieu's terminology), though Chinese investors certainly wield an exceptional amount of economic and even political clout, they are fundamentally lacking in the linguistic and symbolic capital necessary to cement their dominant (and dominating) status within Zambia.

Biographical Note: Justin Haruyama is a PhD student in the Department of Anthropology at University of California, Davis and a member of the Mellon Research Initiative "Reimagining Indian Ocean Worlds". His research examines Chinese development projects in the Copperbelt Province of north-western Zambia, particularly in and around the Zambia-China Economic & Trade Cooperation Zone (ZCCZ) and Chambishi Copper Mine. He seeks to investigate the underlying ideologies that have motivated individual Chinese workers to come to Zambia, as well as the reactions of individual Zambians to the Chinese presence.

HOOGERVORST, TOM

(Royal Netherlands Institute of Southeast Asian and Caribbean Studies, Leiden, The Netherlands)

Prioritizing the southern axis: Some neglected peripheries of Indian Ocean Studies

Academic understandings of the Indian Ocean are rooted in a successive tradition of Greco-Egyptian, Islamic, and colonial European scholarship. As a result, regions beyond the horizon of these scholars – such as Southeast Africa, the Maldives, and the eastern parts of Maritime Southeast Asia – remain underrepresented in the contemporary field of Indian Ocean Studies. Yet these parts of the Indian Ocean offer a fascinating paradox for those interested in the emergence and development of a more connected and cosmopolitan world. Through the lens of globalization, this presentation embraces a fuller appreciation of the fringes of the Indian Ocean world and the importance of its inhabitants in the maritime distribution of products, processes and people. The full range of human activities in the Indian Ocean can only be understood if we foreground their agency and problematize

the oft-assumed driving force of traditional centres, such as India and the Middle East.

Biographical Note: Tom Hoogervorst is a researcher at the Royal Netherlands Institute of Southeast Asian and Caribbean Studies. Coming from a background of Malay and Javanese linguistics, his main research interests are Austronesian languages and interethnic contact in South and Southeast Asia. His first monograph, resulting from his DPhil research at the University of Oxford, is on lexical evidence for Southeast Asian influence in the Indian Ocean World. He has since then worked on two post-doctoral research projects at the International Institute of Asia Studies and the Leiden University Centre of Linguistics, further exploring the topic of language contact in the ancient Indian Ocean.

HUYNH, TU (Jinan University, Guangzhou, China)**Redefining African Gender Narratives: New Livelihood Strategies in China's Workshop of the World**

The ongoing effects of economic liberalization in many African countries have created challenges and opportunities for women and men that have not yet been fully explored. One of the outcomes of liberalization has been the production of African migrants, which migration and globalization studies has shown have been going towards wealthy, developed countries. More recently, a burgeoning scholarship on “globalization from below” has redirected attention towards the movement of people from poor countries to other poor countries or emergent economies. Inadequate attention has been given to African women's role nor to changing gender relations between them and African men at the global level. My paper analyses both, as they connect in Guangzhou City in South China or the “new workshop of the world,” where different means of livelihood could be pursued. Building on fieldwork in Guangzhou, my paper documents some of the activities of a group of African woman traders in the city. In doing so, I reveal that their presence in China is part of a longer trajectory of African women's entrepreneurial activities that have always been informal and small in scale, which is primarily linked to their women identity. I argue that this has been overshadowed by the larger presence of African men, who mostly remain in China. While this phenomenon is accepted as a norm, majority of these men's involvement in small-scale entrepreneurial activities is something relatively new, an

outcome of liberalization. Sharing the view of those in women and development studies who have analysed how gender roles have been changing in the Africa context, I point out that these African men in Guangzhou have taken up traditionally feminine role of (informal) traders between Africa and China. Struggles for economic power between them and African women traders and representations of gender in such struggles as well as the construction of a hyper-masculine discourse in the Guangzhou context are analysed to demonstrate how women and men are engaged in a continual process of ‘making gender make sense’ outside of Africa.

Biographical Note: Tu Huynh is an Associate Professor at the School of International Studies/Academy of Overseas Chinese Studies. She grew up in southern California and did her undergraduate studies in Black Studies and Political Science at the University of California, Santa Barbara before moving to the east coast to complete her PhD in Sociology at Binghamton University in upstate New York. Her PhD thesis examined the role of Chinese indentured labour in the restructuring of race relations and economy in South Africa in the early 1900s. Her current research project explores the issues of migration, gender, and national belonging among Chinese women in the Eastern Cape Province, South Africa and African women in Guangzhou, China.

J

JACOB, RAY IKECHUKWU (University of Malaya) &
HASHIM, AZIRAH (University of Malaya)

African and Asian Development: Revisiting Facts and Figures

African and Asian approaches to development have become a very hot topic especially in African studies. On December 12, 2006, the Carnegie Endowment for International Peace sponsored an event entitled “China’s Africa Strategy: A New Approach to Development and Diplomacy?” Asian countries have become more noticeable in Africa. The development orbit of Asia is been indicated as a success, whereas that of Africa is considered a failure. It is common to see “China, Indian, South Korea, and Japan in Africa,” and this has sparked a debate in academia and journalism. There are enormous amounts of research about African and Asian relations. China’s presence in Africa raises many hopes to achieve Africa’s development goals and many countries see China’s success as a source of inspiration. The past decade has been a period of strong growth for Africa, driven by the Asian demand for African resources. But that same boom in commodities has coincided with a relative decline of African manufacturing. The paper aims to consider the character of African and Asian policies especially in the area of interaction between the two continents in world development. The study looks into the history of African and Asian relations to further understand how the African and Asian approaches have challenged the Western notions of development. The paper also examines whether the African – Asian intractable process has translated into specific policies related to the realities on the ground and provide analysis of the principal features of African policies towards Asian partners. Lastly, this study concludes by generating models or counter narratives of developments and the African-Asian relations for the coming future.

Biographical Notes: Dr. Ray Ikechukwu Jacob is a research fellow at the Africa-Asia Development University Network (AADUN). His major assignment includes developing an African Studies program at the University of Malaya, apart from engaging in activities to promote African studies. His research interest clusters on development issues related to ethnicity, identity, gender, counselling, strategic and security studies and conflict management. He was previously affiliated with the National University of Malaysia (UKM) as a Researcher at the Institute of Ethnic Studies (KITA). More importantly, he held the post of Coordinator of the African Studies Unit at the National University of Malaysia (UKM).

Azirah Hashim is a Professor in the English Language Department, Faculty of Languages and Linguistics and currently, Executive Director of the Asia-Europe Institute and Director of the Centre for ASEAN Regionalism, University of Malaya. Prior to this, she was Dean of the Humanities Research Cluster and Dean of the Faculty of Languages and Linguistics. Her research interests include Language Contact in the Region, English as a Lingua Franca in ASEAN, Language and Law, and Academic and Professional Discourse and she has published extensively in these areas. She sits on the executive committee of the Asia Pacific Languages for Specific Purposes and Professional Communication Association, is a former executive committee member of the International Association of Forensic Linguists and is currently President of the Malaysian Association of Applied Linguistics, an affiliate of the International Association of Applied Linguistics. She is on the MyExpert committee at the Ministry of Education and on several other committees within the university and outside.

JAMALI, HAFEEZ AHMED (Habib University, Karachi, Pakistan)

Shorelines of Memory and Ports of Desire: The Shifting Geographies and the Memory of Oceanic Trade in Mekran Coast (Balochistan) 1862-1905

Recent debates over the writing of history and ethnography in South Asia and the Middle East have asked whether categories such as transnationalism, globalization, and cosmopolitanism are adequate for thinking beyond the state-centric narratives and colonial governmentalities. Within this context, I trace the overlapping geogra-

phies of Mekran Coast in Balochistan Province, Pakistan with the larger Indian Ocean world to unsettle received ideas of imperial frontiers and national borderlands as isolated ‘savage spaces’.

The territorial boundaries of ethnic Baloch people inhabiting the Mekran Coast are confined to the sovereign

states of Pakistan and Iran. Their lived and imagined geographies, however, traverse the vast oceanic expanse via Muscat (Oman) all the way to the clove-scented island of Zanzibar (Tanzania). Despite decades of Pakistani rule and immigration restrictions set up by Gulf Arab countries in the wake of the oil boom of 1970s, shards of these geographies trace an arc over the Indian Ocean through memory, nostalgia, and diasporic networks. Blending oral narratives of Baloch fishermen and African-descent labourers with accounts from the colonial archive, this paper traces these remembered and lived geographies. I follow the movement of Baloch and African-descent bodies through raid, trade, and migration between Zanzibar, Muscat, Gwadar, and Karachi to show the emergent colonial geography being created by infrastructure projects such as the Indo-European Telegraph Line, the North Western Railway Line, and the British India Steam Navigation Company's entry into the Persian Gulf. I suggest that these colonial projects influenced the

economic and cultural landscape of port towns on the Mekran Coast and transformed the bodies of African descent people from a site of servitude to a site of 'free' colonial labour.

Biographical Note: Hafeez Ahmed Jamali holds a Ph.D. in Social Anthropology from the Department of Anthropology at the University of Texas at Austin and is currently teaching as an Assistant Professor in the School of Arts, Sciences, and Humanities at Habib University, Pakistan. His research focuses on the anthropology of globalization and development, the history of Indian Ocean Trade, and the politics of identity and place in Balochistan (Pakistan). His doctoral research examines how Pakistani government's investment in mega development projects such as transnational gas pipelines and commercial ports has affected the lives and transformed the political attitudes of local Baloch people.

JEYCHANDRAN, NEELIMA

("Reimagining Indian Ocean Worlds" Mellon Research Initiative, University of California, Davis, USA)

African Spirits of "God's Own Country"

In this paper I discuss how memorial shrines for African spirits locally known as Kappiri (black person) are instrumental in restoring memories of forced African migrations to seaports on the Malabar Coast in the southern Indian state of Kerala also popularly known as "God's Own Country." Well before Europeans ventured into the Indian Ocean World, thriving trade relations with the Swahili Coast brought African seafarers, merchants, indentured labours, and enslaved persons to port cities on the Malabar Coast. Even though the arrival, survival, and violent murder of Africans during the Portuguese and Dutch rule of Kerala have been neglected by mainstream historical studies, memories of such persons are alive through rituals offered to Kappiri—an afflicted spirit who guides, heals, and bestows his benevolence to those who recall and recognize his burdened collective histories. One can find small shrines for Kappiri in Kochi and throughout the Thrissur region. In Kochi, they are typically unmarked niches on boundary walls, but recognizable because of the sorts of offerings left at them, including alcohol and cigars. In comparison to Kochi, African spirits of Thrissur region are enshrined in local community temples called Kaavu ("sacred grove"). During special occasions, the temple oracle through a ritual

dance called thullal invokes the African spirit whose intervention is sought to resolve financial, health, marital, or family problems. With inward remittance flowing into Kerala from migrant Keralites, chiefly working as laborers in the Gulf countries, families are not only building extravagant homes, but are also constructing new shrines for Kappiri. Through this paper, I illustrate how shrines for African spirits provide places of subaltern heritage for presenting relatively marginalized histories of African communities in India and produce a discourse that is based neither solely on historical facts nor on cultural remembrances.

Biographical Note

Neelima Jeychandran is a Mellon Visiting Assistant Professor in Indian Ocean Worlds with a joint appointment in the Departments of Anthropology and African American and African Studies at the University of California, Davis. In the fall of 2015, she was a resident fellow at the Humanities Institute at New York University, Abu Dhabi. She received a PhD in Culture and Performance from the University of California Los Angeles (UCLA) in 2014. As a scholar, she examines contemporary place-making, mnemonic practices, cultural recall, and heritage reinvention in South Asia and West Africa.

K

KAHYANA, DANSON SYLVESTER (Makerere University, Uganda)

Depictions of Intra-Asian Tensions in Jameela Siddiqi's Novels

Narratives on Asian diasporas in East Africa tend to highlight tensions between Asians and Africans (which in Uganda's case resulted into the expulsion of the Asians from the country in 1972), thereby giving the impression that when it came to intra-Asian relations, it was all harmony and peace. Kenyan-born Ugandan Asian novelist, Jameela Siddiqi, gives us a different picture in her two novels – *The Feast of the Nine Virgins* (2001) and *Bombay Gardens* (2006). These texts show that there were serious tensions among the Asians themselves based on religion (for instance the Hindus versus the Muslims), language (for instance Bengali speakers versus Gujarati speakers), and class (for instance the dukavallahs/shopkeepers versus civil servants). The paper examines the depictions of these intra-Asian tensions in Siddiqi's novels, with the aim of subverting the grand narrative of Asian-Asian relationships as harmonious and peaceful as compared to African-Asian ones which are usually considered tense and hateful. In attempting to account for the above grand narrative of supposed intra-Asian harmonious relationships, the paper argues that discourses of race between Africans and Asians blind us to other variables of

relationships (and more valuable ones for that matter), that is to say, religion, language, and class. Finally, the paper explores situations in the two novels where African characters serve the role of arbiter to mediate relations between and among Asian groups, in order to show that if we used different lenses to gaze at African-Asian relationships, there would be interesting things we would be able to see that the racial lenses miss.

Biographical Note: Danson Sylvester Kahyana is a Lecturer, Department of Literature, Makerere University, Uganda, and a Visiting SENIOR lecturer, Department of Languages and Literature, Bishop Stuart University. He holds qualifications from Stellenbosch University (a PhD in English) and Makerere University (a Master's of Arts in Literature, a Postgraduate Diploma in Education, and a Bachelor of Arts). Some of the courses he teaches in the Literature Department at Makerere University include Ugandan Literature, East African Literature, Oral Literature, and African Poetry and Contemporary Experience. He is President, Ugandan Pen, and a fellow of the African Humanities Program (2015-2016).

KHAN, SHARLENE (Rhodes University, Grahamstown, South Africa)

When the Moon Waxes Red... Negotiating Subjective Terrain as an "Inside-Outsider, Outside-Insider" Researcher within a Postcolonial Community

The performance piece *When the moon waxes red* (2016) raises questions of how to tell a story – of Self, of being an Other, of one's community and multiple histories. Using feminist bell hooks' idea of 'talking back', the performance prose 'talks through' stories of Indo-African womanhood under the British Indentured Labour in Durban, South Africa beginning in the 1860s, and then under apartheid. In the video and exhibition *When the moon waxes red* (2016), I weave stories of poverty and violence in my mother's and grandmother's lives through a video letter which tries to elucidate the intersection of race-gender-class-nationality-ethnicity-religion-education in their migrant lives at the tip of Africa. Vietnamese-American filmmaker Trinh T. Minh-ha's concept of being an 'insider-Outsider, Outside-insider' is harnessed conceptually and visually to negotiate implicated subjectivity, tensions, contradictions and the complexities of researching one's own community, and 'talking to'

that community rather than about it. This is done not through the establishing of linear historical narratives and singular 'truths', but through black feminist Audre Lorde's notion of 'biomythography', which doesn't aim at fact, but rather the creation of textured narratives which expose and engage ambiguities in postcolonial lives. I trace a thread of social issues, including the use of suicide and alcohol, which begin with colonial administration and ends in post-apartheid South Africa, highlighting the traumas and triumphs of a history of women in my family.

Biographical Note: Sharlene Khan is a South African visual artist whose work often incorporates a range of media that generate installations and performances that focus on the socio-political realities of a post-apartheid society and the intersectionality of race-gender-class. She uses masquerading as a postcolonial strategy to in-

terrogate her South African heritage as well as the contractedness of identity via rote education, art discourses, historical narratives and popular culture. She holds a

PhD (Arts) from Goldsmiths, University of London and is currently a guest lecturer in Art History and Visual Culture at Rhodes University.

L

LAL, VINAY (University of California, Los Angeles, USA)

Punjabi Farmers in East Africa: The Cultural Politics and Political Sociology of Indian “Land Grabbing”

The infamous “scramble for Africa” has found a new lease of life. One of the principal contemporary narratives of globalization has revolved around China’s ‘invasion’ of African markets over the course of the last decade, but Indian companies, too, have been making rapid strides in Africa in the wake of the global food crisis of 2008. The construction giant, Shapoorji Pallonji & Co., acquired 50,000 acres of farming land in Ethiopia in 2011, following the example of Karuturi Global, which acquired 100,000 hectares of land in Ethiopia’s Gambella province. As of 2013, Indian investments in land, the bulk of them in Ethiopia, Uganda, Kenya, and Tanzania, amounted to over \$5 billion; in Ethiopia alone, 80 Indian companies have struck deals with the government. Land Matrix, a global land monitoring initiative, states that Indian companies account for something like 70% of all land deals in Ethiopia.

Many activists term this acquisition of farming land ‘land-grabbing’; others have characterized it as a form of neo-colonialism. In Ethiopia, for example, the land has been leased for 50 years, often 99 years, almost always without consulting local communities; indeed, the Ethiopian government has given extremely favourable terms of business to Indian companies, substantially lowering import duties, removing tax burdens, and making available water supplies at hugely subsidized rates. Critics have quite rightly pounced upon the fact that the Ethiopian government is allowing production of food for export while it remains the single largest recipient of food aid. Traditional rights to land, especially of small landholders, have been violated; pastoralists have been evicted from land held over generations.

These questions of political economy, while doubtless of great import, nonetheless occlude another set of different ethical and cultural questions, made all the more difficult by a complex genealogy of historical considerations. First, the colonization of India and of Australian “Aboriginals” in the 18th century, and thereafter of Africa, was fuelled, in part, by the argument that there were vast tracts of land that were ‘empty’, effectively ‘wastelands’ that the labour of the European would

render ‘productive’. To what extent does this argument prevail today, and if it does, does it take altered forms? Secondly, it is vital to inquire whether older representations of Indians, dating to their considerable presence in East Africa during the 20th century, as ‘exploitative’ are being reprised in the present circumstances. Thirdly, a certain conception of the Punjabi farmer as a model of resilience, whose long history of diasporic experience equips him to move easily between cultures, appears to be invoked in the present transactions. Fourthly, what is perhaps distinct and yet wholly unexplored in the Indian case is that in Ethiopia especially the representation of Indians has long been intertwined with their history as school teachers, as teachers, in effect, to nearly two generations of Ethiopian elites and the middle class. I shall thus also try to look at the history of these representations and reflect on their consequences, partly in an endeavour to understand what interculturality and biculturality might mean for the Indian and particularly Punjabi peasant in Africa.

There is, of course, something supremely ironic about the fact that while Indian companies engage in land-grabbing in Africa, India itself is one of the largest ‘target’ countries for land-grabbing by Indian, American, and European multinationals. The stakes in India’s investments in Africa are tremendous, but not merely in the sense understood by economists, policy planners, and politicians; rather, they are critical for our understanding of the history and future of South-South encounters in intellectual and cultural terms. The former Minister of State for External Affairs, Preneet Kaur, argued a few years ago that ‘During the Green Revolution, our farmers made India self-sufficient in food. There is no reason why they can’t replicate their success in Africa now.’ On the other hand, a well-informed and unrelenting critic of India’s food policy stated in equally unequivocal terms that ‘after doing the damage in Punjab, some farmers are now being encouraged to look for greener pastures in Africa. It is now the turn of Africa. They are willingly inviting Punjab farmers to destroy their lands. The African dream will sooner than later turn into a dying civilisation.’ Con-

sidering the extreme polarity of views, it is thus all the more imperative that we have a nuanced understanding of what is termed Indian land-grabbing in Africa.

Biographical Note: Vinay Lal is Professor of History and Asian American Studies at the University of California, Los Angeles. He writes widely on Indian history, histori-

ography, public and popular culture in India, the Indian diaspora, colonialism, Gandhi and the architecture of nonviolence, and the global politics of knowledge systems. He is an elected member of the World Academy of Art & Science and his work has been translated into Hindi, Urdu, Kannada, French, German, Spanish, Finnish, Korean, and Persian

LAWRENCE, DAVID PETER (University of North Dakota, USA) &

MUTUA, EDDAH MBULA (St. Cloud State University, Minnesota, USA)

Dialogues of the Sages: Bimal Krishna Matilal and Henry Odera Oruka's Advocacy for the Philosophical Rationality of Nonwestern Cultures

The paper shows how Bimal Matilal and Henry Oruka challenge dominant narratives of the West-centered progress of philosophical and other forms of critical rationality. On the basis of persisting "Enlightenment" and colonialist prejudices, a majority of Western philosophers have ignored philosophical inquiry in non-Western cultures. The study of such thought has fallen primarily to, again Euro-centric, humanistic and social scientific research, often reductively interpreting expressions as "constructions" of quasi-scientific, socio-cultural factors. Our two philosophical decolonizers had much of their upbringing and education in India and Kenya as British colonies. They earned their Ph.D.'s in the West, Matilal becoming Spalding Professor at Oxford University, and Oruka a leading Professor of Philosophy at the University of Nairobi.

Repudiating characterizations of Indian thought as irrational mysticism, Matilal demonstrated the sophisticated insights Sanskrit works could bring to Anglo-American discussions of logic, language, epistemology and ontology—his special interest being to advocate Hindu philosophies of "direct realism." While often privileging secularized Western rationality, Matilal did occasionally and increasingly address the philosophy of religion and ethics. Oruka refuted, besides outright denials of African indigenous thought, approaches following Belgian missionary, Placide Tempels, which search for consensus underlying ostensibly unreflexive and communal "ethnophilosophies." He showed that even nonliterate societies have folk sages who preserve cultural traditions, and

philosophical sages who critically question them.

While Matilal and Oruka might be criticized for treating modern Western thought as the standard, one must address prejudices to overcome them, and they provided bases for more substantive engagements with African and Indian philosophies. Oruka's analyses of the vibrant self-reflexivity of oral traditions also illuminates the Vedic resources of South Asian philosophies, and the Socratic method. Multi-centric narratives of philosophical inquiry are more accurate, equitable and facilitative for human advancement.

Biographical Notes: **David Peter Lawrence** received his Ph.D. from the University of Chicago, and his research interests include Hindu and Buddhist religion and philosophy, Sanskrit, intercultural philosophy, philosophy of cultural theories, history of religions, psychology of religions and mysticism. He is now Professor in the Department of Philosophy and Religion at the University of North Dakota.

Eddah M. Mutua received her Ph.D from University of Wales, Aberystwyth, U.K, MA, City University London and BA University of Nairobi, Kenya. She is currently a professor in the department of Communication Studies at St. Cloud State University, Minnesota. Her research interests include peace communication in post-conflict societies in Eastern Africa with a special interest in the role of women in grassroots peacebuilding initiatives in Post-genocide Rwanda and Kenya.

M

MAGEZA-BARTHEL, RIRHANDU (Goethe University Frankfurt, Germany)

Of Borders, Voices and Choices – Challenges to Transregional Feminist Organizing Today

Over the past decades, transnational feminism(s) have relied on the ability to mobilize globally. Gender activists, femocrats and women cadres from the global South have lent their voices to furthering women's advancement and criticizing exclusionary politics. By bringing-in their specific perspectives, they have turned what has been admonished as a partisan and particular movement into a one that (cl)aims to be truly universal. Afro-Asian relations have "leapfrogged" significant regional boundaries, yet Southern women's movements have not systematically made the same strides despite a legacy of common struggle. One that African and Asian women's movements should be able to exploit. The difficulty in sustaining a transregional feminism not only hints at the direction of competing transnational interests, but rather also exposes the cracks in south-south solidarity. In its theoretical and practical dimensions, transnationalism holds the promise that global problems related to gender inequality can be solved globally and through multilevel politics. Across borders, across institutions, and from below. For proponents of transnational gender

politics, Beijing not only represents a location. Rather, experiences gained in the capital are associated with possibilities of non-discrimination, gender political transformation and an alternative to established policies. In spite of this, the ostensible consensus remains contested. In asking which boundaries need to be overcome to organize transregionally, a number of questions appear. When transregional relations are pursued, which choices need to be made? Which (other) choices are available within south-south relations? And, which voices do current south-south relations privilege?

Biographical Note: Rirhandu Mageza-Barthel is a Post-Doctoral Research Fellow at Africa's Asian Options (AFRASO) and a Lecturer in the Department of Political Science at Goethe University Frankfurt, Germany. Her research focuses on political relations in the global South; it particularly addresses the international relations of gender politics with an emphasis on transnational and postcolonial perspectives.

MALREDDY, PAVAN (Goethe University Frankfurt, Germany)

AfrIndian Dialectics, or Ngũgĩ's Late Style

This paper examines Ngũgĩ wa Thiong'o's writings on India and their influence on his thesis on Globalectics. In his recent work, *Globalectics: Theory and the Politics of Knowing* (2012), Ngũgĩ's abrupt move from the preservation of the local and the vernacular to a calculated admiration of the global and the universal came as a surprise to his critics and admirers alike. A similar move can be traced to Edward Said's posthumous work on humanism in which he justifies his ambivalent, at times contradictory, treatment of nationalism, particularism and universalism as the symptom of "late style", wherein "age confers a spirit of reconciliation and serenity on late works". Drawing upon Said's framework, this paper examines the

ways in which India confers a sense of "spirit" and "reconciliation" in Ngũgĩ's portrayal of an Afro-Indian literary imagination in his recent prose, including essays and theoretical work, as well as his last novel, *The Wizard of the Crow* (2006).

Biographical Note: Pavan Malreddy is a Researcher in English Literature at Goethe University Frankfurt. His recent publications include a monograph, *Orientalism, Terrorism, Indigenism: South Asian Readings in Postcolonialism* (SAGE, 2015) and a co-edited collection, *Reworking Postcolonialism: Globalization, Labour and Rights* (Palgrave, 2015).

MATZKE, CHRISTINE (University of Bayreuth)

**“Do I See What I See, Do I Know What I Know, Do I Hear What I Hear ...” Notes on the Performance Piece
Blickakte – “Acts of Viewing”**

Blickakte – “Acts of Viewing” – is a collaborative, polynational and multilingual performance piece by three white theatre makers from Germany in conjunction with members of the Somali diaspora, the National Theatre of Somalia, and a performance artist from Taiwan. As such Blickakte reverberates the conference theme, but from a decidedly European perspective, particularly the viewpoint of theatre arts. While the pluridirectional links between Africa, Asia, and Europe form a major thematic strand of the performance, the role of arts and artists constitute another, as do ‘acts of viewing’, and the destabilization of identities and seemingly established ‘truths’. In this paper I will give a general introduction to the performance and look at how Blickakte unhinges ‘grand narratives’ of African-Asian-European encounters, thus

challenging the production and consumption of such representations.

Biographical Note: Christine Matzke teaches English and African literature at the University of Bayreuth. She studied at Goethe University Frankfurt and Queen Mary and Westfield College, University of London, and holds degrees from the University of Leeds. Recent publications include chapters on Hamlet in Africa (2014) and a South Sudanese Cymbeline (2013), and the co-edited African Theatre 14: Contemporary Women (2015) (with Yvette Hutchison and Jane Plastow). She is a specialist on theatre and performance in Eritrea, and postcolonial crime fiction.

MBWILO, LOY JOB (University of Iringa, Tanzania)

Traditional Forms of Funding and the Role of Microfinance Institutions in Supporting Women Entrepreneurs in Rural Tanzania

The main objectives of the study was to examine the traditional forms of capital/funding used by women entrepreneurs in establishing and sustaining their own businesses and to determine the functions that microfinance institutions play in financing such undertakings in rural Tanzania. The researcher used mono-method approach that applies qualitative methods for data collection, analysis and interpretation. The study also used Ethnography strategy which includes symbols, respondents’ feelings and the researcher’s own observations in the data collection. The study found that majority of the women are financing their businesses from personal and family sources. Few women finance their businesses through loans granted by financial institutions, which support assorted services. Most women get their funding from self-help and little from the main MFIs operating in Tanzania. Women entrepreneurs in rural areas are uninformed about MFIs and have never interacted with any of them because such institutions are usually located

in urban centres which limits the chances of accessing them. Furthermore this study looked at the debates surrounding lending institutions and looks at MFIs that are fashioned on the Dr. Mohammad Yunus model, which is popular because it affords most entrepreneurial Tanzanian women the opportunity and access to loans through various avenues. On the other hand, for example the VICOBA or Village Community bank is seen as non-exploitative compared to other predatory MFIs.

Biographical Note: Loy Job Mbwilo is a marketing professional. She has been working with University of Iringa for nine years now as Lecturer and Researcher. Initially employed as Administrative officer academic and Alumnae, in May 2007- September 2009, in 2010 she became an Assistant lecturer in Marketing. Moreover, later in 2015 became a Lecturer. She is a lecturer in such courses as Management, Marketing, Research and Entrepreneurship.

MEEK, LAURA (“Reimagining Indian Ocean Worlds” Mellon Research Initiative, University of California, Davis, USA)
Curing Drugs in Tanzania: Pharmaceutical Capacities in Indian Ocean Networks

My dissertation fieldwork to date suggests that Tanzanian practice surrounding antibiotics is aimed at determining the ‘true’ nature of pharmaceuticals, at differentiating types of drugs, and at establishing control over their variable capacities, an orientation that defines many related practices in the region, from politics to religion. While Western biomedicine perceives pharmaceuticals as cures for disease, in Tanzania, such medicines are understood to be volatile and potentially dangerous substances- one among many unpredictable, fluctuating, and highly contemporary forces from outside, whose potentials are at once positive and negative. This talk traces networks in which antibiotics are circulated in the Indian Ocean region (as most of the pharmaceuticals sold in Tanzania are manufactured in China or India), and asks how relations, memories, and narratives about the peoples who manufactured these antibiotics influences how

they are prescribed, priced, desired or avoided, and consumed in daily practice in Tanzania. I focus specifically on the role of the “Indian trader” in colonial Tanganyika policy and the contemporary promotion of pharmaceuticals by Indian sales representatives in Tanzania today.

Biographical Note: Laura Meek is a doctoral candidate in the Department of Anthropology at University of California, Davis and a member of the Mellon Research Initiative “Reimagining Indian Ocean Worlds”. Her research interests are medical and psychological anthropology; pharmaceuticals; sensoriums; phenomenology and embodiment; antibiotics; fakes and counterfeits; Tanzania. She has received a Wenner-Gren grant for her research on the meanings and uses of antibiotics in Tanzania and also a grant from the NSF. She currently works as a Teaching Assistant in the Department of Anthropology at UC Davis.

MONSON, JAMIE (Michigan State University, East Lansing, USA)
Decolonizing Translation: Gender and Interpretation in China-Africa Historical Engagements

In 1965 Premier Zhou En Lai gave a speech on the island of Zanzibar as part of his famous tour of Africa. When he had finished speaking in Chinese, his interpreter Ms. Shen Zhiying translated his words into fluent Kiswahili. Once she had spoken, the audience erupted in wild cheers and ululations. The crowd was not only responding to the content of the premier’s speech, but also to the thrill of hearing a Chinese guest speak to them in their own language. In this paper I focus on three women who were Chinese-Kiswahili translators during the Cold War, to argue that the voices of women interpreters played a critical role in internationalist Third World diplomacy between Africa and China. While most research on the role of intermediaries in African History has focused on European African interpretation in the colonial period, this paper queries whether it is possible to identify a specific form of “decolonizing translation” in China-

Africa engagement in the 1960s and 1970s. It therefore reframes the study of interpretation geographically from a North-South to an East-South axis. At the same time, the paper shifts the study of African intermediaries forwards in time to include the decolonization period, while historicizing the China-Africa relationship in its *longue durée*. Lastly, the paper analytically situates these three women interpreters within the larger global historical context of gendered mediation.

Biographical Note: Jamie Monson is Director of African Studies at Michigan State University, where she is also a Professor of History. Her current research focuses on Chinese development assistance to Africa. Professor Monson’s new research projects concern technology transfer and gendered diplomacy in twentieth-century China-Africa engagement.

N

NAHER, AINOON (Jahangirnagar University Dhaka, Bangladesh)

Revisiting Microcredit in Bangladesh

Because of the efforts of Professor Yunus and the institution that he established, Grameen Bank, Bangladesh has come to be known internationally as a country where microcredit programs are believed to have helped many poor people, particularly women, overcome poverty and social exclusion. According to the established narrative, collateral free small loans disbursed through self-help groups have not only helped poor women lift themselves out of poverty, but have also empowered them within the family and in community affairs, allowing them to combat patriarchy at different spheres of social life. However, various studies have challenged this dominant representation and shown that ground realities are far more complex and ambiguous to allow any easy conclusions. While microcredit programs may contribute towards some small changes in the economic status of program participants, there is little evidence of these interventions posing fundamental challenges to structural inequalities and deep-rooted gender ideologies that

limit women's voice and power in society. Drawing on my own research and relevant studies by others, my paper will examine the extent to which microcredit may be credited to have promoted women's empowerment in Bangladesh. In looking at the shortcomings of the grand narrative associated with microcredit, we will pay attention to the ground realities as to what microcredit programs actually mean to different stakeholders, and what their consequences – both intended and unintended – may be on the lives of the women whom they are meant to empower.

Biographical Note: Ainoon Naher is Professor of anthropology at Jahangirnagar University, Dhaka, Bangladesh. She received an M.A. in Anthropology with distinction from University of Sussex, UK and PhD in Anthropology from the South Asian Institute, University of Heidelberg, Germany. Her research interests include gender, Islam, development, ethnicity and identity politics.

NAUTA, WIEBE (Maastricht University)

Korean-African Interactions: interrogating theory from the “South”?

In their seminal work, *Theory from the South*, Comaroff & Comaroff (2012) explore how Africa, Asia and Latin America are becoming a global mirror in which Euro-America can get a glimpse of its future. Informality, a booming identity economy, novel modes of informal survival in face of neoliberalism and the rise of new transnational social movements are pushing “Africa, Asia and Latin America to the vanguard of the epoch” (: 19). In the early 21st century we witness crises of capitalism and democracy in our social worlds with important theoretical implications. We should recognize that the Chinese Communist Party has actually become indispensable for global capitalism (Zhang, 2013) and that we live in “post-democratic” times (Crouch, 2004), dominated by corporations. As the market and democracy still seem to be central values in the development industry, I aim to discover whether Korea, as another Asian partner active in Africa, brings something fundamentally unique to the table and may ultimately be able to contribute to new counter-narratives to ‘development’.

In doing so, however, I critically interrogate whether Korea, despite its OECD membership, should be regarded

as a ‘southern partner’ that encourages emancipatory – or even new– forms of development? Or do we need to critically approach these and similar categories and concepts like the ‘Global South’? Do such partnerships truly bring about more democratically rooted forms of development? Are transnational linkages between Korean and African ‘civil society’ partners emerging? Do some of the Korean development successes –but also myths surrounding for example Saemaul Undong– benefit African emancipatory agendas, or do they actually (re-)entrench global capitalist agendas and forms of post-democracy? What do these Afrasian transformations in the social world teach us about grand narratives in development? New theories from the South?

Biographical Note: Dr. Wiebe Nauta is a sociologist of development in the Faculty of Arts & Social Sciences at Maastricht University. His area of expertise includes extensive field experience in Africa and research focusing on the role of emerging countries like Brazil and South Korea on the African continent; the role of South Korean aid actors –government, civil society and private–

in implementing an 'East Asian' development model in Rwanda; transnational links between civil society organizations on different continents; the role of civil society in South Africa, particularly in the field of HIV/AIDS. More generally the focus of research concerns the relationship

between poverty, democratization and the interplay between states, civil society organizations and multilateral actors. Dr. Nauta is the Director of Studies of the Master Globalization & Development Studies at Maastricht University.

NGUEPJOUE, DIDEROT (Goethe University Frankfurt, Germany)

African Agency within the Extractive Sector: The Case of Cameroon

Mineral resources are increasingly playing significant roles within China-Africa relationship. China became the world's net importer of crude oil, petroleum products, coal, and steel in the last five years (2010-2015). The geological settings of deposits, often still largely unexplored, offers substantial mineral reserves to emerging economies. Geological resources seem to drive Chinese interest and presence in Africa. Studies on China's growing engagement in the African mining sector have been largely undertaken in Zambia, South Africa, DR Congo, Nigeria, Angola etc. However, a greater part of the published works on China-Africa economic relation have underestimated or overlooked to integrate the local reactions in their perspective. Narratives on this topic constitute a major focus and this article looks at these interactions on the citizen agency in Africa and how stakeholders' perception can be integrated in the common research landscape of Africa-China mining relationship. African protagonists' responses provided so far by state and non-state actors with regard to Chinese

engagement in Cameroon's mining sector, are identified and discussed through multiple data collection methods (participant observation, interview, administrative reports and newspapers) and datasets.

Findings suggest that strong citizen agencies can be galvanized and when demonstrated can constitute several actions including legal injunctions to Chinese officials and private investors, altering and sometimes restraining Chinese mining operations via bureaucratic and political measures. Although with contradictory outcomes in some cases, the African agency needs to be re-acknowledged to enrich China-Africa encounters' accounts.

Biographical Note: Diderot Nguempjoug is a Geographer and member of AFRASO with a deep interest on issues of natural resources correlated with human being's welfare. Tourism in Cameroon has been the first topic of its research before getting focused nowadays on challenges of extractive industries in Africa. Area of interest: Cameroon, Chad, Central Africa Republic, Congo and Mali.

NG'WENO, BETTINA

("Reimagining Indian Ocean Worlds" Mellon Research Initiative, University of California, Davis, USA)

Green City in the Sun

In the space that became the city of Nairobi, at the outskirts of the original African village of Pangani there was once a triangular forest bounded on two sides by rivers. In the 1920s the British colonial government rezoned Pangani for Asian settlement. The occupants of the original village were removed to a place they called Shauri Moyo (matters of the heart) in reference to the pain of removal and were replaced by South Asian residents. In that same decade gardens were carved out of the forest, a maze designed, a swimming pool was dug, a bandstand built, a bowling green laid out, a hockey pitch levelled and the forest was declared a public park. This public park was one of the few locations in a segregated city with no race restrictions and helped build Nairobi's name as the Green City in the Sun. The original

forest shrunk over time as other parts of the forest were carved off for cemeteries, sports grounds and residential development. Slowly all around the forest / park grew up the new city with new neighbourhoods that became predominantly South Asian, Ngara, Highridge and Parklands. While much of Indian Ocean literature and Study of Afro-Asian connections in East Africa have focused on trade, religion or mobility, this paper looks at the current struggles for the life of the remaining 60 hectares of forest and for the people's park as a practice of place making of Indian Ocean Worlds. It looks at the struggle for the park as a struggle over the meaning of belonging in and to Nairobi and building new identities that recognize the long term residents of the new city. It focuses on contemporary place making to challenge ideas of African

cities, of Indian Ocean boundaries, of environmentalism and of urban social movements.

Biographical Note: Bettina Ng'weno is associate professor in African American and African Studies Program at the University of California, Davis. Trained as an anthropologist she works on issues of space, property, race

and ethnicity, social justice, citizenship and states within Latin America, Africa and the Indian Ocean region. Her most recent research focuses on narratives of emplacement across the Indian Ocean region. At the University of California Davis, she is the co-director of the Mellon Research Initiative "Reimagining Indian Ocean Worlds."

O

OLAYOKU, PHILIP ADEMOLA (University of Ibadan, Nigeria)

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

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

exchanges. The study analysed the different modes of performance during the festival while advocating a multiculturalist approach in which both cultures recognizes and respect the 'other' in line with Hanban's objective of building a harmonious world.

Biographical Note: Philip Ademola Olayoku holds a doctoral degree in Peace and Conflict Studies from the University of Ibadan, Nigeria. Since graduation, he has lectured at the Institute for Peace and Strategic Studies and the Institute for African Studies at the same university. He is also currently a senior research fellow of the French Institute for Research in Africa (IFRA-Nigeria) of the University of Ibadan. As a fellow, he engaged in studies on cultural relations and peacebuilding in Nigeria. He was a 2015 Harry Frank Guggenheim Young African Scholar with a research work on ethno-cultural relations in Nigeria. He has served as a research consultant for IFRA-Nigeria, Nigerian Stability and Reconciliation Programme, the Kukah Centre and the DAWN Commission. His research on the Afro-Asian relations basically centers on the language and cultural exchanges taking place at the Confucius Institutes in Nigeria.

P

PARK, MIN JOUNG (Ewha Womans University, South Korea)

Aid as Autobiography? The Case of Korean Saemaul ODA to Africa

Korea's engagement with the African continent has been expanded, however, the country's approach, with Official Development Assistance (ODA), towards Africa, much like its neighbouring countries, China and Japan, has been questioned because the motives are closely related to its economic and political self-interest. Es-

pecially, under the current Park administration, as one of the key presidential agendas, Saemaul Undong has been aggressively marketed across Sub-Saharan Africa. It has been promoted not only as a participatory rural development model in the 1970s, but as a multi-level and multi-sectorial development model that can help

to achieve the 2030 Sustainable Development Goals in Africa. Correspondingly, requests from African countries to the Saemaul ODA program have been increasing, although the utility of Saemaul Undong and/or Saemaul ODA program in Africa have not yet been proven. In this context, this paper explores a concrete case study of Saemaul ODA programme in Africa as one of Korea's most noticeable development cooperation efforts in Africa. From this empirical case, it provides analysis of how Korea's aid policy towards Africa is guided by the reflections of trends in the country's own policy environment, not from the African side. In our analysis, we refer to the definition of Williams, which regards aid policy as an 'autobiography' of donor countries. Using his approach, we examine five elements of Korea's aid policy towards Africa: The bureaucratic and institutional imperatives, the internal procedures and processes, the stated policies, the practices and particular attitude that underlie them,

and the broader impulse behind aid. From the in-depth interviews with key policy makers in Korea, it concludes that Korea's aid policy towards Africa has promoted experience-based development, heavily depending on changing balances of economic and political self-interest in the region.

Biographical Note: Min Joung Park is a Ph.D. student in the Graduate School of International Studies at Ewha Womans University, South Korea. She received the Master of Science in International Development Studies from London School of Economics and Political Science (LSE), UK. She served as a Policy Specialist in the Development Policy Division and African Division at the Ministry of Foreign Affairs, Republic of Korea. Her research interests focus on Korea's foreign policy towards Africa, developmental state, private sector engagement in development.

PATEL, VARSHA (Max Planck Institute for Social Anthropology, Halle/Saale, Germany)

Shifting Paradigms and Conceptualizations of the Indian Ocean: The Semi-precious Stones from the Gulf of Cambay

This paper traces the paradigm shifts that the conceptual apparatus of the Indian Ocean has gone through by drawing upon canonical texts that have framed the major contours of debates. Various scholars have deployed as well as interrogated the conceptual tool and lens of the Indian Ocean as a method. In tandem with changing paradigms of understanding the Mediterranean Sea as an inter-regional arena, starting from Braudel and ending with Horden and Purcell's *The Corrupting Sea*, the ways of viewing the Indian Ocean connections and space have evolved as well. From a nearly obsolete perspective, this ocean has been depicted as a static, lethargic space that was spurred into vibrant activity after the arrival of the Europeans. It is easy to trace a grand narrative of unity in diversity of this Indian subcontinent dominated Indian Ocean world which has till recently overshadowed Africa and parts of far east Asia in history. More recent studies highlight or overemphasize the role of the Chinese in the geopolitics of the region whereas attempts to insert Africa back in have brought the counter meta narrative of the Afrasian Sea into the picture. After teasing out the paradigm shifts in the conceptual apparatus of the Indian Ocean, I come to agate stones.

These colourful semi-precious have been and still are mined in the Gulf of Cambay in India and have a deep connection with present day Ethiopia. I portray excerpts from conversations with anthropologists and draw upon secondary literature to unearth these material connections that made the movement of these stones possible. Whereas the stones continue to be ubiquitous, the connections themselves stand buried in the past today. This paper takes the vantage point of these stones to suggest a fresh way of viewing the existing conceptual paradigm of the Indian Ocean.

Biographical note: Varsha Patel is a Graduate student at the Max Planck Institute for Social Anthropology, Halle/Saale, Germany. Her PhD thesis focuses upon the transforming coastline and maritime infrastructure of an erstwhile princely state in Western India between 1900 and 2015. She has an inter-disciplinary training in social sciences and has published on urban development, environment and sustainability. Her previous dissertation (M.Phil) was on the dynamics of gender, labour, material culture, green development in traditional laundries in Delhi, India.

R

RAMACHANDRAN, RAJESH (Goethe University Frankfurt, Germany) &
STORZ, CORNELIA (Goethe University Frankfurt, Germany)

Japanese Management Techniques and Firm Level Effects on Productivity: Evidence from Africa

Micro and Small Enterprises (MSMEs) remain the dominant organizational form in Sub-Saharan Africa, accounting for the large share of non-agricultural employment in most countries. Furthermore, these MSMEs are characterized by low productivity, and little growth in employment and profitability. Understanding what factors can contribute to the growth and increase in profitability of these MSMEs is crucial for the socioeconomic development of this region. In this context we study the transportability of Japanese management techniques in improving performance and productivity of micro and small furniture producers in Lusaka, Zambia. In particular, we explore the role of a down-to-earth, low cost approach to cost minimization and productivity improvement inspired by Japanese management techniques such as “Kaizen”, “5S” and “lean management”. Our focus is primarily on basic operational and management training such as organizing workshop space, fostering cooperation in procurement of raw materials, fostering entrepreneurial initiative and standardizing routine operations to minimize costs in the production process. Employing a randomized control trial (RCT) as a tool, we estimate the impact of the program on: (i) improvements in products, processes and ways of organizing production; (ii) increase in income, productivity and employment; (iii) entrepreneurial orientation. We further explore the role

of mediating factors in determining the success of such training programs. In particular, we study the role of entrepreneur and enterprise characteristics, social and business networks and the business environment in affecting how well the entrepreneurs learn and are able to upgrade from being MSMEs to medium and large firms.

Biographical Notes: Rajesh Ramachandran is Post-Doctoral Researcher at the Department of Microeconomics and Management at Goethe University, Frankfurt and a member of AFRASO. He obtained his Ph.D. at the Universitat Autònoma de Barcelona. His principal areas of research lie at the intersection of development economics and its political economy. The primary research interests include language policy, economics of discrimination, education and institutional economics.

Cornelia Storz is a Professor of Economic Institutions, Innovation and East Asian Development at the Department of Management and Microeconomics at Goethe University Frankfurt. Her research examines how innovation is affected by different organizational and institutional contexts. Her research focuses on cross-national analysis and uses mainly data from Japan, China, Germany and the U.S. Particularly, she is interested in innovation within new industries, in human resource management and entrepreneurship.

RATH, AMANDA KATHERINE (Goethe University Frankfurt, Germany)

“Indonesia meets Nigeria”: Implications of a Global South as Useful and Contentious in Past and Present “Worlding” in Contemporary Art

In my paper, I examine implications of a Global South as both useful and contentious category and site of cultural production in past and present ‘worlding’ in contemporary art. In this regard, I critically reflect on two landmark exhibitions of contemporary art that were curated and held in Indonesia two decades apart. I take as objects of study the Exhibition of Contemporary Art of Non-Aligned Countries (1995), and the 13th Jogja Biennale in Indonesia: Hacking Conflict, Indonesia Meets Nigeria (2015). The former was an initial attempt in the contemporary art world of Indonesia to break away from dominant discourses governing ways in which art and cultural practice in general were discussed, namely Eu-

ro-American-centric assumptions of postmodernity and theories of postmodernism. In this case, the curatorial team found recourse in the category of the Global South, which provided a frame in which to argue difference in the Contemporary and what signified as such in art. As I explicate in my paper, such an attempt proved problematic as it helped to reaffirm grand narrative assumptions of “authenticity” and promoted a kind of multicultural commodity fetishism that had been concomitant with the rapid rise in visibility of non-European art at that time. More important for my purposes is the critical reengagement and redefining of the category of Global South implicit in the current mandate of the Yogyakarta

Biennale Foundation and its Equator series of the Jogja Biennale (2011-2022). In Equator #3, Hacking Conflict: Indonesia Meets Nigeria (2015), the curatorial premise and collaborative projects were aimed at moving beyond mere affirmation of difference and deterritorialization/reterritorialization inherent in a globalised art world. This exhibition-as-platform also strategically move beyond classic assumptions of connectivity and solidarity assumed in previous attempts to situate and define a Global South. Instead, the platform and its collaborative projects aimed to underscore conflict and potential incommensurability as necessary to democratic systems, and particularly regarding the processes of democratization in Nigeria and Indonesia, two countries of the South.

REHAL, SATWINDER (Philippine Women's University, Manila, The Philippines)

Television Soap Operas as the New Frontier in African and Asian Encounters: The Case of Filipino teleseryes in Africa

The end of bipolarity in the early 1990s and later waning hegemonic control witnessed the rise of new political and economic realignments that challenged the monopolistic nature of the control of the international political economy mostly through trade, financial movements, and technological input. This shift was equally seen in the decentralisation of cultural economy through the fluid model of global cultural flows in a complex transnational construction of imaginary landscapes. Within this paradigmatic shift is the emergence of electronic media, especially commercial television, in enhancing emerging Afro-Asian encounters. India and to a limited extent China, had their films to make the initial cultural linkage with Africa. However with a relatively expensive cinematic culture in Africa, coupled with preference for mostly Western films and television shows, aided by a prevalence of pirated products, mainstream television is the most accessible medium of entertainment in Africa. Within this medium is the emergence of imported soap operas filling in television slots in many African countries. This paper seeks to highlight the emergence of the Philippines in this cultural economy and in its encounter

Biographical Note: Amanda Katherine Rath currently teaches the history of Southeast Asian modern and contemporary art at the Goethe University, Frankfurt am Main in the Department of Southeast Asian Studies, and the Institute of Art History. She received her PhD in the history of art and visual cultures of Southeast Asia from Cornell University, and a Masters in Asian Studies from the University of Hawaii. Since her PhD she has broadened her primary research topic from 'collective art practices' in Indonesian contemporary art. New topics of inquiry include interconnections and conflicting constructions of modern art and artistic subjectivity in revolutionary and early independence-era Indonesia.

with Africa given a steady growth of its teleseryes thereby breaking prior existing limited interactions with Africa. These patterns allude to shifts in theoretical orientation from the traditional linear flow determined by regional identities and shared histories and towards a more transnational one determined by neoliberal economics. On the flip side however is the limited number of soap operas from Africa to Asia which portrays a power imbalance in this media-oriented cultural encounter. Herein lay an opportunity for further research on understanding one aspect of technologically driven Afrasian encounters and opportunities to widen such cultural exchanges and further extend Afrasian imaginary landscapes.

Biographical Note: Satwinder Rehal is a part time faculty member in the School of International Relations and Diplomacy at the Philippine Women's University (PWU) Taft campus. He is also a Senior Lecturer in the Faculty of Management and Development Studies (FMDS) of the University of the Philippines Open University (UPOU). His research interests are in cultural diplomacy, sociology of sports and in international health.

ÖSCHENTHALER, UTE (Goethe University Frankfurt, Germany)

Competition and Cooperation in Chinese and Cameroonian Commercial Interactions

Two concepts or approaches are proliferating in the discussion about the economic development of African societies and markets. One is cooperation among equal partners (the China narrative) and the other is competition in a liberated market (the neoliberal narrative). But how do the two concepts relate to each other, to procedures on African markets, and the experiences of economic actors? Both concepts form part of narratives of justification for the promotion of development ideologies, and only peripherally relate to practical experiences and processes of economic actors. Their interaction is far more complicated and includes numerous challenges that are not grasped by both approaches. Traders and entrepreneurs in different African countries face the challenges of the Asian-African interaction differently, according to various governmental negotiations with China and ways of cooperation between traders that emerge from local practices and circumstances. Using evidence from field research in Cameroon, in comparison with research

findings and scholarly literature on a number of other African and Asian countries, this paper investigates the different instances and impacts of competition and the experiences with cooperation and questions the extent to which equal relationships can be observed. It argues that it is far from self-evident that competition enhances a healthy market development and that interaction has to be studied on different levels (private, official, transnational) when the complexities of actual Sino-African economic interaction are conceptualized.

Biographical Note: Ute Rösenthaler is an adjunct Professor at the University of Mainz, Germany, and a research fellow of AFRASO as well as at the cluster of excellence “Normative Orders”. Her research interests are cultural mobility, trade networks in the Global South, African entrepreneurship, economic anthropology, product histories, memory, media studies and advertising, intellectual property and ethnography.

S

SAMOKHVALOVA, ALEXANDRA (Goethe University Frankfurt, Germany)

Internationalizing of Higher Education in Malaysia: Focus on Africa

Malaysia is an emerging supplier of higher education and aims to become a global education hub, with 10% of its tertiary students coming from abroad by 2020. The abundance of internationalization strategies and the overarching National Internationalization Policy introduced in 2011 demonstrate the importance that the Malaysian government has attached to this agenda. Having already established itself as a large supplier of higher education in the South-East Asian countries and China, Malaysia has recently started to look for the new regions that could serve as lucrative providers of students. With its rapid economic development, high population growth and resulting increase in demand for quality higher education, Africa has become one of the new target regions for Malaysia’s student recruitment. This article examines Malaysia’s Africa-specific student recruitment strategies. Based on an extensive review of data obtained from recent studies on internationalization and student recruitment, official policy documents, statistical and media reports and Internet resources, this article provides a profound description of the strategies targeting African students. The research findings demonstrate that most

of the strategies are directed at creating a positive image of Malaysia and promoting the ‘Malaysian higher education’ brand on the African market. The article gives a new perspective on Malaysia’s student recruitment policies and emphasizes the growing presence of Malaysia’s interests in Africa. Finally, it reveals a gap between the created ‘brand’ and the real state of affairs, which should serve as a reference for Malaysian policymakers in work on similar initiatives.

Biographical Note: Alexandra Samokhvalova is a political scientist and researcher at AFRASO. Her current research interests include higher education, student migration and development politics with the regional focus on Southeast Asia. Samokhvalova published “Transformation of the Higher Education System in Malaysia: APEX Initiative and World-Class University” (USIM Press, 2015), focused on modern trends in global higher education and strategies, which Malaysia implements to become internationally competitive in this field. Samokhvalova is currently working on the migration of African students to Malaysia.

SCHÖNE, JUDITH (Free University of Berlin, Germany, exchange student at Xiamen University, China)

The Diplomatic Role of China Henan International (CHICO) Company in Senegal during Non-recognition of China

Since the establishment of the People's Republic of China (in the following referred to as PRC) there have been attempts by its government to be recognized as the only Chinese state in the international community. But before 1971, when the United Nations gave back the representative right from the Republic of China (ROC) to the PRC, a lot of states already recognized the PRC. Due to bilateral agreements, China has been able to set up relations with several countries, especially in Africa, Latin America and the Middle East. As for African countries like Senegal, Chad, Gambia and Liberia, to name only some in West Africa, the PRC was recognized in the 70s. Interestingly there have been intermissions and switches of recognition of the Chinese state in the 90s and early 2000s. As for example the Senegalese government switched recognizing the PRC to the ROC from 1996 to 2005. During that time Senegal had official diplomatic relations with the ROC and invited people from Taiwan coming to and pursuing business in Senegal. Despite that, still the people from mainland China stayed in Senegal and continuing their businesses and networks with mainland China. Significant is, that the former embassy building of the PRC was kept under the wings of the Chinese state-owned

enterprise (SOE) Henan Constructions (also referred to as Henan Chine). After 2005 the Senegalese government switched again to the PRC's side. Nowadays Henan Chine is still working closely together with the Chinese embassy in Dakar. What has been its role during the time of the intermission. It is clear that MNCs have influence on processes related to IR, but to what extent. Do they also have unofficial diplomatic relevance like in the process of diplomatic recognition.

Biographical Note: Judith Schöne is a PhD student in International Relations at the Graduate School of Global Politics at Free University of Berlin. After finishing her Master of Chinese studies with a focus on Chinese law and academic exchanges at Vienna University and Humboldt University, she started researching about Chinese migration to Africa and the influence of non-state actors on International Relations. She stayed at JiNan University in Guangzhou and Xiamen University as exchange student and did field research in China and Senegal. Her research interests are International relations with a focus on China, Taiwan-relations, transnational actorness, Chinese law and China in the United Nations Organization.

SHUMAN, AMANDA (International Institute for Asian Studies, Leiden, The Netherlands)

Promoting "Friendly" Solidarities under Mao: China-Africa Sports Visits in the 1960s

In the 1960s, Chinese leaders used sports delegations to cultivate relations with recently decolonized African nations for the purposes of spreading their own political agenda. Officially showcased to the Chinese public as "friendly" sports exchanges, these visits held significance far beyond sport: they served as manifestations of the leadership's attempts to expand its influence internationally as well as domestically through new political solidarities and by showcasing China as an alternative and the exemplar (non-Soviet) socialist model for others to follow. With the rise of Sino-Soviet competition in the Third World, the PRC leadership sent its first major Chinese sports delegation to Africa in 1962. This contingent of well-known ping pong athletes played exhibition matches and offered assistance in developing local programs in places like Mali, while also engaging in non-sports activities like paying homage to local historic sites to express a shared solidarity with their new 'friends' against colonialism and imperialism. As Chinese politics

became increasingly radicalized, the official rhetoric during visits grew more intense. Sports delegations from Egypt, Tanzania, Mali, and Congo (Brazzaville) sent to China in 1966 show how these Africans received a heavy dose of Chinese socialism in the form of cultural performances, visits to historic sites, communes, and factories; sport, meanwhile, became subordinate. In short, although Chinese leaders emphasized a shared and equal struggle against colonialism and imperialism, these visits sought to promote a Chinese brand of socialism that professed, among other things, national self-reliance, peasant revolution, frugality, and, especially in 1966, militant armed struggle. Putting these visits within the broader historical context of Afro-Asian movements, this paper questions analytic constructs like 'Global South' and argues that the much of the rhetoric behind China's attempt to forge new political solidarities in this period of decolonization continue to undergird its current relationship with Africa.

Biographical Note: Amanda Shuman is currently working at the University of Freiberg. She was a fellow at the International Institute for Asian Studies in Leiden, the Netherlands, where she is preparing a book manuscript based off her dissertation, “The Politics of Socialist Ath-

letics in the People’s Republic of China, 1949-1966” as well as an accompanying, media-rich website. Her research interests broadly include the history of modern China and East Asia, Cold War sports history, Chinese-African cultural diplomacy, and digital history projects.

T

TAFESSE, TESFAYE (Addis Ababa University, Ethiopia)

The Potentials and Challenges of Building Developmental States in Africa

Developmental states were born long before anybody thought of naming them. The success of South-East Asian countries (so-called Asian Tigers) in the 1970s and 80s has tempted some African countries to build developmental states. It has become a core concept in the search for alternatives to the dominant classical development theories. Notwithstanding the multi-dimensional capacity weaknesses of the post-colonial African states, most particularly the unsuccessful state-run development efforts, as a major source of the continent’s current underdevelopment, some proponents argue that there is enough reason to adopt a developmental state model. Of those countries in Africa who have adopted the model, some like Botswana have performed well while in others like South Africa it has yielded mixed results. There are also new-comers like Ethiopia who have recently kick started applying the developmental state model the outcome of which is still unknown. The interest in building a developmental state has its own challenges requiring, inter alia, a committed leadership, autonomous and effective bureaucracy, effective national

development planning and social policy and institutional capacity. The potentials in building developmental states in Africa rest upon the availability of untapped resources in the continent, high amount of manpower and the fast growing infrastructure. The study has examined the potentials and challenges of building developmental states in Africa by taking comparative case studies in Botswana, Ethiopia and South Africa.

Biographical Note: Tesfaye Tafesse obtained his PhD degree in Human Geography from the University of Os-nabrück, Germany in 1995. He is currently working as a Professor of Political Geography and Area Studies at the Centre for African and Oriental Studies, Addis Ababa University. His research interests include hydropolitics on transboundary river basins, with emphasis on the Nile; China in Africa; the role of institutions in natural resources management; agrarian transformation in the Third World; migration and population displacement; and geopolitical issues.

TAYLOR, EDGAR (University of the Witwatersrand, Johannesburg, South Africa)

Rethinking the Global South through Histories of Solidarity and Exclusion: The Gendering of Afro-Asian Politics in Late Colonial Uganda

Gender historians seeking a counterpoint to hegemonic male nationalism often characterize women’s struggles for political space as antithetical to conservative exclusionary movements. In East Africa, scholars have pointed to collaboration among elite African and Asian women both to critique the ethno-racial ideologies of their male counterparts and to celebrate the possibilities of South-South solidarity. Indeed, elite women’s groups provided one of the only public forums of political collaboration in the region among Africans alongside Asian and European minorities from the 1950s through the 1970s. However, such a narrative produces two blind spots that conceal

the possibilities of racial nationalism and of the Global South as an arena of social solidarity. First, it dismisses the contributions of many women to conservative ethnic politics and thus obscures how such movements were entangled in changing gender dynamics of the market economy. Second, it risks treating Afro-Asian interaction as moral drama rather than an arena of contingent negotiation and struggle.

This presentation makes these arguments using a case study from late-colonial Uganda. First, it shows that an anti-colonial ethnic nationalist movement to boycott Asian-owned businesses in Buganda Kingdom required

the sustained participation of market women who refused to sell beer and agricultural commodities to Asians and wayward African consumers. At a time of both African and Asian women's integration into the market economy, the racialization of class alliances foreclosed avenues of non-racial grassroots solidarity. Second, it briefly charts how male politicians used patriarchal ideals of racial purity embodied in domesticated women to reject claims to imperial citizenship that had long connected activists across the Indian Ocean. It concludes by emphasizing the importance of gender history to understanding the relationship between histories of racial

nationalism on one hand and genealogies of tension and solidarity in the Global South on the other.

Biographical Note: Edgar Curtis Taylor is a Post-doctoral fellow with the Centre for Indian Studies in Africa at the University of the Witwatersrand in Johannesburg, South Africa. His current project examines the material infrastructure of urban protest and social intimacy in 1950s and 1960s Uganda. He is also interested in the transnational politics of historical commemoration surrounding the history of Ugandan Asians in Uganda, Great Britain, and Canada.

TUTZER, MIRJAM (Goethe University Frankfurt, Germany)

Microcredits and the Manifestation of Gender Inequalities in Dar es Salaam

My fieldwork on the potentials and effects of microcredits in Dar es Salaam, Tanzania shows the discrepancy between the perceptions, practical implications and aspirations of women targeted by microfinance institutions (MFIs) and the practices of MFIs. While women regard their living and working conditions as structurally embedded, the practices of MFIs around the globe are based on the view of women as culturally and traditionally marginalized. The women's recognition of their manifold responsibilities, roles and (prohibited) goals consequentially leads them to a rejection of microcredits on the basis that their situation is not considered adequately by MFIs. By focusing on the self-identification and needs expressed by the women, the purpose is to counter the picture of the 'average Third World women' (Mohanty) presented by MFIs and, generally, underlying diverse projects in the name of 'development'.

Moreover, the practices of MFIs which disregard the mentioned effects on and experiences of their target group lead to a manifestation of the gender inequalities they claim to fight against. Their practices derive their

legitimation in the claim of microcredits as a form of 'South-South cooperation' and the rhetoric of women empowerment, which however neglects the political and structural implications of the same. Contrary to their assertion to eradicate poverty and 'empower' women, practices like the provision of microcredits serve to continuously silence the voices of marginalized groups and hereby ignore the needs of those they are supposed to serve.

Biographical Note: Mirjam Tutzer is a research associate at the BMBF funded research project AFRASO- Africa's Asian Options at the Goethe-University Frankfurt am Main. Her research project is titled 'Postcolonial Governmentality, Subjectivity and Agency: Translation and (Re) formulation of the Bangladeshi Idea of Microfinance in Africa'. She is a PhD candidate under the supervision of Prof. Dr. Uta Ruppert and Prof. Dr. Nikita Dhawan. She holds a Mag. in International Development and B.A. in Political Science from the University of Vienna.

X

XIANG, YU (University of Westminster, London, United Kingdom)

A New Hegemony within the Global South? A Structural Analysis of the Agenda Setting Role of CCTV-Africa

One key relationship within the BRICS nations is between China and South Africa. With the establishment of CCTV's African center in Nairobi in January 2012, the grand project of 'China's media going out,' launched by the central government of China in 2001, has officially reached Africa. Although China and many African coun-

tries are usually regarded as the passive recipients of the Western cultural and media hegemony, the power structure between China and Africa has developed into a far more complex one than the alliance of the 'Third World' against superpowers in the Cold War years. In the age of globalization, China has emerged as a major presence

globally including in Africa. China's trade with Africa, mostly for natural resources, has increased dramatically in past ten years. It has been suggested that China's relations with most African countries have evolved into a new dependent economic mode underpinned by China's sub-imperialist expansion. Using Johan Galtung's structural imperialism thesis, this paper will explore whether China's state-owned media, such as CCTV-Africa, are playing an agenda-setting role in Africa, given the power of the dominant structures through manufacturing ideological consent among the central groups both in center and peripheral countries. This presentation is aimed to answer this question within the dimension of theory, in

terms of providing a revision of the frame of structural imperialism developed by Galtung, combining it with the recently revived theories of sub-imperialism developed by Ruy Mauro Marini firstly in the 1960s and in the concrete case of Sino-African economic relations.

Biographical Note: Yu Xiang is a third year PhD candidate of international communication at the University of Westminster in London, UK. Her current researches interests lie in the aspect of theoretical development on cultural imperialism paradigm, international news' audience research and China's media flow to Africa with a focus on CCTV-Africa.

Y

YARUINGAM, AWUNGSHI (University of Delhi, India) &
NIDHI MEHRA (University of Delhi, India)

The Significance of the Indian Ocean for Maritime Security and Trade for African and Asian Powers

The oceans have played a significant role in history. The very beginning of civilizations can be found in the history of relationship between humanity and the sea. The current century may be rightly termed as the 'Century of the Seas'. The centre of economic growth has shifted from the continental heartland to the littoral. The littoral countries have realised the importance of their surrounding waters and now are trying to protect and promote their interests in the region. These specific interests are:

- Their national security which largely depends on the protection of their sea frontiers.
- Maintenance of their freedom of shipping on which depends their international trade.

The geographical situation of the Indian Ocean as a middle sea between Atlantic Ocean and Pacific Ocean is its most important strategic significance. The dependence on sea-borne trade is expected to expand exponentially. Some of the world's busiest highways of global trade or Sea Lanes of Communications (SLOCs) pass through the Indian Ocean Region. Access to this Ocean is controlled by several choke points through which shipping has to necessarily pass. These vital choke points need to be kept open at all times to keep the global economy running smoothly. Any disruption of or closure of these choke points will force ships to use longer and costlier alternative routes. Thus the security of Sea Lanes of Communication (SLOCS) and thereby maritime security is vital to global economy.

Indian Ocean holds immense importance for the African

continent. Africa is rich in maritime resources. It has the potential to be future storehouse of hydrocarbons and mineral resources lying in its deep sea-bed. Its maritime richness that could contribute much towards sustaining its development are underutilized and threatened. India's geographical location at the natural junction of the busy international shipping lanes that crisscross the Indian Ocean makes India figure in the strategic calculations of many nations. Since ancient times, maritime trade between African countries and India led to continuous interaction between the two peoples. There is a growing recognition that countries on the eastern coast of Africa abutting the Indian Ocean, from Somalia to South Africa, fall under India's maritime strategic neighbourhood. Africa holds immense importance for India from the geostrategic perspective. India's ever-increasing energy demands have compelled her to recognize the energy potential of the African countries.

Insecurity in the Indian Ocean region is growing, given the existence of fundamentalist, terrorists and criminal syndicates. The region is vulnerable to low intensity conflicts. Many eastern African states are economically underdeveloped, politically and socially fragile and militarily weak. Often lingering unresolved inter-state dispute threatens the peace of the region. Except few, most of the states lack resources to meet the challenges.

The pervasive maritime insecurity is a significant threat to security of India and Africa and to the shipping around Africa's coast, specifically in areas such as the Horn of Africa. The lack of maritime security has an impact on

economic development, regional security and stability of the entire region. Maritime security is therefore very important to the region, both in economic and strategic terms. India is engaging with the African continent with a fresh perspective ensuring mutual benefits and respect for each other's sovereignty.

Biographical Notes: Yaruigam Awungshi is a professor for African Sociology, Department of African studies, University of Delhi, India. He received his PhD from the Jawaharlal Nehru University. His research interests are African Sociology with special focus on Religion, Religion and Modernization, India-Africa Cultural Relations, India and China's soft power in Africa, politics and conflict

in Africa, classical thinkers and Social theories, Social change and Culture and Development. He is Editor-in-Chief of the Indian Journal of African Studies, (IJAS) Delhi University Publication.

Nidhi Mehra is doctorate at the Department of African Studies, University of Delhi. The title of her thesis is: "Assessing the Health Status of Women and Children in Nigeria with Reference to Millennium Development Goals (Goal 4 and Goal 5)". She holds a Master of Philosophy (University of Delhi) and in Political Science (Jawaharlal Nehru University). Her fields of interest are maritime affairs, women and child related health issues, and rural affairs.

YOON, DUNCAN MCEACHERN (The University of Alabama, USA)

"The Global South Novel? Imaginaries of China in Bofane's Congo Inc."

Francophone author, In Koli Jean Bofane left the Democratic Republic of Congo (DRC) for Belgium in 1993. Since then he has published four novels: *Why the Lion is Not the King of Animals* (1996), *Bibi and the Ducks* (2000), *Congolese Mathematics* (2008), and most recently, *Congo Inc.* (2014), which won the Grand prix du roman métis the same year of its publication. This prize, which is awarded by the city of Saint-Denis on the island of Reunion in the Indian Ocean, is given annually to a Francophone novel that emphasizes the values of diversity, humanism and métissage (translated here as roughly a mixing, or crossing). The novel focuses on the political rise and fall of a half-Pygmy Isookanga and his collaboration in Kinshasa with a down-on-his-luck Chinese worker, Zhang Xia. The novel's engagement with the often controversial paths of globalization between Africa and China necessitates a new paradigm for the global novel, one that does not move explicitly within either a postcolonial or North/South framework. This paper argues Bofane's

novel provides an alternative model of world literature that both emphasizes and critiques South-to-South vectors of appropriation and exchange. Namely, that *Congo Inc.* is a Global "South" Novel.

Biographical Note: Assistant Professor Duncan McEachern Yoon has an MA from Dartmouth College and a Ph.D. in Comparative Literature from UCLA. He served as a Fulbright Scholar to South Korea in 2004. His research interests include Africa and China cultural relations, the Cold War, post-colonialism, diaspora and world literature. He is also the co-director of the Global South Cultural Dialogue Project. His publications include "'Our Forces Have Redoubled': World Literature, Post-colonialism and the Afro-Asian Writers Bureau" (*The Cambridge Journal of Postcolonial Literary Inquiry*, 2015) and "The Global South and Cultural Struggles: On the Afro-Asian People's Solidarity Organization" (*Journal of Contemporary Thought*, 2012).

YUN, OHSOON (Hankuk University of Foreign Studies, South Korea)

Ethiopia-South Korea Interactions and Prospects: A South Korean Perspective

This paper examines the interactions between Ethiopia and South Korea from the perspective of South Korea. Although Ethiopia has a particularly unique relationship with South Korea, this relationship has received little academic interest. This relationship was initiated when the Ethiopian government dispatched over 6,000 soldiers to support South Korea during the Korean War in 1950. Ethiopia is presently one of the most important aid sup-

port focus countries for the South Korean government. Moreover, although East Asian countries' engagement with Africa has received growing academic interest, South Korea's particular role is not explored as much. Overlooking South Korea's contribution to the international development and cooperation field cannot be neglected due to the quality and quantity of aid it offers. This research explores Ethiopia-South Korea historical

encounters, Ethiopians in South Korea, South Koreans in Ethiopia, and future relationships between the both countries. The research methodology behind this paper is based on an extended period of field work. Secondary data is also used.

Biographical Note: Ohsoon Yun is a lecturer at the Hankuk University of Foreign Studies, South Korea. She completed her PhD studies at the Department of Geography in the University of Exeter, UK. She has conducted

research on Ethiopia since 2006 and her PhD thesis is entitled “Coffee Tourism in Ethiopia: Opportunities, Challenges, and Initiatives”. Her Master’s research was also about coffee tourism in Ethiopia, which she completed at Hitotsubashi University, Japan. She previously worked for the culture and arts sectors in different countries. She also served as director of the Social Enterprise Activation Center in Kathmandu, Nepal. She is currently conducting research on Asian initiatives in Africa.

Z

ZI, YANYIN (Kyoto University, Japan)

Chinese Investment in Africa: Ground Level Interaction Matters

Many Africans see industry and manufacturing as the areas in which Chinese investors could make the greatest contribution. Concordantly, manufacturing is identified by Chinese entrepreneurs as the area with the greatest investment potential in Africa (Mohan, Lampert, and Chang, 2014). The contrasting trend of continued Chinese investment in trade in many African countries therefore begs a question to which Botswana is no exception.

Since the 1990s, China shops in Botswana have created jobs for Botswana citizens and provided cheaper daily needs for the local people. However, in recent years, Botswana government has been restricting foreign trading business while encouraging foreigners to invest in industry. In this process, majority of the Chinese merchants tend to bemoan the unstable policy environment and continue their trading business in a competitive environment instead of shifting to industry and manufacturing. In spite of four decades of rapid economic growth, Botswana’s economy continues to be less diversified and driven by natural resource and primary products with expensive import bills (Ministry of Trade and Industry, 2011). The government of Botswana initiated projects to reduce the import bill, and develop an entrepreneurship

culture for business growth and enhanced citizen participation in the economy in the long run.

This ongoing research explores the factors that hinder the Chinese from investing in industry and manufacturing. I emphasize the important role that daily micro-level interactions and microeconomic policy play on the potential of Chinese investment for African development. This presentation is based on a total 11 months fieldwork in Botswana between November 2011 and October 2015 through key informant interviews and participant observation in China wholesale and retail shops in the capital city of Botswana.

Biographical note: Yanyin Zi is a PhD student at the Graduate School of Asian and African Area Studies, Kyoto University, Japan. She has been in Japan as an international student since 2005. Her main research interests include Chinese in Africa; Oversea Chinese; China’s international relations, Africa-China development, and China’s nation branding. She conducts micro level research to analyze the relationship between Chinese merchants and local society in Botswana and Namibia so as to identify the causative agents of trade friction and how Chinese merchants survive their business in a saturated market in Africa.

7. Participants of the Round-Table and Concluding Plenary Panel

ROUND-TABLE

Which Way, Area? Transregional Studies in a Multipolar World

- Homi K. Bhabha (Harvard University)
- Ajay K. Dubey (Jawaharlal Nehru University)
- Jamie Monson (Michigan State University)
- Uta Ruppert (Goethe University Frankfurt)

Chair: Frank Schulze-Engler (Goethe University Frankfurt)

CONCLUDING PLENARY PANEL

Afrasian Transformations: Observations, Responses, and Future Challenges

- Adams Bodom (University of Vienna)
- Mamadou Diawara (Goethe University Frankfurt)
- Astrid Erll (Goethe University Frankfurt)

Chair: Frank Schulze-Engler (Goethe University Frankfurt)

8. Supporting Programme

8.1 EXHIBITION “WHEN THE MOON WAXES RED (2009 – 2016)”

Sharlene Khan

Studiengalerie 1.357, 28 – 30 September 2016, 10.30 – 16.30

The video installation “When the moon waxes red” draws on the power of women’s oral story-telling to interrogate generational patriarchal abuse. Woven into these personal narratives are larger socio-historical narratives of race-gender-class-religion-education-ethnic intersectionalities as they manifested in everyday lives.

The ongoing cycle of works began in 2009 with a series of lace works drawing on filmmaker and theorist Trinh T. Minh-ha, feminist theorist bell hooks and black feminist Audre Lorde’s ideas of ‘bio-mythography’ and insider-Out/Outsider-in researching methodologies. Fictionalizing history, the work is based on textured narrativisation as creative research. Re-enacting the skilled labour of needle-lace work, which has been handed down over generations of women, I document personal family stories as they intersect with the British Indentured Labour System in Durban, South Africa after 1860. Escaping either poverty or cultural systems in India with promises of streets of gold, working class Indians were plunged into a racially hierarchical system. My mother’s narrations, worked in hand-made needle-lace narratives, a video love letter and postcolonial masquerading photographic practice, document the extreme poverty of her family and the struggles and resilience of migratory women. These narratives recount the alcoholism and physical violence that accompanied their lack of education and poverty in a foreign land, isolated from their extended

families and culture, and testifies to the resourcefulness of migrant women as they used and creatively extended skills such as hand-made needle-lace, sewing, cooking, farming and trading to make extra money.

Since June 2009, I practise needle-lace to interweave stories my mother told about her childhood with symbols from my grandmother’s life. The repetition of movement in this form of painstaking manual labour engages with the repeated exposure of violence and the struggle to sustain a family. Signifiers of desperate escapes and self-agency are visualised metaphorically in the photographic series Drowning Durgas, which sets local stories of women hanging and drowning against the Hindu religious narrative of the Durga Pooja in which the goddess Durga, after fasting and observance by the devotee, carries away their sin on her body.

Bio-mythography does not claim to document truths, but rather creates textured narratives to expose and engage with ambiguities, contradictions, complexities, spaces in-between. When the moon waxes red traces social threads in a migratory Indo-African community whose lives intertwine with colonial administration on two continents, South Africa’s apartheid regime and post-apartheid redefinition through the traumas and triumphs of a history of women.

8.2 PERFORMANCE “BLICKAKTE – ACTS OF VIEWING”

Based on an idea by Ahmed Jama Aden

Room IG 411, 28 September 2016, 16.15 – 16.45

Scripted and developed by

Daniel Schauf (directing)

Philipp Scholtysik (dramaturgy)

Jonas Alsleben (video)

Blickakte – ‘Acts of Viewing’ – is a collaborative, poly-national and multilingual performance piece by three white theatre makers from Germany in conjunction with members of the Somali diaspora, the National Theatre of Somalia, and a performance artist from Taiwan. As such, Blickakte provides a challenging commentary on various narratives of African-Asian-European encounters from a decidedly European perspective, particularly the viewpoint of theatre arts.

Conference participants will have the unique opportunity to see the beginning of Blickakte in a live performance, for the first time in an English translation.

Blickakte opened at the Theater Drachengasse, Vienna, in January 2013; it was also performed in Germany at the Thalia Theater (Gausstr.), Hamburg; Künstlerhaus Mousonturm, Frankfurt/Main, zeitraumexit, Mannheim; Badisches Staatstheater Karlsruhe and the Frankfurt LAB until the end of 2014.

Biographical Notes

Daniel Schauf studied literature, history and philosophy at the Free University, Berlin, and directing at the University for Music and Performing Arts (HfMDK), Frankfurt/Main. During that time he already developed productions at the Theater Heidelberg, Thalia Theater, Hamburg, and Maxim Gorki Theatre, Berlin. His works have been invited to festivals in Amsterdam, Paris, Vienna and Mülheim an der Ruhr. Since 2014 has been on the board of artistic directors of studioNAXOS, Frankfurt am Main, a performance space for young artists in the State of Hesse. For further information on his work see www.drittmittelproduktionen.de.

Philipp Scholtysik completed a degree in political economy in Regensburg and Berlin before studying dramaturgy at Goethe-Universität Frankfurt am Main. He has been on the board of artistic directors of studioNAXOS, Frankfurt am Main, since 2014. Productions (as dramaturge and performer) include Strategien begrenzter Beunruhigung für ein weiterhin beruhigtes Leben (2015), I Very Much Understand the Idea (2014), and Die Maßnahme (2012).

8.3 THIRD AFRASO FILM „SMALL-SCALE GOLD MINING: CHINESE OPERATIONS IN CAMEROON“

Film premiere during the Reception, 28 September 2016, 18.15

Film production by

Katja Becker & Jonathan Happ

Scientific concept by

Diderot Nguelpjoug & Jürgen Runge

Though Cameroon is not internationally recognized as a major mining destination, over the last decade, its artisanal and small-scale mining sector has gone through several mutations thanks to the new policy which has attracted various international investors (Asia, Africa, Europe, and America). As from 2012 on, the pace of progress has been dramatically accelerated with the involvement of Chinese entrepreneurs. Some of them switched from other economic activities they were already pursuing in the country whilst the others, mining professionals, moved from the Ghanaian gold mining business to Cameroon.

They have gradually become the main player in the gold mining operations, recording successes, while the others including Koreans, went bankrupt, and in many cases, have managed to sell their business capital to Chinese without any competition.

Taking over those projects coupling with their green-field mining initiatives, Chinese investors are perceived as successful in this business, and gradually, their work-

ing style and techniques are being adopted by almost all local and foreign investors. It is in this context that the movie has been shot.

This film follows the active players in the major segments of the ASM in Cameroon: a Chinese investor (Mr. YANG), local entrepreneurs (Hon. BACHIR, Mr. SOULEYMANOU), mining workers, small operators in “Nguéré” (Mr. YAH YAH) as well as the potentially affected communities (Subdivisional Officer Simon ETSIL, CAPAM site manager BAGA, His Majesty Moussa Kombo) on site.

Political elite and administrative authorities, including technical services seem to be favourable to the involvement of Chinese operators as they consider benefit reaped by the State and local entrepreneurs (service providers, middlemen...) while traditional rulers and business people who did not partner with Chinese are less favourable.

The sector has recorded an unprecedented development in terms of investment, people, gold production.

9. Contact Details

SURNAME	FIRST NAME	EMAIL
A		
Achenbach	Ruth	achenbach@em.uni-frankfurt.de
Adem	Seifudein	adems@binghamton.edu
Adesina	Olutayo C.	olutayo27@gmail.com
Agbakoba	Joseph C.A.	jcaagbakoba@gmail.com
Ahn	Yonson	y.ahn@em.uni-frankfurt.de
Allen	Nafeesah	allen.nafeesah@gmail.com
B		
Bachmann	Veit	bachmann@em.uni-frankfurt.de
Barrachid	Ilham	B.ilham@web.de
Beck	Christina	c.beck@em.uni-frankfurt.de
Beek	Jan	beek@em.uni-frankfurt.de
Bodomo	Adams	adams.bodomo@univie.ac.at
Börngen	Sandra	sandra.boerngen@gmail.com
Botchway	De-Valera	de-valera.botchway@ucc.edu.gh
C		
Chuan	Liu	liuchuan1989@gmail.com
Claassen	Casper	ch.claassen@gmail.com
D		
Dau	Gabriele	G.Dau@gmx.at
Davies	Nile	nd2495@columbia.edu
De Bruyn	Tom	tom.debruyne@kuleuven.be
Dequen	Jean-Philippe	dequen@rg.mpg.de
Diawara	Mamadou	m.diawara@em.uni-frankfurt.de
Diederich	Manon	karosmutz@gmx.net
Doll	Christian	cjdoll@ucdavis.edu
Doty	Robyn	robyn.doty@gmail.com
Duclos	Vincent	vincent.duclos@mcgill.ca
E		
Eckl	Frauke Katharina	f.eckl@em.uni-frankfurt.de
Erll	Astrid	erll@em.uni-frankfurt.de
G		
Gandelot	Ludovic	ludovic.gandelot@gmail.com
Ganga	Geetha	geethagan@gmail.com
Getachew Amare	Hanna	hannaguddo@gmail.com
Graf	Arndt	arndtgraf@yahoo.de
Gröger	André	agroeger@wiwi.uni-frankfurt.de
Gruber	Matthias	gruber@em.uni-frankfurt.de
H		
Hanisch	Sarah	sarah.hanisch@univie.ac.at
Hardt	Doris	doris.hardt ffm@googlemail.com
Hartig	Falk	hartig@em.uni-frankfurt.de
Haruyama	Justin	jlharuyama@ucdavis.edu
Hashim	Azirahh	azirahh@um.edu.my
Hoogervorst	Tom	Hoogervorst@kitlv.nl

SURNAME	FIRST NAME	EMAIL
Hübl	Susanne	s6915398@stud.uni-frankfurt.de
Huynh	Tu	huynh.2.t@gmail.com
J		
Jacob	Ray Ikechukwu	ray_jacob@um.edu.my
Jamali	Hafeez Ahmed	hafeez.jamali@ahss.habib.edu.pk
Jeychandran	Neelima	neelima.jeychandran@gmail.com
K		
Kaji	Severin	kajikaji105@yahoo.fr
Kahyana	Danson Sylvester	dkdan76@yahoo.co.uk
Kampfmann	Victoria	victoria.kampfmann@googlemail.com
Karugia	John Njenga	karugia@em.uni-frankfurt.de
Khan	Sharlene	sharlenefkhan@yahoo.co.uk
L		
Lal	Vinay	vlal@history.ucla.edu
Lawrence	David	david.lawrence@email.und.edu
Lejeune	Johannes	lejeune@soz.uni-frankfurt.de
M		
Mageza-Barthel	Rirhandu	r.mageza@soz.uni-frankfurt.de
Malreddy	Pavan	pavanmalreddy@gmail.com
Matzke	Christine	christine.matzke@uni-bayreuth.de
Mehra	Nidhi	sannidhi.leo@gmail.com
Mbwilo	Loy Job	lmbwilo@yahoo.com
Meek	Laura	lameek@ucdavis.edu
Monson	Jamie	monsonj@isp.msu.edu
Müller-Rempel	Elisabeth	elisabeth.rempel@gmx.net
Mutua	Eddah Mbula	emmutua@stcloudstate.edu
N		
Naher	Ainoon	ainoon.naher@gmail.com
Nauta	Wiebe	w.nauta@maastrichtuniversity.nl
Nguepjouo	Diderot	nguepjouod@em.uni-frankfurt.de
Ng'weno	Bettina	bngweno@ucdavis.edu
O		
Olayoku	Philip Ademola	philip.olayoku@gmail.com
P		
Park	Min Joung	mjparkfor@gmail.com
Patel	Varsha	varpat2000@gmail.com
R		
Ramachandran	Rajesh	ramachandran@econ.uni-frankfurt.de
Rath	Amanda Katherine	amandarath@gmail.com
Rehal	Satwinder	dickush.rehal@gmail.com
Röschenthaler	Ute	ute.roeschenthaler@normativeorders.net
Ruppert	Uta	ruppert@soz.uni-frankfurt.de

SURNAME	FIRST NAME	EMAIL
S		
Samokhvalova	Alexandra	samokhvalova@em.uni-frankfurt.de
Schauf	Daniel	danschauf@gmx.de
Schnauder	Evelyn	Evelyn.Schnauder@stud.uni-frankfurt.de
Schmid	Stefan	s.schmid@em.uni-frankfurt.de
Scholtysik	Philipp	philipp.scholtysik@posteo.de
Schöne	Judith	silverstone3k@aol.com
Schulze-Engler	Frank	schulze-engler@nelk.uni-frankfurt.de
Shmilev	Ivaylo	irshmilev@googlemail.com
Shuman	Amanda	amanda.shuman@gmail.com
Storz	Cornelia	storz@wiwi.uni-frankfurt.de
T		
Tafesse	Tesfaye	tesfayidr@yahoo.com
Taylor	Edgar	edgarjac@umich.edu
Thubauville	Sophia	thubauville@em.uni-frankfurt.de
Tillmann	Alexander	tillmann@studiumdigitale.uni-frankfurt.de
Tutzer	Mirjam	tutzer@soz.uni-frankfurt.de
V		
von Kralingen	Lianne	lvmkralingen@gmail.com
W		
Wippermann	Dorothea	wippermann@em.uni-frankfurt.de
X		
Xiang	Yu	yu.xiang@my.westminster.ac.uk
Xiao	Qu	everxq@gmail.com
Y		
Yaruingam	Awungshi	yaruingam65@gmail.com
Yoon	Duncan McEachern	dmyoon@ucla.edu
Yun	Ohsoon	osnyun@gmail.com
Z		
Zi	Yanyin	sweetchinaswim@hotmail.com

10. General information

COFFEE BREAKS AND SOFT DRINKS

The coffee breaks on the first day (September 28) will take place in front of the conference office and CAS 823, where the opening ceremony will take place. On September 29 and 30 the coffee breaks will be served in front of room IG 411.

Please note that we only provide coffee, tea, and mineral water. You can also purchase soft drinks and coffee specialties at the different cafeterias (see below) at reasonable rates (soft drinks 1.10 €, 0,5 l sparkling water in glass bottles only €0.80 etc.). Please keep in mind that the cafeteria Rotunde, just opposite of room IG 411, closes already at 16.00.

LUNCH AND SNACKS

Conference attendants may use the two big main dining halls (“Mensa Casino” and “Mensa Anbau Casino”) and the different cafeterias (for snacks, sandwiches, and hot and cold drinks) of the Campus Westend. At all cafeterias and dining halls, you have to pay cash.

OPENING HOURS of the main dining halls are from 11.30 to 15.00 from Monday to Friday. Prices range from €2 (for soup) to around €6.50 (for a full meal). One meal is always at least vegetarian or even vegan.

For more information on the menu, prices and opening times, please access the Student Services website:

<https://www.studentenwerkfrankfurt.de/en/eat-drink/einrichtungen/goethe-universitaet/campus-westend/>

Please note: Because of the semester break, the cafeteria “Rotunde” (in the main building, where also the conference dinner will take place) is only open from 08.00 to 16.00!

The cafeteria “Casino” is open from 11.00 to 17.00 (on Friday only from 11.00 to 14.30).

RECEPTION

We invite everyone to the reception on September 28 at 18.15. The event will take place on the first floor of the Casino building, room CAS 1.801, also signed “Renate-von-Metzler-Saal”. There will be Indonesian finger food (halal) and West African music by Mandinka Band. We will start the reception with the premiere of the third short AFRASO documentary on Asian actors in the mining industry in Cameroon.

CONFERENCE DINNER

The conference dinner will take place on September 29 at 19.00 in the Café Rotunde, in the main building of Campus Westend, close to room IG 411. You will find a voucher in your envelope if you have purchased a ticket in advance.

TRANSPORT

How to get to Frankfurt University, Campus Westend, Norbert-Wollheim-Platz 1, 60323 Frankfurt am Main:

The meeting will take place at the Westend Campus of the university in the IG-Farbenhaus and the Casino. The easiest way to get there is by underground (U1/2/3/8 to Holzhausenstraße/Uni Campus Westend) or by bus (route 36 to Uni Campus Westend or route 64 to Bremer Straße).

PUBLIC TRANSPORT

Tickets have to be bought from ticket machines immediately before boarding the train, tram, or bus. The machines accept coins and bank notes (€5, €10). The tickets are valid throughout the town on buses, trams, underground, and regional trains.

For more information, see the route map in your conference package!

Fares:

A single trip inside Frankfurt costs €2.80, from/to the airport €4.65. There are no "return tickets". A ticket for the whole day (Tageskarte) costs €7.00 (without airport). A weekly ticket (Wochenkarte) which can be used after 7 pm and on weekends for a second person as well, airport included, costs €24.90. A group ticket (Gruppentageskarte) is valid for a whole day for up to 5 people and costs €11.00.

Car: If you travel by car please note that there is only a very limited number of non-residential parking spots in the adjacent streets.

Taxi: The address of Campus Westend is Norbert-Wollheim-Platz 1, 60323 Frankfurt.

TOURISM

Frankfurt is the most international city in Germany, the largest financial centre on the continent, the historical city of coronations, the city of Goethe and the Frankfurt School. In brief, it's the smallest metropolis in the world, in which there is a lot to discover at close hand. You will find that the city has interesting offers for extensive tours of the city, cultural enjoyment and attractive shopping trips waiting for you.

Those who go and have a drink in a cosy cider pub on a nice summer evening will experience the atmosphere that even Frankfurt's most famous son, Johann Wolfgang Goethe, would still easily recognise. The view of Frankfurt's bold high-rise architecture is just as attractive and yet very different. Directly opposite the high-rise buildings, on the other side of the Main, a unique collection of 13 museums has been developed and these are devoted to different works of art, from classical paintings to modern media. Frankfurt is a city of great diversity. Banks and big business, trade shows and shopping on the one side, culture, cosiness and traditions on the other. One thing is certain: The Main metropolis has something for everyone.

For all information concerning the city of Frankfurt please go to:

<http://www.frankfurt-tourismus.de/en>

But also the wider region of Frankfurt-Rhine-Main is worth a visit. It is home to landscapes of every conceivable variety. The region is home to urban jungles and green forests, mediaeval towns and UNESCO world heritage sites, meandering rivers and rolling vineyards. Come and discover our beautiful region. You'll be glad you did!

For further information concerning the Rhine-Main region please go to:

<http://www.frankfurt-rhein-main.de/en>

EMERGENCY CALLS

110 (Police)

112 (Ambulance and Fire Rescue)

Please contact our conference office (+4915227355232) in case of any other emergencies.

Map of the Conference Venue



- Conference Rooms
- Ⓡ Reception CAS 1.801 (1st floor)
- Ⓞ Conference Office/Registration
- ✕ Exhibition IG 1.357 (1st floor)

