

## **ASAUK 2020: Call for Thematic Streams**

The next ASAUK Conference will be held Tuesday 8th to Thursday 10th September 2020 at Cardiff University, UK.

ASAUK conferences have established a reputation as supportive and collaborative events. Our conference brings together scholars of Africa from a broad range of disciplines and from around the world and are attended by scholars at all stages of their careers.

ASAUK conferences are organised around thematic streams. These streams can include between two and thirteen panels. We will do our best to timetable these successively so that all those interested in a specific stream can attend all its panels.

At the 2018 ASAUK conference, 55 thematic streams covered a wide range of topics, including: African art history; African cinema audiences; African feminisms; constitutions, law and justice; Digital Africa; emergent traditions of poetry in Africa; gender and sustainable development in Africa; illicit financial flows and Africa's development; addressing inequality: New forms of welfare, social protection and citizenship in Africa; media and politics in Africa; navigating and negotiating marriage; Portuguese-speaking Africa beyond borders: Comparative and intercultural approaches; raising children in times of hardship; slavery and marriage in African societies; the infrastructure question; tourism in Africa; and unearthing new scholarship on the central African Copperbelt

Stream organisers are responsible for organising at least two thematically linked panels, with a panel normally consisting of a minimum of three paper presenters and one chair. Stream organisers are expected to respond to proposals from colleagues who wish to contribute panels or individual papers to their stream.

In acknowledgement of their contribution to the success of the conference, stream organisers will also be given priority regarding any bursaries for Africa-based scholars awarded by the ASAUK.

Stream organisers are typically senior and well-networked scholars who are not in need of the bursaries themselves.

If you are interested in organising a thematic stream, please contact Ambreena Manji, President of the ASAUK, on the following email: [asauk2020@cardiff.ac.uk](mailto:asauk2020@cardiff.ac.uk) Please write 'ASAUK2020 Stream Proposal' in the subject line.

Your email should include a paragraph of up to 12 lines describing your proposed stream and why you think it will make an interesting contribution to ASAUK 2020.

Please note:

- ASAUK conferences do not limit participants' contributions, and conference participants are allowed to present as many papers as are accepted by the organisers. Participants are also allowed to take on multiple duties as chairs and discussants.
- We are not yet able to provide the final prices for conference attendance, but we expect to publish an indicative price list in early 2020.
- ASAUK officers are not remunerated and all income from the conference is used to cover the costs of organisation, to offer subsidies and bursaries, and to continue the Association's flagship Writing Workshops and Teaching Fellowships.
- Calls for single panels and individual papers will be published by December 2019.

### **ASAUK AGM**

The 55th Annual General Meeting of the ASAUK will take place on Wednesday 16th October 2019 from 5-6pm. It will be held at the Institute of Advanced Studies (IAS) Common Ground Room, University College London (Ground floor, Wilkins Building, South Wing, Main Building, Gower Street, London, WC1E 6BT [nearest Tube is Euston Square]).

### **Mary Kingsley Zochonis Lecture**

Dr Pedi Obani, Senior Lecturer in Law at the University of Benin in Nigeria, will deliver the Mary Kingsley Zochonis Lecture 2019. Her theme is 'Sanitation, Human Rights and Governance: A Critical Perspective from Nigeria'. The lecture will take place after the ASAUK AGM on 16th October 2019.

This is an area of profound practical importance, though one which has been overlooked in international human rights debates. Access to adequate sanitation depends on public measures, such as the building of infrastructure, which are routinely neglected by governments in Nigeria and elsewhere in Africa. The consequences for individual citizens are clear: a substantial ongoing threat to

human health, which impedes the enjoyment of a range of other fundamental rights, such as nutrition and education. These negative consequences are distributed inequitably along axes of class, region, and gender. Addressing them demands not merely infrastructural measures, but radical legal and political reform to ensure democratic involvement in the development and running of basic services.

Dr Obani's lecture will be informed by her extensive fieldwork on sanitation and governance among communities in Edo and Rivers States in Nigeria. It will contextualize these problems by drawing on public health science, environmental studies, and wider cultural and historical perspectives on the politics of waste in Africa. It will offer an accessible reading of this material through international human rights law and policy initiatives, showing its significance within and well beyond Nigeria. Dr Obani's intervention represents a powerful combination of rigorous human rights scholarship, the interdisciplinary methods of socio-legal studies, and a practical concern with governance and reform.

Pedi Obani is at the forefront of a new generation of African legal academics who combine outstanding, internationally recognized scholarship with practical engagement. In this she carries on the best traditions of pioneer law schools at Legon, Dar es Salaam and Ibadan.

### **ASAUK Distinguished Africanist Awards**

The Distinguished Africanist Award was inaugurated by the ASAUK as a way of paying tribute to people who have made exceptional contributions to the field of African studies: scholars who have in one way or another expanded and disseminated knowledge of Africa, and interest in Africa. The award is not confined to academics. It is intended for people who have contributed largely to African Studies in the UK, or who have strengthened links between African Studies here and in Africa itself.

The first awards were made in 2001 to Basil Davidson, John Fage, and Douglas Rimmer. Subsequent awards have been made to Lionel Cliffe, Eldred and Marjorie Jones, Shula Marks, Roland Oliver, Terry Ranger, Tony Kirk-Greene, John Lonsdale, George Shepperson, John McCracken, James Currey, Robin Law, Kenneth and Pravina King, Lalage Bown, Gavin Williams, Nici Nelson, Richard Hodder-Williams, John Peel, Karin Barber and Fernando de Moraes Farias.

The next two Distinguished Africanist Awards will be announced at ASAUK Biennial conference to be held at Cardiff University in September 2020.

Nominations must come from the membership. They should consist of a concise one-page single spaced statement by the nominator, outlining the range of contributions by the nominee to African Studies in the UK; a selective one page CV, with major book publications; and statements of support by no more than

two other members (maximum of one page each). Please note that it is imperative that the nominated person is consulted in advance of the nomination as to whether they are willing to accept the award if they honoured by ASAUK.

Please send nominations by the 31st March 2020 to: [asauk2020@cardiff.ac.uk](mailto:asauk2020@cardiff.ac.uk) The ASAUK Council will make the selections at its meeting in May 2020.

### **Fage and Oliver Prize 2020**

The African Studies Association of the UK invites publishers to nominate titles for the Fage & Oliver Prize. The ASAUK presents the Fage & Oliver Prize to the author of an outstanding original scholarly work published on Africa during the preceding two years.

John Donnelly Fage (1921-2002) and Roland Oliver (1923-2014) were pioneers of British African Studies. After a decade teaching in the University of the Gold Coast, Fage spent the rest of his career at Birmingham University where he founded the Centre for West African Studies (CWAS). With Oliver he founded *The Journal of African History* (1960). Oliver taught at the School of Oriental and African Studies (1948 -1986). He was one of the founders of the African Studies Association of the United Kingdom (1963) and played a major role in the establishment of the British Institute in Eastern Africa.

The winner of the Fage & Oliver Prize will be announced at the Biennial ASAUK Conference in Cardiff in 2020. A list of the finalists for the Prize will be published in the programme of the meeting and on the ASAUK's website at <http://www.asauk.net/>

Nominations are made directly by publishers who may nominate no more than three titles. Eligible titles would be original non-fiction scholarly works published in English (or translated into English) and distributed in the United Kingdom. Entries from all continents meeting these criteria are welcome. We especially welcome nominations from small and independent publishers. Publishers must supply three copies of each title submitted. Following submission, publishers may be asked to supply up to four additional copies to the judging panel.

The subject matter has to significantly deal with Africa and/or related areas (Cape Verde, Madagascar, or Indian Ocean Islands off the East African coast). Collections and compilations, proceedings of symposia, new editions of previously published books, bibliographies, and dictionaries are not eligible.

The winner of the 2018 Fage & Oliver prize was announced at the Biennial ASAUK Conference, held at the University of Birmingham. The winner was Professor Francis B Nyamnjoh for *#RhodesMustFall: Nibbling at Resilient Colonialism in South Africa* (Bamenda: Langaa RPCIG, 2016). You can read

Professor Nyamnjoh's reflections on his book at: <http://www.asauk.net/fage-and-oliver-prize/>

Only books with a 2018 or 2019 copyright are eligible for the 2020 Prize.

Three copies of nominated monographs should be posted by 31st December 2019 to: Professor Ambreena Manji, President, African Studies Association UK, School of Law and Politics, Cardiff University, Museum Avenue, Cardiff, UK, CF10 3AX. Inquiries can be directed to her at: [manjia1@cardiff.ac.uk](mailto:manjia1@cardiff.ac.uk)

## **Conferences Future...**

### UNITED KINGDOM

**'New Research on the History, Culture and Politics of Mozambique', University of Southampton, 6th December 2019.** Funded by a British Academy/Leverhulme Trust Small Research Grant, this one-day workshop at the University of Southampton will present contributions from scholars at any stage of their academic career to present new work on any historical, cultural and/or political aspect of Mozambique. The emphasis of the workshop will be on exploratory work, work in progress, and on forging academic links with colleagues working on similar areas. Topics to be covered may include: the politics of health; post/colonial legacies; literature, poetry and art; labour history; gender and sexuality. The deadline for abstracts has passed, but to attend please contact Professor to Richard Cleminson: [r.m.cleminson@leeds.ac.uk](mailto:r.m.cleminson@leeds.ac.uk)

**'Africa Beyond Brexit: Ideas and Practices of Postcolonial Engagement in a Changing Global Order', University of York, 10th December 2019.** This workshop aims to bring together scholars and practitioners who want to explore changing ideas and practices of Britain's engagement with Africa in the context of Brexit and broader global power shifts. In particular, its aim is to investigate the place of Africa in understandings of Britain's role in the world and to consider how these are reflected in practices of and responses to contemporary British engagement with Africa. For details on how to attend please contact Nicole Beardsworth and Peg Murray-Evans: [BrexitAfrica.York@gmail.com](mailto:BrexitAfrica.York@gmail.com).

**'African Screen Worlds: An International Workshop', SOAS, University of London, September 2020.** This three-day, fully-funded workshop will be held at SOAS, University of London as part of the ESRC-funded project "African Screen Worlds: Decolonising Film and Screen Studies". In the broadest sense, the workshop is designed to facilitate and inspire collaborative dialogue and work on creative African screen media texts and contexts among scholars working in this field in different parts of the world and – in particular – within Africa. To

facilitate this, all transport, accommodation, visa, and meal costs will be fully covered for the selected participants, regardless of where they will be traveling from. In a more specific sense, the focus of the event will be collectively workshopping and developing pre-submitted chapters for publication in an edited volume titled *African Screen Worlds*. There will be several inspiring keynote presentations by leading African screen media scholars, practitioners and creative researchers.

All submissions will need to engage, in some way, with the concept of “screen worlds”, which we put forward as a heuristic device to encourage creative, provocative approaches and angles of analysis in relation to African screen media. Our reasons for suggesting this concept are twofold. First, we would like to put the emphasis on the importance of analysing screen cultures through the diverse “worldviews” of particular locations and individual artists, acknowledging that films are significantly influenced by the ways that filmmakers constantly negotiate their subjective experiences of the world with the contexts in which their films are conceptualised, made, circulated and viewed. Second, we wish to interrogate the possibilities and tensions that manifest themselves in the creation and circulation of diverse “screen worlds” in a variety of formats (feature fiction films, short films, creative documentaries, web series) in our era of digital flows as well as barriers, of mediated border-crossings as well as geo-blocking and censorship. For example, as mobile data becomes cheaper in Africa, the possibilities for streaming African-made content via phones could become transformative for people’s viewing experiences, and platforms such as iRoko, ShowMax, Sodere and Netflix are responding to these opportunities. And if African films are growing in popularity and accessibility, this perhaps means that even “arthouse” films might be able to break out of the international film festival circuit on which they have been dependent for so long, moving beyond the “world cinema” category to which they have often been consigned, for better or worse.

This workshop asks participants to consider these recent developments in African screen cultures and technology in relation to one or more of the following: specific “worldviews” (both on the African continent and in Africa’s diverse diasporas); contemporary, mainstream theorising around screen cultures and experiences (the work of Giuliana Bruno, William Uricchio, Haidee Wasson); the representational forms African films currently take and might take in the near future; and the ways in which African films are made, circulated and viewed. In each case we encourage authors to foreground something about their own identity, positionality and/or lived experience in relation to the subject matter (in line with Bekolo’s idea of “mantisme”). We wish to be clear that we hold no preconceived or fixed views on how the concept of “screen worlds” should be theorised; we suggest this concept as a prompt to see how different scholars of African screen media choose to theorise/translate/argue against/reject this

concept in relation to particular cinematic texts and/or their contexts of production and consumption. We are particularly interested in chapters from Africa-based researchers grounded in local perspectives and experiences, and based on long-term research. We strongly encourage submissions from both established and early career researchers.

In addition to the issues raised above, chapters might address the following questions (although this list is by no means exhaustive): how do African filmmakers conceptualise screen content depending on whether they are targeting “big screen” or “small screen” cinema audiences; how are the melodramatic, low production-value “screen worlds” that are common across commercial film industries in Africa changing under new industrial conditions of film production, distribution and exhibition; how do audiences in diverse African and diasporic contexts experience the diegetic “screen worlds” of different African films; what are the relationships between film and television in African and diasporic contexts, particularly in relation to Moradewun Adejunmobi’s ground-breaking theorisation of the “televsual turn” in African screen media (2015), and the general global turn to television; how are video on demand platforms such as ShowMax, Sodere, and Netflix, as well as phone apps such as iRoko, changing the forms, modes and routes of African screen media; are chasms developing or closing between “popular” cinema and “film festival” cinema in Africa and elsewhere because of the different kinds of screens on which these forms of cinema tend to be watched; what does the popularity of certain film genres across and beyond Africa, as well as the emergence of popular local film genres in specific African contexts, tell us about the local/global nature of “screen worlds”; what kind of new genres of filmmaking, and convergence of artistic forms beyond cinema, are evident in recent creative African screen media texts, both in the continent and beyond’ and does “world cinema” remain an important category of analysis when it comes to contemporary African screen media and why/why not?

Submissions need to include: a chapter abstract of 300 words; a draft chapter of between 6,000–8,000 words (word count includes footnotes but excludes bibliography); and a biography of 300 words. Please use the Harvard-style referencing system and UK rather than US spelling. If you quote something in an African language (which is encouraged), please make sure that you also provide an English translation. Please note that the workshop will take place either directly before or after the 2020 ASAUK conference at Cardiff University to make it easier for participants to potentially attend both events. We strongly encourage our participants to also submit abstract/panel proposals to this conference when the Call for Papers is published. Please note, however, that we cannot cover participants’ costs for attending ASAUK. Enquiries and papers by 15th January 2020 to: Dr Lindiwe Dovey: LD18@soas.ac.uk *and* Dr Michael W. Thomas: MT97@soas.ac.uk

## INTERNATIONAL

**'Leadership, Student Activism, and the Struggle for Democracy: National and International Contexts', Fifth Biennial Africa and the Global Atlantic World Conference, Kent State University, Ohio, USA, 9th–10th April 2020.** The conference will focus on the leadership and activism of university/college students and the militarized violent responses they faced. The conference will occur at a time when the City of Kent and Kent State University will recognise and honour the lives of four students who were killed, and none students who were wounded, on Kent State's campus during a student protest held on 4th May 1970. Situating the May 4th massacre within national and international contexts, we aim to capture the leadership and collective action of students during the late 1960s and early 1970s and how their increased activism have historically and currently pushed their nations toward change. Prior to the May 4th killings at Kent State, hundreds of students in Mexico City (1968) were gunned down at the hands of the military. Similarly, students were killed on other university campuses including Orangeburg (1968, now South Carolina State) and Jackson State (1970, Mississippi). In Quebec, Canada, students were jailed after the Sir George Williams uprising (1969); in the Republic of Trinidad and Tobago (1970) and the University of the West Indies, students formed the National Joint Action Committee (1969) and began a radical movement towards social change. Students were massacred in 1976, in Soweto, South Africa and in Gwang-ju, South Korea in 1980. Further student uprisings occurred in China's Tiananmen Square in 1989, and, more recently, across Africa and the Middle East, in the Arab Spring of 2010/11.

Since the major gains of a global Civil Rights Movement have been increasingly challenged, weakened, or eroded by various political administrations and inefficient or ill-intended public policies, it is imperative to revisit the history and legacies of activism that led Peoples of African descent and other marginalized communities worldwide to stand against exploitation and state violence. Re-examining and safeguarding this history through the prism of student protests from the 1960s to the present will enable us to centre the resistance of Peoples of African descent, Indigenous Peoples, and other Peoples of Colour in national and international debates on civil rights, individual and communal liberties, freedom, equality, upward mobility, and other measurements of democracy.

The organisers seek papers and artistic works on national and international histories of Black activism; leadership and Black activism; past and current forms of militarised violence; revisiting the May 4th Massacre; activism and Black Lives Matter; #webelonghere; #sayhername; legacies of Black activism of university/college students; educators as activists; public policy and Black communities; police brutality; the prison industrial complex ; immigration policy; Black bodies; Black sexualities and gender identities; activism in Black communities; race, class, and gender; critical race theory and marginalised communities; activism in Black

art, music, performance, and theatre; 1960s and 1970s nationalist movements/activisms across Africa; political/social mobilisation as strategies against state violence; State violence and democratic decay; peace and healing; and witness as testifying. 250 word abstracts and 50 word biographies by 1st November 2019 to: [pasconference@kent.edu](mailto:pasconference@kent.edu)

**‘Mobility and Movement in Atlantic History’, New York University, USA, 24th–25th April 2020.** Mobility, when used as a tool of analysis, enables a deeper understanding of the diversity of the human and nonhuman experiences, ideologies, and epistemologies that shaped Atlantic history. Movements can be physical or metaphysical, encompassing not only geographic also economic, social, cultural, political and environmental trends and transfers. Historians’ use of the concept over the past fifty years has revealed the Atlantic littoral as spaces of entanglement that were highly contested on many grounds. This conference seeks to build on this tradition of using mobility as a central framework for investigating the intertwined histories of the peoples of the early modern Atlantic, and the ideologies and ideas that defined their lived experiences.

The organisers ask: how did the relocation, transmission, and dissemination of people, ideas, and goods affect communities around the Atlantic? What is the relationship between material culture and political or social culture? How did the movement of people and resources (from ideas to commodities) mould, refine, and/or challenge configurations of power in the Atlantic basin? What new methodologies and approaches become possible when we consider the many dimensions of mobility? Movement, of course, can be passive as well as active, involuntary as well as voluntary; thus, how did movement(s) and mobility, broadly defined, shape the Atlantic World, its people, and its environment? What does centring mobility tell us that is otherwise lost, erased, or silenced?

Possible topics include: forced and refused migrations; freedom, resistance, and revolution; labour and work; travel; communication and news; food history and food ways; science, medicine, and technology; environmental history; material culture and commerce; trade and (human) commodification; social class; gender and sexuality; disabilities; and race and slavery. 300 word abstracts and short CV by 31st October 2019 to Juneisy Quintana Hawkins: [juneisy.hawkins@nyu.edu](mailto:juneisy.hawkins@nyu.edu) and Shavagne Scott: [shavagne.scott@nyu.edu](mailto:shavagne.scott@nyu.edu)

**‘Coming to Terms With Apartheid: History, Resistance, Legacy’, International Conference, San Diego State University, 1st–4th May 2020.** The symposium will examine the history and legacy of apartheid from different vantage points including economic, social, diplomatic, intellectual and cultural lenses. In addition to the history of apartheid, we will examine the massive international movement that emerged to resist the violent and systematic discrimination. The anti-apartheid movement was among the first successful transnational social

movements in the era of globalisation. In its transnational scope and eventual success, it can be compared to the abolitionist movement of the 19th century. What is unique about the anti-apartheid movement is the extent of support it received from individuals, governments and organisations on all continents. Few social movements garner anywhere near the international support mobilised against the apartheid regime in South Africa.

The study of the anti-apartheid movement has matured considerably with scholars examining the extremely diverse responses of thousands of ordinary people, NGOs, governments and non-governmental organisations to the worst manifestation of racial discrimination since the Holocaust. Other scholars examine the legacy of apartheid and its impact on the entire southern African region. Scholars are encouraged to discuss apartheid from different perspectives including the roles of ideology (left, nationalist, liberal), labour, cultural and political legacies of the phenomenon.

Possible topics include internal resistance: strikes, boycotts, demonstrations and armed struggle; history of the African National Congress, Pan Africanist Congress and other anti-apartheid organisation in South Africa; the Sharpeville Massacre; Black Consciousness; Soweto; mass resistance; economic and financial sanctions; sports boycotts; academic boycotts; student movements; divestment; culture and cultural boycotts; disinvestment; the role of the Frontline States; the role of Cuba and the former Soviet Union; the role of the West; the role of religious institutions; Apartheid and the United Nations; Apartheid and the rise of human rights discourse; intellectual complicity; diaspora and Apartheid; and the legacy of Apartheid. 300 word abstracts for panels and 200 words for each paper, and 300 words abstracts for individual papers by 15th December 2019 to Francis Njubi Nesbitt and Anjelica Cook: [resistingapartheid@gmail.com](mailto:resistingapartheid@gmail.com)

**'Beyond Crisis and Insecurity: Cultural Creativity, Popular Struggle, and Social Change in West Africa', 11th International Mande Studies Association (MANSA) Conference, Uppsala University, Sweden, 10th–14th June 2020.** Co-organised by MANSA and the Forum for Africa Studies, Uppsala University, this conference will explore prospects for peace and reconciliation in a region too often burdened by conflict and instability. Over the last three decades, West Africa has undergone multiple crises and periods of insecurity: civil wars in Côte d'Ivoire, Liberia, Mali, and Sierra Leone, the population displacements that followed these wars, political turmoil in Guinea, political transformation in Burkina Faso, the Ebola epidemic in Guinea, Liberia, and Sierra Leone, the ongoing AIDS epidemic and other illness outbreaks, as well as climatic and environmental disasters.

These events have reshaped society and culture, families and citizens, and the economy and State in dramatic, often violent and unexpected ways. In particular,

the West African Sahel has become a hotspot for geopolitical realignments, resource extraction, migration, terrorist organisations, human and material trafficking, and criminal networks in ways that have impacted the region as a whole and on which global media attention has increasingly focused to the exclusion of other, more life-sustaining dynamics. The current strategic and socio-political stakes of the region's instability have thus attracted both the humanitarian concerns of the international community as well as interest in the root causes of violence and instability. But in the resulting security-development nexus, states have shifted priorities in their national budgets toward security and defence efforts, profit-oriented development, and collaborations with international military initiatives, to the detriment of empowering national, regional, transnational, or grassroots communities to improve their present and future life possibilities. Meanwhile, military responses have intensified conflicts, further dislocating populations and exacerbating their reasons to emigrate, sometimes at great risk to their lives, while putting stress on the region's overseas diaspora communities as sources of financial support in troubled times.

However, largely ignored in these scenarios are the West Africans, related diaspora communities, and transnational allies, who are taking action beyond the spotlight to stabilise the region. Women and sexual minorities are expanding socio-economic opportunities for themselves and their communities and organising against discrimination and violence. Farmers are balancing cash crop and subsistence production in precarious environments. Artists, writers, and performers are creating alternative visions of the future. And educators, organic intellectuals, and students are interrogating the past and critically engaging the present to discern problems and identify viable solutions. Municipal and national activists are changing the dynamics of democracy, and overseas expatriate communities are taking active political roles back home. Religious organisations and ritual associations are also organising within and across communities to defend local and national interests. Sustainable development has become as much the purview of local networks as international NGOs. Public health officials and environmental experts are discovering that local knowledge is as important in organising responses to epidemics and ecological and energy-related challenges as is global expertise. These are just some of the multiple pursuits we hope to explore to help find new paradigms for critiquing and providing alternative narratives to the fatalistic and disempowering media, policy-related, and scholarly portrayals of political, economic, and social conditions in the region.

The 11th International Mande Studies Association Conference aims to produce new understandings of how West Africans have been asserting their ability to mobilise resources from all domains of their lives in order to strategise and struggle for new solutions to ongoing challenges. This conference aims to tell these stories for the purpose of discerning new paths in West Africa beyond crisis

and insecurity. By 1st December 2019, panel proposals should provide an abstract of 750 words maximum about the panel topic, and abstracts of each of the four or five presentations (500 words each). 500-word abstracts for individual papers, via: <https://mansaconference2020.home.blog/call-for-papers-and-panels/>

**‘Postcolonial African Cities at 60: Continuities and Discontinuities’, 5th Annual Lagos Studies Association Conference, Lagos, Nigeria, 25th–27th June 2020.** The concept of postcolonialism is dominant in African studies for one principal reason – its flexibility at a temporal, theoretical, historical, and spatial level. While many thinkers regard the postcolonial as a period thoroughly disengaged from imperialism, others view it as a series of responses, contestations, and critiques that throw into sharp relief colonialism’s most gruesome atrocities. Yet, others consider it an unending circulation of colonial knowledge and practices in postcolonial societies. Thus, coloniality is deeply implicated in the postcolonial. Serious attention to comparative postcolonial cities promises to track how different African urban spaces have evolved from their precolonial and colonial incarnations. The globalization of urban institutions and governance, the remaking of the city by urbanites, and the efflorescence of hybrid identities that borrow from multiple sites of knowledge and power characterize postcolonial African cities. Yet, the postcolonial African city defies easy definition, even as African countries enter their sixth decade of independence in 2020.

This conference seeks to place the postcolonial at the centre the African city, and ask how the concept shapes our framing of African urban locations in their physical, imaginative, spatial, and theoretical dimensions. We seek to move beyond the simplistic dialectic that the city is either a measure of development or decay in postcolonial Africa; instead, we would like to engage provocative ideas about people, institutions, narratives, and practices that make each urban location unique, without ignoring the shared histories and experiences of African cities.

What is postcolonial about African cities since the 1960s? How have African cities evolved from their colonial past? Is there any correlation between decolonization on the one hand, and urban governance, artistic expressions, identity formations, and countless of other manifestations of daily existence, on the other? Why might the city form the basis of intellectual engagements within the expansive narratives of postcolonial state and nation-building? In what ways can the rhetoric of political, cultural, or epistemological decolonization improve our knowledge of African cities? How are cities that emerged since the 1960s different or similar to those with roots in precolonial and colonial eras? Did the postcolonial state engender a unique type of city or urbanization process?

The organisers welcome papers academic and non-academic practitioners working on any African urban location and across the following fields and

themes, among others: African feminisms; African philosophies of urbanism; Afrofuturism, Afropolitanism, and temporalities; architecture; arts, musical culture, and performance; Atlantic connections; childhood and youth identities; cinema, films, Nollywood; civil society and activism; Civil War and reconstruction' conflict resolution, peace-keeping, and security; cyber culture, social media, and digital representation; decolonizing the African city; dictatorship and military rule; ecocritical readings of African urbanism; economic and fiscal policies; education and literacy; ethnicity and inter-group relations; globalisation and transnationalism; health and healing; heritage, archaeology, material culture, and museums; inequality and class conflict; infrastructure and urban planning; knowledge systems and philosophy; labour, employment, business, and entrepreneurship; language, literature, and orality; media, popular culture, and self-fashioning; mobility and transport; nature conservation and environment; oil and mineral extraction; photography and digital imaging; politics, electoral process, political parties; queer studies and African sexualities; religion and urbanism; shipping, maritime history, piracy, and port studies; space and place-making; spirituality and religious identities; theorising African cities; urban animals and zoo-critical perspectives; urban anthropology and sociology of everyday life; urban governance and planning; and women, gender, and sexualities. 250 word abstracts for panels by 30th November 2019 to: [lagosstudiesassociation@gmail.com](mailto:lagosstudiesassociation@gmail.com) or <https://bit.ly/2Zc36HV>

### **Theses Recently Accepted at UK Universities**

Emma Abotsi (2018), 'Ghana is an Eye Opener: Enlightened Personhood and Transnational Education among British-Ghanaians', by, D.Phil. thesis, University of Oxford. Supervisors: Dr David Mills and Dr David Pratten.

Geraldine Asiwome Adiku (2019), 'The Remittance Debate Reconsidered: Interrogating the Transnational Transfers between Ghanaian Migrants in the United Kingdom and their Relatives in Ghana', D.Phil. thesis, University of Oxford. Supervisors: Dr Hein de Haas and Dr Oliver Bakewell.

Charlotte Susanne Baarda (2019), 'Cooperation, Exploitation, and Trust: Migration from Edo State, Nigeria into Sex Work in Europe', D.Phil. thesis, University of Oxford. Supervisors: Professor Federico Varese and Professor Edward Kleemans.

Nora Bardelli (2019), "'The refugee" Reproduced, Negotiated and Represented: Hierarchies of Malian Refugeeeness in Burkina Faso', D.Phil. thesis, University of Oxford. Supervisors: Professor Dawn Chatty and Dr Gina Crivello.

Alison Bennett (2019), 'Material Cultures of Imperialism in Eastern Africa, c.1870-1920: A Study of Ethnographic Collecting and Display', UCL, University of London.

Arnold Rangarirayi Chamunogwa (2019), *Power at the Margins of Post-colonial States in Africa: Remaking Authority on Fast Track Resettlement Farms in Zimbabwe*, D.Phil. thesis, University of Oxford. Supervisor: Dr Jocelyn Alexander.

Alexander Kofi Eduful (2019), *'Neoliberalism, Urban Development and Accra's (Ghana) Shopping Malls as New Spaces of Urban Consumption'*, D.Phil. thesis, University of Oxford. Supervisor: Dr Patricia Daley.

Jasper Finkeldey (2019), *'Social Movements at the Fossil Fuel Frontier in South Africa'*, Ph.D thesis, University of Essex.

Jakob Hensing (2019), *'Controlled Expansion: The Politics of Economic Reconstruction in Mozambique and Angola'*, D.Phil. thesis, University of Oxford. Supervisor: Dr Ricardo Soares de Oliveira.

Williams Kanya (2019), *'Modelling Natural Gas Market for Sub-Sahara African Region: Investment and Regulatory Approaches'*, Ph.D thesis, Abertay University. Supervisor: Professor Reza Kouhy.

Luisa Natali (2019), *'The Wider Impacts of Cash Transfers in Sub-Saharan Africa'*. Ph.D thesis, University of Sussex.

Katharina Mathilde Bettine Newbery (2019), *'Seeking Ontological Security in the Horn of Africa: Biographical Narratives and Imagining Peace in Ethiopia's Engagement in Somalia'*, Ph.D thesis, University of St Andrews. Supervisors: Professor Ian Taylor and Dr Faye Donnelly.

Liam M. O'Brien (2019), *'Foreign Direct Investment and South-South Cooperation: Negotiating Space, Place and Power within Chinese FDI in South Africa'*, Ph.D thesis, University of St Andrews. Supervisors: Dr Daniel Wright Clayton and Dr Mike Kesby.

Chimkwanum Okecha (2019), *'Exploring the Role of Servant Leadership in Nigerian Private Sector Companies'*, Ph.D thesis, Abertay University. Supervisors: Professor Mohamed Branine and Dr Nikolai Mouraviev.

Alexandra Panman (2019), *'Urban Lives and Urban Legends: Re-examining the Slum in Dar es Salaam, Tanzania'*, D.Phil. thesis, University of Oxford. Supervisors: Dr Diego Sanchez-Ancochea and Professor Douglas Gollin.

Yuzhou Sun (2019), *'"Brotherly Strangers": Historicising and Sisaggregating Kenya and Zambia's Relations with China (1961-2000)'*, D.Phil thesis, University of Oxford. Supervisor: Professor Miles Larmer.

## Recent Publications

Olutayo Charles Adesina (2018), *Clement Nyong Isong: A Life of Integrity, Discipline and Public Service*. Uyo: Siene Books and The Clement Isong Foundation, 363 pp, 978-978-969-166-1, c.£20.

Barbara M. Cooper (2019), *Countless Blessings: A History of Childbirth and Reproduction in the Sahel*. Indiana University Press, 368pp, 9780253042002, £77.00 [Hardcover]; 9780253042019, £38.00 [Paperback].

Jennifer L. Derr (2019), *The Lived Nile: Environment, Disease, and Material Colonial Economy in Egypt*. Stanford University Press, 264pp, 9781503608672, £73.00 [Hardcover]; 9781503609655, £21.99 [Paperback].

Jennifer Diggins (2018), *Coastal Sierra Leone: Materiality and the Unseen in Maritime West Africa*. Cambridge University Press, 248pp, 9781108471169, £64; Kindle: £46.80.

Rangira Béa Gallimore and Gerise Herndon (eds) (2019), *Art from Trauma: Genocide and Healing beyond Rwanda*. University of Nebraska Press, 282pp, 9781496206640, £39.00 [Hardcover]; 9781496215796, £35.00 [EPUB]; 9781496215819, £35.00 [PDF].

Peter Karibe Mendy (2019), *Amílcar Cabral: A Nationalist and Pan-Africanist Revolutionary*. Ohio University Press, 238pp, 9780821423721, £11.99 [Paperback]

John Warne Monroe (2019), *Metropolitan Fetish: African Sculpture and the Imperial French Invention of Primitive Art*. Cornell University Press, 368pp, 9781501736353, £39.00 [Hardcover].

James Ogude (ed) (2019), *Ubuntu and the Reconstitution of Community*. Indiana University Press, 280pp, 9780253042101, £86.00 [Hardcover]; 9780253042118, £39.00 [Paperback].

Pamela Reynolds and Todd Meyers (ed) (2019), *The Uncaring, Intricate World: A Field Diary, Zambezi Valley, 1984-1985*. Duke University Press, 208pp, 9781478004066, £84.00 [Hardcover]; 9781478004677, £21.99 [Paperback].

Iain Walker (2019), *Islands in a Cosmopolitan Sea: A History of the Comoros*. Hurst, 272pp, 9781787381469, £45.

## News

### **Mo Ibrahim Foundation's Doctoral Funding, SOAS, University of London**

The Centre of African Studies offers two Ph.D scholarships to African nationals as part of the Governance for Development in Africa Initiative funded by the Mo Ibrahim Foundation. Applications are invited for Ph.D studentships focused on

the area of state capacities, governance and bureaucracy for development. This may include projects designed to understand public sector governance capabilities, political settlements, state business relations, the governance of state owned enterprises, the governance of development policy design and implementation, and so on. But applications must focus on the public sector/state/civil service, on governance, and on development.

In order to be considered for funding, applicants must first secure an UNCONDITIONAL OFFER for the Ph.D by applying directly to the SOAS Doctoral School. By 31st of March you must have an Unconditional offer for PhD in order to be considered for funding. Note that it takes 8 weeks to receive an offer of admission for Ph.D, therefore to apply for the Ph.D at least or before January 2020.

The eligible PhD are only those within the following departments: Development Studies; Law; Economics; International Relations/Politics; CISD (Centre for International Studies and Diplomacy); DEFIMS (Department for Financial and Management Studies); Distance Learning: CEFIMS(Centre for Financial and Management Studies). Once the place is secured, the applicants can apply for the scholarship. Candidates will be assessed on academic merit by a panel consisting of SOAS academic members. The assessment of your application will be based on the information in your scholarship application. Please provide the following documents: a copy of the unconditional offer received from SOAS admissions office; CV (please include your email address); two pages max statement outlining knowledge and interest in governance-related issues; your research proposal (as sent to the SOAS Admissions Office); one academic reference (to be sent directly by referee to ab17@soas.ac.uk). Please apply the online form: [https://docs.google.com/forms/d/e/1FAIpQLSd5xReVcO8dw7gXogNqfdIy5FbjnrP9fww-eljAEWEJIXWFAQ/viewform?usp=sf\\_link](https://docs.google.com/forms/d/e/1FAIpQLSd5xReVcO8dw7gXogNqfdIy5FbjnrP9fww-eljAEWEJIXWFAQ/viewform?usp=sf_link) The deadline for submission of application is 31st March 2020.

#### **Note to Contributors**

Send items for inclusion in the January 2020 *Newsletter* by 15th December 2019 to Dr Simon Heap, c/o Academic Office, Buckley 1.08, Oxford Brookes University, Gipsy Lane, Oxford, OX3 0BP or [effaheap@aol.com](mailto:effaheap@aol.com)

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Check the website: [www.asauk.net](http://www.asauk.net)