Willan, B. 2014. 'Implanting the better instincts of civilisation'? : Black South Africans and Shakespeare in Victorian Grahamstown. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.1-14 : foto's, ill.*, vol. 26, no. 1, p. 1-14.

Abstract: Recent Shakespearean celebrations have highlighted the connection with South Africa, particularly in the form of the iconic 'Robben Island Bible', the volume of Shakespeare's collected works in which political prisoners on Robben Island marked their favourite quotations. This provides the starting point for an investigation into the historical origins of black South African engagement with Shakespeare. The author presents new evidence on the first recorded performances of Shakespeare by black South Africans - at the Anglican 'Kafir Institution' in Grahamstown (Eastern Cape) in the 1860s and 1870s. The author sees this as not so much a consequence of the inevitable spread of Shakespeare from the metropolitan centre to the far reaches of empire but as arising from a particular conjunction of individuals, ideologies and circumstances, a Shakespeare more chosen than imposed. He concludes by pointing to parallels between the mid-Victorian 'civilizing mission', central to the episode, and some contemporary manifestations of a universal Shakespeare. Bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.774267

Omanga, D.M. 2014. 'Raid at Abbottabad' : editorial cartoons and the 'terrorist almighty' in the Kenyan press. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.15-32 : ill.*, vol. 26, no. 1, p. 15-32.

Abstract: This article probes the frame 'terrorist almighty' that featured prominently in editorial cartoons in Kenya's two main newspapers in the high noon of the 'war on terror'. From this frame, the article reveals that as the war on terror veered off from the promised script of a surgical war and the swift capture of the alleged 9/11 masterminds, increased terror attacks by suspected al-Qaida militants globally saw editorial cartoons systematically construct a symbolic reality of a vastly powerful terror network, personalized as Osama bin Laden. These editorial cartoons provide us with a critical look at the many phases of Osama bin Laden, from the acme of evil, a verminized villain, and finally mutating to the terrorist almighty, a particular frame that may have played a critical role in the discourse that followed the killing of the world's most wanted fugitive. Bibliogr., notes, ref., sum. in English and Swahili. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.808991

Gumboh, E. 2013. 'Roving Executioners'? : the use of lethal force in Malawi and warnings from 'R v Cheuka'. *Journal of African Law: (2013), vol.57, no.2, p.234-258.*, vol. 57, no. 2, p. 234-258.

Abstract: Between 2009 and 2011, Malawi witnessed an increase in the use of lethal force by the police. The president urged the police to implement a 'shoot to kill' policy, a move which received wide acceptance in the country but also raised concerns from human rights activists. In 2009, the Malawi High Court in 'R v Cheuka' considered the scope of section 44 of the Police Act which governs the use of firearms by the police. Clouded by the human rights implications of the shooting which led to the case, the court misinterpreted the law by introducing principles of international law that were not expressly provided for. The court also failed to expound a comprehensive test to determine the shooter's intentions. Nevertheless, the decision sheds some light on the efficacy of the law on the use of lethal force in Malawi and the question of whether a shoot to kill policy can be reconciled with the law. Notes, ref., sum. [Journal abstract]

Djoyou Kamga, S.A. & Fombad, C.M. 2013. A critical review of the jurisprudence of the African Commission on the right to development. *Journal of African Law: (2013), vol.57, no.2, p.196-214.*, vol. 57, no. 2, p. 196-214.

Abstract: This article critically examines the jurisprudence of the African Commission on Human and Peoples' Rights (the African Commission) on the right to development (RTD). Notwithstanding the controversy over the RTD, it is binding in the African human rights system

and has been the focus of a number of cases that have come before the African Commission. After briefly examining the historical and theoretical framework of the RTD, the article focuses on the meaning of the right and its duty bearers at the national and international levels. After analysing several cases decided by the African Commission, the article concludes that the RTD is an important composite right that can provide scope, at both an individual and a collective level, for marginalized groups in society to assert their human rights. Notes, ref., sum. [Journal abstract]

Kapanga, K.M. 2012. ASR Forum: the Congo (DRC) fifty years after independence. *African Studies Review: (2012), vol.55, no.1, p.105-141.*, vol. 55, no. 1, p. 105-141.
Abstract: During the African Studies Association's 53rd Meeting in San Francisco (on 20 November 2010), the Congolese Studies Association (Association des Etudes Congolaises) organized a roundtable to reflect on the road traveled by the Democratic Republic of Congo during the half-century of independence. This section of African Studies Review publishes the panel presentations: Kasongo M. Kapanga: Introduction: decolonization in the Congo (DRC) fifty years later; Herbert Weiss: The Congos independence struggle viewed fifty years later; Michael G. Schatzberg: The structural roots of the DRCs disasters: deep dilemmas; Patience Kabamba: External economic exploitation in the DRC: 1900-2005; David Newbury: The continuing process of decolonization in the Congo: fifty years later. [ASC Leiden abstract]

Azeez, A.L. 2013. Audience perception of the reality in the representations of women in Nigerian films. *Journal of African Cinemas: (2013), vol.5, no.2, p.149-166 : krt.*, vol. 5.
Abstract: This article examines the reactions of audiences to the representation of women in Nigerian films by investigating how audience, particularly female viewers, perceive the representations. The article suggests that the portrayals of women in Nigerian films are a representation of the dominant ideas about women, which are created and valued by the discursive practices and cultural system of Nigerian society. Since these ideas are ideologically biased, the representations of women that are mainly drawn from them represented only a fraction of the reality of womens lives. The author stresses the need to challenge and change the pattern of the representations of women in Nigerian films. Bibliogr., notes, ref., sum. [Journal abstract, edited]

Adegoju, A. 2014. Beautiful Nubia's polemics on child rights and the leadership challenge in Nigeria. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.82-98.*, vol. 26, no. 1, p. 82-98.
Abstract: This article examines Beautiful Nubia's polemics on leadership failure in Nigeria and the attendant neglect of the Nigerian child. The study provides a linguistic analysis of select texts of Beautiful Nubia's songs, discussing the poetics and rhetorical strategies that underline the artist's anguish over Nigeria's entrenched development challenges and his anticipation of a changed state. It reveals that the artist cuts the figure of an agent of social change, who, through his popular music, raises the national consciousness on inherent sociopolitical problems in Nigerian society. App., bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.822794

Mahoney, D. 2012. Changing strategies in marketing Kenya's tourist art : from ethnic brands to fair trade labels. *African Studies Review: (2012), vol.55, no.1, p.161-190 : foto's.*, vol. 55, no. 1, p. 161-190.
Abstract: This article explores recent changes in Kenya's curio or handicrafts industry. In addition to a crisis in access to raw materials and a diversifying tourist market, the rise in the use of cell phones and the Internet during the early 2000s present unique challenges. Nonetheless, innovative Kenyan entrepreneurs are using these challenges to market and brand products in new ways - representing modern global interconnectedness as 'fair trade' or creatively promoting the authenticity of their products in other ways. Kenya's artisans and traders have also adapted to diverse and complex tastes beyond the desire for an invented tradition of ethnic and 'tribal' art. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://dx.doi.org/10.1353/arw.2012.0013

Adem, S. 2012. China in Ethiopia : diplomacy and economics of Sino-optimism. *African Studies Review: (2012), vol.55, no.1, p.143-160.*, vol. 55, no. 1, p. 143-160.

Abstract: This article examines the motive behind China's increased activities in Ethiopia in recent years and concludes that it lies in Ethiopia's perceived diplomatic usefulness. If China's relations with many African countries could be described as one of 'infrastructure for natural resources', the Sino-Ethiopian relationship can be described 'infrastructure for diplomatic support'. After exploring the nature and scope of Ethiopia's relations with China and highlighting areas of divergence of interest, the article demonstrates how the convergence of interests between the two countries has ushered in a period of Sino-optimism among Ethiopia's elite and rising expectations among ordinary Ethiopians. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://dx.doi.org/10.1353/arw.2012.0008

Solomon, H. 2013. Combating Islamist radicalisation in South Africa. *African Security Review: (2013), vol.23, no.1, p.17-33.*, vol. 23, no. 1, p. 17-33.

Abstract: Is radical Islamism spreading in South Africa? The answer has to be an emphatic 'yes'. When discussing issues of radicalisation in Africa, commentators often examine the case of Somalia's al-Shabaab or al-Qaeda's North African franchise, al-Qaeda in the Islamic Maghreb (AQIM). Very little attention is paid to radicalisation amongst South Africa's Muslim population. Yet, there is growing evidence that South Africa has come to play an important role in global jihadi networks, from the provision of safehouses and identity documents to the movement of funds and the existence of paramilitary camps for local and foreign jihadis. This paper aims to briefly examine radicalisation and its attendant sources in the country, as well as seeking ways to combat it utilising lessons learned from other countries. 'Institutional socialisation' by means of the sources of radicalisation, as well as the concept of what could be termed 'the democratisation of jihad' are discussed. The author also proposes ways to combat radicalisation in South Africa utilising lessons learned from other countries, concluding that issues of radicalisation and deradicalisation have to be dealt with on the part of both government and the South African Muslim community. Notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/10246029.2013.862171

Leno, N.D. 2013. Development of a uniform insolvency law in SADC : lessons from OHADA. *Journal of African Law: (2013), vol.57, no.2, p.259-282.*, vol. 57, no. 2, p. 259-282.

Abstract: This article argues that, with the global or cross-border nature of many corporate activities, there is an increasing need for a uniform insolvency law approach to the financial distress of a corporation in the Southern African Development Community. In doing so, the article highlights lessons the community may learn from the Insolvency Act of the Organisation for the Harmonization of Business Law in Africa (OHADA). Emphasis is given to that organization's success in developing a uniform insolvency act which is directly applicable in its contracting States. The article also proposes a number of recommendations. Notes, ref., sum. [Journal abstract]

Abate, F. 2014. Documentation and description of unheard voices: k'aannie and enke of the Ganjule. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.116-125 : foto's.*, vol. 26, no. 1, p. 116-125.

Abstract: In documentary linguistics and related disciplines, documenting linguistic and cultural communicative practices of speech communities with little-known and unwritten languages involves, among other things, digital tools, collection, analysis, archiving, and dissemination of such assets as genres of oral literature which at times tend to be sources of data about indigenous domains of knowledge and skill of communities around the world. The Ganjule of south Ethiopia are a little-known community with a rich but highly endangered oral literature and unwritten language. The salvage of these assets of humanity is worth considering in this age of globalization, seeing that the gradual loss of genres of oral literature as a result of, for instance, socio-economic contact among nations, inevitably entails often irreversible loss of linguistic expressions that mirror cultural abstractions of members of a speech community. This article deals with the literary significance of k'aannie and enke of the Ganjule oral literature together with some sociolinguistic issues. The study draws on interdisciplinary qualitative research methods of

data collection and analysis, and provides researchers with original research findings that pave the way for further study on Ganjule oral literature. Bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.824818

Brereton, P. 2013. Eco-cinema, sustainability and Africa : a reading of Out of Africa (1985), The Constant Gardener (2005) and District 9 (2010). *Journal of African Cinemas: (2013), vol.5, no.2, p.219-235.* , vol. 5, no. 2, p. 219-235.
Abstract: The language of eco-sustainability is beginning to become accepted as part of the common global culture. The long established tradition of Hollywood films set in Africa appears to use the continent to tell a white and western story, while also reaffirming the Western archetype of Africans not being able to live peacefully and wallowing in internecine wars. In this article the author signals how an ecological, revisionist reading of three seminal (Hollywood) African films might be made. Bibliogr., notes, sum. [Journal abstract, edited]

Tomaselli, K.G. 2013. Film cities and competitive advantage : development factors in South African film. *Journal of African Cinemas: (2013), vol.5, no.2, p.237-252 : fig.*, vol. 5, no. 2, p. 237-252.
Abstract: The post-apartheid film industry is a contested space. This article examines the nature of competitiveness, the idea of film precincts and film and media cities, through the prism of Michael Porters Diamond Model for Competitive Advantage. Issues of globalization, cultural policy and sector development are discussed with regard to linking micro with macro developments in production, distribution and audience development in South Africa. The article examines micro-macro relations within holistic value chain circuits that connect production (small and large scale) with exhibition (in the form of an employment-generating, national roll out of modular-based mini-cinema complexes). Bibliogr., notes, sum. [Journal abstract]

De Groof, M. 2013. How text reflects context : representation of African film audiences in Aristotles Plot. *Journal of African Cinemas: (2013), vol.5, no.2, p.181-202 : fig., fotos.*, vol. 5, no. 2, p. 181-202.
Abstract: This article analyzes how Aristotles Plot (Le complot d'Aristote, 1996), a film directed by Jean-Pierre Bekolo (Cameroon), reflects on the context of filmmaking and film reception in Africa. Aristotles Plot represents the relation between an African filmmaker and African film audiences consuming foreign movies and disapproving African cinema. The problem of how the production and consumption of African cinema is affected by the importation of films crafted elsewhere cannot be reduced to the question how to make African films available for their audiences. Neither can the problem solely be posed in terms of the alienation of African audiences and filmmakers. In Aristotles Plot, Bekolo caricatures both the African filmmaker (E.T.) and African audiences (Cinema) and thereby translates two views on spectatorship. However, the film itself suggests a perspective on spectatorship and filmmaking beyond the opposition of appropriation on the one hand and alienation on the other. Bibliogr., notes, sum. [Journal abstract]

Bamidele, O. 2014. Is there space in between? Religion and armed conflict in African states. *African Security Review: (2014), vol.23, no.1, p.34-52.*, vol. 23, no. 1, p. 34-52.
Abstract: The politicisation of religion in Africa is causing the international community growing concern, particularly the smouldering hatred between Muslims and Christians. The rising wave of religious violence across the continent has given rise to a proliferation of arms that has led to armed struggle in many African states. This paper sets out to examine the recurring issue of religion and armed conflicts in some African states. It will consider two monotheistic religions - Christianity and Islam - and the way they have interacted with each other in the region. And, finally, it examines the different ways in which religious activities are related to armed conflict in northern Nigeria, northern Uganda, Sudan, Somalia and Rwanda. Notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/10246029.2013.875049

Harbeson, J.W. 2012. Land and the quest for a democratic state in Kenya : bringing citizens back In. *African Studies Review: (2012), vol.55, no.1, p.15-30.*, vol. 55, no. 1, p. 15-30.

Abstract: Kenya's current constitutional moment has included both the first popularly ratified constitution and its first postindependence comprehensive land reform policy. The roughly temporally parallel processes that brought about these two signal achievements have inserted the interests of ordinary Kenyans into this constitutional moment in a way that elections and constitutional ratification alone would not have, reflecting more than two decades of civil society pressure. The new democratized land tenure policy removes land allocation decisions from pervasive executive branch abuse and vests them in a democratically elected Parliament. In this fundamental respect, the Kenya constitutional implementation process appears to privilege procedural and deliberative democracy as the source of substantive democratic land tenure outcomes, and by extension, the terms on which Kenyans relate to each other and their leaders. Upon the outcomes of these deliberations may well hinge the future stability as well as the democratic quality of the Kenyan state. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]

Boone, C. 2012. Land conflict and distributive politics in Kenya. *African Studies Review: (2012), vol.55, no.1, p.75-103 : krt.*, vol. 55.
Abstract: This paper argues that even with the incorporation of land policy provisions into Kenya's new constitution, there is every reason to believe that in the near future, highly politicized land conflict will continue. This is because land politics in Kenya is a redistributive game that creates winners and losers. Given the intensely redistributive potential of the impending changes in Kenya's land regime - and the implications of the downward shift in the locus of control over land allocation through decentralization of authority to county governments - there is no guarantee that legislators or citizens will be able to agree on concrete laws to realize the constitution's calls for equity and justice in land matters. This article traces the main ways in which state power has been used to distribute and redistribute land (and land rights) in the Rift Valley, focusing on post-1960 smallholder settlement schemes, land-buying companies, and settlement in the forest reserves, and it highlights the long-standing pattern of political contestation over the allocation of this resource. It then traces the National Land Policy debate from 2002 to 2010, focusing on the distributive overtones and undertones of the policy and of the debate over the new constitution that incorporated some of its main tenets. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]

Boyd, R. & Fardon, R. 2014. Naming powers: Hausa tsafi and Tiv tsav. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.33-55 : krt.*, vol. 26.
Abstract: Hausa and Tiv words for occult power, 'tsafi' and 'tsav', look very similar; is this coincidental, or is there a historical reason? If there is some historical connection, then did one people borrow the root from the other directly, or has something more complex occurred for which a resemblance between 'tsav' and 'tsafi' provides only part of the evidence? Reasoning from wide comparisons and from the grammatical and phonological structures of Hausa and Tiv, the authors suggest that while 'tsafi' can be added to previously recognized early loans - notably 'fire', 'meat' and 'two' - from Benue-Congo languages to an ancestor of Hausa, the loan was not necessarily from an ancestor of Tiv, and could have been made from another language that had undergone erosion of its noun classes in the same way as Tiv. What kind of transcultural event might have occasioned the borrowing of a term for occult power? Because the loan occurred in the distant past, a specific response to this question is difficult. Hausa and Tiv reportedly conceptualize the powers they call 'tsafi' or 'tsav' differently: as inherent in things and the practices associated with them, in the Hausa case, and as embodied in people, in the Tiv case. Both Hausa and Tiv ethnic identities have undergone exceptional expansion, and these differing senses of 'tsav' and 'tsafi' fit what the authors know about their recent circumstances closely. Tiv 'tsav' is an intensification of practices local to the region from which Tiv migrated; while the Hausa 'tsafi' has reported senses consistent with the overt disapproval of occult channels in Muslim societies. Any cognates of the term still in use in other central Nigerian languages, which have not expanded like Hausa and Tiv, might both contribute to the reconstruction of a broad original Benue-Congo meaning and show a current range of meaning variation, but not provide the authors with direct insight into the precise

senses of the term in the contact situation. However, that there may have been a general propensity for terms denoting occult powers to circulate particularly readily between languages, and these words themselves may remain as evidence of this after their meanings have altered. A large-scale sampling would be needed to demonstrate empirically whether such terms indeed were borrowed more frequently than hitherto assumed. The authors also speculate that one reason for borrowing of terms for occult powers may be that the distinction between powers based in persons and powers based in things (sometimes glossed by earlier anthropologists as that between witchcraft and sorcery) is contentious, unstable and variable in African experience and, hence, has always been the subject of discourses and practices into which terms are drawn to guide argument, understanding and practical action. Bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.811068

Dima, V. 2014. Ousmane Sembene's La Noire de ...: melancholia in photo, text, and film. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.56-68 : ill.*, vol. 26, no. 1, p. 56-68.
Abstract: This article explores Ousmane Sembene's short story La Noire de ... (Black Girl) and its film version by using the poster for the film as the linking cog, and by analysing the various shapes melancholia takes across these mediums. Sembene's interior sets are often ornamented with posters that have a double meaning: what they signify within the space of the film, and what they mean within the larger social context of Senegal and West Africa in general. By focusing on the promotional, extra-diegetic poster one can trace a similar binary relationship in reverse. This original path leads to the study of melancholia, first within a wider historical context, and, second, within the confines of the relationship between the poster, the film, and the short story. Bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.811069

Malci, S. 2013. Ousmane Sembenes vicious circle : the politics and aesthetics of La Noire de. *Journal of African Cinemas: (2013), vol.5, no.2, p.167-180.*, vol. 5, no. 2, p. 167-180.
Abstract: Ousmane Sembene's La Noire de (1966), widely considered black Africas first independent feature film, is about a womans recognition of the duplicitous nature of neocolonial subjectivity, a duplicity that Sembene himself recognized during the production of the film. Historically, French cinematographic institutions, implanted in Senegal in order to facilitate African filmmaking, operated within a circular logic that required Sembene to be both French and Senegalese. Aesthetically, Sembene impugns this circular logic through his ironic use of focalization, montage and mise-en-scène, offering a critique not only of French neocolonialism, but also of assimilationist policies of the early Senegalese government. In La Noire de Sembene develops a spatiotemporal aesthetics of neocolonialism that acts as the primary structural principle of the film and reveals the contradictory existence of the neocolonial subject. Bibliogr., notes, ref., sum. [Journal abstract, edited]

Banda, T. 2013. Overlooked and sublime: the case of 'mitungu' dance songs of northern Malawi. *Critical Arts: (2013), vol.27, no.4, p.418-438.*, vol. 27, no. 4, p. 418-438.
Abstract: The songs of the 'mitungu' traditional dance of the Tumbuka-Ngoni people of the Rumphi and Mzimba districts in northern Malawi form part of a vibrant poetic genre that has remained undocumented ever since the dance first appeared in the mid-1960s. Not only has the genre been deemed unworthy of literary study, it has also been disregarded by the ruling classes, who tend to be uncomfortable with the frank discourse of the songs. Through an analysis of songs tape-recorded from various areas in the two districts, this article demonstrates that 'mitungu' songs are works of art in the sense that formalist literary theorist Viktor Shklovsky (1994) defines art, namely works created by special techniques designed to make the works as obviously artistic as possible. The article also shows that 'mitungu' composers exploit linguistic features which, as averred by the classical literary critic, Longinus, make for the sublime in literature. It is argued that being overlooked by the ruling classes frees 'mitungu' from political incorporation. This enables the genre to express the spontaneous culture of the ordinary people, thereby making 'mitungu' one of Malawi's most faithful expressions of a people's ethos and world view. Bibliogr., notes, ref., sum. [Journal abstract]

Gthnji, M.w. & Holmquist, F. 2012. Reform and political impunity in Kenya : transparency without accountability. *African Studies Review: (2012), vol.55, no.1, p.53-74.*, vol. 55, no. 1, p. 53-74.

Abstract: Kenya has been going through a period of political reform since 1991, when section 2A of the constitution, which had made Kenya a de jure one-party state, was repealed. This reform followed a prolonged struggle on the part of citizens both inside and outside the country, and their call for democracy was one that, after the fall of the Berlin Wall, was embraced by Western countries. Via diplomatic pressure and conditionality on aid, Western donors played an important role in the repeal of section 2A, the return of multiparty elections, and the creation and reform of a number of political institutions and offices via a separation of powers. But although these changes were supported by the political opposition and much of civil society in Kenya, they did not rise organically from the national struggle over political power. Nor did these reforms lead to a determination in the country to hold the political elite accountable for their transgressions. This article argues that modern Kenya's history of economic and political inequality has resulted in a population whose very divisions make it difficult for politicians to be disciplined. Accountability has two dimensions: the horizontal accountability among branches of government that is assured by checks and balances, and the vertical accountability of the state to its citizens. Vertical accountability depends on a constituency of like-minded citizens defending broad national interests, or an electorate with a collective identity or set of identities attached to the Kenyan nation. But in the absence of such shared goals and demands, narrow personal and local interests prevail, and politicians remain unaccountable to the nation as a whole. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://dx.doi.org/10.1353/arw.2012.0006

Opata, C.B.A. 2013. Regulatory accountability in the Nigerian telecommunications sector. *Journal of African Law: (2013), vol.57, no.2, p.283-309.*, vol. 57, no. 2, p. 283-309.

Abstract: This article addresses the issue of how the Nigerian Communications Commission, which is responsible for the independent regulation of the Nigerian telecommunications sector, could be made accountable. The need for accountability is relevant given the local context of pervasive corruption and lower expectations of accountability when compared with more mature democracies. The accountability question is analysed in terms of the traditional public accountability mechanisms of executive supervision, legislative oversight and judicial review, highlighting the limits and challenges facing the application of each traditional accountability mechanism to the commission. An extended notion of accountability, specifically the adoption of fair procedures in decision making and accountability to the public at large, are presented as feasibly complementary to traditional accountability mechanisms. Finally the article proposes an amendment to the pre-action conditions to judicial review to facilitate greater accountability. Notes, ref., sum. [Journal abstract]

Flockemann, M. 2013. Repeating and disrupting embodied histories through performance: 'Exhibit A', 'Mies Julie' and 'Itsoseng'. *Critical Arts: (2013), vol.27, no.4, p.403-417.*, vol. 27, no. 4, p. 403-417.

Abstract: The concern about South African arts being as Achille Mbembe claims stuck in repetition can be challenged by examining developments in the performance arts which deliberately employ repetition. In these cases repetition is played with not just as a process of voiding or emptying out, but also to reconceptualize and embody historical and lived experiences. This can involve re-enactments of images, texts and theatrical styles which are worked upon and productively problematized through performance as a live event. In looking at the performance aesthetics of repetition, Diana Taylor's 'The archive and the repertoire' (2003) provides a useful context, since Taylor's work straddles the disciplinary intersections between performance studies, anthropology and history. As point of departure, this article focuses on three works produced at the 2012 National Arts Festival in Grahamstown, since the accumulation of new and not-new works viewed in quick succession offers scope for identifying aesthetic trends and shifts. Brett Bailey's 'Exhibit A', Yael Farber's 'Mies Julie', and Omphile Molusi's 'Itsoseng', for instance, demonstrate various aspects of an aesthetics of repetition. The embodied histories that are performed in these works throw up a number of paradoxes. However, the productions do not simply circulate performing bodies as empty aesthetic images, but as transmitters of cultural

memory, as well as witnesses to states of profound transition that engage both performers and audiences alike. Bibliogr., notes, ref., sum. [Journal abstract]

Banda, P.C. & Kayira, G.W. 2012. The 1959 State of Emergency in Nyasaland : process and political implications. *Society of Malawi Journal: (2012), vol.65, no.2, p.1-19.*, vol. 65, no. 2, p. 1-19.

Abstract: This article focuses on the State of Emergency, declared in March 1959, which was most probably the climax of mass nationalism and political unrest in Malawi since the imposition of both colonial rule and the Federation of Rhodesia and Nyasaland in 1891 and 1953, respectively. The paper contributes to the debates on the legacy of the State of Emergency on Malawi's (then Nyasaland) subsequent political culture. By analysing the events surrounding the declaration of the State of Emergency in March 1959 and the manner in which the African nationalists were treated, it is argued that the approach with which the State dealt with them, chiefly Dr Hastings Kamuzu Banda and senior congress leaders, had a significant influence on subsequent developments in Malawi's post-colonial political landscape. Indeed, both sides used similar heavy-handed tactics on each other. The article analyses the first three regimes since independence in 1964 and discusses their repressive political culture, coming to the conclusion that such a culture is likely to pose a serious challenge in the attainment of real democratic values in Malawi's political system. Notes, ref. [ASC Leiden abstract]

Roitsch, P.E. 2014. The next step in Somalia: exploiting victory, post-Mogadishu. *African Security Review: (2014), vol.23, no.1, p.3-16.*, vol. 23, no. 1, p. 3-16.

Abstract: From 2006 to 2011, al-Qaeda's East African proxy, al-Shabaab, served as the de facto ruling party of Somalia despite the efforts of the internationally recognised Transitional Federal Government (TFG). During these five years, a violent struggle between al-Shabaab and the peacekeeping force of the African Union Mission in Somalia (AMISOM) resulted in thousands of dead civilians, hundreds of thousands of internally displaced persons and a strategic environment inhospitable to reconciliation, recovery or development. By 2012, AMISOM was able to break the deadlock and force al-Shabaab from Mogadishu and Kismayo. In order to continue the momentum, the African Union and other partner nations must support the TFG in neutralising al-Shabaab throughout Somalia and providing good governance to its constituents. Al-Shabaab's revenue streams must be shut down and its offensive capability must be degraded while the strategic environment is shaped to ensure that conditions conducive to a revival do not exist. Failure to do so will likely see Somalia continuing to produce Islamist extremists and pirates to menace international maritime traffic in the western Indian Ocean, destabilise East Africa and adversely impact millions. Notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/10246029.2013.866150

Kanyinga, K. & Long, J.D. 2012. The political economy of reforms in Kenya : the post-2007 election violence and a new constitution. *African Studies Review: (2012), vol.55, no.1, p.31-51 : graf., tab.*, vol. 55, no. 1, p. 31-51.

Abstract: This article explores the package of "Agenda item 4" reforms undertaken by the Kenyan government in the mediation process following the 2007-2008 postelection violence, including those relating to long-standing issues over constitutional revision. It situates the previous lack of reforms within Kenya's political economy and demonstrates how political and economic interests thwarted progress and produced the postelection crisis. It also examines the more recent attempts to address reforms following the signing of the National Accord and the creation of a power-sharing government, and finds strong public support for constitutional revision. It concludes that these pressures from below, along with a realignment of political interests and institutional change from power-sharing, helped support reform. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://dx.doi.org/10.1353/arw.2012.0002

Amtaika, A. 2014. The power and authority of the dominant to name: a case study of selected Nyanja and isiZulu linguistic expressions regarding 'national assets'. *Journal of African Cultural Studies: (2014), vol.26, no.1, p.99-115 ; graf., tab.*, vol. 26, no. 1, p. 99-115.

Abstract: There is a connection between chosen linguistic elements used in national assets, the ruling party and a group understood to be dominant. Within this connection are a series of activities that lead to excluding minority language groups. Such exclusionary practices may lead to perceptions of a devaluation of ethnolinguistic groups that are neither in the majority nor are significantly represented within the ruling party. In this article the author presents selected examples of what he terms 'national assets' as evidence of instances where dominant groups in South Africa and Zambia have used their linguistic elements to name national assets. He reasons that the manner in which national assets are named endorses the dominance of the dominant groups in national affairs, while at the same time excluding linguistic minorities - a practice that runs against linguistic human rights, to which both countries overtly subscribe. Within a limited space, the article investigates the impacts of dominant languages on the plight of the languages of minority groups in multilingual societies/communities, such as South Africa and Zambia. Bibliogr., notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/13696815.2013.823856

Hessebon, G.T. 2013. The precarious future of the Ethiopian constitution. *Journal of African Law: (2013), vol.57, no.2, p.215-233.*, vol. 57, no. 2, p. 215-233.
Abstract: The current Ethiopian Constitution suffers from a severe lack of legitimacy. It lacks legitimacy as a result of a constitution-making process that was not inclusive, as well as the subsequent serious lack of integrity and vitality of the constitutional system. Integrity refers to the degree to which constitutional practice is congruent with the constitutional text and the ideals it embodies. The vitality of a constitutional system could be understood as its demonstrated capacity to develop and grow (a good proxy would be the cannons and jurisprudence that are developed in the process of implementing, enforcing and expounding the constitution). Therefore, if the ruling party, which is also the 'author' of the constitution, were to lose its hegemonic position, which is predicated on its control of the security and military apparatus, there is a strong likelihood that there would be calls from significant political forces for a new constitution to be adopted. Such calls should not be heeded. Instead of adopting a new constitution, the current constitution's lack of legitimacy should be remedied by comprehensive constitutional reforms that would still maintain the basic architecture and cornerstones of the current constitution. Notes, ref., sum. [Journal abstract]

Himonga, C. 2013. The right to health in an African cultural context : the role of 'Ubuntu' in the realization of the right to health with special reference to South Africa. *Journal of African Law: (2013), vol.57, no.2, p.165-195.*, vol. 57, no. 2, p. 165-195.
Abstract: The article examines the realization of the right to health through the African concept of 'ubuntu', arguing that 'ubuntu' plays or ought to play a significant role in the realization of the right to health. The author identifies the attributes of 'ubuntu' relevant to the implementation of the right to health (community, interdependence, dignity, solidarity, responsibility, and its being an ideal) and then applies these attributes to practical scenarios to operationalize the right to health. South Africa is used as a special point of reference because of the jurisprudence on 'ubuntu' that has emerged there since 1994. The article also gives examples of the dangers that may compromise 'ubuntu's' contribution to the realization of rights in the area of health. Notes, ref., sum. [Journal abstract]

Fiore, G. 2014. Why Boko Haram should be on the European Union list of designated terror groups. *African Security Review: (2014), vol.23, no.1, p.78-83.*, vol. 23, no. 1, p. 78-83.
Abstract: In the course of the last few years, the Islamic sect Boko Haram has become of great interest to academics, researchers and analysts. At the same time, experts, especially at the European Union (EU) level, have been reluctant to include Boko Haram in the EU list of terrorist organisations, despite the fact that this group has clearly demonstrated its transformation into a terrorist organisation. Security challenges and threats are, by definition, subject to change, and it is the task of security institutions to create policies to address these challenges and threats. Terrorism cannot be addressed in isolation, and policymakers are confronted at all levels with the difficult task of making sense of this evolution. By assessing the current security situation in Nigeria, this commentary tries to ascertain the potential repercussions to regional stability from

the Boko Haram phenomenon. Insurgencies have often been initiated from and supported by neighbouring countries and have expanded conflicts across borders. Countering Boko Haram will require various institutions to conduct similar and concurrent counter-insurgent and counter-terrorist operations. At the global level, such co-ordination has often proven difficult. The EU has to keep the pace in this case. Notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/10246029.2013.879909

Leistner, E. 2014. Witchcraft and African development. *African Security Review: (2014), vol.23, no.1, p.53-77.*, vol. 23, no. 1, p. 53-77.
Abstract: Impressive investment and growth figures and commercial write-ups enthusing about 'Africa rising up', 'the continent of the future', and so on, obscure the poverty, illiteracy, poor health and other hardships afflicting the vast majority of African people. Why has massive so-called development and technical 'aid' not created the expected dynamic, autonomous economic progress? A blind eye is delicately being turned to the decisive role of people - more specifically, the cultural element. Notwithstanding good intentions, outsiders seeking to promote development assume that black Africans think and act like they only need more education, training and finance in order to 'catch up'. Outsiders easily forget that since time immemorial, Africans have developed and cherished worldviews and cultures of their own. While these are by no means immutable and do adapt to changing needs and outside influences, Africans refuse to cast off overnight the heritage that makes them the people they are. This paper examines the impact of witchcraft as an integral feature of traditional culture on African existence, notably community life, religion, politics, the law, and economic practice. It stresses the significance of traditional society's powerful egalitarian impulses as well as its profound conviction that all things - goods, wealth, well-being and life force - are in a strictly limited supply that cannot be increased, but can only be redistributed by force or through magical manipulation. While modern life gradually weakens the influence of witchcraft beliefs - in Europe these flourished well into the 18th century - the exasperation associated with Africa's headlong urbanisation actually bolsters these beliefs. Notes, ref., sum. [Journal abstract]
http://dx.doi.org/10.1080/10246029.2013.875048

Dima, V. 2013. Women and posters as heterotopias in Ousmane Sembenes Xala. *Journal of African Cinemas: (2013), vol.5, no.2, p.137-148.*, vol. 5, no. 2, p. 137-148.
Abstract: This article analyses the connections between the female characters of Ousmane Sembenes Xala (1974, Senegal) and the diegetic posters seen on the walls in the film, which yields a new conversation on Michel Foucaults heterotopias as utopias or non-spaces. As a result, women, posters and heterotopias define the spatial evolution of the main characters (including the male) as well as that of the film itself. Bibliogr., notes, sum. [Journal abstract]

Emenyonu, E.N. 2013. Writing Africa in the short story.
Abstract: Articles: 'Real Africa'/ 'Which Africa?': the critique of mimetic realism in Chimamanda Ngozi Adichie's short fiction (Eve Eisenberg); Writing apartheid: Miriam Tlali's 'Soweto stories' (Mary Jane Androne); Articulations of home & Muslim identity in the short stories of Leila Aboulela (Lindsey Zanchettin); Ugandan women in contest with reality: Mary K. Okurutu's 'A woman's voice' & the women's future (Iniobong I. Uko); Snapshots of the Botswana nation: Bessie Head's 'The collector of treasures & other Botswana village tales' as a national project (Louisa Uchum Egbunike); Widowhood - institutionalized dead weight to personal identity & dignity: a reading of Ifeoma Okoye's 'The trial & other stories' (Regina Okafor); Feminist censure of marriage in Islamic societies: a thematic analysis of Alifa Rifaat's short stories (Juliana Daniels); Diaspora identities in short fiction by Chimamanda Ngozi Adichie & Sefi Atta (Rose A. Sackeyfio); Exposition of apartheid South African violence & injustice in Alex la Guma's short stories (Blessing Diala-Ogamba); Locating a genre: is Zimbabwe a short story country? (Tinashe Mushakavanhu); Mohamed Dib's short stories on the memory of Algeria (Imene Moulati), Ama Ata Aidoo's short stories: empowering the African girl-child (Hellen Roselyne Shigali); Ama Ata Aidoo: an interview for ALT by Maureen Eke, Vincent Odamtten & Stephanie Newell. [ASC Leiden abstract]

Saint, L. 2013. You kiss in Westerns : cultural translation in Moustapha Alassanes Le retour dun aventurier. *Journal of African Cinemas: (2013), vol.5, no.2, p.203-217 : fig.*, vol. 5, no. 2, p. 203-217.

Abstract: Le retour dun aventurier (The return of an adventurer), a 1966 short film by Nigerien director Moustapha Alassane, stands at the forefront of a long history of fascination with cowboys in African filmmaking. This article revisits Le retour via recent theoretical considerations of cultural assimilation and translation, to argue that instances of cultural appropriation from non-African sources should not be dismissed under the rubric of cultural imperialism. Instead they should be thought of as functioning within specific local, national and global economies of cultural production. By focusing on the production of film in an African space rather than on its consumption, the author explores the agential nature of cultural appropriation. Bibliogr., notes, ref., sum. [Journal abstract, edited]