

## Journal articles with abstract – week 18 2014

Sibanda, O. 2012. 'Social pain and social death': poor white stigma in post-apartheid South Africa, a case of West Bank in East London. *Anthropology Southern Africa: (2012), vol.35, no.3/4, p.81-90.*, vol. 35, no. 3/4, p. 81-90.

Abstract: This article looks at poor white stigma in post-apartheid South Africa, based on a study in East London. The author explores poor white stigma within the context of 'coastal whiteness', an ideological perception of white lives in the coastal environment. She argues that poor whites represent 'abnormality' within white communities. As such they are often perceived as contradicting the progressive value systems of 'normal' whites, who are beyond poverty and are said to be committed to hard work and self-improvement. Poor whites are seen to represent a threat to the ideals of white culture that is perceived as immune to poverty. Because of this perception of poverty as some form of exceptionally negative condition, fear and shame are attached to it. The rejection that poor whites are subjected to makes them constantly endure social pain and social death. Bibliogr., notes, ref., sum. [Journal abstract]

Van Wyk, I. 2013. Beyond ethical imperatives in South African anthropology : morally repugnant and unlikeable subjects. *Anthropology Southern Africa: (2013), vol.36, no.1/2, p.68-79.*, vol. 36, no. 1/2, p. 68-79.

Abstract: Anthropologists' dislike of their subjects in the field poses both epistemological and ethical questions that go beyond concerns about harming or exploiting the people they study, about maintaining human relationships, or about the self-reflexivity and competence of individual anthropologists. In South Africa, where social anthropology has long defined its raison d'être in terms of a liberal political agenda of exposé and a politics of representing the marginalised (Robert J. Gordon & Andrew D. Spiegel, 1993), the potential negative framing of structurally defined poor people is especially uncomfortable. The author argues that dislike, while threatening the very basis of anthropologists' claims to engage in proper ethical relationships with their subjects, needs not prevent research among 'unlikeable' or morally 'repugnant' Others as long as it is acknowledged and interrogated. Bibliogr., notes, ref., sum. [Journal abstract, edited]

Boonzaaier, C.C. & Grobler, J.H.F. 2012. Community perceptions of tourism in the Tshivhase area of the Limpopo Province of South Africa. *Anthropology Southern Africa: (2012), vol.35, no.3/4, p.60-70.*, vol. 35, no. 3/4, p. 60-70.

Abstract: In the past, Third World places and peoples have been promoted largely by First World tourism agents who relied heavily on stereotyped images from a colonial past, consequently depriving local communities of opportunities and the right to define their own public identity. This study examines how members of three socio-demographic groupings in a rural community in the Limpopo Province of South Africa would prefer to be presented, arguing that communities should have a say and control in this respect. Qualitative research which took socio-demographic variables such as age group, level of education and occupation into account was conducted in three rural Venda villages in the Limpopo Province which have been exposed to tourists. Most respondents preferred accurate representation of their traditional culture in promotional material, but significant differences between groups emerged, providing a fragmented picture, indicating that it is impossible to provide a general, representative portrayal of community perceptions and ways in which communities prefer to be promoted. Bibliogr., notes, ref., sum. [Journal abstract]

Charbonneau, B. 2013. Côte d'Ivoire: possibilités et limites d'une réconciliation. *Afrique contemporaine: (2013), no.245, p.111-129 : fig., foto, crt.*

Abstract: Cet article analyse la situation post-conflit en Côte d'Ivoire afin d'identifier les possibilités et les limites de la réconciliation ivoirienne. Depuis avril 2011, plusieurs s'accordent à dire que la situation s'est améliorée rapidement. Pourtant, la paix relative demeure très fragile. Malgré les déclarations d'intention des dirigeants ivoiriens, les obstacles politiques aux réformes et à la réconciliation sont nombreux. Qu'en est-il de cette réconciliation? L'analyse développée

dans cet article est basée sur une recherche documentaire poussée et sur un séjour de recherche en Côte d'Ivoire (du 15 novembre au 6 décembre 2010) où plus de quarante entretiens ont été conduits à Abidjan et autour de Guiglo et Duékoué. L'analyse des possibilités et des limites de la réconciliation démontre que non seulement la consolidation de la paix piétine, mais que la situation politique favorise un gel des positions. Les limites de la réconciliation ivoirienne se retrouvent dans un équilibre de forces politiques qui profitent des conditions de sécurité précaires et d'un processus de réconciliation qui exacerbe les polarisations. Ainsi, le processus de réconciliation participe aux plus récentes pratiques d'inclusion et d'exclusion et à la militarisation croissante de la vie politique ivoirienne. Bibliogr., notes, réf., rés. en français et en anglais (p. 160). [Résumé ASC Leiden]

Lima, J. 2013. Des 'printemps arabes' à la 'nouvelle révolution' en Angola : mobilisation et contestation politique dans l'après-guerre. *Afrique contemporaine: (2013), no.245, p.23-36 : ill. no. 245, p. 23-36.*

Abstract: Alors que les mobilisations des printemps arabes se déroulent au nord du Sahara, une partie de la jeunesse angolaise se mobilise contre les politiques de paix et le régime du président José Eduardo dos Santos. Cet article fait le point sur la dynamique sociopolitique en cours en Angola depuis 2011, en s'intéressant au binôme mobilisations populaires et réaction gouvernementale. La vague de protestations que connaît le pays depuis mars 2011 révèle une partie des tensions sociales qui se cachent derrière l'apparence d'une transition tranquille et réussie. L'auteur montre que la 'nouvelle révolution' en Angola a une signification sociopolitique importante et une portée symbolique non négligeable. Dans un pays encore très marqué par un long conflit civil, le discours gouvernemental instrumentalise la crainte du retour à la guerre et répond avec violence aux protestations des jeunes angolais. Bibliogr., notes, réf., rés. en français et en anglais (p.159). [Résumé extrait de la revue, adapté]

Mouiche, I. 2012. Dénomination et territorialité urbaines, chefferies traditionnelles et question identitaire en pays bamiléké au Cameroun. *Autrepart: (2012), no.64, p.37-54. no. 64, p. 37-54.*

Abstract: Cette étude porte sur la problématique de l'autochtonie, plus précisément sur les enjeux de pouvoir et la question identitaire dans les villes à chefferies multiples, conséquemment à leur dénomination et territorialité, en pays bamiléké au Cameroun. La ville de Bafang, chef-lieu du département du Haut-Nkam, sert de champ d'analyse. Dans sa structuration actuelle, ce département dispose de trois grandes chefferies: les deux chefferies de premier degré que constituent Bana et Banka, ensuite Bafang, chefferie de deuxième degré, mais qui bénéficie d'une stature spéciale en raison de son rôle de chef-lieu de département et de l'arrondissement du même nom. Bana, à l'instar de Bafang, est un chef-lieu d'arrondissement. Comme cette promotion d'une localité dans l'ordre administratif est la condition sine qua non pour être pourvu d'infrastructures modernes, à en croire la plupart des Banka, leur groupement occuperait une position périphérique, par rapport à Bafang et Bana. Cette frustration est aggravée par le fait que Bafang, en tant que chef-lieu de département et d'arrondissement, monopolise le logo administratif, alors même qu'une partie importante de cette ville relève, du point de vue territorial, du groupement Banka. Cette frustration a nourri auprès des Banka la volonté d'obtenir du pouvoir central la reconnaissance de leur groupement comme unité administrative. Depuis 2007, Banka est chef-lieu d'arrondissement. Bibliogr., notes, rés. en français (p. 143-144) et en anglais (p. 146-147). [Résumé extrait de la revue]

Magnon, Y.Z. 2012. En attendant l'aéroport: pression marchande et vulnérabilités sociofoncières et agricoles à Glo-Djigbé (arrondissement rural du sud-Bénin). *Autrepart: (2012), no.64, p.107-120. no. 64, p. 107-120.*

Abstract: Depuis l'annonce étatique au milieu des années 1990 d'un projet d'implantation d'un aéroport, Glo-Djigbé, arrondissement rural périurbain du Sud-Bénin, est confronté à une situation de pression foncière sans précédent liée aux ventes de terres. Cet article analyse, dans un contexte de dualisme juridique mêlant normes coutumières et règles officielles, les mutations agraires résultant de cette dynamique marchande qui a entraîné une ruée d'acteurs néoruraux (ayants droits, acquéreurs étrangers) et par la suite une transformation des modes d'accès à la terre. Il décrit en particulier les acteurs des transactions, les intermédiaires, ainsi que les

négociations intra-lignagères qu'elles suscitent. Bibliogr., notes, rés. en français (p. 145) et en anglais (p. 147-148). [Résumé extrait de la revue]

Dunton, C. 2011. From practice-based to practice-led research: Dapo Adelugba's work on 'Kiriji' and 'Langbodo' as inspiration. *African Performance Review: (2011), vol.5, no.1, p.28-35.*, vol. 5, no. 1, p. 28-35.

Abstract: This paper suggests a re-direction in critical appreciation of theatre in African studies. The route from research to practice should not be a linear one and practice itself should not be an exclusive exercise appraisal, but should be inspired by the example of Dapo Adelugba's work on 'Kiriji' (in: *African Notes*, 7, 1(1971/72) and 'Langbodo' (in: *Nigeria Magazine*, 54, 2, 1986). Adelugba retired as professor of theatre at the University of Ibadan, Nigeria, in 2004 after forty years on the staff of the Department of Theatre Arts. The paper argues that the collaboration between researcher and practitioner should be one in which they are mutually dependent on each other. Rather than writing about productions, theatre practitioners ought to pursue Adelugba's format of producing plays in a research environment, fostering a critical space for postmodernist appreciation of these productions. Bibliogr. [ASC Leiden abstract]

Anyanwu, C. 2011. Intellectual capital contributions to Nigeria: the ideology of Adelugbaism. *African Performance Review: (2011), vol.5, no.1, p.54-70.*, vol. 5, no. 1, p. 54-70.

Abstract: In this paper actor, director, dramaturge, theorist, teacher and critic Dapo Adelugba, the man everybody calls Baba (father in Yoruba), is seen as an ideological symbol that embodies a concept of intellectual freedom and mentorship, transcending normal or accepted forms of collaboration among scholars, and empowering generations of Nigerian theatre scholars. Linking and comparing his capacity for generating academic and scholarly success to the industrial success that arose out of Bangladeshi Mohammed Yunus' rural development projects through microfinancing, the author suggests that Adelugba's paternalistic contributions to the Nigerian academy reflect positively on the younger generation of scholars. Like Yunus, Adelugba believes that empowering the people through intellectual growth will benefit the wider community. His contribution to the development of Nigeria's economy falls under what theorists regard as intellectual capital development. Bibliogr. [ASC Leiden abstract]

Yerima, A. 2011. Issues and development in contemporary Nigerian drama and theatre practice. *African Performance Review: (2011), vol.5, no.1, p.36-44.*, vol. 5, no. 1, p. 36-44.

Abstract: In his thesis of 1964, Dapo Adelugba sets the tone for a Nigerian theatre that, because of its closeness to other theatre practices all over the world, will be relevant to its immediate audience; be ideologically meaningful to those who would practice it and those who would watch it; and, finally, a theatre that would document the history of its people, while at the same time pointing towards a better sociopolitical alternative for the future. This paper examines how well Nigerian dramatist and theatre practitioners have measured up to this philosophy. It shows that Nigeria since 1964 has outgrown the country that Adelugba refers to. Because of changes in socioeconomic and political development, new demands have been made on the type of drama and theatrical practice that must emerge to satisfy contemporary audiences. This is why the first major challenge for drama and theatre development in Nigeria is its dramaturgy. Other challenges include the negative attitude to drama and theatre practitioners in society, lack of training and education, the non-articulation of Nigerian arts policy and, in particular, the current preference for transnational media, electronic media, and the internet. Bibliogr. [ASC Leiden abstract]

Hochet, P. & Arnaldi di Balme, L. 2012. La dialectique de l'étranger: la construction des relations contradictoires à l'étranger à la croisée des institutions coutumières et des politiques publiques dans l'Ouest du Burkina Faso. *Autrepart: (2012), no.64, p.55-70.* no. 64, p. 55-70.

Abstract: La littérature africaniste aborde la question de l'étranger sous deux angles: la construction sociale du statut étranger et la construction des discours discriminants à son égard. Les auteurs défendent une approche historique qui analyse les processus transversaux par lesquels les relations à l'étranger évoluent d'un rapport de confiance vers un rapport qui est simultanément de confiance et de défiance. Ils démontrent comment, dans deux sites de l'ouest du Burkina Faso - Padéma et Samoroguan, à la croisée des aléas climatiques, des mobilités, des

politiques publiques et des institutions foncières, se met en place une situation où les relations entre étrangers domiciliés et autochtones à propos de la terre sont structurées par un discours qui considère simultanément l'étranger comme source de sécurité et d'insécurité foncières. Dans les deux localités, l'accès des migrants moose et peuls à la terre est un enjeu structurant. Les auteurs décrivent la logique qui sous-tend la disposition des sociétés paysannes de l'ouest burkinabè à accueillir les migrants et relatent la mise en place des configurations locales et l'évolution des relations à l'étranger à Padéma et Samoroguan. Ils montrent que dans les deux cas, les discours ambivalents à propos de l'accès des étrangers à la terre sont construits par trois éléments: les mobilités intensifiées par les pics de sécheresses, l'institution du tutorat foncier et les politiques publiques mises en œuvre par des projets. Bibliogr., notes, réf., rés. en français (p. 144) et en anglais (p. 147). [Résumé extrait de la revue, adapté]

Njeukam, L.N. 2012. La peine de mort au Nigéria: une question de politique publique. *Autrepart*: (2012), no.64, p.21-36 : *graf.* no. 64, p. 21-36.

Abstract: Cet article traite de la peine de mort dans le Nigéria contemporain, ce qui conduit à s'intéresser aux années d'exécutions sous les régimes militaires (1970 à 1999). Il explore alors le lien entre l'histoire politique et ce châtement en soulignant un certain nombre de problèmes éthiques et juridiques que pose le recours à ce châtement dans un pays qui, d'un point de vue démographique, se veut la plus grande démocratie du continent africain. Cette rétrospective permet de mieux comprendre les difficultés qu'éprouve le pays à résorber les failles d'un système pénal hérité de la colonisation et profondément modifié par trente années de dictature, et ce, en dépit de mutations sociopolitiques observées depuis plus d'une décennie. L'article s'est fondé sur une enquête empirique menée sur place de la fin novembre 2007 au début du mois de février 2008. L'enquête a consisté à recenser (partiellement) les condamnés à mort du Nigéria en se rendant dans neuf prisons. L'auteur propose aussi un éclairage sur les difficultés à instaurer un État de droit au Nigéria. Bibliogr., notes, réf., rés. en français (p. 143) et en anglais (p. 146). [Résumé extrait de la revue, adapté]

Beck, R.M. 2013. Language and development.

Abstract: The papers collected in this issue of 'Frankfurter afrikanistische Blätter' on development communication were produced as part of the research project 'Language, gender and sustainability' (LAGSUS), which was conducted between 2003 and 2007. The papers share the following features: 1) a focus on a bottom-up, participatory perspective; 2) a functional understanding of communication in that instances of development communication aim at improving the economic, social and political situation of people in the 'global South', in this case, Africa; 3) a focus on linguistic processes, following from the recognition that language is an underestimated aspect of development research and practice. Articles: Language and sustainability (Thomas Bearth); Development in Africa: the role of language planning (Vic Webb); Development in the Tura region (Côte d'Ivoire) in a time of crisis: a report on local language based action research (Joseph Baya); The anger of women versus the silence of men: an analysis of the discourse of the women of W. concerning the management of their huller (Tura, Côte d'Ivoire) (Lydie Vé Kouadio); 'Communication is the key': promoting gender equality in Senegal (Nadine Sieveking); Communicative crisis management in a village association: the role of turn-taking (Bernadette Boecker); Die Struktur wirtschaftlichen Handelns: Organisationsprinzipien der Gesprächseröffnung und Gesprächsbeendigung in kenianischen Produktionsgesprächen (Clarissa Eck). [ASC Leiden abstract]

Niang, A. 2013. Le 'boom' des saisons dans l'espace sahélo-saharien : proto-révolution, désintégrations et reconfigurations sociopolitiques. *Afrique contemporaine*: (2013), no.245, p.53-69 : *krt.*

Abstract: Le Sahel connaît des crises structurelles sur lesquelles les acteurs formels n'ont guère de prise. La diffusion des soulèvements nord-africains vers le sud du continent africain a accéléré et intensifié son intégration dans les processus mondiaux, au point que la stabilité de la région tout entière s'en trouve menacée. Cet article repose sur trois grands axes. D'abord, le déclenchement et la stabilisation par les révolutions en Afrique du Nord de deux tendances contraires: d'une part, l'intégration accélérée du Sahel dans ces zones d'instabilité et, d'autre

part, la désintégration progressive d'un État (le Mali), devenu incapable de fonctionner. Dans le droit fil de ce premier constat, l'article revient sur la toute dernière 'révolte' touarègue, largement perçue comme le retour de bâton d'une accumulation d'éléments dont la crise politique en Libye aura été le déclencheur. Troisième constat, qui découle des précédents: la démocratie malienne ne fait plus illusion. Les données qui sous-tendent le travail sont tirées d'entretiens avec des observateurs et des commentateurs maliens et d'une analyse d'articles de presse, de rapports publics et de sources secondaires. Bibliogr., notes, réf., rés. en français et en anglais (p. 159). [Résumé ASC Leiden]

Fore, G.A. 2013. Leading while being led: developing the developer at a Catholic NGO in Cape Town. *Anthropology Southern Africa: (2013), vol.36, no. 1/2, p.80-90.*, vol. 36, no. 1/2, p. 80-90. Abstract: The paper uses ethnographic data about the religious ethics undergirding the discourse and practices of development agents at Catholic Welfare and Development (CWD), a faith-based NGO in Cape Town, South Africa. It explores how the dynamic interrelation between faith and ethics permeated the development encounter and produced particular modalities for the ethical/moral development of the subjectivities of CWD's developers. Informed by their own experiences of development, developers attempted to 'develop' those they considered to be beneficiaries. The paper argues, and provides evidence to demonstrate that, through the shared experience of development as an interpersonal and intersubjective encounter, both developers and beneficiaries were developed, while they also developed each other. It goes on to suggest that this finding challenges the binary representation of development relationships (developer/beneficiary) and that - despite the asymmetry of the reciprocities involved - it is misleading to think in such dichotomous terms, precisely because doing that misrepresents the power and agency wielded by each subject position in every development encounter. Bibliogr., notes, ref., sum. [Journal abstract]

Panov, A.A. 2013. Les printemps arabes croqués par le dessinateur de presse Godfrey Mwampembwa (dit Gado) : s'ils peuvent le faire, pourquoi pas nous?'. *Afrique contemporaine: (2013), no.245, p.37-51 : ill. no. 245, p. 37-51.* Abstract: En observant le journalisme politique démocratique on peut décrypter ce que la classe moyenne africaine moderne pense du Printemps arabe. Dans cet article, l'auteur livre une analyse et sa propre perception du travail de Gado (Godfrey Mwampembwa), l'un des plus célèbres caricaturistes politiques en Afrique. Gado, né en 1969 à Dar es-Salaam, vit à Nairobi depuis 1992. À travers l'étude d'une série de ses dessins de presse sur les 'printemps arabes', publiés entre octobre 2010 et décembre 2011 dans 'The East African' (un hebdomadaire régional), l'auteur décrypte la perception de ce processus sociopolitique nord-africain en Afrique de l'Est. En toile de fond émerge l'idée que, pour de nombreux militants, journalistes, commentateurs et lecteurs, au moment de la publication de ces dessins, les soulèvements populaires en Afrique du Nord pouvaient aussi être une réalité dans les pays d'Afrique subsaharienne. Bibliogr., notes, rés. en français et en anglais (p. 159). [Résumé extrait de la revue, adapté]

Wohlmuth, K. 2012. Macroeconomic policy formation in Africa - general issues. Abstract: This volume of the African Development Perspectives Yearbook examines new macroeconomic policy frameworks for Africa. The papers in the first section, General Issues, deal with African macroeconomic policies focusing on sustainable and inclusive growth and with the employment targeting of macroeconomic policies. Responses of African policymakers to the euro crisis and to recent globalization trends are also discussed. The papers in the second section deal with the economic implications of the Arab Spring in North Africa, notably Egypt and Tunisia. [ASC Leiden abstract]

Wohlmuth, K. 2009. New growth and poverty alleviation strategies for Africa : institutional and local perspectives. Abstract: This volume of the African Development Perspectives Yearbook continues the discussion in the previous volume on new growth and poverty alleviation strategies in Africa. This is done by focusing on local policy formation processes and institutional development. The

papers in the first section, on institutional issues, address such questions as: What are the institutional determinants of the new growth and poverty alleviation strategies pursued in Africa? How can institutions be reshaped so that growth and poverty alleviation can be enhanced? Which type of institution is needed for more equitable growth? What is known about policy formation in the context of weak institutions? Country cases studied include Botswana, Côte d'Ivoire, Kenya, Niger, Nigeria, Sudan and Tanzania. The papers in the second section move from the national level to the local level and discuss the record of local growth and poverty alleviation strategies in Eritrea, Ghana, Nigeria and Tanzania. The studies demonstrate that there are significant imbalances in income, living standards and infrastructure in these countries. The third section contains book reviews and book notes. [ASC Leiden abstract]

Wohlmuth, K. 2008. New growth and poverty alleviation strategies for Africa : international and regional perspectives.

Abstract: This volume of the African Development Perspectives Yearbook examines new growth and poverty alleviation strategies for sustainable African economic development in the era of globalization with a focus on international and regional perspectives. The papers are arranged into three sections. The first, on how to reach the Millennium Development Goals in Africa, addresses the following questions: What are the results of the new growth and poverty alleviation strategies pursued in Africa? What policy guidelines follow from the analysis of African growth processes and to what extent is it possible to learn from East Asian growth paths? What is known about policy formation on new growth and poverty alleviation strategies? And what is the role of external economic powers in this process? Country cases include Cameroon and Mozambique. The second section, focusing on South Africa, addresses questions such as: Is South Africa on the way to a more balanced economic policy? What can be done to generate productive employment? Does the country succeed with its empowerment programmes for Black people? And how important is the cross-border collaboration for pro-poor development? The third section presents reports on institutions/research organizations and on research groups dealing with growth and poverty alleviation. It includes research reports on the Association of Microfinance Institutions of Uganda, the growth potential for Africa of its economic relations with China, the promotion of commercial agriculture in Africa, and international research trends focusing on agriculture for growth, social security and conditional cash transfer programmes, and financial and fiscal policies. [ASC Leiden abstract]

Naidu, M. 2012. Performing illness and health: the humanistic value of cancer narratives.

*Anthropology Southern Africa: (2012), vol.35, no.3/4, p.71-80.*, vol. 35, no. 3/4, p. 71-80.

Abstract: Cancer is a potent example of a disease that grips and plays out on the body in ways that are both visceral and visual. This paper explores issues of disease and disorder, functioning and malfunctioning in bodies marked by cancer and a sense of non-belonging. By working through the heuristic device of 'narrative', it argues for the humanistic value and currency of the personal (subjective) illness narrative in social science scholarship in being able to convey to audiences the emotional and existential complexities of cancer, beyond the merely medical. By drawing on ethnographic narratives of a small group of South African women with cancer and their inscriptive treatment practices, the author probes the shifting and constructed concepts of a so-called 'healthy' body and 'ill' body as experienced by the women, and shows that a recognition of these experiences of the physical body is potentially able to contribute to shaping more compassionate, person-centred health care models of illness and healing. Bibliogr., notes, ref., sum. [Journal abstract]

Bouquet, C. 2013. Peut-on parler de la 'seigneurs de guerre' dans la zone sahélo-saharienne? : entre vernis idéologique et crime organisé. *Afrique contemporaine: (2013), no.245, p.85-97.* no. 245, p. 85-97.

Abstract: L'un des dommages collatéraux du Printemps arabe, dans sa déclinaison libyenne, a été l'aggravation brutale d'une crise qui couvait dans la zone sahélo-saharienne et qui a emporté dans la tourmente à la fois l'État malien et les rêves indépendantistes des Touaregs. Une approche de géographie politique permet de donner à la crise sahélo-saharienne un éclairage particulier. Ainsi sont soulignés dans cet article le rôle des conditions naturelles dans la

vulnérabilité et la fragilité des populations, obligées d'être mobiles pour survivre, le poids de l'histoire, mal connue mais fort bien assumée par les générations d'aujourd'hui, la dynamique démographique, plus inquiétante que réconfortante, et la déliquescence des États, qui ne sont plus en mesure de contrôler leurs territoires. Dans ce contexte, les recompositions spatiales auxquelles on assiste reposent sur un faisceau de logiques relevant, selon le cas, de divers trafics, de la volonté de faire prévaloir les règles les plus rigoureuses de l'islam, voire d'une internationale du jihadisme, et ce dans des zones qui échappent au contrôle des États et qui pâttissent d'un retard de développement. Bibliogr., notes, réf., rés. en français et en anglais (p. 160). [Résumé extrait de la revue, adapté]

Okoye, C. 2011. Postcolonial African theatre: notes towards a definition. *African Performance Review: (2011), vol.5, no.1, p.9-27.*, vol. 5, no. 1, p. 9-27.

Abstract: Postcolonialism has witnessed an unprecedented institutionalization in contemporary literary and cultural imagination. This article argues that, considering the Leftist or counter-hegemonic postures of postcolonial theory, postcolonial African theatre ought to privilege what is happening in Africa today and focus on marginal rather than dominant or canonical expressions. The article uses the cultural and sociopolitical perspectives of the performances of three Nigerian troupes - Ijodee Dance Centre and Crown Troupe in Lagos, and Jos Repertory Theatre - to re-define postcolonial African theatre. Postcolonial perspectives, the author argues, should be distilled from the performances of contemporary African theatre, as they reflect the legacies of European imperialism and colonialism, and the people's responses to the various heritages that inform or influence their performances. Bibliogr. [ASC Leiden abstract]

Milani, T. 2013. Special issue: Language in the South African media.

Abstract: This special issue of 'Language Matters' aims to (re)cast South Africa as an important location for the analysis of linguistic practices in the media. The five contributions engage with one or more of the following issues: 1) the investigation of languages as codes through which media representation works; 2) the analysis of the function and values of media multilingualism; and 3) the study of mediated language debates. Marthinus Conradie's article on 'reason and tickle' strategies in advertising, Carla Els's work on xenophobia in the newspaper the 'Daily Sun', and Angélique van Niekerk and Alfred Jenkinson's examination of gender and sexuality in print commercials illustrate how language works as a tool for the (re)production of particular identities and representations. Zannie Bock's investigation of cyber chats on the South African phone application MXit highlights the linguistic creativity present in those texts, but also illustrates how such creativity is crucial for the creation of 'intimacy' among the chat participants. Finally, Mooniq Shaikjee and Tommaso Milani's analysis of a blog post and the ensuing debate around the role of Afrikaans in South African schools demonstrates how discourses about Afrikaans are not about language alone, but also function as proxy for concerns about cultural diversity, race and State versus group responsibility with regard to 'minority' issues. Bibliogr., notes, sum. [ASC Leiden abstract]

Becker, H. & Lentz, C. 2013. Special theme section: the politics and aesthetics of commemoration : national days in southern Africa. *Anthropology Southern Africa*, vol. 36, p. 1-67.

Abstract: The contributions to the special section in this issue of *Anthropology Southern Africa* study recent independence celebrations and other national days in South Africa, Namibia, Zimbabwe, Madagascar and the Democratic Republic of Congo. The five case studies explore the role of national days in State-making and nation-building, and examine the performativity of nationalism and the role of performances in national festivities: Public holidays as 'lieux de mémoire': nation-building and the politics of public memory in South Africa (Sabine Marschall); 'Zimbabwe will never be a colony again': changing celebratory styles and meanings of independence (Wendy Willems); From 'One Namibia, One Nation' towards 'Unity in Diversity'? Shifting representations of culture and nationhood in Namibian Independence Day celebrations, 1990-2010 (Michael Uusiku Akuupa, Godwin Kornes); National days between commemoration and celebration: remembering 1947 and 1960 in Madagascar (Mareike Späth, Helihanta Rajaonarison); The drama(s) of Independence Day: reflections on political affects and aesthetics in Kinshasa (Katrien Pype). Heike Becker and Carola Lentz, in an introductory article, place the

case studies in a broader, comparative perspective. They first discuss the role of the State in national celebrations, highlighting three themes: firstly, the political power-play and contested politics of memory involved in the creation of a country's festive calendar; secondly, the relationship between State control of national days and civic or popular participation or contestation; and, thirdly, the complex relationship between regional and ethnic loyalties and national identifications. They then turn to the role of performance and aesthetics in the making of nations in general, and in national celebrations in particular. Finally, they look at the different formats and meanings of national days in the region and address the question of whether there is anything specific about national days in southern Africa as compared to other parts of the continent or national celebrations world-wide. Bibliogr., noten, samenv[ASC Leiden abstract]

Walters, H. 2012. The burden of responsibility and the breakdown of traditional paternalism on farms in the Western Cape. *Anthropology Southern Africa: (2012), vol.35, no.3/4, p.91-99.*, vol. 35, no. 3/4, p. 91-99.

Abstract: The transition that followed the 1994 democratic election in South Africa brought with it a host of progressive legislation aimed at the provision of a secure environment for those previously marginalised. The Extension of Security of Tenure Act (ESTA) (1997) was an example of such progressive legislation and aimed at providing tenure security specifically for farm workers. To a large extent ESTA, and other legislation, interrupted traditional paternalism on the farms, where farmers, now faced with legislated expectations and accompanying responsibilities to comply with basic requirements for housing on the farms, started to imply strategies to lessen their responsibilities and, in the process, lessen the amount of housing available to farm workers. The implementation of ESRA and the move away from paternalism on the farms brought with it a number of unintended consequences, often resulting in the creation of a less secure environment for exactly those it was supposed to protect. Bibliogr., notes, ref., sum. [Journal abstract]

Hodes, R. 2013. The medical history of abortion in South Africa, c.1970-2000. *Journal of Southern African Studies: (2013), vol.39, no.3, p.527-542 : tab.*, vol. 39, no. 3, p. 527-542.

Abstract: This article explores the medical history of abortion in South Africa during the last three decades of the twentieth century, focusing on the role played by doctors in their clinical encounters with abortion patients. It also examines doctors' views of the state's contested policies on abortion, while locating these policies within the wider global movement towards the legalisation of abortion. Many doctors and public health officials employed by the apartheid state occupied an ambiguous space, taking a racist and paternalistic approach to their patients, while also providing the services these patients demanded for the protection of their health, including contraception and abortion. The author combines the analysis of medical articles, laws and policies governing abortion with the oral-historical recollections of doctors, to examine how changes in abortion laws were understood in medical writing and practice during this time. Two key issues dominated public debates about abortion from the 1970s: the procurement of abortion on psychiatric grounds and the health outcomes of illegal abortions. Ultimately, changes in abortion laws reflected the political transition from apartheid to democracy, during a period in which political leaders and women's health advocates championed the legalisation of abortion despite public opposition. Notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/03057070.2013.824770>

Bombardella, P. 2012. The valorisation of symbolic labour: the articulation of proper womanhood in post-apartheid Potchefstroom. *Anthropology Southern Africa: (2012), vol.35, no.3/4, p.49-59.*, vol. 35, no. 3/4, p. 49-59.

Abstract: This article focusses on the construction of womanhood by members of the Potchefstroom 'Huisvlyt' Society: a voluntary organization of elderly, white, middle-class, Afrikaans-speaking women aiming to provide adult women with education in child rearing, cooking, sewing and other handiwork. It shows how members, by crafting home-made hand-made objects, performed symbolic labour. The objects they produced were complex gift/commodity amalgams, neither pure gift, nor pure commodity. Making them enabled members to perform proper womanhood, transact in proper ways, and establish and maintain particular and valued social relationships through gift exchange. Through making and exchanging these objects



they articulated a model of proper womanhood based on the valuation of modesty, thrift, the valorisation of talents, and industriousness - 'positive Protestantism'. The institution of domestic labour in 'Western' households in South Africa served an important, although silent role in the members' ability to attain these normative values, since the fact of cheap domestic labour enabled the women to buy free time to pursue these activities. Their daughters, daughters-in-law and granddaughters, however, do not value Positive Protestantism as a model of proper womanhood, resulting in Huisvlyt members realizing that their cherished objects could become commodities or even worse, garbage. Bibliogr., notes, sum. [ASC Leiden abstract]

Steinberg, J. 2013. Working through a paradox about sexual culture in South Africa : tough sex in the twenty-first century. *Journal of Southern African Studies: (2013), vol.39, no.3, p.497-509.*, vol. 39, no. 3, p. 497-509.

Abstract: South African sexual culture appears to embody a paradox. Sex, and the comfortable fact that everyone is having it, pervades the surface of South African life. Yet South Africa is also a country where the stigma associated with being HIV-positive is notoriously unforgiving. Breezy licentiousness and dark opprobrium appear to live at close quarters. Recent scholarship has been stumped by this paradox; most scholars attempt to deal with it by dissolving one pole of the paradox, arguing that HIV stigma in fact has nothing to do with sexual shame. The author argues here that easy public talk about sex and deep sexual shame do indeed inhabit the same sexual culture and are in fact symptoms of the same syndrome. In a context of chronic unemployment, where paths to adulthood have been delinked from work, the sex lives of young adults have been infantilised. Incessant public talk about sex is a manifestation of this infantilisation for it is a sign of the diminishment of the dignity of the sex lives of those who live in the aftermath of South Africa's 'patriarchal bargain'. Notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/03057070.2013.818848>