

### **Africa**

*Special issue: India and South Africa : comparisons, confluences, contrasts / [guest ed.] Javed Majeed and Isabel Hofmeyr - Oxford : Routledge, 2015.*

Abstract: The articles in this special issue come out of papers delivered at a conference called 'India and South Africa: comparisons, confluences, contrasts', organised by Javed Majeed and held at King's College London in October 2012. The aim of the conference was to deepen the interdisciplinary nature of literary studies (especially in its comparative literary dimensions) and Indian Ocean studies by building links between these two areas. Contributions: Introduction: India and South Africa: comparisons, confluences, contrasts (Javed Majeed , Isabel Hofmeyr) ; Gandhi, Carpenter, Schreiner and the crisis of modern civilisation at the turn of the 20th century (John Hilton); Gandhi and Socrates (Phiroze Vasunia); Dil maange more: cultural contexts of Hinglish in contemporary India (Francesca Orsini); 'A state of affairs which is essentially indefinite': the linguistic survey of India (1894-1927) (Javed Majeed); Performing history and constructing 'culture': Ronnie Govender's 1949 and the romanticism of historical memory (Neilesh Bose). [ASC Leiden abstract]<http://www.tandfonline.com/toc/cast20/74/2> (Restricted access)

### **Brazil**

Who named slaves and their children? : names and naming practices among enslaved Africans brought to the Americas and their descendants with focus on Brazil / Laura Álvarez López. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 159-171

Abstract: The aim of the paper is to discuss names and naming practices among Africans and their descendants in slave societies in the Americas and to present a brief overview of naming systems among these groups in colonial as well as modern Brazil. Data from previous research on names and naming practices in a number of slave societies in the Americas constitute the point of departure for discussing who named enslaved Africans and their sons and daughters, in order to provide an overview of the different types of names that have been registered for such groups, and to comment on how these names may have been chosen and used, as well as how they reflect power relations and express resistance. The paper shows that owners were not always the name-givers of slaves and that, although African names are rare in historical records, modern naming practices may still include components of African origins and evoke memories of collective experiences. Bibliogr., notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2014.992396> (Restricted access)

### **Eritrea**

Seeing the image of an Eritrean Hero / Yonatan T. Tewelde. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 172-180 : ill

Abstract: The paper focuses on the shifts in the iconic representation of war heroes of the Eritrean struggle for freedom, by studying key iconic photographs and their significance to the Eritrean national identity construction process. The article focuses on one of the most famous photographs in the country which has been related to the discourse that indebts peace and freedom of the country to the history of the nation's freedom fighters. The photograph analysed in this paper is that of Hamid Idris Awate, the man credited with starting the 30-year-long Eritrean armed struggle for independence from Ethiopian rule. This image is compared to another photograph taken at the end of the Thirty Years' War. The two images, which have a 30-year gap between them, exhibit a shift from the aspiration of individual heroes and figures towards a collective spirit of sacrifice and achievement in the development of the national Eritrean narrative. This study shows that Awate's photograph ascended to the state of a national icon owing to contextual connotations derived from its content. Early Orthodox Christian imagery is comparatively analysed as a possible factor for the potency of the compositional style in the photograph. Moreover, the essay relates the photograph to Italian pictorial representations of black native recruits and comparatively links it with the visual representation of Eritrean society by Italian colonizers. Bibliogr., notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2014.992397> (Restricted access)

## **Ethiopia**

*The making and unmaking of an emerging working class : organizational expressions of class formation in Ethiopia 1960-77 / By Samuel Andreas Admasie - [S.l. : s.n.], 2014.*

Abstract: This thesis discusses the historical process of class formation among the Ethiopian wage working population from the 1960s to the aftermath of the Ethiopian revolution, and the reversal of this process by the late 1970s. It examines this process by looking at its organizational expressions - the emergence, strengthening and radicalization of a trade union and labour movement, the resistance of this movement to open state hostility and repression, and finally the collapse of the movement in face of the full militarized assault of the state. It is argued that the process by which the workers of Ethiopia gained the collective coherence and autonomy to seriously challenge two consecutive states constituted a process of class formation, even if incomplete. The successive defeat of the labour movement resulted in an atomization of the working population and the complete subjugation of organized labour. This, it is argued, constituted a reversal of the process of working class formation. A number of factors explaining and conditioning this process and its reversal are proposed. [Book abstract]  
<http://hdl.handle.net/1887/33000>

## **Gabon**

'Orality is my reality' : the identity stakes of the oral creation in Libreville hip-hop practices / Alice Aterianus-Owanga. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 146-158

Abstract: Based on an ethnographic study in Libreville, this presentation examines the political and identity issues contained in the inscription in the register of orality for Gabonese hip-hop artists, mainly in rap music and slam poetry. It describes the history of these two genres' appropriation in Libreville, then analyses how the claim for orality is deeply shaped for Gabonese youth with a dynamic of identity construction and of reafricanization, manifested in three different ways: the creation of a peer language (toli bangando), the use of a traditional Fang epic (mvet), and the staging of religious initiation societies. It finally discusses how this identity construction coincides with postcolonial issues and with connections with the black diaspora. Bibliogr., notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/13696815.2014.987222> (Restricted access)

## **Ghana**

*The impact and legacies of German colonialism in Kete Krachi, North-Eastern Ghana / Samuel Aniegye Ntewusu - Leiden : African Studies Centre, 2015.*

Abstract: This paper is about Kete Krachi. It discusses the various historical changes that took place after the area had contact with Germans. The paper points out the profound impact that colonialism had on Kete Krachi. The author argues that chieftaincy, boundaries, allegiances trade and agricultural systems were reshaped by colonial policies and institutions under German rule in Kete Krachi. [Book abstract]  
<http://hdl.handle.net/1887/33230>

## **Kenya**

Ethnicity and the brokerage of Kenyan popular music : categorizing 'Riziki' by Ja-Mnazi Afrika / T. Michael Mboya. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 205-215

Abstract: This article extends the description of the popular music industries as sites in which ethnic identities were constructed and consolidated in early twenty-first century Kenya. The interest is in the brokerage of the music. The focus is on the categorization of the song 'Riziki' by the Kenyan popular music band Ja-Mnazi Afrika. 'Riziki' was first recorded in 2005 and continued to be a 'hit' through 2008. Over year 2008, a number of institutions that were engaged in popular music brokerage variously classified 'Riziki' as a western benga song, a Luo song, a Zilizopendwa (Golden Oldies) song, a rumba song, etc. On his part, the song's composer, Awillo Mike, described 'Riziki' as a rumba with a muffled zouk beat. The paper argues that the differing categorizations of 'Riziki' by brokers arose as a result of the factoring in of ethnicity as an element in the identification of the group in which to place the song, and that such ethnicity-sensitive

classifications in turn served to (re)produce and/or normalize ethnic perceptions - and, by extension, helped to construct and consolidate ethnic identities - in early twenty-first century Kenya. Bibliogr., notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2015.1010637> (Restricted access)

### **Kenya**

The growth and use of Sheng in advertisements in selected businesses in Kenya / Annah Kariuki, Fridah Erastus Kanana, and Hildah Kebeya. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 229-246 : ill., tab

Abstract: For a long time Sheng was perceived as an argot language, a variety restricted in its domains of use. It was seen as a language of the urban youth in Nairobi. However, there has been an emerging trend whereby big corporate companies, such as mobile phone companies, insurances, financial institutions (e.g. banks) and non-governmental organizations (NGOs) use Sheng to market their products. Therefore, Sheng is becoming a versatile selling strategy in Kenya. The shift in the realm of communication in advertising and awareness campaigns from Standard English and Kiswahili to a non-standard, peer language 'Sheng' has thus become common. This draws attention to the fact that Sheng may have apparently shed off the stigma associated with it and has become a necessary marketing tool in the twenty-first century. Based on a sociolinguistic approach, this paper, therefore, investigates the linguistic change in the Kenyan context of advertising and creating awareness by selected businesses, NGOs and government bodies. The paper seeks to establish how selected corporates manipulate and use Sheng to fit their purposes of their business. Sheng lexical words and phrases and other non-standard varieties that are manipulated will be identified and analysed. Bibliogr., notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/13696815.2015.1029879> (Restricted access)

### **Kenya**

The use of autochthony in popular politics : the story of 'Mwambasho' among the Digo of Kenya / Jeong Kyung Park. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 191-204

Abstract: Stories that explain the origins of places and political systems of the past have undergone constant change and been created in order to address current sociopolitical concerns. The Digo people who reside along the south coast and the adjacent hinterland of Kenya have been marginalized in terms of national politics and economy. Because ethnic exclusion has persisted in the coastal society, a movement for coastal secession has attracted popular support. The story of Mwambasho, widely known in the Digo society, tells of the origins of Mombasa, a single major urban centre of the coastal area, and of the existence of the Digo dynasty that ruled the city. The objective of this study is to demonstrate how this historical narrative is shaped by the present political situation in Kenya's coast. The focus of the discussion lies in examining how this story legitimates the Digo's autochthony and their aspirations for higher political and economic status in post-independence Kenya. Bibliogr., notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/13696815.2015.1004161> (Restricted access)

### **Kenya**

Linking normative theory to media policy-making : a case study of Kenya / Wilson Ugangu and Pieter Fourie. - In: *Journal of African Media Studies*: (2014), vol. 6, no. 3, p. 265-283

Abstract: The media landscape in Kenya has transformed considerably in the period starting in the early part of the 1990s. This change is largely attributed to liberalization of the social-economic and political context. This period has at the same time seen various efforts by the government and its agencies to control and regulate the media landscape. The electronic media sector has been the most affected, with laws being proposed and passed by parliament to enable greater control by government of the expanding communication sector. However, these efforts have always been met with opposition from owners of media institutions in the country, academics and civil society. It is against this backdrop of change and transformation that this article seeks to argue the role of normative media theory in shaping and guiding the policy debate in Kenya. This is done against the background of acknowledging the general flux that characterizes normative media theory in a postmodern, globalized and new media landscape

such as Kenya's. Bibliogr., notes, ref., sum. [Journal abstract]  
<http://www.ingentaconnect.com/content/intellect/jams/2014/00000006/00000003/art00003>  
(Restricted access)

### **Nigeria**

Frog, where are you? : the ethnopragmatics of Ibibio death prevention names / Eyo Offiong Mensah. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 115-132 : krt., tab  
Abstract: This article investigates death prevention names among the Ibibio in south-eastern Nigeria from ethnographic and ethnopragmatic perspectives. Ibibio death prevention names can generate and maintain some level of assurance and security that is vital for a child's survival given the implicit assumption that some kind of spiritual forces are at work. These names are believed to link the name bearer to his/her past, ancestors and spirituality. The article argues that these names are not just ordinary labels or markers of identity but are of immense supernatural relevance, influencing among other things the notion of personhood, ethnocentrism, and celestial events. Ibibio death prevention names are pointers to the Ibibio social universe and cultural experience and give insights into their indigenous values, belief system, attitude, and emotions. The study aims to enrich the ongoing dialogue on ethnicity and identity and illuminate the place of onomastics within a broad interdisciplinary spectrum. Bibliogr.,sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2014.976545> (Restricted access)

### **Nigeria**

*Globalisation, football and emerging urban 'tribes' : fans of the European leagues in a Nigerian city* / Victor U. Onyebueke - Leiden : African Studies Centre, 2015.

Abstract: Football is arguably the world's most popular and globalised sport, and it has been implicated in the continuing efforts in social science disciplines to understand current globalisation processes. Electronic colonialism, the metonym for the dominance of global mediascape by transnational media corporations like Sky and Fox has combined with the ongoing commodification of football to create a complex world-wide web of football authorities, clubs, players and agents, sport equipment makers, sponsors and advertisers, the media, cable and satellite television companies and fans. The central logic in this chain of events is that transnational broadcast of live football matches of European leagues is generating a massive base of 'long distance' fans of elite football clubs and star players across developed and developing countries. The current paper investigates the interplay between transnational football broadcasting and football viewing centres with a view to identifying the spatial, economic and socio-cultural correlates of the rising incidence of the so-called 'electronic' fandom in urban Nigeria. Drawing on a fieldwork conducted between 18th October 2014 and 5th January 2015 in the city of Enugu in Southeast Nigeria, the paper argues that ritualised television spectating within the confines of various viewing centres in the city creates the social contexts that positively reinforce fan behaviours, values, and attitudes. Employing the emergent notion of sports fans as consumers, the paper highlights how this expanding television-mediated fan base has become a veritable target market for many Nigerian companies, and concludes by speculating on the economic and socio-cultural knock-on effects of this emergent phenomenon. [Book abstract]  
<http://hdl.handle.net/1887/32926>

### **South Africa**

*Special issue: Sophiatown* / [guest ed.] Natasha Erlank and Karie L. Morgan - Oxford : Routledge, 2015.

Abstract: Sophiatown, close to the Johannesburg (South Africa) city centre is both historically and socially imbricated. Like other inherently transnational space it is typical of a contemporary conjuncture of possibilities and refusals. It shares with other sites across the globe, such as South Central Los Angeles, Tiananmen Square, Marikana, or even Detroit, a power to invoke and evoke tension and con-tradiction in the present because of the layers of historic, epic, tragic and nostalgic meanings attached to them. While the articles in this special issue all deal with Sophiatown, and while they emerge from a joint project, they do so in different ways. The pieces by Chapman and Knevel are more historical, dealing with the origins of Sophiatown - one from

the perspective of an urban planner interested in social justice, one interested in following up on Pierre Nora's idea of a 'lieu de memoire'. The article by Natasha Erlank looks to the historiography and theory of memory in South Africa, asking how one can make terms like 'history' and 'the past' more relevant. Erlank, Naidoo, and Morgan all use material gathered in Sophiatown to consider how people make and interact with space and the everyday. Fink examines memory and representation from a cultural studies vantage point, asking questions about Sophiatown's transnational reverberations. The articles may focus on Sophiatown, but they also speak to larger transnational issues around the politics of representation and popular history. [ASC Leiden abstract]<http://www.tandfonline.com/toc/cast20/74/1> (Restricted access)

### **South Africa**

Transcultural affinity : thoughts on the emergent cosmopolitan imagination in South Africa / Chielozona Eze . - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 216-228  
Abstract: Archbishop Desmond Tutu, the ex-chairman of the South African Truth and Reconciliation Commission (TRC), made international headlines when he announced that he would rather go to hell than worship a homophobic God. He further stated that he was as passionate about gay rights as he ever was about opposing apartheid. Tutu is not alone in promoting tolerance and openness to diversity in South Africa. Contemporary thinkers, writers, and poets are also striving to establish new moral topographies whose goals are to encourage an open society through forms of social solidarity that transcend race, gender, and religion. Njabulo Ndebele, Antjie Krog, Sarah Nuttall, Achille Mbembe among others, come to mind in this respect. This article examines this new mode of living, and argues that in South Africa, there is evidence of an emergent cosmopolitan landscape that seeks to deal with the legacies of apartheid and the challenges of an increasingly fractured, globalized world. Bibliogr., notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/13696815.2015.1023703> (Restricted access)

### **Sudan**

Technologizing humanitarian space: Darfur Advocacy and the rape-stove panacea. - In: *International Political Sociology*: (2014), no. 8, p. 145-163  
Abstract: The authors examine how an unassuming domestic technology—the fuel-efficient stove—came to be construed as an effective tool for reducing sexual violence globally. Highlighting the process of problematization, the linking of problems with actionable solutions, we show how US-based humanitarian advocacy organizations drew upon spatial, gender, perpetrator, racial, and interventionist representations to advance the notion that stoves reduce rape in Darfur. Though their effectiveness in Darfur remains questionable, efficient stoves were consequently adopted as a universal technical panacea for sexual violence in any conflict or refugee camp context. By examining the emergence and global diffusion of the rape-stove problematization, our study documents an important example of the technologizing of humanitarian space. We postulate fuel-efficient stoves to be a technology of Othering able to simplify, combine, decontextualize, and transform problematizations from their originating contexts elsewhere. When humanitarian advocates construe immensely complex crises as manageable problems, the promotion of simple technical panaceas may inadvertently increase the burden of poverty for user-beneficiaries and silence the voices of those they claim to champion and serve. [journal abstract]

[http://www.newdawnengineering.com/website/library/Papers+Articles/Social%20Science%20and%20Stoves/Abdelnour,%20Saeed\\_Technologizing%20Humanitarian%20Space\\_IPS.pdf](http://www.newdawnengineering.com/website/library/Papers+Articles/Social%20Science%20and%20Stoves/Abdelnour,%20Saeed_Technologizing%20Humanitarian%20Space_IPS.pdf)

### **Zambia**

Strange bedfellows : David Livingstone, Sekeletu, imported goods, and the 1853-1856 trans-African expedition / Walima T. Kalusa. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 133-145  
Abstract: This article explores the conflicting meanings of the trans-African expedition undertaken between 1853 and 1856 by colonial explorer David Livingstone, with the support of the African monarch Sekeletu, the young Kololo king. The Scottish explorer perceived the inter-continental

journey as essential to establishing a trade route along which would flow imported goods from Europe to central Africa, and raw materials from the latter to the metropole. Livingstone held that such trade with its modern goods would not only have a 'civilizing' effect upon the Kololo but also make them abandon the slave trade and embrace capitalist values, Christianity, and modernity. But Sekeletu did not sponsor the expedition in question in order to jettison the normative order of Kololo society. To the contrary, he supported the trans-continental exploration to gain greater access to imported goods and, more importantly, used such goods to both boost his power and reinforce Kololo culture. Bibliogr., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2014.985290> (Restricted access)

### **Zimbabwe**

New names, translational subjectivities : (dis)location and (re)naming in NoViolet Bulawayo's 'We Need New Names' / Polo Belina Moji. - In: *Journal of African Cultural Studies*: (2015), vol. 27, no. 2, p. 181-190

Abstract: NoViolet Bulawayo's 'We Need New Names' - shortlisted for the Man Booker Prize and winner of the Etisalat Prize for Literature in 2013 - is a novel in which the leitmotif of (re)naming associates the trope of migration to the (dis)location and translation of subjectivities. Based on the premise that the movement of subjects from one social context to another is analogous to the translation of text from one language to another, this paper proposes a transitional mode of subjectification. However, the author argues against reading Darling's journey from Zimbabwean shanty dweller to illegal immigrant in America as a linear progression from an original (located) to a translated (dislocated) subjectivity. The author further argues that the novel goes beyond the idea of 'transparent translation' - a visible layering of a translated subjectivity over a discrete original subjectivity - by privileging their inter-permeability. Semantic and cognitive dissonance are read as textual markers of the psychic (dis)location experienced by displaced subjects. This analysis of Darling's childhood and adolescent subjectivities leads the author to conclude that the novel's leitmotif of (re)naming as a call for a new hermeneutic code through which translational subjectivities can be understood. Bibliogr., notes, ref., sum. [Journal abstract]  
<http://dx.doi.org/10.1080/13696815.2014.993937> (Restricted access)