NEWSLETTER OF THE **STELLENBOSCH INSTITUTE FOR ADVANCED STUDY** 



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STIAS (The Stellenbosch Institute for Advanced Study) is situated on the historic Mostertsdrift farm in the heart of Stellenbosch. It is a place where top researchers and intellectual leaders are nurtured and encouraged to find innovative and sustainable solutions to issues facing the world and, in particular, the country and the continent of Africa. To counter the loss of its best minds and promising young leaders, it provides the opportunity for highlevel research and intellectual development in an international context. STIAS attracts some of the world's leading scholars and researchers and enjoys international growth and recognition.

> STELLENBOSCH INSTITUTE FOR ADVANCED STUDY STELLENBOSCH INSTITUTE VIR GEVORDERDE NAVORSING

## **From the STIAS Director**

Having received the baton from my predecessor Hendrik Geyer at the start of 2019 one can after one year in office only appreciate what a steady ship STIAS had become under his guidance. With the support of the STIAS staff, programme advisory and review committees and the Board members I have been able to step into the new role almost seamlessly.

And what a year it has been! We were privileged in January to host both the Chair and the Executive Director of the Wallenberg Foundations, Peter Wallenberg Jr and Göran Sandberg. Subsequent to their presentation to the fellows, 2019 would see a total of 52 further fellow seminars, six public lectures, a series of workshops, colloquia and conferences organised by fellows, and STIAS's participation in several international meetings – many of them reported in this Issue.

Two highlights in the year have been, first, our inaugural attendance of a meeting of the SIAS group of Institutes for Advanced Study in Berlin in June. Spending time, formally and informally, with directors and programme heads of these leading institutes provided not only valuable insights into a continuing understanding of IAS's role within the broader knowledge landscape, but also solidified some of the unique characteristics of STIAS as one such Institute.

One of these characteristics is, of course, our location. Being the first independent IAS in Africa provided the grounds for what became the second highlight for me. In October we hosted a first meeting of a broad representation of African research/academic networks as reported on pages 12 and 13 of this issue. While emphasising the need to combine our collective efforts for strengthening the research cultures of the continent, it also provided an invaluable opportunity to cast the STIAS net broadly across Africa.

Overall it has been a year of establishing our footprint within the African environment – an ongoing effort to which STIAS and I have been committed to from the outset. This is evident when reading through many of the projects and meetings highlighted in this Issue. It is not surprising therefore that many projects articulate the current concerns of African scholarship engaging with its, and the continent's, colonial and postcolonial past, present and future.

While it is illuminating to reflect on our times in this vein, the interview with STIAS Permanent Visiting Fellow Njabulo Ndebele (capably presented by STIAS Media Officer Michelle Galloway, as the rest of the reporting here) offers an invitation to not only reflect on our times, but to do so with the future in mind – as he says, to gain a new human imagination and sensibility that can reorder

the entire human and spatial order. This reimagination of future modes of being in Africa and globally lies at the heart of our efforts at STIAS, drawing on the insights to be gained from all disciplines, from the creative arts and from leading writers. Njabulo puts it so well:

"In reality human beings are changeable. What they have learned they can unlearn. Changing societies need to be fully aware that they are changing and then work hard at learning how to learn and unlearn."

#### Edward K. Kirumira Director

Stellenbosch, December 2019 a.





## Finding our space in a new world

"In South Africa and generally in Africa, the times we live in call on us to live the future in the present. That is to say, to make the future possible, we must work for it and towards it now – sensing that future urgently in the very undesirable present. Indeed, the undesirable present constantly assails our best moral and ethical sensibilities because a great deal of what is behind deep current personal and social anxieties is a past that persists in the present. So, we are called upon to radically change the present as part of the very act of creating the future. We are called on to create a new sense of community within the nation-state and even globally. It all means navigating through long histories of race, economic and social class, geography and the politics driven by such histories. It is from the perspective of this historical moment that the Effects of Race project derives its greatest resonance," said Njabulo Ndebele.

"I am, of course, fully aware that in the real world, the continuum between good and bad can complicate our understanding of their relationship." Writer, teacher, academic and activist, Ndebele has had an illustrious career including being Vice Chancellor of the University of Cape Town and Chair of both the Nelson Mandela and Mandela Rhodes Foundations. He is also a STIAS Permanent Visiting Fellow and member of the Effects of Race project which recently published three volumes in the STIAS publications series. Ndebele reflected on his life, family, work and his perspectives of some of the challenges facing South Africa and the world today.

He spoke of the generational influences that have left their mark on his life.

"The fruit tends not to fall too far from the mother tree," he said. "My sister became a nurse like my mother, I became a teacher and writer in the same way that my father was a teacher and writer. My brother, who came immediately after me, became a teacher and journalist. So, also, does the last born brother continue to aspire towards being a writer of fiction. In my family, we all loved the arts: literature, music, fine arts, drama and film. My father would sit at the family upright, grand piano whenever his longtime school friends visited and bang away popular songs of his generation with everyone singing along."

"My son is the artistic director of the Johannesburg Theatres. His grandfather wrote and acted in plays, going on to produce the first play published in *IsiZulu* in the country. I have unpublished manuscripts of about six plays he wrote. One of my daughters is finding her voice in writing for children while the other did a degree in fine arts at UCT. So the artistic inclination continues." "My reflections on transgenerational influences in my own family have deepened my understanding of the significant flows and impact of these influences in the larger national society," he continued. "The significance of parental transmission of behaviour in this respect hits me in retrospect. I wish I had been more conscious of it when I became a parent. Then my interactions with my own children could have been more conscious in addition to being intuitive by reflex. This means that the natural inclination of children to imprint parental behaviour would have been assisted by more conscious forms of behavioural support on the part of their parents. It's an important consideration because it means that, particularly in societies undergoing historically significant social transformations, such as South Africa, parents are challenged to strive to adopt a more conscious view of parenting and of the impact of influences passed from parent to child that may last a lifetime, and even across generations."

"Parents will generally pass on the good and the bad. Sometimes even the good may cease to be good when both the intent behind it and its sought-after effects change as society changes. Inducing the habit to go to school, for example, may be a good thing in itself, but over time the quality of education and the social circumstances in which it occurs in changing societies may either enhance or frustrate the best intentions behind the need for education. Then the nature of education itself has to be understood differently. So, you need to make adjustments to the intended good to make it better over time for families and the larger society. Equally so, make every effort to eliminate the bad while being on the lookout for new manifestations of it."

"It is worse if the bad that has been passed on from one generation to the next has been legislated in parliamentary promulgations as in the case of apartheid and its plethora of horrendous laws," he said. "Legislated evil affects individuals, families, communities, and the entire national society over time, its ill effects being continuously transmitted forward, ensuring the resilience of its negative impact."

"I am, of course, fully aware that in the real world, the continuum between good and bad can complicate our understanding of their relationship."

"This issue speaks directly to the Effects of Race – a great deal of race-based understandings of relationships between people are passed on from parent to child, from families to communities, and on to social, cultural, civic, religious, economic and political institutions until the entire social realm has been infected from generation to generation. At some point along the cross-generational transmission of attitudes, habits of thought, human practices and legacies assume the posture of unchangeable natural law – this is how things have been, this is how they are and that is how they always will be. In reality human beings are changeable. What they have

learned they can unlearn. Changing societies need to be fully aware that they are changing and then work hard at learning how to learn and unlearn."

Initially Ndebele was determined to become a scientist.

"...within philosophy, symbolic logic took my fancy. It was sheer pleasure to look into the roots of logical thinking." "Again the importance of influences – our science teacher, Mr Humphrey Langa, in Swaziland where I went to high school, was so good that science seized my imagination and that of some of my classmates," he said.

And so it was with mathematics. "Mr Radebe, at the same school, St. Christopher's High School, was a remarkable teacher who taught mathematics in such a way that I was able to experience it as a language. It was a beautiful thing to enter that world of mathematics. Whereas as a boy I once struggled terribly with arithmetic and mathematics, and was discouraged by the feeling of inadequacy, I was to eventually receive subject prizes for maths and science. It matters immensely who teachers are and the quality of their competencies and commitment. This underscores the point that in the right circumstances human beings can truly learn and unlearn, become worse or better."



Despite the appeal of science, there was always the background of home with his father's library books which included banned books and journals featuring short stories and articles by South African writers such as Ezekiel Mphahlele, Noni Jabavu, Peter Abrahams, Harry Bloom, James Ambrose Brown, Alex La Guma, Lewis Nkosi, Nathaniel Nakasa, Dugmore Boetie, Can Themba, Nadine Gordimer and Credo Mutwa, and others such as Charles Dickens, Herbert Read, Bertrand Russell, Aldous Huxley, Samuel Butler, John Milton, Wilhelm Reich, John A. T. Robinson and Alighieri Dante.

"Through these books and journals my imagination became engaged with what is called the human condition," said Ndebele. "I became fascinated by human beings more than the workings of science and technology could tell me about them and drifted towards that side of my father that was always there – the love of music, art, writing and books. His music library was a mixture of American and South African Jazz, and classical music. All vinyl records."

This led to a wide-ranging undergraduate university education described by Ndebele as "a mix of madness – an attempt to swallow the whole world". The newly found love of maths translated into two years of university mathematics but, to his disappointment, the curriculum did not allow him to major in English and maths.

"So instead of mathematics, philosophy became my second major subject at the University of Botswana, Lesotho and Swaziland in Lesotho," he said, "and, within philosophy, symbolic logic took my fancy. It was sheer pleasure to look into the roots of logical thinking. It somewhat satisfied my love of mathematics. All said and done, I do regard myself as an unfulfilled scientist. I still look at the mathematics textbooks on my book shelves with wistful longing."

After his graduation and an almost run-in with the Special Branch, Ndebele found himself teaching at St. Agnes High School in Lesotho in a period of exile that lasted till 1991.

"It was 1973 when I graduated and the political temperature back home was rising. I made a fiery speech about freedom and the necessity of ending oppression at the graduation celebration my parents had organised in the Charterston Community Hall in Johannesburg. It must have been that speech that attracted the attention of the Special Branch who had clearly been present. Before dawn the following morning they came for me at my home but my two friends and I, teachers together at St. Agnes High School, were already well on our way back to Lesotho. That was the last time I was home till 1991 soon after Madiba was released."

"I chose to remain free in Lesotho rather than tempt detention or prison in South Africa," he said.

#### A second home

He spoke with huge affection for his second home, Lesotho, its people, its mountains and the lessons he learnt from living there.

"Travel, even if enforced, always comes with a great deal of growth," he said. "One is enriched by both pleasant and unpleasant experiences along the way. It is the deep wish of everyone who finds they have to live far from home, to belong to the community of their refuge however they are received. I use the word 'received' deliberately as opposed to 'accepted'. The refugee wishes for the latter, but tends to experience the former. You have to work for acceptance. It involves learning the language of those who have received you, respecting their laws and customs, giving of your own gifts as your contribution, and living with the reality that you will never be perfectly part of your hosts. Your accent, for example, will always betray you. Your efforts at emulating local conduct are often laughable. The counter-effects may come from marrying into the society, and developing relationships with people who are drawn to you by stronger feelings than by any attitude towards someone who is from 'outside'. Your new family relationships increasingly make you an insider."

"It should be possible for South Africans to learn from Lesotho how to live with 'foreigners' among them. Even a South African-born citizen with ancestral roots in South Africa does experience himself or herself as a kind of 'foreigner' in parts of the country where they were not born or did not grow up. But something always overrides that: It is the historical experience which drew all of us, from all over the country and beyond in Zimbabwe, Mozambique, Malawi, Zambia, Namibia, Lesotho, Swaziland and Botswana to the mines and industries of Johannesburg over more than a century. There we developed the sensibility of a being one through a profoundly formative historical experience. So wherever I might be in South Africa, I may be a 'foreigner', so to speak, yet still fell profoundly a part of where I am, because all of us share the same dual experience of being in and out wherever we are."

"My exile in Lesotho was overwhelmingly positive although it didn't always look so or feel that way when my family and I were living through it."

"Basotho are remarkable people," he said. "It's the one country where I felt accepted beyond being received, for who I was. There were, of course, non-Basotho and other refugees who experienced the country differently. But it is also generally true that Basotho did not hold a reflex unwelcoming attitude towards non-Basotho, neither philosophically, nor socially, nor culturally. They didn't nurse 'a thing' about foreigners. They were generally easy about 'black' and 'white' people in a manner that made colour coding of people irrelevant. In Lesotho the concept of a refugee did not translate into an instinct for social forms of seclusion and containment. Of course, refugees needed to acquire formal recognition of their status. But many Basotho will say they were themselves refugees of some kind, welded together by the genius of their founder, King Moshoeshoe I. So, there were no refugee camps in Lesotho. Refugees were integrated into the larger society."

"In 1982 though," he added, "Lesotho paid a heavy price for that historical practice when the South African Defence Force attacked Maseru in pursuit of South African exiles regarded by apartheid South Africa as a guerrilla threat. Many South African refugees were brutally killed. Basotho who lived in the attacked neighbourhoods were killed along with their South African neighbours."

Encircled by South Africa, Lesotho was in a unique position.

"Inside the belly of the beast, trapped but with intriguing access to the world, Lesotho was a kind of miracle of diplomacy. There countries, both politically tolerant or hostile to South Africa, and among themselves locked in the global cold war of the times, established embassies: The Soviet Union, Taiwan (later to be replaced by the People's Republic of China), Sweden, Germany, Canada, the United States of America and North Korea, among others. Lesotho was fiercely independent although it was dependent on the big country around it. There was a sense of being in and out, free but not free, secure but insecure. I could go anywhere in the world from Maseru via Jan Smuts Airport but when you boarded the plane you just wanted it to take off immediately. My family and friends could visit. I was confined but free at the same time."

"I was strongly influenced by the way the Basotho lived with themselves," he continued. "They conducted the affairs of their country according to their legacies of culture, decorum, civility, law, custom and tradition. All these became a part of me. They took for granted the generality of their social realm and sense of self in ways that 'black' South Africans across the border had been systematically deprived of."

"The lessons of having been in a country that was proud of itself without proclaiming self-pride but just living it have been long lasting," he continued. "The wisdom of selfhood that I learnt in Lesotho is even more relevant today. It has left me with the question: When and how will 'black' South Africans achieve selfhood without having to derive self-definition from being the opposite of 'whiteness'. In 1994 South Africa demographically became a 'black country'. I am here reminded of a Motswana student who a few years ago significantly said that she was not aware she was 'black' until she came to South Africa. So, who was she before she was 'black'? She was just herself, I guess - a Motswana who lived her life with and among her people within the global community of peoples and nations. 'Black' South Africans in their majoritarian diversity and welded together into a common fate by a terrible colonial and racist history now have to shift existential gear and learn to experience

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Recent publications, The Land is Ours and The 1691 Project, to which Ndebele refers

"We need a national sense of self that enables each of us to say 'we each belong to the country. the public service the hospital, parliament. university, school, church, Eskom, SAA, SARS, the judiciary, sports field, and they belong to us'."

themselves as a centre of gravity. The ways of doing so constitute what it takes, politically, economically, socially and culturally to evolve a new sense of self and become a new people in the world."

Ndebele turned to some very current influences on his thinking. He has been reading *The 1619 Project* published in *New York Times* Magazine of 14 August 2019 which examines the national and global effects of American political economy 400 years since the first slave ship reached the United States on 20 August 1619. *"The 1619 Project,* in the main written by African Americans, is a rigorous, scholarly, yet outstandingly accessible indictment of the United States of America as the chief representative of a morally flawed Euro-American civilisation that developed over the last 500 years of world history whose economic foundations were the enslavement to varying degrees of non-European peoples around the world."

"The other book is *The land is ours: Black lawyers and the birth of Constitutionalism in South Africa* by Tembeka Ngcukaitobi which is about South Africa's black lawyers whose lives and work straddles the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. In his book Ngcukaitobi attempts to show that the ideas of a Bill of Rights had its origins in South Africa and emanated from a group of black intellectuals and legal practitioners at the beginning of the twentieth century. Out of the pain of racist oppression in South Africa they envisioned a world of justice for all. And this is where *The Land is Ours* and *The 1691 Project* intriguingly come together."

"In both South Africa and the US, while white people in power dreamed and visited repression of all kinds on those oppressed, black South Africans and African Americans, respectively developed visions of freedom, peace, and constitutional democracy for all peoples. Today, all Americans and all South Africans are the beneficiaries of visions of justice, human, and civil rights formed out of the furnace of black suffering in both societies. Indeed, the history of South African and American constitutionalism cannot be understood fully outside of the humans who gave birth to it. People subjected to organised misery still found the strength and vision to remain steadfast in proclaiming the rightness of a moral and ethical human order."

#### **Universalising experience**

Speaking of his own writing, Ndebele emphasised the power of the universal in the particular.

"Each book written has its challenge," he said. "Often I find the writing takes on a direction I never expected but which turns out to be richer than the one taken before."

"If the books enjoy success from readers across the world it probably indicates that what made you write them and the manner in which you engaged with what you wrote has succeeded in achieving a universal appeal. It's the ability of fiction or art to strike that chord in each person who engages with it. It means the author has succeeded in sharing the particularities of his experience with a universal audience which has recognised themselves in the work. What more would you want from an act of communication?"

He also turned to the challenges facing the highereducation sector and other public institutions in South Africa and globally.

"The entire education sector has been losing its presence in the consciousness of South Africans," he said. "The broader background to this phenomenon has to do with how all national, regional and local institutions, be they government, religious, social, economic, legal, scientific, educational, cultural, and even traditional are yet to be experienced as being grounded in conception and practice in the new reality of an enfranchised demographic majority that has been on the receiving end of a terrible history of conquest, dispossession and oppression. The impact of the historical reality that caused the oppressed to struggle for a new order in South Africa has to be fully exposed to serious public reflection in the manner of The 1619 Project such that it be intellectually and morally supplanted by a new South African human imagination and sensibility that can reorder the entire South African human and spatial order in fundamentally new ways."

"We need a national sense of self that enables each of us to say 'we each belong to the country, the public service the hospital, parliament, university, school, church, Eskom, SAA, SARS, the judiciary, sports field, and they belong to us'," he continued. "South Africans have to find this universal, mutual sense of self as we evolve a national outlook."

Ndebele indicated that the STIAS fellowship has given him an opportunity to meet scholars from other parts of the world, particularly from other African countries, who are among the best in their disciplines, as well as to regularly and informally exchange views across disciplines on issues that face the continent and world today.

"It's a priceless experience," he said. "It became even better when the Iso Lomso project took off. I was lucky to experience the first crop that came and knew immediately that STIAS was on to something really, really good."

"I'd like to spend more time at STIAS," he said. "Having been intimately involved in five organisations in a leadership capacity has placed formidable barriers to my own writing. This will change in the next few months to enable me to battle not with time but with conceptual work and writing. The fire continues to burn."  $\alpha$ 



## **NEWS ROUNDUP** STIAS PUBLIC LECTURE SERIES

#### Regulating Uber: The Politics of the Platform Economy in the United States and Europe, Kathleen Thelen, Ford Professor of Political Science at the Massachusetts Institute of Technology

This lecture used the case of the transportation network company Uber as a lens to explore the comparative political economy of the platform economy in Europe and the United States. Within the advanced capitalist world, different countries have responded in wildly different ways to this new service, from welcome embrace and accommodating regulatory adjustments to complete rejection and legal bans. Thelen focused on Uber's arrival and reception in the United States, Germany and Sweden, documenting three very different responses to this disruptive new actor. She showed that the specific regulatory conflicts that Uber provoked in each of these countries drove differences in the actors who became involved and in the coalitional alignments that mobilised around the specific flashpoints that Uber provoked. These differences account for the divergent regulatory responses. She closed with some observations about the role of consumers in the politics surrounding the platform business model in the United States and beyond.

Above: STIAS fellow Kathleen Thelen presented her public lecture on 19 March 2019 Thelen is Ford Professor of Political Science at MIT and Immediate Past President of the American Political Science Association. Her work focuses on the origins and evolution of political-economic institutions in the rich democracies. She is the author, among others, of Varieties of Liberalization and the New Politics of Social Solidarity (2014) and How Institutions Evolve (2004), and co-editor of Advances in Comparative Historical Analysis (with James Mahoney, 2015), and Beyond Continuity (with Wolfgang Streeck, 2005). Her awards include the Barrington Moore Book Prize (2015), the Woodrow Wilson Foundation Award of the APSR (2005), the Mattei Dogan Award for Comparative Research (2006), and the Max Planck Research Award (2003). She was elected to the American Academy of Arts and Sciences in 2015 and to the Berlin-Brandenburg Academy of Sciences in 2009. She holds honorary degrees from the Free University of Amsterdam, the London School of Economics, the European University Institute in Florence and the University of Copenhagen.

Thelen has served as Chair of the Council for European Studies and as President of the Society for the Advancement of Socio-Economics. She is General Editor, along with Eric Wibbels, of the Cambridge University Press Series in Comparative Politics, and a permanent external member of the Max Planck Institut für Gesellschaftsforschung in Cologne, Germany.

See http://stias.ac.za/news/2019/03/regulating-uberthe-politics-of-the-platform-economy-public-lecture-bykathleen-thelen/

#### The Discomforts of Home: Class, Infrastructure and Aesthesis in Luanda, Angola – Claudia Gastrow, Lecturer in Anthropology at the University of Johannesburg

This lecture investigated how infrastructures – both official and unofficial – are the objects through which residents of Luanda experience exclusion and status. In the first decade and half of the 2000s, Luanda. Angola's capital city, was the showcase of the country's post-conflict reconstruction project. Despite the state attempting to portray reconstruction as an act of provision and care, it reproduced existing material and aesthetic conditions of differentiation and exclusion, thereby reinforcing the more subtle inequities of sensory experience that structured conceptions of belonging. Focusing on urban residents' access to infrastructure and how that positioned them in the city, this presentation argued that aesthesis – the sensory means through which the world is apprehended – was a primary means through which exclusion and inequality were experienced. This medium of inequality not only structured exploitative relationships between urban residents of different socioeconomic backgrounds, but was reproduced in state housing projects, as the economic shaping of urban



Above: STIAS fellow Claudia Gastrow during her public lecture on 16 April 2019

Right: STIAS fellow Yvette Christiansë delivered her public lecture on 13 August

Bottom right: STIAS fellow NoViolet Bulawayo discusses her novel during her public lecture in June 2019 belonging resulted in highly discrepant state investments and imaginations of the infrastructural needs of citizens.

Gastrow is a lecturer in Anthropology at the University of Johannesburg. Her work focuses largely on the intersection of urban politics and the built environment, with particular emphasis on Angola, urban belonging, housing, and, most recently, financial investments. In 2018 she was awarded the Central African Studies Association paper prize for her work on Luanda. She serves as an editor of *African Studies* and on the editorial collective of the *African Studies Review*. She is currently an Iso Lomso Fellow at STIAS, and has previously been supported by the National Science Foundation, the Wenner-Gren Foundation, the Social Science Research Council and the American Council of Learned Societies' African Humanities Programme.

#### *Notes from Glory* – NoViolet Bulawayo, Jones Lecturer in Fiction, Stanford University

NoViolet Bulawayo read from her novel-in-progress centering around the unexpected fall of a long-serving leader of a fictional country, and the chaotic aftermath that succeeds him. The work is inspired by the events in Zimbabwe's most-recent history, the country's turbulent present, and, of course, her hope for its future of true liberation.

Bulawayo is the author of *We Need New Names*, which has been translated into 20 languages, and recognised with the Hurston/Wright Legacy Award, the Pen/Hemingway Award, the *LA Times* Book Prize, Art Seidenbaum Award for First Fiction, the Etisalat Prize for Literature, and shortlisted for the Man Booker Prize, the International Literature Award, and the Guardian First Book Award, among others. NoViolet earned her MFA at Cornell University where she was a recipient of the Truman Capote Fellowship. She has taught fiction writing at Cornell and Stanford Universities, and is now writing full-time from the wherevers. NoViolet grew up in Bulawayo, Zimbabwe.

See http://stias.ac.za/news/2019/06/a-writer-at-work-public-lecture-by-noviolet-bulawayo/

#### Untold wealth for the benefit of the World: Liberated Africans and the Cost of Freedom – Yvette Christiansë, Professor of Africana Studies and English at Barnard College, Columbia University

Britain's 1807 ban on abducting Africans into slavery might be called the *de jure* event whose consequences set in motion the *longue durée* of *de facto* realities. In truth, the 'Liberated' Africans were made to acquire a new 'value.' Just how and to what long-lasting effect begins with the stalled freedom of liberation transformed into apprenticeship, sometimes in the very colonies to which the 'liberated' were to be sold, and in the 'work' that their fate was made to do in the shuttle of treaties between colonial powers.

Christiansë, holder of the Ann Whitney Olin Chair, is a Professor of Africana Studies and English and Chair of Africana Studies at Barnard College at Columbia University in New York. She is currently writing a book on the significance of the Liberated Africans. Christiansë is an award-winning poet, novelist, librettist and scholar with interests in the poetry and prose of African diaspora in former English colonies. She is the author of *Toni Morrison: An Ethical Poetics* (Fordham University Press, 2013).

For almost three decades, she has been researching the stall in the abolition of slavery in the Atlantic and Indian Oceans between 1807 and into the early years of the 20<sup>th</sup> Century. Her collections include *Imprendehora* (published in South Africa by Kwela Books/Snail Press 2009) and *Castaway* (Duke University Press, 1999). Her acclaimed first novel, *Unconfessed*, was published in the United States, South Africa, and The Netherlands (Other Press, 2006; Kwela Books, 2007; Querido, 2007).

She has co-written two librettos with Rosalind Morris (Columbia University): *Cities of Salt* based on Abdulrahmun Munifi's novel of the same name and *Southern Crossings* which rethinks the encounter between Darwin and Herschel in Cape Town in 1836. Both operas were composed by Syrian-born composer Zaid Jabri. *Cities of Salt* was premiered at Covent Garden's Linbury Theatre in 2015 and *Southern Crossings* is in negotiation for a New York premier in 2020.



Yvette Christiansë was born in South Africa under apartheid and emigrated with her family to Swaziland and then to Australia before she went to the United States.

#### Make your money fight! Patriotic thrift in Britain, Canada, and Uganda during the Second World War – Carol Summers, Professor of History and Global Studies, University of Richmond

In the British world of the 1940s, saving money became patriotic. This lecture examined the era's propaganda on thrift and how war savings initiatives contributed to ordinary people's transition from being subjects of the empire and commonwealth to Britain's creditors. As such, they were citizens who were told that their monetary investments in war savings gave the empire the ability to win the Second World War and that investment in war bonds would lead to moral ownership of victory, rights and post-war dividends. Britain's National Savings Campaign, Canada's war-savings drives, and East African



savings efforts were inclusive of all classes, including not only workers, but elders, women and children. Within this effort, people across the British world invested for victory, citizenship and a future. Buying rights and owning citizenship, though, proved complicated.

Summers holds the Samuel Chiles Mitchell/Jacob Billikopf chair in History at the University of Richmond in Virginia. Her work at STIAS comprises a comparative history project exploring thrift and citizenship in the British world of the Second World War and its aftermath. In earlier scholarship, Summers has examined manners, metaphors and methods of activists in Buganda during the 1940s and 1950s; written on students', parents' and teachers' efforts to learn, shape schools and claim authority as educated people in colonial Zimbabwe; as well as on the rhetoric and institutionalisation of segregation in Southern Rhodesia; the history of schooling and education in Africa; and, even (at the start of her career) examined the politics and policy of maternal health in Uganda during an early 20<sup>th</sup> century syphilis panic. She reads archives and studies activists to understand how they seek to provoke and institutionalise change in colonial worlds of diverse stakeholders with distinct moral, ethical and political visions.

See: https://stias.ac.za/2019/09/make-your-moneyfight-examining-the-effects-of-patriotic-thrift-during-andbeyond-the-second-world-war-public-lecture-by-carolsummers/

Peeling away the layers of colonisation: The case of the African Academy – Sylvia Tamale, Professor and Co-ordinator of the Law, Gender and Sexuality Research Centre, School of Law at Makerere University

Coloniality is manifest at two fundamental but interlinked levels. The first involved the expropriation of indigenous worlds by imperial colonisers. Such expropriation included the corralling of indigenous peoples and their ecological spaces for the benefit of imperialism. It ended with formal independence but the extraction and exploitation of indigenous worlds continues today through neoliberal capitalism and globalisation. Second-level coloniality is much more insidious and dangerous. It involves the colonisation of the mind, patterns of knowledge and social structures of indigenous peoples. Historically, the African Academy has, if unwittingly, been key in facilitating level-two coloniality. The lecture addressed ways that Africa's academies can break free of colonial legacies and domination. It discussed five layers or sub-systems of colonisation that we have to painstakingly peel away in the second-level decolonisation of our institutions of higher learning.

Tamale is a leading African feminist, multidisciplinary scholar and Coordinator of the Law, Gender and Sexuality





Research Centre based at the School of Law, Makerere University in Uganda. Professor Tamale was the first female Dean of Law in Uganda and has been a visiting professor at several universities including Oxford, Pretoria and Zimbabwe. She is currently developing a book provisionally titled *Decolonizing and Reconstructing Africa: An Afro-Feminist-Legal Perspective*.

See https://stias.ac.za/2019/10/peeling-away-at-thelayers-of-colonisation-public-lecture-by-sylvia-tamale  $\alpha$ . *Top: STIAS fellow Sylvia Tamale during her public lecture in October* 

Above: STIAS fellow Carol Summers presented her public lecture on 17 September

### **COLLOQUIA AND WORKSHOPS**

The STIAS calendar for 2019 was full and varied. We present news from a few of the many events held.

#### Power, Pedagogy and Race: Reflections on decoloniality in South African higher education

In June, Susan Levine, Vivienne Bozalek and Shose Kessi hosted a workshop aimed at building on the critical and emerging debates in South African higher education and contributing to the long-term STIAS theme of 'University & Society'. The workshop included participants from across South Africa with the aim of generating a national picture of the different and shared challenges facing places of higher education. This included young scholars with vibrant histories in the #Rhodes Must Fall and #Fees Must Fall movements.

The workshop aimed to provide an intimate space for deep reflection on the tangled histories of gender, class and race oppression in the context of #RMF, #FMF, and the aftermath of the student struggle for transformation on the level of staffing, curriculum, language policy, admission and promotion policies, as well as addressing the role of white privilege and black pain in shaping the discourse. Emerging from the workshop was the idea to revive Raymond Williams' classic *Keywords* book as an entry point to writing about higher education in South Africa. Workshop participants will each work on a keyword and invite other scholars from around the country working on critical pedagogies to contribute. It is hoped that this will join other publications in this field as a place holder for marking the exceptional conjuncture South Africa is currently navigating.

### Examining constitutionalism and the economy in Africa – SASCA 2019

"The key challenge is to live the constitution. It has to be seen as the beginning of an intensive and organised project to transform society in the interest of citizens. If necessary, we should refresh the constitution if it doesn't serve the purpose it's meant to," said Trevor Manuel, former Minister of Finance and keynote speaker at the opening of SASCA 2019.

"There is a focus in the constitution on the need to improve the quality of life for all citizens," continued Manuel. "This is not a once off, we must be able to measure it. It challenges democracy to refresh itself and measure its own performance."

"However, there is a challenge in bringing together constitutionalism and socio-economic rights. We have to understand the place of socio-economic rights in South Africa – we aim for progressive realisation and a rising floor of rights but such realisation is subject to available resources."

The 7<sup>th</sup> Stellenbosch Annual Seminar on Constitutionalism in Africa (SASCA) was held at STIAS from 18 – 20 September 2019. It was organised by the Institute for International and Comparative Law in Africa (ICLA) of the University of Pretoria and STIAS,



Below: Trevor Manuel was keynote speaker at the opening of SASCA 2019

Below right: Susan Levine







we are still not where we need to be. She pointed to a recent series of articles in *BMJ Global Health* which point out that African authors are still highly under-represented in published research.

"We are still not leading in telling our own African story," she said. "We are still not prioritising our research and there are still regions – especially West Africa – where we are not being heard at all – often merely because our language is not the selected language for scientific publication."

"Probably less than 10 African countries are leading in authorship and innovation, and in the acquisition of research funding."

She pointed out though that African authors need to ask who they are writing for and what standpoint they should take.

"Are the research questions driven by us or driven externally?" she asked. "Often our priorities are not set by us for largely financial reasons. Are we imposing a foreign gaze on the research questions? Are we presenting what is expected and sanitising the message for those we are writing for who may not understand the continental context."

She outlined some of the challenges and successes in research partnerships on the continent. She stressed the need for research from Africa to reflect the context and local realities; to balance the production of knowledge with benefits for local people; to improve research quality, cost efficiency and productivity; to be constantly vigilant to issues of gender balance, diversity and equity; to ensure adequate career support for researchers; to involve local communities; to facilitate fair and equal research management as well as consideration for issues like local ethics, data storage and ownership; and, to ensure that research is driven by fair opportunities, processes and benefit sharing.

"We also have to start thinking about how we measure success in terms of capacity building and ask what types of sustainable research capacity we want to invest in."

Here and below right: participants in discussion at the Research in Africa: Optimising synergies colloquium held in October

"When young African scientists are funded well they do amazing research. Research that is impactful – not just by journal citations – but which makes a difference." in partnership with the SARChI Chair on Multilevel Government, Law and Policy at the Dullah Omar Institute, University of the Western Cape and the Konrad Adenauer Stiftung Rule of Law Programme for sub-Saharan Africa. The theme of the 2019 seminar was Constitutionalism and the economy in Africa. The areas discussed included Constitutionalism and the shift to a market economy; the state's relationship to the economy; the impact of economic globalisation; and, the relationship between constitutionalism and economic growth.

The papers presented at SASCA 2019 will be reviewed for possible publication in the sixth volume of the Oxford University Press series, *Stellenbosch Handbooks in African Constitutional Law.* 

See more at: https://stias.ac.za/2019/11/examiningconstitutionalism-and-the-economy-in-africa-sasca-2019/

#### **Optimising synergies for research in Africa**

"We need to think about how we can create the partnerships that we need to create the type of capacity we have been thinking and talking about for a very long time," said Evelyn Gitau of the African Population and Health Research Centre. "If you want to go fast, go alone, but if you want to go far, we must go together. We have to synergise, break cycles and do better at working together."

Gitau was presenting the keynote address at the opening of the Research in Africa: Optimising synergies colloquium held at STIAS from 21 to 23 October.

Gitau indicated that despite many years of talking and writing about building research capacity on the continent

"Impact should always drive us. We are not doing a good job of showing the impact of the work we do," she added. "We have to think about generating evidence that can be used and will make an impact. We also need to ensure that once we get policies out there that they are effectively implemented."

"In a globalising world, our destinies are interlinked. Global health is a global problem requiring global solutions but we also have to contextualise them and implement them locally," she continued. "Why are we as Africans not leading the conversations about things that we know well and understand?"

Speaking in response to the keynote, Abdallah Daar of the Dalla Lana School of Public Health, University of Toronto said: "When young African scientists are funded well they do amazing research. Research that is impactful – not just by journal citations – but which makes a difference."

He advised African researchers not to go just with the funder's priorities.

"The funders own the funds,' he said, "but we own the problem and we must own the solutions. We must think in terms of big questions and impactful research. We must link local issues to the bigger global questions."

He also stressed the value of transdisciplinary research. "People trained in medicine, for example, have the idea that their field is the most important. We must find common ground and common questions across disciplines."

He pointed to areas in the health field that he sees as opportunities for African researchers. These included artificial intelligence and health; the health impacts of climate change; water and sanitation; global health security; as well as the persistence of infectious disease like HIV, TB and malaria and the ever-rising challenge of chronic diseases like diabetes.

He also highlighted the challenges of improving communication and connectivity on the African continent "which affects our interaction with colleagues as well as access to scientific literature" and the need to hold governments responsible to commit to research – "most countries are not even vaguely reaching the 1% of GDP commitment".

#### Providing a neutral space

The colloquium brought together the heads and academic co-ordinators of various organisations representing many parts of the continent to understand the role of Africa's scholarly networks, associations and academies in facilitating the overarching goal of taking Africa's research to the next level; the challenges and opportunities faced; and, the need to optimise synergies in a spirit of cooperation and support. STIAS aimed to provide a 'neutral' platform for the conversation and to assist in whatever way necessary to generate greater momentum and to achieve wider impact of the work of African scholars and researchers. The colloquium was organised into panel sessions where a number of broad themes in relation to the landscape of research in Africa were discussed. These were: a) science, interdisciplinary research and societal impact; b) intra-African research co-operation; c) gender and research in Africa; d) early and mid-career scholars; and, e) Institutes for Advanced Study in the African context.

"We see the need for enhanced synergies both on and off the African continent," said Edward Kirumira, STIAS Director. "We are thinking about Africa in conversation with the rest of the world."

The final session emphasised the need for academic institutions and academics on the continent to continuously question and fight for the right to spaces for creativity and innovation to ensure that African research and academic outputs are on an equal footing to the rest of the world. Other issues addressed included the ongoing challenge of ensuring both excellence and relevance in research; the need to ensure that scholarship feeds into both policy and practice; and, the urgency to create platforms for policy and decision makers to participate in discussions. It ended with a plea from a number of participants about the value of the networking experience and opportunity to learn from experiences from across the continent, and the need not to lose the momentum of the meeting.

"Africa's scholarly institutions and academics play a pivotal role in strengthening the production of knowledge from the continent," said Kirumira. "They share the overarching goal of taking Africa's research to the next level. It's difficult to survive without being part of networks. We need to take the lead from the business and other sectors in this regard. At STIAS we believe we can achieve a lot more by sharing our collective wisdom and strengths. The colloquium provided an opportunity to know who we are and to optimise synergies to maximise the benefit of what we are."





#### Revising the Black Atlantic: African Diaspora Perspectives

In line with global south decolonial imperatives, this colloquium held on 10 and 11 October organised by Iso Lomso fellow Aretha Phiri, attempted to problematise and extend the traditional focus of the Black Atlantic to include African Diaspora perspectives on blackness. Foregrounding the continued contributions, primarily of literature(s) and philosophy in this regard, the colloquium probed the limits of the Black Atlantic, conventionally conceived. Emphasising a revisionary, 'Africanist' focus in this regard, the event aimed to realign (contemporary) African ideologies and materialities for more inclusive and expansive global understandings and visions of blackness.

The colloquium brought together established and emerging scholars in the fields of humanities and the social sciences, and encouraged comparative, transatlantic/transnational/transcultural readings of the Black Atlantic that complicate and enhance established views of blackness and Africa.

The colloquium highlighted the need to think through representation and re-presentation – the imperative for equitable gender representation, but danger of deploying gender to simply re-present normative and institutionalised, ontological and discursive narratives and practices; the need to rethink and re-imagine the decolonial imperative; as well as the need to highlight the intrinsic value of such research.

Below: STIAS Iso Lomso fellow, Aretha Phiri, organised a colloquium in October entitled Revising the Black Atlantic

Centre: STIAS Iso Lomso fellow, Izuu Nwankwo, convened a colloquium on stand-up comedy in Africa in October.







#### Colloquium on African stand-up comedy practice

In October STIAS also held a colloquium which aimed to chart the future course of stand-up comedy research in Africa. This was convened by STIAS Iso Lomso fellow, Izuu Nwankwo.

Stand-up comedy became prevalent in the early 1990s across sub-Saharan Africa partly due to its affordability and comparative ease. The inability to sustain more conventional art forms in music, theatre and film, following economic downturns across the continent, meant that artists resorted to other mediums of expression. Thus, emerged artistic forms like video films, stand-up comedy and the strengthening of more hybrid forms of music.

Increasing demand for laughter, perhaps due to continued economic hardships in several countries, gave rise to the emergence of stage humourists who are now more emboldened and globalised due to satellite television, social media and the internet. Across the continent, comics have spoken to local and global audiences on themes ranging from the banal to the sacred. Exploiting the liminal moments of joke performances, these comedians have increasingly broached even taboo subjects, bringing contentious issues to public discourse.



The colloquium discussed themes ranging from the performance mechanics of stand-up comedians; femininity in African stand-up comedy; social and conventional media; emerging trends and sponsorship; copyright, and, censorship and taboos. It is hoped that the colloquium and Nwanko's project will lead to a book on the practice of stand-up comedy in the different countries and regions of Africa.

Izuu Nwankwo is a senior lecturer in the Department of Theatre Arts, Chukwuemeka Odumegwu Ojukwu University, Nigeria. For his STIAS project he is conducting research on Taboo, (Self) Censorship and the Limits of Humour in African Stand-up Comedy.

### Looking at the power of digitisation to improve health

An exploratory consultation/roundtable, organised by Bernard Lategan and Abdallah Daar, was held on 12 – 14 November at STIAS to look at the potential of digital diagnostics to improve health in Africa. The gathering brought together participants from government, academia, the private health sector, insurance providers, medical schemes, research institutions, technology institutions and others. These participants presented perspectives from Africa and beyond.



The objectives of the roundtable were to brainstorm how digital diagnostic tools based on artificial intelligence (AI) can be used to improve access to healthcare in South Africa and across Africa.

The discussions will help STIAS to make an informed decision on whether to adopt AI/Digital Diagnostics as a new long-term project under STIAS' *Health in Transition* strategic theme.

Topics discussed included: an overview of diagnostics research in South Africa and Africa; an introduction to Ada Health (a mobile app that provides general health information based on questions from users); lessons from scaling up MomConnect (an app offering information to pregnant women in South Africa which was launched in 2014 and currently has 2,8 million users); lessons from scaling up low-income health-insurance products in sub-Saharan Africa; the perspectives of private health delivery organisations, the government, academics, medical aid funds and healthcare leadership; ongoing international research in diagnostic trends in infectious diseases and non-communicable diseases; and, the use of various AI tools to improve access to health.

Speakers pointed out that serious opportunities exist in the digital area including skills management and task shifting, training, telehealth, etc. but it was repeatedly emphasised that a multidisciplinary approach is needed that includes business, the public sector, healthcare practitioners and health scientists/researchers, engineers and economists. Effective digitisation for the future requires scalability, customisation and cost effectiveness. However, it was emphasised that in the end, the patient's needs must remain at the core of the decision making. The social and cultural determinants of healthcare are as important as the more technical challenges like app development and upscaling, cost-effective pricing and skills development.

For more see: https://stias.ac.za/2019/11/looking-at-the-power-of-digitisation-to-improve-health/  $\alpha$ .

Above: Hila Azadzoy discusses digital diagnostics at the roundtable in November

### **SELECTED RECENT PUBLICATIONS BY STIAS FELLOWS DURING 2019**

A full list of books, book chapters and journal articles published by STIAS fellows is available on the STIAS website at <a href="https://stias.ac.za/ideas/publications/">https://stias.ac.za/ideas/publications/</a> and in the STIAS Annual Reports.

STUDIES IN POLITICAL TRANSITION 12

Klaus Bachmann / Irena Ristić / Gerhard Kemp (eds.)

#### International Criminal Tribunals as Actors of Domestic Change

The Impact on Media Coverage

Volume 2



Bachmann, Klaus, Kemp, Gerhard and Ristić, Irena. (Eds.). 2019. International Criminal Tribunals as Actors of Domestic Change – The Impact on Institutional Reform Vol II. Berlin: Peter Lang.

#### https://doi.org/10.3726/ b14787

International Criminal Tribunals do not only do justice and judge the perpetrators of the most heinous crimes, their decisions often affect whole societies, governments, legislation in distant countries and trigger processes of adaptation in the administration of countries, which are under the jurisdiction of such tribunals. This book presents the first part of the results of a five-year international research project, based on field research in 10 European and African countries. It shows how and when International Criminal Tribunals can trigger institutional reforms even in non-democratic countries, and when and how some governments resist the influence of such tribunals. The editors and authors make an important contribution to the debates in international



relations, international law and political science by showing the possibilities and limits of international criminal justice.

Volume II presents evidence from field studies in Sudan, South Sudan, Libya, Kenya, Kosovo, Ukraine and Russia.

Bachmann, Klaus, Ristić, Irena and Kemp, Gerhard (Eds.). 2019. International Criminal Tribunals as Actors of Domestic Change – The Impact on Media Coverage Vols 1 and 2. Peter Lang.

#### https://doi.org/10.3726/ b15169 and https://doi. org/10.3726/b15179

Do International Criminal Tribunals trigger social change, provide reconciliation, stabilise fragile post-conflict societies? Many authors claim they do, but they base their assumptions mainly on theoretical considerations and opinion polls. The editors and authors of this book take a different position. Based on field research in nine European and African countries, they examine whether tribunal decisions resulted in changes in media frames about the conflicts that gave rise to these tribunals. International tribunals hardly ever shape or change the grand narratives about wars and other conflicts, but they often manage to trigger small changes in media frames which, in some cases, lead to public reflection about guilt and responsibility and more awareness for victims. On an empirical basis, this book shows the potential, the possibilities, but also the limits of international criminal tribunals.



Brown, Duncan. 2019. Wilder Lives. Humans and our Environments. University of KwaZulu-Natal Press.

www.ukznpress. co.za/?class=bb\_ukzn\_ books&method=view\_ books&global[fields] [\_id]=550

Wilder Lives uses ideas of 'wildness' and 'rewilding' to rethink human relationships with our environments in challenging but affirming ways. If the earth is indeed 4.5 billion years old, as scientists currently tell us, recognisably human life has only been around since the last Ice Age, and as a species we have single-handedly destroyed our planet's ecosystems in the short space of a few hundred years, then we urgently need to reconsider and redefine our identities and behaviours.

Can 'thinking wild' help? Can it provide different ways of seeing, engaging, being human? Can we think of 'wildness' as something that may exist in gradations, or as quality rather than absolute value. and as something that has important ethical as well as biological dimensions? Can it lead us to a 'world view locating humans in a satisfactory residence on this historic and storied Earth'. as Holmes Rolston (1988) suggests?

Brown's argument in this book is wide-ranging, inquiring, challenging, but finally inspiring, and takes us through such questions as wildness and conservation, wild cities, rewilding language, wildness and food, wild animals, wild margins, and wildness in the ethics of human-animal relations. Kinyanjui, Mary Njeri. 2019. African Markets and the Utu-buntu Business Model: A Perspective in Economic Informality in Nairobi. Cape Town: African Minds.

#### www.africanminds.co.za/ dd-product/africanmarkets-in-nairobi-theutu-ubuntu-businessmodel-african-metropolisand-cultural-villages/

The persistence of indigenous African markets in the context of a hostile or neglectful business and policy environment makes them worthy of analysis. An investigation of Afrocentric business ethics is long overdue. Attempting to understand the actions and efforts of informal traders and artisans from their own points of view, and analysing how they organise and get by, allows for viable

approaches to be identified to integrate them into global urban models and cultures.

Using the utu-ubuntu model to understand the activities of traders and artisans in Nairobi's markets, this book explores how, despite being consistently excluded and disadvantaged, they shape urban spaces in and around the city, and contribute to its development as a whole. With immense resilience, and without discarding their own socio-cultural or economic values, informal traders and artisans have created a territorial complex that can be described as

African Markets and the Utu-buntu Business Model sheds light on the ethics and values that underpin the work of traders and



AFRICAN MARKETS AND THE UTU-BUNTU BUSINESS MODEL

Mary Njeri Kinyanjui

artisans in Nairobi, as well as their resilience and positive impact on urbanisation. It makes an important contribution to the discourse on urban economics and planning in African cities.



Ncube, Gibson. 2019. Women and North African Literatures. In: The Palgrave Handbook of African Women's Studies (pp. 1–17). Cham: Springer International Publishing.

#### https://doi.org/10.1007/978-3-319-77030-7 43-1

North Africa has been somewhat neglected in scholarship on African literary and cultural production. This is as a result of this region's conflicted relationship with its own 'Africanness'. This chapter focuses on female Maghrebian writers and how they use literature to dissect and discuss gender and gender relations in this region of North Africa. By exploring the contributions made by female writers. this chapter attempts to show how literature has made it possible to rethink the roles and status of women. In its analysis of the sociocultural framing of gender and gender relations in North Africa, this chapter focuses principally on the

deployment of sexuality by women to challenge patriarchy. The chapter also examines the manner in which literary narratives have inevitably allowed for a thinking of the public space and how women are represented or represent themselves within this space which was previously the preserve of men. Through an analysis of texts by writers such as Assia Djebar, Yamina Mechakra, and Nina Bouraoui, this chapter argues that more than just examining the objectification and commodification of women in North African literature, it is also worthwhile to consider the agency that women possess.



**RELIGION IN THE ERA OF** POSTSECULARISM



Okeja, Uchenna (Ed.). 2019. Religion in the Era of Postsecularism (1st ed.). Routledge.

#### www.routledge.com/ Religion-in-the-Era-ofpostsecularism/Okeja/p/ book/9781138339194

Exploring the viability of new perspectives on secularisation and the idea of post-secularism, this book reflects on their relevance when considered in the context of different societies within and outside the West. The topic of secularisation has been

recently reconsidered by prominent theorists, such as Jürgen Habermas, Talal Asad, Charles Taylor, and José Casanova. Offering a comparative critique of postsecularism, the contributors extend the discourse on post-secularism to include non-Western experiences, providing comprehensive perspectives on the role of religion in the public sphere and considering the validity of the concept of post-secularism. Drawn from a variety of disciplines, the contributors articulate a coherent analysis of the role of religion in the public sphere from a perspective that engages in the envisaged dialogue. This insightful book will be important for those researching secularism and post-secularism, especially from a non-Western perspective, and will also be of interest to scholars working on politics and religion in general, political philosophy, and African studies.



Simpson, David. 2019. States of Terror. University of Chicago Press.

#### https://doi.org/10.7208/ chicago/978022-6600369.001.0001

How have we come to depend so greatly on the words *terror* and *terrorism* to



describe broad categories of violence? David Simpson offers a philology of terror, tracking the concept's long, complicated history across literature, philosophy, political science, and theology – from Plato to NATO.

Introducing the concept of the 'fear-terror cluster', Simpson captures the wide range of terms that have been used to express extreme emotional states over the centuries - from anxiety, awe and concern to dread, fear and horror. He shows that the choices we make among such words to describe shades of feeling have seriously shaped the attribution of motives, causes and effects of the word 'terror' today, particularly when violence is deployed by or against the state. At a time when terror-talk is widely and damagingly exploited by politicians and the media, this book unpacks the slippery rhetoric of terror and will prove a vital resource across humanistic and social sciences disciplines.

Thackeray, Michael. 2019. Running with Lithium – Empowering the Earth. Archway Publishing.

#### www.archwaypublishing. com/en/bookstore/ bookdetails/785344-Running-with-Lithium-Empowering-the-Earth

In answer to the call for electric vehicles to counter the oil embargo and crisis in the Middle East during the mid-1970s, researchers at the Council for Scientific and Industrial Research (CSIR) in South Africa initiated a 20-year research programme that led to the discoveries of a novel, rechargeable, high-temperature sodium battery and new materials for ambient-temperature lithium batteries. The latter research laid the foundation for advances in lithium-ion technology that now command a multibillion-dollar industry.

Running with Lithium -Empowering the Earth follows the path of science from materials' discovery to commercial use and the protection of intellectual property. Thackeray shares his memoir and a story about decision making and the consequences of choice on the course of a life in a highly competitive world while encountering big changes, experiences and remarkable coincidences along the way.

Running with Lithium – Empowering the Earth emphasises the need for clean energy and a rapid redirection of human ingenuity to undo the ecological damage that has been inflicted on earth since the Industrial Revolution some 200 years ago.



Van Klinken, Adriaan. 2019. *Kenyan, Christian, Queer.* Penn State University Press.

#### www.psupress.org/books/ titles/978-0-271-08380-3.html

Popular narratives cite religion as the driving force behind homophobia in Africa, portraying Christianity and LGBT expression as incompatible. Without denying Christianity's contribution to the stigma, discrimination, and exclusion of samesex-attracted and gender-variant people on the continent, Adriaan van Klinken presents an alternative narrative, foregrounding the ways in which religion also appears as a critical site of LGBT activism.

Taking up the notion of 'arts of resistance', the book presents four case studies of grassroots LGBT activism through artistic and creative expressions – including the literary and cultural work of Binyavanga Wainaina, the 'Same Lov' music video produced by gay gospel musician George Barasa, the Stories of Our Lives anthology project, and the LGBT-affirming Cosmopolitan Affirming

#### TRANSFORMATIONAL INFRASTRUCTURE

for Development of a Wellbeing Economy in Africa



Church. Through these, Van Klinken demonstrates how Kenyan traditions, black African identities, and Christian beliefs and practices are being navigated, appropriated and transformed to allow for queer Kenyan Christian imaginations.

Transdisciplinary in scope and poignantly intimate in tone, *Kenyan, Christian, Queer* opens up critical avenues for rethinking the nature and future of the relationship between Christianity and queer activism in Kenya and elsewhere in Africa. Mebratu, Desta and Swilling, Mark. 2019. *Transformational Infrastructure for Development of a Wellbeing Economy in Africa.* STIAS Series African Sun Media. eISBN: 9781928480419

#### https://doi.org/10.18820/ 9781928480419

African countries face unprecedented challenges of defining a future development pathway in a resource- and carbonconstrained world. This book addresses this challenge, with special reference to the infrastructure that most African countries require to meet the sustainable development goals and fulfil the aspirations of Agenda 2063. Infrastructure is a key factor that determines how resources and energy flow and transform through

socio-economic systems. Decisions made today by African countries on their infrastructural configuration will determine the inclusivity, resource intensity and climate resilience of their development pathways for decades to come. This book is a product of two years of research by African scholars with extensive academic and practical experience on the development of key infrastructure sectors in Africa.



#### Matisonn, John. 2019. *Cyril's Choices.* Published by Missing Ink. ISBN 978-0-639-84043-7

#### http://missingink.co.za/ cyrils-choices/

President Cyril Ramaphosa, Nelson Mandela's preferred successor, faces new problems and new choices since he won his electoral mandate in May 2019. In the next five years, South Africa will be changed radically by the climate crisis, the Fourth Industrial Revolution, economic stagnation, political unrest among some of its southern African neighbours, and the rising African influence of Russia and China while the West is distracted by the insurgent populism of US President Donald Trump and Brexit. Cyril's Choices: Lessons from 25 years

*of freedom* spells out the choices before Ramaphosa and South Africa.

For the first time, Matisonn explains work he began at the time he met Nelson Mandela a day after the future president left prison. In September 1991 he resigned his job as a foreign correspondent in South Africa to study the problem of rapid economic growth first at the University of Chicago, then in Japan and Russia.

Drawing on experience from Moscow and Kyoto, Harare and Bangui, and the highways and byways of South Africa, the author shows that rapid growth and job creation are a policy choice that can be made by changing how we identify its drivers.

Since his study visit to Russia in 1992, the author has traced the rise of the Russian oligarchs who befriended President Zuma and other African leaders to sell nuclear plants and take over mines, and how the immigrant Indian Gupta family became South Africa's own oligarchs.

Schnurr, Matthew A. 2019. Africa's Gene Revolution: Genetically Modified Crops and the Future of African Agriculture. Montreal & Kingston: McGill-Queen's University Press.

#### www.mqup.ca/africa-sgene-revolution-products-9780773559042.php

As development donors invest hundreds of millions of dollars into improved crops designed to alleviate poverty and hunger, Africa has emerged as the



final frontier in the global debate over agricultural biotechnology.

The first data-driven assessment of the ecological, social, and political factors that shape our understanding of genetic modification, Africa's Gene Revolution surveys 20 years of efforts to use genomics-based breeding to enhance yields and livelihoods for African farmers. Matthew Schnurr considers the full range of biotechnologies currently in commercial use and in development - including hybrids, marker-assisted breeding, tissue culture, and genetic engineering. Drawing on interviews with biotechnology experts alongside research conducted with more than 200 farmers across eastern, western, and southern Africa, Schnurr reveals a profound incongruity between the optimistic rhetoric that accompanies geneticmodification technology and the realities of the smallholder farmers who are its intended beneficiaries. Through the lens of political ecology, this book demonstrates that the current emphasis on improved seeds discounts the geographic,

social, ecological and economic contexts in which the producers of these crops operate.

Bringing the voices of farmers to the foreground of this polarising debate, *Africa's Gene Revolution* contends that meaningful change will come from a reconfiguration not only of the plant's genome, but of the entire agricultural system.

#### Maré Gerhard (Ed). 2019. *Race in Education*. STIAS Series African Sun Media. ISBN: 978-1-928480-14-3

#### https://doi.org/10.18820/ 9781928480150

There is global evidence that 'ghosts'; of notions of essentialist differences between human groups; continue to haunt in various forms. People draw upon ideas of religion, race, ethnicity, gender and sexuality and nation to draw distinctions. Racism, xenophobia, sexism, and right-wing populism are ongoing and increasing phenomena. In addition, genetic science has introduced new forms of 'proof'; which lend themselves to misuse, to confirm 'common sense perceptions'. The contributions of the authors in this publication not only warn against such notions, but offer ways of exploring, exposing and challenging the ghosts and the fears engendered through their contemporary forms.

This is the second in the series produced by the STIAS *Effects of Race* project – *The Effects of Race* was published in 2018.  $\alpha$ 



## Where are they now?

#### Catching up with a few STIAS fellows

#### Mathatha Tsedu – first STIAS residency 2019

STIAS fellow Mathatha Tsedu was honoured by the President of South Africa, Cyril Ramaphosa, during the awarding of National Orders at a ceremony in Tshwane on 25 April 2019.

Former City Press editor and former SABC board member Tsedu received the Order of Ikhamanga in Silver, which recognises South African citizens who have excelled in the fields of arts, culture, literature, music, journalism and sport.

According to the statement released by the Presidency:

"[Tsedu is recognised for] his excellent contribution to South African journalism and to journalism on the African continent, as well as his selfless contribution to the liberation of our country and continent. His mighty pen continues to be his weapon in the building of

Below: Mathatha Tsedu receiving National Orders from President Cyril Ramaphosa

Right: Léonce Ndikuma

SA National Editors Forum (SANEF) and Chairperson of the continental body of Editors, The African Editors Forum

our democracy." Veteran journalist Tsedu's long and prestigious career includes being Chairperson and Executive Director of the (TAEF). His previous positions include being editor of City Press, Editor of the Sunday Times, Deputy Chief Editor of SABC News, and Deputy Editor of both The Star and The Sunday Independent.

Tsedu serves on the board of the Council for the Advancement of the SA Constitution. He was also project director for the Press Freedom Commission. He is a Nieman Fellow and Mondi Shanduka lifetime achiever. In 2012 he was named Print Media Fellow at the Sikuvile Standard Bank Newspaper Journalism Awards.

During his STIAS residency in 2019, Tsedu was working on his autobiography.

#### Léonce Ndikumana – first STIAS residency 2014

Léonce Ndikumana, has recently been appointed Distinguished Professor and Chair, of the Economics Department at the University of Massachusetts Amherst. He is also Director of the African Development Policy Program. The title is conferred on select, highly accomplished faculty who have achieved the rank of professor and meet a demanding set of qualifications.

Léonce Ndikumana joined Amherst in 1996 as an assistant professor and was promoted to associate professor in 2002. Beginning in 2006, he occupied a succession of leadership positions at the United









Above left: Francis Nyamjoh

Above right: Edward Webster

Francis Nyamnjoh's 2016 book #RhodesMustFall: Nibbling at Resilient Colonialism in South Africa



#### Francis Nyamnjoh – first STIAS residency 2015

graduate students."

Francis Nyamnjoh's 2016 book #RhodesMustFall: Nibbling at Resilient Colonialism in South Africa won the ASAUK 2018 Fage & Oliver Prize for the best monograph.

Nations Economic Commission for Africa and the African

professor of economics and director of the African Policy

Development Bank. He returned to Amherst in 2011 as

Program at the Political Economy Research Institute.

Léonce Ndikumana is. in the words of an external

reviewer, "one of the foremost scholars on African

development". He is particularly known for his work

on capital flight from Africa, but has made important

contributions in many other areas as well. He has over

75 publications, has received every award for scholarship

and Cape Town. Prof. Ndikumana has been honored as a

teacher as well as a scholar, having received the College

of Social and Behavioral Sciences Outstanding Teacher

Award. His teaching evaluations are consistently excellent and he is a sought after and highly regarded advisor to

that the campus offers, and has been named honorary professor at two South African universities, Stellenbosch

Nyamnjoh holds a BA and an MA from the University of Yaounde, Cameroon, and a PhD from the University of Leicester, UK. He joined the University of Cape Town in August 2009 as Professor of Social Anthropology from the Council for the Development of Social Science Research in Africa (CODESRIA).

He has taught sociology, anthropology and communication studies at universities in Cameroon and Botswana, and has researched and written extensively on Cameroon and Botswana.

His many awards include a University of Cape Town Excellence Award for 'Exceptional Contribution as a Professor in the Faculty of Humanities', the 'ASU African Hero 2013' annual award by the African Students Union, Ohio University, and the 2014 Eko Prize for African Literature. He is a Fellow of the Cameroon Academy of Science; the African Academy of Science and of the Academy of Science of South Africa. He is Chair of the Editorial Board of the South African Human Sciences Research Council Press and a member of the STIAS Fellowship and Research Programme Committee.

His scholarly books include: Africa's Media, Democracy and the Politics of Belonging (2005); Insiders and Outsiders: Citizenship and Xenophobia in Contemporary Southern Africa (2006); "C'est l'homme qui fait l'homme": Cul-de-Sac Ubuntu-ism in Côte d'Ivoire (2015); Drinking from the Cosmic Gourd: How Amos Tutuola Can Change Our Minds (2017); Eating and Being Eaten: Cannibalism as Food for Thought (2018); and, The Rational Consumer: Bad for Business and Politics: Democracy at the Crossroads of Nature and Culture (2018).

#### Edward Webster first STIAS residency 2015

In 2017 the University of the Witwatersrand awarded Edward Webster an Honorary Doctorate in Literature for his scholarly contributions, commitment and advancement of democracy through labour activism and nurturing several generations of leading labour sociologists. Webster accepted the honour on 30 March at a graduation ceremony of the Faculty of Humanities, where he delivered the keynote address titled At the chalk face: three generations of Wits students which reflected on critical moments in the country through the generations that he has taught.



The Unresolved National Question, *co-authored by Edward Webster, was published in 2017*  "We need to make our classrooms places where our students are not only the consumers of knowledge. Teaching is an interactive process. While the teacher educates the student, the student educates the teacher too," he said.

Webster is currently professor emeritus in the Society, Work and Development Institute (SWOP) which he established over 30 years ago and the Department of Sociology at the university. Webster's research has spanned Labour Studies, the World of Work, Political Economy and Inequality. He produced two co-edited volumes in 2017, *The Unresolved National Question* and *Precarious Work and the Future of labour.* 

As Head of Department of Sociology Webster focused on transformation of the curriculum and staff development. He was rated in 2004 as the top sociologist in South Africa by the National Research Foundation (NRF).

#### Susanne Lundin – first STIAS residency 2014

Susanne Lundin of the Department of Arts and Cultural Sciences at Lund University was the winner of the 2018 Gad Rausing Prize (Rausingpriset). The Prize is awarded for Outstanding Humanistic Research by the Royal Swedish Academy of Letters, History and Antiquities.

Lundin describes her research as ethnological research on areas including health, identity, transplantation, xenotransplantation, IVF, organ trade, fake medicines and global grey zones. Recent projects include how researchers should collaborate with participants in clinical experiments for Huntington's Disease. She also does research on the spread of falsified medicines and using

Top right: Susanne Lundin Below:Marcelo Neves





ethnography as a model to investigate biomedicine's moral and legal grey areas and to provide a basis for international actions.

Her other awards include the 2016 King's medal and the 2014 Wendela prize.

Her current project at STIAS involves looking at falsified medicines and organ trafficking in South Africa.

#### Marcelo Neves – first STIAS residency 2017

Marcelo Neves recently won the Humboldt Research Award, which "is granted in recognition of a researcher's entire achievements to date to academics whose fundamental discoveries, new theories, or insights have had a significant impact on their own discipline and who are expected to continue producing cutting-edge achievements in the future".

The award is made by the Alexander von Humboldt Foundation. Award winners are invited to spend a period of up to one year co-operating on a long-term research project with specialist colleagues at a research institution in Germany.

During his second visit to STIAS in September 2019, Neves ran a symposium on *Constitutionalism and Democracy Crossing Legal Boundaries: Perspectives from Global South and Peripheral Modernity.* **α** 

## And in more news ...

STIAS around the world

STIAS fellows and staff made their presence felt both locally and internationally in 2019.

STIAS Director Edward Kirumira, Programme Manager Christoff Pauw and Special Projects Coordinator Hendrik Geyer attended the meeting of SIAS in Berlin in June 2019. In 2018 STIAS joined the group of international institutes for advanced study known by the acronym SIAS – Some Institutes for Advanced Study – which includes: The Princeton Institute for Advanced Study; the Center for Advanced Study in the Behavioral Sciences in Stanford; the National Humanities Center in North Carolina; the Radcliffe Institute for Advanced Study at Harvard; the Netherlands Institute for Advanced Study, the Swedish Collegium for Advanced Study; the Berlin Institute for Advanced Study; the Israel Institute for Advanced Studies; and, the Nantes Institute for Advanced Study.







Iso Lomso fellows participated in a conference together with over 150 African early career researchers in Nairobi in September. The meeting, Connecting Minds Africa 2019, hosted by the African Academy of Sciences, was the first in a series of meetings that will focus exclusively on the work and contribution of early career researchers to Africa's knowledge base. The Iso Lomso fellows selected to attend were (from left): John Ganle (Ghana), Fara Raharimalala (Madagascar), Debra Shepherd (South Africa), Malebogo Ngoepe (South Africa), Nkatha Kabira (Kenya), Claudia Gastrow (South Africa), Elieth Eyebiyi (Benin) and Izuu Nwankwo (Nigeria). They were accompanied by STIAS Director Edward Kirumira and Programme Manager Christoff Pauw. STIAS Director Edward Kirumira was invited to address and participate in several meetings during the year. Among others, in July he gave the closing address at Stellenbosch University's African Doctoral Academy Winter School (pictured right). He participated in an Expert Workshop on Global Health Issues hosted by "Ia Caixa" Foundation, Novo Nordisk Foundation, the Wellcome Trust, and the Volkswagen Foundation in Copenhagen in September; and, gave a Keynote Address at the Fourth European Blue Sky Conference, hosted by the Institute of Advanced Studies K szeg (iASK) in Budapest in November.

And fellows were guided on what has become an annual outing to Kayamandi township (below) as well as a tour of downtown Stellenbosch with former local resident and writer Wilfred Damon (pictured bottom right). Damon shared his lived experiences of *Die Vlakte*, an area of the town where residents (including Damon's family) were forcibly removed from the centre of Stellenbosch between 1969 and 1972 as part of the policy of 'separate development'.  $\alpha$ 









### CONTACT DETAILS

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