

Editorial

Continuing the Erosion of Disciplinary Frontiers in the Study of Africa

Our era is the era of the anthropocene; the age in which the human factor is, it is agreed, probably more determining in almost everything than it has ever been. The very first question that this raises is how to understand this era, and finding answers to that question requires the full mobilization of the humanities and social sciences. It also calls for a repositioning of the disciplines in order to make them speak to each other in ways that could make multidisciplinary and transdisciplinarity truly meaningful. Another question that arises is that of how to build a new 'civilization', which, after all, is what 'development' according to one of the founders of CODESRIA, Professor Samir Amin, should be about. The new civilization will be ecological and characterized by all the good things that make our societies, economies and governance systems, and our world more inclusive, just, and accommodating; in short: democratic and 'developing'. It would certainly not be 'dreamland' or nirvana, but one where the 'good life' for the individual and collective would not seem totally unrealizable.

The need for us (human beings) to rethink and renegotiate our relationship with the other inhabitants of our planet has now been widely recognized. The difficulty has been that of translating the new awareness that the holding of global forums, summits and conferences, such as the COP21 (held in Paris in 2015) and COP22 (recently held in Marrakech), and the adoption of the Sustainable Global Development Goals by the UN Summit held in New York in September 2015 into concrete policies and practical measures. That difficulty is not merely a 'technical' difficulty: it has to do with the very nature of the power relations that are embedded in social, economic and political relations at the local, national, regional and global levels. Redefining our relations with the other inhabitants of our planet therefore goes hand-in-hand with the renegotiation of social, economic, political, gender and other kinds of relations within and between our societies across the globe. Inequality has been one of the dominant traits of those relationships, as the debates at the third edition of the *World Social Science Forum* cohosted by the International Social Science Council, the Human Sciences Research Council of South Africa, and CODESRIA in Durban, in September 2015, have shown.¹ It follows from the above that we must also raise a third question: how to redefine humanism and, in the African context, perhaps give a new meaning to 'Ubuntu'. Indeed, 'I am because you are', and because the planet and the other inhabitants of it also are. The point was again clearly made in several of the research-based convenings that CODESRIA held or co-hosted, including a conference on security regimens in today's Africa; a conference on the *(Re)making of African Bodies*; and a workshop on *Re-thinking Education in Africa*; but also in a series of 'thought workshops' (*ateliers de la pensee*) that brought together thought leaders among whom were not only scholars in the conventional sense, but also writers, philosophers, historians, journalists, and activists, and many other events.

The complexity of the challenges facing our world is such that few, if any, are the issues that any single discipline could claim

to be able to deal with in a comprehensive and satisfactory manner. To respond adequately to the challenges posed by HIV/AIDS, climate change, and the Ebola Virus Disease (EVD), to name a few, many, if not all the disciplines had to be mobilized. The number of initiatives, such as *'Future Earth'*, that deliberately seek to bring both the natural sciences and the social and human sciences together is therefore increasing. That also is the reason why global institutions such as the International Social Science Council (ISSC) of which CODESRIA is a member) and the International Council for Science Unions (ICSU) have decided to consider merging to form one global science council that would be capable of facilitating the dialogue and cooperation (that have not always been easy to foster) between the natural sciences and the social sciences, humanities, engineering, and other sciences. Whether or not this would be a wise thing to do is a matter of debate. The point we are making here is that there is growing awareness and acknowledgement of the fact that no science, discipline, area of or field of study can provide the answers to all the questions we are asking. In practice, however, certain disciplines, particularly the social sciences and humanities, are still struggling for recognition, and adequate resources to be able to make even great contributions to the study and overcoming of the challenges facing our contemporary world. That struggle is also going on between the social sciences and the humanities, both at the global level, and within Africa. In some sense, that is also an aspect of the power dynamics that exist within the knowledge production world itself that *World Social Science Report 2010* (on *Knowledge Divides*) focuses on. CODESRIA has also been speaking to that issue in our research and training programmes, but also in a number of other initiatives, such as the following: spearheading the adoption of a declaration of the Global South on *open access*, debating the colonial library; re-visiting the Kampala Declaration on Intellectual Freedom and Social Responsibility; developing an African Citation Index, or, simply, launching an Africa Review of Books. CODESRIA's African Humanities Programme has been one important vehicle through which the Council has been making targeted interventions aimed at promoting the humanities. The programme was launched way back in the late 1990s, and has contributed to the advancement of the humanities on the continent in no small way.

On August 28-29, 2015 a planning meeting was held by CODESRIA and the University of Ghana, Legon to reflect on the location of the Humanities in the life and work of CODESRIA, particularly in these times of multilayered transformations going on in Africa and in the world around us. The meeting assembled around 20 leading scholars from the Social Sciences and Humanities, artists, senior officials of the University of Ghana and members of the CODESRIA Secretariat for two days. Issues debated included CODESRIA's long history of work in the Humanities, the situation of the Social Sciences and Humanities in the age of STEM and thematic priorities for the Council's work in the Humanities going forward. The partnership between

CODESRIA and the University of Ghana, Legon, which had overseen the highly successful African Humanities Institute, and which continues to anchor the Council's Humanities Programme was also the subject of much discussion. Some of the think pieces from that meeting are published in this edition of the CODESRIA Bulletin.

The planning meeting was testament to the recognition of the need to approach the continued interaction of these two broad areas of study within CODESRIA in a self-conscious way that maximizes the benefits to the scholars involved as well as the Council. Despite forays into futures studies, the Social Sciences and their emphasis on incrementalism and on descriptive and explanatory analysis in knowledge production are inherently too tied to *what is*, thus limiting their ability to broach new worlds in an era where alternative futures are seen as increasingly important subjects of study and research. The transgressive spirit which informs the Humanities makes them better at imagining other worlds, but this penchant for contemplation of *what could be* have often led to talk of 'useless' flights of fantasy. Through dialogue, the Social Sciences can help ground the Humanities in what is and the Humanities, in turn, can help the Social Sciences better use a focus on what is to reflect on what could be.

There are two broad ways of imagining the location of the Humanities within CODESRIA. The first of these involves the creation of a special space where scholars in the Humanities can carry out their work in CODESRIA. This would predominantly be a site of intra-Humanities dialogue within the broader context of CODESRIA. The second form involves the integration of work in the Humanities into the life and work of CODESRIA in ways that are not different from what is done for the Social Sciences. This involves creating one space where the Social Sciences and Humanities can dialogue with each other. If we imagine these as the two poles of a continuum, we face the question of toward which pole the approach of CODESRIA should be inclined.

In broaching this challenge one can pose four questions on how best to locate the Humanities in the life and work of CODESRIA, a self-described organization for Social Science research:

- Which form of incorporation best enables us to profile and sell the work of CODESRIA in the Humanities? Here, the idea of a special space for the Humanities seems to have certain advantages. Instead of diluting the Humanities in a broader pool, it gives us a special set that can be made visible (named, given a logo, etc.), promoted, used for fundraising and reported on.
- Which form of incorporation best fosters the mutual enhancement of the substance of work in the Humanities and Social Sciences? Here a special space seems to promise a more commodious and secure environment in which scholars in the Humanities can operate without getting marginalized by the bigger social scientific community. This, however, raises the specter of ghettoization and lacks the benefits highlighted above that a truly integrated interdisciplinary arrangement can bring about.
- Which form of incorporation best enables the Council to capture the nature, extent, quality and impacts of its work involving the Humanities? It is clear that limiting the Council's work in the Humanities to that done under a 'Humanities Programme' greatly obfuscates by ensuring that extensive involvement of Humanities scholars in many of the Council's other activities go unaccounted for.
- Which form of incorporation of the Humanities will best help CODESRIA reinforce its position as the foremost

African social science research council and leading contributor to knowledge production and dissemination in Africa? Given the Council's continued focus on 'the making of African futures,' an intimate interdisciplinary dialogue resulting from the thorough integration of the Humanities in the work of the Council can only be thought of as necessary.

In the event that one agrees on the overall advantages of privileging intimate interdisciplinary dialogues in accommodating the Humanities in the life and work of CODESRIA, a provocative question has once in a while been raised: should we contemplate the remaking of CODESRIA as the Council for the Development of *Social Research in Africa* instead of the Council for the Development of *Social Science Research in Africa*? The change in the name of the Council from being called a *Council for the Development of Economic and Social Science Research (CODESRIA)*, to *Council for the Development of Social Science Research (CODESRIA)* that was made by the 7th General Assembly in 1992 was already an attempt to make the name reflect the diversity of the social sciences, broadly defined. Beyond changes in the name of the Council, the issue really is that of keeping pace with developments in our community and in the world around us, and finding the best possible institutional type and mode of operation that could enable CODESRIA to remain truthful to its mission and fulfill its mandate.

A conference organized on 3-4 November 2016 by CODESRIA and the Mwalimu Nyerere Professorial Chair in Pan-African Studies of the University of Dar es Salaam demonstrates some of the handsome fruit that social research as a thoroughly integrated exercise can bear. Focusing on the multiple and changing practices of modifying living bodies in Africa, the conference brought together a wide range of people including social scientists, scholars in the humanities, dermatologists, beauticians and clinical psychiatrists and psychotherapists. Issues including the bleaching of bodies, 'tribal' marks, breast-ironing, tattooing and forms of FGMFemale genital amputation were addressed from multiple disciplinary perspectives shed significant light on this phenomena. A brief report on this meeting whose theme was, '(Re) making bodies: The structures and dynamics of aesthetics and aspirations in an evolving Africa,' is included in this edition of the Bulletin.

In the spirit of continuing these forms of engagement, the Council has selected "'Emergence' on screen and on stage" as the theme of its next bi-annual workshop to be held during the Pan-Africa Film and Television Festival- FESPACO. The workshop will be held on 27-28 February 2017 in Ouagadougou, Burkina Faso. It hopes to attract scholars from across the Humanities and Social Sciences as well as artists and practitioners to discuss the idea of emergence that is today a leading leitmotif on the screen and stage of the artist, politician and development practitioner alike.

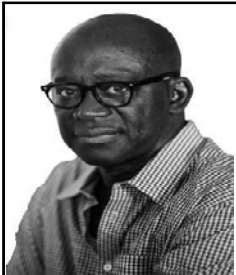
Are we not already living the Council for the Development of *Social Research in Africa*?

Note

1. The theme of WSSF III was: Transforming Global Relations for a Just World. See World Social Science Report 2016 which carries many of the papers presented at the Durban forum and brings additional dimensions to the debates on inequality and injustice.

Ebrima Sall
Executive Secretary
Ato Kwamena Onoma
Head of Research

New Scientific Committee Members



Mamadou Diouf
(Chair)

Mamadou Diouf is Leitner Family Professor of African Studies (Middle Eastern, Southern Asian and African Studies Department) and History (History Department) and Director of the Institute of African Studies at Columbia University. He is a Visiting Professor at the Paris School of International Affairs, Sciences Po, Paris (France).



Theresa Moyo
(Vice Chair)

Theresa Moyo is an Associate Professor at the University of Limpopo, South Africa. Since 2004, she has lectured on the Master of Development (MDEV) Programme at the Turfloop Graduate School of Leadership (TGSL). She holds a BSc Honours and an MPhil in Economics from the University of Zimbabwe and an MA and PhD in Economics from the University of Dalhousie in Canada.



Lyn Ossome

Lyn Ossome is Senior Research Fellow at the Makerere Institute of Social Research (MISR), Kampala. She received her PhD in Political Studies from Wits University and was previously Postdoctoral Fellow at the Unit for the Humanities at Rhodes University (UHURU), South Africa. She has been a visiting scholar at the National Chiao Tung

University, Taiwan and is currently a Presidential Visiting Professor at Yale University



Ammara
Bekkouchen

Ammara Bekkouchen, scholar, architect and urban planner, graduated from the Ecole Polytechnique d'Architecture et Urbanisme d'Alger (EPAU). She taught architecture and urbanism for several years at the University of Science and Technology of Oran (USTO), Algeria. She is currently a Research Associate at the Center for Research in Social and Cultural Anthropology (CRASC) in Oran.



Georges
Nzongola-Ntalaja

Georges Nzongola-Ntalaja is a professor of African and Global Studies at the University of North Carolina at Chapel Hill. A political scientist by training, he has spent much of his academic career in interdisciplinary studies. Former President of the African Studies Association of the United States, he is the author of numerous publications on African politics.



Aituaje Irene
Pogonson

Aituaje Irene Pogonson holds a B.A degree in History, M Sc and Ph.D in Political Science all from the University of Ibadan. She also attended the John F. Kennedy School of Government at Harvard University and the Friedrich-Ebert-Stiftung (FES), New York, USA, Fall Academy for Young International Policy Analysts. She is, currently, a Senior Lecturer in the Department of Political Science, University of Ibadan.



Carlos Lopes

Carlos Lopes, a development economist, served as the eighth Executive Secretary of the United Nations Economic Commission for Africa from September 2012 to September 2016. He is currently a visiting fellow at the Oxford Martin School, University of Oxford and a visiting professor at the University of Cape Town. He also serves as commissioner for the Global Commission on the Economy and Climate.



Emmanuel
Akyeampong

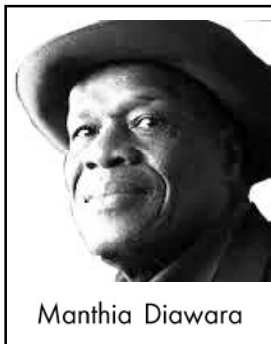
Emmanuel Akyeampong is Professor of History and of African and African American Studies at Harvard University. He was appointed Loeb Harvard College Professor from July 2005 through June 2010. Akyeampong will serve as the Oppenheimer Faculty Director of the Center for African Studies at Harvard University from July 1, 2016 through June 30, 2019. Akyeampong sits on the Advisory Council of the Carnegie African Diaspora Fellows Program and serves as the president of the African Public Broadcasting Foundation (US).



Alemayehu Geda completed his PhD in Development Economics at the Institute of Social Studies, the Netherlands, in 1998. He has taught at the University of London, School of Oriental and African Studies. He was also a research fellow at the University of Oxford. He is currently Professor of Economics at Addis Ababa University.



Kmar Bendana is a researcher at the Institute of History of the National Movement (ISHMN), contemporary history professor at the University of Manouba (Tunisia) and research associate at the Institute for Research on Contemporary Maghreb. She specializes in the history of culture and intellectuals in Tunisia in the nineteenth and twentieth centuries.



Manthia Diawara is a Professor of Comparative Literature and Cinema at New York University, where he also heads the Institute of African American Affairs and the Africana Studies Program. He completed his doctorate at Indiana University in 1985. He had previously taught at the University of California at Santa Barbara and the University of

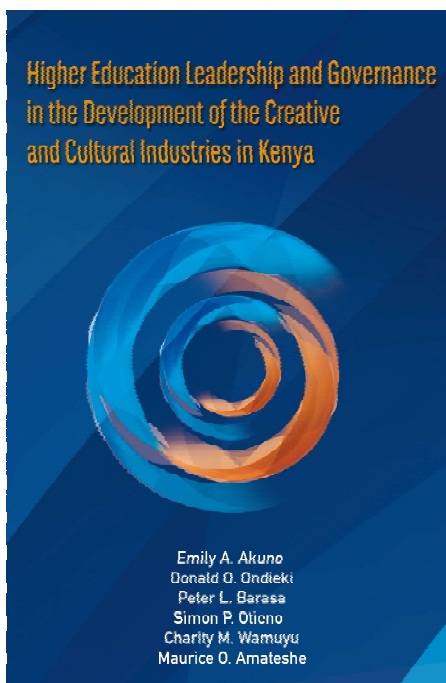
Pennsylvania, before establishing the Africana Studies Program at NYU in 1992.



Cristiano Matsinhe holds a PhD in Human Sciences, with a focus on Social Anthropology, from the Federal University of Rio de Janeiro (UFRJ - Brazil), and currently works at the Centre for African Studies of Eduardo Mondlane University, as a Research Deputy Director. His research interests include Public Health issues, Culture, Identity and National Discourses, as well as Epistemological Reflexions in the Social Sciences.

Higher Education Leadership and Governance in the Development of the Creative and Cultural Industries in Kenya

Emily Achieng' Akuno, Donald Otoy Ondieki
Peter L Barasa, Simon Peter Otieno
Charity Muraguri Wamuyu, Maurice Okutoyi Amateshe



The role of higher education in establishing structures and procedures in society and industry is clearly articulated in scholarly discussions. The narrative has recently taken a new momentum in Kenya with acknowledgement of the creative industry, a field that involves many youth, as an area that impacts on the economy. In unravelling the link between higher education and industry, the authors focus on leadership and governance in higher education and its expected and perceived contribution to the shaping of the creative industry. Through analysis of five cases, the authors interrogate the processes and structures that govern the teaching and practice of the creative subjects, noting how these affect the creative industry in Kenya.

This book approaches the creative disciplines from the perspectives of the students, lecturers and university administrators. The three voices provide a balanced view of what higher creative arts education in Kenya is. The multiple authorship of the book further provides a balanced account of the development of these disciplines in higher education, and their growth in industry. The key concepts here are the development of the creative industry and how higher education should contribute to the same.

Debate: The Humanities in the CODESRIA Project

From 28 to 29 August 2015, CODESRIA held a planning meeting in Accra, Ghana in collaboration with the University of Ghana to deliberate on the location of the humanities in the life and work of a social science organisation like CODESRIA. The think pieces featured in this section emanated from the meeting.

Rethinking the Humanities in CODESRIA's Programmes

The Busan Declaration Towards a New Humanism for the 21st Century¹ rightfully expresses concerns about the current state of the humanities that impede their capability to accomplish “their historic role of shaping the self-understanding of peoples and societies, and thereby giving meaning to life.” Indeed, the humanities are basic to every society’s understanding of not only itself but also the environment that surrounds it and the wider world out there. The humanities should, therefore, be an essential, integral and fundamental component of a society’s development and the discourse of such development, taking into account, and giving all other disciplines, including the social and hard sciences, their “human face” and values. Such values, which come, partly, within the cultural dimensions of development, must not only be renewed and redefined, but also re-emphasized in the emerging, new contexts of globalization. This, to me, should be the main mission of CODESRIA’s efforts to rethink the role and articulation of the humanities in the 21st Century Africa and in the context of the nexus between the social sciences and humanities within the Council.

The rethinking can be done through various channels, some of them specific to humanities, but mostly by interfacing the humanities and social sciences. Such rethinking can take diverse approaches, a few of which are touched on and enumerated hereunder:

- (i) Instituting a Programme or Programmes that will involve research and intellectual intercourse (dialogue and cooperation) between humanities scholars, thinkers, and artists/innovators, in the different fields and backgrounds that form the humanities, as we know them today. Through these programmes such scholars will be able to theorize and reflect on the humanities and how their different disciplines can address contemporary challenges.

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- (ii) Holding Annual Thematic Conferences that can rotate from one African country to another, dealing with different disciplines within the humanities. Such themes of conferences can, alternatively, be developed into fully-fledged research programmes within CODESRIA.
- (iii) Establishing Humanities Fellowships, and Visiting/Resident Scholarships that will aim at not only developing individual doctoral and postdoctoral scholars, but also resulting into scholarly publications on humanities. The procedures and logistics of such fellowships and scholarships will have to be formulated by the Council, and followed through rigorous peer review system that can include manuscript development workshops.
- (iv) Trying as much as possible to mainstream the humanities in most of CODESRIA’s social science programmes. This could be done through, for example, factoring in areas of humanities in the various calls for proposals and in different programmes and institutes conducted by the Council. Here is where those who formulate such calls for proposals can help younger scholars who are so prone to the compartmentalization of knowledge that happens in most of the education systems in Africa right from secondary to tertiary education syllabi; a practice that creates gaps between the arts, humanities, social sciences and even natural sciences.

More often than not, when there are calls for abstracts on such topics like urbanization, environmental conservation, migration, population matters, etc., the attitude that one

gets from, especially, younger scholars are that these are mainly for social scientists. Such abstract calls from CODESRIA will guide the scholars showing them the vast possibilities of adding the voice of the humanities in social science research and discourse.

While mainstreaming the humanities in most of CODESRIA’s social science programmes will bring about the interface between the two, it will also provide avenues for alternative voices and perspectives regarding those areas that have erroneously been regarded as the concerns of social sciences only.

- (v) Encouraging and facilitating the formulation of National Humanities Working Groups, Multinational Humanities Research Networks, and Comparative Humanities Research Networks. Alternatively, as suggested in (iv) above, efforts can be made to enhance interdisciplinary approaches by encouraging the social science NWGs, MRNs, and CRNs to ensure that they factor in the humanities whenever and wherever possible.
- (vi) Increasing and solidifying CODESRIA ties with those like-minded organizations, which specifically deal with the humanities in Africa and beyond. This could take many forms, but one that comes to mind is sponsoring wider participation at such cultural events like the AU’s Pan African Cultural Congress, The Cairo Conference on Interaction of Cultures, and World Humanities Forum – just to mention a few.
- (vii) Strengthening the Humanities Institute at the University of Ghana, Legon, so that it caters for African scholars across the continent. This could be done by establishing visiting fellowships, sabbaticals, and planned annual institutes such as an institute on African Popular Culture. Part of the efforts to strengthen the



Humanities Institute can be through establishing it as a Centre of Excellence that will be the main reference and resource point whenever one wishes to research on African Humanities.

In carrying out the above suggestions, it is important that CODESRIA takes heed of the call made within the Busan Decla-

ration, to ensure that “scholars, artists and intellectuals...undertake to promote and support the principle of pluralistic, inclusive and open-ended reflection, across disciplinary, national, linguistic and cultural boundaries, in collaboration with the social and natural sciences, with a view to enhancing the capacity of re-

search systems, the media and societies to understand their present and to imagine their futures”.

Note

1. Made during the 1st World Humanities Forum held in Busan, Republic of Korea, 24-26 November 2011

Thoughts on the Humanities in CODESRIA

My thoughts on the Humanities in CODESRIA will be stated in two approaches: improving what is already ongoing in CODESRIA and suggestions on new ideas worth exploring. This approach is born out of the conviction that Humanities have gained some grounds in CODESRIA over the past 10-15 years but there is still room for improvement. The other issue to be touched on is the relationship between CODESRIA and the University of Ghana through the African Humanities Institute Programme, with which I have been associated since its inception in 1996.

CODESRIA General Assemblies

I have participated in three CODESRIA General Assemblies – Maputo (2005), Yaounde (2008), and Rabat (2011). In all these, there were papers presented from Humanities. However, it would have been a plus if there had been artistic workshops in which for example the host nations’ performance arts were featured accompanied by academic presentations on development and significance. We had dance and musical performances at these events which were organised more as entertainment pieces accompanying dinner and as such not seen as worthy of academic engagement. An evening of a theatre performance or a film show that educates and informs participants on the host nation will also be welcoming. A guided tour of significant sites in the hosting cities would also have been rewarding.

CODESRIA-FESPACO Workshops In Ouagadougou

I was also a participant in all five CODESRIA-FESPACO workshops in Ouagadougou from 2007 to 2015. Though papers were presented at all the work-

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shops, no publication has yet come out from CODESRIA. The workshops also seemed detached from the main festival as there was little information on it at the festival website or in its programme brochures. Thus festival participants were unaware of the workshops in order to attend. A closer collaboration with the festival secretariat would improve workshop visibility. Additionally, the workshop could be expanded to include a roundtable debate on the festival theme as well as critical discussions of selected films in competition for the Grand Prix – Etalon Yennenga. These discussions should involve the filmmakers who will share their concerns with workshop participants. It is possible for CODESRIA to arrange with FESPACO Secretariat to organise special film screenings to be followed by discussions since the workshop cannot last the whole festival period.

Further Suggestions

CODESRIA could consider organising periodically the following:

- International conferences with presentation of papers as well as practical workshops and demonstrations or master classes in the areas of Film, Theatre, Dance, Music.
- International art exhibitions on African Heritage.
- African creative writers’ workshop with playwrights, poets, screen writers, novelists, etc.

CODESRIA University of Ghana Relationship

CODESRIA University of Ghana relationship was further deepened through the establishment of the CODESRIA African Humanities Institute Programme in 1996, which saw annual multidisciplinary residential fellowships for selected African scholars hosted in Legon. The institute has not seen much activity since the fello-wship programme ran out. The institution of a new multi-year fellowship programme will revamp the somehow dormant relationship as faculty and students will benefit from such programmes which will also improve the visibility of CODESRIA at Legon. Points worth considering are:

1. Any MOU to be signed or renewed would have to contain some benefits to be enjoyed by the University of Ghana else it stands not to get the official nod.
2. A well-staffed and equipped office of CODESRIA on UG campus will contribute to visibility of any relationship between the two institutions.
3. A special section at the University Balme Library dedicated to CODESRIA stocked with its publications will also increase visibility.
4. CODESRIA hosting some of its institute programmes and other events in Ghana will also lead to visibility and boost relationship with Ghana.

CODESRIA African Humanities Institute

The institute has over the years built a resource in video recordings of paper presentations, discussions, workshops and fieldtrips of the fellowship programmes as well as other events. Four key CODESRIA events were fully documented on video: the 30th Anniversary programme

in Dakar in 2003, General Assemblies in Maputo, Yaounde and Rabat. Additionally the five CODESRIA-FESPACO Workshops were also fully documented on video. Digitising these materials and storing them is a more secured preservation method than the current state on magnetic tapes which are prone to rapid deterioration. They are important resour-

ces that must not be left to go waste. Needed equipment will be an Apple Mac PC, big capacity hard drives for storage, analogue video players (S-VHS, Mini-DV, Betacam SP) and a video capture digital interface. Additional NLE software would enable editing and re-packaging for use in a variety of ways to support teaching, learning and research.

If the Institute is to continue to play the role of documenting CODESRIA activities on video as it has done over the years, then it should be equipped with digital video cameras with sound and lights accessories in addition to hiring of professional crew for assignments when it becomes necessary.

Beyond the Two Cultures Paradigm: The Humanities in the CODESRIA Project

The critiques of dominant approaches to research in both the social sciences and humanities on knowledge and objectivity seek to demonstrate that modern science paradigms and ‘regimes of truth’ are situated within a particular cultural, social system that needs to be challenged and “decolonized”. The research carried out in the Global North brings with it a particular set of values and conceptualizations of time, space, subjectivity, gender relations, knowledge production, storing (archives) and knowledge sharing.

This ‘ethnocentric’ research is encoded in imperial and colonial discourses that influence the gaze of the researcher (Mudimbe 1988). The research carried out through ‘imperial eyes’ (Said 1978; Pratt 1992) is not just to be challenged through historical re-evaluation. As the colonial imprint in our societies is not a finished business, we have to argue for new epistemologies. These new epistemologies cannot arise from the traditional disciplines of the social sciences and humanities, as this division reinstalls a specific approach opted out by Euro-centric scholarship.

As several scholars have underlined, an abyssal division haunts contemporary academy: the idea of a complex, modern, civilized world of autonomous citizens is contrasted with its antithesis, an unsophisticated, traditional (pre-scientific, pre-logical, irrational), underdeveloped Africa steeped in backward customs, traditions and cultures (Fanon 1961; Nyamnjoh 2015). But western understanding of the world is only a fragment of the knowledge about the world (Santos 2014). Indeed,

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Eurocentric models to explain reality have used coercive violence and control over people and resources as its privileged mode of influence, to force into silence, self-repudiation or ridiculous defensiveness, African modes of self-reproduction and ideas of the good life and dignity (Meneses 2011). African endogenous epistemologies (as in other contexts of the Global South²) despite being popular in everyday life, thrive in settings away from the prescriptive gaze of the epistemic stance of modern science. Thus, in academic environments, the predominant approach often ignores or misrepresents other epistemologies as superstition, local cosmologies, traditions, etc.

For example, science and technological advances by corporations and governments, particularly with regard to the environment, have failed to recognize ‘local’ / ‘indigenous’ knowledge systems, and, even worse, that these ‘local’ systems are an integral part of ancient knowledge systems. In many contexts of the Global South opposition between the Eurocentric conception of ‘land’, subject to property rights, and distinct conceptions of ‘collective spaces or territories’, belonging to a people, both the living and their ancestors, is a good example. The definition of the identity of peoples in the Global South and of their collective rights is quite often bound to a notion of ‘territori-

ality’, associated with responsibilities in relation to a territory, which is defined as a collective of spaces, human groups (including both the living and their ancestors), rivers, forests, animals and plants. Differences between world views become explicit and turn into sites of struggle when the integrity of these collectives is threatened by alternative notions of relationships to territory and knowledges – such as those that are based on the right to property – or when the distinction between respect for knowledge and culture and the imperative of development is employed used to justify the exploitation of ‘natural resources’ by outside forces.

This nature-culture divide is at the core of modern science (Latour 1993). While the distinction was installed within the realm of the scientific method, in practice modern practices have never maintained such an unambiguous distinction. Instead, what has taken place is a proliferation of hybrids between nature and culture, so that non-modern practices have never been displaced. The divide between the subject and the object is another central characteristic of modernity which by means of purification creates two entirely distinct (for modern science) ontological zones: that of human beings on the one hand; and that of nonhumans on the other.

The presumed epistemological and praxiological unity of science and the opposition of the ‘two cultures’ – of the sciences and of the humanities – , as a structuring feature of the field of knowledge, has been exposed as a rather unstable plurality of scientific and epistemic cultures and of configurations

of knowledges (Wallerstein et al 1996; Stengers 2003; Knorr-Cetina 2007).³ The multiple episodes of the so-called ‘science wars’ represent, indeed an attempt at reasserting this divide and re-establishing and policing the boundaries of different domains of knowledge and their hierarchy (Santos 2003).

The assertion of the discontinuities of science and its ‘others’ requires a permanent policing of borders and a persistent epistemological vigilance, in order to contain and repel the always allegedly imminent assaults of the so-called irrationality. This boundary work, however, had to face a number of obstacles, namely the difficulty of dividing scientific knowledge and the objects of science from those that ‘belonged’ to other domains of culture or to the vaguely defined territory of ‘opinion’. The latter always had an ambiguous status in the history of the sciences, being regarded either as the ‘other’ of science that had to be denounced, demystified and defeated in the name of rigour and reason, or as the ‘natural’ ally of science, the obligatory point of passage for a transformation of the world according to the principles of reason and Enlightenment.

In short, the differentiation and specialisation of the sciences are the outcome of historical changes associated with two processes: 1) the drawing of boundaries between science and technology, a ploy used to claim the intrinsic neutrality of science and to locate the consequences of scientific research, be they desirable or undesirable, good or bad, constructive or destructive, on its applications; 2) the demarcation of science from other modes of relating to the world, taken to be non-scientific (or local, irrational, etc.), including the arts, humanities, religion, and, as Durkheim stated, allowing collective life to rest upon ‘well-founded illusions’, known as common sense.

The separation between the social sciences, and the humanities – originally elaborated in a Eurocentric context – sought to impose itself globally as the norm, at the core of the Eurocentric civilizational project. By doing so, this reason, the metonymic reason (Santos), states its own centrality as the only form of rationality and therefore does not exert itself to discover other kinds of rationality or, if it does, it only does so to turn them into raw material. This exercise became possible because modern science lies

upon an arrogant reason, a kind of reason that feels no need to exert itself because it imagines itself as unconditionally free and therefore free from the need to prove its own freedom.

To challenge the arrogance of this reason, one needs a distinct approach, beyond the two cultures. These new epistemologies ought to be developed working with ‘subjects’ in their diversity, producing knowledge with and not about ‘homogeneous societies’, reproducing mechanically dichotomies such as nature vs society. This epistemic turn allows to promote different viewpoints and to claim the right to dignity, to ‘think from our heads’ (Cabral, 1976), claiming sovereignty and cognitive justice (Santos 2003).

Such an approach includes a dual aim: 1) to explain that what does not exist is, in fact, actively produced as non-existent; 2) to understand the biases associated with this worldview to be exposed and other (re)configurations of knowledges, based on the mutual recognition of their partiality and incompleteness (Santos 2014). Their adequateness in different situations, experiences and struggles has to be evaluated pragmatically, and it is not possible to determine the ‘intrinsic’ superiority of any one strategy over another. As several African philosophers have pointed out, what humans know they know it according to given circumstances, within which the knowing process takes place and actualizes itself (Masolo 2003). Thus, knowledge emerges as a common product of the dialogue between the scholar, the cultural practitioners or experts, and the social actors of everyday life (Ramosé 2003). These academics have highlighted the central significance of the conception of knowledge as a construction, as the interaction, through socially organised practices, of human actors, materials, instruments, ways of doing things, skills, in order to create something that did not exist before, with new attributes, not reducible to the sum of the heterogeneous elements mobilized for its creation; finally, they scrutinised the conditions and limits of the autonomy of scientific activities, displaying their connections to the social and cultural context where they are carried out. In short, knowledge cannot be reduced to a model, that is, a reduced and simplified scheme of a complex reality.

Although internally diverse, modern science provided the knowledge under-

lying the long cycle of colonialism and global capitalism. These historical processes profoundly devalued and marginalized the knowledge and wisdom that had been in existence in the Global South. Therefore, rather than a mere historical criticism of the ‘African situation’, to overcome the peripherization and subalternity of endogenous epistemologies, requires to carry out a critical review of hegemonic concepts defined by modern rationality, such as history, culture and knowledge. Seeking to analyze the goal of these concepts includes: an historical reevaluation – to rethink all past and future prospects in the light of other perspectives, beyond the rationality associated with the global North; an ontological analysis, which requires the renegotiation of the definitions of self and of the senses; and finally, an epistemic challenge, putting into question the exclusive and imperial understanding of knowledge, challenging the epistemic privilege of the global North (Santos & Meneses 2010).

The modern scientific paradigm is fundamentally a Western paradigm of knowledge (Mudimbe 1988; Appiah 1992) to justify a certain way of experience the world, a certain vision of history, reason and civilization. So, although many intellectuals in the continent continue to insist on epistemic paradigm that subsist behind the ‘two cultures’, knowledge production is an inseparable creation of subjective activity and external activity, moving through history (Masolo 2003). The twenty-first century requires a more sophisticated understanding of our world, entailing dialogues and conviviality between various epistemologies. A critical element of this challenge is the very disciplinary nature/organization of modern knowledge. Academic disciplines embody the very division of knowledge into two cultures, a structure that seeks to manage and make comprehensible and orderly this field of knowledge, while controlling, endorsing and justifying inequalities between knowledges and generating other forms of oppression that perpetuate the abyssal and hierarchical division between science and other knowledges (Fanon 1961; Dussel 1995; Santos 2003). To ensure that our modes of engagement do not re-enact the very epistemic violence (Spivak 1988) that we are working to undermine, it is necessary to acknowledge the difference that makes a difference (Geertz 1973); to unmask the power structures that still characterize our

engagement with other knowledges/epistemologies while working actively towards transforming those structures and thereby the terms of the conversation. Otherwise, we run the risk of practicing ‘strategies of condescension’ (Bourdieu 2004). Thus, there is urgent need to recognize the power and privileges present in the loci of enunciation; the need for incessant self-reflexivity by those of us engaging with other knowledges; to be constantly on guard against being involved in the reproduction of new hierarchies; to avoid falling into the draw of representing, explaining or speaking on behalf of the subaltern.

Today, working against epistemicide is imperative in order to recover and valorize the epistemological diversity of the world (Santos 2014). Such recovery and valorization requires the transformation of the world’s epistemological diversity – beyond the two cultures⁴ – into an empowering instrument against hegemonic globalization, developing silenced and invisibilized forms of cosmopolitanism. It would promote a wide conversation of humankind, celebrating conviviality, solidarity, and life against the logic of market-ridden greed and individualism and the destruction of life to which world populations large and small are condemned by the dominant forces of globalization.

These epistemologies allow for the present to encompass distinct promises of future, beyond the linearity of modern project. In short, the Global south calls for a distinct library, beyond the colonial library that negates the possibility of a plural rationality and history (Mudimbe 1988).

Challenges in Training New / Younger Scholars

Since our world is still heavily contaminated by the colonial-capitalist project, our goal is to recover knowledges and social practices that were forgotten, silenced and erased in their condition of (renamed) dominated, inferior, local knowledge in the international constellation of knowledges and powers. It is the struggle for these other epistemologies that embodies the epistemologies of the South (Santos 2014). The incredible diversity of the world obviously produces powerful and fertile knowledge, whose plurality is infinite. The contemporary ‘learned ignorance’ consists of knowing that the epistemological diversity of the world is potentially infinite and each knowledge

only knows about itself to a limited extent. So, the university and research in the Global South should not be hostage of the metonymic reason. Rather, it should be places where learned ignorance calls for unlearning and for relearning with others.

In short we need to recall – as have Frantz Fanon, Aimé Césaire, Rabindranath Tagore, among others – that when one privileges one form of knowledge, in fact privileges a system of power. The future of education in today’s world requires fostering a dialogue among different worldviews with the aim of integrating knowledge systems originating in diverse realities, and to establish a dialogue in diversity (pluriversality instead of universality). In this debate, the voices from the global South need to be heard in international debates on education. A politics of cultural diversity and mutual intelligibility calls for a complex procedure of reciprocal and horizontal translation rather than for general theory (Santos 2014).

The majority of universities and research institutions, far from being ‘liberating forces’ that celebrate ‘achievement’ over ‘ascription’, play a key role in the reproduction of the distribution of cultural capital and thus in the reproduction of the knowledge-power nexus (Wallerstein et. Al, 1996; Bourdieu). Given the resilience of colonial education in Africa, ordinary men and women and the endogenous alternatives on which they draw, do not receive the recognition and representation they deserve (Nyamnjoh 2015). Intercultural translation and conviviality in knowledge production would entail not only collaboration across disciplines in the conventional sense (across the two cultures and between them and the so-called hard sciences), but more significantly, the dialogue and translation between distinct epistemologies, informed by the goal to promote cognitive justice, popular universities and experiences of reality (Santos & Meneses 2010).

Our educational system does not, quite often, differentiate social sciences from humanities. We have lost the capacity to teach how to think; rather, the emphasis is placed upon the need to follow models and approaches that have been used ‘elsewhere’ apparently with success. In short, many of our universities have sold their soul to the market (Diouf & Mamdani 1994; Cruz e Silva 2010). To bring in other epistemologies opens the possibility to

challenge the linearity of time, the immediacy of economic liberal project. The time of the market, especially under the current capitalist conditions, is a time that is very fragmented and the time of consumption is really a time of the instant. So we wanted to recapture that category of the near future and see to what extent it could be remobilized in the attempt at critiquing the present, and reopening up a space not only for imagination, but also for the politics of possibility (Mbembe 2015).

The social scientists have a problem with objectivity and neutrality. By developing strong forms of objectivity, linked to the idea of the positioned or situated subject, the African researcher can overcome his/her ventriloquist’s fake reproduction of Eurocentric categories. This is a project of slow time, of listening, or producing knowledge learning from different epistemic perspectives.

Another challenge is to question the unity of science. On the one side the humanists, who were supposed to teach young men and young women how to think critically as opposed to skills enhancement and training, and those on the other side of the argument, that prefer analytic models, aimed supposedly to interpret the broader world, reflected in STEM.⁵ The contemporary predatory capitalist state seeks to produce automata who are not going to question things. That is, that can’t think critically, that are compliant with the predominant power structures that rule the world. We need to avoid universities and research institutions that are focused on getting jobs for people, in a context where societies are increasingly plutocratic. By allowing the market to select who will become a scholar is a hypocritical stance.

Thus our sciences (both cultures) have to address the actual historical processes of colonialism, enslavement, capitalist exploitation and dispossession that are involved in the making of Eurocentrism as a political civilization project. These challenges will allow demystifying the precedence of the Global North in the construction of conceptual categories, thus ending the epistemic privilege of modern science and modern societies.

The epistemologies of the south, as project that seeks to surpass the centrality of the Global north and to produce a new topology of cognitive spaces and cartographies as to aims towards a pluriverse made of (inter)connected epistemologies.

This is a claim for taking epistemology as topological space that increases the interaction between the imagination and the imaginary. The imagination is an expected extrapolation of possibilities. An imaginary is a horizon of the yet to come, the still to be imagined. This approach enables us to locate the Eurocentric scientific project within a wider political project, and learn from one another, to address the problems we currently face, reinvigorated our imagination by opening up infinite possibilities of cognitive justice.

Notes

1. Considering culture as a phenomenon associated with repertoires of meaning or signification shared by members of a society, and also with differentiation and hierarchy within national societies, local contexts and transnational spaces.
2. Here, the South is used as historical, geographic and political term. The South is constructed cartographically as the opposite of the North. The North is evoked as the centre, the South is deemed a periphery. More dualistically, the North is hegemony and the South hopefully, resistance. As Visvanathan (2012) alerts, the epistemological challenge is to escape such frozen geographies.
3. The question of the internal plurality of science was raised, in the Global North, mostly, by feminist epistemologies, by the social and cultural studies of science and by the currents in the history and philosophy of science influenced by the latter.
4. Endogenous epistemologies thus include the discourses that have evolved out of the so called 'two cultures' disciplinary model (many of which have arisen as responses to the oppressive nature of Eurocentric academic disciplines), in dialogue with other endogenous epistemologies.
5. STEM refers to the academic disciplines of science, technology, engineering and mathematics.

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The Social Sciences and Humanities in the Age of STEM

It may sound paradoxical, at a time when the orientation towards Sciences, Technology, Engineering and Mathematics (STEM) has become mainstream for all to also unanimously recognise the importance of the humanities and the social sciences.

We are well aware that if we concentrate on STEM alone to the detriment of the humanities and the social sciences, we are likely to miss an essential dimension of human existence. The sciences of human beings through which man can reflect on himself as a human being, on the meaning of his existence and the existence of another world, are absolutely essential to him. This takes us to the following statement by Pascal:

In other words, the so-called hard sciences alone cannot capture all the dimensions of a human being. The humanities and the social sciences are also needed capture this plural dimension. They remind us of our past and show us the way forward.

This, however, does not imply that the humanities and the social sciences are competing with the so-called hard sciences, in particular STEM. It is the opposite. Scientific and technological progress has so much accelerated for the humanities and the social sciences to ignore that both STEM, the humanities and the social sciences have become closely interlinked. "Digital humanities" is even a term used to mean that the humanities cannot shut itself off from omnipresent digital uses; even thinking has also been instrumented. Besides, issues that were traditionally handled by the humanities and the social sciences are now at the core of research and STEM innovations.

This paper purports to show that instead of shying away because they perceive STEM as a threat, both the humanities and the social sciences must stand up to the challenges posed by new themes and issues in view of the tenuous link they have with STEM.

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Indeed, the humanities was once defined through a number of questionings such as "what's a human being?", "What's thought?", or "what's conscience" "what's memory, perception, learning, etc.". Now, these questionings are no longer their exclusive concerns.

Cognitive sciences are wondering about the meaning of "knowledge", "having convictions", "to ignore" or "being mistaken". They raise questions about the perception of objects and subjects in the surrounding world, source of knowledge as well as learning, memorising and rationalising mechanisms. They are wondering over differences between individuals when it comes to learning, remembering, etc. What are the impacts of brain damage on memory, speech, thinking...

Furthermore, knowledge engineers are wondering about various knowledge materials: what's a shape, an image, a concept, a word?

As Howard Gardner¹ put it, cognitive sciences, "this new science" dates back to the Greeks because they were desirous of discovering the nature of human knowledge. However, this science is a radically new one because knowledge engineers exclusively use empirical methods to test their theories and hypotheses, relying mainly on the most recent scientific and technological discoveries of various disciplines. Computer science is one major part, with computer emerging as the best model for understanding how the human brain operates. Indeed, computers are not only indispensable for doing all sorts of research but also because computer is modelled on the operation of the human brain. Is computer omnipresence not likely to impact the themes of the humanities and the social sciences?

New disciplines like artificial intelligence have emerged and research is stimulated by new questioning like the potential knowledge-acquiring capacity that man-built machines may have.

Cognitics or knowledge engineering, or the automatic processing of knowledge and relationship between man and information and communication technologies blends the humanities and the social sciences with automation, computer science, ergonomics, cognitive sciences and life sciences.

Equally in health matters, cutting-edge technologies are being increasingly widely used sending a message of hope on potential victory over diseases while also posing new challenges. Are questions about life, death, pain and age not assuming new meaning with the emergence of all this technology?

So, the point here is not for the humanities and the social sciences to take a defensive attitude and wonder, from the outside so to speak, whether or not STEM constitutes a threat a source of alienation and. Far from being a threat to the humanities and the social sciences, STEM, on the contrary, form a major challenge.

If African researchers can raise their awareness of this trend and stand up to the challenge, the humanities and the social sciences which are well rooted in social, technological and scientific realities, can play a decisive role in building a veritable African research space.

CODESRIA, which has always upheld a broad social sciences concept, would then be a key agent for this convergence of STEM and the humanities and the social sciences in Africa.

Note

1. Howard Gardner, Histoire de la révolution cognitive, La nouvelle science de l'esprit, traduit de l'américain par Jean-Louis Peytavin, Paris, Editions Payot, 1985, pp.16-17.

On Collaboration between the Humanities and the Social Sciences: Discussion of the Terms of Intra and Interdisciplinary Dialogue through the Lenses of Sociology

Introduction

Generally, a distinction is made between the social sciences and humanities. This distinction, as we know, is deeply rooted in the history of the social sciences. It is part of this enduring quest for social science legitimisation in general. Initiated in the nineteenth century, the social sciences struggled to maintain that distinction in order to gain institutional and social recognition. The social sciences thus worked at defining other territories or in a nutshell, a "third voice/pathway" alongside those already pervaded by the so-called hard sciences and the humanities, even once (rightly to some extent) considered to be the feeding grounds for other academic disciplines based on initial trilogy, that is Law, Medicine and Theology.

In the process, most sciences, following the French positivist tradition especially since the nineteenth century, have tried to model themselves closer enough on "hard sciences" while also departing from the humanities on the basis of principles such as objectification, neutrality, observation, etc. A telling example is that of sociology where the concern of the pioneers and founding fathers of this discipline (Saint-Simon, Auguste Comte, Emile Durkheim among others) was roughly to impart both a *traditional* and *distinctive* character based at least on two requirements:

- sociology and social sciences in general tried to develop by being modelled on so-called hard sciences, and strove to attain the ideal efficiency and the already acquired social and institutional legitimacy of the latter; this effort represents a kind of entry test for new disciplines seeking recognition;
- likewise, efforts were also made by social sciences to introduce a distinction between them and humanities, especially philosophy, a would be perfect representation because the perception was that humanities were synonymous first

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and foremost with speculative approaches, a view shared by Kone (2010:67)¹.

This rather scientist and pragmatist will provided the social sciences with a solid development, epistemological, theoretical and methodological base; but it was also a source of essentialising science concept concomitantly reducing it to an increasingly narrowing vision.

This article reviews the outlines of these demarcations and their impacts on exchanges and partitioning of the social sciences and the humanities; it also analyses to some extent these differences in relation to the influence of so-called STEM².

It is a contribution to the debate on the origins of theoretical, methodological but also epistemological oppositions or differentiations; how these have been structured and developed and how one could make the most of them by redirecting them towards more openness, collaboration and complementarity. This standpoint understandably does not purport to eliminate all distinctions but instead admits that disciplines would more or less retain some of their specificities; however, if designed in a non-irreducible way, these differences can feed and enrich research.

I resorted mostly to sociology to structure my analysis around three main points.

First is an insight into the historical background to the foundation of sociology, underscoring the fact that generally, connecting logos and praxis, in other words, practice and theory has always been the central concern of sociologists though more so among the pioneers than the founding fathers. This clear articulation or subordination of theory to practice explains in many ways why this

new discipline looked up to so-called "hard sciences" with their gained recognition to effectively conquer its ability to produce social impact, to act on reality and change it for the better. All this is done in the name of science at the service of social reform. Equally important is the fact that sociology like other social sciences is heir and tributary, in terms of constitution and maturation, to the achievements made by the humanities which have been known to be the common base for human knowledge as developed from Antiquity to modern times through the Middle Ages.

Secondly, and from a different perspective, foundations differentiation not only in one discipline to others but also within a given discipline is discussed in addition to the cut-off between the social sciences and the humanities or between the social sciences and STEM. The advanced specialisation processes taking place internally with the branches but also different (quantitative/qualitative, etc.) theoretical and methodological options seem to highlight a clear desire for deeper, more refined and broader knowledge and were actually helpful in some way. But articulating such processes such that they do not maintain necessary exchanges and dialogue often results in disjunctions and research seal-off dynamics compromising the social sciences initial project, that of a purported deeper knowledge of humans and society.

Lastly, emphasis is laid on the fact that in the end, the differences introduced between disciplines in terms of theme focus, theoretical and methodological options etc. may be meaningful and even interesting on condition that they not be essentialised. Besides, processes are now in progress towards link restoration, setting the example of what collaboration and dialogue between disciplines and within a discipline at a broader scale and more systematically where possible and relevant could bring. To develop and illustrate the final part of my paper, I will briefly resort to the Arts and Culture study

field which remains one of the most emblematic fields of this disciplinary cut-off.

Social Sciences Foundation and Disciplinary Distinctions Logics: Case of Sociology

Just like many other social sciences, remember sociology was born with modernity with a clearly expressed desire to resolve the social issue scientifically thanks to more rigorous and better knowledge of the structuring and functioning of Western societies engaged in a decisive turning point of their histories. The discipline was strongly marked in its early stages by the desire to break away from religious cosmologies and develop objective analyses conducted on social reality. These successive analyses perhaps more or less contradict or complement each other at some point which shows the intrinsically "multi-paradigmatic" character (Simon 2008:5) of the discipline; but they were all pursuing the same basic project notwithstanding these differences.

The project is to propose an intelligence, that is an "understanding" and/or "explanation" of society with the aim of being accepted as the top scientific study of social activity or social facts. Under this concept of which Emile Durkheim is one of the leading advocates, "science of society" lays emphasis on "specific content" (Tschannen 2004), implying construct from a specific object and using an equally specific method to capture the said-object as well as the results and theories used as reading grids. Those are the conditions so valued by the first generations placed so close to proselytism or beyond³.

So, as a *"late comer among sciences"* (Simon 2008 : 7), sociology certainly shares its area of study with other close disciplines trying however to appear as *"a special viewpoint"* (Tschannen 2004) on the foundations and characteristics of individuals' lives as a group no matter the scale (whether micro-sociologic, mesosociologic, macro-sociologic). This standpoint is constitutive of its status as an entirely autonomous discipline alongside economics, human geography or even as *"its almost twin sister"* anthropology according to cultural anthropologist Alfred Louis Kroeber (Simon 2008 : 7)⁴.

Even before institutionalisation which took some time, social thinking existed in practice at least since Antiquity with those

usually referred to as "social thinkers", and more or less paved the way.

Social philosophies factually seem to have been later decried especially by the scientist branch of the discipline, and indeed defined more generally by all sociologies as the perfect counter example of scientific approach; this notwithstanding, they helped traditional sociology acquire relatively operational concept tools. Similarly, sociography or in other words the social surveys or statistical handbooks of the XIX century provided nascent sociology with data collecting methods (questionnaire, monograph and observation) refined over time thus adding to its stock of investigating tools.

In short, the French School of Sociology under Durkheim's leadership in particular, made it an obligation to find for the science it wants to institute a specific object and method by asserting itself as an indefectible advocate of the explanatory method underpinned by "methodological naturalism" too often criticised (Simon 2008 : 347-348) and frankly too hastily too.

This school of thought, inter-alia, assigned as its main objectives to use sociological science as a means to endow social fact with moral foundation and remedy the anomie of Western societies; the German school of sociology on the other hand relied on individualistic orientation and comprehensive approach. Alongside Ferdinand Tönnies and Georg Simmel, Max Weber, a sociologist of modernity in its diverse expressions (bureaucracy, capitalism, religion, etc.) was less interventionist; – marking a departure from the messianism of the first generations and a transition to contemporary sociology whose ambitions are more moderate in general – he did not reject explanation but favoured comprehension instead. This school was indeed keen on demonstrating that sociology was entering a semantic field primarily based on acts, significance and sense references.

The importance of sense was also found with members of the Chicago School who valued a field study of social phenomena. With Albion Small, William Isaac Thomas, but also George H. Mead considered to be the founders and later Robert E. Park, Ernest W. Burgess, etc., field research⁵, the counterpart to a pragmatic and purely American concept was developed through case studies⁶, and policy sciences⁷, clearly reflecting the applied di-

mension of research. In what will be later referred to as urban ecology encouraged by both public and private funding and support institutions concerned by problems generated by the rapid expansion of Chicago city which implied public policy problems calling for solutions, it should also be remembered, however, that quantitative approach also held its ground.

In this exercise, these two orientations (German "first generation", Chicago School) advocated for a position which to some extent re-humanises what remains, no matter the degree of supposed or declared scientificity, a human science. The "human" characterisation sounds like a tautology implying other areas of imperfections and conflicts around political, institutional and other stakes, which characterises anything of such nature. Science may boast of its near-perfection status, it cannot indeed evade all properties including incompleteness and non-perfection. Neither is it a disincarnated entity that can be considered outside the frameworks and contexts in which it is conceived and implemented.

Besides, the conflicting concepts mentioned earlier on are not just theoretical; there are consistent counterparts of them in adopted methodological approaches and epistemological standpoints. This explains why in contemporary social sciences, and still basing my analysis first on sociology, these competing provisions and positions, as Bourdieu put it, confront each other in fields of knowledge production.

Social Sciences Production Field and Theoretical and Methodological Points: Between Rich Pluralism and Essentialisation of Oppositions

Science can certainly not be the ideal universe of unanimous formulations. By the way, it is not even supposed to be one. But coupled concepts reflecting these dualities quickly reduced to dualisms are present at different levels: Explanation/Comprehension, Qualitative/Quantitative, Individual/Society, Atomism/Holism, Objectivity/Subjectivity, Micro/Macro, Agent/Structure, etc. Scientific disciplines produce cumulative knowledge by confronting ideas which in that way may lead to breakthroughs and discoveries based on Bachelard's dual dynamics viz. "polemic reason" and "architectonic reason" (Bachelard 2000).

More specifically in sociology, where there is more diversity and where reaching unanimity on several points seems to be totally excluded, this variability is more likely to be widely upheld.

Thus, contemporary sociology seems to be strongly marked by partitioning and division into multiple specialisations internally.

They occur in reference to already constituted disciplines (law with legal sociology, economics with economic sociology, etc.) or in relation to fields, delimited objects (Urban Sociology, Family Sociology, Organisational Sociology, Professional Sociology, Labour Sociology, etc.).

Similarly, distinctions build up between multitude theories (Action Sociology, Functionalism, Constructivism, etc.). Of course, this plurality of explanation does not mean non-scientificity and may instead constitute an asset provided there is agreement on approved sociological approaches in general.

Still, specialised sociologies may lead to new subdivisions further compartmentalising and breaking down the study field of this discipline leading to seriously doubting discipline unity (sociology in this case) and "scientificity" because so many different theories argue they are all valid.

Should those doubts prevail would imply adopting a limitative concept of the notion of science as normative epistemology⁸ does. Whereas for the social sciences and the humanities, the disciplines of plural, contextual, elusive, complex and changing realities by excellence, adopting a rigid vision unable to adapt to the study objects of such nature, is out of the question.

So, do we have to sanctify for example the classics as untouchable icons with idealised theoretical formulations and by doing so don't we run the risk of seeing theoretical formulations turned "zombies" by the dynamics of social change and its corollaries, as pointed out by Beck (Arjomand 2004:299)? Or, is it more advisable to adopt a more dynamic logic strongly correlated to social reality transformations and the local specificities alluded to, for example by Nga Ndongo, an advocate of "epistemological refounding" for African sociology (2003) in particular? The fact that science gaps are accepted and complementarities possible

might also encourage consideration, from a different perspective, of oppositions between the social sciences and the humanities. With a different perception, the range of possible alternatives might be broadened between the extremes of radical positivism and post-modernist positions while also creating "interdisciplinary mediation spaces" (Duchastel and Laberge 1999).

If one trend in the social sciences is to be less exact, more open and still remain a rigorous science, this is because it was not only trying at the same time to achieve more diversity and so doing enrich the discipline according to Edgar Morin; but it is also because sociology and science in general are expected to go hand in hand with "modesty" and "honesty" as well argued by Valentin Nga Ndongo (2010:33).

All these theoretical oppositions run parallel to methodological oppositions.

The methodology dispute (*methodenstreit*) already reported in the last quarter of the XIX century in Germany and later on in-between the two World Wars in the USA, between the Chicago ("School of Chicago") and Columbia University centres never ceased completely; it resumed intermittently but forcibly taking the front stage and resulted in the creation of a dual range of methods between *quantitativists* and *qualitativists*.⁹

In fact, qualitative approach is accepted in both sociology and clearly anthropology than in other social sciences such as history, human geography, political science because it admits more of our values and subjectivity subsequently disturbing the mythification of science. It brings back the idea that science cannot evade normalcy in that it is also subject to dominance mechanisms through the rule of certain temporal paradigms, traditions, vogue, hazards; in short, many dimensions pertaining to idealisation.

Qualitative approach was very fashionable in the initial stages of German sociology and at the Chicago School until the 1930s then vanished from front stage at one point especially due to the fact that sociology and more generally the social sciences were reasserting their scientist claims. Qualitative approach made a forceful return since the 1980s and now especially offers considerable prospects for research enrichment as can be seen in the systematisation and development of various tools adding to the methodo-

logical tools of the social sciences and beyond¹⁰.

Actually, the counterparts of quantitative research's evaluation and characterisation factors can be found in qualitative research. Thus, by establishing a relationship between the principles of credibility to internal validity, transferability to external validity, consistency to faithfulness etc., as shown in the cross reference table traditionally used to this effect (Ferreol 2004:69)¹¹, this desire to establish some parallelism appears quite clearly.

But beyond this indicative table, the differentiations mentioned earlier herein and the fact that qualitative approach admits subjectivity, object construct and complexity etc. and favours aspects such as meaning, processes, data depth than trending measures and statistical data; and contrary to a widespread idea, has never meant that figures are not used. Additionally, some researchers' works explicitly expose the specificities of qualitative method (Koro-Ljungberg 2008; Cho and Trent 2006; Holloway and Todres 2003); others gradually admitted instead the relevance of triangulation, combination or integration of both methods whether reservedly or not (Fielding 2009; Voils and al. 2008; Moran-Ellis and al. 2006; Bryman 2006; Péladeau et Mercier 1993; Green 2001).

Though met with mixed reactions going from widespread acceptance to categorical rejection through integrative logics according to the communities of social science researchers involved, this investigating tool diversification dynamics reflects but the dissimilarities still attached to the way of thinking (their objects) and self-thinking to social sciences, to the models or counter-models in relation to which they are defined and redefined.

May be interestingly this is not only another possible illustration of science relying primarily on human foundations as underscored earlier herein but also of renewed dispute over methods confirming the consistency of the very substance of disagreement around legitimacy; in other words around what might deserve or not being characterised as "scientific". The fact that scientificity could have been limited to a strong belief in the prominence of figures or discovery of "properties" also reflects classification by prestige, prominence and recognition ranked according to types of sciences, some of

which are catalogued as "hard" or "exact" and others supposed to be "soft" and of minor value with the humanities remaining on the sidelines in such a mechanism.

Finally indeed, these variations and prioritisations show how these oppositions between social science researchers, humanists and "hardliner scientists" are regularly polarised around the quite different ideas one can make of scientificity and also of types of knowledge and their classification.¹² They more or less show a determination (in reference) relatively to "hard sciences" which are often at odds with the humanities models. Of course, this prioritisation is not something unprecedented; there were thinkers who by contrast estimated in their era that the "science of humans" or sociology should be the "queen of sciences"¹³. Anyway, this is indeed a question of prioritisation built around an assumed qualitative difference between such and such discipline or group of disciplines or such and such approach and method.

Should we then conclude in the light of these conflicting or at least distinctive dynamics that we are in a deadlock? This may not necessarily be the case. Frontiers may appear more than ever to outnumber bridges but the latter do exist and might be developed.

The Social Sciences vs. the Humanities: on the Importance of integrating

Incompleteness, Pluralisms and Connections

In my view, two closely intermingled aspects deserve questioning here. First, the imperfection and incompleteness purportedly characterising the analyses of any discipline built around the quest for knowledge irrespective of the level of recognition and legitimacy whether in reference to "hard" sciences, "sciences of humans and society" or "humanities". Subsequently may be added the crucial question on the relevance of exchanges between these different disciplinary strongholds.

Secondly, it is worth adding another closely related challenge that of plural reading also regardless of the level considered (intra-discipline or in comparison to other disciplines).

No doubt disciplines produce differently discourses and knowledge that form sets of related explanatory propositions see-

king to report, in a consistent framework, some aspects or would-be totality of a given reality which they are thus trying to make intelligible. In Robert Blanché's understanding, whether it is an "engineer", a "scholar" or a "philosopher", he/she must meet two "requirements": intelligibility and positivity which are marked by tensions and variable articulations from one discipline to another (Blanché 1977 : 49-50).

In such a context, it would be illusory and not advisable at all, in my view, to believe in the possibility of unanimity which otherwise would mean a kind of one-track thinking with no room for plural perspective. Readings on human realities are as diverse as the facts they purport to elucidate. Additionally, they are incomplete by essence and subject to questioning. It would therefore seem inappropriate to see in this consubstantial disparity any manifestation of lack of rigour in the humanities or a sign of non-scientificity in the social sciences in general.

The study on the founders' contributions has already clearly shown that theoretical and methodological plurality has marked sociological discipline since birth. The same can be said of economics, geography or history. What we don't often hear is that we should keep in mind that an approach based on rapprochement and grouping principles, though rarely used, can be envisaged regardless of this proliferation of theories, methods and approaches.

Anyway, additions and criticisms have punctuated the history of knowledge disciplines, as these continue to regenerate in a series of practices with renewed contents, forms and scope being established as revitalizing sources. Knowledge productions are not reinvented from scratch; they get transformed and readjusted in reaction to critical journals calling into question previous work models whether in literature, philosophy, social or cultural anthropology, physics or astronomy¹⁴.

Based on the foregoing, plurality and diversity of scholarly productions should not be perceived as a limitation but instead as an ability to construct plural discourses in the face of an equally plural world.

In his famous metaphor contained in "tractatus logico-philosophicus" (Wittgenstein 1993)¹⁵, Ludwig Wittgenstein

gave a brilliant description of the relevance and limitations of the theorisations put forth by different approved knowledge sources. According to him, the universe could be imagined to be a white surface covered in black stains with irregularly delineated contours. Theoretical production of disciplines could be imagined to be a net spread over this surface, offering it a given perspective according to net mesh (Let's imagine the shape to be triangular, square, trapezoidal, etc.). Apparently, this net is not an exact reflection of reality which already adds to its limitations; still, it offers a means of representation which is a consistent capture underlying, through this enlightening ability, the full importance¹⁶ of intellectual construct.

Developing this metaphor, each intellectual construct whatever the origin would thus appear as a net whose mesh shape is different from another net or in other words, another discipline, another school of thought, another approach, etc.; but we know that indeed in different ways and in a complementary one in this case, they all aim at reporting social reality – or fiction –. But they never succeed in doing so definitively or perfectly. Expecting any intellectual production to be the exact replica of reality is to assume the latter being pre-established in an already determined format which the said-construct would but confirm. Whereas the rationale behind this knowledge construct is precisely to develop knowledge that reorders to some extent reality which has thus become describable using cognitive principles and categories seeking to make sense but remaining incomplete, imperfect and dynamic.

This possibility of confrontation and conformity of intellectual constructs with reality is often rightly considered the requirement for their validity especially in the case of so called hard and human sciences. In Cabin's words speaking on sociology, the challenge would be "to describe as precisely as possible society and its operation" (Cabin and Dortier 2000:5), which leaves room for potential error even where research protocols are applied.

Indeed, far from rooting their credibility and relevance in intangibility, intellectual productions can improve through their ability to enrich themselves and integration of questions raised over their successive achievements internally and

externally while also trying to remain consistent with their respective projects and disciplinary objects.

Addressing one of the many other possible areas of illustration, in the study on arts and culture, a field I am very much¹⁷ interested in, this "incompleteness" and relevance of interdisciplinary dialogue appear in day light. Also appearing in the study are this "hyper-complexity" (Morin 1994) and this frailty of human knowledge which call for more humility and openness especially toward the humanities, an attitude running contrary to the "face-saving pride" (Boudon 1984) that has prevailed in most recognised sociology and social sciences.

Vera Zolberg has most interestingly demonstrated in this perspective how the analytical orientations and epistemological foundations of *social scientists*¹⁸ make them perceive arts as an ordinary activity like any other areas of social and cultural activity. This exercise has enabled them though to update the structuring mechanisms of the field thus making it easier to analyse while generally neglecting the work of art per se. The latter is allegedly better pervaded by *humanists* (arts critiques, arts philosophers; etc.) who would rather overlook the constructed side of artistic field by idealising it to the extreme. In short, this example simply illustrates the limitations of each of these approaches as crystallised between an internal vision said not to distance itself enough and an external one said to be too detached.

Historically, these kinds of disciplinary dissociations have been important for different sciences to gain recognition albeit resulting in installing an illusory and pauperising wall between the social sciences and the humanities. Much was done to point the finger at their differences overlooking an opportunity to bank on intra-disciplinary and inter-disciplinary connections first within the social sciences and secondly between them and the humanities and even beyond between the social sciences and STEM.

Conclusion

Our work purports to highlight three dimensions: first, take stock of the context leading to the foundation of the social sciences in relation to the humanities and STEM, secondly, update the structuring of knowledge fields dominated by dispersion logics and lastly the possible

contours of more openness between disciplines knowing they will retain their specificities.

The foundation of these disciplines appeared to have been marked by two requirements supposedly offering a royal avenue to matching the two elements inseparable from the pioneers' project: scientific project on founding new sciences strongly inspired by "hard sciences" and which made sense only in relation to the reformist project. The project was to be an agent for social change called for as a result of major crises and disruptions (political, economic and intellectual) in the XIX century.

In the same wake, this analysis tried to demonstrate that on the contrary, in the context of German tradition strongly marked by romanticism and methodological dispute, this disconnect assumed different contours, as it brings the social sciences or "sciences of the mind" closer to the humanities. Equally in the American tradition represented by the Chicago School, the promotion of qualitative method largely contributed to advantageously "humanising" the social sciences¹⁹.

While these centripetal logics and "parish issues", so lucidly analysed by Misse (2010:77) are extremely present, a number of thinkers, theories and disciplines broke away through the action of a few researchers who engaged in efforts to transcend this partitioning, as they seek to reach beyond traditional oppositions which tend to lead to knowledge fragmentation. Such is the case of a set of studies which may be labelled "*constructivist challenge*" (Corcuff 1995:17-20) but also complex thinking, as indicated earlier, whose aim is to move beyond "knowledge fragmentation" and "hyper-specialisation". To remove those inhibitory features, fighting against a "policing epistemology" (Morin 1994 : 69) limitations and reinforcing science heuristic scope would require working at its unity by moving beyond traditional dissociations and reintegrating what Morin described as "the realities expunged by traditional science" and labelled "illumination", "creativity", "hazard", etc. (1994 : 68-76). To cut it short, these would be a set of characteristics more clearly assumed in the humanities obviously implying that exchanges with the humanities are more topical than ever.

The mixed discussions on attempts to initiate disciplinary rapprochement between sociology and anthropology with a view to phasing out frontiers between both should be placed to some extent in the same perspective. A few researchers perceive these frontiers to be increasingly artificial (Engono 2010), "obsolete" in regard to both their objects and methods. Hence, the challenge now would be working at the promotion of socio-anthropology or anthropo-sociology (Simon 2008 : 589-603; Bouvier 2011), in the context of modernity – post-modernity according to some – raising quite a number of interrogations and stakes both theoretical, methodological and practical because it brings so much into play an endless movement, uncertainty of knowledge object and that of cognitive constructs.

Of course at a higher level, the challenge is much more about opening up to broader exchanges and connections between the social sciences and the humanities, an increasing need felt by the research field with a few researchers now calling for "thinking arts and culture alongside social sciences". They therefore push for strong synergy between these two platforms and see literature and sciences with "similar intent" (Pinto 2002)²⁰.

New possibilities and stakes have thus emerged with one and not the least being the design of interconnected intelligibility tools to be revisited. And in this regard, Africa, could more timely than customary own this new heuristic and practical prospect offered by inter-disciplinarity or even trans-disciplinarity dynamics to produce better and more knowledge on its multi-faceted societies which the readings blurred by the blinders of both Western-centrism and Afro-pessimism do not serve.

African and Western researchers both are actually trying to break new grounds that would make it possible to go beyond radical disciplinary separations and conservative epistemological approaches (Nga Ndongo and Kamdem 2010) and also pave the way for new ownership of the social sciences in the African context.

Beyond this last aspect and addressing a more general challenge, the fact of speaking of exchanges between the social sciences and the humanities is also, in the final analysis, envisioning the possibilities of a new departure for knowledge building in the current African context and beyond.

Notes

1. The problem is actually more complex. For example, there has been a resistance front against Positivism with Conventionalism advocated by thinkers like Henri Poincaré, who already integrated the arbitrariness which may be contained in scientific productions (definitions subject to variations, hypotheses, etc.) as recalled by Grawitz (1993 : 45-46).
2. STEM (Science, Technology, Engineering, and Mathematics) are more or less perceived as science models by excellence.
3. Refer Saint-Simon's "catechism", and Auguste Comte's "great religion of mankind", etc.
4. This insistence noted among many authors notably those of the first and second generations, on the specificity of sociology in relation to its approach, its object and method, can be largely explained by the desire to promote recognition for an emerging science yet to be accepted and institutionalised.
5. Field research
6. Case study
7. The term *policy sciences* refer to the fact these forms of research (*sciences*) are conducted to assist decision-making (*policy*).
8. *Normative epistemology* is often compared to *descriptive epistemology* which is more easily open to other characteristics of scientificity. Another way of referring to the problem is *Monism vs. Pluralism*.
9. An example are the epistemological and methodological tensions that erupted in the wake the publication of the "Polish Farmer" by Thomas and Znaniecki and the convening of an "expert tribunal" (Grawitz 1993 : 305) to rule on the litigations over the techniques and types of materials used (particularly private documents such as epistolary correspondences, photographs) for data collection. The 49 and 53 issues of *Social Science Research Council*, in 1951 and 1954 respectively reviewed the details of this heated debate.
10. There are many examples: the contributions of indirect interviews first used in psychotherapy and later readjusted in sociology, anthropologies in form of semi-direct interviews; content analyses, focus groups developed first into group dynamics within the framework of social psychology and also used today in different social sciences, life narratives, etc. These are as many tools serving today in different disciplines including *hard sciences* surveys such as medical sciences.
11. This cross reference is constant in general for the first two elements; it may later vary for the last two elements according to researchers and schools of thought (Laperrière and Sévigny 2008).
12. Feyerabend's very provocative position goes well beyond this observation by frontally attacking omnipotent reason and the risk of standardised visions, analytical categories, ways of life etc. (Feyerabend 1989, 1979).
13. Referring to Saint-Simon's Memoir on the science of humans which he published in 1813 as an important work in his trajectory and to his disciple from 1817 to 1824, Auguste Comte, who conferred on sociology a predominant role as the synthesis of sciences in order to stem knowledge dispersion (Comte 1985 : 85).
14. For example, one can think of the discussions in cosmology around the "big crunch" which refers to a possible contraction of the universe and the "big bang" theory which argues that our universe was born from a huge explosion. Besides, even if the universe expansion theory was renewed towards the end of the 1990s with the prevailing assumption that this expansion is accelerating; more recently, the assumption that a "black matter", a "black energy" exists (and would form over 70% of our universe), etc. revived the debate over our degree of knowledge and especially ignorance of the universe. These competitions and oppositions, these challenges, progress in theories are frequent in knowledge disciplines and fuel the dynamism of their production. And of course such examples abound.
15. This work was published in German language in 1921.
16. Related to this idea and, as John Rogers Searle put it, in his work on the *rediscovery of spirit*, "one of the most challenging – and most important – work of philosophy is to clarify the distinction between these world characteristics which are *intrinsic* in the sense that they exist independently from any observer on the one hand and those relating to the *observer* in the sense that they only exist in relation to an external observer or user" (1995 : 15), on the other. The latter assume therefore a constructed character which makes work of knowledge possible. But even this construct does evade a number of possible contingencies and conditioning.
17. I would like to rely here on a few examples which I experience in my daily life within the framework of our university department devoted to arts and crafts and culture trades. In dispensing many of our teachings, we immediately realised there was some relevance – in not blurring "disciplinary frontiers" but instead at least to put teachers of different profile in the same class and even sometimes in simultaneous pair teachings or the like. I could cite endless examples going against conflict logic which usually characterises this field torn between humanists and social sciences specialists (Bourdieu 1980 : 219-221 ; Zolberg 1990 : 1-20).
18. These are social sciences specialists. Reference is made here to sociologists for example.
19. This is notably socio-anthropology underpinned by history of social psychology preached by the said- "first generation" represented by Albion Small, William Isaac Thomas, George Herbert Mead, from end of XIX century.
20. This work which was led by Eveline Pinto and is an homage paid to à Pierre Bourdieu, is based on the works presented within the framework of a Sorbonne seminar placed under the umbrella of a research centre on the philosophy of contemporary artistic activities (Centre de Recherche sur la Philosophie des Activités Artistiques Contemporaines). It is uncertain whether Bourdieu himself would recognise ways in which the rapprochement was done though he may presumably find it interesting to have a plural view of a transversal study field.

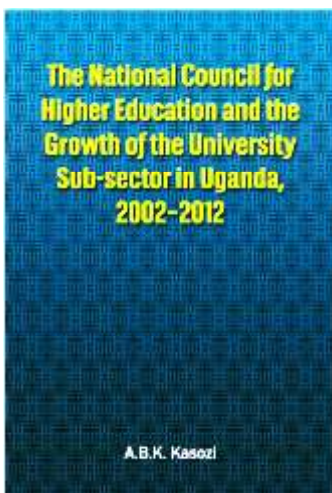
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The National Council for Higher Education and the Growth of the University Sub-sector in Uganda, 2002-2012

A.B.K. Kasozi



The National Council for Higher Education (NCHE) and the Growth of the University Sub-sector in Uganda, 2002-2012, narrates the experience of the Ugandan NCHE in the establishment, development and regulation of higher education institutions in Uganda from 2002 to 2012. In this period, student numbers in higher education institutions increased from about 65,000 to some 200,000 and university institutions from about ten to more than triple the number. The book discusses the role of a regulatory agency in the delivery of higher education, the relations of universities and colleges with such an agency, its impact on developing university capacities, and leadership in creating and refining higher education ideas. The experience of Uganda's regulatory agency, the NCHE, in those ten years should help both the Ugandan and other African countries' higher education stakeholders in sharing lessons learned from this one case study. The author sees the roles of regulatory agencies as vital in the initial stages of building a higher education sub-sector and in periods of system transitions such as the current journey from elite to mass systems but is of the view that the university remains the home of knowledge creation, dissemination, and its application in society.

Articles

Piketty and Africa

Piketty's (2014) text, *Capital in the 21st Century*, has been hailed as an important text by economists of all persuasions. It has been deemed so important that it has been reviewed not only in leading academic journals but also in the more general columns on economics. The text is both longitudinal in time and global in its scope. The research extends across Europe, Asia, Africa, and the Americas and covers the dynamics of capital and income growth from the 1700s to 2012.

Piketty's key point is that ever since the early growth period of capitalism, the returns to capital have been persistently greater than the returns to income. As a result, the world has been witnessing an increasing wealth gap between returns to the two crucial components of capitalism's dynamic. The key elements of Piketty's analysis are the inequality in the growth of capital and income expressed as $r > g$, and the two fundamental laws of capitalism expressed as $\dot{a} = r\hat{a}$ (first fundamental law where \hat{a} = capital/income ratio and r represents the growth rate of capital) and $\dot{a} = s/g$ (where s is the savings rate and g represents the growth rate of income).

Piketty's research space covers the period from 1700 to 2012. The hypothesis he sets out to explore is how the two key variables of capital and income have behaved over time in terms of the rate of return on capital and the growth rate of income. Piketty's findings are that except for the period in France referred to as 'les Trente Glorieuses' from approximately 1945 to 1975, the growth rate of capital has consistently outperformed the growth rate of income. The reason for this anomalous period, according to Piketty, is that 'the budgetary and political shocks of two wars proved far more destructive to capital than combat itself. In addition to physical destruction, the main factors that explain the dizzying fall in the capital/income ratio between 1913 and 1950 were, on the one hand, the collapse of foreign portfolios and the very low savings rate characteristic of the time (together, these two factors plus physical destruction, explain two-thirds to three quarters of the drop) and on the other the low asset prices that

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obtained in the new postwar context of mixed ownership and regulation (which accounted for one-quarter to one-third of the drop' (Piketty:148).

It was in this context that Kuznet's 1955 paper made the strong case for income convergence both within nations and between nations. The reason for this is that Kuznets argued that 'income inequality would automatically decrease in advanced phases of capitalist development, regardless of economic policy choices or other differences between countries, until eventually it stabilized at an acceptable level' (Piketty: 11). Piketty then states that 'Kuznet's position was thus diametrically opposed to the Ricardian and Marxist idea of an inegalitarian spiral and antithetical to the apocalyptic predictions of the nineteenth century' (Piketty: 11).

But as Piketty's data show, Kuznet's hypothesis proved to be valid for the relatively short period of 1945 to 1975. The general trend has been $r > g$ ever since the development of the economic system known as capitalism. The theoretical upshot of all this is that Say's Law of Markets has been effectively debunked. The rescue of the system has been undertaken by two approaches: the Marxian prescription and the Keynesian prescription. Marx's prescription was that the workers seize power and overthrow the capitalist system. Keynes argued instead for governmental deficit spending. Marx's prescription, though logically derived, has not been implemented anywhere. The Keynesian prescription has been variously implemented under the rubric of the 'mixed economy welfare state'. The result has been that the Gini coefficients of the mixed economy welfare states have been less than 0.30 over time. Piketty's text has included data primarily for the continents of Europe, Asia, and Africa.

Parsing Piketty on Africa

While appraising the Asian situation positively, Piketty's appraisal of Africa's economic performance has been negative. In stark terms, he compares the average per capita income of Europe with that of Africa. Piketty states that the average annual per capita GDP (2012) of Africa as a whole is €2,600 while that of Europe is €30,000. The comparative figures for North America is €40,000, that of South America is €10,000, while that of Asia is €7,000 (China €7,200; Japan €30,000; India €3,200). In the context of Africa, there is the issue of the colonially-derived distinction between North Africa and the rest of Africa on the spurious grounds presumably of 'race'. In this instance, Piketty cites the North African average as €5,700. This number is problematic given that apart from Libya and Algeria, North Africa is a non-industrialised area of Africa much at par with the rest of Africa with exception of South Africa. This discrepancy brings up the important question of how currencies are calibrated and exchange rates determined. Erik Reinert (2007) poses the same question that came to him while on a visit to Peru in Latin America, and a guest of that country's president: 'What is it about this 'market' that rewards people with the same level of productivity with such different real incomes in different countries?' (Reinert:2). After a tea party with Peru's President, Reinert states: 'While it was clear to us that building schools was a good idea, no one seemed to have any clear ideas about the causes of poverty' (Reinert:2). An encyclopedia search was unhelpful leading to Reinert's question: 'Why is the real wage of a bus driver in Frankfurt sixteen times higher than the real wage of an equally efficient bus driver in Nigeria, as the World Bank recently calculated? I set out to find the answer, and this book is the result' (Reinert:2).

Piketty's text is essentially about the growing inequality within countries but also between the nations of the North and those of the South, specifically, in this case, the continent of Africa. On Africa specifically, Piketty writes: 'The only continent not in equilibrium is Africa,

where a substantial share of capital is owned by foreigners' (Piketty: 68). As a result the income of Africans is 5 per cent to 10 per cent less than total output (Piketty: 68). Piketty's telling point is that 'with capital's share of income at about 30 per cent, this means that nearly 20 per cent of African capital is owned by foreigners' (Piketty: 68). Africa's imbalance is further evidenced by the fact that 40 per cent to 50 per cent of its manufacturing sector is owned by foreigners. Piketty also points out that 'In Africa, the outflow of capital has always exceeded the inflow of foreign aid by a wide margin' (Piketty: 539). This outflow would necessarily include the outflow of the capital funds by 'unscrupulous African elites' as Piketty puts it. Piketty states further that, for the 21st century, Africa is the only continent where the capital/income ratio would be lower than for other continents because of its slower development rate (Piketty: 461). Such a claim is no doubt premature given that the 21st century is still a long way to completion.

The end result of the above-described situation is that, on account of reduced tax contributions, no doubt exacerbated by rent-seeking corruption, the development process greatly decelerated. While tax proceeds for Western Europe is approximately 45-50 per cent of national income, for African governments only 10 per cent is collectible (Piketty: 491). And that 10 per cent may not be attained for some African countries. The end result of this is: 'the historical evidence shows that with only 10-15 per cent of national income in tax receipts, it is impossible for a state to fulfill much more than its traditional regalian responsibilities: after paying for a proper police force and judicial system, there is not much left for education and health (Piketty: 491). Education and health, these are foundational criteria for the modern welfare state.

To counter this negative economic appraisal of Africa in the world's economic landscape, what are Piketty's recommendations for change? His proposed global wealth tax would, no doubt, include Africa. But this proposal is patently utopian, as Piketty himself understands (Piketty: 515). And even if successful, who would be the distributors of such largesse to the nations of Africa? Even if successful, such gestures would no doubt help in the ongoing enrichment of Africa's rentier classes.

In all of this, the key point that Piketty makes in his text is that the returns to

capital have been consistently greater than the returns to income and this principle applies a fortiori to Africa. The vast difference in average per capita GDPs of the Euro-American complex and African nations needs explanations. According to Piketty the respective GDPs are €24,000 (Europe) and €40,700 (U.S.) and €2,600 (Africa). The other solution that Piketty offers is the one which has been increasingly put into practice in Africa: immigration. As he puts it: 'A seemingly more peaceful form of redistribution and regulation of global wealth inequality is immigration. Rather than move capital, which poses all sorts of difficulties, it is sometimes simpler to allow labor to move to places where wages are higher' (Piketty: 538).

Piketty's partial solution here for Africa in the form of immigration is problematic because it would tend to exacerbate Africa's perennial problem of the 'brain drain', according to which those cadres with substantial amounts of human capital invested in them migrate to Euro-America especially where wages are much higher. This would only be deleterious to development projects on the continent. Yet, even those individuals with basic skills would tend to migrate to higher wage areas on the basis of the observation made by Erik Reinert that wages for the same jobs are widely disparate for the Third World and Europe (Reinert 2007:2). The problem is exacerbated by the fact that while wages in the South are generally low, the prices of imported commodities are generally at par with those in the North: third world wages, first world prices. This is especially the case in Africa.

The Deep Structure of the African Economic Problematic

Piketty's solutions to the economic problems of Africa should be seen as only reformist in nature. The world's neoclassical economic system remains intact with the solution being only a global wealth tax on international capital and emigration as a partial solution to Africa's problems.

The issue lies squarely with the question posed by Erik Reinert concerning wage differentials between the North and the South. The question here is: how is economic value determined? An immediate answer is that economic value is determined minimally by the costs of production and the level of demand for the product. But this is not how value is determined in the modern international

economic system. Post-colonial Euro-America has established a monetary structure according to which this trading bloc has designated unto itself the world's convertible currencies to which all currencies must be converted in order to transact trade. The major convertible currencies are the dollar, the euro, and the British pound.

On account of this arbitrary and imbalanced structure of currencies, there will always be an increasing demand for those currencies for purposes of international trade. But given that the countries in question are technologically underdeveloped and can export only less-valued raw materials and agricultural products, the ultimate result would be ever-increasing trade deficits in terms of dollar/euro/pound valuations.

The optimal solution would be to implement a kind of economic intra-Africa trade and economic integration model that would entail three or four African central banks for its main regions, each dispensing strong and viable currencies. Instead of trade by way of the reserve currencies of the North, such could take place by means of the transnational African currencies. One important point in all this is that the African continent need not look to Euro-America for the purchase of capital goods necessary for development. Such are now easily available from East Asian nations such as China, Japan, and South Korea. The expectation is that in due course such needed capital goods would be produced locally.

The question now is whether there has ever been attempts at such intra-African socio-economic possibilities. The answer here is in the positive with the early pan-African model touted by Kwame Nkrumah according to which intra-African trade and coordination would be the way forward. His text, *Africa Must Unite* (1970) provided the appropriate template; similarly, Cheikh Anta Diop with his *Black Africa: The Economic and Cultural Basis for a Federated State* (1978). There were setbacks with the fall of Nkrumah but the idea of an intra-African dynamic was later revisited with the proposals offered by the Organisation of African Unity with its Lagos Plan of Action. The Lagos Plan of Action for the Economic Development of Africa, 1980-2000 (1980) was formulated as a master-plan for Africa's development by means of internal development, intra-Africa trade, agricultural development, manufacturing development, human

capital development, industrial development, etc. This developmental plan was counteracted by the World Bank sponsored Berg Report by World Bank Economist, Elliot Berg in the form of *Accelerated Development in Sub-Saharan Africa: A Plan for Action* (1981). Berg's statement on Africa's development focused instead on trade liberalisation within the context of a globalised Ricardian trade model. In this context, Africa's markets would be open and would trade in raw materials for the finished value-added products of the industrialised world.

Given the hegemonic influence of the World Bank and IMF on Africa's economies, in terms of their lending criteria and recommendations, most African nations end up being debt-strapped mainly on the basis of their currency valuations with respect to the world's reserve currency, the U.S. dollar. Their prospective governmental expenditures would, therefore, be reduced. If this situation is compounded by the normally weak tax bases of most African nations then there is less scope for the required investments in human capital, health, and basic infrastructural needs. Piketty's comments on this issue are complementary: 'Tax levels in the rich countries rose (from 30-35% of national income in the 1970s to 35-40% in the 1980s) before stabilizing at today's levels, whereas tax levels in the poor and intermediate countries decreased significantly. In Sub-Saharan Africa and South Asia, the average tax bite was slightly below 15 per cent in the 1970s and 1980s but fell to a little over 10 per cent in the 1990s' (Piketty: 491). But the key point Piketty makes in this connection is that tax receipts should be sufficient to handle all infrastructural needs in the crucial areas of education and health.

It is evident that the necessary condition for economic development is adequate investment in human capital. Only with adequate investments in human capital in its diverse forms would there be the established groundwork for efficient manufacturing and industrialisation. In fact, economic growth theory in its diverse forms lays emphasis on this fact. In the case of neoclassical growth theory the classic Solow-Swan model has been enhanced by the importance attached to investment in human capital by theorists such as Romer (1990). The Solow-Swan model was founded on the principle of technology as an exogenous growth ele-

ment. But Romer – no doubt influenced by Becker (1964: *Human Capital: A Theoretical and Empirical Analysis*) – argued that improvements in technology derive ultimately from human capital production, which in turn springs from human capital investments. Thus, an original Solow-Swan Cobb-Dougllass production function would be transformed from $AKaL1-b$ to $AKaHbL1-a-b$ [A technology, K capital, H human capital, L labour]. There have been a number of other more recent research efforts that point out the clear connection between investment in human capital and economic growth and development. Examples of such are Hanushek (2013) and Pelinescu (2015).

Piketty stresses the importance of human capital investment when he writes: 'Consider first the mechanisms pushing towards convergence, that is, toward reduction and compression of inequalities. The main forces for convergence are the diffusion of knowledge and investment in training and skills. The law of supply and demand, as well as the mobility of capital and labor, which is a variant of that law, may always tend toward convergence as well, but the influence of this economic law is less powerful than the diffusion of knowledge and skill and is frequently ambiguous or contradictory in its implications. Knowledge and skill diffusion is the key to overall productivity growth as well as the reduction of inequality both within and between countries' (Piketty: 21).

But this position is in direct conflict with Piketty's argument that Africa's export of heavily capitalised human labour would tend to equalise the great differences in per capita GNI between Euro-America and Africa. The problem is a much wider one than how Piketty sees it. A global wealth tax is indeed highly utopian and the export of highly trained African personnel would be very detrimental to Africa's development.

Africa's developmental problems stem directly from two issues: 1) there are too many small, mainly agricultural, states that are mainly on economic life support. The UNDP's annual Human Development Index demonstrates this from the fact that the lowest ratings in terms of all socio-economic variables by the fact of i) the hegemonic influence of the IMF and the World Bank over the economic life of the world's weaker nation states—especially African states, and ii) the controlling and baneful influence of the all-powerful

hegemonic U.S. dollar as the world's reserve currency. It is the powerful influence of the U.S. dollar along with the IMF and the World Bank that are in almost full control presently of the economic path of the nations of Africa.

The developmental argument has always been that for Africa to develop its countries should seek first to transform themselves from low-skilled agricultural countries to value-added manufacturing then on to output in terms of services and industrial production. But this need not be the case. The key necessary and sufficient condition for development is investment in human capital in all its dimensions. This has been occurring but the major impediment here has been the flight of well-trained human capital from the continent to other areas where wages and greater economic opportunities abound. But it is evident that the end result of this approach which concentrates on much investment in human capital would be greater per capita productivity and higher wages. The evidence is provided by the per capita GDP of the countries of New Zealand, Iceland, Denmark, and Portugal. These countries would then be compared with four African nations applying the same metrics. The UNDP's Human Development Index rankings implicitly demonstrate the role that investment in human capital plays in economic development.

From the data presented above it is evident that there is a clear correlation between years of education – i.e. investment in human capital – and per capita productivity. It is interesting to note that countries such as Iceland and New Zealand, though not at the cutting edge of the latest modern technology production output such as in the case of China and South Korea have been able to be very effective in the employment of their human capital. China's HDI ranking is 90 with a per capita GNI of \$12,547. Its per capita schooling is 7.5 years. South Korea, by contrast, trains its citizens to the level of 11.9 years and carries a per capita GNI of \$33,890. Its HDI rank is 17. Again, the years of schooling index is explanatory in this instance.

The goal of development for the nations of Africa should be to attain the productive level of nations such as Japan, South Korea and China. The descriptive model here is the one known as the 'Flying Geese' model (Reinert 2007:141) according to which a country's economic develop-

Group A

Country	Years of Education	Per Capita GDP (PPP)	HDI Index (Max: 1.0)	UNDP HDI Rank
Iceland	10.6	\$35,182	0.899	16
New Zealand	12.5	\$32,689	0.913	9
Denmark	12.7	\$44,025	0.923	4
Portugal	8.2	\$25,575	0.830	43

Group B

Country	Years of Education	Per Capita GDP (PPP)	HDI Index (Max: 1.0)	UNDP HDI Rank
Ghana	7.0	\$3,852	0.579	140
Senegal	2.5	\$2,188	0.466	170
Nigeria	5.9	\$5,341	0.514	152
South Africa	9.9	\$12,122	0.616	116

Source: UNDP, HDI, 2014

ment progresses from basic manufacturing in areas such as fabric and textile production to increasingly more technological items and further on to the production of heavy industrial and electronics goods. The classic cases in point are the developmental paths of South Korea and China. South Korea and China are well known not only for their production of heavy duty industrial goods but also for their vanguard positions in the production of complex electronic items such as computers, high definition televisions, mobile phones, etc. But it should always be noted that both countries spend heavily on human capital in terms of education. One ready proof of such is the impressive performance of both nations in international competitions in mathematics, science and reading. In the 2012 OECD international tests of 65 nations in mathematics, science, and reading of fifteen (15) year olds, China and Korea were in the top five nations (OECD PISA Database, 2012).

But the GNI productivity of nations such as Iceland and New Zealand proves that a nation could achieve high HDI ranking essentially from investing heavily in human capital and producing the appropriate workforce. But issues concerning the hegemonic influence of the IMF and World Bank must be tackled. The issue of intra-African trade, often in conflict with the baneful influence of the core-periphery syndrome, must also be confronted. The old problem of the conflict between the advanced capitalist nations and post-

colonial Africa as exemplified by the 1981 Berg Report and the 1980 Lagos Plan of Action is still part of the dynamics of Africa's economies. The Economic Commission of Africa's Adebayo Adedeji's (1984) paper effectively sums matters up. The paper stresses the importance of collective effort under the rubric of African agency as a necessary condition for development. In this regard, The Lagos Plan of Action could be revisited and deliberated on for developmental considerations.

Conclusion

Picketty's text offers some useful comments on the parlous state of Africa's economies but his recommendations are inadequate for matters that are quite complex. His suggestion of a 'global wealth tax' is rather utopian given the Ricardian comparative advantages that the North gains from Africa in terms of core-periphery trade imbalances.

Africa faces the serious problems of exchange rate valuation. Africa's low exchange rate valuations with regard to the so-called hard currencies is a major cause of the economically debilitating 'brain drain' that is now afflicting the continent. But, as was discussed above, one pathway to development would be maximal investment in human capital. Human capital investment carries with it a set of multiplier effects which lead not only to increased productivity but also to the growth and maturation of civil society. The cases of Iceland and New

Zealand are instructive in this regard. In his text, Picketty points out that Africa is the only continent not in equilibrium with a substantial amount of its capital owned by external others. The goal should be to rectify this situation by way of solution to the issues and possible solutions discussed above.

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- the destruction of great amounts of capital infrastructure during WWI and WW II, "wars", heralded a period of new capital investments which required much investment in labour in the form of human capital.

Valorizing Social Science Research Results: CODESRIA's Experience

In the foreword of the book entitled *African Researchers and Decision-makers: Building Synergy for Development?* (Ndiaye 2009: 2), Gilles Forget, IDRC Regional Director, stated that in Central and West Africa, researchers and decision-makers do not make good bedfellows. According to him: "Despite quality research conducted by national researchers, policy decisions often remain informed by advice from abroad" (Ndiaye 2009: xi). Yet "Good research should be relevant and accessible to decision-makers, just as good rational policy should be based on relevant research findings" (Ndiaye 2009: 2). This is why a good tool is needed for popularizing research findings so they can be useful to both researchers who produce them and decision-makers who use them.

Indeed, policies should be informed by research, and by reliable data, hence the use of the term *evidence-based policies*. In an era of economics and knowledge societies, research and the valorization of research results are even more important. But what kind of research is it about? Or, in what framework and under what conditions can we conduct and valorize the results of high-quality research? Which audiences (which recipients) are being targeted by research? In several recent correspondences received by CODESRIA, colleagues who had taken part in a major research project highlighted the difficulties faced by some decision-makers in accepting the findings of the research they conducted. This means that scholarly truth can sometimes be disturbing, even subversive.

Arising in 1973 from the desire of African social science researchers to produce knowledge and develop scholarly capacities and tools that can promote the freedom, cohesion, welfare and progress of African societies through the emergence of a pan-African community of active researchers, CODESRIA focuses on the protection of intellectual freedom and autonomy in accomplishing the mission of researchers and the elimination of linguistic, disciplinary, regional, gender and intergenerational barriers.

Ebrima Sall &
Mamadou Dramé
CODESRIA

To ensure the publication and dissemination of the results and ideas generated by research networks, CODESRIA's Publications Programme was set up and, over the past 40 years, CODESRIA has established itself as the leading scholarly publisher in social sciences on the African continent, with 90% of its publications directly derived from the research activities it organizes or finances through support to research networks, universities, research institutions in Africa and increasingly in the diaspora.

Valorization of research, an institutional challenge and a scholarly practice

According to the National Review Committee, "valorizing" research means "making usable or commercializing the findings, knowledge and skills of research" (CNE 1999: 9). "Valorization" encompasses all practices seeking to add value to research, i.e. all practices used by academics to gain recognition for their activities and to add value to their research work. It is done through the dissemination of works to peers (articles, books and colloquiums) and through pedagogical valorization associated with knowledge creation and transmission at a single place of training.

There are two complementary directions at this level:

1. The quality of associate researchers' works attributed by peers (scientific journals, recruitment committees, scientific awards juries) according to academic criteria of validity and relevance.
2. Research centred on the problems defined by industries, public authorities, international organizations or social movements, and knowledge also produced outside universities whose works, quality and interest

have also gained recognition of political, social and commercial nature (Shinn 2002).

This implies two types of valorization:

1. Scientific valorization through the production of knowledge certified by peers.
2. Valorization through the recognition of the social and economic utility of research, via the creation of enterprises, patent application, and the commercialization of their research outputs.

However, in his book, *Scholars in the Marketplace. The Dilemmas of Neo-Liberal Reform at Makerere University, 1989-2005*, Mahmood Mamdani invited researchers to make a distinction between consultancy as a profit-oriented research activity and research that seeks to address concerns linked to a better knowledge of the world (Mamdani 2007). With the crisis and the commitment of many researchers in consultancy, the tendency to confuse these two types of research activities is observed in many countries. From the outset, the strategic choice of CODESRIA has been to give priority to the production of scholarly knowledge and hence to genuine research.

Types of research valorization

Personal, institutional and disciplinary valorization

The notion of "scientific valorization" of research activities refers to activities that enable associate researchers to gain recognition of their work by the scholarly community and which are at the very heart of contemporary scholarly activity, through peer communication activities (Pontille 2005). There are various ways of valorizing research.

- Peer recognition: It includes published scientific literature, and also the practices of oral dissemination of works (colloquiums, seminars, etc.). It requires peer communication to ensure the value of research. It is also an opportunity for public recognition of intellectual property over knowledge produced.

- Symbolic recognition of the scientific quality attributed by peers can also take effect through membership of specific academic bodies which are decision-making arenas for recruitment, project funding or training in research as well as leadership of a research team, election or appointment to a section of the National Council of Universities or a Recruitment Commission (Latour, 1995).
- Educational valorization: training in, by and for research "Teaching is about engaging learners in the knowledge building process and no longer transmitting already established knowledge" (Lessard & Bourdoncle, 2002: 139).
- Social valorization of research: praxeological aims (whose results are "scientific in nature but the pragmatic consequences of which are the purpose" (Bedin, 1994: 185), thus contributing to the explication or resolution of social or practical issues, and sociopolitical aims: recognition of the social or professional interest or benefits that some works may generate for community. Knowledge produced should find recipients and users in the socio-professional fields.

Dissemination and valorization of CODESRIA social science research

CODESRIA uses a number of approaches to valorize African research, from the most orthodox (the publication of books and scientific journals) to the most innovative (production of documentary films and theater plays, open access and social media).

1. Valorization of research through publications

The manuscripts published by CODESRIA are texts from its programmes, including the activities of the fellowship, training and research programmes, and the Executive Secretariat. These programmes aim at training the young generation of researchers as well as experienced researchers, to carry out their research in order to address the continent's major challenges through Institutes, symposiums, colloquiums and conferences or national, transnational, multinational and comparative research groups. CODESRIA Publications Programme also receives and publishes unsolicited manuscripts of authors working on current issues facing

Africa and gets solicitations from publishing houses for co-publication projects (Karthala, L'Harmattan, Presence Africaine).

Massive dissemination policy with the use of Open Access

The dissemination takes into account two complementary and core directions. It includes the distribution of hard copies to the member institutions of CODESRIA. In addition, a part is devoted to distribution through the network of distributors in five African countries: Senegal, Morocco, Nigeria, South Africa and Cameroon. Co-publishing with publishing houses based in countries such as Tanzania, Uganda, Zimbabwe, South Africa, France and the United States has helped to extend distribution networks to a number of countries. A print-on-demand system is set up with African Books Collective in London for digital printing and the sale of electronic publications in Europe and North America. At the same time, all publications are freely accessible and downloadable on the CODESRIA website in PDF format. CODESRIA participates extensively in scholarly events in order to present the results of the research it has generated but also to take part in the major debates concerning the continent. For greater efficiency, CODESRIA has acquired its own digitization unit for its publications and is in the process of creating its own digital library.

3. Valorization publications for decision-makers

Policy briefs (which distill research into key lessons that can be of interest to decision-makers) of about 8 pages maximum are intended to influence policies. Their main aim is to give policy-makers guidance based on the results generated by research in order to help them make decisions in the interest of the public. These publications summarize research findings and provide guidance on the best policies to be implemented.

Using modern communication media such as the Internet and social networks

To popularize research results, the communication unit uses social networks like Facebook, Twitter, Scoopit, etc. Thus, the live-streaming of conferences can be watched directly on the Website.

Open Days and Conferences

Every major meeting is an opportunity to open the doors of the Council to the public of researchers and decision-makers. Round tables and conferences on burning issues that have been the subject of research are organized to enable the public to take ownership of the results of the researchers' works. In June, there was a round table on youth and security which brought together researchers, civil society actors, journalists, students, members of the diplomatic corps and other types of social actors. Similarly, every month, a book from the works of CODESRIA scholars is presented in the *Impressions* programme which is broadcasted on 2STV, a Senegalese TV channel.

The Journal of African Transformations (JAT)

This interdisciplinary journal, published in collaboration with the United Nations Economic Commission for Africa, intends to become the first platform for exchanges between researchers and policy-makers on issues related to economic, ecological, social and political transformations in Africa. It aims to showcase the subjects addressed by researchers and practitioners working in organizations and universities on the transformation of African societies. It is a forum that serves as a link between decision-makers and researchers and proposes an analysis of African countries' governance practices as well as guidelines for more efficiency in practice.

Impact of Valorization of Research Results Produced by CODESRIA

In nearly 44 years of existence, CODESRIA has grown from a small organization to a true scholarly institution whose main foundation is knowledge production, the rejection of the fragmentation of research in Africa as well as the promotion of research and social science researchers. Its publications have had a definite impact on the experience of researchers, knowledge of the continent and the promotion of social science research in Africa. Between 1973 and 2013, 433 books were published, as well as 3 048 scientific articles. Similarly, 1,365 doctoral theses and master's dissertations were defended and submitted to CODICE between 1988 and 2014. All these theses and dissertations received a grant from CODESRIA.

The impact of this production can be seen on several levels:

- Knowledge of the continent: enabling African researchers to reflect on their own continent was one of the major challenges for scholars. Indeed, one of the objectives of CODESRIA at its foundation was to show the African reality on the basis of research carried out by Africans on Africa. The relevance of such an option is to avoid discourses on the continent being generated from abroad and not taking into account the real concerns of Africans. CODESRIA wanted to promote such freedom of tone and approach by refusing imposition on where to direct its attention. The publications have thus made it possible to have a different view on Africa, a view that is not focused solely on scourges, wars and diseases but oriented to the real daily life of Africans, their realities, their aspirations and their orientations.
- Researchers' careers: doing research is one thing, sharing the results of one's research is another. However, it is publishing which enables a researcher to make his/her results known but especially to raise debates, following the findings of the work. With the rigor noted in the publication process, the demand for genuine production quality, sustained and accompanied by capacity building programmes, both in qualitative and quantitative research and in scientific writing, the quality of CODESRIA publications is irrefutable. Thanks to the 4,036 articles generations of researchers gained promotions in their universities and familiarized themselves with international standards of scholarly production, both during research and publication.
- Dissemination of knowledge produced by Africans: Africans have often been victims of stigmatization and have had great difficulty in getting their works published elsewhere, especially works on Africa. This has long favored an ignorance of Africa, read through the prism of the scientific works of Westerners who have more means to conduct research and more opportunities to make their research results visible. Thus, besides training in research and incentive to work on the most important issues for the knowledge of Africa, the pu-

blication of results helps to have a better knowledge of the continent, through research conducted by Africans, without bias and with the necessary rigor.

Channels of research valorization

For the dissemination and valorization of research results, CODESRIA relies on a large number of partnerships:

- Strategic Partners
 - ♦ Distributors: as we already emphasized, CODESRIA identified several major distributors on the continent according to their geographical location: Nigeria, Uganda, Morocco, Cameroon and Senegal. In addition to the European and American market, CODESRIA works with African Books Collective making print-on-demand, JSTOR for universities that want access to the Council's publications, and is negotiating with *L'oiseau Indigo* for the Francophone space.
 - ♦ Publishing houses: for improved efficiency in distribution, collaborations are established with publishing houses, including Routledge, Presence Africaine, Zed Books, HSRC Press, UNISA Press, Karthala, L'Harmattan, and Mkuki na Nyota. This allows a sharing of production costs, greater global visibility, and better distribution of products at lower costs.
 - ♦ Institutional partnerships: CODESRIA works extensively with higher education institutions such as universities and research centres in the areas of training, research and publication. Some of these universities and centres have become venues of flagship activities, or anchor points of CODESRIA journals (this is the case of CRASC in Oran, AARC in Cairo, the Forum for Social Studies in Addis Ababa). Other institutions include: Makerere University, the University of Lomé, the University of Ouagadougou, the Cheikh Anta Diop and Gaston Berger universities in Senegal, and the universities of Botswana, Nairobi, Ibadan, Ghana Legon, Yaounde I, and Western Cape. In Senegal, which hosts many activities, CODESRIA has also worked on curriculum development in social sciences, particularly as part of a project that focused on how universities address major societal

issues in teaching and research programmes. Similarly, CODESRIA is involved in the project of writing the *General History of Senegal*, inspired by the UNESCO *General History of Africa*. The Council also works with research institutions from the North and South and promotes South-South cooperation through a partnership with the Latin American Social Science Council (CLACSO), based in Buenos Aires, and the International Development Economics Associates (IDEAs), with headquarters in New Delhi, India. It has signed agreements with many other partners and collaborates with various research institutions, such as the Nordic Africa Institute, the Social Science Research Council, and CROP, the African Studies Centre in Leiden, the French Research Institute for Development, the Chinese Academy of Social Sciences, the Human Sciences Research Council and the National Institute for the Humanities and Social Sciences of South Africa. Collaboration with regional organizations and the United Nations system has also been a privileged and highly effective means of valorizing the results of research conducted or supported by CODESRIA. Thus, an MOU was signed in 2014 with the UN Economic Commission for Africa to co-produce and co-edit the *Journal of African Transformations*. In 2015 another MOU was signed with the African Union Commission to strengthen research cooperation with the continent's main inter-governmental body. Discussions have also been initiated with the African Development Bank, and collaboration with UNESCO, UN Women and other United Nations agencies is being done in the same spirit.

- **The Responsive Forest Governance Initiative (RFGI)** is a good example of another form of collaboration to address one of today's major global challenges: climate change. Indeed, RFGI is a research and training project with the International Union for Conservation of Nature (IUCN) and the University of Illinois in Urbana-Champaign (UIUC) focusing on environmental governance in Africa. It engaged three postdoctoral fellows, and 34 research-

chers working in 12 countries: Burkina Faso, Cameroon, DR Congo, Ghana, Kenya, Mozambique, Nigeria, Senegal, South Africa, South Sudan, Tanzania and Uganda. At the end of the project, about 40 publications were produced within the framework of this initiative, as well as a documentary film and two manuals for the local communities living in the areas concerned by the programmes to reduce the emission of carbon gas caused by the destruction or degradation of forest resources (REDD+, and REDD++). It is worth stressing that thanks to this initiative, 14 of the 28 young researchers engaged in research teams could carry out doctoral studies on natural resource management issues in the context of climate change.

Limitations of research results valorization with decision-makers

The goal of CODESRIA is to produce research covering the whole continent and the diaspora. This is why collaboration between researchers is encouraged and should be emphasized in every project initiated. The Council aims to:

- Foster collaborations between researchers from different generations,
- Foster collaborations between researchers from different disciplines,
- Foster collaborations between researchers of different origins and languages.

The ultimate goal is to enable young researchers to learn from senior researchers in order to have a community of researchers useful to community, as their reflections can inform decisions by policy-makers in search of the well-being of populations. Thus, the Council promotes publications that provide specific guidance to policy-makers, regardless of their decision-making level. This is the rationale for the publication of policy briefs at the end of some large-scale research activities.

However, things are not as simple as they would be in an ideal environment. As Abdoulaye Ndiaye points out, there are limits related to:

- Frequent lack of appropriate research policy addressing major public issues;
- Limited researcher understanding of the decision-making process, the issues and their role in that process;

- Researchers' lack of will to disseminate research findings;
- Disconnection from research beneficiaries, which may be the fault of researchers or decision-makers, or both;
- Decision-makers' lack of awareness of the existence of relevant research;
- Red tape, which hinders ownership and effective use of research outputs;
- Governments' inability [or refusal] to recognize and use research findings, mainly due to insufficient human and financial resources; etc. (Ndiaye 2009).

Moreover, research findings can be used by some to better fight for social justice and equity, which can lead to confrontations. The "sensitive" nature of some issues may also give rise to controversy over research results. This means that the messages emanating from research, places and recipients should all be taken into account when formulating research valorization strategies.

Conclusion

All told, it is clear that the aim of research is not to see its results left lying in drawers but rather disseminated in all reflection and decision-making spaces. As Bourdieu puts it, we should "disclose the knowledge from the scholarly city." Since its foundation, CODESRIA's mandate has been to participate in the training of researchers, but also in consolidating the achievements of experienced scholars through the promotion of exchanges between junior researchers and senior researchers. Research findings are intended to be used for the improvement of the welfare and the living conditions of populations through a better knowledge of the continent to address populations' concerns. "Social science is not for monkeys, but for human beings," said Thandika Mkandawire (Sall 2002). The fact that societies are plagued by inequalities of class, gender, etc. makes the issue more complex. Thus, for the dissemination and popularization of research results, several channels are used, ranging from the most traditional ones such as publication through books, journals, bulletins, etc. to the use of information and communication technologies, including the Internet, social media networks like Facebook, Twitter, etc. In the same vein, dialogue continues to be promoted through conferences, round tables, open days, etc. in order to maintain the face-to-

face dialectics which is the very symbol of higher education and research.

Thanks to these actions, discussions on the future of the continent are held, with a view to contributing to its development.

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The Ten Thinkers who want to Complete the Emancipation of the African Continent

Portraits of the Most Prolific Intellectuals in the Revival of "Decolonised" African Plural Thinking

At the initiative of Felwine Sarr and Achille Mbembe, the first edition of series of 'thought Workshops' will be held in Dakar on Friday 28 October 2016. This is expected to be a historical event with the Senegalese writer and Cameroonian historian inviting many African intellectuals to participate in reviving African plural thinking that is free, inter-alia, from post-colonialism, a "mental decolonisation ven-ture". Portraits:

Kwame Anthony Appiah

His work may sound less African and yet it was one of the most important and meaningful on revival of the continent's critical thinking. Deeply rooted in Western philosophical traditions, Kwame Anthony Appiah's reflexion is however inspired by the story of his own family and his dual cultural heritage, Ghanaian and British, which he already wrote about back in 1992 in: *In My Father's House* (Oxford University Press).



Cosmopolitanism is not just a theoretical issue, it's about ethics and practice for someone like him who grew up in Ghana before he moved to England to pursue higher education; he later settled in USA where he taught in the most prestigious universities. As reflected in his narrative in *Vers un nouveau cosmopolitisme* (Odile Jacob ed, 2008), Appiah always did the best he possibly could to obey his

father's *vade-mecum*: "Remember that you are citizens of the world so work at making it a better place than you found it".

Being a citizen of the world is a privilege of being able to be fully both here and elsewhere, to inherit whole humanity and contribute to enriching it from wherever we are. It is reconciling peculiar and universal, different and common. It is refusing identity assignments. "Ethnic and racial identities are very likely to become an obsession, anything and end of everything in the lives of those who identify with them. [...] And by negating the identities shared with people of different race or ethnicity, they divert them from the possibility of identifying with others. [...] We should not let our racial identities be subject to new tyrannies", he wrote in *Color Conscious* (Princeton University Press, 1996) and invites us to experiment with our fractured identities.

Thus, as Anthony Mangeon, a Professor of Francophone Literatures at Strasbourg University together with Appiah, born in 1954 pointed out along with V. Y. Mudimbe, in the journal, *Generations*, "African practice of philosophy as they jointly experimented it by combining historical study, conceptual analysis and anthropological approach can not only provide an interdisciplinary model, but more importantly, it can enlighten central issues for Western philosophy".

Ali Benmakhlouf

In his last essay *La Conversation comme manière de vivre* (Albin Michel ed.), Ali Benmakhlouf invoked Montaigne, Lewis Carroll, Flaubert, Jack Goody, or James Agee Al-Tawhidi or Al-Farabi, Barthes or Leibniz in demonstrating once again that the world library is open to all. He used those multiple references while studying from different perspectives anything enriching conversation, where self-relation and relations to others play out, "where the link holding us on to each other through spoken words" is established.



A place for exchange, confrontation and reconciliation, conversation is also a space for transmission of heritage as shown by "controverse de Bagdad" during which Muslim thinkers questioned the Greek legacy and probed the

link between philosophy and Islam in medieval times. This is an issue that keeps coming up in the reflection of this philosopher who was born in Fès in 1959, and whose maternal grandmother was of Senegalese descent. He teaches at the Paris-Est-Créteil University and claims to be "100 per cent African and 100 per cent European". With one leg in France, and the other in Morocco, Ali Benmakhlouf is interested in many issues including identity issues, law, arts, medical ethics, politics and logics. He authored notably *Pourquoi lire les philosophes arabes* (Albin Michel ed. 2015), a remarkable essay which reminds us how medieval Arab and slamic thinking shaped the European intellectual landscape.

Jean-Godefroy Bidima



Jean-Godefroy Bidima is an extremely discreet man. You will not come across him on a TV show; you will more likely find him in the semi-darkness of a library where he often goes. A specialist of the Frankfurt School of critical theory, this former Programme Manager of the Paris International College of Philosophy is a full Professor at Tulane University in Nouvelle-Orléans, where he holds the chair of Yvonne-Arnoult.

Bioethics, legal anthropology, medical ethics, aesthetics, economics... his far-reaching reflection covers many fields. An extremely prolific thinker, this Cameroonian philosopher, aged 58 is keen on reading our world through his imagination and the asymmetric and power relationship structuring it. Through research, he was able to build a solid work that captures African and overall realities through the untold; he deconstructs pretences and probes both interstices and fringes.

In one of his latest articles published in the collective work that he jointly directed with Victorien Lavou Zoungbo and titled "Réalités et représentations de la violence en post colonies" (Perpignan University Press, 2015), he reviews the violence imposed by the "managerial spirit" characterising instrumental reason and which "often sacrifices ends rule to material fetishism". Subsequently: "The purpose of the famous "development concept" was for endlessly calculating rationality to wage war against "whatever is of no use". Whatever is deemed useless to the market is therefore sacrificed: the subject is stripped of his cultural references, stripped naked and his desires are manipulated and instrumentalised in order for him to consume more and more even when he cannot afford it causing frustration down the road. Thus, production economy migrates to become consumer economy.

Jean-Godefroy Bidima authored *L'Art négro-africain* (PUF ed., "Que sais-je?", 1997) and *La Philosophie négro-africaine* (PUF ed., "Que sais-je?", 1995); he created the "cross-over" concept, a concept largely publicised by more famous thinkers like his compatriot, Achille Mbembe who joined him in asking "what plurals make up a given history". Cross-over is not just a key-idea, it is an attitude in the real world in which there is a desire to discover the multiple and diverse, to perceive potentials and the yet-to-be-expressed, to untangle complexity and the untold such that the possible could blossom, and room could be made for emancipating utopia.

Souleymane Bachir Diagne



Like Ali Benmakhoulouf who wrote "Pour-quoi lire les philosophes arabes", Souleymane Bachir Diagne is one of the most eminent African thinkers of Islam and its Enlightenment. His work titled *Comment philosopher en islam* (Jimsaan ed., 2014) recalls that this religion has produced a "tradition of free-thinking" and that the debate for an open and philosophical

Islam has always existed. It is even more than ever "vital for Islamic thinking to emphasise critical mind and pluralism". A view he bravely advocates in his cross interviews with Philippe Capelle-Dumont and published, in September by éditions Le Cerf, under the title: *Philosopher en islam et en christianisme*.

Born in 1955 in Saint-Louis, a Professor at the Columbia University of New York, educated at the Ecole normale supérieure located at Ulm Street, a specialist on Boole algebra and logics, Souleymane Bachir Diagne is very much interested in the translation challenge. Following the Ghanaian, Kwasi Wiredu's

work, the Senegalese national stated in an interview published in the journal, *Generations*, that "going from one language to another allows you to see in what ways the philosophical problems said to be universal are closely related to the different languages in which they are formulated". This is one way of putting into perspective the universal claim of some philosophical statements by putting them in their cultural context.

This notwithstanding, it is out of the question for Souleymane Bachir Diagne to renounce the universal dimension, as he believes like Jean-Godefroy Bidima does, that the distinction made by Merleau-Ponty in his *Eloge de la philosophie entre un universalisme de surplomb* and a lateral universalism, the "horizon available going forward from post-coloniality", one we have to build through expressing our diversities if we want to make a common world.

Nadia Yala Kisukidi



Looking at colonial India, Rajeev Bhargava, a political scientist noted in an article published in 2013 in the journal, *Socio*, that "adding to the economic and political injustice implied by colonisation is cultural injustice. One of the forms in which it is manifested is epistemic injustice: it occurs when the concepts and categories through which people

understand themselves and their universe are replaced or affected by the colonisers' concepts and categories". This also applies to Africa, and based on Rajeev Bhargava's reflection, Nadia Yala Kisukidi calls for an end to one of these epistemic injustices, that is non-recognition of the existence of philosophical thinking in African territories induced by Western philosophers themselves (Hegel, among others, excludes Blacks from History in the making), but also by colonial agents, and topping the list are the first anthropologists who decreed there was no Reason in Sub-Saharan Africa, but "primitive mentality" (Henri Levy-Bruhl).

This cumbersome colonial heritage still weighs heavily on the teaching of philosophy in France where, compared to USA, African philosophy is not recognised by the academia. It is therefore impossible for the French youth to learn that while Descartes was publishing his *Discours de la méthode*, an Ethiopian named Zera Yacob was at the same time drafting *Hatata*, an essay on rationalist philosophy.

Nadia Yala Kisukidi is French; her father is Congolese and her mother partly French and partly Italian. She is intent on "decolonising philosophy" and updating "a reason subjected by its own darkness, divide line building and summary exclusions". She also plans to demonstrate, in a book to be published soon, that African philosophers such as Fabien Eboussi Boulaga, Engelbert Mveng, Jean-Marc Ela have helped renew religious thinking by making it a place for emancipation. The Paris-8 University students will discover, as from this academic year, that as a former vice-president of the International

College of Philosophy from 2014 to September, 2016, and a specialist on Bergson, she will be delivering at, 38 years of age, a seminar on African philosophy. This is a first experiment for a French university.

Achille Mbembe



He is probably one of the most brilliant men of his generation. A guest lecturer across the world, Professor of history at Witwatersrand University in Johannesburg, and also at Duke, Achille Mbembe at 61 years of age thinks Africa and *its transformation*. The author of *Sortir de la grande nuit* (La Découverte, 2010) keeps repeating that: Europe has lost its international leadership and that

in this economic and political reconfiguration; it is in Africa that the future of mankind is being charted out.

But, with growing identity tensions and with everyone fiercely turning against each other and democracies willing to question their very foundations for the sake of fighting terrorism (*Politiques de l'inimité*, La Découverte, 2016), building a tolerant, open and Creole Africa should be treated as an urgent matter. That is a "world Africa" where everyone, no matter their religion, colour, gender or sexual orientation should be able to achieve self-fulfilment. A specialist on post-colonial theory without claiming to be one (*De la postcolonie*, Karthala, 2000), this advocate of *afropolitanism*, heir to Frantz Fanon, takes a sharp and uncompromising look at our world, which, as he recalled in *Critique de la raison nègre* (La Découverte, 2013), is built on racism and black body reification.

Léonora Miano



Léonora Miano is an uncompromising person who fears no confrontation. This radicality is however a salutary one. It offers a mirror and forces us to take a lucid look at ourselves. The image mirrored is barely glorious and confronts us with the darkest side of our history. It forces us to become aware of our limitations and biases. You as Whites, have you ever thought of your whiteness? And you as Blacks, why do you see yourselves as such? Why would you endorse this colonial designation?

Through a psychology-oriented explanation of race invention, Léonora Miano turns around habitual perspectives and argues that slavers have wished to "whiten themselves away" from the "darkness" they spread across the world by deporting across the Atlantic men and women who until then had never thought of themselves as Africans or Blacks. Inferring from this, "*Blackness seems to materialise the internal darkness of someone who mutilates his/her own humanity by negating others*" (*L'Impératif transgressif*, L'Arche Editeur, 2016).

Born in Douala in 1973 and settled in France since the early 1990s, Léonora Miano, in her novels, theatre and theoretical writings, is interested in the place of afro-descendants in Western societies (*Tels des astres éteints*), areas of Atlantic memory in Africa (*La Saison de l'ombre*, prix Fémina 2013), sexuality and gender issues (*Crépuscule du tourment*, 2016). She has thus contributed to disseminating the "*afropeanity*" concept, as she looks back "*without pathos nor resentment*" into our common past characterised by exploitation and reification, alienation and resiliency, in order to more closely capture our present and chart out the emancipatory way forward.

Sabelo Ndlovu-Gatsheni



The decolonisation of Africa is a myth and freedom of the continent, an illusion. Sabelo Ndlovu-Gatsheni says it time and time again: African nations' accession to independence did not end power relations. An evidence of this is the constant imposition of economic sanctions and military interventions on the continent under the guise of protecting human rights,

democracy or fighting terrorism. Relations between the West and Africa are still being described as a coloniality relationship. Thus, the Zimbabwean historian and director of Archie Mafeje Institute of the University of South Africa (UNISA), argued in *Coloniality and Power in Postcolonial Africa: Myths of Decolonization* (CODESRIA, 2013) that "*postcolonial*" and "*neo-colonial*" both mix and mingle in our contemporary world and that it is high time we begin to think in terms of "*decoloniality*", as Walter D. Mignolo, Arturo Escobar, Ramon Grosfoguel or Anibal Quijano did in Latin America.

Favouring an interdisciplinary approach, Sabelo Ndlovu-Gatsheni calls for the decentralisation of our gaze, pulling out of the academic spaces shaped by an European world engaged in an imperial conquest project and exploring fringes and borderlines instead. Violence is not only physical or psychological, it is also epistemic. There is therefore need to develop new concepts and intellectual referents; a condition for building a humanity founded on equity, social justice and "*ethical co-existence*", ending social class and biased race relations.

Kako Nubukpo



The CFA Franc is an impediment to performance and social progress. Kako Nubukpo has passionately taken up this battle. Already back in 2007, with his book titled *Politique monétaire et servitude volontaire: la gestion du franc CFA par la BCEAO* (Karthala ed.), he was critical of this single currency which maintains former French colonies

in a system of colonial dependency. It is the conviction of this Togolese macro-economist, a former minister of forecasting and

public policy evaluation who worked for several international institutions (BCEAO, Cirad, WAEMU, OIF) that African States should withdraw their membership of the CFA Franc and devise their own monetary policy if they were to "to complete their political independence and strengthen the bases for structural transformation of their economies".

Along with Martial Ze Belinga, Bruno Tinel and Demba Moussa Dembele, he has recently published, through éditions La Dispute, a book titled *Sortir l'Afrique de la servitude monétaire. A qui profite le franc CFA ?* A full scale attack on what appears to be the mainstay of neo-colonial domination which is said to be also relayed through Francophony. Such is not the case of Kako Nubuko who, at 48 years of age, has become director of economic and digital Francophony within the international francophone organisation.

Felwine Sarr

French media discovered him with his *Afrotopia* essay published in spring, but for about ten years now the Senegalese, Felwine Sarr, has been putting together a particular and extremely rich original work in form and substance. A Professor at Gaston-Berger University where he heads the Saint-Louis economics research laboratory (LARES), the organiser of Thought Workshops is primarily a writer and poet-philosopher. His works include: *Dahij* (Gallimard 2009) and *Méditations africaines* (Mémoire d'encrier 2012), two unclassifiable and

extremely rich books built from aphorisms and personal reflections through which he delivers both intimate and universalist thought, inciting us to look back into what constitutes the foundations of our humanity and how we would want to build it.



A martial arts practitioner who fully adheres to Juvénal's saying: " a healthy mind is a healthy body"; he is a Muslim who served mass in his childhood. He is also interested in Zen Buddhism. A sereer, in an environment mostly populated by the Wolof ethnic group, Felwine Sarr, now 44, is aware more than anyone else that identities are manifold and that cultures can be mutually enriching.

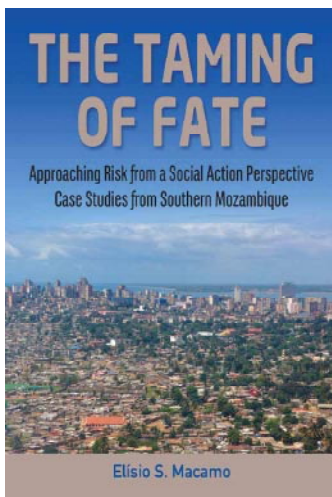
This is why he invited the continent's thinkers to commit to epistemic separation by dropping Western concepts believed to be less adapted to the realities of the continent and tapping into African concepts such as *jom* ("dignity"), *teranga* ("hospitality"), *ngor* ("sense of honour")... in order to uncover their potential beneficial contributions. This everyday philosopher encourages all of us collectively or individually to find our own path to fulfilment by forsaking predictable pathways and stereotypes.

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THE TAMING OF FATE

Approaching Risk from a Social Action Perspective Case Studies from Southern Mozambique

Elísio S. Macamo



This book is about how extreme situations appearing to have a destructive potential can actually be used to produce meaningful individual and social lives. It is about the "taming of fate". This notion means and accounts for the ability of individuals and communities to rebuild their lives against all odds. The book is based on case-studies that draw from theoretical insights derived from the sociology of disasters. It addresses some limitations of the sociology of risk, chief among which is the rejection of the relevance of the notion of risk to the study of technologically non-advanced societies. The book argues that this rejection has deprived the study of the human condition of an important analytical asset. The book claims that risk is a property of social action which can best be understood through the analytical scrutiny of its role in the historical constitution of social relations.

Reports

Security Regimens in Africa

Report on the International Policy Dialogue Conference, Bamako, Mali

From 28 to 29 September 2016, CODESRIA, in partnership with the Université des Lettres et des Sciences Humaines de Bamako, organized an international policy dialogue conference on the theme ‘Security Regimens in Africa’ in Bamako, Mali. The conference was a central plank of CODESRIA’s project on security regimens in Africa, which is motivated by the rash of security measures that are being designed and implemented in various African countries today in response to a myriad of threats to human security. While recent attacks by fundamentalist groups in many African countries have captured the popular imagination, threats to human security also include civil wars and intercommunal violence, electoral crises, transnational organized crime, human rights abuses, etc. combined with forms of structural violence, including poverty, rising inequality and the marginalization of groups based on gender and citizenship to endanger lives and communities.

Discussions of the security measures taken to deal with these threats always bring up the issue of effectiveness. But also important are their impacts on the rule of law, human rights and democratic governance, their conformity with and reinforcement of good governance norms and the extent to which they increase the resilience of individuals and societies in the long run. So are the differential impacts of these measures on marginalized communities including women, ‘strangers’, ethnic and religious minorities, children and youth as well as the poor.

The Choice of Bamako, Mali

The choice of Bamako, Mali as venue for the conference had three related motivations. First, Mali is a country affected by interrelated threats, including fundamentalist violence, inter-communal conflicts and regional tensions that have implications for West and North Africa

Ato Kwamena Onoma
CODESRIA

and beyond. Discussing these issues in Bamako allowed us to dwell on issues that are in obvious evidence in that country and involved scholars and policymakers whose quotidian work focuses on these issues. Second, using Mali as host country went to reinforce Mali’s

centuries-long history as a leading site of higher education and knowledge production in Africa. Finally, bringing Africa and the world to Bamako for this conference demonstrated solidarity with scholars and practitioners in that country that are under increasing pressure of isolation due to the security problems faced by that country.

Issues Discussed

The Bamako conference was preceded by a pre-conference briefing on the project that was held in Dakar on 29 August 2016. The conference brought together around 60 researchers, policy makers and practitioners from twenty African countries, the US, the UK, France, Haiti and Jamaica to discuss these issues in a set of seven panels and two roundtable discussions. About 30 presentations were made over two days that addressed a multiplicity of issues. These included the financing of terrorism, the militarization of many societies in response to threats, the problematic role of the great powers in questions of security in African countries and the challenges of coordinating the multiple levels of responses to security threats. The role that African intellectuals can and are playing in these security challenges and responses to them as well as how states are shaping and being shaped by these security challenges were all discussed.

Panels included those on local, national and regional level interventions, the privatization of security and the links between security measures and human rights, good governance and the rule of law. The sustainability of these interventions and their impact on level of resilience of the communities impacted were also discussed. Cross cutting issues such as gender, poverty, inequality and the relationship between local, national and international interventions were debated. Cases were drawn from the Lake Chad Basin (Nigeria, Cameroon, Chad and Niger), Kenya, Somalia, South Africa, Togo, DRC, Mali, Senegal, Burkina Faso, etc. The situation in Mali received particular attention during discussions.

One of the highlights of the meeting was the roundtable on ‘Cross-cutting Issues in Making and Implementing Security Measures in Africa: Gender, Inequality and Poverty.’ The question of gender received particular attention with an animated debate on the integration of women in the security forces, including national and regional forces.

Bridging the Research-Policy Divide

The conference succeeded in promoting dialogue between researchers and policy makers. Scholars came from universities and research centers in multiple countries. The 22 scholars selected through CODESRIA’s competitive processes were of a high quality and constituted the 17 percent of applicants retained after two rounds of evaluations of the 131 applications received for the conference. Over the two days of the conference, these scholars interacted with policy makers from state structures, including Nigeria, Mali and Rwanda, staff of international organizations like UNOWAS, the AU and ECOWAS, UNWomen, MINUSMA and the Afro-Arab Institute. Senior police and military officials from multiple countries

interacted with staff of human rights organizations. High profile participants included a former president, senior police and military officials from Mali and Nigeria and high level scholars from universities in South Africa, Nigeria, Ghana, the US and the UK. With this rich mix of participants, discussions focused on practical measures but located these in sound knowledge rooted in an understanding of both local and global processes.

Next Steps

Next steps in the pursuit of CODESRIA's project on security regimens in Africa are the following:

1. Policy briefs: A series of policy briefs are being written which focus on security regimens in Africa to be launched in December 2016.
2. Journal issue: A special issue of the CODESRIA journal Africa Develop-

ment will be published with the best papers from the conference in 2017.

3. Partnership for future work: CODESRIA is continuing talks with various institutions to create partnerships that will continue work on this project.
- For further information on CODESRIA's project on security regimens in Africa please contact Mamay JAH by email at mamay.jah@codesria.org.

Faith-based Segregation of Interments in Joal-Fadiouth

Report of a Dissemination Seminar

On 13 October 2016, CODESRIA organized a dissemination seminar in Joal-Fadiouth, Senegal to share preliminary results of the research project on 'Faith-based Segregation of Interments' with the community. The project is an individual grant under the Nagel Institute Programme on Religious Innovation and Competition: Their Impacts in Contemporary Africa. The project on the faith-based segregation of interments seeks, at its core, to understand why Muslims and Christians are buried in separate cemeteries in Joal while neighboring Fadiouth has one cemetery where people of all faiths are interred. In exploring this puzzle the study seeks to shed light on questions concerning inter-communal relations and approaches to differences based on religion and origins that are relevant to diverse societies across the African continent and beyond.

The dissemination seminar had the goal of sharing results of ongoing research with the community and putting the work undertaken under the grant at the heart of policy discussions on the management of inter-communal relations in the Commune of Joal-Fadiouth. This is in response to the request of many people in the Commune to access the results of what they considered to be an interesting and relevant study. The mayor of the Commune, Mr. Boucar Diouf, had indicated in the first meeting with the principal investigator that the study would help in informing responses to the

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fact that all the cemeteries in the commune are almost full.

The dissemination seminar centred on the discussion of a policy brief published by CODESRIA that draws on a 600-person survey, semi-structured interviews, archival study and site visits that had already been undertaken for the study. Titled 'Improving Intercommunal Relations in Joal-Fadiouth: Insights from a Study on the Resting Places of the Dead,' the policy brief was published in both English and French and was supplied to panelists at the event one week before the meeting. It was also distributed to all participants at the meeting and copies were given to others in the community as well.

The meeting was organized as a half-day event with an opening and closing ceremony sandwiching two substantive panels. The first of these panels constituted a short presentation of the study and policy brief, which was followed by commentaries on the document by influential members in the community and an open discussion. It was chaired by Prof. Rosalie Diop, the mentor for the project. The second panel asked a set of community leaders to reflect on the policy steps that the community should take to engage with the policy brief and its

recommendations and was chaired by the mayor of the Commune.

The meeting was attended by many high level leaders in Joal-Fadiouth reflecting the seriousness with which the study and document are viewed and the interest of the commune to engage with the brief. Present also were the mentor for the project, Prof. Rosalie Diop and the Executive Secretary of CODESRIA, Dr Ebrima Sall. The interest of the Commune was also seen in the offer of the main meeting room of the Commune for the seminar. The Mayor presided over the opening and closing sessions as well as the panel that discussed policy steps to take in reaction to the policy brief. The Chief Imam of Joal and an imam from Fadiouth, a Catholic sister and leading members of the Catholic lay community, neighborhood delegates, municipal councilors and many citizens of the Commune participated in the meeting. Leaders of youth associations, an association that cares for the cemetery in Fadiouth and many community groups were also present.

The discussion of the document was very lively. There was some praise for the choice of Joal-Fadiouth as the site of the study, the relevance of the study and the quality of the policy brief. Some commentators also pointed to ways in which the policy brief could be improved. More important was the clash over the portrayal of intercommunal tensions in the document. Some denied that the tensions mentioned in the policy brief

existed in the community and even condemned the study for fabricating tensions where none existed. Others riposted that many of the tensions highlighted were common knowledge discussed in public squares and that the community could not solve its problems by denying them. One participant noted 'We can't say we are of this place and not do what it takes to keep the peace here. We need to have these conversations even if they are sensitive. We should not fear to address these issues.' Some of the issues that formed the subject of heated debate concerned the issue of mixed marriages involving people of different faiths, religious conversions and relations between 'strangers' and 'autochthones.'

The panel that deliberated on policy measures to take in response to the study and the policy brief highlighted the following steps:

- Organizing seminars to train the youth on tolerance and respect for differences
- Instituting a scholarship so people of the commune can study issues related to intercommunal relations
- Creating a high level committee to discuss the recommendations and steps to take in relation to them
- Organizing public meetings in the community to engender more widespread debate of the recommendations

- Organizing further meetings of community leaders and involving established communal structures to further discuss and deal with recommendations
- Investing in resuscitating traditional practices that reinforced social ties like maternal lineages and age-groups
- Supporting M'bin Baktou in its work on the cemetery in Fadiouth as recommended by the policy brief

Leaders in the community expressed a wish for CODESRIA, through the project on the faith-based segregation of interments and other programmes, to continue to work with and support the community in moving forward in dealing with the recommendations

The dissemination seminar achieved its main goals and was beneficial on many levels. For the community, the seminar represented a rare opportunity for community leaders across political divides as well as religious leader to sit and discuss important questions concerning intercommunal relations. Many expressed gratitude to CODESRIA for providing the opportunity. For the research project, the discussions at the seminar represented additional data that will influence the works that will be produced. The seminar represented a successful opportunity for CODESRIA and the Nagel Institute to directly connect research to policy and impact policy conversations and decisions.

Mayor Boucar Diouf pointed to findings in the policy brief as reinforcing their decision to create two separate cemeteries for Muslims and Christians in Joal. He also noted that in response to the findings in the document, they will cease a search for a new site for a cemetery for Fadiouth and instead support the community in prolonging the life of its cemetery.

The seminar created significant visibility for CODESRIA and the Nagel Institute in the community and beyond with their logos on seminar documents (banner and programme). The Nagel Institute was also prominently mentioned in the policy brief that was published by CODESRIA. The fact that there was press coverage by the local community radio and by national outlets brought the study and its backers to a wider audience beyond Joal-Fadiouth. Communication specialists working with the Commune have indicated an interest in sharing the policy brief with an online audience interested in the Commune in a move that will create even more visibility.

To further concretize the impact of the study on policy, CODESRIA could explore ways of supporting further community steps to deal with the recommendations of the study. This support could be in the form of technical advice on organizing, planning for and moderating forums and financial help (within the budget for the organization of the seminar) with provision of lunch and refreshment for such meetings organized by the community.

CODESRIA Donates Books to African Universities

As part of CODESRIA's dissemination policy, the Council, through its Executive Secretary, Dr. Ebrima Sall, donated 21,771 books to seven African institutions of higher education and research and five public universities on the continent. The opening ceremony which was chaired by Professor Mamadou Sangharé, representing the Minister of Higher Education of Senegal was held at the premises of CODESRIA on 6 October 2016. The books, estimated at over 100 million CFA, were donated as part of CODESRIA's effort to strengthen teaching and learning in African higher institutions.

Abdrahamane Wone
CODESRIA

The beneficiary institutions in Senegal include the Centre for Studies of Information Sciences and Techniques (CESTI), the Higher Institute of Information Sciences and Communication (ISSIC), the universities of Amadou Hampathé Ba, Bambey and Ziguinchor and the Ministry of Higher Education.

Five public universities in other parts of Africa including Rwanda, Chad, Gambia, Cape Verde and Niger also benefitted from this important CODESRIA initiative.

While expressing gratitude on behalf of the beneficiaries, ISSIC's Director, Abdoulaye Ndiaga Sylla, said the books will enable students to better conduct research and investigation, adding: "we appreciate the gesture of CODESRIA and we believe that such activities should be sustained to allow us to train and better equip students who come to pursue training in the various fields."

(Re) making Bodies: The Structures and Dynamics of Aesthetics and Aspirations in an Evolving Africa

Report on the international conference held in Dar es Salaam, Tanzania, 3-4, November, 2016

On November 3-4, 2016 CODESRIA in partnership with The Mwalimu Nyerere Professorial Chair in Pan-African Studies of the University of Dar es Salaam organized an international policy dialogue conference on the theme '(Re)making Bodies: The Structures and Dynamics of Aesthetics and Aspirations in an Evolving Africa' in Dar es Salaam, Tanzania. The conference was motivated by the increasingly common nature of practices that transform living human bodies in various ways in Africa. The practice varies in form and includes skin bleaching, female genital mutilation (FGM), the ironing of breasts, tattooing, body piercings and the alteration of the shape and size of various parts of the body through enhancement and reduction. Methods used range from surgery and injections to special diets and the intake of various substances.

The practice of altering bodies for aesthetic and other reasons is common to all human societies and is deeply rooted in the histories of communities. But it is the case that new practices are being introduced in various areas of the continent and some already existing practices are taking new and more intense forms. For example, some talk of an epidemic of skin bleaching in various areas of the continent today.

The intensification of some body alteration practices and their spread across the continent beg for explanation. Why do certain individuals embrace some of these practices while others refrain from them? Why are some of these practices extremely popular in some African countries but not in others? These questions touch on the varied and changing nature of aesthetics and aspirations in African societies. How are imaginations of the ideal body varied across Africa, how are they changing over time and what explains these changes? What do the good life, wellbeing and good health mean in various parts of Africa and how are the aspirations for wellbeing and good health

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changing over time? Here the role of various media in the propagation of ideals of beauty and wellbeing across Africa and the world demand attention. The ways in which these practices interact with pre-existing hierarchies based on gender, race and ethnicity are also of interest here.

The health implications of these practices have received attention among scholars as well as policy makers. There have been serious concerns raised over the dangers that FGM, skin bleaching and injections and other concoctions for enhancing or reducing various areas of the body pose. The negative health implications present an additional burden for already weak public health systems as well as the many poor families in which these practices take place. Understanding the true economic implications of these practices also requires consideration of the markets that underpin them. There is a need to reflect on how these markets are organized and the ways in which the significant gains they produce are distributed across value chains that span continents.

Concerns over the harmful effects of these practices have already prompted bans on certain products by some African states including Ghana, South Africa and Cote d'Ivoire. There have also been campaigns against some of these practices. An example is the *Nuul Kuk* campaign of 2012 in Senegal. Campaigns against FGM across Africa have been longstanding, forceful and committed and have achieved significant success in parts of the continent. Understanding the myriad of efforts that are and could be deployed to deal with some of these practices that pose significant threats to peoples wellbeing is necessary. Understanding the extent to which various efforts have been successful in

dealing with various practices and how transferable these measures are to other contexts is also important.

The Choice of Dar es Salaam, Tanzania

Tanzania is well placed to host this initiative. This area of Africa has been a meeting place of peoples and cultures coming from the East and West as well as North and South for centuries. This confluence of cultures has permitted exchanges whose mark can be seen in how people live today. The rich panoply of cultures and aesthetics that characterize life in Tanzania raise many of the questions that the conference sought to address.

Issues Discussed

The Dar es Salaam conference followed a pre-conference briefing on the project that was held in Dakar on October 14. The conference brought together around 40 researchers, policy makers and practitioners from twelve African countries and Brazil to discuss these issues in a set of panels and roundtable discussions. Panels included those on the interactions of tradition, modernity and the remaking of bodies, modes of 'reading' the body and its transformations, the causes and motivations of body modification practices, the consequences and implications, ways of dealing with the more harmful forms of these practices and ways of calibrating responses to ensure their effectiveness and coincidence with respect for human rights. Cross cutting issues dealt with included gender, poverty and inequality. Cases were drawn from Cote d'Ivoire, Senegal, Tunisia, Zimbabwe, South Africa, Cameroon, Nigeria, Kenya, Congo Brazzaville, Madagascar and Ghana.

A particularly compelling presentation by the renowned Senegalese dermatologist, Mame Thierno Dieng, on the terrible health consequences of skin bleaching was one of the highlights of the presentation. Discussions of the relationship

Rethinking Education in the African Context

Report of a Consultative Meeting held in Dakar, Senegal, 10-11 November, 2016

The role of education as a catalyst for development is acknowledged globally. In a world marked by inequalities and widening disparities, the state of education has ignited a worldwide debate particularly in relation to its management and relevance to the achievement of sustainable development goals by 2030 as well as the ownership and nature of knowledge it imparts to its beneficiaries.

Considering all that, and while building on its seminal publications *Learning to Be: The World of Education Today and Tomorrow* (1972), and *Learning: The Treasure Within* (1996), UNESCO published *Rethinking Education* in 2015. This publication aims at broadening and deepening the debate on education in a changing world. As UNESCO observes¹:

Its purpose is to stimulate public policy debate focused specifically on the education in a changing world. It is a call for dialogue inspired by a humanistic vision of education and development based on principles of respect for life and human dignity, equal rights and social justice, for respect for cultural, diversity, and international solidarity, all of which are fundamental aspects of our common unity. It is intended to be both aspirational and inspirational, speaking to new times and to everyone across the world with a stake in education.

CODESRIA, as a leading pan-African organisation whose mandate includes dissemination of knowledge that is relevant to and informs policies on the development of Africa could not ignore the debate initiated by UNESCO. In that context, the two organisations joined hands in a strategic partnership that gave

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CODESRIA

birth to a consultative "closed door" meeting under the theme *Rethinking Education in Africa* with a view to deepening the debate on rethinking education in the African context.

The meeting was held in Dakar from 10 to 11 November, 2016. Apart from CODESRIA's personnel, it brought together representatives of UNESCO, the African Union (AU), Association for the Development of Education in Africa (ADEA), *Réseau Ouest et Centre Africain de Recherche en Education* (ROCARE), experts in education and culture from Benin, Kenya, Mozambique, Namibia, South Africa as well as a gender and human rights activist/writer from Ethiopia. While considering the goals of Africa's Agenda 2063 and the Sustainable Development Goal 4 (SDG 4) which seeks to *ensure inclusive and equitable quality education and promote lifelong learning opportunities for all* by 2030, the following sub-themes were selected to guide the debate:

- (1) Rethinking Education: Towards a global common good;
- (2) Education & sustainable emergence for Africa: Situation, Challenges and Prospects;
- (3) Visioning Education for the Future We Want for Africa;
- (4) Knowledge creation/production in Africa;
- (5) Transmission and acquisition of knowledge;

- (6) Governance of education and learning systems; and
- (7) Governance of knowledge

The need and urgency to reshape Africa's education systems whose content is informed and inspired by her own realities as embedded in her culture and languages, while remaining alert to global developments, formed the common denominator of the deep debates on the future of education in Africa during the meeting. However, in order for this to be possible, it is also critical to take into account the fact that education is an ideological struggle for the control of the mind. The experience from African countries is a case in point. After more than fifty years of independence education in Africa has not yet successfully produced citizens with a commonly shared worldview that allows them to collectively rally around common identified goals, which are articulated by a collective discourse expressed in different voices.

There is therefore no doubt that African countries should use education to distil their individual worldviews into a pan-African worldview that would allow the designing of sovereign development agendas in line with the goals of Rethinking Education exercise and the aspirations of Africa's Agenda 2063.

A general report that will lay the foundations for a joint publication by CODESRIA and UNESCO on Rethinking Education in Africa will be finalised and discussed at the second meeting scheduled to take place early next year.

Note

1. UNESCO (2015) *Rethinking Education*. Paris: UNESCO:14

Report of the CODESRIA/CASB Summer School

Introduction

The Second CODESRIA/CASB Summer School took place from 21 to 26 August, 2016, in Dakar. It was attended by 10 laureates selected from applicants across the continent, 4 nominated and funded by the Centre for African Studies in Basel and 1 interested student who approached the School in Dakar and asked to attend. Faculty consisted of four senior scholars, two from the University of Basel (Ralph Weber and Elísio Macamo) and two indicated by CODESRIA, Nkolo Foe and Jean-Bernard Ouedraogo.

There were about 280 applications. The main selection process took place in Basel and was conducted by the same selection committee that had selected participants for the first Summer School, namely Elísio Macamo, Lucy Koechlin and Noemi Steuer. Due to time constraints, it was not possible to compare notes with CODESRIA to ensure that criteria more relevant to the Council were taken into account. The main criteria deployed by the Basel selection committee consisted of scholarly excellence, thematic relevance, gender balance and geographical balance. Generally speaking, applications were of good quality. Any other set of 10 laureates would most probably have been of equal quality as the one that was confirmed.

The Summer School

The theme of the School was "Basic and Applied Research". The idea behind this theme was to invite participants to

Elísio Macamo
University of Basel

engage in a discussion of an issue that has become increasingly important in recent years. Owing perhaps to legitimate development concerns that call for the practical relevance of research, a considerable amount of social science research in Africa has been applied in orientation. This raises two related issues. One concerns the extent to which scholarship in Africa can develop within an intellectual environment that places emphasis on the search for practical solutions. Indeed, to the extent that applied research is guided by the logic of practice, and not by the logic of discovery (which is arguably the case with basic research), there is a sense in which it could be said that this kind of research offers little scope for conceptual and theoretical innovation. The other issue concerns research funding policy. In fact, more and more research money goes towards applied research which in very important respects seems to confirm the status of consultancies as the most legitimate way of gathering knowledge for policy.

The aim of the Summer School was to engage participants in the discussion of these issues as a way of pursuing an important part of CODESRIA's intellectual agenda which consists in reclaiming African knowledge. Unfortunately, and

perhaps typically, the call was not understood by most applicants in the spirit it was written. Most thought that they were going to learn how to produce policy relevant knowledge! Most of the work of the Summer School, therefore, consisted in dissuading them of this view and refocusing their attention. Unlike in the first edition of the School, the programme was slightly changed. In the morning sessions, laureates were given enough time to present their work – in the run up to the School they had been asked to select a day and a particular topic under which they wanted their work discussed. The presentations were discussed by all, but the lead was taken by one resource person who was in charge of the day. In the afternoon, the resource person in charge gave a keynote that brought the issues together and pointed the way forward. This was the case for Tuesday, Wednesday and Thursday. Monday was the introductory day and Friday was reserved for a more practical workshop bearing on the practical implications of the discussion. Unfortunately, because of the realization that many laureates had difficulties in formulating their research question most of the time of the Friday workshop was taken up helping them – through exercises – to get a better handle on this crucial moment in their research process.

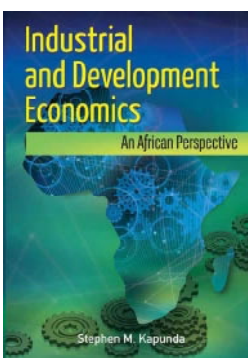
Final words

The Summer School was successful. The participants were highly motivated and the working atmosphere was excellent.

Industrial and Development Economics

An African Perspective

Stephen M. Kapunda



Industrial and Development Economics: An African Perspective aims at providing undergraduate and postgraduate students comprehensive understanding of industrial economics and its applicability to African development. Most of development issues and appendices are essentially for postgraduate students. The text is also excellent for self-study for all people with a keen interest in the discipline because of the unique approach adopted by the author. Each chapter is arranged pedagogically starting with learning objectives followed by introductory remarks, then content and finally conclusion. Numerous relevant examples, case studies and review questions are provided.

NIHSS CODESRIA: African Pathways Doctoral Scholarship Status Report

Background

The NIHSS has partnered with CODESRIA to develop the *African Pathways Programme* scholarship. The aim of the scholarship is in line with the mandates of the Institute and Council to promote and facilitate research in the humanities and social sciences as well as to explore new vistas in pan-African scholarship. Applications are invited from suitably qualified non-South African students to study full time towards a doctoral degree in the humanities and social sciences at any public university in South Africa. The scholarship, with a value of R126 000 and a maximum funding period of 3 years, is allocated to students whose research is focused on their country or a comparative project on the following broad themes:

- Pre and post-colonial states, institutions and local experiences
- Histories and legacies of liberation struggles
- Regional integration, new development and economic alternatives
- International political economy and the role of African humanities
- Heritage, identity and culture (including literature, performance, art and musicology)

With regards to the status of the NIHSS-CODESRIA African Pathways Doctoral Scholarship Programme, at the end of February 2015 a total of 182 applications were reviewed by a panel of academic experts in various Humanities and Social Science disciplines. Of the 182 reviewed applications, 74 were recommended for support. 69 of the awarded students have registered and claimed their scholarships during the 2015 academic year. The remaining five students were unreachable despite many attempts to contact them, and were subsequently rejected. To address this shortfall, special requests applications and 2015 shortlisted applications were considered, mostly from Historically Black Universities (HBUs).

Annual Progress Reports

The NIHSS opened an Annual Progress Report Call for the submission of progress reports with a deadline of 18 Decem-

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ber 2015 for the NIHSS-CODESRIA doctoral scholarship programmes. Supported students are required to submit annual progress reports accompanied by their supervisor's motivation for the renewal of their doctoral scholarships. The reports must document progress made against set objectives, research outputs and research milestones. To date, 65 students have submitted annual progress reports and have been approved for scholarship renewal in 2016 academic year.

2016 NIHSS Doctoral Writing-up Workshop

As part of the National Institute for the Humanities and Social Sciences (NIHSS) efforts to bolster relevant doctoral academic skills and provide the NIHSS-funded students with the much needed time to 'write and reflect' on their doctoral research work, the NIHSS hosted Doctoral 'Writing-Up' workshop, on the 31 May-3 June 2016, for all NIHSS doctoral students who are currently at the 'writing-up' stage of their PhDs. There was wonderful participation of NIHSS-CODESRIA students with many progressing excellently and already at their writing-up stages of their PhDs. Several of these African Pathways students who participated in the Writing-Up workshop are registered across the wide spectrum of South African public universities. The aims of this workshop were to:

- Provide the relevant skills and support that enable a positive doctoral writing experience.
- Enrich the doctoral writing experience via constructive feedback from mentors and peers.
- Provide dedicated writing space, free from distractions and interruptions.
- Strengthen high level academic writing confidence.

- Network and share knowledge with colleagues in and outside one's discipline/thematic area.
- Facilitate PhD throughput at NIHSS and the country.

The workshop evaluations outlined that participants found the workshop informative, engaging, particularly the plenary presentations, one-on-one feedback sessions with readers and networking sessions with fellow doctoral students. In this regard, we are looking forward to minimum time doctoral qualification completions from NIHSS-CODESRIA doctoral candidates.

NIHSS-CODESRIA African Pathways Doctoral Scholarship Call for 2017

The NIHSS opened the second NIHSS-CODESRIA African Pathways Doctoral Scholarship Call on the 28 August 2016 for submission of doctoral scholarship applications, with a submission deadline of the 30 September 2016. As per the previous Call, the Call was extended to suitable doctoral candidates who are non-South African citizens, studying in South African public universities and whose studies are located in the humanities and social science disciplines.

NIHSS National Doctoral Conference: 2-3 November 2016

The vision of the Institute was to become *the epicentre of scholarship, pedagogy, community practice and social responsibility for the HSS in South Africa, and Africa*. In line with this vision as well as one of the institute's key objectives to advance postgraduate scholarship through a range of innovations and collaborative supervision for our doctoral students, the NIHSS hosted the National Doctoral Conference under the theme – *Advancing Doctoral Scholar's Innovative Knowledge Creation in the African Humanities and Social Sciences* – in Johannesburg, from the 2-3 November 2016.

The NIHSS worked collaboratively with its partners, the South African Huma-

nities Deans Association (SAHUDA) and Council for the Development of Social Science in Africa (CODESRIA) to deliver the conference. It was guided by the following objectives:

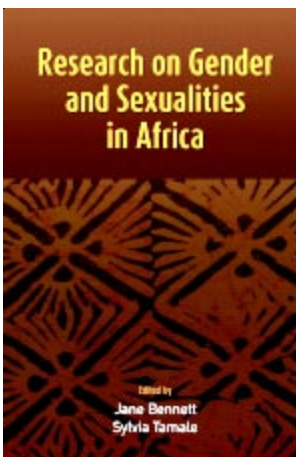
- To encourage doctoral scholars to think 'out of the box' and in-depth to catalyse their research projects
- Present and showcase doctoral students research projects to date

- To strengthen the NIHSS Regional doctoral schools and reconnect with mentors
- Establish a network of NIHSS doctoral school communities who support and nurture each other across institutions and disciplines
- Foster engagement between all NIHSS partners

We invite, the executive director and relevant CODESRIA representatives, to join the NIHSS in celebrating the second NIHSS National Doctoral Conference which will gather all its current 454 (380 NIHSS-SAHUDA and 74 NIHSS-CODESRIA) scholarship holders together under one roof to engage in scholar-ship, network and collaborate with fellow HSS scholars.

Research on Gender and Sexualities in Africa

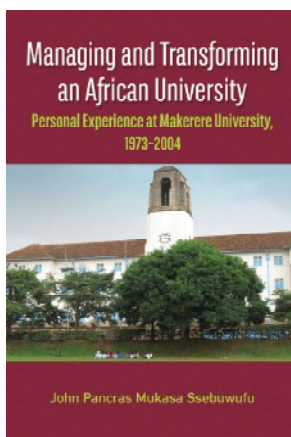
Jane Bennett & Sylvia Tamale



This collection comprises a diverse and stimulating collection of essays on questions of gender and sexualities, crafted by both established and younger researchers. The collection includes fascinating insights into topics as various as the popularity of thong underwear in urban Kenya, the complexity of Tanzanian youth's negotiation of HIV-cultures, the dialogues between religion and controversial questions in sexualities activism, and the meaning of living as a Zimbabwean girl, HIV-positive because her mother had no access during pregnancy to Nevirapine. Some pieces deepen contemporary debates, others initiate new questions. The collection is edited by Professor Sylvia Tamale (editor of *African Sexualities*), and Professor Jane Bennett (co-editor, with Charmaine Pereira) of *Jacketed women: Researching the politics of Gender and Sexualities in African Contexts*), and seeks to sustain and invigorate research, policy-making and continentally-focused thought on difficult, yet compelling, realities.

Managing and Transforming an African University Personal Experience at Makerere University, 1973–2004

John Pankras Mukasa Ssebuwufu



Makerere is one of the oldest and most enduring African educational institutions. Established in 1922, it has survived many odds and emerged as a true centre of academic excellence whose impact extends far beyond the borders of Uganda and Africa. This book chronicles the experience of Makerere University's eighth Vice Chancellor. It provides a vivid account of his stewardship, over a period of three decades from 1973 to 2004, and highlights the challenges of managing an African university. The book is a rich historical document and a valuable resource material.

Announcements

CODESRIA to Launch New Higher Education Initiative (HEPI)

With funding support from the Carnegie Corporation of New York (CCNY), the Council for the Development of Social Science Research in Africa (CODESRIA) will from early next year launch a new Higher Education Policy Initiative (HEPI). The initiative will involve research, and research capacity building interventions aimed at strengthening the governance and leadership of higher education institutions in Africa. The broad goal of the project is to contribute to realizing academically strong higher education institutions in Africa. In the context of the post-2015 global development agenda, the Sustainable Development Goals (SDGs) adopted by the United Nations in September 2015 have focused on higher education with calls for renewed investments in the system. The objective is that high quality university research should provide governments and donors with data and analyses that could support evidence-based policies to drive the post-2015 development agenda. This can only be possible through a quality-focused higher education system that informs policy with research evidence, and through graduating generations of new leaders and skilled professionals. In the context of Africa, the push for governance reforms was meant to result in the emergence of a higher education system in the continent that would contribute to the continent's vision of development and enable the continent to meet development targets such as the Millennium Development Goals and the post-2015 global development agenda.

HEPI will build on the results and gaps emerging from the CODESRIA Higher Education Leadership Program (HELP), which the council has been implementing since, 2011 and also supported by the CCNY. Studies commissioned under HELP document the diverse changes in governance that have taken place in a number of African universities, the new entities that have been created to provide gover-

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CODESRIA

nance oversight in the form of National Councils, new procedures for constituting university councils and senates and the challenges that face entrenchment of the reforms in the institutions. In crafting the new governance frameworks, governments and policy makers hoped that the new governance regimes would contribute to improving the quality of university education in the continent as new internal and external entities were formed to oversee how university leadership was exercised. The extent to which the new governance frameworks are shaping the management and academic life of the institutions; including what and how new relationships with external stakeholders are being forged and the extent to which new management cultures that embody greater transparency in the use of resources are emerging or not in the institutions need to be documented. Documenting these trends will contribute to an understanding of the impact the reforms are having on the academic life of the institutions.

Besides, and despite the reforms, the institutions continue to suffer from a crisis of quality. The main motivation for the reforms was to have the institutions re-establish more strongly in their academic engagements and relevance to the development needs of their societies. The HELP studies do point out that some aspects associated with the reforms may be contributing to this crisis of quality and causing negative perceptions of the institutions among external stakeholders. The new leadership has focused more on revenue generation and increasing student numbers without regard to quality processes. The focus of the reforms has largely been in expanding student enrolments while ignoring to pay attention to

the governance of the academic aspects of the institutions. Large class sizes and shorter semester durations have become a common strategy for most institutions to increase student intakes and generate revenues. The ratio and quality of the teaching staff in the institutions have deteriorated as quality assurance practices have focused on benchmarking the efficiency with which a lot more students are brought into the institutions and processed through than on core learning outcomes.

Some old governance challenges in the form of subtle forms of political interference also still remain; while new ones are emerging in terms of having the reforms deliver the expected outcomes of strong academic institutions. In a sense the reforms have brought into operation more institutions (both public and private); increased enrollments and programs on offer; but also a multiplicity of players outside governments. In other instances, higher education policies have been designed without exhaustive deliberation among the broad range of stakeholders-private providers, academics, students, governments, alumni and university management; in other instances policy implementation and entrenchment has faced resistance from internal sections that feel threatened by loss of influence, while in other cases new forms of institutional autonomy have opened up competition and erosion of standards in ways that have justified excuses for a return to the era of state-driven policy and administrative command.

Results from the HELP studies also need to be disseminated as widely as possible to a wide array of external stakeholders to help secure their support for the reforms and provide accountability mechanism on how the universities are managed. A number of governance frameworks, for example, have provided for the alumni of the institutions, representatives of the private sector and in some countries the

labor movements to have direct engagement in the manner the institutions are governed. But the design of channels for engagement is left to be the responsibility of university senates. Within the universities, academics who head departments, academic and non-teaching staff union leaders and student representatives have also not been a focus of research or training, yet they perform critical functions in the governance and management of academic programs. Since the quest for governance reform targeted recreating conditions to realize strong academic institutions, new research, both in terms of data for policy and dissemination also needs to focus on this group.

The persisting challenge in most of Africa remains on how to secure greater stakeholder engagement in the governance of higher education for the public good, and how best this can be achieved without causing disruption to the running of the institutions. The reforms had anticipated that universities would reach out to diverse constituencies as a strategy for broadening their resource bases and confirming the relevance of their programs. Beyond being sources of funding and relevance, universities depend on these diverse constituencies to enhance their institutional reputations and accountability. Much of the work that has been done in the context of the recent governance reforms has only documented efforts by university management to forge university-industry linkages and other partnerships aimed at securing more financial resources to the institutions. Even this aspect of engagement, research on the nature of relationships remains recent and exploratory, with the majority of studies only featuring conceptual approaches or adapting theories from other fields to explain this dimension, which is still relatively unknown to both academics and those responsible for university management. Studies on initiatives aimed at strengthening university-industry linkages in Africa indicate that African universities face considerable constraints that affect their economies, political environments, and institutional research capacity, and most institutional leaders surveyed emphasized the importance of additional opportunities to learn from those institutions with a strong history of engagement. The challenge to broadening the governance aspect and the nature of institutional conditions that should facilitate this engagement therefore needs evidence from research to

facilitate policy interventions. Besides, the reforms so far undertaken still presuppose that the university is the property of university management and the faculty, while funding arrangements that have evolved imply that the institution belongs to the society whose diverse membership would contribute to its management and governance in varied ways.

The legitimacy of universities to society in Africa, like elsewhere, should increasingly be evaluated by the level and quality of the institutions' commitment to the community of stakeholders, who should also play an important part in validating the academic processes of the institutions. In most of Africa, and despite the recent reforms, university management has not wanted to engage external communities beyond soliciting for financial contributions. Research is therefore needed to provide evidence for policies that would secure the active engagement of a diverse community of stakeholders in the governance of universities. Within the universities, research needs to show how best data can be collected, stored and shared among the various stakeholders to facilitate more transparent leadership and management systems.

The focus of the HEPI initiative resonates with other research and training initiatives that CODESRIA has been engaged in, which have focused on supporting universities to work more efficiently and produce better academic outcomes that can have positive impacts in shaping public policies. It also mirrors other efforts to revitalize higher education in Africa in the context of the Post-2015 Social Development goals. The African Union's Continental Education Strategy for Africa, 2016-2025, for example focuses on reorienting Africa's education and training systems to meet the knowledge, competencies, skills, innovation and creativity required to nurture African core values and promote sustainable development. Among the principles the strategy proposes to achieve this objective is through promoting *good governance, leadership and accountability in the management of the education sector*.

Specific Objectives of the HEPI Initiative

- a) To generate research on critical governance and leadership related issues that face higher education in a subset of African countries to inform policy

- b) To enhance the capacity of social science academics in a sub-set of African countries to conduct research on higher education;
- c) Enhance the capacity of higher education leadership in a subset of African countries to engage with a wide range of stakeholders.
- d) Enhance the capacity of higher education institutions to use varied data for institutional management and accountability
- e) To disseminate research results from the project to a broader range of higher education stakeholders in Africa; including the academic and non-academic stakeholders.

Themes for Research and Training

The following themes will form the basis around which research and training themes will be constituted

Broadening stakeholder engagement in Higher Education governance

Research here will focus on examining what the leadership of the institutions is doing to enhance the reputation of the institutions in terms of initiating collaborations and partnerships and embracing informal mechanisms such as engaging with civil society to enhance accountability to the public and enhance institutional reputation. Besides reputation, research here will focus on how such engagements can be used as a resource mobilization and curriculum enhancement strategy by the institutions. The thrust for research here would be to examine what university leadership is doing to ensure the institutions are engaging with their stakeholders nationally and internationally, and delivering education and research which is responsive to their needs, and ensuring that stakeholders' opinion of the University's reputation for teaching, research, knowledge transfer and partnerships with business is strong. This will be important as it will generate knowledge on how the new governance structures are enabling the institutions in terms of building their reputations through attracting and retaining staff, student recruitment practices, developing the ability to engage with the diverse strategic partnerships with commercial and philanthropic institutions; civil society and other associational groups who claim a stake in the manner in which higher education institutions are governed.

The nature of data for governance and its utilization:

There is a sense in which good governance and leadership in higher education is related to quality systems for collecting, accessing and using data both for institutional planning, as a benchmark of compliance to oversight requirements and as a way of communicating effectively to stakeholders to get buy-in. Data is also important for benchmarking leadership performance and improving overall accountability. It is important for research to focus on this aspect of university governance and leadership at this point in time for various reasons. Student and staff demographics in the universities are changing rapidly, while the institutions are trying to invest in technology management. At the same time, universities need to be open to communicating with a wide variety of stakeholders across the higher education, business, community, and government spectrum.

Data and the evidence it provides for policy will facilitate positive communication and engagement between university leaders and various communities and to craft messages that appeal to a variety of audiences. University leaders seeking to fundraise from different sources, for example, need to have a collection of data points that appeal to a diverse group of individuals who could potentially support the institutions. Data governance in the institutions will entail processes that the institutions have in place to collect data on diverse student profiles and academic programs, procedures for data and information privacy, data security, quality, access and use. How recourse is made to such data in terms of university planning and management decisions is also important. Data storage and use is also an important measure of the institution's mechanisms of accountability, reporting and compliance with oversight policies. Research has not focused on these aspects of higher education governance in Africa. Even the aspect of innovative teaching pedagogies can only be implemented in situations where all data related to a students' profiles and academic progression is analyzed for the purpose of better understanding students' needs and their performance level in order to support their learning process better at all levels of the institution.

Leadership and Innovative pedagogies

Research under this theme will focus on generating knowledge on innovative pedagogical interventions in the institutions, including curriculum review, teaching and learning conditions, student assessment and grading and postgraduate studies. Understanding how reforms in governance have led to changes in institutional policies related to innovation in faculty teaching practice is crucial for the success of reforms and building a quality culture. Innovative pedagogies are an important measure of the quality of a higher education process and have the capacity to translate into positive long-term outcomes from a higher education system such as social justice, democracy and social engagement; the creation of more informed citizens, more tolerant societies and more participative communities.

Higher Education reform and role of middle level academics in university governance and leadership

This segment of the project will focus on academics who are not involved in senior university management and leadership roles but play an important role in the design and coordination of academic programs and teaching. They are therefore likely to provide more in-depth data on leadership related aspects that affect academic programs. The categories of academics to be targeted here are Deans and heads of departments, officials of academic staff unions and course coordinators. Indication from the HELP studies, which involved deans, did point out that their integration into the university administrative hierarchies tends to obscure their academic responsibilities. The concern is that with expanding enrolments and academic programs, universities need strong academic and administrative leadership at the middle levels to shape the institutions academic missions. So beyond the research on university councils and senates, which has already been undertaken, there is need to focus on what happens at the middle levels, at schools and departments, where academic programs are designed and managed, and examine how leadership is organized and exercised and the channels that the new university leadership structures are creating for this level of staff to contribute to effective university governance.

Specific Research Training and Policy Dissemination activities

- a) Setting up 6 research networks at the national and regional levels as well as comparative research networks on the four research themes discussed. The research will be carried out through CODESRIA'S national working groups (NWGs) and Comparative Research Networks (CRNs) in the six Anglophone countries of Nigeria, Ghana, Kenya, Tanzania, Uganda and South Africa. The research groups will be capacitated through methodological workshops as a strategy to generate research on critical governance and leadership related issues, which face higher education.
- b) Holding of one inception methodological workshop for the research groups: All the research groups will be brought together for a methodological workshop before they commence fieldwork. The objective will be to have a better understanding of the broad goals of the project and focus data collection and reporting to the various objectives of the project.
- c) Two training institutes for middle level academics: We propose to hold two institutes, each bringing together heads of academic departments and deans' of schools, academic staff union leaders and directors of institutes. Each institute will comprise 30 participants competitively selected based on submitted proposals through a call for proposals. The institutes will focus on the broad theme of "Higher education governance and the role and place of middle-level academics in University leadership". Participants in these institutes will be different from those that will be participating in NWGs and CRNs. Engaging these cadre of academics in the institutes and the eventual publication of their work will partially respond to the first three objectives of this project as summarized in the project overview. A director identified, based on expertise on issues of higher education governance and leadership will conduct the institutes and each institute will run for two weeks. This initiative will target 60 academics and the output from the institutes will be publications in form of three policy briefs, two journal issues and two books.

d) Leadership profiles and contributions of 15 past higher education leaders: Understanding and generating research on critical governance and leadership related issues that face higher education is one of the objectives of this project. Past higher education leaders (Vice-Chancellors, Members of council and senates, government ministers responsible for higher education), in the sub-set of countries to be covered by this project have valuable lessons and experiences regarding the process of governance reform and how best to sustain and fully mainstream the reforms in the day-to-day leadership and management of the institutions. Feedback from these past higher education leaders

will be intended to show how higher education leadership would harness opportunities to enhance, and mitigate challenges to, management and oversight, including the development of, and building of capacity to utilize, new accountability tools to improve systems of governance, establishing effective stakeholder-driven governing boards through, for example, capacity-building programs promoting good governance in new universities. The aim will be to document the contributions and visions of these leaders on broad higher education policy issues and how the sector should be governed and managed. The output from this component will be 15 articles that will be published and disseminated

through newspapers and other electronic research dissemination avenues such as the "conversation", and one compiled book publication to be entitled: '*Chronicles of Higher Education Academic leaders in Africa*'.

e) Final dissemination workshop: A final workshop will be held for the research groups to share their findings before they submit final manuscripts for publication. Besides researchers, representatives from the three communities identified in this proposal for purposes of dissemination will attend as a strategy to engage and interest more stakeholders to be involvement in higher education leadership.

CODESRIA, the African Guild of Filmmakers and the Pan African Film & Television Festival (FESPACO): 'Emergence' on Screen and on Stage

27-28 February, Ouagadougou, Burkina Faso

CODESRIA's Programme on Humanities seeks to foster work in the Humanities and engender conversations between scholars in the Humanities and the Social Sciences on themes of interest to the Council with the goal of producing insights that often escape lenses peculiar to any one of these two fields of knowledge. The organization of a workshop on the sidelines of the bi-annual Pan-Africa Film and Television Festival, FESPACO in Ouagadougou, Burkina Faso has for years served as an opportunity for CODESRIA and its partners to assemble scholars, artists and practitioners to discuss burning themes in African film and theater. For the 2017 workshop, CODESRIA in partnership with *la Guilde Africaine des Réalisateur et Producteurs* and the Pan African Film & Television Festival (FESPACO), is pleased to announce a two-day workshop on "'Emergence' on Screen and on Stage." The workshop will be held in Ouagadougou, Burkina Faso, on the 27th and 28th of February 2017 and is an important follow-up to the last one held under the theme "From Stage to Screen: Interface between African Theatre and Film" on the 28th February and 1st March 2015.

CODESRIA invites artists, scholars and practitioners to reflect on the trope of emergence on screen and on stage in Africa. 'Emergence' has come to dominate discussions of political economy in Africa. Whether styled as the various '*plan [s]emergeant*' that are bandied about in many francophone countries or dressed in other slogans like 'A better Ghana,' the 'Cameroon of Greater Achievements' or the 'African renaissance' for example, the idea of rising out of an abyss into a place and time of glory has come to play multiple roles in African life. 'Emergence' and its synonyms have become integral parts of the struggle over the (re)-presentation, definition, governance, dominance, exploitation and 'development' of the continent in ways that recall the storied history of 'emancipation' and 'liberation' in an earlier era. It has been a defining theme for Pan-Africanism in literature since Casely Hayford's *Ethiopia Unbound* (1911).

The idea of emergence is also integral to African film and theater as a favored leitmotif around which stories are created and performed. The spouse emerging from an abusive marriage, the student

finally emerging from a period of scholarly mediocrity, the former house-help emerging from a life of poverty and hardship, the community finally freeing itself from the oppressive tyrant and the poor society attaining the heights of wealth all embody the idea of the shedding of shackles to achieve better states of being.

On another level, talk of the rise of film industries often captured in the terms Nollywood, Ghallywood, and ever new '...woods' is common, and parallels pervasive discourses concerning our national and continental creative economy.

On screen or on stage, understood here to include that of national and international politics, the imagination and performance of 'emergence' raises certain questions that participants in the 2017 workshop are invited to explore:

- How is the end point of the process of emergence understood and portrayed? What are the conceptions of the good life, the good place and the good time that we can distil from the staging of 'emergence' on screen and on stage in Africa?

- To what extent does the imagination and performance of emergence include a fabrication of a point of departure through an exercise in historical revisionism that permits the future to stand out as a distinct quantitative and qualitative improvement on the past and the present? In what ways are points of departure in the voyage of emergence imagined and performed on screen and on stage in Africa?
- How is the process of change imagined and performed on screen and on stage in Africa?
- What is the role and impact of religion, especially new religious movements, in the performance of emergence on screen and on stage in Africa?

- What are the parallels between the performance of emergence on screen and on stage by actors and performances of emergence on the state/stage of national and international politics by policy makers, political actors, NGOs, and civil society?
- What insights can the performance of emergence on stage and on film hold for discourses on emergence in political economic life in Africa?

Artists, scholars, film and theatre practitioners interested in participating in the workshop are invited to send papers of 5000 to 5500 words and a CV with full contact details including email addresses and phone numbers to CODESRIA no later than December 27. All documents

should be sent in Word format by email to humanities.programme@codesria.sn. Please use the subject line 'CODESRIA@FESPACO WORKSHOP 2017' when sending your email.

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Economic Justice in Africa: Climate Change, Inequalities and Development

Concept Note

The proposed intervention to be convened by CODESRIA in collaboration with the OSISA Economic Justice Program will bring together up to 30 laureates drawn from civil society and the academic and scholarly community for ten (10) days. Last year, in the background of the World Social Sciences forum that took place in Durban from 13-16 September 2015, CODESRIA with financial support from OSISA Economic Justice Cluster organized a summer school on the theme 'Economic Justice in Africa: Globalization, the State and Civil Society'. The summer school provided laureates with analytical tools that social and economic justice activists would deploy to interpret real world conditions in a rigorous manner. The forthcoming institute that CODESRIA has proposed to hold will be a follow-up to the Durban meeting. The institute on "Climate change, Inequalities and Development" will have laureates engage with the issues of climate justice and inequality in the context of the Paris agreement as sketched. Climate change represents a fundamental challenge to the sustainability of Africa's development strategies. It is imperative therefore for African countries to invest in mechanisms that would mainstream climate change into their development strategies to stave off

its possible negative impacts. Like other development issues however, the debate on climate change responses often magnifies the power imbalances between developed and developing countries, and developing countries like Africa may find their development strategies derailed by unfair climate mitigation and adaptation policies. In Africa, there is a sense in which approaches to Climate change engender inequality and vice-versa. Climate change makes development, as it has been understood historically in the context of underdeveloped or developing countries, both difficult and more desirable at the same time. This is especially apparent in the wake of the Paris Climate negotiations, which emphasized shared responsibility while underemphasizing the questions of historical and differentiated responsibility.

The Context

There is consensus that climate change is a critical issue for Africa and indeed, its greatest challenge in the 21st century, along with poverty. Climate change represents a fundamental challenge to the sustainability of Africa's development strategies. It is imperative therefore for African countries to invest in mechanisms that would mainstream climate change into their development strategies to stave

off its possible negative impacts. Like other development issues however, the debate on climate change responses often magnifies the power imbalances between developed and developing countries, and developing countries like Africa may find their development strategies derailed by unfair climate mitigation and adaptation policies.

The Paris Agreement reached on 12th December 2015 and adopted by all 196 Parties to the United Nations Framework Convention on Climate Change commits all countries to work to limit global temperature rise to well below 2 degrees Celsius, and given the grave risks, to strive for 1.5 degrees Celsius. Implementation of the Paris Agreement is essential for the achievement of the post-2015 Sustainable Development Goals and provides a roadmap for climate actions that will reduce emissions and build climate resilience. The Paris Agreement requires all Parties to put forward their best efforts through 'nationally determined contributions' (NDCs) and to strengthen these efforts in the years ahead. This includes requirements that all Parties report regularly on their emissions and on their implementation efforts.

However, three (3) issues seem to be still controversial and unclear from the Paris

agreement. The first has to do with the ‘common but differentiated responsibilities’ strategy without which the Convention would never have been agreed by the newly industrializing countries such as China and India. Under this strategy, those countries, classified amongst the developing countries, are given explicit permission to give economic growth priority over emissions reduction; this also applies to countries in Africa. The second issue related to how the agreement will be financed. Based on the principle of ‘common but differentiated responsibility and respective capabilities’, developed country Parties are to provide financial resources to assist developing country Parties in implementing the objectives of the agreement. But then this part of the deal has been moved into the non-legally binding ‘decision text’. The third issue relates to the extent the agreement will be implemented at a global and local context in a manner that respects ‘the principles of justice, fairness and equity’. Part of the preamble to the agreement acknowledges that as climate change is a common concern of humankind, Parties should, when taking action to address climate change, respect, promote and consider their respective obligations on human rights, the right to health, the rights of indigenous peoples, local communities, migrants, children, persons with disabilities and people in vulnerable situations and the right to development, as well as gender equality, empowerment of women and intergenerational equity. However, this can be difficult to enforce. Studies for example suggest that Africa will be hit hardest with climate damages in the order of several percentage points of gross domestic product. From a social differentiation perspective poor people all over the world, particularly women and children are especially vulnerable to climate change, but have least capacity to cope with the impacts of climate change regardless whether they live in developing or developed countries.

A 10 day training programme was held back to back with the World Social Sciences Forum in Durban in September 2015. The training by CODESRIA was implemented with the support of the OSISA Economic Justice Programme. The laureates who attended the training gave it a positive evaluation. The economic justice institute is a response from CODESRIA to contribute towards nurtu-

ring of the emerging generation of social scientists and activists in the field of governance (governance institute since 1992), gender (gender institute since 1994), child and youth (Child and Youth Institute 2002). Within this framework, CODESRIA is proposing to hold a new Economic Justice Institute on “Climate change, Inequalities and Development” to have laureates engage with the issues of climate justice and inequality in the context of the Paris agreement as sketched above. In Africa, there is a sense in which approaches to Climate change engender inequality and vice-versa. Climate change makes development, as it has been understood historically in the context of underdeveloped or developing countries, both difficult and more desirable at the same time. This is especially apparent in the wake of the Paris Climate negotiations, which emphasized shared responsibility while underemphasizing the questions of historical and differentiated responsibility.

The proposed institute will offer participants a chance to debate such contending claims and what they will mean to development policy in Africa. The institute’s seeks to examine how solutions and strategies to climate change as articulated in the Paris agreement embody a broad understanding and application of justice especially for vulnerable populations in Africa. Full respect of human rights especially women’s economic rights is critical for any climate change mitigation efforts. The overall objective of the proposed institute will be to offer laureates an opportunity to engage on how issues of climate change and global warming are being articulated together with issues of inequality versus justice in Africa, in the context of the Paris agreement. More specifically, the institute will focus on the following three broad themes;

- The implications of the Paris agreement in articulating issues of climate justice in Africa
- Deliberate on the relevance of the global climate change framework for Africa, how Africa needs to assert its development interests and influence in the global agenda, and whether an alternative space exists for Africa to pursue its development goals.
- Climate Change: Vulnerability and Adaptation
- Issues of gender equity, climate change, poverty and welfare in Africa

- Evaluate if and how current development related to climate change policies in Africa are addressing social vulnerabilities
- Explore different sustainable options for climate finance in Africa

The rationale

The inter-linkages between climate change, inequalities, and development are multi-faceted and complex. A significant body of research and scholarship on questions of climate justice, which includes questions of environmental justice, tend to be driven by a normative framework of what an ideal society should look like. Research and scholarship on climate justice has thus focused, and rightly so, on “climate justice philosophy and ideology, principles, strategies and tactics” (Bond 2012). Building on this past scholarship, we explore ways in which normative concerns of equality and justice can inform research and scholarship on development in the era of climate change, especially in the context of wide based and entrenched inequalities. We ask, what does the positivist scholarship from various social science disciplines, especially economics, sociology, political science, and geographic sciences, contribute to our understanding of climate-sensitive and equity-focused development pathways?

Those who founded CODESRIA shared the conviction that education, higher education, research and the production of knowledge are the keys to the transformation of Africa. CODESRIA, therefore, was – and still is – about building a strong African social science research community and mobilizing it to work towards increasing the scientific understanding of the challenges facing Africa and the world as a necessary step towards overcoming these challenges. In the close to 40 years of its existence, CODESRIA has carried out research on all the major issues associated with the independence and economic, social and political transformation and development of the African continent. The same philosophy is guiding the Economic justice institute and the training for young African researchers and activists. Understanding the challenges to, and possibilities for development and change that are available to Africa is a pre-condition for African development. It would enable policy makers, change agents and civil

society to get a sense of the range of options available to them, as well as the risks to avoid.

CODESRIA is used to organise big events such international conferences, symposia, colloquia, policy dialogues, workshops, institutes. For the last 5 years related to the theme of Climate change, inequalities and development, CODESRIA has organised the following activities:

- CODESRIA has organized the 2015 economic justice Institute in Durban with the support of OSISA;
- CODESRIA has organized in September 2015 in Durban the eighth South-South Institute on “Inequality and social Justice: Perspectives from the Global South” with CLACSO and IDEAs;
- CODESRIA has published a book in 2015 on “Inequality and climate Change: Perspectives from the South” (ed; by Gian Carlo Delgado-Ramos);
- CODESRIA has organized in 2014 in Dakar with CLACSO and IDEAs an international conference on “Inequality and Climate Change: Perspectives from the South”;
- CODESRIA has organized in November 2012 (26-28) in Cairo a gender Symposium on Gender and Climate Change;
- These activities have generated one book and have involved 28 activists-researchers, 10 young researchers and 25 senior researchers.

As the African countries have to reassert their right to develop there is also a need of redefining development that is locally driven, and is responsive to the climate changed world in which we live. Such a positive agenda constitutes an important strategic opportunity for the developing world to challenge the development hegemony of the global north. We need to train more and more young African researchers and activists and give them the capacity to be involved in that challenge.

Goal and objectives

This CODESRIA institute is aimed to facilitate interdisciplinary and multi-disciplinary research, scholarship, and publication. While the institute deliberations and the research proposals from

institute laureates will focus directly on one or more countries on the continent of Africa. Additionally, the institute participants will work actively to turn the pedagogical gaze outward, that is, to distil insights from the African cases to draw lessons for policymakers elsewhere. The institute invites laureates who propose to examine these issues from a positive perspective without brushing aside the normative consideration.

Goal

- Is to cultivate a shared understanding of alternative sustainable development approaches and provide analytical tools that enable social and economic justice activists to interpret real world conditions in a rigorous manner

Specific Objectives

- Deliberate on the relevance of the global climate change framework for Africa, how Africa needs to assert its development interests and influence in the global agenda, and whether an alternative space exists for Africa to pursue its development goals;
- Generate debate among academics, civil society activists and stakeholders on opportunities for Africa to march towards a green economy;
- Seek to understand the implications of the Paris agreement to marginalization and vulnerability especially as this relates to the rights of women and small-holder farmers.

The course will focus on tapping into participants’ experiences as a foundation for learning with a view to developing critical thinking skills, deepening subject matter knowledge and facilitating tools for advocacy. It will also draw on the expertise of leading scholars and practitioners

Activities

- Identify and commission facilitators and consolidate teaching materials for the course
- To ensure that high quality teaching materials are available by the time of the summer school in April 2017. CODESRIA will host a materials

development workshop for the summer school as well as preparation of the modules in the course of November 2016.

- Develop a training programme
- Develop and circulate call for applications in collaboration
- Select course participants
- Deliver a 10 day training course on Economic Justice in Africa: Climate change, Inequalities and Development.

The proposed outline for the programme is as follows

The laureate proposals should engage in disentangling one of the following three broadly defined but specific types of linkages between climate change and development under conditions of political and economic inequalities.

- I. The climate change induced constraints on the development of energy-intensive infrastructure, and its impact on international inequalities.
- II. Direct impact of climate change, especially on politically marginalized and economically underdeveloped social groups, and its impact on domestic inequalities.
- III. Financialization of nature in responses to climate change, and the distributional consequences of these institutional transformations in the presence of inequalities.

Indicators of success

- More self-confidence of beneficiaries as researchers and activists on the field of “Climate change, Inequalities and Development”;
- Better articles published by beneficiaries in scholarly journals;
- Trained scholars publishing more and better articles and setting promoted;
- Large numbers of activists with very strong advocacy skills engaging lobbying and advocacy on the field of Climate change, inequalities and development for the benefit of their societies;
- Large numbers of researchers (from all Africa regions), policy makers and civil society organizations using the results of the institute (publication).

Tribute

Sam Moyo: One Year After

Despite his thoroughly professorial lifestyle, Sam was a lively figure who always made time for his family and a broad range of people. His immense contribution to scholarship, particularly on the thorny land question in Zimbabwe, remains outstanding. His tragic death following a road crash last year points to the fragility of life and to the need for Africa to celebrate its scholars while alive.

Tuesday 22 November marked one year since Professor Sam Moyo passed away tragically after a road accident while attending a conference in India. I first met Sam in early 1991, just a few months after I took up residence in Harare as director of the Inter Press Service (IPS) regional centre for Africa. Sam was then a research fellow at the University of Zimbabwe's Institute of Development Studies and with Yemi Katerere had set up an NGO, the Zimbabwe Environment Research Organisation (ZERO).

Sam had heard about my arrival in Harare through our mutual Ghanaian friend, Dorothy Gordon, who was then working at UNDP in Lusaka, and had phoned to invite me to meet him for lunch. Our second meeting came a few days later when Sam visited me at my rented house in the Avenues, bringing with him a bag of food and a paper on the land question in Zimbabwe, which he asked me to help him edit urgently. That was the beginning of a relationship that resulted in marriage a year later and years of collaboration on research projects, background papers, books, policy briefings and journalistic articles.

After the birth of our daughter, Qondisile, we built an office extension at Domboshawa Road so that I could begin working from home. Sam's eldest daughter Sibongile, 18, was in her final year at Eaglesvale School; Thabisile, 7, was living with her mother; and Samantha, 6, was living with Gogo Mavis, Sam's beloved mother and used to come with her cousin Sithabile to spend weekends with Sam. I had married

Dede Amanor-Wilks



Sam as much because of his adorable daughters as because of his ideas on land reform. After the birth of Zandile in 1993, Samantha came to live with us.

During these years, Sam successfully completed his Ph.D. thesis at the University of Northumbria under Phil O'Keefe, with whom he collaborated intellectually on several projects, published his book *The Land Question in Zimbabwe* and was awarded an associate professorship at the University of Zimbabwe. Before long, Sam began working with Ibbo Mandaza as the director of the Southern African Regional Institute for Policy Studies (SARIPS) project under SAPES, the Southern African Political Economy Series.

The home office became the hub where Sam mentored a new generation of Zimbabwean scholars, including Nelson Marongwe, Prosper Matondi, Walter Chambati and Ndaba Nyoni. The mentoring extended to his own children. Sam's busy travel schedule meant that he could not attend many school events but he did make time to teach his daughters discipline and decent values.

As they grew older, the mentoring was about their education and professional

development and between school and university, Sibongile joined the ranks of home editors. Sam enjoyed travelling with his family and took us on many trips to Victoria Falls, Bulawayo, Great Zimbabwe, Lake Kariba, Hwange National Park, South Africa, Beira and Chobe National Park.

Family life was very important to Sam and every Sunday we visited Gogo (Sam's loving mother, Mavis Moyo) and some of his siblings in Harare, Lindiwe and Phahla, or Rhey and Julie, or Mabhena and Winnie.

Outside Harare, Sam always looked for opportunities to visit Nkosana in London, Mike in Gweru, John and Sharon in Lusaka, Themba Maluleke in Johannesburg and Josh Nyoni who was practically a brother. Other regular family visits were to Gogo Khethiwe and Khulu Liberty Mhlanga, or to Auntie Sheila, or to the Mubis and Munyatis.

Frequent visitors to our home during that period included Ibbo and Diana Mandaza, whom we also visited frequently, Yemi and Jennifer Katerere, Josh and Rutendo Nyoni, Sekai and Jim Holland, Paul and Emmie Wade, Reggie Mugwara, the Mubi sisters, the Mungwati brothers, Julia Mundawarara and Chloe Paul, whom Sam always described as his soul mate.

There were also a great number of scholars, policy-makers and diplomats based all over the world, some of them Zimbabweans, who dropped in whenever they were in Harare. These included SK Moyo, Phil O'Keefe, Helge Rønning and Mette Maast, Mary Straker, Blair Rutherford and Amanda Hammer. Occasional Harare-based visitors included Carlos Lopes, who was then at UNDP.

From his youthful days as a student in Sierra Leone during the Rhodesian era and later as a teacher in Nigeria, Sam continued to nurture relationships with like-minded intellectuals with whom he had connected outside his home environment, such as with the Trinidadian scholar David Johnson whom he met in Nigeria.

A favourite joke of Sam's about his Rhodesian exile years in Nigeria turned on a dispute with a Nigerian colleague, whose girlfriend started taking too much interest in Sam. Using the pidgin English that he learnt to master during his years in West Africa, Sam would imitate the aggrieved man as he expressed his bewilderment, while counting what he saw as Sam's deficits on three fingers thus: "He no get money. He no get car. He no get country self!"

A welcome opportunity to connect with such scholars came during the Harare International Book Fair, which we attended each year during the vibrant era of the book fair. Among these were Nigerian scholars Tade Aina and Toye Olorin, Malawian professor Paul Tiyambe Zeleza and a host of South African scholars, including Archie Mafeje, with whom Sam developed close relationships over several decades.

Likewise, the engagement with CODESRIA was always pivotal and Sam valued deeply his relationship with scholars such as Thandika Mkandawire, Mahmood Mamdani and Adebayo Olukoshi. Among the feminist scholars with whom Sam engaged during the 1990s, Patricia McFadden, Micere Mugo, Elinor Batezat Sisulu, Ama Ata Aidoo, Zen Tedesse and Amina Mama were important figures.

During the early 1990s, Sam gave considerable support to the newly established Indigenous Business Development Centre (IBDC). He worked closely with IBDC leaders such as Chemist Siziba, John Mapondera and also initially Strive Masiyiwa, who left the IBDC to set up his private enterprise, Econet Wireless.

Though we collaborated on a series of research projects with development partners such as Irish Aid, NORAD and DANIDA, DfID, the ILO, UNDP and the Panos Institute, some led by me, for the most part Sam's work from the 1980s until his untimely death last year was unwaveringly focused on the land question in Zimbabwe.

After the extreme politicisation of the land question from 1997 and the start of the Fast Track Land Reform programme in 2000, Sam courageously defended the idea that land reform was a necessary condition for Zimbabwe's development beyond what had been achieved in the decade following independence in 1980. With Paris Yeros in 2005 he made the case

that land reform was in fact resulting in structural and rural transformation. But much of Sam's empirical research demonstrating that land reform had benefited small producers, and not only political elites, continued to be ignored by mainstream scholars, until Ian Scoones published research drawing similar conclusions.

The political complexity of the land question was revealed in 2008 when Mamdani's reference to the findings by Sam and Scoones as explaining Mugabe's popularity in some quarters prompted a vituperative debate in the *London Review of Books*. A group of 33 academics calling themselves "Concerned Africa Scholars" published a letter of protest focusing on human rights issues and casting a shadow on Sam's scholarship.

Among the 33, most of them from the US and Europe, Sam was deeply wounded to find his friend and fellow pan-Africanist, Caribbean professor Horace Campbell. However, Trinidadian scholar David Johnson came to Sam's defence in a brilliant demolition piece accusing the group of self-acclaimed "deep thinkers" of "blanks and hubris". Johnson berated the group for their lack of substance, observing that: "A scholar who has expended as much energy and intellect as Sam Moyo in attempting to understand the land question in Zimbabwe deserves better treatment from his detractors."

It was a mark of Sam's integrity as an independent scholar that despite his strong position on the economic imperative for increasing the landholdings of peasants, his expertise was sought by all parties in Zimbabwe's conflict over land. From time to time we received invitations to attend State House dinners, which Sam scrupulously ignored. He wanted at all cost to avoid giving grist to any notion that his support for land reform was related to any form of ruling party patronage. Such integrity ensured that his expertise was sought not only by the ruling ZANU-PF party, but also by organisations representing both communal farmers and commercial farmers, as well as by donors.

Sam developed an intriguing relationship with the World Bank through its land expert in Harare, Rogier van den Brink. Rogier and his wife Natasha Mukherjee would visit us often at home and the two men would engage in sometimes fierce theoretical and policy debates over land reform. Despite the vigorous arguments, the two never stopped meeting to try and

influence each other's position, though it may be noted that Sam remained uncompromising in his defence of the A1 land reform policy, under which land was alienated from European settlers to communal farmers across Zimbabwe. Despite this stand, interestingly, at the time of Sam's untimely death, the World Bank was reportedly in the process of appointing Sam to a high-level panel on land reform.

After setting up the African Institute of Agrarian Studies (AIAS) in the early 2000s, Sam broadened the focus of his work from Southern Africa to a more Pan-African outlook. This coincided with his deeper engagement with CODESRIA, as vice president and subsequently president. Sam's work on the land question gradually became more directed to the Global South as he began working closely from the mid-2000s with Brazilian scholar Paris Yeros. This work culminated with the launch of the *Agrarian South* network and journal, through which Sam began working with Gyekye Tanoh of Third World Network in Ghana and Dzodzi Tsikata, now president of CODESRIA and newly appointed director of the Institute of African Studies at the University of Ghana, while he also became engaged with prominent scholars and activists from the Indian sub-continent, including Praveen Jha. Brazilian academics Paris Yeros and Marcelo Rosa survived the tragic accident that took away Sam's life.

Sam and I enjoyed a fruitful marital and intellectual collaboration throughout the 1990s. Though our marriage ran aground in the 2000s, we remained great friends, regularly in touch over our mutual interests, primarily the children. Sam continued to take interest in my research, occasionally borrowing books from my library on economic history. I also continued to follow his interest in the land question and to reference his work in my own research.

One of the last workshops in which Sam was deeply involved took place in Accra in July last year. Sam made a joint presentation with our daughter Qondi that was a source of deep satisfaction for both of them. At the time of Sam's untimely death, Qondi was working under her father's guidance to turn their presentation into a joint paper for publication.

Despite Sam's thoroughly professorial lifestyle, he always made time for people and his kindness was legendary. He

always extended a helping hand and would never reject any plea for assistance. There were weekend invitations for almost everyone he met and at Christmas he would invite development partners who had not been able to make it home. His kindness and dynamism ensured that there were always people in our home, including many enduring friends.

He loved people in the greatest sense and that love was returned in equal measure, as shown by the outpouring of emotions following his fatal accident on 20 November 2015 and shocking death two days later.

In terms of his intellectual capacity, ideological outlook and extraordinary sociability, Sam shared traits with the late Nigerian Pan-Africanist and former secretary general of the Pan-African Movement, Tajudeen Abdul-Raheem. In April 2009, Sam visited Nairobi, where I was based, as a director for an international organisation, with my daughters Qondi and Zandi. Tajudeen was also based in Nairobi and, by chance with his two daughters Aida and Ayesha came from London at the same time to spend the holidays with their father. The seven of us ended up driving to Mombasa for

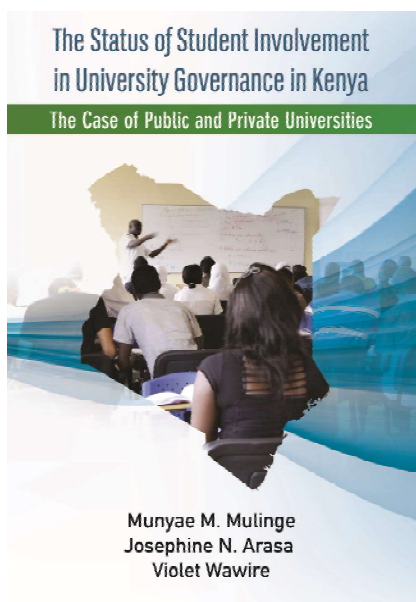
the Easter break. While the four girls and I concentrated on water sports, Sam and Tajudeen were locked in marathon intellectual and comradely debates on the problem of African underdevelopment.

Just a month later, Tajudeen was to die in tragic circumstances, thrown from his vehicle while on the airport road bound for Kigali to meet the Rwandan President. Sam's death last year in a similarly tragic road accident while on a Global South mission in India points poignantly to the fragility of life in the developing world, and the important need for Africa to celebrate its scholars in life, and not only in death.

This tribute is culled from Pambazuka News, 24 November 2016. It was featured originally at: http://www.pambazuka.org/pan-africanism/memories-sam-moyo-one-year-tribute?utm_campaign=shareaholic&utm_medium=email_this&utm_source=email

The Status of Student Involvement in University Governance in Kenya The Case of Public and Private Universities

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This book examines the concept of the democratization of governance in universities in Kenya with particular emphasis on the involvement of students in governance processes and decision making. Data were collected from members of the student community utilizing a structured self-administered questionnaire and from purposively selected key informants and focus group discussants drawn from Kenyatta University (representing the public sector) and the United States International University (representing the private sector). The guiding argument for the study was that shared governance, one of the principles good governance, is critical in enabling the universities to deliver their visions and the missions effectively. The results revealed that while in principle, Kenyan universities have embraced democratic governance in which all stakeholders, including students, have a role to play, in practice they continue to violate the core principles of good governance, particularly shared governance. Specifically, students, who are major stakeholders in university education, are

largely excluded from significant structures of governance thereby limiting their influence and participation. Although their representation is mainly provided via student self-governance organs (unions, associations and/ or councils), their effectiveness is undermined considerably by the lack of trust and confidence of the student body and the unending manipulation by top university administrators and external political actors. Student active involvement in decision making mainly confined to lower levels such as the school/ faculty and departmental/ programme. The authors call for a paradigm shift in the involvement of students in the governance of universities in ways that discourage the current culture of tokenism and political correctness that characterizes public and private universities in Kenya.