

# CONTESTED SPACES: EPISTEMIC (A)SYMMETRIES, MOBILITIES, IDENTITIES

25-26 February 2021

Virtual symposium organised jointly  
by the University of KwaZulu-Natal  
and SOAS University of London



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# Programme

## Day 1: 25 February 2021

- 9.00-9.15 **Welcome**  
Professor Adam Habib, Director, SOAS University of London  
Professor Nana Poku, Vice Chancellor, University of KwaZulu-Natal
- 9.20-10.20 **Keynote Conversation: Decolonising Knowledge Production**  
Professor Achille Mbembe, University of the Witwatersrand  
Dr Amina Yaqin, SOAS University of London
- 10.30-11.45 **Panel 1: Decolonising Knowledge Production/Africanising Knowledge**  
Chair: Dr Wayne Dooling, SOAS University of London
- Dr Awino Okech, SOAS University of London  
*Africanising Knowledge at SOAS: Reflections on the Africa Review*
- Dr Monica Otu, University of KwaZulu-Natal  
*'What is Good for the World is Good for Africa': Africanisation of Knowledge Production in the Context of Globalisation*
- Dr Meera Sabaratnam, SOAS University of London  
*The Structure-Agency Problem in the Context of Decolonising Knowledge*
- Professor Paulus Zulu, University of KwaZulu-Natal  
*"Decolonisation" and "Africanisation" of Knowledge: Political or Ideological Concepts?*
- 11.45-12.00 **Musical Interlude**  
Professor Chats Devroop and Ms Jamy-Lee Simons
1. *What a wonderful world (instrumental)*
  2. *Versace on the floor (instrumental)*
  3. *Killing me softly (vocal)*
  4. *Saving all my love for you (vocal)*

12.15-1.45

**Panel 2: Mobility, Migration, Diaspora**

Chair: Professor Laura Hammond, SOAS University of London

Professor Kalpana Hiralal, University of KwaZulu-Natal

*Gendered Migrations in the Political Economy of Natal*

Dr Biniam Misgun, University of KwaZulu-Natal

*Playing with Sameness and Difference: Ethnography of Transnational Practices of Ethiopian Migrants in Durban*

Mr Onyekachi Wambu, AFFORD

*Remembrance, Restitution and the 10 'R's: Processing the past and increasing cultural understanding of legacies of enslavement and colonialism in the African World*

2.00-3.00

**Keynote Conversation: Archives, Museums and Heritage as Contested Spaces of Identity**

Professor Paul Basu, SOAS University of London

Ms Elsie Owusu OBE RIBA, Architect, Director of JustGhana Ltd

3.15-4.30

**Panel 3: Archives, Museums and Heritage as Contested Spaces of Identity**

Chair: Dr Wayne Dooling, SOAS University of London

Dr Kai Easton, SOAS University of London

*Curating South-North-South Itineraries: Scenes from the South | an international travelling exhibition on the archives of J. M. Coetzee*

Dr Ettore Morelli, SOAS University of London

*'Surrounded with Blue Books, photostats of manuscripts and many-volumed histories of South Africa': Collecting the pieces of the scattered archive of Ronald Stretton Webb, 1892-1976*

Professor Goolam Vahed, University of KwaZulu-Natal

*'Where's Our Monument?' Commemorating Indian Indentured Labour in South Africa*

## Day 2: 26 February 2021

- 9.00-9.15 **Welcome**  
Professor Andrea Cornwall, SOAS University of London  
Professor Vivian Ojong, University of KwaZulu-Natal
- 9.15-10.00 **Keynote Conversation**  
Chair: Professor Vivian Ojong, University of KwaZulu-Natal  
Professor Francis Nyamnjoh, University of Cape Town
- 10.15-11.30 **Panel 4: Decolonisation and Feminist Voice/s**  
Chair: Professor Maheshvari Naidu, University of KwaZulu-Natal
- Dr Roselyn Kanyemba, University of KwaZulu-Natal/HEARD  
*Higher education spaces as radical sites for female resistance and refutation: A case of Great Zimbabwe University*
- Dr Lubna Nadvi, University of KwaZulu-Natal  
*Evaluating Replications of Orientalist forms of Knowledge as Patriarchy: A focus on the Middle East and North Africa (MENA)*
- Professor Vivian Ojong, University of KwaZulu-Natal  
*Decolonizing the church: what should constitute the agenda for African Christian Feminist?*
- Dr Sharmla Rama, University of KwaZulu-Natal  
*Reflecting on the Gender Curriculum Content and Pedagogic Practice in Undergraduate Sociology Courses in the Context of Calls for Decolonization, Africanization and Transformation in South Africa*
- Dr Amina Yaqin, SOAS University of London  
*Contesting Islamophobia Through Islamic Feminism*
- 11.30-12.30 **Keynote Conversation: Decolonisation and Feminist Voice/s**  
Professor Desiree Lewis, University of the Western Cape  
Dr Awino Okech, SOAS University of London
- 12.30-12.45 **Musical Interlude**  
Professor Chats Devroop and Ms Jamy-Lee Simons  
  1. *What a wonderful world (instrumental)*
  2. *Versace on the floor (instrumental)*
  3. *Killing me softly (vocal)*
  4. *Saving all my love for you (vocal)*

12.45-2.00

**Panel 5: Covid-19 - Issues of Human Rights and Social Justice**

Chair: Professor Wayne Dooling, SOAS University of London

Professor Mashood Baderin, SOAS University of London

*The Covid-19 Pandemic and the Right to the Best Attainable State of Health in Africa: Back to the Roots?*

Professor Fareda Banda, SOAS University of London

*Who Benefits from the Right to Scientific Progress?*

Dr Christina Kgari-Masondo, University of KwaZulu-Natal

*Covid-19 and the implications of the Fourth Industrial Revolution principles in Higher Education on the African child in South Africa: Umuntu Akahlwa Pedagogy.*

Dr Lukhona Mnguni (University of KwaZulu-Natal

*Observing social distancing in the time of COVID-19 and foretelling prospects for social justice*

Dr Janet Muthuki, University of KwaZulu-Natal

*COVID-19 Issues of Marginalization/Social Justice*

Dr Balungile Zondi, University of KwaZulu-Natal

*Unpacking marginalization and social justice in the advent of Covid-19 in South Africa: Myth and Reality*

2.15-3.15

**Keynote Conversation: Forensic museology - restitution and archive**

Professor Carolyn Hamilton, University of Cape Town

Professor Ciraj Rassool, University of the Western Cape

3.30-4.00

**Closing Remarks**

Professor Andrea Cornwall, SOAS University of London

Professor Nhlanhla Mkhize, University of KwaZulu-Natal

# Speaker Biographies

## Professor Adam Habib

Director, SOAS University of London



Professor Habib is an academic, researcher, activist, administrator, and well-known public intellectual. A Professor of Political Science, Habib has over 30 years of academic, research

and administration expertise, spanning five universities and multiple local and international institutions. Prior to his appointment as Director of SOAS, he was Vice-Chancellor and Principal of the University of the Witwatersrand (Wits) in Johannesburg, South Africa since 2013. He joined the University of Johannesburg as the Deputy Vice-Chancellor for Research, Innovation, Advancement and Library in 2007, during which time he oversaw a doubling of research output, and the dramatic expansion in the training of a new generation of scholars.

He is one of the co-founders of the African Research Universities Alliance, an affiliation of research-intensive universities on the continent. Habib has published numerous edited books, book chapters and journal articles over the last three decades in the thematic areas of democratisation and its consolidation in South Africa, contemporary social movements, philanthropy, inequality, giving and its impact on poverty alleviation and development, institutional reform, changing identities and their evolution in the post-apartheid era, and South Africa's role in Africa and beyond. He is a well-known public figure in South Africa whose opinions are often sought by the media.

Habib's academic contributions resulted in his election to the American Academy of Arts and Sciences, in addition to serving as a fellow of both the African Academy of Science and the Academy of Science of South Africa. He also serves on the Council of the United Nations University.

## Professor Nana Poku

Vice-Chancellor and President, University of KwaZulu-Natal



Professor Poku is the Vice-Chancellor and Principal of the University of KwaZulu-Natal. He is a Political Economist with a research focus on the role of institutions (domestic and global) in health provision for the poor in Africa. Over the past two decades, his research on the political economy of Africa's HIV and AIDS epidemic has been amongst the most influential on the subject. Within the context of the World Health

Organisation's global aim to treat three million persons living with HIV and AIDS by 2005, he directed operational research for the World Bank funded Treatment Acceleration Programme (TAP) to test the feasibility of complex medication scale-up in resource limited settings. Between 2003 – 2006 Professor Poku was tasked by then Secretary-General of the United Nations, Kofi Annan, to lead the Commission on HIV/AIDS and Governance in Africa (CHGA) at the Economic Commission for Africa. CHGA pioneered a range of impact studies on the effects of HIV and AIDS on state structures and economic development in Africa, and assisted governments to consolidate the design and implementation of policies and programmes to mitigate the effects of the epidemic.

In 2007, Professor Poku was an expert witness to United States Congressional Committee on the President's Emergency Plan for AIDS Relief (PEPFAR). During 2006 – 7, he was a member of the Expert Advisory Group to the EU Africa Governance Project, and from 2007 to 2010, he also served as a Special Advisor to British Government (Cabinet Office of Prime Minister) on Africa. Since 2007, he has been Senior Advisor on HIV/AIDS policies within Poverty Reduction Strategy Papers for a number of African countries, and over the past 15 years has worked in various capacities with the World Health Organisation, World Bank, United Nations Development Programme, UNAIDS, International Labour Organisation, European Union, African Union, African Development Bank, Southern African Development Community, Organisation for Economic Cooperation and Development, and various national development agencies, among others. He has led 19 country programme appraisal missions in 16 countries in Africa.

Professor Poku has a wide array of published work on globalisation and security; HIV/AIDS epidemic in Africa; global health; governance; migration and human security. He has published 15 books, over 30 book contributions and more than 20 peer reviewed articles in internationally recognised journals, including *International Affairs*, *Review of International Studies*, *International Relations*, and *Third World Quarterly*. He has guest co/edited journal special issues for *International Affairs* on HIV/AIDS and Governance (2006); *Third World Quarterly* on Global Health (2002) and the Millennium Development Goals (2011) and *International Relations* on the Crisis of HIV/AIDS in Africa (2000). He is also editor of three Ashgate book series: *Contemporary African Politics*; *Global Security in a Changing World*; and *Global Health*, as well as Zed Books *Rebels* series. He is currently working on a variety of research projects, including issues around security and development, globalisation, African politics, and HIV and AIDS.

Professor Poku was formerly Pro-vice Chancellor of Research at University of Bradford where he also served as Dean of School of Social and International Studies. Prior to Bradford, he held senior faculty posts at Universities of Southampton and Nottingham Trent, UK.



## SPEAKER BIOGRAPHIES

### Professor Mashood Baderin

SOAS University of London



Mashood Baderin has been Professor of Law at SOAS University of London since 2007. He was Head of the SOAS School of Law from 2009 to 2012; Director of the SOAS Centre of Islamic and Middle Eastern Law (CIMEL) from 2012 to 2015; Chair of the Centre of African Studies (CAS) from 2015 to 2018; and a member of the Board of Trustees of the International African Institute (IAI) from 2012 to 2016. Before joining SOAS, he was formerly Professor of Law at Brunel University, London and also taught at the University of Nottingham, University of the West of England (UWE) Bristol, and the University of Southampton. He has been a Visiting Professor at the American University of Paris (AUP) in France and the Islamic Sciences University (USIM) in Malaysia. He teaches and researches in the areas of Islamic law, International Law, Comparative Human Rights Law; and Law and Development in Africa. He has published widely in his areas of research and presented papers by invitation at different international and national conferences. He is founding co-editor of the Muslim World Journal of Human Rights and a member of the editorial and advisory boards of a number of academic journals and projects. He was appointed by the UN Human Rights Council as the UN Independent Expert on the situation of human rights in the Sudan from 2012 to 2014.

### Professor Paul Basu

SOAS University of London



Professor Basu received his PhD in Anthropology at University College London, where he was a member of the Material Culture Research Group. His doctoral research was concerned with genealogical heritage tourism and the historical imagination in the Scottish Highland diaspora. His regional specialization has subsequently been focused in West Africa, and particularly in Sierra Leone, where he continues to work on issues around landscape, memory and cultural heritage. Most recently Paul has been working in Nigeria, retracing the itineraries of the colonial anthropologist N. W. Thomas. Paul was Lecturer and then Senior Lecturer in Anthropology at Sussex University, before returning to UCL to take up a Readership in Material Culture and Museum Studies. He became Professor of Anthropology and Cultural Heritage at UCL prior to joining SOAS in 2015. Before becoming an anthropologist, Paul trained and worked as a filmmaker, and he continues to explore the use of different media in ethnographic research and exhibition curation.

He is currently leading a 3-year AHRC-funded project entitled 'Museum Affordances / [Re:]Entanglements'.

### Professor Andrea Cornwall

SOAS University of London



Andrea Cornwall is Pro-Director Research & Enterprise at SOAS and Professor of Global Development and Anthropology. She is a political anthropologist who specialises in the study of democratic innovation, citizen engagement, participatory research, gender justice and sexual rights. Her research focuses on power, inclusion and rights, and includes work with domestic and sex worker rights movements in Brazil and India, reproductive and sexual health in Zimbabwe and Nigeria, citizen participation and accountability in health policy and governance in the UK, Nigeria and Brazil, and on contestations over gender, empowerment and rights in international policy arenas.

## SPEAKER BIOGRAPHIES

### Professor Chats Devrop

University of KwaZulu-Natal



Chats Devroop is the Academic leader for Research in the School of Arts. He is an accomplished artist-cum-academic and his music and research interests spans most music genres, styles and particularly new musicological studies.

### Dr Wayne Dooling

SOAS University of London



Wayne Dooling is a Senior Lecturer in the History of Southern Africa at the Department of History, School of History, Religions & Philosophies of SOAS, University of London. He specialises in early colonial South African history and slavery and emancipation in the Cape Colony.

### Dr Kai Easton

SOAS University of London



Kai Easton is Senior Lecturer in English at SOAS. She is co-curator of the current exhibition *Scenes from the South* (with David Attwell), launched on 9 February 2020 to mark J. M. Coetzee's 80th birthday, in collaboration with Amazwi South African Museum of Literature, the Harry Ransom Center, University of Texas at Austin, and the University of York. She is also engaged in an essay film project, *Roads of France*, on Coetzee's 'poetics of cycling' with Rick Barney and John Coetzee. Recent work includes: *Zoë Wicomb & the Translocal* (co-edited with Derek Attridge, Routledge, 2017) and the exhibition, *Navigating the War* (Georgetown University Library, 2017) on the archives of the legendary British navigator, Michael Richey. *J. M. Coetzee & the Archive: fiction, theory & autobiography* (co-edited with Marc Farrant and Hermann Wittenberg) is forthcoming from Bloomsbury in April 2021.

### Professor Carolyn Hamilton

University of Cape Town



Professor Carolyn Hamilton is a South African anthropologist and historian who is a specialist in the history and uses of archives. She is National Research Foundation of South Africa chair in archive and public culture at the University of Cape Town. Hamilton was a professor of anthropology at the University of Witwatersrand. [1] She was a member of the board of the South African History Archive and the inaugural Council of Robben Island. She was a founder member of the Gay and Lesbian Archive. She is a former speech-writer for Nelson Mandela and joined the Nelson Mandela Foundation's board of trustees in 2015. Currently, Hamilton is National Research Foundation of South Africa chair in archive and public culture at the University of Cape Town. Hamilton's research interests lie in the use of archives following graduate work she did in the 1980s that alerted her to issues relating to the reliability, completeness and objectivity of archival sources in South Africa.

### Professor Laura Hammond

SOAS University of London



Laura has degrees in Anthropology from the University Wisconsin-Madison and did her undergraduate degree at Sarah Lawrence College. She has taught at Clark University, the University of Reading, and was a Visiting Fellow at the University of Sussex.

## SPEAKER BIOGRAPHIES

### Professor Kalpana Hiralal

University of KwaZulu-Natal



Kalpana Hiralal is a professor of History in the School of Social Sciences at Howard College at the University of KwaZulu-Natal, South Africa. She teaches both undergraduate and graduate-level modules on global history, women, gender and politics. Her PhD dissertation focuses on the South Asian Diaspora to Africa in settlement, trade and identity formation. A South African NRF rated researcher, her two key areas of interest -Gender and the South Asian Diaspora and Women in the Anti-apartheid Struggle. Her most recent publications are: co-author of *Pioneers of Satyagraha Indian South African Defy Racist Laws 1907-1914* (Navajivan, 2017) and co-author of *Gender and Mobility: Borders, Bodies and Boundaries* (Palgrave, 2018).

### Dr Roselyn Kanyemba

University of KwaZulu-Natal



Dr Kanyemba received her PhD in Anthropology from the University of KwaZulu-Natal. Her key interests lie in equal and quality education for females, sexual harassment in higher education, gender-based violence, HIV/AIDS and masculinities/femininities, and female empowerment. YWLP influenced her choice of PhD research which focused on sexist humour in higher education. Sexist humour present in the everyday verbal/non-verbal slights, snubs or insults, whether intentional or unintentional which communicate hostile, derogatory or negative messages to women that they are inferior to males.

### Dr Christina Kgari-Masondo

University of KwaZulu-Natal



Dr Maserole Christina Kgari-Masondo is an ordained Pastor, Apostle and Bishop at The People of God Christian Ministries International. She is the founder and director of the ministry. She is a motivational teacher and counsellor. Also she is a certified marriage officer. She obtained her BA, Higher Diploma in Education, Honours, Master's Degree from the University of Cape Town and PhD in History from the University of Stellenbosch. She is a lecturer of History, Geography, Social Science Learning Area and Economic History and Development. But, currently she is a Senior Lecturer of Economic History and Development at Howard College at the University of KwaZulu-Natal. She is a Cluster leader of Culture that focuses on Anthropology and Tourism. Her research interests are in socio-environmental concerns, indigenous knowledge, forced removals, teaching and learning matters and gender issues. She serves on several boards; Internationalisation of the School of Social Science, Social Science School Board and Editorial Board of the Journal of the South African Democratic Teachers Union. She is the Chief Editor, Founder and Director of the Journal of the South African Democratic Teachers Union (JSADTU). She has been appointed as the lead person for decolonisation of basic education by UNICEF and the Department of Basic Education in South Africa. Dr Kgari-Masondo has published in national and international publications on Indigenous knowledge, forced removals, decolonisation and education issues. She co-authored a book on the History of the South African Democratic Union entitled: *Demythologising the History of the South African Democratic Union* (2019). Dr Kgari-Masondo also wrote a children's book called *OUCH* (2009). Among Important and often-quoted publications on South Africa include: "For peace sake": African languages and Xenophobia in South Africa" (2019), *Kaleidoscope model as an eminent stride to decolonising indigenous historical themes* (2018), and *in Pursuit of a decolonized teacher* (2020).

## SPEAKER BIOGRAPHIES

### Professor Desiree Lewis

University of the Western Cape



Desiree Lewis is a Professor in the Women's and Gender Studies Department at the University of the Western Cape. She has published and taught on the subject of black and postcolonial feminist knowledge-making for roughly three decades. Key publications in this field include her book on the black South African writer, Bessie Head (published by Africa World Press), and, more recently a co-edited volume (together with Gabeba Baderoon) of essays on black South African feminism titled *Surfacing: On Being Black and Feminist in South Africa* to be published in 2021 by Wits University Press. Articles and chapters related to decolonising feminism include "Representing African Sexualities", "African Gender Research and Postcoloniality", "Voices From the Margins" (co-written with Cheryl Hendricks), "Against the Grain: Black Women and Sexuality", "Neo-liberalism and feminism in the South African Academy", "Epistemic Ruptures in South African Standpoint Knowledge-making: Academic feminism and the #FeesMustFall Movement" and "Governmentality and South Africa's Edifice of Gender and Sexual Rights". As a black feminist academic, Lewis has taught and delivered keynotes at sites including Makerere University in Uganda, the University of Addis Ababa in Ethiopia and SAPES in Zimbabwe, Beyond Africa, she has delivered conference keynotes and taught at the Universities of New York, Georgia State, Minnesota and Kentucky in the US, the Institute for Cultural Inquiry in Berlin, the Nordic Africa Institute and Uppsala University in Sweden and Abo Akademi University in Finland. Recent guest professorships include the role of Marie Jahoda Visiting Chair at Ruhr-University Bochum and the position of Visiting Professor at the African Gender Institute at the University of Cape Town. Lewis' recent work on food as material culture seeks to expand the radical possibilities of feminist knowledge-making through postcolonial critiques of the Anthropocene. She is currently the lead PI of a supra-institutional programme funded by the Andrew Mellon Foundation titled "Critical Food Studies: Humanities Approaches to Food and Food Systems". Within this programme, her own work and commitment to collaborative research (see <https://www.criticalfoodstudies.co.za>) are driven by an interest in extending the boundaries of much current radical activism and scholarship addressing political, cultural and ontological freedoms.

### Professor Achille Mbembe

University of Johannesburg



Professor Achille Mbembe, born in Cameroon, obtained his PhD in History at the Sorbonne in Paris in 1989 and a D.E.A. in Political Science at the Institut d'Etudes Politiques (Paris). He was Assistant Professor of History at Columbia University, New York (1988-1991), a Senior Research Fellow at the Brookings Institute in Washington, D.C. (1991-1992), Associate Professor of History at the University of Pennsylvania (1992-1996), Executive Secretary of the Council for the Development of Social Science Research in Africa (CODESRIA) in Dakar, Senegal (1996-2000). He was also a Visiting Professor at the University of California, Berkeley (2001), at Yale University (2003), at the University of California at Irvine (2004-2005), at Duke University (2006-2011) and at Harvard University (2012). He is the recipient of an Honorary Doctorate from the University of Paris VIII (France) and Universite Catholique de Louvain (Belgium). He has also held the Albert the Great Chair at the University of Koln (2019) and was an Honorary Professor at the Jakob Fugger-Zentrum, University of Augsburg (Germany). He has been awarded numerous awards including the 2015 Geswichter Scholl-Preis, the 2018 Gerda Henkel Award and the 2018 Ernst Bloch Award. A co-founder of Les Ateliers de la pensee de Dakar and a major figure in the emergence of a new wave of French critical theory, he has written extensively on contemporary politics and philosophy, including *On the Postcolony* (University of California Press, 2001), *Critique of Black Reason* (Duke University Press, 2016), *Necropolitics* (Duke University Press, 2019) and *Out of the Dark Night. Essays on Decolonization* (Columbia University Press, 2020). Originally written in French, his books and numerous articles are translated in thirteen languages (English, German, Spanish, Portuguese, Italian, Dutch, Polish, Slovenian, Danish, Swedish, Romanian, Arabic, Chinese). He has an A1 rating from the South African National Research Foundation and is a member of the American Academy of Arts and Sciences.

## SPEAKER BIOGRAPHIES

### Dr Biniam Misgun

University of KwaZulu-Natal



Dr Biniam Misgun is a lecturer in the Department of Economic History and Development Studies at the University of KwaZulu-Natal. His main research interests include migration, development and the environment.

### Mr Lukhona Mnguni

University of KwaZulu-Natal



Lukhona Mnguni holds a Bachelor of Community and Development Studies (cum laude) and an Honours Degree in Conflict Transformation and Peace Studies (cum laude), both from the University of KwaZulu-Natal.

Mnguni holds an MSc in Africa and International Development from the University of Edinburgh in November 2015 after having received the Commonwealth Scholarship to pursue his studies. He currently serves as a PhD intern Researcher in the Maurice Webb Race Relations Unit and a Lecturer in the School of Social Sciences at the University of KwaZulu-Natal. He has attended various conferences at home and abroad, contributing to high level discourse and learning from those he encounters. Lukhona is now an alumnus of the Brightest Young Minds in South Africa. He is a lifetime member of the Golden Key International Honours Society. He serves as a Trustee in the McCord Trust that has a dedicated focus to fund and promote community development initiatives. He is a contributing public commentator on politics, education and development on eNCA, SABC news, 702 Radio and many other national media platforms.

### Professor Nhlanhla Mkhize

University of KwaZulu-Natal



Professor Nhlanhla Mkhize, PhD, is the former Head of the School of Psychology and former Dean and former Head of the School of Applied Human Sciences at the University of KwaZulu-Natal (South Africa). He teaches modules on

African Psychology & Ethics, with reference to African philosophical underpinnings to ethics and also touching on the interface between culture, health and illness. He has been invited to give keynote addresses nationally and internationally on the subject of indigenous knowledge systems, morality/ethics and the self. He has published journal articles and book chapters on cultural aspects of counseling, career counseling, African psychology, and ethics. He was a member of the International (African) Reference Group that participated in the revision of the International Code of Ethics for Occupational Health Therapists. Of late he has been interested in language and instruction and has been involved in isiZulu terminology development and translation for Psychology and other Social Sciences disciplines.

### Dr Ettore Morelli

SOAS University of London



Dr Morelli was born in Milan, Italy, in 1990. He has been working on Southern African history since 2012, ranging from late-19th century imperial history back to 15th-century independent African history. He obtained

his PhD from SOAS in 2019 and has been a Postdoctoral Fellow at the Archive and Public Culture Research Initiative (APC), University of Cape Town, in 2020. He is Editorial Assistant at *Africa. Rivista semestrale di studi e ricerche* and member of the Five Hundred Year Archive, a public history digital project of the APC. This academic year he is teaching at SOAS as Senior Teaching Fellow.

## SPEAKER BIOGRAPHIES

### Dr Janet Muthuki

University of KwaZulu-Natal



Janet Muthuki, PhD, is a Senior Lecturer in Gender Studies in the School of Social Sciences at the University of KwaZulu-Natal. She has thirteen years of teaching and postgraduate supervision experience. In recognition of her contribution, she received an award for excellence in Teaching and Learning from the University of KwaZulu-Natal's College of Humanities. She is currently the Academic Leader of Teaching and Learning in the School of Social Sciences where she coordinates all the Teaching and Learning endeavors. Her research interests lie at the intersection of gender, transnationalism, development and peacebuilding and she has published extensively in these areas. Driven by her desire to contribute to the development of a generation of African scholars whose research led initiatives reflect an understanding of the dynamics of gender as part and parcel of development strategies and policy formulation she has co-published with her PhD and Postdoctoral students. To this effect, she was amongst the top 30 most published researchers in the College of Humanities in 2019. She has also been a reviewer of articles in reputable journals such as *Gender and Society*, *Agenda*, *Journal of Social Development in Africa*, and *Journal of African Union Studies*. She was an external Board member of the External board member of the Institute of Gender Studies at the University of South (UNISA) from 2017- 2019 and was involved in the review of the BA (Honours) Gender Studies programme from 12-13 September 2016.

### Dr Lubna Nadvi

University of KwaZulu-Natal



Dr Nadvi is an academic and researcher based in the School of Social Sciences at the University of KwaZulu-Natal. She lectures undergraduate and supervises postgraduate students in the disciplines of Political Sciences, International Relations and Conflict Transformation and Peace Studies. She has served in various leadership roles including Head of Department of Political Sciences at UDW (2003-2005), Academic Coordinator: Political Science Programme in the School of Politics at UKZN (2009) and Academic Leader for Teaching and Learning (Acting) in the School of Social Sciences at UKZN (2018). Her expertise are in the fields of Political Science, International Relations, Gender/Feminist Studies, Civil Society, Middle East, Indo-Pak and African Politics, Political Islam and Social Movements. She has published in various academic journals and edited book collections, as well as co-edited a book, contributed articles for various popular publications and published a collection of poetry. She is also a community activist and freelance journalist and comments frequently on contemporary issues in the local and international media. She has also written several op ed pieces on a variety of topics. She currently serves on the board of a human rights NGO; the Advice Desk for the Abused and served as its Deputy Chair (2007-2011) and Chair (2011-2013). As a gender activist, she is a member of various community based organisations such as Women in Action SA and SA Council of Muslim Women. She is also active within the international and national Palestinian solidarity movement and is a member of the KZN Palestine Solidarity Forum and the National Coalition for Palestine. Dr Nadvi has made an active contribution to various local South African struggles and campaigns including the anti-apartheid youth/student movement, HIV-AIDS awareness, women's and children's rights, Street/informal trader struggles, Subsistence livelihoods, fee-free higher education, amongst others. In this capacity she has served on the provincial and regional structures of movements such as the Social Movements Indaba and the eThekweni Social Forum. Her international solidarity work includes contributions to the Global Anti-war Coalition, as well as support for the Palestinian, Syrian, Rohingya and other refugee communities. She has a BA Honours from the University of Durban Westville, an MA from Coventry University (UK) and a PhD from UKZN. She currently resides in Durban, South Africa.

## SPEAKER BIOGRAPHIES

### Professor Maheshvari Naidu

University of KwaZulu-Natal



Maheshvari Naidu is a National Research Foundation (NRF) C2 rated scientist and Full Professor in Social Anthropology and Academic Leader of Research in the School of Social Sciences. She is widely published in gender and wider social science journals focusing on a diverse range of anthropological issues linked to body, identity and heritage, and has been among the top published researcher rankings at University of KwaZulu-Natal several times. In 2013 she was one of the National Awardees of the Department of Science and Technology Awards for Female Researcher. She has supervised a large cohort of Postgraduate students and Post-Doctoral Fellows and has graduated twelve Masters and fifteen Doctoral Students. Her research has a feminist approach and is located amongst South African Black women and other marginalised populations. More recently, her work has moved to interdisciplinary collaborations, which she relishes, and she is Co-I on a large inter-institutional Ford Foundation funded Gender Project and one of seven collaborating universities in the SADC region. She is also Co-PI of a five-year Andrew Mellon Spatial Humanities project and one of three interdisciplinary PIs in the 'Big Data for Science and Society' Flagship project. Additionally, she is also one of a group of interdisciplinary PIs in an 'African Cities' tree restoration project, where her focus is on community engagement and participation in the context of circular ecological economies. All three projects aim to contribute to social cohesion, and focus on South African socio-cultural realities.

### Professor Vivian Ojong

University of KwaZulu-Natal



Vivian Besem Ojong is a Professor of Anthropology in the School of Social Sciences at the University of KwaZulu-Natal. She is currently the Acting Dean and Head of School of Social Science. She has written extensively on diverse issues of ethnography, gender and fieldwork, religion and migration, the politics of identity, knowledge production, African feminism, and entrepreneurship and identity.

### Professor Francis Nyamnjoh

University of Cape Town



Francis B. Nyamnjoh is Professor of Social Anthropology at the University of Cape Town, South Africa since August 2009. He is recipient of the "ASU African Hero 2013" annual award by the African Students Union, Ohio University, USA; of the 2014 Eko Prize for African Literature; and of the ASAUK 2018 Fage & Oliver Prize for the best monograph for his book *#RhodesMustFall: Nibbling at Resilient Colonialism in South Africa*. He is: a B1 rated Professor and Researcher by the South African National Research Foundation (NRF); a Fellow of the Cameroon Academy of Science since August 2011; a fellow of the African Academy of Science since December 2014; and a fellow of the Academy of Science of South Africa since 2016. He served as Head of Publications for the Council for the Development of Social Science Research in Africa (CODESRIA) from July 2003 to July 2009. His scholarly books include: *Africa's Media, Democracy and the Politics of Belonging* (2005); *Insiders and Outsiders: Citizenship and Xenophobia in Contemporary Southern Africa* (2006); *Drinking from the Cosmic Gourd: How Amos Tutuola Can Change Our Minds* (2017); and *Decolonising the Academy: A Case for Convivial Scholarship* (2020).

### Dr Awino Okech

SOAS University of London

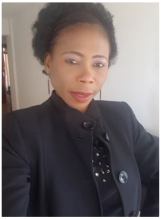


Dr Awino Okech is a Reader in Gender Studies at the School of Oriental and African Studies (SOAS). Her teaching and research interests lie in the nexus between gender, sexuality and nation/state making projects as they occur in conflict and post-conflict societies. Dr Okech also has a much longer history of gender and conflict programming work in Africa with a range of international and national organisations. Awino has served as adjunct faculty with the African Leadership Centre since 2010. Awino's recent publications include 'African Feminist Epistemic Communities and Decoloniality.' in *Critical African Studies* (2020) and an edited book *Gender, Protests and Political Change in Africa* (2020).

## SPEAKER BIOGRAPHIES

### Dr Monica N. Otu

University of KwaZulu-Natal



Monica N. Otu received her PhD in Anthropology from the University of KwaZulu-Natal, Durban, South Africa. She is currently a fellow scholar and lecturer at the University of KwaZulu-Natal, and a member of the UKZN/UB decolonial project. She has published mainly on African scholarship and the politics of knowledge production, issues of identity, belonging and citizenship, migration and transnationalism, and gender as an organizing category in cultural discourse. Her multidisciplinary approach in research is remarkable, and this is demonstrated through her co-authored publications with colleagues from other disciplinary backgrounds such as gender and political science. Her recent co-authored publication includes *Dynamics of Pre- and Post-Electoral Violence in Zimbabwe since Independence in April 1980 to November 2017*, with Felix Makonye and Stanley Ehiaine published in the peer-reviewed *Journal of African Renaissance* Monica, 2020 17(1). Her email address is otu@ukzn.ac.za.

### Ms Elsie Owusu OBE RIBA

Architect, Director of JustGhana Ltd



Elsie Owusu is an architect and urban designer and the runner-up for President of the Royal Institute of British Architects (RIBA) in 2018. In 2003, she was honoured by the Queen for services to architecture. Elsie is principal of Elsie Owusu Architects, with projects in UK, Nigeria and Ghana. As a partner at Feilden+Mawson, was co-lead architect for the UK Supreme Court and London's Green Park Station. Elsie was the founding chair of the Society of Black Architects and is a trustee of UK Supreme Court Arts Trust and a member RIBA Council. She was the Founding Vice-Chair of the London School of Architecture and is a member of the London Mayor's Panel of Design Advocates and a Board Member of the Commonwealth Heritage Forum.

### Dr Sharmla Rama

University of KwaZulu-Natal



Sharmla Rama is an academic (PhD Sociology) based at the School of Social Sciences, the Pietermaritzburg campus of the University of KwaZulu-Natal (UKZN). Prior to this, Sharmla was a research specialist in the Child, Youth and Family programme in the Human Sciences Research Council (HSRC), and previously, a survey statistician at Statistics South Africa. Her research interests include Gender, and Child and Youth studies with a focus on space, place and mobility. A number of Sharmla's recent publications engage in a discussion on knowledge production, epistemic hegemonies and Global North/South divides and collaborations. Her recent publications (2020) include a chapter '*Examining Child Mobility and Transport in South Africa. Challenges for Theory and Practice*' in a book edited by Claudio Baraldi and Lucia Rabello De Castro entitled *Global Childhoods in International Perspective: Universality, Diversity, and Inequalities*. A forthcoming publication (2021) co-authored with Dr K Kubeka entitled '*Reimagining Intersectionality in Social exclusion in South Africa*' will be featured in the publication *The Oxford Handbook of Global South Youth Studies* (Editors Sharlene Swartz, Adam Cooper, Clarence Batan and Rosa-Maria Camarena-Cordova). This handbook asks what do Southern theorists have to contribute to the study of youth in the Global South, and how might these contributions contribute to Global Youth Studies? Sharmla's research interest in the Scholarship of Teaching and Learning (SoTL) Sociology developed while completing the post-graduate diploma in Higher Education (UKZN, 2017). Sharmla has taught on and coordinated a number of undergraduate and postgraduate modules in sociology. She is currently teaching an honours research methods module, and a third year contemporary theory module. The latter engages with key works from a number of Global South thinkers. She has presented a number of papers on curriculum transformation and pedagogic practice in the teaching and learning of sociology.



## SPEAKER BIOGRAPHIES

### Professor Ciraj Rassool

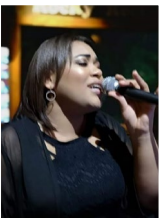
University of the Western Cape



Ciraj Rassool is Senior Professor of History at the University of the Western Cape (UWC), where he also teaches Museum and Heritage Studies and Curatorship. Among his latest publications are *The Politics of Heritage in Africa: Economies, Histories and Infrastructures* (New York 2015), co-edited with Derek Peterson and Kodzo Gavua; *Rethinking Empire in Southern Africa* (published as *Journal of Southern African Studies*, 41, 3, June 2015), co-edited with Dag Henrichsen, Giorgio Miescher and Lorena Rizzo; *Unsettled History: Making South African Public Pasts* (Ann Arbor, 2017), written with Leslie Witz and Gary Minkley; and *Missing and Missed: Subject, Politics, Memorialisation* (published as *Kronos: southern african histories*, 44, 2018), co-edited with Nicky Rousseau and Riedwaan Moosage. He served on the boards of the District Six Museum and Iziko Museums of South Africa as well as on the Human Remains Advisory Committee of the Minister of Arts and Culture. He has previously chaired the Scientific Committee of the International Council of African Museums (AFRICOM), and is a member of the Scientific Advisory Board for the study of the Physical Anthropology Collection 'Felix von Luschan' at the Staatliche Museen zu Berlin, Germany.

### Ms Jamy-Lee Simons

University of KwaZulu-Natal



Jamy-Lee Simons finished her Bachelor's degree in Music and Drama at the University of KwaZulu-Natal. Her eclectic style makes her one of the most requested artists on the performance circuit. She has toured with many leading commercial pop musicians in South Africa.

### Dr Meera Sabaratnam

SOAS University of London



Dr Meera Sabaratnam is Senior Lecturer in International Relations in the Department of Politics and International Studies. Her research concerns the colonial and postcolonial dimensions of world politics, both in theory and practice. She has recently published on the workings of the international aid system in an award-winning open access monograph *Decolonising Intervention* (Rowman & Littlefield International, 2017), and on racism, Eurocentrism and whiteness in IR and critical pedagogy. At SOAS she has served as the Chair of the Decolonising SOAS Working Group and the Academic Senate. In the former role she has worked extensively on what it means to 'decolonise' learning and teaching and the wider university environment. She is a Senior Fellow of the Higher Education Academy.

### Professor Goolam Vahed

University of KwaZulu-Natal



Goolam Vahed is a Professor in the Department of History, University of KwaZulu Natal. He received his PhD from Indiana University, Bloomington, USA. His research interests include migration, identity formation, citizenship, and transnationalism among Indian South Africans, as well as the role of sport and culture in South African society. He has published widely in peer-reviewed journals, while his recent single and co-authored books include *Schooling Muslims in Natal* (UKZN Press); *Identity, State and the Orient Islamic Educational Institute; A History of the Present. A Biography of Indian South Africans, 1994–2019* (Oxford); and *Colour, Class, and Community. The Natal Indian Congress and the Struggle to Defeat Apartheid 1971-1994* (Wits, forthcoming).

## SPEAKER BIOGRAPHIES

### Mr Onyekachi Wambu

AFFORD



A former newspaper editor and television producer for the BBC and PBS, Onyekachi Wambu is currently the Executive Director at AFFORD, a charity that seeks to enhance the contributions that Africans in the diaspora make to Africa's development. AFFORD is a pioneer and innovator in the field of policy and practice of 'diaspora-development', responding to the disjuncture between mainstream international development and actual diaspora action. AFFORD's advocacy work under his leadership, has contributed to UK and international recognition of the role of the diaspora in African and international development, and in the subsequent initiation of new policies, programmes, funds and schemes by global institutions such as The European Union, The African Union, DFID, The World Bank, IOM, Comic Relief, GIZ, and SDC. Since 1990 Onyekachi has taken a leadership role on issues of African cultural heritage, especially focusing on the impact of slavery and colonialism, advocating on these issues in the UK and Internationally. This includes advising the late Member of Parliament, Bernie Grant, Chair of the African Reparations Movement (ARM) on African and cultural issues; founding African Remembrance Day in 1995, to commemorate the victims of slavery; and working with key institutions such as Museum of London, Docklands, British Library, Manchester Metropolitan University, Black Cultural Archives. He has made high level presentations and recommendations on African cultural and heritage issues to the United Nations and African Union, in the context of the Decade of People of African Descent. Onyekachi was educated at the University of Essex and completed his M.Phil in International Relations at Selwyn College, Cambridge. He has written widely on Africa and her global diaspora. His publications include *Under the Tree of Talking: Leadership for Change in Africa* (ed) and *Empire Windrush: 50 years of writing about black Britain* (ed).

### Dr Amina Yaqin

SOAS University of London



Dr Yaqin is a Reader in Urdu and Postcolonial Studies at SOAS. Her monograph *Gender, Sexuality and Feminism in Pakistani women's poetry* is forthcoming with Anthem Press in 2021. She is co-author with Peter Morey of *Framing Muslims: Stereotyping and Representation after 9/11* (Harvard University Press, 2011) and has co-edited, *Contesting Islamophobia: media, politics and culture* (IB Tauris/Bloomsbury 2019); *Muslims, Trust and Multiculturalism: New Directions* (Palgrave MacMillan 2018); *Culture, Diaspora and Modernity in Muslim Writing* (Routledge 2012). Her research is interdisciplinary and engages with contemporary contexts of Muslim life as well as the politics of culture in Pakistan where she grew up. Dr Yaqin is the founding Chair of the Centre for the Study of Pakistan at SOAS and the co-founder of the Centre for Gender Studies. Currently, she is Chair of the Decolonising Working Group, Director of the SOAS Festival of Ideas, Chair of the Centre for the Study of Pakistan and Programme Co-Convenor for BA English.

## SPEAKER BIOGRAPHIES

### Dr Balungile Zondi

University of KwaZulu-Natal



Dr Balungile Zondi has a PhD in Anthropology, MA in Policy and Development Studies, Honours in Policy and Development, Honours in Sociology as well as a Degree in Development and Anthropology which she got from the University of KwaZulu-Natal (Pietermaritzburg Campus). She joined UKZN from 2017 and has graduated MA and Honours students in the School of Social Science. Before joining UKZN, she worked for the Department of Social Development for 11 years (5 years under the Zululand Cluster as a development practitioner) and other six years at the Provincial Office where she worked as Assistant Director: research specialist, Assistant Director: Advocacy and Information specialist and well as Assistant Director: Monitoring and Evaluation. She specialized in issues of development, monitoring and evaluation, HIV/AIDS and women programmes while coordinating international programmes for United Nations Population Funds (UNFPA). She has a teaching experience introduction to Anthropology, Culture and Society in Africa, Culture, Health and Illness, Applied Anthropology, Research plus special Topic, Ethnographic Research Methods as well as in Globalisation, Migration and Diaspora studies. As an emerging scholar at the University of KwaZulu-Natal, she has developed an interest in research areas such as policy development, implementation and analysis, migration, globalization and diaspora studies, women and young women issues, gender-based violence, development issues, streetism, local government and democracy, children rights and other related issues, disability. Lastly, she is a mother of twin boys and also involved in community engagement.

### Professor Paulus Zulu

University of KwaZulu-Natal



Professor Paulus Zulu holds a PhD in Applied Social Sciences from the University of Natal. His academic pursuits straddle over fifty years of immersion in social research in the social sciences especially in the field of political economy. Zulu has published extensively in national and international publications, particularly in political philosophy and political economy. He has carried out important national and international assignments including chairing commissions of enquiry into issues affecting the state and social relations among South Africans. These include chairing a Commission Investigating Racism in the South African Police Services and chairing a Task Team Looking into Social Cohesion in the Kwa Zulu Natal Province. Immediately before liberation Professor Zulu was a member of the Colloquium South Africa beyond Apartheid investigating the path and possibilities into the new democracy. Presently, Professor Zulu is Professor Emeritus and Maurice Webb Fellow in the School of Social Sciences at the University of KwaZulu-Natal. He is a Member of Council in the Pontifical Academy of Social Sciences at the Vatican City where his publications include: *The Nation State Project in Africa* (2019), *The Etiology of Social Exclusion* (2017) and *Excluded and Invisible Children in Africa* (2006). Important and often quoted publications on South Africa include: *The Morphogenesis of a Post- Apartheid Political Normativity* (2016), *Transformation and Decolonisation of the Curriculum?* (2017) and *Whither South Africa's Moral Compass?* (2017), and a book entitled *A Nation in Crisis: A Search for Morality* (2013).

# Panel 1: Decolonising Knowledge Production/ Africanising Knowledge

## **'What is Good for the World is Good for Africa': Africanisation of Knowledge Production in the Context of Globalisation**

Dr Monica N. Otu, University of KwaZulu-Natal

There is an idiomatic expression that goes 'what is good for the goose is good for the gander'. This is usually used to explain personal or situational relationships that are pitted against the background of discrimination or bias. The use of this idiom in the context of this paper attempts to dislodge the asymmetrical power relations that exist between Africa and the rest of the world, especially the global North. Usually when the world is imagined, little or no consideration is given to an African worldview. Despite the various power dichotomies that exist between Africa and other parts of the world, one fact remains that Africa is part of the global. Being part of the global, suggests that Africa should have a role to play in the global processes that shape humanity. In this paper the author discusses the relationship between

Africanisation and globalisation, and emphasises the need to give recognition to an African worldview within the global knowledge economy. The marginalisation of African scholarship cannot be overemphasised as knowledge in and on Africa shows recurring patterns that are inclined to a Western epistemological thrust. However, there have been concerted efforts made by different pockets of African scholars to position African scholarship within the knowledge economy, albeit slow progression. This slow progression has ushered in a myriad of philosophical and ideological spaces (often with a conflicting agenda) on the fate of African scholarship and the politics of belonging. The central argument advanced in this paper is that globalisation is good for Africa, and that there is legitimacy for Africa to enter the global knowledge fraternity through its own global knowledge paradigms. This paper reviews literature on globalisation and provides critical reflections on the Africanisation of knowledge production in the global context.

## **Africanising Knowledge at SOAS: Reflections on the Africa Review**

Dr Awino Okech, SOAS University of London

In January 2020, SOAS commissioned an internal review of its teaching and external partnerships on Africa. Dubbed the Africa Review, the exercise was co-chaired by Professor Mashood Baderin and I and supported by a panel of SOAS academics and one external academic. This presentation

offers some reflections on what we learnt about the overall engagement with Africa at SOAS, its coherence with the historical image of SOAS as a centre of African expertise outside Africa and its more recent brand as a decolonisation champion in the UK. I examine how SOAS legacy as a colonial training site still haunt the institution and reflect on the risks associated with a decolonisation agenda that is largely externally facing thus not adequately grappling with internal resistance to change.

### **The Structure-Agency Problem in the Context of Decolonising Knowledge**

Dr Meera Sarabatnam, SOAS University of London

We who are working on debates on decolonising knowledge and the coloniality of power must confront an old but nonetheless relevant intellectual and political tension which repeatedly surfaces in our analysis – that of structure and agency. On the one hand, it is widely assumed or taken for granted that the coloniality of power is a global matrix in which we are all enmeshed, which continues to exert force over all societies and which for some scholars mean that Africa is continuously ensnared (e.g. Ndlovu-Gatsheni

2013). This structural account is used to explain Africa's continued impoverishment in the face of Western and other neocolonial projects, the persistence of Eurocentric education practices and aesthetics and so on. On the other hand, the very idea and possibility of decolonisation necessitates, unless one buys into the idea that it was a gift from the West, an account of from where agency and self-realisation can emerge. In this talk I will examine various accounts of the structure/agency problematique in anti-colonial thought and show that they can productively challenge the later, more structural interpretations of the coloniality of power.

### **"Decolonisation" and "Africanisation" of Knowledge: Political or Ideological Concepts?**

Professor Paulus Zulu, University of KwaZulu-Natal

This paper argues that decolonisation and Africanisation of the curriculum are problematic concepts that appeal more to political sentiments than present an academic discourse. The concepts fail to distinguish between the normative and epistemic dimensions of knowledge production. While not denying the role of the sociology of knowledge in epistemology, the paper maintains

that one cannot decolonise or Africanise the curriculum and still retain both the framework and the substantive structure. That would be simply engaging in semantics and not in substance. The paper further maintains that scholarship and knowledge are universal practices and concepts and Africa has made serious contributions to knowledge and scholarship outside of the discourse of decolonisation and Africanisation. While both concepts might appeal to sentiment, practically they are unimaginable.

## Panel 2: Mobility, Migration, Diaspora

### **Gendered Migrations in the Political Economy of Natal**

Professor Kalpana Hiralal, University of KwaZulu-Natal

This paper examines the migratory motives and patterns of African, white and Indian women to Natal in the 19th and early 20th century. It examines their migratory status and role in the context of both internal and external factors in the development of the political economy of colonial Natal as well as the social and cultural groups they belonged. Both white and Indian women migrated

### **Playing with Sameness and Difference: Ethnography of Transnational Practices of Ethiopian Migrants in Durban**

Dr Biniam Misgun, University of KwaZulu-Natal

Two interrelated questions guide this inquiry: i) how do we make sense of the construction of social identities of Ethiopian migrants in South Africa?; ii) how have movements and moments shaped and framed their sense of identity, belonging and community? This paper examines the various modes of appropriation, invention and subordination of narratives by Ethiopian transnational migrants. The paper accounts how

### **Remembrance, Restitution and the 10 'R's: Processing the past and increasing cultural understanding of legacies of enslavement and colonialism in the African World**

Mr Onyekachi Wambu, AFFORD

Through the last 30 years focus on remembrance, reparation and restitution work has intensified. However, a series of connected movements led by Africans, in the diaspora and on the continent, have always existed in response to the economic, social, cultural and spiritual legacies of enslavement and colonialism. Work has intensified on how to process this connected work and increase cultural understanding and mapping of the legacies across the African and Black World – through the prism of the 10 'R's:

- **recognition** and acknowledgement of the injustices/crimes of slavery and colonialism

from Britain and India, respectively, while African women moved from the rural to the urban areas. White women were privileged within the colonial economy, while Indian and African women, suffered triple oppression in terms of their race, class and gender. This paper problematizes female migration to Natal within a comparative framework by arguing that race, class and gender, played a pivotal role in shaping and defining their every day in the colony. A comparative analysis not only highlights the gender dynamics of migration to colonial Natal but also that migratory experiences cannot be essentialized or homogenized.

Ethiopians, as transnational migrants appropriate and (re)cast narratives of sameness and difference to navigate experiences or perception of inclusion and exclusion. These narratives feature as discursive repertoires, tactically deployed to facilitate inclusion and exclusion. Ethnography of everyday practices of Ethiopians reflect their lived as well as told narratives, movements and moments of interactions and sociations. The paper also argues sameness and difference are accentuated and (re)appropriated in movements and moments, invariably shaping senses of communities and sociations.

- **remembrance** of the victims
- **restoration** of African dignity
- **restitution** of physical artefacts and human remains
- financial and psychological **reparations** and healing
- followed by mental and active **reconciliation** within the severed African world
- and physical human **return** as have been achieved by the Rastafarians in Ethiopia
- the **reimagining** future possibilities
- and finally holistic **renewal** and **reconstruction** of African societies

The 10 'R's are part of the reckoning by the black and African world of the damaging impact and legacies of slavery and colonialism over the last 400 years.

## Panel 3: Archives, Museums and Heritage as Contested Spaces of Identity

### **Curating South-North-South Itineraries: *Scenes from the South* | an international travelling exhibition on the archives of J. M. Coetzee**

Dr Kai Easton, SOAS University of London

The exhibition, *Scenes from the South*, was launched last February on the 80th birthday of Nobel Prizewinning writer J. M. Coetzee at the newly rebranded Amazwi South African Museum of Literature in Makhanda, Eastern Cape. An international collaboration between SOAS, the University of York, Amazwi and the Harry Ransom Center at the University of Texas, it was guest curated by Kai Easton and David Attwell.

### **'Surrounded with Blue Books, photostats of manuscripts and many-volumed histories of South Africa': Collecting the pieces of the scattered archive of Ronald Stretton Webb, 1892-1976**

Dr Ettore Morelli, SOAS University of London

The paper is a reflection on my ongoing research on Ronald Stretton Webb, English geographer and historian, land surveyor and compiler of African oral traditions, critic of colonialism and invisible – or scarcely visible – hand in some key archival and academic initiatives in the mid-20th century. Here I dissect my changing understanding of his figure and production, starting from my unintentional encounter with his writings at the Morija Museum and Archives in Lesotho in 2016, moving to the discovery of his main archive at the Royal

### **'Where's Our Monument?' Commemorating Indian Indentured Labour in South Africa**

Professor Goolam Vahed, University of KwaZulu-Natal

Many descendants of Indian indentured migrants have been concerned at the lack of recognition of the sufferings of their forebears, and their contribution in developing the economy of the then Colony of Natal, and South Africa more generally. The 2010 commemorations around the 150th anniversary of the arrival of the first indentured migrants to Natal provided a forum for this issue to be debated in a serious way. One of the most important projects mooted was the building of a monument to commemorate the

Exploring South-South relations in Coetzee's life and work, inspired by his own project, 'Literatures of the South' at the Cátedra Coetzee, Universidad Nacional de San Martín in Argentina, the key aims of the project are biographical, cartographical and curatorial: to expand and diversify readings of South Africa's most distinguished writer – a leading figure on the world stage who has lived in Australia since 2002 and worked and travelled extensively in South America – and concurrently to facilitate curatorial connections, collections, and knowledge exchange with partners who share a decolonising agenda in museum practice, the heritage sector, and literary and historical archives.

Geographical Society in London in 2017, ending with the most recent additions from a private collection in Cape Town. In life, Webb placed himself in the hotly debated field of precolonial African history and challenged one of the bastions of Afrikaner identity, land ownership in the Orange Free State. Realising his present failure, he worked for future generations and disseminated his manuscript works – as avatars of his mortal self – through a network of researchers and research institutions. The paper discusses the theoretical implications and the practical challenges of studying and collecting, or convening, such a complex archive, dispersed in various places, held by different individuals and institutions, and containing a life-long bundle of researches and personal relations.

indentured. Whilst a committee was formed to oversee the building of a monument, and funds were allocated by the KwaZulu-Natal government, a decade later, as Indians prepare to commemorate the 160th anniversary, the monument has still not been built. This paper examines the factors driving the project, the reasons for the delay, and benefits and drawbacks that could result from such a monument. This discussion is framed within debates in the country around monuments more generally, with Minister of Arts and Culture, Nathi Mthethwa, announcing in October 2020 that a full audit will be carried out of all 'statues, symbols, and monuments', with 'offensive symbols' to be preserved in areas set aside for such purpose.

## Panel 4: Decolonisation and Feminist Voice/s

### **Decolonizing the church: what should constitute the agenda for African Christian Feminist?**

Professor Vivian Besem Ojong, University of KwaZulu-Natal

Popular and academic discourses and debates about religion in Africa show a very vibrant market of spiritual capitalism. Studies have shown that a majority of congregants are women. Existing literature has explored the development of the Christian movement from the orthodox, protestant, charismatic movements to the development of African Independent churches and recently the Pentecostal movement. These have however not engaged on how colonial ideologies continue to impact on the lives of women who constitute the bulk of the population in these spaces. Vastly written from an auto-ethnographic position, the paper explores my positionality as an academic and religious practitioner and the tensions that exist within me as I engage in knowledge production. The tensions increase as I try to practice an engaged anthropology that has impact on the intellectual direction of scholarship on the African continent. These tensions I found, are pillars and foundations for theoretical development in a decolonial sense. The contextual-interpretative tensions of my positionality impact on how I and many others in my position engage in the theoretical and methodological debates as we navigate research and fieldwork on the ground.

### **Contesting Islamophobia Through Islamic Feminism**

Dr Amina Yaqin, SOAS University of London

In this paper I consider how Muslim women writers writing about the veil are not just responding to contemporary Islamophobia, but are also in conversation with earlier representations that orientalise Islam. In their attempt to reclaim women's individual subjectivities within Islam, stories by Muslim women writers have traversed transnational and global geographies from Iran

to South Asia, Africa to the United States and the nations of Europe. These narratives often illustrate complementary and competing ideological positions and shifting perspectives representing Muslim women for a global audience. I interrogate how Muslim women's writing from the global perspectives of Elif Shafak and Leila Aboulela engages with the veil, women's rights and Islamic feminism and whether it challenges or reinforces Islamophobic ideals of the veiled woman as a passive victim of a patriarchal religion.

At the centre of my contribution is the issue of the postcolonial (which I think is the state of the church) and decolonial (which is my African feminist agenda). As a 'cultural insider', I believe that I occupy a privilege position of "self-conscientization" to introduce an uncomfortable debate of decolonizing the church.

An African feminist approach to decolonizing the churches is deemed appropriate since it's important to root women's lives in its proper context. The backbone of feminism in Africa is a long struggle against Western hegemony and its leftovers in culture which has filtered into churches and occupying prime space.

The interrogative starting point is to establish whether decolonization is taking place in the churches; the second part deals with how it is done and the impact it has on women. This approach begins with provincializing and unearthing the Western embedded colonial ideologies in African churches, translating and transplanting in the African context and finally bringing to the fore the work of African feminists. The paper concludes by demonstrating the extent to which the church (being a tool of colonialism) through biblical principles continue to promote the oppression of African women. It also reveals some of the inroads made by African Christian Feminist on the decolonial project.



## PANEL 4: DECOLONISATION AND FEMINIST VOICE/S

### **Higher education spaces as radical sites for female resistance and refutation: A case of Great Zimbabwe University**

Dr Roselyn Kanyemba, University of KwaZulu-Natal

The paper seeks to explore the decolonization of Higher education spaces by exploring the praxis that female students deploy in highly 'unstable and somewhat opaque' higher education environments in order for them to survive and anchor their lives in such environments. The article examines the experiences and complexities facing female students at a Zimbabwean University through a black feminist perspective. This follows recommendations that in order to tackle gender inequality in higher education, it is crucial to understand the nature of power relations and the ways in which classed and gendered boundaries are perpetuated and reproduced in everyday realities. The paper argues that experiences and identities of female students are systematically excluded in higher education both historically and present and maintained through institutional culture characterized by male hegemony. The study seeks to understand how these institutional mechanisms have generated and perpetuated the creation of gendered identities and practices of

### **Evaluating Replications of Orientalist forms of Knowledge as Patriarchy: A focus on the Middle East and North Africa (MENA)**

Dr Lubna Nadvi, University of KwaZulu-Natal

Knowledge production on the geographical regions of the Middle East and North Africa, and their politics, have historically relied on the very imperialist and orientalist epistemic traditions that were established by primarily Western philosophers through writing, commentary and analysis rooted in colonial discourses (Said 1978; Mamdani 1996, 2004).

These modes of knowledge enabled and empowered various forms of enslavement and oppression of the native peoples of these regions for centuries and have unfortunately been replicated in the history, political science and general social science books used to teach in classrooms across the world. Despite the recent emergence of more authentic counter narratives to those grounded in colonial and orientalist forms of

gendered inequality in higher education spaces and how female students have reacted to these given the traditional silenced subordination expected from females in male spaces. The paper explores the manifestations of gendered differences through sexist humour and reflects on the power of female voice to shape their experiences in contexts of male domination. The paper relies on powerful narratives of female students to examine verbal violence and systematic institutionalized practices that legitimizes this violence thereby exposing female struggles for life chances and educational opportunities and probes the extent to which female response to sexist humour challenges patriarchal structures and sexist values. The study reveals that female students occupy a "third space" in HE citizenry and there is a new generation of women challenging the patriarchal traditions of HE in their own way although the process is fraught with emotional costs. The paper concludes that there are multiple female voices that confirm HE spaces as a radical site for resistance and refutation. Findings build on a small but durable body of work from Africans and others who have examined women and their experiences in HE.

thought, the practice of replicating such knowledge continues to persist in various forms. Its most rabid manifestation is in the form of commentary and analysis that appears in various contemporary political science publications and books, which persist in using either overt or covert racist and colonial language to locate their arguments. These ideas are then sometimes also translated into policy frameworks used by governments and think tanks. Feminist thinkers (particularly in the Middle East) have been very vocal in challenging these Orientalist modes of knowledge creation, as both overt and covert forms of patriarchy that continues to be imposed on reading audiences.

This presentation attempts to document some of these ongoing modes of orientalist knowledge production as patriarchy and argues that they have absolutely no place in the contemporary academic space and must be vigorously challenged and exposed for the damage that they cause to the broader academy.

## PANEL 4: DECOLONISATION AND FEMINIST VOICE/S

### **Reflecting on the Gender Curriculum Content and Pedagogic Practice in Undergraduate Sociology Courses in the Context of Calls for Decolonization, Africanization and Transformation in South Africa**

Dr Sharmla Rama, University of KwaZulu-Natal

Globally, the curriculum content of undergraduate sociology modules are typically pre-determined by the texts and textbooks selected. An academic will usually supplement selected chapters with related and relevant glocal readings. Regardless of where you register for sociology, similar concepts, theoretical perspectives and thinkers as well as thematic areas are covered. At a time when local universities in South Africa are under pressure to drive curriculum transformation, including its decolonisation, Africanisation and indigenisation, this raises concerns but also opens up opportunities. In our 'passive' and unreflected acceptance of the textbook contents are we perpetuating coloniality, and epistemic and knowledge hegemonies? It is impossible to ignore the hegemony of Euro-Western knowledges, assumptions, epistemologies, and ontological positions including in the curriculum content on gender. This also includes the 'contested' space in the revising of international textbooks for South African or African student audiences. The reality

remains: we continue to "expound on a topic completely alien to the existential experience of the students" (Freire, 2005: 71). The texts do not adequately reflect the lived experiences (private troubles and public issues) of young people, in particular female, black and African students, living in South Africa and Africa. In this paper I reflect on the key texts I have been exposing students to at my institution and site of delivery, and the continuing process of reflecting on my current pedagogic practice and the curriculum content I teach. I also reflect on my participation and experiences in the 'revising' of an international first year sociology textbook for South African/African students. A discussion of Freire's seminal concepts such as critical consciousness, dialogue and generative themes frames the discussion on shifting pedagogic practice and curriculum content. This paper develops two broad ideas. *Firstly*, there are ways in which young people's voices, experiences, challenges and needs can be rendered worthy of scholarly engagement, in particular the marginalised and socially excluded social groups. *Secondly*, as a key recontextualising agent and transformative intellectual, an academic can exercise influence over curriculum content and transformation, shifts in pedagogic practice and choices about which or whose knowledges are privileged.

### **Keynote: Decolonisation and Feminist Voice/s**

Professor Desiree Lewis, University of KwaZulu-Natal

Dr Awino Okech, SOAS University of London

By focusing on past and current knowledge-making, this interactive keynote presentation focuses on the disruptive potential of African feminist voices. Hegemonic ways of codifying the world and human subjects have been central to the dualisms, political violence, environmental

destruction and dehumanisation associated with colonialism and neoimperialism. The keynote pursues three themes in exploring African-centred efforts to dislodge this hegemonic codification: the trajectory of African voices within transnational, postcolonial and global black feminist traditions; the current challenges of identity politics and neo-liberalism; and the potential for crafting knowledges for radically re-imagining such notions as "freedom", "social justice" and "the human".

# Panel 5: Covid-19 - Issues of Human Rights and Social Justice

## **Observing social distancing in the time of COVID-19 and foretelling prospects for social justice**

Dr Lukhona Mguni, University of KwaZulu-Natal

COVID-19 introduced the term “social distancing” in people’s lexicon. From a public health viewpoint, this term denotes a number of non-pharmaceutical interventions needed to curb the spread of COVID-19. These include keeping a distance of at least 1.5m from the next person in public spaces and avoiding visiting other households, i.e. staying at home as much as possible. As this term gained traction across the globe, some social scientists emphasised the undesirability of the term, instead preferring “physical distancing” to demonstrate the precise intention as the word “social” is contested and loaded in meaning. In this context, “social distancing” was seen as promoting calls for less solidarity with the poor who needed greater care and attention in the time of pandemic. Taken to its logical conclusion, the interjections to the use of “social distancing” were from a place of fear that COVID-19 management tools and terminologies could threaten social capital in communities thus withering social capital and depleting what in some cases were vulnerable social bonds. For this reason, while delivering the 2020 Nelson Mandela Lecture, the United Nations Secretary-General, Antonio Guterres, spoke at length about the prospects of

increasing state fragility due to COVID-19. In social sciences, the term “social distance” has always existed as a conceptual framework to define or interrogate social relationships, especially across class, culture, power and status dimensions. Yet, today when you google “social distance” the first page that appears is all about COVID-19 when this was not the case before the pandemic hit the world. This paper seeks to explore how the adoption of “social distancing” in the public health management of COVID-19 might have affected “social distance” concerns raised by social scientists over time. The focus of the paper will be on marginalised precariat who are politically and economically at the margins. The paper will use existing literature and some anecdotes shared during the management of COVID-19 by various thinkers in the mainstream and social media. This paper concludes that COVID-19’s manifestations have implanted significant anxiety in society, created distrust among people due to suspicions that one may be COVID-19 infectious and thus social solidarity has been minimal due to adherence to “social distancing”. For this reason, the public health concept of “social distancing” has encroached and exacerbated, significantly, fears compounded in the social sciences concept of “social distance”. Thus, the aftermath of COVID-19 will witness further marginalisation of the most destitute in society ahead of the path to recovery.

## **COVID-19 Issues of Marginalization/Social Justice**

Dr Janet Muthuki, University of KwaZulu-Natal

The Coronavirus (COVID-19) pandemic and the management of this health crisis through stringent lockdown measures has reinforced existing social inequalities across various spheres of life. While most members of the society face medical risk, persons of lower socioeconomic status, the homeless, those living in communal settings, immigrant communities and prisoners among other marginalised groups have been disproportionately affected. At a physiological level, they are at a greater risk of contracting the virus

due to limited access to nutritional food options and healthcare resources. On another level, marginalised groups are exposed to psychosocial vulnerabilities such as isolation, exclusion, lack of security and social protection, loss of income and violence occasioned by stringent lockdown conditions. This panel features contributions which reflect on the multifarious physiological and psychosocial vulnerabilities of marginalised groups while underscoring the centrality of social justice in the pandemic context. The panel also considers contributions that delineate strategies and proffer recommendations on how to navigate the intersecting spheres of health, economic and social systems in order to mitigate marginalisation.

## PANEL 5: COVID-19 - ISSUES OF HUMAN RIGHTS AND SOCIAL JUSTICE

### **Covid-19 and the implications of the Fourth Industrial Revolution principles in Higher Education on the African child in South Africa: Umuntu Akalahlwa Pedagogy.**

Dr Christina Kgari-Masondo, University of KwaZulu-Natal

The worldwide decolonisation in Higher Education (HE) encourages scholars to revisit the African past for creative ideas to deal with present-day education glitches that discourage students from enjoying the education they deserve. Covid-19 came at a time when the Fourth Industrial Revolution had taken root and the use of technology was becoming a reality in various industries including the HE sector. This study looks at how the African child was affected by the sudden migration to digital teaching and learning as a result of the COVID-19 pandemic in South Africa. The study draws on the experiences of the author and her students at the University of KwaZulu Natal. The methodological approach is that of a self-study. Globally, the Covid-19 pandemic has highlighted the huge socio-economic inequalities. There is a sizeable number of students who had difficulty accessing teaching and learning materials. In South Africa the majority of students are African and they reside in rural ecologies that lack infrastructure like electricity and running water. Many of such students lack resources to engage in the current technology based education due to poverty and funding. Despite that, the Minister of Higher Education Dr Blade Nzimande introduced

the principle of “no child left behind” during the implementation of online teaching. The feasibility of not leaving any child behind especially those in rural ecology who have no access to 4IR teaching and learning gadgets and struggle with network has a lot of implications that this paper tries to expound. The findings are that, in South Africa, during the lockdown, a variety of 4IR tools were unleashed from primary education to higher and tertiary education where educational activities switched to online learning. These observations reveal that South Africa largely has some pockets of excellence to initiate the education sector into the 4IR, which has the potential to increase access. It also indicates that the government of South Africa is serious about decolonisation as they endorsed the principle of Umuntu akalahlwa (a human person is not disposable) in teaching and learning despite the un-readiness of HE to implement fully fledged online teaching and learning. Much as this pandemic has brought with it massive human suffering across the globe, it has presented an opportunity to assess successes and failures of deployed technologies, costs associated with them, and scaling these technologies to improve access. It has also exposed that governments globally are not willing to improve poor African spaces, which this paper regards as recolonisation of decolonisation. The study concludes that Umuntu akalahlwa is a pedagogy that can be used in ensuring transformation and social justice for the poor students in HE as it safeguards human rights for all students.

### **Who Benefits from the Right to Scientific Progress?**

Professor Fareda Banda, SOAS University of London

The right to benefit from scientific progress is a human right that was incorporated into the Universal Declaration of Human Rights, 1948 and the UN Convention on Economic Social and Cultural Rights, 1966. In this session I explore the content of that right asking whether its enjoyment is indeed universal or limited to those with money.

The focus is on the development and roll out of the COVID-19 vaccines. Who participated in their development as scientists and subjects and how should the fruits of their labours be distributed: according to need or investment or ability to pay? In a pandemic, does not the right require that the drugs be made available and accessible to all without discrimination on grounds of wealth or geography? What of international cooperation? Whither solidarity? Have we not been here before and why do we keep singing the same song?

## PANEL 5: COVID-19 - ISSUES OF HUMAN RIGHTS AND SOCIAL JUSTICE

### **Unpacking marginalization and social justice in the advent of Covid-19 in South Africa: Myth and Reality**

Dr Balungile Zondi, University of KwaZulu-Natal

Inequality and poverty are marginalizations - social injustices that have been the grave of most people in South Africa from the era of colonialism, apartheid and much more in the democratic dispensation. Poor governance, corruption, unemployment, has marginalized citizens from celebrating meaningful social justice. Ironically, the South African government has denied the marginalization as well as social injustice amongst people. Government has claimed to have done pretty well for its citizens as they usually state "we have a good story to tell" during the democratic dispensation. The advent of the COVID-19

pandemic unveiled the reality of poverty in South Africa after twenty-five years of democracy. Hitherto, the unprecedented situation undermined the benefits of social justice that the government provided for the South Africans. To establish the relationships between and among variables amid the situation, the study will be underpinned by the social critical theory (SCT). The social critical theory will unpack and analyse, drawing from anthropological and sociological perspectives. The study will examine the rationale behind the increase in the social grant from R350-00 to R500-00 during this pandemic period; how it marginalized/unmarginalized recipients, how it became a conduit of social justices. The study will critically analyse if the social grant was an intervention the unemployed South Africa needed from their own government ameliora

### **The Covid-19 Pandemic and the Right to the Best Attainable State of Health in Africa: Back to the Roots?**

Professor Mashood Baderin, SOAS University of London

In April 2020, after the World Health Organisation (WHO) had declared Covid-19 as a pandemic, President Andry Rajoelina of Madagascar announced to the world that Madagascar had discovered a traditional herbal remedy (COVID-Organics made mainly from Artemisia plants) for the prevention and cure of COVID-19. The announcement quickly sparked controversy with the World Health Organisation (WHO) about the need for proper scientific trials and questions about the efficacy of the herbal remedy, but it also propelled African traditional medicine into the spotlight for countering the COVID-19 pandemic in Africa. A number of African and Caribbean countries quickly expressed interest in trying out the remedy, due to the fear of the dreadful disease in the face of inadequate modern health facilities in most parts of many African countries. Since then, other herbal remedies have been announced in different African countries as potential remedies for COVID-19. The use of traditional medicine is a common cultural heritage shared by all African

countries, with a large number of the population, especially in the rural areas, trusting and relying on African traditional medicines for preventive and curative purposes. Today, there are more than 30 research institutes on traditional medicine in different African countries, and the African Union (AU) adopted a Plan of Action on the AU Decade of Traditional Medicine (2001-2010) in 2001, a Statute of the African Centres for Disease Control and Prevention (CDC) in 2016, and a Treaty for the Establishment of the African Medicines Agency, which includes recognition and regulation of African traditional medicines in 2019. The AU is also collaborating with WHO and UNESCO to identify the possible role of African traditional medicine in response to COVID-19 and beyond.

In view of all the above, this presentation will reflect on whether African countries are now ready and fully prepared to go back to the roots in promoting the right to the best attainable state of health in Africa as guaranteed under Article 16 of the African Charter on Human and Peoples' Rights, in relation to Article 17(2) of the Charter. The theoretical framework will be in the context of the "Self-Reliance Theory" as a counter to the "Dependency Theory" in Law and Development in Africa discourse.

