

**Monday June 4th - Truman Institute Library, Mt. Scopus Campus, The
Hebrew University of Jerusalem**

10:00 – 11:30: Panel 1 – (In)formality

Chair: **Miri Stryjan**, Ben-Gurion University of the Negev

- **Maike Voigt**, University of Bayreuth
- **Miriam Frank**, The Hebrew University of Jerusalem
- **Aviva Shemesh**, Ben-Gurion University of the Negev

Jua Kali – a More Positive Attitude and Approach Towards Kenyan Small-Scale Businesses

Maike Voigt

University of Bayreuth

Coined in African studies, the term informal sector was widely used across disciplines and world regions. Though perceived as vibrant and economically important by international organizations, national governments on the African continent have been trying to eliminate it for a long time.

However, a change of attitude seems to happen, with governments increasingly valuing and promoting this part of their economies. Though the term informal sector is still widely used in political as well as academic contexts, this paper questions its value. What is ‘informal’ about these businesses nowadays as they cooperate with local governments, access loans and trainings? Which image is carried forward by the use of this term?

Using a case study of small business owners in Kenya, I demonstrate that the term itself carries little value. I will suggest a local and more fitting term to replace it, the Kiswahili expression jua kali.

Dumped: The Second Life and Consequences of Our Unwanted Clothing

Miriam Frank

The Hebrew University of Jerusalem

The textile market, including our clothing, connects many places around the globe. The labor takes place in Asia, the buying in the USA and Europe, ending with the disposal in developing countries. After a garment finishes its life with the original consumer it will usually be re-used or recycled, meaning exported mainly to Africa to be resold or buried in landfills. This research focuses on the export of used clothing to East Africa and the unexpected consequences the dumping has on the region .

In 2016, the East African Community (EAC) proposed banning all imports of used clothing to their countries. The multi-faceted purpose of the ban includes helping local populations strengthen their economies through manufacturing while boosting each nation's dignity. Currently, the USA is threatening to annul the African Growth and Opportunity Act for the EAC if it proceeds with the ban.

This research examines the phenomenon of dumping secondhand clothing in East Africa and the troubling implications it has on the EAC. This reality influences the social and economic situations within the EAC nations while importing new environmental issues to the region. Political overtones are present as well, as the acceptance of this clothing into EAC's borders is a factor in the international relations between the players.

Social and Cultural Impact of SACCOS

Aviva Shemesh

Ben-Gurion University of the Negev

My work seeks to contribute to the discussion about community-based SACCOS (Saving and Credit Cooperative Societies) and their impact on the community in an attempt to understand how they offer an alternative pathway to development by supporting initiatives led by Africans.

Although SACCOS is focused on providing financial services to the community, it has clear social and cultural impact on individuals, households and the community as a whole. There is evidence that the presence of the SACCOS in the community triggered several transformative changes, that led to increased employment rate, increased number of privately-owned houses, and increased rate of small women-owned businesses. Traditional values, such as trust, compassion and community relations, were intertwined with notions of debt, saving, credit and social mobility. By providing members with the funds required to construct houses and develop small businesses, the SACCOS allowed for the creation of social capital that was instrumental in community development and improving the social status of individuals in the community.

11:45 – 12:45: Panel 2 – (In)visibility

Chair: **Nurit Hashimshony-Yaffe**, Academic College of Tel Aviv-Yafo

- **Noa Levy**, Ben-Gurion University of the Negev
- **Manya Kagan**, Ben-Gurion University of the Negev

Borders Love Migrants: Deconstructing Universal Discourse through the Study of African Borders

Noa Levy, Ben-Gurion University of the Negev

The attempt to regulate human movements expresses one of the most volatile collisions between human beings and modern institutions. The ongoing battle between the nation-state and migration shapes western debates regarding borders to be policy oriented. Since migration research is usually conducted within the nation-state paradigm, the contemporary migration tensions are often portrayed, even in the academy, as migration crises, while the concept of borders as a dividing construct that defines belonging and separateness, and engenders both legitimacy and illegitimacy, stays protected, unquestioned, and unharmed. Nevertheless, there is a great distance between policy-oriented migration debates and migration research on the ground. Some of us who research migration experience constant discomfort as we feel that these ongoing debates do not touch the heart of the matter as we experience it. Borders embody the very essence of the colossal collision between the nation-state and migration. They force the various actors to face one another, in a space where nothing can shield them from the consequences of this encounter. Whoever faces migration at the borders, whether it is the migrant, the border-control officer, the transporter, and even the researcher – we all have to live with the numerous moral and practical contradictions between two massive forces. The recently flourishing sociological, anthropological, geographical, and even economic interest in borders and specifically in African borders, brings this intersection to the forefront and suggest various alternative conceptualizations of borders. The encounter between African nation-states, with their own interpretations of migration, international economic relations, social dynamics and colonial and post-colonial legacies, generates borders that do not necessarily fall into western categorizations. Since we are continuously confronted with borders' complexity, they might provide us with what we need in order to reframe, reassess, and re-conceptualize migration and state dynamics. Studying African borders may prove to be more than a choice of space, but a choice of resistance to the state-discourse and to the state-conceptualization that we, as researchers, often strive to but rarely succeed, in deconstructing.

"Falling Between the Chairs": Asylum Seekers in the Educational System in Israel

Manya Kagan

Ben-Gurion University of the Negev & Truman Institute

My research focuses on the perception of Israeli teachers of Eritrean and Sudanese asylum seeking children in their classrooms and tries to uncover how the teachers interpret and navigate the tension between their obligation to provide inclusive education for all children, and their commitments to the goals of state education in Israel on the other. By examining how teachers negotiate government-issued ideals as well as personal, professional and political opinions in relation to asylum seeking children I seek to understand some of the ambiguities and contradictions of Israeli society. I would like to use the platform that the conference offers to present findings from my fieldwork which focuses on the concept of “alien child” and how the teachers negotiate their ideal of the innocent ‘child’ and fear of the dangerous ‘infiltrator’. I would also like to explore the term of ‘unseen children’, status-less and stateless children who fall between the cracks due to their civil status in Israel and elsewhere drawing on examples from the teachers. I would like to draw on different perspectives that the disciplines of sociology of education, migration studies and childhood development have to offer in relation to ‘children’ in Africa and African studies.

14:00 – 15:00: Panel 3 – Faith

Chair: **Ian Taylor**, University of St. Andrews

- **Francisco Achwoka**, The Hebrew University of Jerusalem
- **Tal Zalmanovich**, The Hebrew University of Jerusalem

Faith Based Youth Empowerment within the Born-Free Generation in South Africa

Francisco Achwoka

The Hebrew University of Jerusalem

The identity of the 'Coloureds' in South Africa has oscillated between cultural stereotypes where they are neither considered black nor white and as a politically imposed ethnicity under the apartheid regime. The 'Born Free' youth are those who are born after 1994 when the first elections were held, and are caught in this conundrum. There lacks a clear definition of the population group. Coloured people were not 'white enough' under apartheid era and are not 'black enough' in the new democracy. The sense of this complaint is that Coloured people continue to feel socially excluded, even under democracy. I analysed the introduction of faith based empowerment strategies among youth in rural Northern Cape in providing social support in their post-matric years. I evaluated the impact of a local faith based organisation on the surrounding community through its activities and the youth's involvement in its programs, amidst challenges such as the absence of government support, local politics, social status, hierarchy and race structures.

“What Is Needed Is an Ecumenical Act of Solidarity:” Solidarity and the Anti-Apartheid Struggle

Tal Zalmanovich

The Hebrew University of Jerusalem

This paper examines the Notting Hill Consultation on Racism organized by the World Council of Churches (WCC), held in London in May 1969. The meeting framed racism as an urgent global problem. It was a transformative moment for the organization and for the anti-apartheid struggle. I follow David Featherstone’s definition of solidarity, and use WCC reports, correspondence, speeches, and press coverage to show how new communities and new politics congealed around the meeting and its resulting Program to Combat Racism. The program acknowledged the Church’s historical complicity with imperial conquest, and demanded that churches investigate their financial gains from racial exploitation. The Program’s special fund for liberation movements signaled the shift from verbal protest to actions such as disinvestment in South Africa. This article will expand the limited scholarship about religion in the anti-apartheid struggle, and its role in changing cultural norms in the postwar west.

15:15 – 16:15: Panel 4 – Solidarity

Chair: **Bar Kribus**, The Hebrew University of Jerusalem

- **Lisa Richlen**, Ben-Gurion University of the Negev
- **Daniela Roichman**, The Hebrew University of Jerusalem

Darfurian Community Organizations in Israel – Their Functions and Meaning for Members

Lisa Richlen

Ben-Gurion University of the Negev

Approximately 7000 asylum seekers from Darfur, Sudan reside in Israel – some for over a decade. They have established their own community-based organizations which serve a wide variety of functions including humanitarian aid for Darfurians in Israel and elsewhere, giving members a ‘warm home’ and providing leadership development and continuing education opportunities. They also serve as sites for identity reclamation including opportunities for cultural expression. The organizations help Darfurians to deal with a difficult reality while also satisfying needs not met elsewhere. Based on 10 in-depth interviews conducted in mid-2017, this presentation will provide a brief overview of community organizing within Israel’s Darfurian community. It will outline the primary activities and functions of the organizations along with the meaning of these activities and functions for members. As very little research has investigated community organizing and the internal dynamics of this community, this presentation will increase understanding of this group.

Appealing to Empathy: Advocacy Discourse on African Refugees and Asylum Seekers in Israel

Daniela Roichman

The Hebrew University of Jerusalem

Current advocacy efforts for African asylum seekers in Israel make extensive use of the Jewish peoples' experience of displacement during and after WW2. It is through the Jewish peoples' collective memory and experience, so the argument goes, that people would be able to feel empathy towards African asylum seekers. While this may achieve empathy in some cases, it is important to critically reflect on this argument. Firstly, there is a danger in appealing to people using historical lessons since different people might draw different and even contradictory lessons from history. Secondly, since in order to achieve the goal of empathy towards African refugees and asylum seekers Israelis should be reminded (again and again) of their own historical memory of suffering, there is a sense in which such advocacy efforts inevitably focus on US and on OUR experiences instead of understanding THEIR situation and THEIR suffering.

16:30 – 17:30: Panel 5 – Legacy

Chair: **Hagar Salamon**, The Hebrew University of Jerusalem

- **David Ratner**, Tel Aviv University
- **Alexandra Antohin**, The Hebrew University of Jerusalem

Past Covered in Red: The Contested Memory of the Revolutionary Period in Contemporary Ethiopian Society

David Ratner

Tel Aviv University

The revolutionary period of Ethiopia, which began at the second half of the 1960's and terminated violently in the late 1970's, draws a lot of attention and interest in contemporary Ethiopian society. This interest is evident in a plethora of memoirs, academic works, fiction, as well as in films, in debates on social media and more. The current study is based on a series of in-depth interviews with Ethiopians who are or were involved in Ethiopian politics – both those who started their activity during the revolutionary period and those who became involved later on. By using a theoretical frame of memory studies, the current research aims at mapping and analyzing the discourse(s) concerning the revolutionary period, in contemporary Ethiopian society. By doing so, it shall try to assess the importance and implications of this period for contemporary Ethiopian politics and society.

The Future of Orthodox Christian Heritage in Ethiopia

Alexandra Antohin

The Hebrew University of Jerusalem

For Ethiopia, its defining legacy has long been its Orthodox Church. It holds a dominant position in the nation's history due to several distinguishing features: one of the earliest kingdoms to convert to Christianity, an imperial patronage responsible for the flourishing of arts and letters through its vast networks of monasteries and churches, and a corpus of devotional customs, commemorative calendar and localized spiritual history. Recent demographic shifts of more globally-conscious Muslim and Protestant communities directly challenge this picture of Orthodox Christian dominance. In light of pronounced dynamics of a more diverse and public religiouscape, this paper identifies the various ways Ethiopia's Orthodox Christian legacy is being repositioned by the Church and state. The analysis pays specific focus to mechanisms of cultural preservation, as demonstrated through newly established church museums, and how it aims to promote ideas such as Orthodox heritage as relevant to all Ethiopians.

**Tuesday June 5th - Rotem Seminar Hall, Zlotowski Student Administration
Building, Ben-Gurion University of the Negev**

10:00 – 11:30: Panel 6 – Circulation

Chair: **Roni Mikel-Arieli**, The Hebrew University of Jerusalem

- **Daniel Salem**, The Hebrew University of Jerusalem
- **Tal Sela**, The Hebrew University of Jerusalem
- **Yair Hashachar**, The Hebrew University of Jerusalem

**“Time for the Gown to Come to Town”: Kwame Nkrumah and the
University Elite**

Daniel Salem

The Hebrew University of Jerusalem

Anti-colonial movements in Africa displayed their disavowal of the colonial situation by creating a new self-asserting vocabulary that offered novel political epistemologies. In the wake of Ghana’s independence (1957-1966) the term “African personality” was one important medium through which Ghanaian leadership expressed its vision for a shared and continent-wide identity that would rejuvenate the postcolonial polity. The University of Ghana, however, served as a salient site of contestation between the postcolonial government, invested in the articulation of an “African personality,” and an intellectual elite educated in Western academic establishments and committed to a tradition of “academic freedom.” I pose the questions: how did the heuristic “African personality” translate into governmental policy-making towards Ghana’s universities? What alternative visions did the university establishment pursue? By tracking the articulation of the “African personality” in the public debates between the Ghanaian state and its intellectual elite, I offer another perspective on the possibilities and limits of Ghana’s postcolonial vision.

Négritude vs Ars Poetica

Tal Sela

The Hebrew University of Jerusalem

My discussion wishes to explore the possible connections between the construction of a Black collective identity in France during the first half on the 20th century, and the construction of a “mizrahi” collective identity, as it is manifested in Israel in the last two decades. More particularly, I will draw a comparison between the discursive strategies, genres and major themes used by intellectuals from Africa and the Caribbean’s, gathered round the cultural and artistic movement of the Negritude, and those used by several Israeli intellectuals (writers, poets, artists), to show how both movements struggle for cultural recognition while defying the social order and its structural hierarchy.

Indigenous Pan-Africanism in Guinean Music during the First Republic

Yair Hashachar

The Hebrew University of Jerusalem

Existing scholarship has documented the intricacies of the cultural policy in Ahmed Sékou Touré's Guinea, in the first decades of independence. On the one hand, music was subjugated to state agendas and particularly to the ideological line of the ruling party: The Democratic Party of Guinea (PDG). On the other hand, large investments in culture yielded high artistic standards, professionalization of music groups and improved working conditions unparalleled to other African music scenes. This paper concerns an important, yet understudied, facet of Guinean musical culture, which is the expression of pan-Africanism through manifold musical and aesthetic means. Drawing on J.H. Kwabena Nketia, who urged to consider the pan-African context in the study of African music, I wish to listen to the pan-African undertones of Guinean national music scene. Two manifestations of 'musical pan-Africanism' will be examined: the involvement of South African singer Miriam Makeba in the Guinean national music scene and the performances by folkloric ensembles that narrated a pan-African history and political events using African vernaculars and traditional music styles. Drawing on historical recordings and press reports from that period, this paper suggests that musical expressions of pan-Africanism were critical to the ability of the Guinean state to expand its national imagination towards a pan-African horizon, at a period when the realization of pan-Africanism in the political sphere had become less viable. Thus, the ability of music to revisit cultural histories in postcolonial Africa is highlighted.

11:45 – 12:45: Panel 7 – Sustainability

Chair: **Marlous van Waijenburg**, University of Michigan

- **Ornit Avidar**, Ben-Gurion University of the Negev
- **Benny Furst**, The Hebrew University of Jerusalem

The Many Facets of Sustainability as Demonstrated in the Water Sector in Kosoro Village Kenya

Ornit Avidar

Ben-Gurion University of the Negev

There is an acute lack of sustainability of water projects, specifically rural, around the African continent. Statistics show that at any given moment, between 30-60 percent of water supply systems and projects, be they boreholes, hand pumps or other techniques across rural SSA, are defective or fail after completion and are not sustainable over time (Abebe & Deneke, 2008; Brikké & Bredero, 2003; Koehler, 2014), sometimes disintegrating within half a year (Amadei, 2012). Thus, clean water is denied to the population. This lack of sustainability reflects the waste and ultimate lack of impact of hundreds of millions of dollars per year spent by international agencies, governments, donors and private investment on water projects. In this paper I will examine how Macro-International and national; Meso-county and Micro-Village dynamics affect individual water projects, what are the factors and ongoing dynamics that create sustainability and thus impact the lives of the local population. This research is based on field work done in Kosoro between July 2017-February 2018.

Sustainability - its Practical Aspects in Africa

Benny Furst

The Hebrew University of Jerusalem

Sustainability as a large concept of 'sustainable development' has become the main policy in many countries as well as in Africa. For more than thirty years since it has been coined, in the report of the World Commission on Environment and Development (1987), many definitions and interpretations were given to the general concept of the "process to meet the needs of the present without compromising the ability of future generations to meet their own needs". The famous three pillars of sustainability, economic prosperity, social justice and conservation of natural resources, became very popular in almost every discourse regarding development, yet the practice still needs more detailed study.

The lecture will start with a general theory of sustainability, and then will present three case studies that bring this abstract into practice: the Green Belt organization from Kenya, that made a huge empowerment to the civil society in order to preserve natural and cultural values; the Gaborone Declaration (2015) which calls for a political and economic cooperation between governments in order to fight the disappearance of natural resources; the strict regulations in Rwanda against production, distribution and use of plastic bags, in order to keep the land fruitful and the environment clean.

13:45 – 14:45: Panel 8 – Language

Chair: **Louise Bethlehem**, The Hebrew University of Jerusalem

- **Karin Berkman**, The Hebrew University of Jerusalem
- **Ruthie Wenske-Stern**, The Hebrew University of Jerusalem

The Language Question in Africa

Karin Berkman

The Hebrew University of Jerusalem

In 1962 at the Conference of African Writers of English Expression in Uganda, African writers gathered to address two seminal questions: what is African literature, and, as a corollary, despite the *fait accompli* of the conference's title, whether it could legitimately be written in English. The opposing positions adopted by the delegates, Chinua Achebe and Ngũgĩ wa Thiong'o, starkly embody the terms of the debate: Achebe's affirmation, "the English language will be able to carry the weight of my African experience," is roundly contested by Ngũgĩ's famous riposte in *Decolonising the Mind*, in which he justifies his eschewal of English in his own work: "The bullet was the means of the physical subjugation. Language was the means of the spiritual subjugation."

This paper points to the ways in which the language question enfolds issues of cultural hegemony, resistance, and post-colonial identity. While I address the vitality of the debate across Africa, I take as focus the South African case: I consider the varying stances on the politics of linguistic choice as articulated by exiled writers like Mazisi Kunene who chooses to write exclusively in isiZulu, the poet Breyten Breytenbach, who continues to write from exile in Afrikaans, and Keorapetse Kgositsile who writes in an English richly inflected by the rhythms and idioms of Setswana.

Literature and Literacy as Modes of African Textual Cultures

Ruthie Wenske-Stern

The Hebrew University of Jerusalem

The phonetic similarity between the terms literature and literacy hint at their common commitment to textual culture. However, rarely is the difference between them as pronounced as on the African continent: literacy is considered the foundation of formal education and consequently of pivotal importance to economic and social development, while written literature maintains an ambiguous position as a foreign cultural element that is too far removed from people's traditions, priorities, and economic abilities to be relevant to their daily lives.

I propose to look at the tension between literature and literacy, following the lines of highbrow/lowbrow, oral/written, and foreign/local, and the way these dualities connect pedagogical practices to various manifestations of textual and literary cultures. Taking Uganda as my case study, I consider education against the backdrop of oral literary practices, asking whether – and how – literacy instruction might be instrumental in teaching children to accumulate and process knowledge according to oral traditions.

15:00 – 16:00: Panel 9 – Violence

Chair: **Ruth Ginio**, Ben-Gurion University of the Negev

- **Na'ama Morag-Zamonski**, Ben-Gurion University of the Negev
- **Asher Lubotzky**, Indiana University

Minors' forced labor in French West Africa: the *Office du Niger* as a case study

Na'ama Morag-Zamonski
Ben-Gurion University of the Negev

In order to realize their imperialistic vision, the French, who conquered massive parts in West Africa, initiated large projects with the aim of expanding their control and exploiting the land and its inhabitants as *much* as possible. Their failure to find cheap and large labor force to work in those projects led to the implementation of coerced labor of the indigenous population. The people forced to work were mainly young men, but coercion was the fate of women and children alike.

One of the projects, which was destined to become the flagship venture of the federation, was the *Office du Niger*, a large-scale rice and cotton irrigation scheme in the Niger Delta. To realize this project, colonial officials resettled African families in the area and forced all family members to work under pain of punishment. In my talk, I will concentrate on minors' forced labor in the *Office du Niger* and on the violence, both direct and indirect, the colonial authorities have inflicted upon the working children.

The Equivocality of Violence in a Settler Colony: The Case of German Southwest Africa

Asher Lubotzky

Indiana University

Violence perpetuated in Africa and against Africans bore different meanings and ends for the various actors in the colonial sphere. I will explore three different approaches – two European and one African - to violence expressed during the Herero and Nama genocide (1904-1907). The first approach propagated a war of annihilation against Africans, in order to establish a utopian white-only society. It was promoted mostly by metropolitan Germans. The second approach emphasized domestic and mental violence but denied a large-scale extermination. This approach reflected the local settlers' control fantasies. The third approach was that of the resistant Herero and Nama, who employed innovative asymmetric warfare. These three approaches differed starkly regarding the treatment of civilian populations.

I will argue that European misunderstanding of the African approach to violence, as well as the realization of both of the European approaches during this period, were a main reason for the war's genocidal radicalization.

16:15 – 17:15: Panel 10 – Population

Chair: **Anat Rosenthal**, Ben-Gurion University of the Negev

- **Yevgeny Cherp**, Ben-Gurion University of the Negev
- **Yael Israeli**, The Hebrew University of Jerusalem

Sleeping Sickness in the Gold Coast

Yevgeny Cherp

Ben-Gurion University of the Negev

This lecture, which represents one section of my doctoral thesis, seeks to examine the issue of **Sleeping Sickness** (a parasitic disease transmitted by the **TseTse** fly and causes death in cases of lack of appropriate treatment) in the **Gold Coast** (today's Ghana) during the colonial period. The analysis of colonial documents, together with historical studies of Sleeping sickness in East Africa, in countries such as Uganda and Congo, points to the cultural and social importance of the disease. In addition, an examination of the British government's references to the subject indicates that Sleeping Sickness preoccupied the regime more than any other medicine related issue. This occupation makes it possible to examine, at length, the field of interface between the authorities and the local population.

In this lecture, I will present the ways in which the British government coped with the disease, which greatly influenced the achievement of British interests in the region, the British perception of the disease and its patients, and especially the place and the input of the local population in and on these struggles and perceptions.

Adaptation or Mal-Adaptation? Drought-Induced Migration in Northern Kenya

Yael Israeli

The Hebrew University of Jerusalem

Climate change-induced migration is becoming a major concern. The increasing frequency and intensity of extreme climatic events and the impacts caused by these events, combined with a higher mobility level, are thought to contribute to the unprecedented inter and intra-national migration flows currently witnessed. While it is recognized that such 'environmental migration' impacts on the vulnerability and adaptive capacity of the migrant and the household in the sending area, research has focused on the drivers of migration rather than its outcomes. Thus, it is still unclear whether migration in response to extreme climatic events is an adaptation which increases the resilience of those affected, or a maladaptation that increases their vulnerability. Taking Northern Kenya as a case study, where a severe drought is currently causing increased hardship and loss of livelihoods for the local communities, I will examine the migration-adaptation nexus. I will analyze this relationship using surveys and in-depth interviews in both the destination areas and the sending areas.

17:30 – 18:30: Panel 11 – Localization

Chair: **Leonardo Cohen-Shabot**, Ben-Gurion University of the Negev

- **Itamar Dubinsky**, Ben-Gurion University of the Negev
- **Gregor Buss**, The Hebrew University of Jerusalem

Making Football Academies Ghanaian: Local Visions, Dynamics, and Impacts

Itamar Dubinsky

Ben-Gurion University of the Negev

Football academies, institutions which offer schooling alongside football trainings, have spread throughout Africa since the end of the 1990s. Ever since, studies have examined these institutions mainly from global prisms, focusing on their affiliation to European football teams, how they facilitate the migration of young talented players abroad and lead to Africa's "muscle drain". My paper contends that while football academies have been imported from Europe, they have evolved in response to local needs and agendas. Based on the fieldwork trips I conducted among three Ghanaian football academies, the paper examines how these institutions have been shaped according to social, cultural, and economic landscapes. The paper proposes to shift the ways academies are currently evaluated, arguing that the currently narrow examination of football academies does not take into consideration the vast and significant role played by local actors and agendas in determining the impact of academies and their success as both social and economic institutions.

Human Rights and Traditional Values in Africa

Gregor Buss

The Hebrew University of Jerusalem

Although human rights play a central role in development work in Africa they are often regarded as foreign and as a threat to local cultures. This tension between universal human rights and local traditional values will be exemplified by a field research in Zambia. The goal is to show that traditional values can both enable as well as endanger the implementation of human rights.