

More detailed content description:

Africa is an immense continent of fifty-four countries and strikingly rich geographic, political, and cultural diversity. This diversity has developed over time, as Africans created many ways to respond to their environment and organize their beliefs, societies, and political systems. African societies continue to be dynamic, both as living, creative cultures and through their responses to colonial legacies and a changing and challenging global context.

Contemporary anthropology contributes to this dynamic, historically contextualized, heterogeneous representation of Africa and Africans. It counters other representations that exoticize Africa as steeped in timeless tradition and wracked by conflict; in fact, anthropologists now take these representations as objects of study and analysis. Current anthropological representations of African societies also vary considerably from those produced by colonial-era anthropologists. Recognizing the enduring value of earlier anthropological work as well as the urgent need for new approaches is a major goal of this course.

To reach this goal, *Africa: Representation and Conflict* pairs classics in Africanist anthropology with contemporary re-studies to explore changes in the types of questions anthropologists have posed about African societies as well as transformations in the societies themselves. Through the use of both written and visual representations, we gain a uniquely processual perspective on the role Africa has played in the development of anthropological theory.

In the first segment of the course, we address issues of representation and self-presentation in written ethnographies as well as in African portrait photography. Using a set of Cameroonian photographic portraits, we explore changing modes of the staging of the self (choice given to photographic subjects) and representation of self and client (choices made by the photographer). We contextualize these processes within cultural, economic, and technological (availability of electricity and supplies; invention of digital photography) developments. Some themes and concepts include local Cameroonian idioms of “seeing” as knowledge, seeing into other-worldly realms as a dangerous capacity shared by healers and sorcerers, control of what one sees/doesn’t see/dares not describe or represent, and the relationship of photography to other modes of self-(re)presentation (e.g. the use of royal display cloth and royal insignia). We read works written by both African and Euro-American anthropologists, photographers, art historians, and a playwright. These include materials from Kenya, South Africa, and Mozambique in addition to an in-depth study of the Cameroon Grassfields. We will also look at some portrait photography from Mali, Namibia, and the Somali diaspora in the U.S.

In the second segment of the course, initiation rituals, war, and migration place selfhood and belonging back in this-worldly contexts. We use the insights we have gained regarding the role of the visual and of visual metaphors in epistemological and representational debates within anthropology to address two Africanist anthropological classics and their restudies. Evans-Pritchard’s *The Nuer* is a hallmark of structural-functional analysis of an acephalous, patrilineal, pastoral society living in southern Sudan. The world’s youngest country, South Sudan, is currently ravaged by civil war and famine, and is the source of numerous refugees to the US. Evans-Pritchard’s ethnographic monograph has led to debates on the nature of the relation of worldviews and cosmologies to the social systems of the people who express them, society as an adaptive response to the environment, and the relationship of structure to function in social systems. Through later ethnographies of the Nuer in both film and written forms, we explore transformations in African societies after the colonial era as well as increasing anthropological attention to history, social change, and indeterminacy. Audrey Richards’ *Chisungu* describes a girls’ initiation ceremony among the Bemba, a monarchic, matrilineal, agricultural society in Zambia; her work adds the perspectives of symbolism, psychology, and gender to the toolkit of social anthropologists.

Taken together, the works we read in this course address issues affecting the entire continent, including colonialism, gender, relations between local communities and post-colonial states, the role of history, and African debates about war, human/cultural rights, migration, governance, witchcraft, religion, and desire.





II. The Term at a Glance

A. Topics

- Part One: Themes in the Anthropology of Africa
- Part Two: Anthropology and Photography in Africa: Representation and Self-Presentation
Seen and Unseen, Self and Representation, Cameroonian Contexts I and II
- Part Three: Classic Ethnographies and their Restudies
The Nuer (Sudan) and Restudies I & II
New work on newly independent South Sudan
Chisungu (the Bemba, Zambia) and Restudies
- Part Four: Contemporary Issues in the Anthropology of Africa: Student Presentations

B. Due Dates

Ethnographic Fiction Exercise	Friday April 24, 11:59 pm
Anthropological Analysis Exercise	Sunday May 3, 11:59 pm
Final project (Fulbright proposal)	Wednesday June 3, 11:59 pm
ARK paper, Discussion starters	By sign-up, ARK papers due noon, day of the relevant class
African News Forum	Voluntary

C. Grading

We will liberate ourselves from worrying about grades, and learn because we love it, because it expands our minds, brings us beyond our confines, and helps us create community.



III. Course Schedule



Part One: Themes in the Anthropology of Africa

WEEK I AFRICA AND ANTHROPOLOGY: KEY QUESTIONS AND MULTIPLE HERITAGES
T 4/7 INTRODUCTION

Wainaina, B. 2005. "How to Write About Africa." *Granta 92: The View From Africa*.

<http://www.granta.com/Archive/92/How-to-Write-about-Africa/Page-1> (accessed 17 March 2012).

French, H. 2015. "How does Africa get reported? A letter of concern to 60 Minutes."

<http://www.howardfrench.com/2015/03/how-does-africa-get-reported-a-letter-of-concern-to-60-minutes/> (posted and accessed 25 March 2015)

Th 4/9 AFRICA, ANTHROPOLOGY, AND PHOTOGRAPHY

Geary, C. 2002. "A World of Images." In *In and Out of Focus: Images from Central Africa, 1885-1960*, 15-21. London: Philip Wilson Publishers.

Oguibe, O. 2001. "The Photographic Experience: Toward an Understanding of Photography in Africa" In *Flash Afrique: Photography from West Africa*. Edited by Thomas Miessgang and Gerald Matt, 9-15. London: Penguin.



Part Two: Anthropology and Photography in Africa: Representation and Self-Presentation

WEEK II SEEN AND UNSEEN

T 4/14 SEEN AND UNSEEN IN SORCERY AND ETHNOGRAPHY

West, H.G. 2007. *Ethnographic Sorcery*. Chicago: University of Chicago Press.

Th 4/16 SELF AND REPRESENTATION

Fugard, A., J. Kani, and W. Ntshona. 1986 (1974). "Sizwe Bansi is Dead" In *Statements*, 2-44. New York: Theatre Communications Group.

Behrend, H. (2002) "I am like a movie star in my street': Photographic Self-Creation in Postcolonial Kenya." In *Postcolonial Subjectivities in Africa*. Edited by R. Werbner, 44-62. London: Zed Books.

WEEK III CAMEROONIAN CONTEXTS I

T 4/21 REPRESENTATION

Zeitlyn, D. 2010. "Representation/Self-representations: A Tale of Two Portraits; or, Portraits and Social Science Representations." *Visual Anthropology* 23(5): 398-426.

Geary, C. 2013. "The Past in the Present: Photographic Portraiture and the Evocation of Multiple Histories in the Bamum Kingdom of Cameroon." In *Portraiture and Photography in Africa*. Edited by John Pepper and Elisabeth L. Cameron, 213-252. Bloomington: Indiana University Press.

Th 4/23 BELONGING

Feldman-Savelsberg, P. 2016. "Cameroonian Predicaments." Ch. 2 In *Mothers on the Move: Reproducing Belonging between Africa and Europe*, pp. 28-56. Chicago: University of Chicago Press.

Page, B., M. Evans, and C. Mercer (2010) Revisiting the Politics of Belonging in Cameroon. *Africa* 80(3):345-370.

F 4/24 Adopt a Photo: Ethnographic Fiction Exercise Due (11:59 pm, electronic submission)

Sa 4/25 Make-up Day: Please watch film, *Funeral Season*

WEEK IV CAMEROONIAN CONTEXTS II

T 4/28 GENDER, BELONGING & NATIONALISM VIA EVERYDAY EXPERIENCES IN CAMEROON

Mougoué, Jacqueline-Bethel Tchouta. 2019. *Gender, Separatist Politics, and Embodied Nationalism in Cameroon*. Ann Arbor: University of Michigan Press. Read: pp. ix-xii, 1-56, 95-101, 157-176 (Acknowledgements, Introduction, Ch 1, Ch 3 [part], Ch 5).

Th 4/30 GENDER, BELONGING & NATIONALISM IN CAMEROON, PAST AND PRESENT

Mougoué, Jacqueline-Bethel Tchouta. 2019. *Gender, Separatist Politics, and Embodied Nationalism in Cameroon*. Ann Arbor: University of Michigan Press. Read: pp. 177-231 (Ch 6, Ch 7, Conclusion).

Su 5/3 Adopt a Photo: Anthropological Contextualization and Analysis Exercise Due (11:59 pm, electronic submission)



Part Three: Classics and Their Restudies

WEEK V THE NUER, AN ANTHROPOLOGICAL CLASSIC I: LAND, LINEAGE, AND IDENTITY

T 5/5 ECOLOGY & LAND, "BOVINE IDIOM," TIME AND SPACE

Evans-Pritchard, E.E. 1940. *The Nuer*. Oxford: Oxford University Press. Read: pp. 1-66, 81-93, 94-138 (Ch 1, Ch 2 [part], Ch 3).

Th 5/7 LAND, LINEAGE, AND POLITICAL IDENTITY

Evans-Pritchard, E.E. 1940. *The Nuer*. Oxford: Oxford University Press. Read: pp. 139-181, 190-191, 192-205, 216 [bottom]-220, 223-228, 234-236, 246 [2nd paragraph]-248 (from Chapters 4 & 5).

Recommended if you are interested in more about photography:

Morton, C. 2012. "Double Alienation: Evans-Pritchard's Zande and Nuer Photographs in Comparative Perspective." In *Photography in Africa: Ethnographic Perspectives*. Edited by Richard Vokes, 33-55. Suffolk, UK: James Curry.

Weekend, 5/9-10 Please watch film, *The Nuer*

WEEK VI THE NUER RESTUDIED I: STEREOTYPES, MONEY, AND WAR

T 5/12 STEREOTYPES, BLOOD/CATTLE SYMBOLISM, AND CHANGES WROUGHT BY MONEY AND WAR

Hutchinson, S. 1996. *Nuer Dilemmas*. Berkeley: University of California Press. Read: pp. 1-102 (Prologue, Chapters 1, 2).

Th 5/14 CATTLE AND GENDER IN TIMES OF WAR: WOMEN & MARRIAGE, BULL BOYS & LEADERSHIP

Hutchinson, S. 1996. *Nuer Dilemmas*. Berkeley: University of California Press. Read: pp. 158-209, 232-236, 270-298, 351-356 (Chapters 4 [part], 6, and Afterword)

WEEK VII THE NUER RESTUDIED II: REFUGEES, GLOBALIZATION, AND LINKS TO "HOME"

T 5/19 CAUSES AND PROCESSES OF NUER REFUGEE MOVEMENT

Shandy, D. 2007. *Nuer-American Passages: Globalizing Sudanese Migration*. Gainesville: University Press of Florida. Read: pp. 1-87 (Chapters 1-4)

W 5/20 Please view at least some of the film, *Lost Boys of Sudan*

Th 5/21 NEGOTIATING NUERNESNESS IN AMERICA: GLOBALIZATION AND LINKS TO "HOME"

Shandy, D. 2007. *Nuer-American Passages: Globalizing Sudanese Migration*. Gainesville: University Press of Florida. Read: pp. 88-166 (Chapters 5-9).

Recommended, material we have to skip due to shortened term:

THE NEW SOUTH SUDAN

Hutchinson, S.E. and N.R. Pendle (2015) "Violence, Legitimacy, and Prophecy: Nuer Struggles with Uncertainty in South Sudan." *American Ethnologist* 42(3):415-430.

Grabska, K. and M. Fanjoy (2015) "And When I Become a Man": Translocal Coping with Precariousness and Uncertainty among Returnee Men in South Sudan." *Social Analysis* 59(1):76-95. (*relates to bull-boys, gender, & belonging*)

Salomon, Noah. 2014. "Religion after the State: Secular Soteriologies at the Birth of South Sudan." *Journal of Law and Religion* 29(3):447-469. (*if you are particularly interested in religion you might also want to read Ch 7 in Hutchinson's Nuer Dilemmas*)

WEEK VIII FLYING FROM SOUTH SUDAN TO ZAMBIA FOR A FEMALE INITIATION CEREMONY

T 5/26 CHISUNGU, AN ANTHROPOLOGICAL CLASSIC II: INITIATION, SYMBOLISM, AND IDENTITY

Richards, A.I. 1982 (orig. 1956), *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. London: Tavistock. Read: through p. 111 (read "Cultural Setting" and beginning of "The Ceremony" thoroughly; read [partly skimming] the description of the ceremony itself not for details but to note various actors')

attitudes toward the ceremony and to grasp their ideas about girls' transformation through the ritual process; note especially pp. 8-9, 89-90, 110).

Th 5/28 **INTERPRETING CHISUNGU: CLASSIC FUNCTIONALISM + INNOVATIVE STUDY OF SYMBOLISM**
Richards, A.I. 1982 (orig. 1956), *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. London: Tavistock. Read: pp. 112-153, 161-169. ("The Interpretation of the Ceremony").

Sa 5/30 **Make-up Day. Please view film, Monday's Girls**

WEEK IX **FEMALE INITIATION: RESTUDIES OF IN TIMES OF CHANGE**
T 6/2 **A LOOK BACK AND FORWARD REGARDING ENDURING MEANINGS OF RITUAL (& PHOTOS)**
Moore, H. and M. Vaughan (1994) *Cutting Down Trees: Women, nutrition and agricultural change in the northern province of Zambia, 1890-1990*, pp. 156-177 from Ch. 6, Migration and Marriage."

Werbner, P. (2009) The Hidden Lion: Tswapong Girls' Puberty Rituals and the Problem of History. *American Ethnologist* 36(3):441-458.

Kratz, C.A. (2012) Ceremonies, Sitting Rooms and Albums: How Okiek displayed Photographs in the 1990s. In Richard Volkes, ed. *Photography in Africa: Ethnographic Perspectives*, pp. 21-265. Suffolk, UK: James Curry. (*read pp. 248-252 on use of photographs in initiation ceremonies; skim the rest*)

W 6/3 **Final Project Due! Please turn in electronically, 11:59 pm! Thank you!**

☀️ **Have a great and healthy summer!!** ☀️
☀️ **Read some great African novels!!** ☀️
☀️ **Post-pandemic, go visit an African country!!** ☀️

☀️ **Interested in more for next year?** ☀️
See my course, next Spring, Transnational Anthropology: African Diasporas, and in Winter, my colleague Ahmed Ibrahim's AFST course, Black Diaspora



ALGERIA
ANGOLA BOTSWANA BURKINA
FASO BURUNDI CAMEROON CAP VERDE
CHAD CENTRAL AFRICAN REPUBLIC
THE COMOROS DEMOCRATIC REPUBLIC OF THE CONGO
REPUBLIC OF THE CONGO COTE D'IVOIRE DJIBOUTI
EGYPT EQUATORIAL GUINEA ERITRIA
ETHIOPIA BENIN GABON GAMBIA GHANA
GUINEA-BISSAU KENYA LESOTHO LIBERIA LIBYA
MADAGASCAR MALAWI MALI MAURITANIA MAURITIUS
MOROCCO MOZAMBIQUE
NAMIBIA NIGER NIGERIA
RWANDA SAHARA SAO TOME AND PRINCIPE
SENEGAL THE SEYCHELLES
SIERRA LEONE
SOMALIA SOUTH
AFRICA SUDAN
SOUTH-SUDAN SWAZILAND
TANZANIA TOGO
TUNISIA UGANDA
ZAMBIA
ZIMBABWE



IV. Course Requirements and Student Learning Outcomes

A. Required Reading

All required article-length readings will be posted on our Moodle site. In addition, our wonderful SOAN Admin, Tammi Shintre, has sent paper copies of most article-length readings to your current address. The following books can all be acquired through the Carleton College Bookstore, which will also mail them to your home. If you are in TRiO, please contact that office about acquiring books.

Readings should be completed before the class session for which they are assigned. Readings consist of book length ethnographic monographs (available in the bookstore), and scholarly articles. All articles are available on e-reserves (password SOAN). Required texts (available in the bookstore) are as follows:

E.E. Evans-Pritchard (1940) *The Nuer*. Oxford: Oxford University Press.

Mougoué, Jacqueline-Bethel Tchouta. 2019. *Gender, Separatist Politics, and Embodied Nationalism in Cameroon*. Ann Arbor: University of Michigan Press.

S. Hutchinson (1996), *Nuer Dilemmas: Coping with Money, War, and the State*. Berkeley: U of California Press.

A. Richards (1982 [1956]) *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. NY: Tavistock.

D. Shandy (2007) *Nuer-American Passages: Globalizing Sudanese Migration*. Tallahassee: U Press of Florida

H. West (2007) *Ethnographic Sorcery*. Chicago: University of Chicago Press

B. Attendance and Participation

Even and maybe especially in this remote-learning environment, attendance is important because your very presence adds something to class. Please respectfully let me know *before* class, if possible, if and why you will be absent. Participation will be somewhat of an experiment this term, involving synchronous and asynchronous elements. Together, we will develop a social contract for learning and community-building in our remote context.

An important part of your online presence will be to check our Moodle site and your email every day, in case there are additions or alterations to our class plans and assignments. I will communicate with you via the Moodle Announcements Forum, which shows up in your email and is also archived in Moodle. I will also post, as we go along, handouts and “lecture” notes that I expect you to read with the aim of enhancing your learning. Following the counsel of Carleton’s LTC, I will not “lecture” during our synchronous sessions. For technical support, please see the [Technical Support for Online Learning](#) web page, which is updated regularly; you can also consult our very own Tech TA, Armira Nance (nancea@carleton.edu).

I am dedicated to making our classroom a *respectful* environment where everyone can participate comfortably. This includes getting dressed for class, turning your phones on silent, and resisting the temptation to multitask during the synchronous segments of class. To foster a respectful learning environment we should all refer to everyone by their chosen name, the correct pronunciation of their name, and their chosen pronouns. Another aspect of respect is recognizing that this course may deal with difficult topics, and that what might be an obvious trigger for you may not be so for others, and vice versa.

C. Discussion Forum

For every class session, write and post on our Forum your response to the readings—anywhere from 150 to 250 words. If I have posted a prompt to guide your reading and discussion, please let that guide your response. Everyone will have to read ahead to do this in a timely fashion. I would like each student to also respond to at least one other comment. On the first day of class, we will discuss the timing and feasibility of this two-tiered process.

D. Discussion Starters

You will curate the Discussion Forum for your assigned day, drawing out the main points. During our synchronous class session, you will share a brief summary of these main points. Based on your curation of your peers' comments, reading of assigned texts, and the way you relate these to other readings or issues, prepare a small set of questions, comments, and/or activities to start our synchronous class discussion for a day. Each student will do this at least two times. Sometimes you will do this with a partner.

E. Adopt a Photograph: Ethnographic Fiction Exercise

Write a three-page play or story, in the style of Athol Fugard's *Sizwe Bansi is Dead*, incorporating your photo and your knowledge thus far of African anthropology. Here the point is to be creative using what you've learned about the photographic experience in Africa—why and how people have photos taken of themselves, how they use these photos, and how others use them. This exercise and the next should also heighten your awareness of writing for different audiences, melding playfulness and seriousness.

F. Adopt a Photograph: Anthropological Contextualization and Analysis Exercise

Write a three-page paper in the style of a (very short) scholarly anthropological article about your photo and its context. The articles by Heike Behrend and David Zeitlyn, as well as Geary's work on Bamum provide examples of anthropological contextualization and analysis of photographic practices. Harry West provides an example of anthropological contextualization and analysis of practices surrounding the seen and unseen (i.e., witchcraft). Again, in combination with the previous assignment, this exercise aims to heighten your awareness of writing for different audiences.

G. ARK Paper: Nuer or Girls' Initiation in Central, East, or Southern Africa

Write a one-page single-space ARK (abstract-response-keywords) paper on *one class topic's set of readings* from the *second* half of the course. This means, you would write your response paper on one of the four books we are reading, or on the set of articles on contemporary girls' initiation. ARK papers include: 1) a 200 word **abstract** of the reading(s); 2) your 200-250 word intellectual **response**; and 3) four or five **keywords**. ARK papers are always due at 11:59 on the last day of your assigned unit (for example, if we finish discussing the topic on a Thursday, your paper is due 11:59 Thursday night). Please upload your paper onto Moodle as an MS-Word e-mail attachment, including your name in the document filename (e.g. pfeldmanARKpaper.docx).

H. Final Project: Mock Fulbright Proposal

For your final project, you will develop a mock Fulbright proposal to conduct ethnographic field research in an African setting. Although the proposal text itself is much shorter than a conventional term paper, it requires a similar amount of library research. In addition to the format prescribed by the Fulbright proposal, you will hand in a bibliography, in [Chicago Manual of Style AUTHOR-DATE](#) style (as used by anthropologists), of works you cited or consulted. Writing a good proposal also requires an understanding of anthropological methodology and ethics; use what you have learned in this class to develop a doable and ethical project. The research you propose can be on an anthropological topic of your choice relating to Africa. Keep in mind your own experiences and interests; I hope the work you do on this project will help you in other endeavors both at Carleton and beyond (e.g. comps, *real* Fulbright and/or Watson applications, graduate school, non-profit work). While using sources from other disciplines is fine, and in many cases desirable, the project *must* use contemporary anthropological writing from prominent professional journals and presses. In evaluating the final project, I look for

thoroughness and imagination in topic development and library research skills, synthesis of materials, critical analysis, and use of anthropological concepts.

I. News/Media on/from Africa Forum

We will engage in an African News Forum via the class Moodle site. Your contributions are voluntary. To participate, find and post (with URL, or scanned) a news item regarding an event or issue in Africa. This can be from African or non-African news sources. If your posting includes news photography, all the better—you might be able to comment on written vs. visual representations. I am most interested in your exploration of print media, but if it is particularly relevant you may also post radio or television broadcasts.

In addition to posting the URL or scanned news item, please post a few sentences about what intrigued you about this particular news item about Africa and/or from an African news source. Why did you want to share it with the class? What do you notice about our main themes regarding representations and conflicts (including conflicts over meaning)? If you are a French and Francophone Studies major or concentrator, I encourage you to use French-language media.

J. Writing Portfolio If you are a first- or second-year student, you may find one or more of the writing assignments in this course to be appropriate for your writing portfolio, which is due at the end of your sixth term. For more information on the portfolio, consult the folder you received as a first-year student, talk with your advisor, or [read about the writing portfolio on the web](#).

K. Assumptions

I assume and expect:

- That we will all be enthusiastic and respectful participants in class.
- That you will let me know (ahead of time whenever possible) if you need to be absent from our synchronous sessions and why, and that you will in general communicate with me about your joys and sorrows relating to your work in this class. This is particularly important in a time of pandemic.
- That you will follow rules of academic honesty (i.e. cite correctly and do not plagiarize).
- That you will follow **CMOS AUTHOR-DATE citation style** in any written work.
- That if you have a disability that affects your ability to participate fully or to meet all course requirements, you will tell me at the beginning of the term, to arrange appropriate accommodations.
- That if you have any other concerns (e.g. little prior experience with anthropological inquiry, not a native speaker of English, special family circumstances, specific triggers for which you'd like warnings), you will bring this to my attention early in term.
- That you will hand in assignments and be prepared for discussion sparking on time.

L. Formal Student Learning Outcomes

for **SOAN** include learning to: 1) Connect information about historical and contemporary socio-cultural phenomena; 2) Formulate appropriate anthropological research questions; 3) Select appropriate anthropological research methods and 4) Apply anthropological theory to analyze socio-cultural phenomena.

This course fulfills the following requirements: Social Inquiry, International Studies, WR2



IV. Resources

For a rich body of resources that you can access online, please see: <http://gouldguides.carleton.edu/soan256>. Some reference books of note—for a future when you can physically go to the library, include:

Readers and Collected Essays

Grinker, R.R. and C.B. Steiner, eds. 1997. *Perspectives on Africa: A Reader in Culture, History, and Representation*. Oxford: Blackwell.

Martin, P. and P. O'Meara, eds. 1995. *Africa*. (3rd Edition) Bloomington: Indiana University Press.

Mazrui, A.A. 1986. *The Africans*.

Mazrui, A.A. and T.K. Levine, eds. 1986. *The Africans: A Reader*. New York: Praeger.

Moore, S.F. *Anthropology and Africa Changing Perspectives on a Changing Scene*. Charlottesville: University Press of Virginia.

Encyclopedias, Almanacs, and Bibliographies

Middleton, J. and A. Rassam, eds. 1995. *Encyclopedia of World Cultures, Vol. 9, Africa and the Middle East*. Boston: G.K. Hall. (Ref. GN550 .E53 1991 v.9)

Middleton, J., ed. 1997. *Encyclopedia of Sub-Saharan Africa*. (DT351.E53 1997 v. 1-4)

Encyclopedia of Sex and Gender (Ref. HQ16.E53 2003 v. 1-2)

Europa World Yearbook. (Ref. JN1 .E85)

Africa Bibliography. (International African Institute) (Ref. DT3.A38)

International African Bibliography (Ref. DT3.I58)



V. Helpful Information—Resources and More

A. Office Hours

I appreciate one-on-one communication with my students. I am here for you! [Click here to sign up for OFFICE HOURS](#). Please have patience while I figure out the best way to do this while teaching remotely. If you do not see office hours on my schedule, send me an email to request an appointment. We will use Google Hangouts (or phone) for office hours.

B. Inclusion and Student Well-Being

I strive to create an inclusive and respectful classroom that values diversity. Our individual differences enrich and enhance our understanding of one another and of the world around us. This class welcomes the perspectives of all ethnicities, genders, religions, ages, sexual orientations, disabilities, socioeconomic backgrounds, regions, and nationalities.

Carleton College urges you to make yourself—your own health and well-being—your priority throughout this ten-week term and your career here. It is important to recognize stressors you may be facing, which can be personal, emotional, physical, financial, mental, or academic. Sleep, exercise, and connecting with others can be strategies to help you flourish at Carleton. If you are having difficulties maintaining your well-being, feel free to contact me and/or pursue other resources, such as [Student Health and Counseling](#) or the [Office of Health Promotion](#). They are developing ways to connect with you remotely, including via Telehealth sessions.

Part of student well-being is fostering an environment free of sexual misconduct. Carleton's goal is to ensure campus community members are aware of all the options available and have access to the resources they need. If you have questions, please contact Laura Riehle-Merrill, Carleton's Title IX Coordinator, or visit the Sexual Misconduct Prevention and Response website: <https://www.carleton.edu/sexual-misconduct/>.

C. Accommodations for Students with Disabilities

Carleton College is committed to providing equitable access to learning opportunities for all students. The Disability Services office (Henry House, 107 Union Street) is the campus office that collaborates with students who have disabilities to provide and/or arrange reasonable accommodations. If you have, or think you may have, a disability (e.g., mental health, attentional, learning, autism spectrum disorders, chronic health, traumatic brain injury and concussions, vision, hearing, mobility, or speech impairments), please contact disability@carleton.edu or call Sam Thayer ('10), Accessibility Specialist (x4464) or Chris

Dallager, Director of Disability Services (x5250) to arrange a confidential discussion regarding equitable access and reasonable accommodations.

D. Ask a Librarian

Ask a librarian—especially our social science superhero specialist librarian Kristin Partlo—for help with your research in this class. Librarians work as liaisons to academic departments, and yours can be found at <https://apps.carleton.edu/campus/library/help/help/liaisons/>. You can make an online appointment with your library liaison, or chat with a librarian online 24/7. You can also [email and call](#). Librarians help students find and evaluate articles, books, websites, statistics, data, government documents, and more. For more information on hours and librarians, visit the Gould Library website at go.carleton.edu/library. *To help you with all your papers, and particularly with your final project, please consult the research guide for our course at the following URL: gouldguides.carleton.edu/soan395.*

E. The Writing Center

I urge all students to utilize The Writing Center, which is offering a full schedule of videoconferences with peer writing consultants who can work with you during any stage of the writing process (brainstorming to final proofreading). Hours and more information can be found on the [writing center website](#). You can reserve specific times for conferences by using their [online appointment system](#).

Term-Long Program for Multilingual Writers

If you are a second language writer and believe you might benefit from working individually with a writing consultant on a regular basis this term, email Renata Fitzpatrick, [Multilingual Writing Coordinator](#), at rfitzpatrick@carleton.edu. She can arrange once- or twice-a-week meetings between you and a specific writing consultant throughout the term. *Meetings will be in an online format until in-person classes resume on campus.*

F. Learning Strategies and Time Management

Oscar Alvarez, Academic Skills Coach, is eager to help you develop learning strategies that work in the Carleton context. His goals are to heighten your awareness of your personal strengths and to offer different ways you can approach your academic work so you're more efficient and effective. For details on how to schedule a videoconference with Oscar, visit: [Learning Strategies & Time Management](#). If you prefer to learn these skills and strategies on your own, visit "[Helpful DIY Resources](#)."

VI. Anthropological Paper Format and Citation Style: CMOS Author-Date

Paper Format

Your papers should be printed double spaced, 12 pt. font, 1-inch margins. With the exception of ARK papers, please include a title page and, if relevant, a "references cited" section in CMOS **author-date** citation style, the style used by professional anthropologists. MS Word documents are preferred; I cannot read Pages. Put your name on your work! And label your files with your name and the assignment: FirstnameLastnameAssignment.doc.

CITING LIKE AN ANTHROPOLOGIST: Chicago Manual Citation Style (AUTHOR-DATE Version)

In papers for this and other anthropology classes, you should use the correct citation style, following common practice in professional scholarly journals. This means you need to cite, both in the text and in a section titled "**References Cited**" following the text, works from which you have drawn ideas as well as works you quote. Anthropologists use the author-date style in the *Chicago Manual of Style*, which can be located [on their website](#).

In the course of your text, you should cite authors whose ideas you use with their last name and the date of publication; you can even include more than one citation if you got the idea from more than one source (Ginsburg 1989; Ginsburg and Rapp 1991). If you quote an author, e.g. that "the powers of village women... [do not] provide women with the last word" (Harding 1975, 308), you must include the page number(s). Note the placement of punctuation, and that the citation and period/comma are outside of the quotation marks.

References Cited (please, *not* "Bibliography" or "Works Cited"), placed starting on a new page at the end of your text, includes only publications cited in the text. All entries must be listed alphabetically by last name of author, and chronologically arranged for two or more titles by the same author. The layout should be as follows:

1a) for a **journal article**, showing the volume and issue numbers, and page numbers:

Becker, Gay. 1994. "Metaphors in Disrupted Lives." *Medical Anthropology Quarterly* 8(4):383-410.

1b) If you find and read/download the **journal article from an online source**, include the DOI (Digital Object Identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. Include an access date.

Kossinets, Gueorgi, and Duncan J. Watts. 2009. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115:405–50. Accessed February 28, 2010. doi:10.1086/599247.

2) for a **chapter in a book of collected essays** (Author. date. "chapter title." In *Book Title*, edited by Editors, pages. Place of Publication: Publisher.):

Kelly, John D. 2010. "Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War." In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

3) for a **book** (title is capitalized; date, place of publication [use the first one listed], and publisher all included):

Lucht, Hans. 2011. *Darkness before Daybreak: African Migrants Living on the Margins in Southern Italy Today*. Berkeley: University of California Press.

4) for an **article in a newspaper or popular magazine** (include the issue and page numbers if using print versions):

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27. Accessed February 28, 2010.

<http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

5) for **website content**, include as much of the information you'd need for a printed publication's citation as possible (including author's name, date of publication, title, publisher), followed by the URL of the site you are citing. Because such content is subject to change, include an access date or, if available, a date that the site was last modified. In the absence of a date of publication, use the access date or last-modified date as the basis of the citation:

United Nations, Population Division of the Department of Economic and Social Affairs. 2012. *World Population Prospects: The 2012 Revision*. http://esa.un.org/unpd/wpp/unpp/panel_indicators.htm. Accessed March 8, 2015.

Please note that the Chicago Manual keeps updating. It's best to use the most recent version. When in doubt, use the examples I provide.

Following this style is a requirement. Ask if you have questions.





Recommended Readings for further interest and future reference

Should you want to do further research—now or in the future—on the topics we are investigating in this course, here is a non-systematic set of recommended readings.

- Please note: these references have not yet been converted to CMOS author-date citation style now used in anthropological publications.

AFRICA AND ANTHROPOLOGY: KEY QUESTIONS AND MULTIPLE HERITAGES

S.F. Moore (1994) *Anthropology and Africa: Changing Perspectives on a Changing Scene*. Charlottesville: University of Virginia Press.

J. Middleton (1995) "Introduction to Africa," In J. Middleton and A. Rassam, eds. *Encyclopedia of World Cultures*, Volume IX: Africa and the Middle East, pp. xxiii-xxxiv. Boston: G.K. Hall.

D. Webster (1991), "Abafazi Bathonga Bafihlakala: Ethnicity and Gender in a KwaZulu Border Community," *African Studies* (Johannesburg) 50(1 and 2):243-271.

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E.E. Evans-Pritchard (1976 [1937]) *Witchcraft, Oracles, and Magic among the Azande*. Oxford: Oxford University Press.

Nadel, S.F. (1982 [orig 1952]) *Witchcraft in Four African Societies*. In M. Marwick, ed. *Witchcraft and Sorcery*, pp. 286-299. Harmondsworth: Penguin.

Ardener, E. (1970) *Witchcraft, Economics, and the Continuity of Belief*. In M. Douglas, ed. *Witchcraft Confessions and Accusations*, pp. 141-160. London: Tavistock.

Parkin, D. (1968) *Medicines and Men of Influence*. *Man* (N.S.) 3:424-439.

J. Comaroff and J.L. Comaroff, Eds. (1993) *Modernity And Its Malcontents*. Chicago: University of Chicago Press.

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Meyer, B. (1998) *The Power of Money: Politics, Occult Forces, and Pentecostalism in Ghana*. *African Studies Review* 41(3):69-92.

Geschiere, Peter. 2013. *Witchcraft, Intimacy and Trust: Africa in Comparison*. Chicago: University of Chicago Press.

A. Ashforth (2005) *Witchcraft, Violence, and Democracy in South Africa*. Chicago: University of Chicago Press.

M. H. Wilson (1936) *Reaction to Conquest: Effects of Contact with Europeans on the Pondo of South Africa*. (Part II. An Urban Community, Introduction and Chapter XIII Religious and Magical Beliefs, pp. 434-438 and 487-504; Part III. Bantu on European Farms, Introduction and Chapter XVI, pp. 505-508 and 536-543)

M.H. Wilson (1951) *Witch Beliefs and Social Structure*. *American Journal of Sociology* 56(4):307-313.

F. Wilson and M. Ramphela (1989) *Uprooting Poverty: The South African Challenge*. New York: WW Norton (Chapter 9, "Who Are Vulnerable?" pp. 169-185 and Chapter 11, "Apartheid's Assault on the Poor," pp. 203-230)

A. Ashforth (2000) *Madumo, a Man Bewitched*. Chicago: University of Chicago Press.

A. Ashforth (1998) *Reflections on Spiritual Insecurity in a Modern African City (Soweto)* *African Studies Review* 41(3):39-67.

A. Ashforth (1999) *The Soweto Witch Project*. *Transition* 81/2:22-51.

A. Ashforth (2002) *An Epidemic of Witchcraft? The Implications of AIDS for the Post-Apartheid State*. *African Studies* 61(1): 121-143.

I.A. Niehaus, E. Mohlala, and K. Shokane (2001) *Witchcraft, Power, and Politics: Explaining the Occult in the South African Lowveld*.

For more works on witchcraft and modernity in West Africa, see books by: H. Moore and T. Sanders, eds. (2001) and by H. West and T. Sanders, ed. (2003).

SELF AND REPRESENTATION

H. Behrend (2013) *Contesting Visibility: Photographic Practices on the East African Coast*. Bielefeld: Transcript-Verlag.

O. Enwezor and R. Bester, eds. (2013) *Rise and Fall of Apartheid: Photography and the Bureaucracy of Everyday Live*. N.Y.: International Center of Photography.

J. Peffer and E.L. Cameron, eds. (2013) *Portraiture and Photography in Africa*. Bloomington: Indiana University Press.

R. Vokes, ed. (2012) *Photography in Africa: Ethnographic Perspectives*. Suffolk: James Curry.

E. Haney (2010) *Photography and Africa*. London: Reaktion Books.

M. Banks and J. Ruby, eds. (2011) *Made to Be Seen: Perspectives on the History of Visual Anthropology*. Chicago: University of Chicago Press.

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D. Thompson (2014) (Re-)Exposing Old "Negatives": New discourses and Methodologies in Photographic Studies on Africa. *African Studies Review* 57(3):175-185.

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O. Enwezor (2010) "Portraiture and Social Identity: A Framework." In Okwui Enwezor, ed. *Events of the Self: Portraiture and Social Identity—Contemporary African Photography from the Walther Collection*. Göttingen: Walther Collection.

CAMEROONIAN CONTEXTS

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Feldman-Savelsberg, P. 2016. *Mothers on the Move: Reproducing Belonging between Africa and Europe*. Chicago: University of Chicago Press.

Feldman-Savelsberg, Pamela, Flavien T. Ndonko, and Song Yang. 2005. "Remembering 'the Troubles': Reproductive Insecurity and the Management of Memory in Cameroon." *Africa* 75(1):10-29.

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P. Feldman-Savelsberg (1995), "Cooking Inside: Kinship and Gender in Bangangté Idioms of Marriage and Procreation," *American Ethnologist* 22(3):483-501.

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M. Goheen (1992). "Chiefs, subchiefs, and local control," *Africa* 62(3):389-412

M. Goheen (1996), *Men Own the Fields, Women Own the Crops: Gender and Power in the Cameroon Grassfields* Madison: University of Wisconsin Press.

R.A. Joseph (1977). *Radical Nationalism in Cameroon: Social Origins of the UPC Rebellion*. Oxford: Clarendon Press

A. Mbembe (1992). "Provisional notes on the postcolony," *Africa* 62(1):3-37

Nyamnjoh, Francis. 2011. "Cameroonian Bushfalling: Negotiation of Identity and Belonging in Fiction and Ethnography." *American Ethnologist* 38(4):701-713.

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Nyamnjoh, Henrietta and Michael Rowlands. 2013. "Do you eat Achu here? Nurturing as a Way of Life in a Cameroon Diaspora." *Critical African Studies* 5(3):140-152 (DOI: 10.1080/21681392.2013.837703).

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 ...and the political novels of M. Beti: *Remember Ruben, La Ruine Presque Cocasse d'un Polichinelle, Mission to Kala, The Poor Christ of Bomba, Main Basse sur le Cameroun*.

CHISUNGU, AN ANTHROPOLOGICAL CLASSIC I, AND MODERN STUDIES OF INITIATION

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- Parikh, S.A. (2005) From Auntie to Disco: The Bifurcation of Risk and Pleasure in Sex Education in Uganda. In *Sex in Development: Science, Sexuality, and Morality in Global Perspective*. Vincanne Adams and Stacy L. Pigg, eds. Durham: Duke University Press, pp. 125-158.
- S. Heald (1982) "The Making of Men: The relevance of Vernacular Psychology to the interpretation of a Gisu ritual" *Africa* 52(1):15-26.
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- C.A. Kratz (1994), *Affecting Performance: Meaning, Movement, and Experience in Okiek Women's Initiation*. (Ch. 4, Kapa Tuumto: The Journey to Adulthood, pp. 93-125)
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- S. Hutchinson 2001 "Nuer Ethnicity Militarized." In *Anthropology of Politics: A Reader in Ethnography, Theory, and Critique*. Joan Vincent, editor. Oxford: Basil Blackwell. (also published in *Anthropology Today* 16(3): 6-13.)
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THE NEW SOUTH SUDAN

- F. Deng et al. (2010) *Sudan after Separation: New Approaches to a New Region*. Berlin: Heinrich Böll Stiftung. See especially the chapters by Francis Deng and Jok Madut Jok. (great background pieces!)
http://www.boell.de/downloads/Sudan_after_Separation_kommentierbar.pdf
- J. Ryle et al. (2011) *The Sudan Handbook*. London: James Currey for the Rift Valley Institute.
- Grabska, Katarzyna (2014) *Gender, Home and Identity: Nuer Repatriation to Southern Sudan*. London: James Currey.
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- Melani McAlister (2014) US Evangelicals and the Politics of Slave Redemption as Religious Freedom in Sudan. *South Atlantic Quarterly* 113(1)
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