Panel S: Relationships between 'North' and 'South' within Globalized Contexts (chair: Jónína Einarsdóttir; coordinator: Kristín Loftsdóttir)

The terms 'south' and 'north' are frequently employed as relatively neutral concepts to refer to the relationships between Africa and Europe/North America, but imply and make use of spatial distinctions based on a particular historical memory. Within theories of globalization scholars have emphasized mobility in various contexts both within the Africa continent and through 'north – south' axis. Present day mobility involves thus different agents moving between these spaces, such as immigrants, diasporic communities, tourists and expatriates, as well as images and ideals manifested in media and international agreements and policies of various kinds. The panel critically engages with the relationship between North and South, asking if these concepts are useful to capture contemporary and historical power dynamic and fluidity and then in what ways? Does the current mobility of people or ideas disrupt or enforce the 'north – south' distinction? How have different transnational movements been made meaningful in such context and in what ways does memory engage with these binary oppositions? How are the actual lives and relationships of people both within the African continent and within the European African Diaspora experienced or contested with or against the north-south designation? How do categories that arise with the North liberate or constrain possible action within the South?

1) Anna Rastas (University of Tampere, Finland): *Africa(ns) in Finnish non-Fiction*

The predominantly negative images of Africa, the fact that Africa is marginal to and often completely absent from the dominant imaginations of the global (e.g. Ferguson 2006), and the effects of these on the relations between Africa and the rest of the world, have been widely discussed by scholars representing various different disciplines. This paper presents a multidisciplinary research project *Africa(ns) in Finnish non-Fiction* in which text analyses have been combined with ethnographic fieldwork among Finnish Africans. The project aims at examining current representations of Africa, Africans and encounters between Finns and Africans, and the effects of those representations on the everyday life of Africans and their descendents living in Finland. Has migration from Africa to the Nordic countries disrupted the predominantly negative images of Africa, the ideas of the North-South relations and the power dynamics included in them? Have these migration movements in any ways interrupted those discourses in which the North and the South are binary oppositions? Our study reveals why these transnational connections and relationships ought to be thought about differently. My paper also offers some examples of how that can be done.

2) Jónína Einarsdóttir (University of Iceland) and Hamadou Boiro (Instituto Nacional de Estudos e Pesquisa (INEP), Guinea-Bissau): What is trafficking of children?

The concept trafficking of children is outlined in The UN Trafficking Protocol from 2000. Nonetheless, its use is not consistent as some tend to include almost all cases of children who work at a young age, and even such practices as fosterage and marriage customs, while others include only victims of sexual exploitation.

In this paper the concept trafficking of children and its use will be examined. First I will explore how trafficking of children is presented by media, international organizations and NGOs concerned with child protection. Thereafter I present the views on the concept given by various categories of people in Guinea-Bissau, a country that has been denominated Africa's first narcostate, and where the word trafficking is most frequently heard in the combination 'trafficking of drugs'. However, in Guinea-Bissau trafficking is also increasingly used when

referring to the transfer of Muslim boys to Senegal where they study the Koran and beg on behalf of their teacher.

3) Kristín Loftsdóttir (University of Iceland): Transnational Relations within International Development

International development, which arose with the beginning of the Cold War and the initial stages of decolonialization, signaled new way of thinking of the world and the relationships between its different part, even though as Knut Nustad (2001) has pointed out, the idea of development is also based on old relations and conceptions. In my paper, I emphasize international development as a lived activity. As such it is an important site of encounters between individuals of different nationalities and source of images. I focus on Icelandic international development in Africa in this regard, referring to the conception of Icelanders working in relation to development projects in the continent, connecting to an analysis of the images of Africa in Iceland. I utilize Arjun Appadurai (1996) identification of globalization as process of disjuncture that creates different 'scapes' of people, money, images and technology, in order to suggest the term 'developscape' to capture the tangible and intangible elements associated with development, asking what that means in relation to categorization into 'North' and 'South.'

4) K.M. Rowntree and R.C. Fox (Rhodes University, South Africa): Simulating space and place in Africa through geographical game play

Role-playing simulations provide a powerful tool for developing players' understanding of complexity through placing them in an unfamiliar situation. This paper looks at how to facilitate a better appreciation of the importance that space and place play in influencing complex social and environmental issues in Africa through bringing people of different backgrounds together for role-playing. Three games are presented: the African Catchment Game, the African Development Game and Swampfire. The African Catchment Game simulates the interaction within and between urban and rural places and between upstream and downstream places within a hypothetical Africa country. The African Development Game simulates different African countries and has the explicit outcome of making participants more aware of what makes places (countries) different, and how these differences affect the development process. Swampfire is a game that simulates the diffusion of HIV/AIDS through social networks that may be spatially constrained. Our experience of playing these games over a number of years with different groups of students from many African, European and American countries, has shown us that these games successfully model spatial processes at different spatial scales. Firstly the games are simulations that have their own spatial context. Secondly the games are played within a physical space, the configuration of which plays a role in determining game dynamics. Thirdly, the understanding of place and space in Africa that players bring to the game is affected by the real-world place from which players come. These three themes are explored through the three games described above.

5) Lisa Åkesson (Gothenburg University, Sweden): Small Places, Large Spaces: Locating Cape Verdean Transnational Families

Ways of belonging to the world are inseparable from understandings of places. Significant places may be the concrete environment of here and now, but also far-away locations left behind a long time ago, or places one never has visited. In transnational families the constant

making and re-making of places play a key role in defining and structuring social relations. Individuals understand their roles, responsibilities and possibilities in consequence of how they are situated in relation to different places. Access to places is related both to the structure and function of long-distance social networks and to the possibilities of travel in a segregated world. This paper deals with the construction of places among Cape Verdeans left behind by family members who have migrated to Europe or the US. The nine small populated islands in the Cape Verdean archipelago are often described as 'grains of sand in the middle of the Ocean'. Social life is tight-knit and people are intimately connected to the physical environment on the island where they live. While some never have left their natal island, the majority of the Cape Verdean population lives in the diaspora. For those left behind, places such as 'America' or 'Portugal' are both familiar and alien. People make these places through listening to what relatives tell about them, and then re-make them into something they themselves belong to, at least partly. The far-away locations represent significant social relations, hopes of access to material resources and dreams for the future. Some people imagine them as modeled on the geography and social relations of their home island, while others have a globalized vision of life abroad. The paper inquiries into the importance of these far-away places for people's social relations and sense of self.

6) Marie-Sofie Lundström (Åbo Akademi University, Finland): Labelling the Other? Edvard Westermarck's and Hugo Backmansson's Moroccan imagery around 1900

In 1898, two friends set out for Northern Africa: the Finnish sociologist and anthropologist Edvard Westermarck (1862-1939) and the battle and portrait painter Hugo Backmansson (1860-1953). Whereas the latter is known for his "tourist paintings" from mainly Morocco, Westermarck's field work in the same country earned him international scientific recognition. Their friendship was life long; they stayed in Morocco together and corresponded regularly, sharing a mutual interest in the Moroccan indigenes, particularly the Berber tribe. Besides his publications of the life and ritual of local tribes, Westermarck's legacy consists of a rich material of documentary photographs, taken by the anthropologist himself. Backmansson substituted an easel and paintbrush for the camera, basing his imagery on both traditional Orientalist painting, and real experiences. In both cases, we encounter an abundance of portraits and sceneries, in which the peculiarities of Moroccan life is depicted, however by different means of reproduction. In the presentation, the connection between anthropological, documentary photography and the pictorial arts is examined by the example of Westermarck and Backmansson in Morocco. Travelling painters were, as a matter of fact, acting like social anthropologists, studying the typically different cultural behaviour of their hosts. Travel pictures, such as those in Backmansson's vast production, are defined as visual travel accounts, as "tourist art", that function like souvenirs. Like souvenirs, travel pictures are proof and memories of "authentic experiences", frequently stressing stereotypical and fragmentary qualities of the depicted object. Westermarck and Backmansson were both part of this image making, and reciprocally influenced by a pre-conceived imagery. In their act of documenting "reality" and the "true life" of the natives, both ethnographic writing about other cultures and ethnographic tourist art cemented cultural exaggerations by the means of differences. The relationship of Westermarck's documentary photographs and Backmansson's travel pictures from Morocco will thus be considered within the broader context of image production and tourism.

7) Linda Mhando (Pennsylvania State University, USA): Dangerous mermaids and seductive snakes: the malign magic of the capitalist economy

Spatial relations asserts that space and place are social constructions relevant to the understanding of the different experiences and histories of human subjects and to the production of cultural phenomena. Moving away from rigidity understanding of space, this paper attempts to reflect on two primary questions. The first is an historical one: What is the African identity (ies)? The second is interpretive-- what does it set in motion? Specifically, exploring some of intersecting areas concerning the changing of social justice landscape and what it produces: How is our understanding of capitalism, justice, race, gender, shapes the pattern of globalization that characterizes the continent? What aspects of politics, identity, and social formations are illuminated when we think critically about the continent and the forces that propel it? Focusing on culture, religion and politics Sudan, I will analyze the contradictory processes that globalization unleashes; on one side it promotes economic integration and on the other it intensifies conflict, giving new sensibility to ethnicity, religious revivalism and cultural wars in the unfolding of human affairs

8) Godwin O. Ikwuyatum (University of Ibadan, Nigeria): Africa from the Berlin Conference to Globalization: A change from the Scramble for Political Space to a Space without Borders

The Berlin Conference of the nineteenth century provided the platform for the restructuring of Africa's geo-political space into varied colonial identities, citizenships and colonial allegiances, in the process of colonization. The African space, hitherto, was a space of ethnic nationalities, full of mobility and interaction; and devoid of boundaries or borders, as the people defiled social differences occasioned by location in space, to allow the sphere of responsibility of common cultures, to spread across and towards contiguous ethnic nationalities and territorial boundaries. The scramble for Africa's geo-political space and place did not only disconnect the overlapping socio-economic interaction between ethnic nationalities, but created artificial borders that negated the cultural commonalities of peoples across territories and borders. Time has, however, been Africa's major partner in its quest to reconnect her space, as it has continued to move towards reconnecting her artificially constructed and disconnected borders, geo-political space and territories, whose border has become fluid and blurred, with the opening and fussing of artificial colonial boundaries by globalization. The collapse of space by globalization, and consequent heightened socio-economic interaction; the institution of common market, joint treaties and economic policies, by nation-states, which hitherto were disconnected, has led to facilitate the flow of goods, services and people across borders, within a reconstructed Africa geo-political space, perceptive to be without borders. The paper therefore examines the metamorphoses and linkages from a colonial construction of disconnected Africa's geo-political spaces to a modern Africa space, perceptively with out borders, with the entry of globalization and the institution of political and economic structures of free flow of goods, services and people.