

Zentrum Asienwissenschaften und Sozialanthropologie
Forschungsstelle Sozialanthropologie



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CONFERENCE READER 2

‘TUAREG’ MOVING GLOBAL **Social Anthropological Aspects of Saharian Life in Transition**

Thursday 31st May 2007, 1 pm to
Saturday 2nd June 2007, 2 pm

at the Clubraum of the
Austrian Academy of Sciences
Dr. Ignaz-Seipel Platz 2
1010 Vienna
Austria



THE CASE FOR OUR CONFERENCE

'TUAREG' MOVING GLOBAL

Social Anthropological Aspects of Saharian Life in Transition

Going beyond traditional topics and getting rid of the historical and colonial burden, we want to stress recent multidimensional transformation processes which concern, strike, affect or even attack the Saharian population of nomads, residents and borderliners. Are Tuareg moving global? How does their life in transition look like? What does globalization mean for a tribal society spread over several countries, influenced by European, African and Arabian thoughts and posed a gateway between Maghreb and Sahel?

By conjoining international Anthropologists we achieve a fruitful assemblage of young ambitious junior researchers and well established seniors. We intend pooling together our knowledge, fitting together several fragments of information and exchange our ideas to elicit new approaches to stress recent multidimensional transformation processes in which the Saharian population is embedded today.

Besides it is our aim to broaden, augment and expand the Social Anthropology Research Units long-time concentration and focus on the Middle East with the new element of a North African Saharian society. Furthermore Vienna is at present dedicated as a new center for pluralism, which was initiated with the international Islam-conference in November 2005¹. Pluralism is not only a relevant topic in theological questions, but also a key element in the recent situation of Tuareg in Sahara and Sahel, who are switching between nomadic life, sedentarisation processes and being pushed and marginalised by international politics into borderliners without documents, nationality or citizenship. With the accumulation of highly qualified scientists and motivated researchers at our conference, a pool of long-time competence combined with free-spirited ideas is guaranteed. Although that time we only gained one researcher from the Sahara for our conference.

With that human potential we aim to explore new multifarious topics for a modern adequate Anthropology of the Sahara. That aspect is interesting in two ways. First of all, Tuareg are an interface between the Arabian and African sphere of influence, that's why they are neither a main subject of African Studies nor an interesting issue for Arabian Studies. Secondly, through the recent geopolitical situation and the current foreign affairs doctrine of the European Union, the Sahara transforms more and more to a gateway for international migration. African migrants use the transregional strategies built up by Tuareg in the borderlands of Algeria, Niger, Mali and Libya, to follow their aim of reaching Europe. Whereas Tuareg move between these national state borders, they have hardly ambitions of crossing the Mediterranean Sea and moving to Europe. But because of their deep knowledge of the Sahara and their creation of a transregional space of acting and agency, they are used by other migrants, who rely on the Tuareg created inner-Saharian semi-autonomous space.

Tuareg are a plural society in which one finds different strategies of living and acting, in which pastoral nomadism meets with all kinds of sedentary living, transnational movements strike with local state sanctions, tribal affiliation attacks national loyalties and several strategies of agency elude supra-local influences, whereas others join the global process.

¹ "Islam in a pluralistic world", organized by the Austrian Oriental Society Hammer-Purgstall in cooperation with the Federal Ministry for Foreign Affairs of the Republic of Austria, 14th to 16th November 2005 in Vienna.

The aim and future of our Exploratory Conference can be described as followed:

- First of all we want to get rid of obsolete and out-of-date approaches full of colonial or ethnocentric burden. Instead we demand for a pluralistic interdisciplinary one, who combines historical knowledge with recent local, supra-local and global influences, to be able to identify the relevant topics in dealing with Saharian societies. Not rigor topics are in the foreground, but shifting, moving and agency-oriented processes are our main concern.
- Secondly with the planned publication of all participants papers we want to present our insights to a broader auditory of anthropologists and related sciences. We want to emphasise the importance of a pluralistic multidimensional approach in dealing with Saharian societies and give an impulse for further future teamwork.
- Thirdly, our conference is planned to be the first event of following annual meetings. This aspect is highly appreciated by our suggested participants and was brought up for discussion not only by us, but also by themselves. With these intended annual conferences we aim to reach an extended spectrum of interdisciplinary collaboration.
- For the future we assert the claim of pooling together international experts of various fields of studies with high concentration of integrating local scientists. That aspect should be forced with future annual conferences to enable and facilitate local researchers the participation in our european-american dominated science-community. Until now researchers from african countries have hardly access to our scientific facilities. We concentrate on diminishing the gap between local knowledge and our "foreign eye" insights and think of a fruitful worldwide cooperation.

In this sense we wish us a constructive conference.

Your Conference Covenors

Univ.-Lect. Mag. Dr. Ines Kohl
Social Anthropology Research Unit
Centre for Studies in Asian Cultures and Social Anthropology
Austrian Academy of Sciences
Prinz-Eugen Strasse 8
A-1040 Vienna
tel.: 0043 / 676 / 789 17 88
ikohl@oeaw.ac.at
www.oeaw.ac.at/sozant
www.wittgenstein2000.at

Univ.-Lect. Dipl. Ing. Mag. Anja Fischer
Department for Social and Cultural Anthropology
University of Vienna
Universitätsstrasse 7
A-1010 Vienna
tel/fax: 0043 / 1 / 513 44 94
mobile: 0043 / 664 / 9168 444
beneder.fischer@vienna.at

CONFERENCE-PROGRAMM

Thursday, 31th May 2007

13.00-13.15 Welcome through the Academy of Sciences: Walter Dostal
13.15-13.45 Welcome and Introduction: Ines Kohl and Anja Fischer

13.45-16.35: Working Session I: Multidimensional transformation processes
(20 minutes paper-presentation and 20 minutes discussion), Chair: Ines Kohl

13.45-14.15 Presentation of **Hélène Claudot-Hawads** article: *A nomadic fight against immobility: The Tuareg in the modern state*
14.15-14.55 **Gerd Spittler**: *Foreign Cloth and Identity among the Kel Ewey (New Titel!)*

20 minutes coffee break

15.15-15.55 **Dida Badi**: *Genèse et mutations de la structure sociale des Touareg*
15.55-16.35 **Anja Fischer**: *Replacing nomadism: Science of nomads in the age of globalization*

15 minutes coffee break

16.50-17.30: Concluding Debate: Tuareg, Kel Tamasheq, Imuhar, Imajeghen, Imushagh: Can we find a common ethnic correct term?
Moderation: Anja Fischer

Dinner

Friday, 1st June 2007

9.30-12.30: Working Session II: Social mobility

(20 minutes presentation and 20 minutes discussion), Chair: Anja Fischer

09.30-10.10 **Ines Kohl:** *Tuareg moving transregional or strategies of avoidance and accomodation*

10.10-10.50 **Nadia Belalimat:** *Tuareg guitar bands: From zahuten to international rock stage*

20 minutes coffee break

11.10-11.50 **Baz Lecocq:** *Tuareg City Blues - Tuareg Cultural Capital in Global Cosmopole*

11.50-12.15 Refunding of your travel expenses

12.15-13.30 Lunch

13.30- 16.30: Working Session III: Shifting boundaries

(20 minutes presentation and 20 minutes discussion), Chair: Ines Kohl

13.30-14.10 **Benedetta Rossi:** *Tuareg Trajectories of Slavery: Preliminary Reflections on Changing Meanings and Practices*

14.10-14.50 **Annemarie Bouman:** *The Price of Marriage: shifting boundaries, compromised agency and the effects of globalisation related to the taggalt*

20 minutes coffee break

15.10-15.50 **Sarah Lunacek:** *Encounters of Tuareg and Europeans in Development Projects in Northern Niger*

15.50-16.30 **Marco Scholze:** *Between the worlds: Tuareg as Entrepreneurs in Tourism in Niger*

15 minutes coffee break

16.45-17.30: Concluding Debate: Options of Agency – Overlapping, contradicting or competing strategies in the Sahara?

Moderation: Ines Kohl

Dinner

Saturday, 2nd June 2007

9.30-12.30 Working Session 4: Supralocal influences

(20 minutes presentation and 20 minutes discussion), Chair: Anja Fischer

09.30-10.10

André Bourgeot: *Air's Twareg and Decentralization (Niger)*

10.10-10.50

Frederique Millot: *The school of Tin-Abaw, or Dawshaks's ambiguities in front of new order of the world...and their world*

20 minutes coffee break

11.10-11.50

Jeremy Keenan: *'Defying imperialism; defending names and reputations'*

11.50-12.30

Georg Klute: *Tuareg ethics in the "Global war on terror"*

15 minutes coffee break

12.45-13.15: Closing Debate: "Tuareg" moving global?

Chair: Ines Kohl

13.15-13.45: Discussion on future collaboration, the intended edited volume and the next conference

Chair: Anja Fischer

13.45-14.00: Farewell from the Covenors Ines Kohl and Anja Fischer

PARTICIPANTS AND ABSTRACTS

Dida Badi

Centre de Recherches Anthropologiques, Préhistoriques et Historiques, Alger
didabadi@yahoo.fr

Genèse et mutations de la structure sociale des Touaregs

L'approche de la société touarègue comme exclusivement nomade, par nombre de chercheurs qui l'ont étudiée, aboutit à sa présentation sous forme de groupes épars dont le caractère dominant est le «nomadisme écologique».

Nous tenterons, pour notre part, à travers l'étude du travail agricole chez les sédentaires du Tassili, dans une perspective d'anthropologie historique, à la suite de J. Nicolaisen, (1964) de proposer une nouvelle lecture de la genèse et des mutations qu'a connues la structure sociopolitique des Touaregs.

Notre démarche doit intégrer tous les matériaux qui permettent la lecture de leur passé. Ainsi, à travers la prise en compte de la dimension sédentaire que nous introduisons dans le champ des études touarègues, nous posons la question de la propriété de la terre par la femme et la répartition de son produit entre les héritières qui permet de réactiver les généalogies féminines et de se représenter le rapport au passé afin que chaque récolte constitue une occasion pour la réaffirmation de l'unité et de l'identité du groupe.

Et partant de là, nous proposons de faire une analogie entre les modalités de la transmission de la propriété de la terre et de la détention du pouvoir politique chez les Touareg. En effet, si la femme hérite de la terre et la transmet à ses filles, l'homme, quant à lui, peut bénéficier de l'usufruit de celle-ci en fournissant sa force de travail à fin de la fructifier. Notre hypothèse consiste dans le fait qu'en se complexifiant, le travail de la terre par l'homme au profit de la femme, a donné naissance aux premiers balbutiements du politique.

Enfin, nous allons apprécier les mutations de la structure sociopolitique touarègue, dans le contexte de l'Islam et ensuite dans celui des Etats modernes, en tant que manifestation de la globalisation.

CV:

Dida Badi, Anthropologue et Archaeologue, est attaché de recherche au Centre National de Recherche Préhistorique, Anthropologique et Historique d'Alger (ex. CRAPE). En 2000 il a fait son Magister en langue et littérature Amazigh. Il travaille archeologique, historique et anthropologique sur des régions de l'Ahaggar et du Tassili (Kel Ajjer) est il enseigne la langue touarègue.

Relevant Publications:

2007: *L'imzad: une musique millénaire touarègue*. Edit. Diwan. Alger

2003: *La terre, la femme et le pouvoir chez les Touareg: le cas des Kel Azjer*. Sous presse dans le cadre de Libyca

2003: *Aux origines de la chefferie des Ifughas selon leurs traditions orales*. Cahiers d'études africaines, EHESS, Paris

2002: *Le voyage comme fondation de tribu: traditions orales des Ifughas de l'Adagh*. In *voyager d'un point de vue nomade*, livre collectif sous la direction d'Hélène Claudot-Hawad. Edit. Paris-Méditerranée.

2002: *Les espaces de référence dans la tradition orale des Ifoughas de l'Adagh*: Actes du séminaire organisé par l'IREMAM-CNRS à Aix-en-Provence les 13 et 14 octobre

2001: *Le mythe de fondation des Touareg Ifoughas*. Awal. Cahiers d'études berbères. N. 24. Ed. De la maison de sciences de l'homme, Paris

1996: *Enseignement de la langue touarègue en Ahaggar et en Ajjer*, Cahiers de l'IREMAM, CNRS, n. 7/8, Aix-en-Provence

1995: *Les migrations de réfugiés Touaregs maliens en Algérie*. Etudes et documents berbères, n.12. INALCO. Paris

Nadia Belalimat

Centre National de la Recherche Scientifique (CNRS), Paris

Centre International de Recherches sur l'Environnement et le Développement

nadiabela@hotmail.com, Nadia.Belalimat@centre-cired.fr

Tuareg guitar bands, from zahuten to international rock stage

We will consider relations between Tuaregs and globalization focusing the musical style *al gitara*, with the exemple of the Tinariwen band. Our contribution will not only deal with the songs' topics evolution, but also with the performances' different contexts from the seventies to the beginning of the 21st century. We will study the al gitara style phenomenon as a double mouvement (global to local and local to global) through the following points: evolution and differentiation in the performances between a local context and a global one, evolution of the performances' political aspects, the renewal of the songs' topics, and finally how the global and the local audience receive them.

CV:

Nadia Belalimat, Anthropologue, est Ingénieur d'Etudes au CNRS et Chargée de communication et de valorisation scientifique au Centre International de Recherches sur l'Environnement et le Développement. En 2000 elle a fait sa diplôme d'Etudes Approfondies à l'EHESS sous la direction de Pierre Bonte sur: *Anthropologie historique de la rébellion touarègue de 1990. Idéologie de la lutte, Idéologie du pouvoir*.

Relevant Publications:

2003: *Qui sait danser sur cette chanson, nous lui donnerons la cadence ! Musique, poésie et politique chez les Touaregs*, Terrain n. 41, septembre 2003

Marcher sur les traces de Charles de Foucauld. Du pèlerinage au tourisme religieux dans le Hoggar algérien, à paraître de la revue *Alfa*; Revue de l'IRMC (MAE/CNRS) de Tunis

Annemarie Bouman

Institut for Cultural Anthropology, University of Utrecht
azahra@xs4all.nl

The price of Marriage: shifting boundaries, compromised agency and the effects of globalisation related to the *taggalt*

Do marriage payments in money rather than in goods compromise the agency of women and do they as such turn the institution of marriage into a modern form of slavery? This somewhat provocative question will be the focus of my presentation and paper presented at the conference 'Tuareg Moving Global'. I will discuss the effects of migration, globalisation and the money economy on the institution of marriage for a specific group; the Iklan of Burkina Faso. The Iklan, who have often been presented as the 'former slaves of the Tuareg', form by far the majority of the Kel Tamasheq society of Northern Burkina Faso. As such their position is somewhat different from the position of Iklan (also called *Bella* or *Buzu*) in Mali or in Niger. They have fully incorporated the Kel Tamasheq culture in all aspects (i.e. language, customs) including their marriages and marriage payments.

In my presentation I will focus upon marriages and marriage payments in the past and the present. How did servile Iklan marry, were there payments involved and who paid whom? Who decided who could marry whom? How are marriages arranged today and what about the marriage payments in modern times, now migration, globalisation and the money economy have an impact on how people think about marriages and about property?

Furthermore I will discuss how marital payments besides being 'rights in goods' seem to be about 'rights in persons', referring to issues such as fertility, domestic labour and sexuality, all traditional issues in the debate on slavery. What do the marriage payments such as the 'taggalt' stand for? What implications do they have when looking at the relationships between men and women?

How are marriages arranged? While 'Tuareg' women have always been depicted as highly emancipated and to a certain extent in charge of their relationships with men, we will see that especially first marriages among the Iklan have a definite aspect of force in them. Whereas young girls often have nothing to say about their marriages they do not have many options to evade such marriages or to end them, which seriously compromises their agency. The effects of forced marriages are rather dramatic for the girls in question (and sometimes also for the men involved) ranging from exploitation by parents-in-law or husbands, rape, childhood pregnancies resulting in medical problems such as fistulas, and a high percentage of girls that try to run away, are excluded from their families or maltreated by husbands or their families because of their resistance and even commit suicide.

The element of 'force' is crucial to understanding those marriages. What does force comprise of in the case of the Iklan? We will see that the role of the extended family as a substitute for the lacking communal history of the Iklan forms one explanation for the importance the Iklan attach to 'belonging'. Kinship forms the basis of their society and as such, it regulates every aspect of life. Marriages (and offspring) form the 'glue' of kinship. The control over marriages is as such central to this society and the extended family becomes more important than the individual. If the agency of women is severely compromised by this control, are we still talking about marriages, should we talk about forced marriages or should we indeed name this a modern form of slavery?

CV:

Annemarie Bouman is Cultural Anthropologist, works within the Juxta-programme in Amsterdam and is researcher within the police force of Amsterdam-Amstelland. Her subject

is honour related violence. Before she was assistant professor and AIO at the Institut for Cultural Anthropology at the University of Utrecht. She works on Iklan in Burkina Faso and Malinese Kel Tamasheq refugees in Niamey.

Relevant Publications:

forthcoming: *Identity on Drift. The Recompenses of Belonging; Iklan venturing out while being bound by the kinship system, Burkina Faso and Côte d'Ivoire* in: *Entre ville et désert : Mobilité, activités et urbanité dans l'espace Sahara-Sahel*

2006: Review for the NVAAS Nieuwsbrief. concerning '*From Modern Myths to Global Encounters. Belonging and the Dynamics of Change in Postcolonial Africa*', June 2006.

2003: *Benefits of Belonging, Dynamics of Iklan Identity, Burkina Faso*. Rotterdam: Optima.

1995: *The Bella of Burkina Faso*, *Indigenous Knowledge Monitor* 3(3), December 1995

André Bourgeot

Laboratoire d'anthropologie sociale, Centre National de la Recherche Scientifique (CNRS), Paris

bourgeot@ehess.fr, andre.bourgeot@college-de-france.fr

Aïr's Twareg and Decentralization (Niger)

This draft shall deal with three main points through a political-historical approach.

1) The conditions of decentralization's emergence

Decentralization's concept appeared in a context of a world breaking up which was organised into two blocs: Western bloc and SSSR one's. This concept belongs to political slogan claimed during the sovereign national conference which blossomed in Africa in the beginning of 1990 years. These conferences illustrated with the end of one-party system and the disappearance of authoritarian, indeed dictatorial, system of government. They agreed with the wishes of Mister Conable, who was the president of the World Bank and in harmony with the well-known «Discourse of La Baule» delivered by the french president François Mitterrand. They incarnated the democratic process through the multiparties system's establishment. This decentralization's concept emphasizes the withdrawal of state funding: it carries a new mode of development based upon identical institutions all over the world revealing a capitalistic globalization.

2) Armed rebellion and decentralization

It was in the top of the sovereign national conference (the longest one's in West Africa) when the armed rebellion managed with several Twareg be declared and shall go on from 1991 till 1997. The most important rebellion's leanings claimed federalism's establishment as a new mode of political management and as a guarantee of concrete recognizing of their cultural and political specificities. During the negotiations with state authorities these claimings failed. Then rebellion's leaders announced (as the local and international medias can testify it), that they should be satisfied with, in concordance with their expression, a «deep decentralization» (high, upsurge? in french «centralisation poussée»), favouring the assertion of new local powers coming from the armed struggle.

3) *Decentralization and «communalisation»*

Two «Coups d'Etat» delayed the application of the decentralization's law which was an important political issue. It was only last 2005 that this law was done. What happens to day as to Aïr's Twareg?

- The emergence of a new political local class coming from (for several of it, or near of it) the ex rebellion, composed with young well-read men.

- This new political local class is obliged to compromise with the existing powers and to combine (indeed to share) its new council power, with «traditionnal» power, particularly with religious one's of the mystic soufie brotherhood: the Khalwatiyya. This last one gains by an important «social capital» based upon aura, social influence, political and moral authority.

- This new political class, without historical deepness, is under diffuse and unformal powers, such as civil, religious and local (chiefdom) authorities. These powers organised themselves in «committees of wises» with not inconsiderable manipulative capacities.

Does decentralization (which not think intermunicipal links what reveals true shortcomings in nomadic areas) shall be a kind of cement for a new place political consensus's new place in a context where municipal budgets are very difficult to create?

Does decentralization generate a process of policy's autonomy strongly overlaped in social, religious, political and economical way?

Whatever happens, beyond shortcomings, beyond decentralization's weak points, for a lot of Twareg people of this area, the relationships in front policies and politics evolved; and it seems that appears a process of citizenship going on to climb out from its ethnic strait jacket.

CV:

André Bourgeot, Anthropologist et Directeur de recherche émérite, Laboratoire d'anthropologie sociale CNRS (Centre National de la Recherche Scientifique), Collège de France. Enseignant à l'Ecole des Hautes Etudes en Sciences Sociales; séminaire "Anthropologie des espaces politiques". Directeur scientifique de l'Action Concertée Incitative: "Nomadisme, identité, ethnicité et pouvoirs locaux. Russie, Kirghizstan, Niger, Mauritanie (2001-2006). Directeur scientifique du Groupe De Recherche International (GDRI) du CNRS: "Nomadisme, sociétés et religions dans l'espace turco-mongol et sibérien". Membre du Comité Scientifique français de la Désertification. Since 2001 I used to work in Central Asia, in Sibéria (Bouriates) and of course I go on to work in Niger.

Relevant Publications:

2005a: *Démocratie locale, gestion participative et anthropologie: le cas de la Réserve Naturelle Nationale de l'Aïr Ténéré au Niger*, (À paraître)

2005b: *Nomadisme et sédentarité* : Encyclopédie Universalis

2004: *Pauvres, protections et dynamiques pastorales au Sahel in G.Duteurtre et B.Faye (Ed) Elevage et pauvreté au Sahel*, Karthala

2000: *Sahara: espace géostratégique et enjeux politiques*, Autrepart (16): 21-48

1999: *Horizons nomades en Afrique sahélienne. Sociétés, développement et démocratie* Karthala, 491p.: 9-51

1996: *Les rébellions touarègues. Une cause perdue ?* Afrique contemporaine N. 18: 99-115

1995: *Les sociétés touarègues. Nomadisme, identité, résistances*; Karthala, 541p.

1990: *Identité touarègue: de l'aristocratie à la révolution*, Etudes Rurales, N°20,: 129-162

Hélène Claudot-Hawad

Director of Research at the “Centre National de la Recherche Scientifique” (CNRS), Paris, and member of the “Institut de Recherches et d’Etudes sur le Monde Arabe et Musulman” (IREMAM), Aix-en-Provence
helene.claudot-hawad@univ.aix.fr

Article-Presentation

A Nomadic Fight against Immobility: The Tuareg in the Modern State, in: CHATTY, Dawn: *Nomadic Societies in the Middle East and North Africa: Entering the 21st Century*, Leiden / Boston, 2006, S. 654-681

CV

Hélène Claudot-Hawad est anthropologue et linguiste. Ses travaux concernent principalement la société touarègue, bien qu'elle ait travaillé également sur d'autres espaces culturels. Dans une démarche comparative, elle s'est intéressée aux différentes régions du monde touareg, qu'elles soient rattachées à l'Algérie, au Mali, au Niger, au Burkina Faso ou à la Libye. Elle a étudié en particulier les modèles complexes de l'organisation socio-politique et leurs transformations historiques, les valeurs, l'identité et les représentations de cette société dans leur aspect dynamique, les manières différentes d'envisager le présent et le futur dans une période troublée, la question des droits de l'homme dans les formations politiques modernes.

Relevant Publications:

2004: *Neither Segmentary, nor Centralized: the Sociopolitical Organisation of a Nomadic Society (Tuaregs) beyond Categories*, in *Orientalwissenschaftliche Hefte*, 14/2004, OWZ Halle/Saale, 57-69

2001: *Eperonner le monde. Nomadisme, cosmos et politique chez les Touaregs*, Edisud, Aix-en-Provence

2002 (2 édition 2004): *Touaregs, Apprivoiser le désert*, Gallimard, Paris

2002 (dir.): *Voyager d'un point de vue nomade*, Paris-Méditerranée, Paris

2006 (dir.): *Berbères ou Arabes? Le tango des spécialistes*, Non Lieu, Paris

1990: *Touaregs, exil et résistance*, Aix-en-Provence: Edisud

Walter Dostal

Social Anthropology Research Unit, Centre for Asian Cultures and Social Anthropology, Austrian Academy of Sciences, Vienna
Department of Social and Cultural Anthropology, University of Vienna
Walter.Dostal@oeaw.ac.at

CV

Walter Dostal is Professor Emeritus at the Department of Social and Cultural Anthropology, University of Vienna. Since 1993 he is a full member of the Austrian Academy of Sciences. Between 1975 and 1996 he was Full Professor at the Institute for Social and Cultural

Anthropology, University of Vienna. His is spezialized in Social Anthropology of the Middle East and the Arabian Peninsular, and worked intensivly on Cultural History, Social Evolution and a History in socioanthropological Theory. He did multifarious fieldwork in Yemen, Saudi Arabia and Kuwait. Besides he is President of the Austrian Yemen Society and President of the Austrian Oriental Society Hammer-Purgstall.

Relevant Publications:

2006: *Tribale Gesellschaften der südwestlichen Regionen des Königreiches Saudi Arabien: Sozialanthropologische Untersuchungen.* Österreichische Akademie der Wissenschaften

1992: *Ethnographica Jemenica: Auszüge aus den Tagebüchern Eduard Glasers mit einem Kommentar versehen.* Österreichische Akademie der Wissenschaften

1994: *Silence in the darkness: An essay on German ethnology during the National Socialist period.* Social Anthropology 2:251–62

1997: *Die Araber in Vorislamischer Zeit.* Der Islam 74:1–63.

1989: *The transition from cognatic to unilinear descent systems in South Arabia.* In Kinship, social change, and evolution, ed. Andre Gingrich et al., 47–63. Vienna Contributions to Ethnology and Anthropology 5

1990: “Sexual hospitality” and the problem of matrilinearity in southern Arabia. Proceedings of the Arabian Seminar 20:17–30

1967: *Die Beduinen in Südarabien: Eine ethnologische Studie zur Entwicklung der Kamelhirtenkultur in Arabien,* Wiener Beiträge zur Kulturgeschichte und Linguistik 16

Anja Fischer

Department of Cultural and Social Anthropology, University of Vienna
beneder.fischer@vienna.at

Replacing nomadism: Science of nomads in the age of globalization

Is the concept of nomadism still adequate in the age of globalization?

Analyses in nomadism are strongly based on geographic and economic patterns. The main tenor deals with declining theses or refers to a concept of “last nomads”. New modern nomads of the Sahara however are not integrated into the recent nomadism-discourse.

In an economic interpretation of nomadism a declining opinion prevails that nomads are “victims” of the forced globalization. New studies however clarify and demonstrate that especially nomads in the Sahara are quite acting people in a world-wide economy. Their economy is vital and contains high adaptation potential. Furthermore the analyses of economic processes of Saharian nomads is still uncompleted: Whereas per example labour processes of men are comparatively extensively examined, those of women are only hardly considered. Patterns of movement among nomads are strongly based on cultural-ecologically interpretations. Other mobility studies of traditional nomads, like Helene Claudot-Hawad is mentioning them, are rare. New strategies of nomadic movement, like those of Ishumar, are excluded from nomadism.

Actually: Is a science of nomads which with we operate, not better to be termed *Nomadology*? The so far existing postmodern concept of nomadology however marginalizes

traditional nomads and concentrates mainly on privileged nomads, such as business- or leisure-time-nomads. If we overcome the eurocentric view in postmodern nomadology and break with the narrow corset of nomadism, can nomadology in anthropology offer a groundbreaking alternative to nomadism? Could Nomadology be an attempt of combining rural and urban nomads in a new holistic science, a Sahara-Nomadology?

CV:

Anja Fischer, Anthropologist and Architect, is PhD Student and Lecturer at the Department of Cultural and Social Anthropology, University of Vienna. Since 2002 she is conducting annual anthropological fieldwork among Kel Ahaggar in Algeria. Her research focuses recently on labour concepts and adaptation processes among rural nomads in an adequate modern concept of Nomadology.

Relevant Publications:

forthcoming: Keyword: *NomadInnen (Nomadologie)*, in: Gingrich, Andre et al. (Ed.): Globalisierung hautnah, 100 ethnologische Stichworte für die Praxis, Suhrkamp

2006: *Nomadologie der Arbeit: Wirtschaftliche Handlungsprozesse bei Sahara-NomadInnen*, Master Thesis, Department of Cultural and Social Anthropology, University of Vienna

2005: *Imuhar-Nomadinnen: Kollektives Handeln in Extremen. Momentaufnahmen einer pastoralen Ökonomie in der Sahara*, in: OEKU-Online: Eine interdisziplinärer Content Pool zu Ökonomie, Kultur und Umwelt, <http://www.oeku.net/cp/imuhar/imuhar-titel.html>

Alessandra Giuffrida

(not participating but contributing our conference proceedings)

Department of Anthropology, University College London

a.giuffrida@ucl.ac.uk

Toward an integrated approach to mobility and stasis across local and global Tuareg

This paper explores different categories and variations of mobility among the Kel Antessar through data analysis collected among returned refugees and migrants whose experiences of and exposure to "foreign" influences sharply contrast with those of pastoralist nomads who never left their land. Nomads' discourses about returned relatives condemn exposure to the outside world as polluting their heritage and their people. This paper argues in favour of an integrated approach to the study of mobility so as to draw out aspects of change and continuity through the concepts of mobility and stasis through the experiences of local and global worlds.

CV:

Alessandra Giuffrida graduated in social anthropology and communications at the LSE. Between 1986 and 1996 she undertook independent research in the Sudan, Algeria, Niger and Morocco. In 2000 she started anthropological fieldwork in northern Mali as part of her doctoral research at the Department of Anthropology, University College London. Her research focuses on the socio-political and economic implications of mobility among Tuareg returned migrants and refugees in the region of Timbuktu, Mali.

Relevant Publications:

forthcoming: together with Randall, Sarah: *Forced migration, sedentarisation and social change: Malian Kel Tamasheq*, in Chatty, D. (ed.) *Pastoralists of North Africa and the Middle East entering the 21st century*, Leiden: Brill Publications

2005: *Clerics, rebels and refugees: mobility strategies and networks among the Kel Antessar*, in *Journal of North African Studies*, Volume 10 Numbers 3-4, London: Taylor and Francis

2005: *Métamorphoses des relations de dépendance chez les Kel Antessar du cercle de Goundam*, in *Cahiers d'Etudes Africaines. Esclavage moderne ou modernité de l'esclavage?* XLV (3-4) 179/180

2004 with Randall, Sarah: *Mariage, fécondité et ménage chez les Kel Tamasheq du Mali: bouleversements socio-économiques et continuité démographique*, in *Familles au Nord, Familles au Sud*. Louvain-la-Neuve/Paris: Editions Academia-Bruylant/L'Harmattan

Jeremy Keenan

Institute of Arabic and Islamic Studies, University of Exeter
jeremykeen@hotmai.com

Defying imperialism; defending names and reputations

The paper focuses on the so-called 'War on Terror' in the Sahara-Sahel, launched by the US (with the collaboration of its regional allies, notably Algeria) in 2002-3. The paper presents both a defence of my own research on this subject over the last 5 years and a critique of those 'embedded academics' and other writers who, in accepting US-Algerian intelligence media uncritically and relying almost entirely on military intelligence (more often than not disinformation) and other secondary sources in lieu of rigorous field research, have effectively served as apologists for the present US regime and its foreign policy towards the region and Africa as a whole. They have also furthered the US-Algerian objective of branding the region (see EUCOM maps) as a 'terror zone' and its peoples as 'putative terrorists'.

CV:

Jeremy Keenan is Visiting Professor at the Institute of Arab and Islamic Studies, Exeter University, and Teaching Fellow at the University of Bristol. He is the author of some 150 academic publications, mostly on various aspects of the Sahara and its peoples.

Relevant Publications:

forthcoming: *Alice in the Sahara: Moving Mirrors and the USA War on Terror in the Sahara*

2007: *The Sahara: Past, Present and Future*

2004: *The Lesser Gods of the Sahara*

2002 (1977): *The Tuareg. People of Ahaggar*

2001: *Saharan Man: Travelling with the Tuareg*

Georg Klute

Institute for Ethnology, University of Bayreuth
georg.klute@uni-bayreuth.de

Tuareg ethics in the “Global war on terror”

In the last year, Tuareg from the Kidal region in Northern Mali clashed on several occasions with combatants from the Algerian Islamic Movement GSPC, later baptised as “al-Quaëda of the Maghreb”. A number of regional African and Western governments seem to be worried about the presence of the GSPC-movement in the Southern Sahara and the Northern Sahel. Some even declared to be worried about possible ideological or even military relations between Tuareg and so called terrorist movements.

The paper confronts strategy and tactics in modern small wars with Tuareg ethics in wars. Using the author's anthropological study on the so called Tuareg rebellion in the 1990s as the main data-base, it is argued that Tuareg war ethics and hence what can be called “Tuareg warfare” differ fundamentally until today from tactics and proceedings in modern small wars. It is proposed to discuss whether and how characteristics of the “Global War On Terror” are negotiated on the local level.

CV:

Georg Klute is professor for Ethnology of Africa at the University of Bayreuth. His research interests are the south and central Sahara, the Westafrican Sahel, Algeria, Mali as well as Guinea Bissau. He deals with state in Africa, nomads and the state, islam in Africa, labour in non-industrial societies, ethnicity, ethnology of war and violence and ethnic conflicts, new forms of political governance and ethnology of development.

Selected Publications:

forthcoming: Hahn, Hans / Georg Klute (eds.): *Cultures of Migration*, Lit Verlag Berlin

2006: *The technique of modern chariots: about speed and mobility in contemporary small wars in the Sahara*, in: Gewalt, Jan Bart / Sabine Luning / Klaas van Walraven (eds.), *Motor-vehicles and People in 20th Century Africa*, Amsterdam: Brill (in print)

2006: *Flucht zum eigenen Zelt. Sahara-Nomaden als Spezialisten der Flucht*, in: Inhetveen, Katharina (Hg.), *Flucht als Politik. Berichte von fünf Kontinenten*, Köln: 63-80

2005: *From Friends to Enemies. Negotiating Nationalism, Tribal Identities and Kinship in Civil Wars*, in Graetz, Thilo / Martine Guichard (ed.), *Friendship, descent and alliance. New perspectives on social integration and dissociation in changing African societies*, Halle MPI (in print)

2004: *Formen der Streitregelung jenseits des Staates*, in: Eckert, Julia (Hg.), *Anthropologie der Konflikte. Georg Elwerts konflikttheoretische Thesen in der Diskussion*, Bielefeld: transcript: 298-314

2004: *L'Ethnographie théorique des conflits ethniques violents*, in: *Cadernos de Estudos Africanos*, Lissabon

2003: Trotha, Trutz v. / Georg Klute: *Politik und Gewalt oder Beobachtungen und Anmerkungen über das ‚Kalaschysyndrom‘*, in: Nassehi, Armin / Markus Schroer (Hg.), *Der Begriff des Politischen*, (Soziale Welt Sonderband 14), Baden-Baden: 491-517

2001: Trotha, Trutz v. / Georg Klute: *Von der Postkolonie zur Parastaatlichkeit. das Beispiel Schwarzafrika*, in: Reiter, Erich (Hg.), *Jahrbuch für internationale Sicherheitspolitik 2001*, Hamburg usw.: Mittler: 683-707

Ines Kohl

Social Anthropology Research Unit, Centre for Asian Cultures and Social Anthropology, Austrian Academy of Sciences, Vienna

ikohl@oeaw.ac.at

Tuareg moving transregional or strategies of avoidance and accomodation

The Triangle Ghat in Libya, Djanet in Algeria and Arlit in Niger are outstanding corners in a new created inner-saharian space of agency with a new culture of mobility. The acteurs are called Ishumar. They operate beyond national loyalties, cross state borders illegally and move in a space of transit with strategies of avoidance in order to pursue their activities of trading, smuggling and migration. Their transregional movements are a result of poverty and a lack of perspectives in Mali and Niger.

All this three borderland-villages inherit a central position from which the "off-road" routes begin and end. Libya, the often called "Europe of the poor", is increasingly interesting for Ishumar who settle down and bring their families. Al-Qaddafi itself encourages these movements by certificating identitycards for Mali- and Niger-Tuareg, which allow them to enter Libya and move and work freely within the country. In return Ishumar modify or even abolish their norms and values and use strategies of accomodation in order to live in peace in Libya and arrange with the political doctrine of al-Qaddafi.

Within that new development a certain differentiation among Ishumar is recognizable: A distinction between "borderliner-Ishumar", who addresses all those irregularly moving and border-crossing people, and "family-Ishumar", all those who settle down in family structures. The latter refuse the nomination Ishumar because the term refers to people acting beyond traditional norms and values ("iban ashak", "iban tekerakit") whereas their status of being a family corresponds to their original conception of respect, modesty and honour.

CV:

Ines Kohl, Social Anthropologist, is research fellow at the Social Anthropology Research Unit at the Austrian Academy of Sciences, Vienna and lecturer at the Department of Social and Cultural Anthropology at the University of Vienna. Since 1997 she is primarily working on Libya. Her main interests are concentrated on anthropology of borderlands and questions of migration, transnationality and identity among Tuareg between Algeria, Niger and Libya.

Relevant Publications:

forthcoming: *Keyword „Tourismus“ and „Grenzgänger“,* in: Kreff Fernand, Knoll Eva-Maria, Gingrich Andre: *Handbuch Globalisierung, Face to Face: Ethnologische Erkenntnisse für die Praxis*

forthcoming: *Going "Off road": With Toyota, Chech and E-Guitar through a Saharian Borderland,* in: Klute Georg & Hans Hahn (Hg.), *Cultures of Migration*, Berlin

forthcoming: *Libya: Society and Cultures,* in: *New Encyclopedia of Africa*, 2nd Edition, Charles Scribner's Sons Reference Books

2007: *Tuareg in Libyen: Identitäten zwischen Grenzen,* Reimer, Berlin

2006: *Von Tuareg, Toyotas und Wüsten Geschichten: Sahara-Tourismus in Libyen,* in: *Integra, Zeitschrift für Integrativen Tourismus und Entwicklung*, 2/06, p. 14-17

2006: *Toyota, Chèch und E-Gitarre: Über Schönheit, Ästhetik und sozialen Wandel von Tuareg-Migranten in Libyen*, Working Papers of the Commission for Social Anthropology, number 15, <http://www.oeaw.ac.at/sozant/workpaper/band015.pdf>

2005: *Nationale Identität, tribale Zugehörigkeit und lokale Konzeptionen im Fezzan, Libyen: Eine Farbenlehre*, in: Johann Heiss (Hg.), *Veränderung und Stabilität: Normen und Werte in islamischen Gesellschaften*, Wien, S. 137-167

2003: *Wüstentourismus in Libyen: Auswirkungen, Folgen und lokale Wahrnehmungen. Eine anthropologische Fallstudie aus der Oase Ghat*, DKP (Diskussionspapiere des Fachgebiets Volkswirtschaft des Vorderen Orients) 94/2003, Berlin

2002: *The Lure of the Sahara. Implications of Libya's Desert-Tourism*, in: *The Journal of Libyan Studies*, Volume 3, Number 2, Winter 2002, Oxford, S. 56-69

Sebastian Lecocq

Center for Modern Oriental Studies (ZMO), Berlin

baz@lecocq.nl

Tuareg City Blues – Tuareg Cultural Capital in a Global Cosmopole

This presentation explicitly wants to be a discussion paper. As such, it will not be a presentation based on extensive ethnographic data, but more an essay, which tries to see the cultural capital in Modern Tuareg Migrations against the larger backdrop of global urbanisation, cosmopolitanism and movement.

The point of departure will be an attempt to formulate an answer to the main question underlying the research project *Moderne Migrationen von Nomaden - Modern Nomad Migrations*, which can be summarized as follows: In which ways are the cultural and social capital of pastoral nomads – here the Tuareg - decisively influential on the shape and outcome of their partaking in a globalising urban world?

The working hypothesis of the original research project was that their contribution to and partaking in a globalised, urban and cosmopolitan setting, would be decidedly different from that of those with a sedentary agricultural or indigenous urban background. It was postulated that the main factor shaping this difference is the accustomation of nomad pastoralists to mobility and relocation. Therefore, an important set of questions and fields formulated to answer the main question outlined above, were directed towards mobility, especially the modernisation of mobility in the nomad world. This hypothesis will be closely scrutinised. Is the *actual physical mobility* in which Tuareg engage truly different from that of other groups, is this difference shaped culturally, or is this only an internal discourse? I will argue that modern physical mobility, here meaning mobility involving particular human destinations via motorised means of transport, do not decisively set the Tuareg apart from other groups.

I will argue that the essential element shaping the participation of groups and individuals in patterns of globalisation and the creation of the cosmopolitan is not to be found in the form of mobility, but in the shape, constitution and potential of human networks.

From there, I will argue that the main cultural differences that set the Tuareg apart from other, sedentary urban Africans, are their views on distance and the shape of their networks, but especially their capacity to deal with solitude. The Tuareg notion of *essuf*, more precisely, the accustomation to solitude and being left to ones own devices, is the main culturally shaped advantage the Tuareg have over other Africans in a globalising world.

CV:

Baz Lecocq is a historian of the central Sahara and Sahel. He is currently a research fellow at the Center for Modern Oriental Studies in Berlin, Germany, where he conducts research on cultural and social change in Tuareg society in the 20th century, brought about by their migration to the cities of West Africa, the Maghrib and the Arab Peninsula.

Relevant Publications:

2005: *The Bellah Question: Slave Emancipation, Race and Social Categories in Late Twentieth-Century Northern Mali*, Canadian Journal of African Studies 39-1, 42-68

2005: *Mali*, in, Szajkowski, B. (ed.), Political Parties of the World (John Harper), 402-04

2005: *Niger*, in, Szajkowski, B. (ed.), Political Parties of the World (John Harper), 446-47

2004: *Unemployed Intellectuals in the Sahara: The Teshumara Nationalist Movement and the Revolutions in Tuareg Society*, in Baud, M., R. Rutten (eds.), Popular Intellectuals and Social Movements: Framing Protest in Asia, Africa, and Latin America. International Review of Social History 49, Supplement 12, 87-109

2003: *Gregory Mann, Writing histories of an African post-colony, Modibo Keita's Mali, 1960-1968*, Mande Studies 5, 1-8

2003: *This Country is Your Country: Territory, Borders and Decentralisation in Tuareg Politics*, Itinerario: European Journal of Overseas Histories, XXVII-1, 58-78

2002: *Fieldwork ain't always fun - Public and hidden discourse on fieldwork*, History in Africa - A Journal of Method, XXIX, 273-282

2002: *That Desert is Our Country: Tuareg Rebellions and Competing Nationalisms in Contemporary Mali (1946-1996)*, Ph.D thesis, Amsterdam University

1996: *Origins and causes of the conflict between state and Tuareg-society in Mali*, Saharan Studies Association - Newsletter, IV-2

Sarah Lunaček

Department for Asian and African Studies, University of Ljubljana, Slovenia
sarah_lunacek@yahoo.com

Encounters of Tuareg and Europeans in Development Projects in Northern Niger

This paper is based on my doctoral field research among Tuareg in Northern Niger (between 2003 and 2004) that was focused on the relations of Tuareg with Europeans and images of the "West" Tuareg might have constructed. Since orientalisms are formed in specific historical and political conditions and relations of power, my initial question concerning possible occidentalisms was how the images of the "West" are constructed, mediated and used "by the other side", in this case by Tuareg. It seemed obvious to consider that internal social differentiation and social change could present important factors in these processes, next to different channels of communication. My hypothesis was that personal experiences of individual Tuareg and their relations with Europeans and other "Westerners" were crucial to grasp what was going on in the outlined field. That led me to look for different places of

encounters between different Tuareg and European individuals, one of those places being development projects.

It turned out (following Escobar and Olivier de Sardan) that "development", in all its complexity of actors, discourses and practices involved, is an exemplary arena of (power) relations between the West and the rest, particularly in Africa. In Northern Niger today, it is possible to observe the broad scope of development actions embodied in development projects with their particular forms of implementation of new development trends (micro-credits, cereal banks...), uses of vocabulary (sensibilisation, animation...), increasing numbers of local NGOs and rather particular form of very small projects based on friendship of individual Tuareg with Europeans.

In this presentation the focus will be on localised and personal levels of "development" through narratives, opinions and comments of Tuareg involved in development projects, as labour force, beneficiaries, participators, observers, initiators and assistants. I will look particularly at the intermediating roles and positions of Tuareg employed as assistants to development projects and try to find out how and to which extent the dialectic of orientalisms-occidentalisms can be used to understand their interpretations and (de)constructions of discourses of development.

CV:

Sarah Lunaček has graduated in ethnology, cultural anthropology and sociology of culture at the University of Ljubljana with B.A. on African Cinema. She is currently a PhD student in social anthropology at the Faculty of Arts at the University of Ljubljana, and was employed as researcher at the Department of Asian and African Studies of the same Faculty. She conducted research for her doctoral thesis on perceptions of Europeans and images of the "West" by Tuareg in Agadez region, Niger, between May 2003 and August 2004. She lectured on African and ethnographic film and methodology and is currently involved in lecturing on anthropology of Africa at the Department of Ethnology and Cultural Anthropology, University of Ljubljana.

Relevant Publications:

2005: *Orientalizem in okcidentalizem. Teoretski pristopi k raziskovanju percepcij Evropejcev v Agadezu.* V: Odprti Afriški spomin. Azijske in afriške študije (posebna številka), let. 9, št.3, str. 101-114

2003: *Zakaj nekateri afriški filmarji in kritiki ne marajo Jeana Roucha?* V: *Glasnik Slovenskega etnološkega društva*, let. 43, št. 2003, str. 65-74

2001: *Vpliv (post)kolonialne politike na razvoj filmov v Senegal in Nigeriji na primeru Sembeneja in Baloguna.* V: *Časopis za kritiko znanosti*, let. XXIX, št. 204-205-206, str. 276-304

2001: *Trying to Place the Films of Djibril Diop Mambety.* V: *Azijske in afriške študije. Asia and Africa: Tradition and Modernity* (posebna izdaja). Leto 5, št.1-2, str. 17-33

2002: *O "afriškosti" afriških filmov: Djibril Diop Mambety.* V: *Popek, Simon in Andrej Šprah* (ur.) *Drugi film tretjega sveta. 12. mednarodni kolokvij filmske teorije in kritike.* Ljubljana: Slovenska kinoteka: Revija Ekran. Str. 27-49

2000: in Koen Van Daele, *Kino Afrika.* Katalog retrospektive. Slovenska kinoteka, Ljubljana

1998 (ed.): *Afrika. Pozabljeni kontinent.* V: *Kolaps.* Ljubljana, 1998, št. 6-7, str. 60-92

Frederique Millot

L'École des Hautes Études en Science Sociale (EHESS), Paris

frederiquemillot@yahoo.fr

The school of Tin-Abaw, or Dawshaks's ambiguities in front of new order of the world ... and their world

The pastoral nomadic community Dawsahak, is composed of a multitude of sub-groups and fractions (or lineage), in which Idugariten Kel Sumatan form same and great family, holder of the chieftainship. Part of this family is counted on the site of Tin-Abaw, in the rural district of Menaka (Area of Gao, Mali). Historically, Dawsahaks are recovering the political unit (or *Ettebel*) Tuareg Iwellemendan Kel Attaram. The foundation of Tin-Abaw, in 1982, joins in the migratory movement of sahelian nomadic people of the last decades, further to the continuous degradation of the climatic and ecological conditions of their environment. In this particular case, descent towards the south, in the combined research of water and pastures. Since the advent of the democracy, the regulation's process of the rebellion and pacification in North-Mali, these migration-fixings are done within the context of decentralization, led in close cooperation with the international community (governmental organizations or not). This context, at the same time global and local, implies necessarily the local recombining of the territories and their sharings. The formation of competent local administrative frames, able not only to carry the voice of the inhabitants of north, from the whole of these inhabitants in the respect of the democratic principles, to the capital, but also to take part in active management their territories, passes in everyone's opinion, by the school. Therefore, the premature creation of first cycle of the fundamental school to Tin-Abaw in 1984, whereas the district of Menaka had only one another rural school (in Anouzégrène, site of the cheffery Iwellemendan Kel Ekkumed Kel Telataye), seems of good forecasts. However, for the promotion 2005-2006, none of the pupils reached the cycle superior to Menaka. The difficulties inherent in schooling in nomad environment combined with the complexity of the management of the school (plurality of the institutions and the interlocutors, incomprehension linguistic and cultural, fuzzy limitation of the prerogatives and competences, etc.) explain this failure partly. The competition or the complementarity, according to the points of view of the integration of the ex-rebels to the safety corps of the State and more recently to the projects of development constitutes another facet of the ambiguity of the report at the school. If the demographic weight of Dawsahaks tends to rebalance the local political scene in their favour, their singularity within the Tuareg world (ambiguous assimilation in the world of Kel Tamasheks, those which speak the language tamashek, whereas they use of their own language, Tadaksahak, phantasms and stigmatizations as for their origins, a certain cultural otherness, etc) goes against these aspirations to more political autonomy and to social recognition. Aspirations shared by the quasi-totality of the communities which form the social mosaic of the circle of Menaka, as this same circle aspires to become an administrative region. The school of Tin-Abaw participates of all these political games and reflect the social stakes at the local, regional and inter-national level.

CV:

Since 2006, Frederique Millot is PhD student in social anthropology and ethnology. In 2005 she finished her master studies in social anthropology and ethnology at the EHESS, in 2004 she did her master in Socio-Anthropology option Ethnology, Université de Franche-Comté, Besançon. She is conducting fieldwork in Gao and Menake region of Mali and deals primarily with schools in political aspects.

Relevant Publications:

2005: *Des parcours de nomadisme aux parcours de nomades, l'école dawasahak de Tin-Abaw (Nord-Mali) à la croisée des chemins*, 2. Master thesis in social anthropology and ethnology, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris

2004: *De l'enfant à l'élève, approche ethnographique de l'incorporation culturelle à l'école*, 1. Master thesis in Socio-Anthropology option Ethnology, Université de Franche-Comté, Besançon

Susan Rasmussen

(not participating but contributing our conference proceedings)

Department of Anthropology, McElhinney Hall, University of Houston

srasmussen@uh.edu

CV

Susan Rasmussen is Professor at the Department of Anthropology at the University of Houston. Her areas of research specialization are: Religion and Symbolism; Gender; Aging and Life Course; Healing and Personhood; Verbal Art and Performance; Anthropology and Human Rights; Culture Theories, in particular in relation to aesthetics and the senses; Ethnographic Analysis, in particular in relation to memory and personal narrative; African Humanities. Her field research experience can be summarized by approximately seven years' residence and field research over nearly thirty year period, between 1974 and 2002, in Niger, West Africa, most intensively among the Tuareg, and more recently in Mali as well.

Relevant Publications:

2001: *Healing in Community: Medicine, Contested Terrains, and Cultural Encounters among the Tuareg*, Greenwood, Bergin & Garvey Press

1997: *The Poetics and Politics of Tuareg Aging: Life Course and Personal Destiny in Niger*, Northern Illinois University Press

1995: *Spirit Possession and Personhood among the Kel Ewey Tuareg*, Cambridge University Press

2004a: 'These are Dirty Times!' Transformations of Gendered Spaces and Islamic Ritual Protection in Tuareg Herbalists' and Marabouts' Al Baraka Blessing Powers, Journal of Ritual Studies 18(2):43-60

2004b: [2001] *In the Shadow of Great Sheltering Songs (Trees): Women's Spirit Possession Songs and Sense of Embodied Place in the Tuareg Poetic Imagination*, The American Journal of Semiotics 17(4):43-92

1991a: *Lack of Prayer: Ritual Restrictions, Social Experience, and the Anthropology of Menstruation among the Tuareg*, American Ethnologist 18(4):751-769

1991b: *Veiled Self, Transparent Meanings: Tuareg Headdress as Social Expression*, Ethnology 30(2):101-117.

Benedetta Rossi

Department of Sociology and Anthropology, School of Oriental and African Studies,
University of London

br4@soas.ac.uk

Tuareg Trajectories of Slavery: Preliminary Reflections on Changing Meanings and Practices

I will reach the workshop 'Tuareg Moving Global' after the conclusion of the conference 'African Trajectories of Slavery' (SOAS 25-26 May 2007), for which I am the main organizer, and after having presented a paper on slavery and migrations at the conference 'Slavery: Unfinished Business' (Hull 16-19 May 2007). Having taken part in ongoing debates on slavery at a comparative African and international level, I will be in a position to reflect on Tuareg 'slavery' from a comparative perspective. My own research in the region of Tahoua (Niger) focuses on transformations of social hierarchies from 1850 to today. At 'Tuareg Moving Global', I propose to contribute some reflections on the recent evolutions of the institution of 'slavery' in Tuareg societies. In doing so, I shall refer to 'classical' studies of Tuareg slavery and recent research by myself and other scholars. Based on this review of available evidence, I will discuss some of the trajectories followed by groups of 'iklan' status; some strategies of social mobility; recent epistemological shifts in the terminology used to designate slave identity (eg. iklan, bella, buzu); and the implications of new discourses on 'slavery' in humanitarian and aid organisations.

CV:

Benedetta Rossi from the Department of Sociology and Anthropology, School of Oriental and African Studies, University of London, holds an ESRC Fellowship to study trajectories of servility in the Ader region of Niger. She is looking at changes in the inter-ethnic hierarchy historically characteristic of this region; at current forms of identity and social stratification; and at the livelihood strategies of different social groups in the Ader, Republic of Niger, West Africa.

Relevant Publications:

forthcoming: *'Rethinking the 2005 "Crisis" in Niger: Dynamism of Inertia of the Aid System?'*

2006: *'Aid Policies and Recipient Strategies in Niger'*, in D. Lewis and D. Mosse (eds.) *Brokers and Translators: The Ethnography of Aid and Development*. Bloomsfield: Kumarian

2004: *'Theoretical Shifts in the Anthropology of Aid and Development'*, in *Current Anthropology*, Vol. 45, No. 4.

2004: *'Power Dynamics in Development Projects'*, in *The Journal of Development Studies*. Vol. 40, No. 6

2004: Five entries: *'Marshall Plan'*; *'Food Aid'*; *'Power, Discourse and Development'*; *'Governmentality'*; and *'Actor Oriented Approaches'*: forthcoming in the Routledge *Encyclopedia of International Development*

2001: *'Women, Land and Development: Gendered Paradigms of Tenure in the Rural Development Project of Keita (Niger)'*. In Matteo, S. (ed.) *ItaliAfrica: Bridging Continents and Cultures*. New York: Forum Italicum

Marko Scholze

Gesellschaft für Technische Zusammenarbeit (GTZ), Germany

Marschol@web.de

Between the worlds: Tuareg as Entrepreneurs in Tourism in Niger

The paper will show, how Tuareg are getting actively involved in tourism and on which strategies and resources they rely to succeed. Tuareg, who are managing or are working as guides, drivers or cooks for one of the 40 agencies in the town of Agadez are making use of their traditional knowledge, skills and perceptions in their daily work. They have learned how to orientate themselves in the desert and how to train a camel. The agencies are run as family-businesses, relying heavily on their own kin to recruit their staff. Although local traditions serve as a basis, they are not sufficient to render the work of Tuareg successful. They have to appropriate modern forms of knowledge and skills like driving a four-wheel-drive in the desert, accountancy, marketing strategies and learn how to interact with tourists and european entrepreneurs. Appropriation here doesn't mean that goods, skills and relationships are integrated in Tuareg culture unaltered. Rather, they are reinterpreted within their own cultural logic. One example is the relationship of Tuareg with european travel-agents. Foreign business-partners are integrated in the local economy by becoming a member of a network of friends and relatives. Furthermore, Tuareg, who are running an agency, are often marrying european women to get a foothold on the european market. They frequently travel to Europe to visit their wives, who are staying in their home countries. While abroad, these Tuareg learn foreign languages, buy new cars or establish economic relationships with german, austrian or french travel-agents.

In becoming acquainted with the modern world those Tuareg are creating their own subculture within the Tuareg society mixing modern and traditional elements into a unique cultural blend. But while some Tuareg manage to accomplish a competence to be able to act in both worlds, others fail to appropriate new forms of knowledge's and skills. Likewise, some Tuareg working in tourism become competent cultural brokers for the host population. But brokerage is not limited to the contact between tourists and villagers. They are also a source of innovations in the local context, introducing new ideas, goods, behaviour and the like. In this way, Tuareg, who work in the tourism-business, are much more influential on cultural change in the local context, than the tourists themselves.

CV:

Since 2007, Marko Scholze, Ethnologue, is free consultant for a tourism project in Niger for the Gesellschaft für Technische Zusammenarbeit (GTZ). Between 2000 and 2006 he was scientific assistant in the Gerd Spittlers subproject "Ethno-tourism: Europeans among Berber and Tuareg" within the special research project "Local acting in Africa in the context of global influence". Besides he is scientific tour guide for Studiosus Travels. He primarily works in Niger on ethnotourism.

Relevant Publications:

forthcoming: *Moderne Nomaden. Tuareg und Tourismus in der Republik Niger*, LIT-Verlag

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Gerd Spittler

Institute for Ethnology, University of Bayreuth
gerd.spittler@uni-bayreuth.de

New titel: Foreign Cloth and Identity among the Kel Ewey

In his paper he concentrates not only on Kel Timia, but much more on the Kel Ewey on the whole and includes as well the 19th century.

Material Possessions and Identity among the Kel Ewey of Timia

This paper is based on field research in which a complete inventory was made of the goods found in selected households in Timia. These households were compared with households in a Hausa village, a Kasena village and Wodaabe camps. The study included data on the manufacture of the goods (made by craftsmen or industrial manufacture), and on provenience (local, national, African or global origin). Unlike the other villages studied, where the most expensive articles are industrial imports, it was found in Timia that the most expensive articles are manufactured by craftsmen and in some cases are very old.

This prompts us to ask whether the Kel Ewey of Timia have a greater sense of tradition, and whether these goods are important for their identity (in distinction to other Tuareg, the Hausa, and the Europeans). Another related question is that of the identity awareness of the *inadan* (smiths) who make these goods.

CV:

Gerd Spittler was Professor of Sociology at Freiburg University (1980-88) and Professor of Social Anthropology at Bayreuth University (1988-2004). He has done extensive fieldwork among the Hausa in Gobir and among the Kel Ewey Tuareg in the Aïr. His main research interests are in economic anthropology, political anthropology, and in research methodology.

Relevant publications:

2006 ed. with Mamadou Diawara and Paulo Fernando de Farias: *Heinrich Barth et l'Afrique*

2004 ed. with Peter Probst: *Between Resistance and Expansion. Explorations of Local Vitality in Africa*

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1998: *Hirtenarbeit. Die Welt der Kamelhirten und Ziegenhirtinnen von Timia*