Catching Colds:
Analysing Media Discourses in Africa on Euro-American Political Developments

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The famous adage, 'if America sneezes, the world catches a cold' can be adapted to read: 'if America and the United Kingdom undergo contentious political experiences, Africa still catches a cold.' Ahead of the 'Brexit' (British exit from the European Union) vote in the United Kingdom (UK) and the United States' (US) presidential election in June and November 2016 respectively, many Africans showed keen interest in both elections, actively expressing their preferences and desires although they were not eligible voters in either process. This interest was guided by one question: what does this mean for Africa? A significant number of African media organisations centred responses to this question in their coverage of both UK and US elections. Given the huge contestation and controversy in both elections, however, the possible impact of either electoral outcome on Africa seemed to echo the attitudes and views of mainstream media discourses in the UK and US. In short, these were: Brexit is unacceptable; Donald Trump is a disaster. So, both events, if they materialise are, therefore, a setback for liberal democracy around the world and must be challenged, if not resisted altogether.

Regarding both elections, therefore, the absence of alternative narratives in most mainstream African media reinforced a familiar pattern of coloniality that shows how global news production and thought are still subject to colonial and imperial dictates. If, for example, UK and US mainstream media are expressions of elite voices and desires, then the 'unwitting' reproduction of these voices and desires in mainstream African media not only perpetuates a pattern of coloniality, but effectively prevents the production of alternative discourses on Democracy. It is argued, in this paper, that if allowed to manifest in Africa, such alternative discourses may challenge dominant Euro-American narratives by calling into question the power imbalance in global systems of media production and how they reinforce and reproduce patterns of coloniality.

Using a speech made by former Ghanaian president, Kwame Nkrumah, on the day he opened the Ghana External Broadcasting Service (October 1961), and also using a framing analysis to analyse how Brexit and the US election were covered in selected African media, the paper will draw on decolonial theories and argue that mainstream media in Africa do not report on key global events organically but use elitist Euro-American lenses and news values to see and analyse these developments, much to the perpetuation of Africa's subservient role in the global political economy.

KEY WORDS: *Media, Africa, Decoloniality, Brexit, Donald Trump.*

"Living" Ubuntu:
The African as Philosophy in Its Construction of an African Philosophy

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What is the point of philosophy if it does not resonate with the lives of those it claims to speak about? What further use can such a philosophy claim to have if it cannot be accessed or understood and even written by those it claims to be able to explain? An African philosophy in its study should show a continent whose history of epistemic genocide makes it politically significant to show how philosophy has always been practiced and continues to done by its inhabitants and diaspora. In doing so it becomes a philosophy that deals with the very challenges that reflect a current black experience.

My paper will to show that Ubuntu is only be able to do the work of justice if it is understood as a philosophy, an African Philosophy that speaks to what it means to be black in the South Africa today. It is a paper that will examine what it means to study an African philosophy and how an Ubuntu as philosophy can be a means towards epistemic social justice. In order to do so one must deal with the very limitations of what it means to be black in an anti-black world in order to create a black philosophy.

They very limitations that hamper the study of an African philosophy are the very ones which define who has access to knowledge. Studying an African philosophy means disrupting Eurocentric notions of who can not only produce philosophy but also gain access to the academic spaces that give one the legitimacy needed to have their ideas taken seriously. My paper on Ubuntu will be one of "academic" disruption! It will seek to show how philosophy can be created "from bellow". By using the experiences of the shack dwellers movement, Ababhlali BaseMjondolo, as an example of how theory is being made by people outside the realm of academia and its legitimizing institutions, I will use of an Ubuntu as philosophy as the guideline in which to show why such knowledge can and should be taken seriously.

'Downsizing and Outsourcing African Identities' An Ethnography of the Downsizing and Outsourcing of African Identities through Transactional Hair Exchanges amongst Insiders and Outsiders of Johannesburg.

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This study argues for negotiated, cosmopolitan identity and belonging, recognizing all non-national migrants as central to an integrated transnational society that forms part of the total South Africa citizenship. It addresses anti-migrant 'home' and 'othering' nativist intolerances on haircare transnational migrant identities involved in the transactions and exchanges of hair in Johannesburg. It focusses on the continual 'insider and outsider dichotomies that sustain local hostilities which highlight the anemic reception towards non-nationals in the labour, social, cultural and political arenas of belonging. The function of hair exchange enables migrants to seek ways of building unity and security in an environment that is immigrant hostile through integrational strategies of downsizing and outsourcing identities that foster and naturalize belonging. The act of downsizing and outsourcing demonstrates African migrants' intentional abilities to become vulnerable to changing identities and open to exchanges that build pro-transnational citizenship for cosmopolitan communities. Regarding, identity to hair, transnational migrants, embrace multinational ways of being; blended and fluid constructs of belonging and identity. In the construct of African-ness, the salon operates as a global space where global haircare, identities, products and ideas from Africa, Asia and the West fuse to produce multifaceted ways of being beautiful. Migrant movements and settlement in Johannesburg are results of increased global flows of capital, goods and people and its significance in how identities are being constructed for South African consumers of hair and transnational migrant entrepreneurs in the city. Using ethnography the study reveals how through transactional hair exchanges migrant traverse confines of ethnicity, citizenry, social and economic mobility enabled through the consumption of hair. Their strategies for survival and business echo their effort to build a supportive and robust pro-migrant transnational society in which they are able to generate economic value for themselves and the economy

Making "Basotho of South Africa" under Bantustan Policy:
Ethnicity, Citizenship and Apartheid in Rural South Africa in the Late 1970s:

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The Bantustan policy, as an expanded form of indirect rule under apartheid, deprived Africans of their South African citizenship and forced to relocate them to the small ethnic Bantustans whose citizenship was defined by ethnicity, under the rule of the institutionalised chieftainship. Thus, the ethnicity became crucial criteria for Africans to survive the daily life in rural South Africa. This paper examines how this framework of ethnicity firstly created by the system had been shaped through diverse people's experiences of Bantustan policy in the case of Basotho. Firstly, it discusses the attempt of Qwaqwa government, which was a Bantustan for Basotho, to call for "solidarity" among Basotho. It shows the perspective of Basotho elites in the Bantustan system toward the use of ethnicity. Secondly, it argues how rural people in the different socio-economic situation reacted toward Qwaqwa's call. It shows diverse interests in the rural Basotho population to claim themselves as Basotho under Qwaqwa's leadership. Through these arguments, the paper will conclude how the diversity in the "solidarity as Basotho" had converged into the concept of "Basotho of South Africa" within the Bantustan policy, which has inherited to the post-apartheid South Africa.

Beyond Binary Paradigm of Racism:
Chinese Mine Labour and Construction of Whiteness in South Africa

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This study aims to advance our understanding of the history of whiteness in South Africa by focusing on the introduction of Chinese indentured labour for the Witwatersrand (Rand) gold mines at the beginning of the twentieth century.

After the South African War, Alfred Milner and the Chamber of Mines were determined to introduce over sixty thousand indentured labourers from North China for the mines as an effort towards economic reconstruction of the new Transvaal. The decision led to widespread protests from European workers in the fear of possible effects on their employment and wages. Local residents also strongly opposed to the presence of the Chinese because of heightened concerns over security. As a consequence, racial coalescence of the two former enemies, Afrikaners and English speaking people, came into being to resist imperial intervention and mining capitalism together. This encouraged their 'colonial nationalism', that is, the movement to heighten autonomy from the empire and reconfigure their relationship with London.

The above example indicates that the issues arising from arrival of the Asian immigrants played a significant role in construction of whiteness during the reconstruction period of South Africa. Closer examination of Chinese mine workers enables us to revise the black-white paradigm of racial structure.

Reorganization of San Society in New Xade, Botswana:
Analysis of Changes in Funeral Customs

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The G|ui and G‖ana San were relocated to New Xade in 1997 from the Central Kalahari Game Reserve by the Botswana government. People in San societies are changing from hunter-gatherers to settlers engaged in collective living because of the influences of sedentarization. This study describes continuities and changes, especially regarding funeral practices, among the G|ui and G‖ana in the process of their transition to a post-foraging society under the resettlement program. Such social changes have been the focus of numerous studies, and many researchers have analyzed San life according to ecological anthropology and anthropological perspectives. Some researchers have reported on the social changes, especially in terms of how the San face and solve problems related to the large disparity in wealth (i.e, many reports have referred to the San society as a classless society). In this study, I describe the social changes and reorganization based on an analysis of funerals among the G|ui and G‖ana. And I examine how the G|ui and G‖ana have modified funeral practices which originated from the neighboring Kgalagadi and the Tswana in the process of accommodating them into their own practices.

Migration and Narration
– Making the Unfamiliar Familiar through a Shared History

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This presentation posits that African folklore and notions of shared histories have the potential to influence the ways in which the migrant experience is framed. African cultures are mobile, from a historical purview this has been illustrated by the migration of different cultures across the continent for centuries. Narratives of migration are entrenched in African oral traditions – demonstrating that mobility and the emergence of new identities has been a instinctual characteristic of the African experience – identity is malleable and constantly evolving. The African migrant is susceptible to the mutation of constricted contemporary borders. In a global order that tends to claim and deny who is, and is not, able to be mobile, African migrants are faced with substantial challenges accessing and entering new territories – even within the African continent. Despite these restrictions – imagined boundaries in the sand – whether within the confines of immigration regulations or not, the boundaries can be broken. Drawing on ethnographic accounts from Zimbabwean middle class migrants in Cape Town, South Africa, this presentation suggests that although African migrants are often met with hostility in new territories, the remembrance of African folklore and the migrants' own notions of a shared history foregrounds their sense of belonging. As such, this form of narrative is significant in its ability to communicate lived experiences in a universal language, which allows the unfamiliar to become familiar.