

Bibliographie sur les jeunes en Afrique subsaharienne : 2000-2009

Louis Audet-Gosselin

Sous la direction de Marie Nathalie LeBlanc

Présentation

La bibliographie suivante rassemble les ouvrages et articles publiés ainsi que les mémoires et thèses portant sur les jeunes et les rapports intergénérationnels en Afrique subsaharienne durant la décennie 2000-2009. Les travaux listés ci-dessous concernent le rôle social des jeunes. Les études plus strictement démographiques ou médicales ont été laissées de côté. Lorsque disponibles, les résumés des articles ont été reproduits.

La période ciblée a vu une explosion des études sur les jeunes dans les différentes disciplines des sciences humaines. On a pu constater également un changement dans l'approche adoptée par les chercheurs. Depuis les années 1990, les classes d'âges et les rites de passages entre les générations, qui avaient été minutieusement détaillés par les pionniers de l'anthropologie sociale britannique¹, sont pratiquement tombées en désuétude face aux transformations profondes qu'ont connues les sociétés africaines. Cette situation se reflète ici par le nombre très limité de titres portant sur le sujet. Par ailleurs, la littérature du début des années 2000 se distingue de celle des années 1990 par un ton moins pessimiste. En effet, alors que les bouleversements démographiques et économiques des années 1980 et 1990 avaient mené à une vision plutôt sombre d'une jeunesse déracinée et sans perspective d'avenir², les travaux plus récents insistent plutôt sur l'agencéité des jeunes, qui sont vus non plus comme des victimes passives des événements, mais plutôt comme des acteurs dotés d'une capacité d'action sur leur environnement. En témoignent les transformations du champ de l'étude de la violence, où la participation des jeunes à des groupes criminels ou à des conflits armés est souvent analysée comme une stratégie des jeunes pour se réaliser dans un contexte difficile. L'agencéité des jeunes est également mise de l'avant dans les multiples études sur la culture populaire, où sont soulignées les capacités de ce groupe à répondre de façon créative aux situations dans lesquelles il se trouve. Enfin, l'agencéité constitue également l'angle privilégié par de nombreuses études sur le rôle politique des jeunes ou sur les mouvements étudiants. Cependant, la perspective de l'agencéité est également remise en question par des auteurs qui soulignent qu'elle porte à étudier une partie seulement, et souvent la plus spectaculaire (culture populaire urbaine, groupuscules violents ou politiquement actifs), de l'expérience des jeunes, laissant de côté des dynamiques plus silencieuses. De plus, une trop grande fixation sur l'agencéité peut conduire à oublier que les jeunes ne constituent pas un groupe homogène à part du reste de la société, mais sont plutôt insérés dans des rapports complexes avec les autres générations, notamment au sein des familles. Plusieurs travaux récents insistent donc sur la nécessité d'étudier les jeunes dans leur contexte social plus large, notamment à travers les relations intergénérationnelles. Cette orientation rejoint d'ailleurs les préoccupations du GIERSA.

¹ Voir notamment E. E. EVANS-PRITCHARD, *The Nuer*, Oxford, Oxford University Press, 1940; Meyer FORTES, *The Dynamics of Clanship among the Tallensi*, London, Oxford University Press, 1945; Victor TURNER, *The Forest of Symbols: Aspects of Ndembu Rituals*, New York, Ithaca, 1967; P. T. W. BAXTER et U. ALMAGOR, dir., *Age, Generation and Time: Some Features of East African Age Organisations*, New York, St. Martins Press, 1978.

² Voir notamment Donal CRUISE O'BRIEN, "A lost generation? Youth identity and state decay in West Africa", Richard WERBNER, dir., *Postcolonial identities in Africa*, London, Zed Books, 1996.

Table des matières

I- Général	p. 3-4
II- Approches théoriques et revues de littérature	p. 4-8
III- Jeunes et violence	p. 8-28
IV- Jeunes et culture populaire	p. 28-47
V- Jeunes et politique	p. 47-63
VI- Jeunes et religion	p. 63-73
VII- Jeunes et famille	p. 73-83
VIII- Jeunes et rapports de genre	p. 83-96
IX- Éducation et mouvements étudiants	p. 96-106
X- Jeunes, emploi et insertion sociale	p. 107-117
XI- Classes d'âges	p. 117-119

I- Général

ABBINK, Jon et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005.

AGUILAR, Mario, dir., *Rethinking Age in Africa: Colonial, Post-Colonial and Contemporary Interpretations of Cultural Representations*, Trenton et Asmara, Africa World Press, 2007.

AMENUMEY, D. E. K., *Coming of Age in the Second Half of the Twentieth Century: The Case of Ghana*, Accra, Ghana University Press, 2000.

ARGENTI, Nicolas, "Youth in Africa: A Major Ressource for Change", Alex DE WAAL, et Nicolas ARGENTI, dirs., *Young Africa. Realising the Rights of Children and Youth*, Trenton et Asmara, Africa World Press, 2002, p. 123-134.

ASSOGBA, Yao, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007.

BAY, Edna G. et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006.

CHANDRAN, Emil, Paul MBUTU et Larry NIEMAYER, *Youth in an African City: A Report on the Nairobi Youth Survey and Consultation*, Nairobi, Daystar University, 2004.

CHRISTIANSEN, Catrine, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

COLE, Jennifer et Deborah DURHAM, dirs., *Figuring the Future: Globalization and the Temporalities of Children and Youth*, Santa Fe, SAR Press, 2008.

COLE, Jennifer et Deborah DURHAM, dirs., *Generations and Globalization: Youth, Age, and Family in the New World Economy*, Bloomington, Indiana University Press, 2007.

DE BOECK, Filip et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005.

DE WAAL, Alex et Nicolas ARGENTI, dirs., *Young Africa. Realising the Rights of Children and Youth*, Trenton et Asmara, Africa World Press, 2002.

HANSEN, Karen Tranberg, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008.

HONWANA, Alcinda et Filip DE BOECK, dirs., *Makers and Breakers: Children and Youth in Postcolonial Africa*, Dakar, CODESIRA, 2005.

NILAN, Pam et Carles FEIXA, dirs., *Global Youth? Hybrid Identities, Plural Worlds*, Londres et New York, Routledge, 2006.

NSAMENANG, A. Bame, "Adolescence in Sub-Saharan Africa: An Image Constructed from Africa's Triple Inheritance", B. Bradford BROWN *et al.*, dirs., *The World's Youth: Adolescence in Eight Regions of the Globe*, New York, Cambridge University Press, 2002, p. 61-104.

RWOMIRE, Apollo, dir., *African Women and Children: Crisis and Response*, Westport, Praeger, 2001.

TRUDELL, Barbara *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

II- Approches théoriques/revues de littérature

ABBINK, Jon, "Being young in Africa: the politics of despair and renewal", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 1-34.

ASSOGBA, Yao, « Multiples profils et pratiques sociales des jeunes en Afrique au sud du Sahara », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 1-5.

BAY, Edna G., "Introduction", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 1-15.

BIAYA, Tshikala Kayembe, *Enfant de situation de conflit armé et de violence urbaine : bibliographie annotée et signalétique*, Dakar, CODESIRA, 2003.

BURGESS, J. Thomas, "Introduction to youth and citizenship in East Africa", *Africa Today*, 51/3 (2005), p. vii-xxiv.

CHAUVEAU, Jean-Pierre, « Introduction thématique : Les jeunes ruraux à la croisée des chemins », *Afrique contemporaine*, 214 (2005), dossier « Jeunes ruraux », p. 15-35.

CHRISTIANSEN, Catrine, Mats UTAS et Henrik E. VIGH, "Introduction", Caterine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

COLE, Jennifer et Deborah DURHAM, "Introduction. Age, Regeneration and the Intimate Politics of Globalization", Jennifer COLE et Deborah DURHAM, dirs., *Generations and Globalization: Youth, Age, and Family in the New World Economy*, Bloomington, Indiana University Press, 2007, p. 1-28.

COLE, Jennifer et Deborah DURHAM, "Introduction: Globalization and the Temporality of Children and Youth", Jennifer COLE et Deborah DURHAM, dirs., *Figuring the Future: Globalization and the Temporalities of Children and Youth*, SAR Press, 2008.

COMAROFF, Jean et John COMAROFF, « Réflexions sur la jeunesse : Du passé à la postcolonie », *Politique africaine*, 80 (2000), « Enfants jeunes et politique », p. 90-110.

Souvent considérée comme une catégorie universelle, la "jeunesse" s'est en fait construite comme catégorie socioculturelle à travers les récits de la modernité. La société capitaliste industrielle a créé les conditions d'autonomisation de celle-ci. Mais aujourd'hui, avec la diffusion planétaire du capitalisme néolibéral, les jeunes se voient exclus des économies nationales et des réseaux de production de la culture mondiale. En tant que catégorie sociale, ils ont toutefois acquis une autonomie sans précédent qui se manifeste dans l'espace transnational des cultures matérielles.

DE BOECK, Filip et Alcinda HONWANA, « Introduction au thème. Faire et défaire la société : Enfants, jeunes et politique en Afrique », *Politique africaine*, 80 (2000), « Enfants jeunes et politique », p. 5-11.

In this introduction, the authors take up where recent work on the production of youth culture has left off: agency and the construction of life-styles. However, they refuse to relegate youth and their forms of agency to marginal sub-cultural spaces; they view youth as a social force which, while marginalized, is constituted as a distinct socio-political category.

DIOUF, Mamadou, "Afterword", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 229-234.

DIOUF, Mamadou, "Engaging Postcolonial Cultures: African Youth and Public Space", *African Studies Review*, 46/1 (2003), p. 1-12.

La violente irruption de la jeunesse africaine dans les sphères publiques et domestiques semble avoir eu pour conséquence la construction de leur comportement comme menace, et semble avoir provoqué dans l'ensemble de la société une panique à la fois morale et civique. Les arguments invoqués sont les corps des jeunes gens et leur comportement, qui échappent aux contraintes de la construction sociale; leur sexualité et leur plaisir; ainsi que les codes régissant leurs actions et leur présence en tant que jeunes acteurs sociaux. Cette nouvelle situation a des conséquences dans plusieurs domaines, les plus importants d'entre eux étant la redéfinition des relations entre identité et citoyenneté, prises dans le tourbillon de la globalisation; les métamorphoses des processus de socialisation; la production de nouvelles formes d'inégalité, accompagnées de leurs représentations et de leur imaginaire spécifiques; et l'extraordinaire mutation des constructions chronologiques et psychologiques du passage de la jeunesse à l'âge adulte.

DIOUF, Mamadou et R. COLLIGNON, « Les jeunes du Sud et le temps du monde : identités, conflits et adaptations », *Autrepart*, 18, p. 5-16.

DURHAM, Deborah, "Apathy and Agency: The Romance of Agency and Youth in Botswana", Jennifer COLE et Deborah DURHAM, dirs., *Figuring the Future: Globalization and the Temporalities of Children and Youth*, Santa Fe, SAR Press, 2008.

DURHAM, Deborah, "Disappearing Youth: Youth as a Social Shifter in Botswana", *American Ethnologist*, 31/4 (2004), p. 589-605.

In this article, I explore the discourses of youth in Botswana, focusing the analysis on 1995 protests over the murder of a student. I argue that youth should be examined as a social shifter: When invoked, youth indexes sets of social relationships that are dynamic and constructed in the invocation. As people argue over who youth are and how they behave, they index shifting relationships of power and authority, responsibility and capability, agency and autonomy, and the moral configurations of society.

DURHAM, Deborah, "Youth and the social imagination in Africa", *Anthropological Quarterly*, 73/3 (2000), p. 113-120.

Youth are an increasingly compelling subject for study in Africa, entering into political space in highly complex ways. To pay attention to youth is to pay close attention to the topology of the social landscape — to power and agency; public, national, and domestic spaces and identities, and their articulation and disjunctures; memory, history, and sense of change; globalization and governance; gender and class. In this introduction to the articles in Part 1 (this issue) and Part 2 (October issue), I draw attention to how youth is constructed as a problematic category and how it acts as a "social shifter" engaging the social imagination, to how youth contributes to generational debates and constructions, and to how consideration of youth challenges our thinking about agency.

GOTTLIEB, Alma, "Where Have All the Babies Gone? Toward an Anthropology of Infants (and their Caretakers)", *Anthropological Quarterly*, 73/3 (2000), p. 121-132.

In much anthropological literature infants are frequently neglected as outside the scope of both the concept of culture and disciplinary methods. This article proposes six reasons for this exclusion of infants from anthropological discussion. These include the field-worker's own memories and parental status, the problematic question of agency in infants and their presumed dependence on others, their routine attachment to women, their seeming inability to communicate, their inconvenient propensity to leak from a variety of orifices, and their apparently low quotient of rationality. Yet investigation of how infants are conceived of beyond the industrialized West can lead us to envision them far differently from how they are conceived in the West (including by anthropologists). Confronting such comparative data suggests the desirability of considering infants as both relevant and beneficial to the anthropological endeavor.

GOUGH, Katherine V., "Youth and the Home", Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 127-150.

HANSEN, Karen Tranberg, "Conclusion: Urban Youth in a Global World", Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 207-220.

HANSEN, Karen Tranberg, "Introduction: Youth and the City", Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 3-23.

HENDERSON, Patti, *Annotated Bibliography on Childhood with Emphasis on Africa. Outline, General Findings and General Orientations*, Dakar, CODESIRA, 2002.

MCINTYRE, Angela, "Children as Conflict Stakeholders: Towards a New Discourse on Young Combatants", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 228-242.

MARGUERAT, Yves, "From Generational Conflict to Renewed Dialogue: Winning the Trust of Street Children in Lomé, Togo", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 207-227.

SEEKINGS, Jeremy, "Beyond Heroes and Villains: The Rediscovery of the Ordinary in the Study of Childhood and Adolescence in South Africa", *Social Dynamics*, 32/1 (2006), p. 1-20.

Writing about young people - or the 'youth' - in South Africa in the 1980s and early 1990s was dominated by representations of them as either the 'heroes' or 'villains' of political struggle. During the political transition, young people attracted a rush of attention as the source of a series of supposed social 'problems'. In much of the rest of Africa, also, scholars and the public alike have focused on the participation of children in civil war - as child-soldiers - or in other activities that are deemed subversive of social order. In South Africa, moral panics over the youth did not persist after the early 1990s, as public concern focused on more general social and economic problems. Ironically, perhaps, this has opened space for researchers to study the everyday worlds of ordinary young people. But the turn to the 'ordinary' in the study of childhood and adolescence certainly does not mean any neglect of processes of change. In South Africa, as in other parts of Africa, children are growing up in a period of rapid social and economic change, amidst continuing urbanization, deagrarianisation and educational expansion, changing households and kin relationships, new economic opportunities and prospects, and cultural globalization.

STRAKER, Jay, "Youth, globalisation, and millennial reflection in a Guinean forest town", *Journal of Modern African Studies*, 45/2 (2007), p. 299-319.

The last two decades have witnessed a surge in studies of youth culture and social practice. In Africa, as elsewhere, this body of youth-centred research and writing has devoted considerable attention to specific groups within a given country's young population, while largely neglecting others seen to lack either culturally innovative or politically subversive traits. Youths in large cities and young combatants involved in insurgency or counter-insurgency have shared centre stage in studies of youthful Africa. This article argues for broadening the research agenda of African youth studies, calling for increased attention to the interpretive work performed by provincial youths as they try to understand and hopefully alter the future prospects of their communities in the new century. It shows how ideas about the meanings of globalisation and 'the millennium', intertwined with experiences of a recent refugee 'crisis', are shaping Guinean youths' socio-political reflections and yearnings. In doing so, it stresses just how complicated and cosmopolitan 'provincial' life, particularly for young people, has become in Guinea's forest region, as well as the variety and sophistication of the historical 'materials' and interpretive schemes through which these youths depict and judge possible local futures.

TRUDELL, Barbara, "Introduction: Vulnerability and Opportunity among Africa's Youth", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002, p. 1-15.

WALLER, Richard, "Rebellious youth in colonial Africa", *Journal of African History*, 47 (2006), p. 77-92.

'That rebellious youth' alarmed colonial authorities and elders alike is increasingly an issue for historians. This article surveys the issue as an introduction to the two studies that follow. It considers both the creation of images of youthful defiance as part of a debate about youth conducted largely by their seniors and the real predicaments faced by young people themselves. Concern revolved around the meanings of maturity in a changing world where models of responsible male and female adulthood, gendered expectations and future prospects were all in flux. Surviving the present and facing the future made elders anxious and divided as well as united the young. The article concludes by suggesting a number of areas, including leisure and politics, where the voice of youth might be more clearly heard, and proposes comparisons - with the past, between racial groups and between 'town' and 'country' - that link the varied experiences of the young.

WHYTE, Susan R., Erdmute ALBERS et P. Wenzel GEISSLER, "Lifetimes Intertwined: African Grandparents and Grandchildren", *Africa*, 74/1 (2004), "Grandparents and Grandchildren", p. 1-5. Introduces articles in volume 74, issue 1, 2004, of the journal "Africa." Focus on the study of kinship in Africa; Intertwined lives of grandparents and grandchildren; Issues of temporality and relationship; Panel presented at the 2002 conference of the Association of Social Anthropologists of the United Kingdom and the Commonwealth (ASA); Structure of society in terms of kinship categories based on gender and generation.

III- Jeunes et violence

ABBINK, Jon, "Culture Slipping Away: Violence, Social Tension and Personal Drama in Suri Society, Southern Ethiopia", Aparna RAO, Michael BOLLIG et Monika BÖCK, dirs., *The Practice of War: Production, Reproduction and Communication of Armed Violence*, New York et Oxford, Berghahn Books, 2007, p. 53-72.

ABDULLAH, Ibrahim, "‘I Am a Rebel’: Youth Culture and Violence in Sierra Leone", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 172-187.

AHLUWALIA, Pal, Louise BETHLEHEM et Ruth GINIO, *Violence and Non-violence in Africa: Multidisciplinary perspectives*, Londres et New York, Routledge, 2007.

ADAMU, Fatima L., "Gender, Hisba and the Enforcement of Morality in Northern Nigeria", *Africa*, 78/1 (2008), "Perspectives on Vigilantism in Nigeria", p. 136-152.

Le vigilantisme, terme souvent utilisé pour décrire toute forme de maintien de l'ordre non-étatique, ressort souvent négatif de l'analyse, associé à la violence et à la violation des droits individuels. Or, un examen plus approfondi de l'origine, de la pratique, de la fonction et de la structure de certains de ces groupes, souvent appelés vigilantes au Nigeria, révèle qu'ils ne correspondent pas tous à notre interprétation des vigilantes en tant que bandes de jeunes infligeant de la violence à leurs victimes et les soumettant à la justice de la jungle. Certains groupes de vigilantes ont leurs racines dans la communauté et sont une forme privilégiée de maintien de l'ordre au Nigeria. Ces groupes sont nombreux dans les États du Nord du Nigeria qui ont introduit la *charia*, tirant leur légitimité de sources diverses et parfois concurrentes : les *Yan'bunga* de l'establishment traditionnel et communal haoussa, les Hisba de l'establishment religieux et les *Yan'achaba* de l'establishment politique. Que peut-on dire du fonctionnement, de la structure et de la fonction de ces divers groupes de vigilantes ? Comment la bataille politique et la lutte entre les élites politicoreligieuses et traditionalistes haoussa façonnent-elles et reforment-elles les trois formes étudiées ? Quel est l'impact de cette lutte sur les femmes et les personnes vulnérables ? Cet article a deux objectifs. Le premier est de mettre en question la surgénéralisation associée au vigilantisme au Nigeria en analysant une forme de vigilantisme – *hisba* – dans le contexte d'un maintien de l'ordre informel dans les États du Zamfara et Kano. Le second entend situer la question des vigilantes dans le contexte politique du Nord du Nigeria plutôt que dans un simple cadre moral qui les apparente à de violents criminels.

ADEBANWI, Wale, "The carpenter's revolt: youth, violence and the reinvention of culture in Nigeria", *Journal of Modern African Studies*, 43/3 (2005), p. 339-365.

This paper examines the cultural repertoires of the youthful, 'militant' faction of the Oodua People's Congress (OPC) in Nigeria, pointing to ways in which violence and ritual can be interpreted both as an instrumentally rational strategy of power struggle and as a form of symbolic action with cultural meanings. The OPC case strongly challenges the bifurcation of tradition and modernity, given the way the group appropriate culture in negotiating Yoruba identity, while also retaining democratic rhetoric. It argues that the activities of the OPC constitute not stable, bounded manifestations of culture, but rather fluid, ambivalent and paradoxical ethnic-power relations and formations.

ANDERSON, Cecilia et Aki STAVROU, *Youth Delinquency and the Criminal Justice System in Tanzania*, Nairobi, UN Printshop, 2001.

ANDERSON, David M., "Vigilantes, violence and the politics of public order in Kenya", *African Affairs*, 101/405 (2002), p. 531-555.

This article examines recent violence in Nairobi in the context of increased vigilante activity throughout Kenya, and relates this to the broader political context of violence in the run-up to the next general election, which is expected to take place before the end of 2002. The starting point for the analysis is the conflict between two rival vigilante groups in Nairobi's Kariobangi North estate, Mungiki and the Taliban. It is argued that existing scholarly interpretations of Mungiki need to be reassessed in view of recent violent and criminal activities linked to the movement, and in light of the shifting political position of its leaders and the ethnocentric posture they have adopted. The increasing prevalence of vigilante groups in the city is shown to be partly a reflection of growing criminal activities, especially extortion, and partly the consequence of struggles for political control in the city, where the ruling party KANU has only slender support. The 'New Vigilantes' of Nairobi exploit urban insecurity for materialist gain, but they have also merged with the Majeshi la Wazee ('Armies of the Elders') that have long been deployed to 'protect' the interests of their political clients. In this context, heightening urban violence is seen to be both criminal and political in character, and it is argued that it is likely that vigilante groups will again be used as political instruments in the electoral struggle for the city.

ANING, Kwesi et Angela MCINTYRE, "From Youth Rebellion to Child Abduction: The Anatomy of Recruitment in Sierra Leone", Angela MCINTYRE, dir., *Invisible Stakeholders: The Impact of Children on War*, Pretoria, Institute for Security Studies, 2004, p. 67-85.

ARGENTI, Nicolas, *The Intestines of the State: Youth, Violence, and Belated Histories in the Cameroon Grassfields*, Chicago, University of Chicago Press, 2007.

BAY, Edna G., "Introduction", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 1-15.

BAY, Edna G. et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006.

BAZENGUISSA-GANGA, Rémy, « Rester jeune au Congo-Brazzaville : violences politiques et processus de transition démocratique », *Autrepart*, 18 (2001), p. 119-134.

Le cas du Congo (Brazzaville) fait apparaître les modalités de construction de la jeunesse en tant que catégorie politique et groupe d'acteurs précis, dans le contexte des changements intervenus en Afrique où certains pays ont vu s'établir une relation entre le processus de transition démocratique et la généralisation des usages de la violence. Ces transformations et les tensions entre générations politiques produisent une configuration où la référence à la vieillesse est bannie par les pratiques de "déparentélisation". Ce sont les plus puissants qui se revendiquent en même temps comme les plus jeunes. Les Congolais attribuent plusieurs acceptations à ce terme. Les groupes définis ont tendance à valoriser des formes précises d'actions violentes. Pour comprendre ces corrélations, l'auteur analyse chaque groupe dans le système de relations qu'il forme avec tous les autres et dans l'univers des représentations par lesquelles les acteurs construisent leur réalité politique. Parmi tous les acteurs de la violence politique, la figure des membres des milices a un caractère d'exemplarité. Son analyse permet d'identifier des tendances plus générales.

BAZENGUISSA-GANGA, Rémy, "The religious mobilization of young Congolese militiamen: victims of politics", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

BERCKMOES, Liedewyde H., *Growing Up in a Refugee Camp: Constructions of Identity among Burundian Youth in Tanzania*, Mémoire de maîtrise, Universiteit van Amsterdam, 2006.

BIAYA, Tshikala Kayembe, *Enfant de situation de conflit armé et de violence urbaine : bibliographie annotée et signalétique*, Dakar, CODESIRA, 2003.

BIAYA, Tshikala Kayembe, *Le Jeune, la rue et la violence à Kinshasa. Entendre, comprendre, décrire*, Dakar, Codesria, 2000.

BONIN, Debby, "Reclamare gli spazi, cambiare i luoghi: la violenza politica e la protesta delle donne nel KwaZulu-Natal", *Afriche e Orienti*, 2001/2.

BOZZOLI, Belinda, "Memory, Forgetting, and the Alexandra Rebellion of 1986", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 179-214.

BRENNAN, James R., "Youth, the Tanu Youth League and managed vigilantism in Dar es Salaam, Tanzania, 1925-73", *Africa*, 76/2 (2006), "Reflections on the Lakes' crises: Rwanda, Congo, Uganda", p. 221-246.

Cet article examine le rôle de la jeunesse masculine dans l'histoire politique de Dar es Salaam. La «jeunesse», en tant que catégorie d'opposition aux anciens, a pris son importance pendant la période d'entre deux guerres, au cours de laquelle des bureaucrates africains instruits aspiraient à être représentés dans la politique urbaine face aux revendications d'autorité traditionnelles exercés par les anciens locaux des ethnies Zaramo et Shomvi. Ce groupe de bureaucrates a gagné en pouvoir à travers la popularisation d'une politique raciale nationaliste, et forma dans les années 1950 un nouveau parti baptisé Tanganyika African Nationalist Union (TANU), qui instituait sa propre catégorie de «jeunes» avec la création d'une ligue de la jeunesse, la TANU Youth League (TYL). Cette ligue de la jeunesse, constituée essentiellement d'hommes jeunes sous-employés sans qualifications suffisantes, remettait en cause le monopole théorique de l'ancien Etat colonial sur la violence à travers des activités de police volontaires et agressives. Une fois l'action d'indépendance achevée, les moyens pratiques de démobiliser cette énorme police semi-autonome et force de renseignements étaient limités. La réaffirmation répétée du contrôle du parti sur la TYL a pris diverses formes au cours de la décennie qui a suivi l'indépendance: création d'un Service national et militarisation du développement, manifestations nationalistes fréquentes et rituels dans lesquels les membres de la TYL contrôlaient l'espace public, guerre sur le thème de la moralité urbaine menée par des troupes de choc de la TYL. Le contrôle exercé sur ces jeunes offrait par ailleurs aux membres ambitieux de la TANU un patrimoine potentiellement autonome. Les années 1970 ont vu le début de l'incapacité générale, tant de la part de l'Etat que du parti, à générer des ressources suffisantes pour servir de patrons aux jeunes en quête de patron, ce qui a eu pour effet de décentraliser la violence des jeunes et le vigilantisme. Une histoire politique de la «jeunesse», en tant que catégorie sociale et institution politique, peut nous éclairer sur les dilemmes contemporains que sont la violence des jeunes, les significations de la citoyenneté et les moteurs cachés de la politique des partis.

BRETT, Rachel et Irma SPECHT, *Young Soldiers: Why they Choose to Fight*, Boulder, Lynne Rienner, 2004.

BURTON, Andrew, *African Underclass: urbanisation, crime and colonial order in Dar es Salaam*. Oxford, James Currey, 2005.

BURTON, Andrew, "Urchins, loafers and the cult of the cowboy: urbanization and delinquency in Dar Es Salaam, 1919–61", *Journal of African History*, 42/2 (2001), p. 199–216.

During the British colonial period a substantial young African population emerged in Dar es Salaam. Both colonial officials and African elders viewed this with dismay. They felt the resulting demoralisation of African youth posed a threat to both (African) authority and (colonial) order. However, measures aimed at addressing the ramifications of this phenomenon were mostly unsuccessful. Ironically, whilst British colonial policy aimed to keep African youth quiescent in rural, gerontocratic, tribal administrations, colonialism in fact provided the context in which both rapid urbanization and generational tension occurred. These continued to occur after independence; and it is argued that TANU politicians not only inherited the problems associated with the administration of the Tanganyikan capital, but that their responses were influenced by European and 'elite' African attitudes of the colonial era.

BURTON, Andrew, Wahuni (The Undesirables): African Urbanization, Crime, and Colonial Order in Dar es Salaam, 1919–1961, Thèse de doctorat, University of London, 2000.

BUUR, Lars et Steffen JENSEN, "Introduction: vigilantism and the policing of everyday life in South Africa", *African Studies*, 63/2 (2004), p. 139-152.

CAREY, Martha, "Survival Is Political'. History, Violence and the Contemporary Power Struggle in Sierra Leone", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 97-126.

CARTON, Benedict, *Blood From your Children: The Colonial Origins of Generational Conflict in South Africa*, Charlottesville, University Press of Virginia, 2000.

COULTER, Chris, M. PERSSON et Mats UTAS, dirs., *Young Female Fighters in African Wars: Conflict and Its Consequences*, Stockholm, Nordic Africa Institute, 2008.

DACHER, M., « Chronique des violences ordinaires. Parcours d'un jeune paysan burkinabè immigré en Côte d'Ivoire », *Journal des Africanistes*, 73/2 (2003), p. 137-161.

DAVIDSON, Joanna, "Rotten Fish. Polarization, Pluralism, and Migrant-Host Relations in Guinea-Bissau", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 58-93.

DENOV, Myriam et Richard MACLURE, "Engaging the voices of girls in the aftermath of Sierra Leone's conflict: experiences and perspectives in a culture of violence", *Anthropologica*, 48/1 (2006), p. 73–85.

Malgré la protection garantie aux enfants en vertu de la Convention relative aux droits de l'enfant de l'ONU, la question des enfants-soldats s'est érigée en une préoccupation majeure sur le plan international. Plus de 250 000 soldats de moins de 18 ans combattent en effet dans plus de 40 pays en crise. Durant la guerre civile sierra-léonaise qui a duré une décennie, des milliers d'enfants ont activement participé aux combats. Alors que les conditions et les facteurs sous-tendant la montée de ce phénomène en Sierra Leone et ailleurs dans les pays en développement sont largement documentés, la littérature a généralement fait état des enfants-soldats uniquement au masculin. Or, en Sierra Leone, on estime que 30 % des enfants soldats dans les forces de l'opposition était des filles. Il y a jusqu'à présent une carence de renseignements empiriques comparant les expériences de ces filles à celles des garçons. Résultat de profonds entretiens avec 40 filles qui combattaient en Sierra Leone, le présent article fait état des perceptions et des expériences de ces filles en tant que victimes, agentes et résistantes dans la violence du conflit armé.

DIOP, Momar-Coumba et Ousseynou FAYE, « Les jeunes et la gouvernance de la ville », Momar-Coumba DIOP, dir., *La société sénégalaise entre le local et le global*, Paris, Karthala, 2002, p. 687-720.

DOOM, Ruddy et Koen VLASSENROOT, “Violent Culture or a Culture of Violence? Militia-Formation in Eastern Congo”, Frank COLUMBUS, dir., *Politics and Economics of Africa*, Huntington, Nova Science Publishers, 2001, p. 57-81.

The authors outline the historical background of the dynamics of cultural change and conflict in eastern Congo and deal with the ongoing Mayi-Mayi rebellion in this area. When it comes to sub-Saharan Africa, conflicts are mostly interpreted in cultural terms. As opposed to this, the authors argue that, with the formation of grassroots militias, rural and urban youth resist the effects of State implosion and the different foreign armed interventions and motivate their actions on an ethnic ideology. In doing so, they combine former traditions of resistance and violence with newly developed patterns of mobility in an interpretation of customary defence that is based on the social meaning of land. This is not to say that the formation of rural militias is nothing more than a continuation of tradition and a defence strategy of the traditional power structure. On the contrary, these youth militias do not act in defence of the existing rural order and the authority of the customary chiefs. A crisis in the social fabric has rather entailed a shift of authority towards these youthful combatants and the use of violence. Mayi Mayi have to be interpreted as a modern phenomenon.

DORMAN, Sara Rich, “Past the Kalashnikov: Youth, Politics and the State of Eritrea”, Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 189-204.

FINNSTROM, Sverker, “Meaningful rebels? Young adult perceptions of the Lord's Resistance Movement/Army in Uganda”, Caterine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

FOURCHARD, Laurent, “A New Name for an Old Practice: Vigilantes in South-Western Nigeria”, *Africa*, 78/1 (2008), “Perspectives on Vigilantism in Nigeria”, p. 16-40.

On considère souvent qu'il est probable que l'essor récent des groupes de vigilantes au Nigeria signifie une érosion du monopole de l'État sur la violence légitime, ainsi qu'un déclin marqué de la souveraineté de l'État sur le territoire national. Or, cette conclusion ne prend pas en considération le fait qu'au Nigeria le terme « vigilante » a été initialement proposé par la police dans le milieu des années 1980 en remplacement d'une pratique plus ancienne connue dans la partie occidentale du pays depuis la période coloniale sous le nom de système « hunter guard » ou « night guard ». Ainsi, plutôt que de considérer les groupes de vigilantes comme une réponse à une augmentation supposée de la criminalité ou à un déclin supposé des forces de police, nous devrions les considérer (du moins initialement) comme une première tentative d'introduire des formes de maintien de l'ordre communautaire afin d'améliorer l'image épouvantable de la police. En tant que tel, « vigilante » est, dans le Sud-Est du Nigeria, le nom nouveau donné à une ancienne pratique de maintien de l'ordre qu'il convient de considérer dans une période étendue (à partir des années 1930) au cours de laquelle la criminalité violente était perçue comme un danger potentiel. Enfin, dans le cadre du débat actuel sur la « privatisation de l'État » en Afrique, le maintien de l'ordre non-étatique au Nigeria témoigne d'une continuité depuis la période coloniale, plutôt que de l'apparition d'un phénomène nouveau dans les années 1980 ou 1990.

FOURCHARD, Laurent, “Lagos and the invention of juvenile delinquency in Nigeria, 1920–1960”, *Journal of African History*, 47/1 (2006), p. 115–137.

This paper seeks to trace the origins of offences by youths as a distinct social concern in Lagos and examines the categorization of a group, the ‘juvenile delinquent’, by colonial administrators and welfare officers. While organized pickpocketing and prostitution by young people emerged as an issue in Nigerian newspapers in the 1920s, it was largely ignored by local administrators until the appointment, in 1941, of the first Social Welfare Officer. This led to the implementation of new administrative and judiciary machinery which combined two processes: it legislated ‘juvenile delinquency’ into existence as a clearly identifiable social problem; and criminalized a large portion of urban youth, especially female hawkers. The combination of these processes constitutes what can be called the invention of juvenile delinquency in Nigeria.

GASSER, Geneviève, « Être jeune à Ziguinchor », *Autrepart*, 18 (2001), p. 135-150.

Les récits de vie de jeunes à Ziguinchor (région de Casamance au Sénégal) révèlent qu'une partie d'entre eux vivent en apparence sans histoire. Ils partagent les références culturelles des jeunes Sénégalais et celles de la culture globale. Cependant, un second groupe s'identifie à la lutte armée pour l'indépendance de la Casamance. Un petit nombre d'entretiens a montré que ces jeunes reprennent, sans l'altérer substantiellement, le discours de légitimation de la guerre tenu par le MFDC (Mouvement des forces démocratiques de la Casamance). Selon ces jeunes, le sous-emploi dans leur région est une cause du conflit. La frontière entre le premier et le second groupe n'est pas nette, les jeunes pouvant passer d'un statut à l'autre sans contradiction. L'enquête n'apporte pas une réponse définitive à la question de savoir ce qui pousserait ces sympathisants à prendre réellement le statut de jeunes guerriers. Il pourrait exister des bandes armées, constituées de jeunes ayant une autonomie complète par rapport au MFDC.

GLASER, Clive, *Bo-Tsotsi. The Youth Gangs of Soweto*, Cape Town, David Philip, 2000.

GLASER, Clive, “Whistles and Sjamboks: Crime and Policing in Soweto, 1960-1976” *South African Historical Journal*, 52/1 (2005), p. 119-139.

GORE, Charles et David PRATTEN, “The Politics of Plunder: The Rhetorics of Order and Disorder in Southern Nigeria”, *African Affairs*, 102/407 (2003), p. 211-240.

This article looks at four cases of youth-led identity-based social movements in Benin City and in the Annang area of southern Nigeria. It shows how each of these movements — youth associations, ‘area boys’, vigilantes and campus cults — draws on different, older repertoires of discourse and organization, and enters into relations with state authority that combine elements of complicity, insurgency, monitoring and disengagement. It argues that their activities, mobilized around resource control and community security, can be understood as a response to the Nigerian ‘politics of plunder’, endemic since the beginning of the oil boom, but locally perceived as having intensified from the 1990s onwards.

GUTH, Suzie, « Les collégiens et la guerre au Congo », *Cahiers d'études africaines*, 169-170 (2003), « Enseignements », p. 337-350.

26 jeunes gens d'un établissement privé catholique de Pointe-Noire racontent leur fuite et leur parcours durant les guerres civiles congolaises. Ils cherchent à prendre leurs distances avec les situations tragiques qu'ils ont connues mais, en même temps, les émotions les submergent et les actes de barbarie les anéantissent. Ils ont fait l'expérience du dénuement, alors que leurs familles sont plus aisées que la moyenne, mais aussi celle de la fragilité et de la fin de la vie humaine. La gratuité de certains actes les conduits à mettre en cause la réalité et le sens. La plupart ont trouvé refuge dans une conduite méthodique de la prière : le sacré permet non seulement de rythmer une vie d'errance (la plupart sont venus de Brazzaville jusqu'à Pointe-Noire), mais aussi d'appréhender un monde transcendant. La guerre conduit ces jeunes collégiens à l'expérience métaphysique et ontologique, à une réflexion sur la condition humaine et à la recherche de la rédemption par l'intercession auprès du divin.

HARNISCHFEGER, Johannes, "The Bakassi boys: fighting crime in Nigeria", *Journal of Modern African Studies*, 41/1 (2003), p. 23-49.

Nigeria's police and judiciary have failed to protect its citizens and have therefore lost all credibility. European principles of justice have likewise become discredited. Militias like the Bakassi Boys offer a popular alternative, which includes public executions and the use of the occult in fighting evil. But the growing fear of crime is only one reason why 'jungle justice' may spread. Governors and influential politicians help finance armed vigilante groups, and may make use of young men with machetes and pump-action shotguns to intimidate political opponents. As an ethnic militia that is ready to defend the interests of the 'Igbo nation', the Bakassi Boys have also been used to kill members of other ethnic groups. In many parts of Nigeria, ethnic and religious communities are preparing for 'self-defence', because they have no trust in the ability of democratic institutions to settle their conflicts.

HIGAZI, Adam, "Social Mobilization and Collective Violence: Vigilantes and Militias in the Lowlands of Plateau State, Central Nigeria", *Africa*, 78/1 (2008), "Perspectives on Vigilantism in Nigeria", p. 107-135.

La violence collective survenue dans les zones rurales du sud et du centre de l'État du Plateau entre juin 2002 et mai 2004 était accompagnée d'une vaste mobilisation sociale et d'une intensification des divisions ethniques et religieuses. Les groupes de vigilantes se sont adaptés à cette nouvelle insécurité et ont joué un rôle local important dans cette crise, mais se sont divisés sur des lignes religieuses. Leur priorité est passée de la surveillance contre le vol dans les villages à la surveillance contre les menaces plus graves posées par les milices armées. L'intersection des groupes de vigilantes et des milices était situationnelle ; la violence était moindre là où les groupes de vigilantes étaient plus proéminents mais, ailleurs, leurs fonctions se confondaient. L'action sociale et les schémas de violence étaient déterminés par les relations de pouvoir entre les groupes d'identité et par la lutte pour le territoire. La notion d'indigénéité continue d'être utilisée par tous les bords à des fins de revendications territoriales, et les récits historiques d'appartenance et d'injustice sont activement mis en avant pour conforter une légitimité politique. La violence était également fortement définie par la religion, la domination politique des musulmans, notamment à Wase, générant une animosité particulière. Les croyances religieuses et culturelles s'exprimaient également à travers les groupes de vigilantes et les milices et, bien que n'étant pas une cause de violence directe, les croyances surnaturelles ont eu une incidence sur des formes de mobilisation et de prise de décision.

HONWANA, Alcinda, *Child Soldiers in Africa*, Philadelphia, University of Pennsylvania Press, 2006.

HONWANA, Alcinda, « Innocents et coupables : Les enfants-soldats comme acteurs tactiques », *Politique africaine*, 80 (2000), « Enfants jeunes et politique », p. 58-78.

L'usage d'enfants-soldats dans la guerre est aujourd'hui devenu un phénomène majeur. Or, la notion même d'enfant-soldat va à l'encontre des normes établies et des représentations généralement associées à l'enfance. S'appuyant sur des récits d'enfants, ce texte avance l'hypothèse que ces jeunes combattants occupent des espaces sociaux interstitiels, entre les mondes adultes et juvéniles, qui conditionnent leurs styles de vie. Dans ces espaces ambivalents, ils ne sont pas dénués de capacité d'action. Innocents et coupables à la fois, ils sont plutôt des "acteurs tactiques".

HONWANA, Alcinda, "Negotiating Post-War Identities: Child Soldiers in Mozambique and Angola", *Bulletin du CODESIRA*, 1-2 (1999), p. 4-13.

IFEKA, Caroline, "Conflict, Complicity and Confusion: Unravelling Empowerment Struggles in Nigeria after the Return to 'Democracy'", *Review of African Political Economy*, 27/83 (2000), p. 115-123.

This briefing argues that the recent upsurge of youth-led ethnic violence in Nigeria is not new. A political economy approach shows that such rebellions are an expression of resistance on the part of militant educated unemployed youth to the exploitation of peripheral economies. They articulate a general perception that development is being obstructed by elders and chiefs on government contracts. Young militants are strongest at points of intersection between the global and the local, that is, oil extraction in the Niger Delta by powerful oil multinationals; trade between suppliers of native and imported goods in the cities; and logging in Cross River State of hardwood in excess of official limits by foreign companies in collaboration with indigenous timber dealers and government. This paper records a number of instances of new, contemporary versions of old conflicts between youth and government, or NGO/oil company. Emerging militant youth culture draws on popular representations of the enemy as "witches". Prescientific explanations of obstructed development and persisting poverty coexist with Nigerian elites' equation of development with top-down large-scale agriculture, reforestation and industrialization projects in the 1960s and

1970s that flopped.

IKELEGBE, Augustine, "Beyond the Treshold of Civil Struggle: Youth Militancy and the Militia-ization of the Resource Conflict in the Niger Delta Region", *African Studies Monographs*, 27/3 (2006), p. 87-122.

JENSEN, Steffen, *Gangs, Politics & Dignity in Cape Town*, Chicago, University of Chicago Press, 2008.

JOK, Jok Madut, "War, changing ethics and the position of youth in South Sudan", Jon ABBINK et Ineke VAN KESSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 143-160.

KAARSHOLM, Preben, *Violence, Political Culture and Development in Africa*, Oxford, Pietermaritzburg, et Athens, James Currey, University of KwaZulu-Natal Press, et Ohio University Press, 2006.

KAGWANJA, Peter Mwangi, "Facing Mount Kenya or facing Mecca? The *Mungiki*, ethnic violence and the politics of the Moi succession in Kenya, 1987–2002", *African Affairs*, 102/406 (2003), p. 25-49.

Kenya's return to pluralist politics in the early 1990s saw the eruption of political violence that has since laid siege to human rights and democracy. This article discusses the *Mungiki* movement which, like the Mau Mau movement that waged armed struggle against the British in the 1950s, has sprouted among the Kikuyu. It examines *Mungiki* within the broader theoretical context of competitive electoral politics and political violence in contemporary Kenya. In addition to tracing the movement's religious and ideological roots, the article shows how 'informal repression' or quasi-legitimization of sectarian violence for political ends by the state, has transformed a 'moral ethnic' movement into a 'politically tribal' one. As a contribution to the academic debate on *Mungiki*, the article draws on the rich public debate in Kenya and the author's close study of the movement in 2001–2.

KAGWANJA, Peter Mwangi, "Clash of Generations? Youth Identity, Ethnic Violence and the Politics of the Moi Succession, 1997–2002", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, Politics and Conflict in Africa*, Leiden, Brill, 2005, p. 81-109.

KANNEWORFF, Anna B., "These Dread-Locked Gangsters..." De Mungiki-Beweging in Kenia: Van Neo-Etnisch Protest naar Politieke Participatie, *Mémoire de maitrise*, Amsterdam Vrije Universiteit, 2004.

KEEN, David, "Greedy Elites, Dwindling Resources, Alienated Youths: The Anatomy of Protracted Violence in Sierra Leone", *Internationale Politikund Gesellschaft*, 2 (2003), p. 67-94.

State collapse and civil war in Sierra Leone cannot be adequately understood in terms of the political economy of diamond mining. Rather, the lack of economic progress, compounded by bad governance, had generated a frustrated generation of youths no longer controlled by traditional social ties and available for organized violence. Current "reconstruction" is reinventing several phenomena that fed into the conflict. These include neoliberalism, continuing debt repayments, a neglect of industry, endemic corruption, the chieftaincy system, a dysfunctional legal system, and a focus of civil society activity and international assistance on Freetown.

KING, Nathaniel, *Conflict as Integration: Youth Aspiration to Personhood in the Teleology of Sierra Leone's 'Senseless War'*, Uppsala, Nordiska Afrikainstitutet, 2007.

KINNES, Irvin, *From Urban Street Gangs to Criminal Empires: The Changing Face of Gangs in Western Cape*, Pretoria, Institute for Security Studies, 2000.

KONINGS, Piet, "University Students' Revolt, Ethnic Militia, and Violence during Political Liberalization in Cameroon", *African Studies Review*, 45/2 (2002), p. 179-204.

Le processus de libéralisation politique du Cameroun fut marqué par des mouvements de grève prolongés sur le campus de l'université de Yaoundé pendant la période allant de 1990 à 1996. La libéralisation politique offrit un espace aux étudiants pour se syndiquer et pour formuler leurs multiples doléances à l'égard des mauvaises conditions de vie et d'études sur le campus, ainsi qu'à l'égard du processus de « libéralisation institutionnelle » qui bloquait leur désir d'ascension sociale. Le degré de violence sans précédent qui accompagna ces longues grèves peut être attribué non seulement au refus persistant des autorités universitaires et du régime de se lancer dans toute forme positive de dialogue avec les étudiants, mais aussi aux divisions internes entre étudiants le long des lignes de parti et des lignes ethnorégionales. Les principales lignes de division se formèrent entre deux groupes: les étudiants « étrangers » se syndiquèrent avec le Parlement des étudiants et se rapprochèrent de l'opposition radicale; les étudiants « autochtones » de Beti, quant à eux, se syndiquèrent avec le Comité pour l'autodéfense (Committee for Self-Defense) et avec la milice de Beti, et se rapprochèrent considérablement du régime au pouvoir. Dans leur bataille contre le Parlement, ces derniers recoururent à des formes violentes d'exclusion ethnique afin de rétablir le contrôle sur ce qu'ils considéraient être leur université et de maintenir leur régime au pouvoir.

LAST, Murray, "Children and the Experience of Violence: Contrasting Cultures of Punishment in Northern Nigeria", *Africa*, 70/3 (2000), p. 359-393.

Faisant suite aux débats menés sur les thèmes des enfants menacés de violence et des droits de l'enfant, cet article compare deux enfances très différentes au sein d'une vaste société, à savoir les populations de langue Haoussa du Nord du Nigeria. Un segment de cette société, les Maguzawa non musulmans, s'opposent à que leurs enfants soient battus; l'autre segment, les Haoussa musulmans, tolérant les châtiments corporels chez eux mais aussi et surtout dans les écoles coraniques. Pourquoi cette différence? L'article avance des raisons économiques ainsi que politiques au rejet du châtiment corporel, tout en indiquant qu'aux yeux de la société musulmane citadine, la menace d'un tel châtiment est essentielle pour éduquer et « civiliser » les jeunes en imposant le niveau nécessaire de discipline et de maîtrise de soi, qualités considérées comme le marque d'un bon musulman. En bref, les « cultures du châtiment » résultent de conditions historiques spécifiques et varient considérablement quant à la sévérité et à la fréquence des châtiments subis par les enfants, mais aussi quant à la personne qui les exécute. L'article soulève enfin la question de savoir si la violence subie à l'école a sanctionné une plus grande tolérance à l'égard de la violence en tant que « punition » au sein de la communauté dans son ensemble.

LAST, Murray, "The Search for Security in Muslim Northern Nigeria", *Africa*, 78/1 (2008), "Perspectives on Vigilantism in Nigeria", p. 41-63.

Cet article met en avant l'argument selon lequel l'anxiété est très répandue chez les musulmans du Nord du Nigeria concernant leur sécurité, tant physique que spirituelle. Cette anxiété, en partie millénaire et en partie politique, cherche à recréer un sens plus fort du "Nord essentiel" en tant que *dar al-Islam*, avec des frontières virtuellement "fermées", comme au temps du califat de Sokoto précolonial. Ceci s'est d'abord traduit par le rétablissement de la *charia* intégrale dans douze des 36 États nigériens, puis par la formation d'un corps parfois important de *hisba* (appelés à tort "vigilantes"); ceci en dépit du fait que la constitution nigérienne confie au gouvernement fédéral la responsabilité d'institutions telles que la police et les prisons. L'article explore les diverses dimensions, passées et actuelles, de la "sécurité" à Kano et finit par le problème de la "double citoyenneté" à travers laquelle les musulmans pieux se considèrent à la fois comme nigériens et membres de la grande *oumma* islamique.

LEONARDI, Cherry, "'Liberation' or capture: youth in between 'hakuma', and 'home' during civil war and its aftermath in Southern Sudan", *African Affairs*, 106/424 (2007), p. 391-412.

Generational tension and youth crisis have been prominent themes in recent analyses of civil conflict in Africa. Field research in Southern Sudan in 2004-2006 suggests that the analysis does not fit the Sudanese war. This article examines a structural opposition between the sphere of military/government (the '*hakuma*') and the sphere of 'home'. It argues that to be a 'youth' in Southern Sudan means to inhabit the tensions of the space between these spheres. While attempting to resist capture by either sphere, youth have used their recruitment by the military to invest in their home or family sphere. Their aspiration to 'responsibility' illustrates not generational rebellion, but the moral continuity in local society, also evident in discussions of marriage.

LINDEGAARD, Marie Rosenkrantz, Coconuts, gangsters and rainbow fighters: how South African male youngsters avoid and enact physical aggression as a part of their social navigation, Thèse de doctorat, Université d'Amsterdam, 2009.

LINDEGAARD, Marie Rosenkrantz, "Navigating terrains of violence: how South African male youngsters negotiate social change", *Social Dynamics*, 35/1 (2009), p. 19-35.

How do male youngsters growing up on the Cape Flats in Cape Town avoid violence in their everyday lives? When are they perceived as *a* risk and *at* risk, and how is their way of navigating in those situations related to negotiations of social change? This paper seeks to explore, by way of insights generated through ethnographic fieldwork, how young males coming of age in townships around Cape Town navigate courses of action in contexts of endemic violence - contexts in which they are ambiguously at risk and are themselves perceived as sources of risk. It investigates a set of identifiable strategies for managing the implications of violence in pursuit not only of self-preservation, but also of core projects and values of future-making, and argues that the dichotomy between being at risk and being a risk does not counter for the intersubjective character of the process of navigating terrains of violence. In examining four differently located actors living on the Cape Flats, the paper seeks to counter more conventional analyses of such youth as a thoroughly 'high-risk' group of victims and perpetrators. It suggests that this picture may be rethought by means of a qualitative, grounded focus on the large number of young men who manage to live relatively 'normal' lives in highly challenging circumstances. Such an approach serves not merely to balance an excessive preoccupation with the production of violent masculine subjects; it also shifts the analytic focus to a concern with the manner in which actors navigate their way with respect to the complex implications of 'violence', which should itself be viewed as an ambiguous, multi-faceted social force, as both a structural characteristic and a means that can be harnessed by those experiencing it.

MCCALL, John C., "Juju and Justice at the Movies: Vigilantes in Nigerian Popular Videos", *African Studies Review*, 47/3 (2004), p. 51-67.

Cet article examine la montée du vigilantisme dans le sud est du Nigeria. Il analyse deux discours opposés sur le vigilantisme nigérien. Le premier est caractérisé par la valorisation des membres de groupes qui s'emparent de la loi pour administrer leur propre justice jusqu'à en faire des héros dans les films vidéo populaires nigériens. Le second est représenté par un rapport récemment publié par Human Rights Watch (HRW) dénonçant les membres des organisations vigilantistes comme des criminels. Ma recherche utilise la recherche ethnographique afin de contextualiser les films vidéo et de les interpréter comme un moyen pour comprendre l'écart idéologique qui sépare ces deux discours. Une analyse approfondie de la série vidéo Issakaba révèle un traitement subtil du phénomène du vigilantisme dans le but d'attirer une perspective indigène consciente des risques inhérents à la justice prodiguée par le vigilantisme, mais sensibilisée aux limites que présentent les stratégies de réforme comme celles qui sont proposées par le rapport de HRW.

MCCASKIE, T. C., "Gun Culture in Kumasi", *Africa*, 78/3 (2008), p. 433-454.

Cet article a pour thème la culture des armes à feu à Kumasi aujourd'hui. L'usage des armes à feu en pays Ashanti, et ailleurs au Ghana, s'est considérablement développé au cours des dix dernières années. Dans la pratique et dans l'imagination publique, cet essor est associé à la multiplication des bandes de jeunes et à la criminalisation de l'espace urbain. On a beaucoup écrit sur les jeunes et la violence ailleurs en Afrique, mais cet article s'intéresse à un thème négligé, à savoir les armes elles-mêmes, leur fabrication, leur vente, leur distribution, leur utilisation et leurs significations. À Kumasi et plus particulièrement à Suame Magazine, le plus grand complexe métallurgique et mécanique indigène d'Afrique de l'Ouest, des artisans habiles fabriquent aujourd'hui des copies de fusils d'assaut automatiques importés, comme la Kalachnikov AK-47, ainsi que des fusils et des pistolets. L'article explore cette évolution à plusieurs égards, en se penchant plus particulièrement sur la relation entre les armes et leur histoire locale, les jeunes de Kumasi, la criminalité et les schémas changeants du désir et de la consommation. Il a pour objet d'ajouter à la littérature croissante consacrée à la « violence des jeunes » en Afrique, mais du point de vue des armes qui rendent cette violence possible.

MCINTYRE, Angela, "Children as Conflict Stakeholders: Towards a New Discourse on Young Combatants", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 228-242.

MCINTYRE, Angela, dir., *Invisible Stakeholders: The Impact of Children on War*, Pretoria, Institute for Security Studies, 2004.

MCINTYRE, Angela, "Reinventing Peace: Challenges for a Young Continent", *African Security Review*, 11/3 (2002), p. 89-96.

The use of children in armed conflict has become a symbol of the apparent brutality of warfare in Africa. They have become a powerful tool for child rights advocates, who lobby for the protection of children through the provision of essential services such as health care, education and social services. But taking children and youth out of the broader security debate has turned the issue into a 'soft' humanitarian concern that rarely enters into discussions on African politics, militaries and economies. The danger in this lies in the fact that Africa is, demographically speaking, an extraordinarily young continent. The marginalization of youth from the security debate is paralleled by their absence from political and economic agendas. In war-affected nations in particular, the priority of social sectors plummets while governments attend to the business of the war economy, leaving health and education in the hands of humanitarian agencies. At the same time, children and youth, being the majority, represent manpower for both governments and armed forces. Thousands of children involved in combat in Africa are in fact a symptom of instability deeply exaggerated by demographics.

MCINTYRE, Angela, "Rights, Root Causes and Recruitment: The Youth Factor in Africa's Armed Conflicts", *African Security Review*, 12/2 (2003), p. 91-99.

Children are defined by the United Nations Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child as people under the age of 18. Youth, although commonly used to describe the age group between 15-25, is not a term recognized in legislation designed to protect children. It has, however, become a concept employed by regimes and rebels alike to mobilize Africa's young population for political and military ends. African youth are caught in the chasm between childhood and the unattainable social, political and economic status that would define them as adults. Deprived of educational opportunities and livelihoods, youth are actively mobilized by politicians and armed groups alike, who recognize that their alliance is valuable and their enmity dangerous. The militarization of disaffected young people, of which the problem of child soldiers is only a small part, originates with the idea that youth constitute "potential": a commodity that can and has been plundered alongside natural resources and public funds to serve the agendas of warfare. This article explores the ways in which African youth are mobilized to support political and military agendas. It suggests that a clearer understanding of these dynamics is necessary if peacebuilding interventions and postconflict recovery efforts are to be sustainable.

MCINTYRE, Angela, Emmanuel Kwesi ANING et Prosper Nii Nortey ADDO, "Politics, War and Youth Culture in Sierra Leone: An Alternative Interpretation", *African Security Review*, 11/3 (2002), p. 7-15.

Understanding the nature of armed conflict in Africa requires more than a political and military analysis of forms of warfare such as the employment of children as fighters. Children are seldom only instruments for other causes but can actively support their own agenda through the choices they make. Problems of governance, resource use and social organization also need to be considered. There are often no clear lines between civilians and militaries and a simplistic 'oppressor versus victim' dichotomy is of limited use. The political character of youths can be better understood by considering the factors that shape their consciousness, as well as the predisposition of the society to care for them. Society has failed to offer youth protection from the adult consequences of immediate involvement in economy and politics. This has been a dynamic process rather than a static set of political and economic circumstances favourable to the outbreak of revolution.

MCINTYRE, Angela, et Thokozani THUSI, "Children and Youth in Sierra Leone's Peace-Building Process", *African Security Review*, 12/2 (2003), p. 73-80.

Following the holding of elections in May 2002, Sierra Leone has embarked on a process of peacebuilding. While facing multiple challenges, the country's youthful population is one that deserves greater attention. Youths comprise more than 50 percent of Sierra Leone's population and in the face of scarce economic opportunities in a country devastated by war, they are a segment of the population that must be incorporated into the postconflict reconstruction processes currently underway. This article, which is based on field trips to Sierra Leone in 2002, focuses on the politicization and abuse of children and youth in the Sierra Leone conflict and the resulting marginalization of these two groups since the cessation of hostilities. It argues that the country's experience demonstrates that children and youth are used (both as perpetrators and victims) as 'political currency' in conflicts and are not adequately protected by international law. The youth of Sierra Leone need to be given more political space (as they occupied during the war) to articulate their needs and be provided with enough opportunities to make them responsible citizens.

MACLURE, Richard et Myriam DENO, "'I didn't want to die so I joined them': structuration and the process of becoming boy soldiers in Sierra Leone", *Terrorism and Political Violence*, 18/1 (2006), p. 119-135.

Child soldiers are generally portrayed either as victims of structural forces that are beyond their control and comprehension or as knowing agents of mayhem in search of revolutionary change or personal gain. Yet these singular perspectives are bedevilled by their dialectical limitations, the one overlooking capacities of individual will, the other prone to discounting historical and socioeconomic contexts. In this paper, through the lens of structuration theory that postulates the interconnectedness of structure and agency, we examine how boys were transformed into armed and organized combatants in Sierra Leone's recent civil war. Drawing from a series of interviews with a cohort of boys who fought with the rebel Revolutionary United Front (RUF), we map out their experiences and perspectives in a way that highlights the juxtaposition of profound social forces and the capacity for personal agency that underlay the process of becoming child soldiers. We conclude by ruminating on the challenges of rehabilitating and reintegrating former child soldiers in the impoverished circumstances of post-war Sierra Leone.

MARKS, M., *Young Warriors: Youth Politics and Violence in South Africa*, Johannesburg, Witwatersrand University Press, 2001.

MAXTED, Julia, "Youth and War in Sierra Leone", *African Identities*, 1/1 (2003), p. 69-78.

MEAGHER, Kate, "Hijacking civil society: the inside story of the Bakassi Boys vigilante group of south-eastern Nigeria", *Journal of Modern African Studies*, 45/1 (2007), p. 89-115.

Analyses of the rise of violent vigilantism in Africa have focused increasingly on the 'uncivil' character of African society. This article challenges the recourse to cultural or instrumentalist explanations, in which vigilantism is portrayed as a reversion to violent indigenous institutions of law and order based on secret societies and occultist practices, or is viewed as a product of the contemporary institutional environment of clientelism and corruption in which youth struggle for their share of patronage resources. The social and political complexities of contemporary African vigilantism are revealed through an account of the rise and derailment of the infamous Bakassi Boys vigilante group of south-eastern Nigeria. Based on extensive fieldwork among the shoe producers of Aba who originally formed the Bakassi Boys in 1998, this article traces the process through which popular security arrangements were developed and subsequently hijacked by opportunistic political officials engaged in power struggles between the state and federal governments. Detailing the strategies and struggles involved in the process of political hijack, this inside account of the Bakassi Boys reveals the underlying resilience of civil notions of justice and public accountability in contemporary Africa.

MOHAMED-ABDI, Mohamed, « De *gaashaangaad* à *mooryaan*: quelle place pour les jeunes en Somalie? », *Autrepart*, 18 (2001), p. 69-84.

Traditionnellement, en territoire somali, le système des classes d'âge prenait en charge les jeunes pour en faire des adultes et les intégrer à la société. La guerre civile qui a ragé à partir de décembre 1990 a modifié cet état de fait. Après avoir spécifié le sens des termes somali pour désigner les jeunes ('kuray', 'gaashaanqaad', 'sindheer', 'mooryaan', 'dayday'...) et montré la place de ceux-ci dans la société somali à différentes époques, le présent article s'efforce de décrire le processus d'évolution qui, partant d'une prise en charge structurelle des jeunes par la société, a abouti à leur révolte sanglante. La dernière partie traite de la situation actuelle des jeunes, dans le cadre d'un essoufflement du conflit civil et de l'aboutissement de la conférence d'Arta (Djibouti, 2000).

MOMOH, Abubakar, "Youth Culture and Area Boys in Lagos", Attahiru JEGA, dir., *Identity Transformation and Identity Politics under Structural Adjustment in Nigeria*, Uppsala, Nordiska Afrikainstitutet, 2000, p. 181-203.

MURPHY, William P., "Military patrimonialism and child soldier clientalism in the Liberian and Sierra Leonean Civil Wars", *African Studies Review*, 46/2 (2003), p.61-87.

Dans cet article, nous utilisons un modèle wéberien de patrimonialisme afin d'analyser les rôles clientélistes et "l'emploi" tenu par les enfants soldats au sein des régimes militaires des guerres civiles au Libéria et en Sierra Leone. Nous examinons ainsi les aspects institutionnels de l'identité et du comportement de l'enfant soldat qui ne sont pas abordés dans d'autres modèles traditionnels de l'enfant soldat, en tant que victime forcée, idéaliste révolutionnaire, ou opportuniste délinquant. Nous détournons l'attention de l'analyse du patrimonialisme d'étatnation pour nous tourner vers les dimensions patrimoniales des régimes rebelles. Nous situons les enfants soldats à l'intérieur d'une organisation sociale de domination et de réciprocité basée sur une violence structurée par des liens de patronage avec les commandants militaires. Nous identifions les fonctions de "l'emploi" tenu par l'enfant soldat au sein de l'administration d'un régime patrimonial. Une approche wéberienne focalisée sur l'institutionnalisation et les stratégies de domination et de dépendance corrige les approches qui exotisent les enfants soldats, décontextualisent leur comportement, ou essentialisent leur "jeunesse" comme principe d'explication.

NOLTE, Insa, "Ethnic vigilantes and the state: the Odua People's Congress in southwest Nigeria", *International Relations*, 21/2 (2007), p. 217-235.

Based on the example of the Oodua People's Congress (OPC) in Nigeria, this article argues that vigilante activities are embedded in a range of social relations and historical trajectories. While vigilantism transforms relationships of power within the state, it does not necessarily undermine all aspects of state authority. After the annulled presidential election of a Yoruba speaker in 1993, the OPC was founded with the explicit political aim of safeguarding Yoruba ethno-nationalist interests vis-à-vis the state. By fighting crime, and state institutions perceived to be implicated in the perpetration of crime, including the police and military, the OPC's vigilantes have undermined and challenged the state's security institutions. Representing the state as both weak and strong, the OPC has undermined the state's control of security but legitimised and strengthened the state as a mechanism of political decision-making and social reform.

NOLTE, Insa, "Identity and violence: the politics of youth in Ijebu-Remo, Nigeria", *Journal of Modern African Studies*, 42/1 (2004), p. 61-89.

This article examines the politics of youth in Ijebu-Remo (henceforth Remo) from the 1950s to the present. The emergence of the politics of youth in the 1950s and 1960s drew on precolonial discourse and was closely associated with the emergence of Remo's anti-federal postcolonial political identity. Since Nigeria's political and economic decline in the mid-1980s, strong feelings of exclusion – strengthened further by the political sidelining of Yoruba-speaking politicians in national politics between 1993 and 1999 – have contributed to an increase of nationalist sentiment in Remo youth politics. This is enacted through secrecy, a reinvention and utilisation of 'traditional' cultural practice, and the growing definition of local identity through ethnic discourse. Traditionally, Remo youth and elite politics have legitimised and supported each other, but the cohesion between these groups has declined since the return to democracy in 1999. Rivalry and conflict over local and national resources have led to bitter intergroup fighting, and young men's strategies to combat social exclusion remain mostly individual.

NOLTE, Insa, "Without Women, Nothing Can Succeed': Yoruba Women in the Oodua People's Congress (OPC), Nigeria", *Africa*, 78/1 (2008), "Perspectives on Vigilantism in Nigeria", p. 84-106.

Cet article examine le rôle des femmes dans la politique de l'OPC (Oodua People's Congress), mouvement ethnonationaliste militant du peuple Yoruba, dans le Sud-Ouest du Nigeria. Il suggère que l'inclusion des femmes dans la structure organisationnelle et leurs rôles typiques au sein de l'OPC étendent l'action politique des femmes mais, dans le même temps, font en sorte que leurs contributions sont contenues dans la politique générale de l'OPC. Les femmes jouent des rôles importants au sein de l'OPC, principalement en facilitant et en soutenant les activités de vigilantisme des membres masculins de l'OPC. Dans l'exercice de ce soutien, les femmes mettent surtout à profit un savoir et des pouvoirs associés à des expériences de vie typiquement féminines. C'est pourquoi les intérêts des femmes sont représentés dans le programme général de l'OPC, mais sur la base de rôles de genre complémentaires plutôt qu'égalitaires.

OBI, Cyril I., *Youth and the Generational Dimensions to Struggles for Resource Control in the Niger Delta: Prospects from the Nation-State Project in Nigeria*, Dakar, CODESIRA, 2006.

OEFUSI, Aderoju, "Oil and the probability of rebel participation among youths in the Niger Delta of Nigeria", *Journal of Peace Research*, 45/4 (2008), p. 539–555.

This article attempts to explain the determinants of the probability of willingness to join rebel groups by youths in the Niger Delta region of Nigeria, using primary data from a sample of 1,337 individuals drawn from 18 communities. A cardinal objective is to test the theoretical explanations of the motivation for rebellion in resource-based societies and to examine the kind of factors that present rebel opportunity. Fifteen variables are used to reflect motives and opportunity for rebellion, and a logit regression model is employed to estimate the probability of willingness to participate. While grievance appears to be pervasive among individuals- and is systemically explained by the data, it is not seen to have high statistical effect on the probability of having a disposition to rebel participation. Rather, individual-and community-level factors that reduce the opportunity cost and risk of participation, or increase the perceived benefits, appear to be more important. The findings suggest that strategies to achieve long-lasting civil peace in Nigeria's Delta must go beyond grievance to address individual-level factors that determine the opportunity cost of participation in violence, such as low income level and low educational attainment, and community-level factors that create an opportunity to profit from extreme forms of civil disobedience, such as low infrastructure. Some of these strategies choices are found also to have the potential to address grievance.

OLANIYI, O, *Community Vigilantes in Metropolitan Kano, 1985–2005*, Ibadan, IFRA, 2005.

PARSONS, Imogen, “Youth, Conflict and Identity: Political Mobilisation and Subjection in Angola”, Angela MCINTYRE, dir., *Invisible Stakeholders: The Impact of Children on War*, Pretoria, Institute for Security Studies, 2004, p. 45-66.

PETERS, Krijn, “Re-examining Voluntarism. Youth Combatants in Sierra Leone”, *Institute for Security Studies monograph series*, 100/4 (2004).

PETERS, Krijn, “Reintegrating Young Ex-Combatants in Sierra Leone: Accommodating Indigenous and Wartime Value Systems”, Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 267-296.

PRATTEN, David, “The Politics of Vigilance in Southeastern Nigeria”, *Development and Change*, 37/4 (2006), p. 707-734.

This article argues that governance can be best analysed within modes of vigilance. Where recent work on the post-colonial state has emphasized the symbolic and practical constitution of the state through surveillance and spatialization, so in counterpoint, this analysis illustrates that social engagement with the state is based on conceptions of vigilance and practices of counter-surveillance with both spatial and temporal dimensions. Drawing on an ethnography of Annang youth associations in southeastern Nigeria, this analysis outlines how the micro-politics of vigilance are based on knowledge of the states' patrimonial 'ways of operating' and processes which define internal, localized rights, registers and styles of action. This argument is based on an analysis of popular responses to disorder which contribute to an 'insurgent' construction of the public realm in which groups marginalized and excluded challenge the logic, locations, patterns of discourse and constructions of the public good.

PRATTEN, David, “The 'rugged life': youth and violence in southern Nigeria”, Davinder Pal Singh AHLUWALIA, Louise Shabat BETHLEHEM et Ruth GINIO, dirs., *Violence and Non-Violence in Africa*, Londres, Routledge, 2007.

PRATTEN, David, “‘The Thief Eats His Shame’: Practice and Power in Nigerian Vigilantism”, *Africa*, 78/1 (2008), “Perspectives on Vigilantism in Nigeria”, p. 64-83.

La violence collective survenue dans les zones rurales du sud et du centre de l'État du Plateau entre juin 2002 et mai 2004 était accompagnée d'une vaste mobilisation sociale et d'une intensification des divisions ethniques et religieuses. Les groupes de vigilantes se sont adaptés à cette nouvelle insécurité et ont joué un rôle local important dans cette crise, mais se sont divisés sur des lignes religieuses. Leur priorité est passée de la surveillance contre le vol dans les villages à la surveillance contre les menaces plus graves posées par les milices armées. L'intersection des groupes de vigilantes et des milices était situationnelle ; la violence était moindre là où les groupes de vigilantes étaient plus proéminents mais, ailleurs, leurs fonctions se confondaient. L'action sociale et les schémas de violence étaient déterminés par les relations de pouvoir entre les groupes d'identité et par la lutte pour le territoire. La notion d'indigénéité continue d'être utilisée par tous les bords à des fins de revendications territoriales, et les récits historiques d'appartenance et d'injustice sont activement mis en avant pour conforter une légitimité politique. La violence était également fortement définie par la religion, la domination politique des musulmans, notamment à Wase, générant une animosité particulière. Les croyances religieuses et culturelles s'exprimaient également à travers les groupes de vigilantes et les milices et, bien que n'étant pas une cause de violence directe, les croyances surnaturelles ont eu une incidence sur des formes de mobilisation et de prise de décision.

PYPE, Katrien, "Fighting Boys, Strong Men and Gorillas: Notes on the Imagination of Masculinities in Kinshasa", *Africa*, 77/2 (2007), p. 250-271.

L'article apporte un éclairage sur les pratiques violentes récentes de jeunes urbains à Kinshasa. A la tombée de la nuit, des bandes de jeunes transforment les rues des cités de Kinshasa en arènes de la peur. Les heurts réguliers et fréquents entre ces bandes créent des jeunes meneurs violents qui sèment la terreur, mais aussi assurent la sécurité des habitants (jeunes et vieux) de leur territoire. Si beaucoup de ces garçons et jeunes hommes sont entraînés aux styles de combat étrangers tels que le judo, le jujitsu et le karaté, ils pratiquent également le *mukumbusu* lors des combats que se livrent les groupes en public. Ce style de combat, inspiré du gorille, a été inventé dans la dernière décennie du colonialisme. Il allie de manière originale une forme de lutte traditionnelle Mongo, le *libanda*, et des pratiques de combat asiatiques et occidentales. L'article examine les pratiques de ces jeunes combattants à travers les diverses images de masculinité (*kimobali*) dont elles s'inspirent: le combattant et le soldat; ainsi que les modèles de masculinité auxquels ils s'opposent, le *sapeur* et le *staffeur*.

RABWONI, Okwir, "Reflections on Youth and Militarism in Contemporary Africa", Alex DE WAAL, et Nicolas ARGENTI, dirs., *Young Africa. Realising the Rights of Children and Youth*, Trenton et Asmara, Africa World Press, 2002, p. 155-170.

RASHID, Ismail, "Silent guns and talking drums: war, radio, and youth social healing in Sierra Leone", Ahmad A. SIKAINGA et Ousseina ALIDOU, dirs., *Postconflict Reconstruction in Africa*, Trenton, Africa World Press, 2006.

RENO, William, "The Political Economy of Order amidst Predations in Sierra Leone", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p.37-57.

REYNOLDS, Pamela, "Forming Identities. Conceptions of Pain and Children's Expressions of it in Southern Africa", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 81-101.

RICHARDS, Paul, « La terre ou le fusil ? Les racines agraires des conflits de la région du fleuve Mano ». *Afrique contemporaine*, 214 (2005), « Jeunes ruraux », p. 37-57.

L'origine des conflits du Libéria et de Sierra Leone a pu être associée à la situation de la jeunesse urbanisée. Des recherches récentes dans le sud-est de la Sierra Leone et le nord-ouest du Libéria indiquent cependant que la prise en compte du contexte rural est de la plus grande importance. Les combats se sont déroulés principalement en zone rurale, impliquant nombre de jeunes ruraux et se mettant en ligne avec leurs préoccupations au niveau local. Le temps semble donc venu de substituer au modèle d'une guerre menée par des gangs urbains, reflet local du mouvement politique étudiant des années 1970, un nouveau modèle de guerre comme révolte agraire. Ceci renforcerait aussi la cohérence de l'analyse des conflits récents d'Afrique de l'Ouest au niveau régional. L'article suggère enfin que la résolution de ces conflits passe d'abord par une situation agraire plus juste, de la réforme du droit foncier traditionnel à celle des régles matrimoniales.

RICHTER, Linda M. et Saadhna PANDAY, "Youth in Africa: Participation and Protection", *Africa Insight*, 37/3 (2007), p. 291-307.

SALO, Elaine, “*Mans is ma soe. Ganging Practices in Manenberg, South Africa, and the Ideologies of Masculinity, Gender, and Generational Relations*”, Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 148-175.

SALO, Elaine, *Respectable Mothers, Tough Men, and Good Daughters: Making Persons in Manenberg Township, South Africa*, Thèse de doctorat, Emory University, 2004.

SAMARA, Tony Roshan, “Youth, Crime and Urban Renewal in the Western Cape”, *Journal of Southern African Studies*, 31/1 (2005), p. 209-227.

Urban renewal in South Africa involves contending with a combination of high crime rates, increasing inequality and growing public frustration. In Cape Town, urban planners are attempting to stimulate economic growth, in part, by turning the city into a 'world class' destination for investment and tourists. In taking this approach, the authorities cite crime as the primary obstacle to urban renewal. This study examines the politics of urban renewal in Cape Town's Central Business District, paying particular attention to efforts to control the presence of street children in the central city. I argue that the attention given to street children and the negative impact they are said to have on urban renewal constitutes a moral panic driven by and contributing to a vision of development that leaves relatively untouched the inequalities of apartheid. In defining street children primarily as a threat to social order, local elites, including the media, police and renewal authorities, are reproducing deeply embedded and recurring notions of a 'black menace' that emerge during times of real or perceived social upheaval and threats to social 'order'. My contention is that this panic is indicative of an ongoing struggle over urban public space that expresses a deeper conflict regarding changes in the city, which has to do with unresolved contradictions of race and class. This criminalisation of street children raises serious doubts as to how well new progressive approaches to both crime reduction and development will survive urban renewal efforts that many feel reproduce the city's division into developed and underdeveloped areas.

SANNI, Amidu, “The Nigerian Muslim Youth and the Shari'a Controversy: Issues in Violence Engineering in the Public Sphere”, *Journal of Oriental and African Studies*, 16 (2007), p. 119-133.

The Islamic legal code (sharia) has been part of Islamic history since the religion was introduced in Nigeria in the 8th century. With British colonialism in the 19th century, the authority of the legal code was reduced to adjudication on family matters. Since independence in 1960, the Nigerian youth has played an increasingly redoubtable role in supporting or opposing the reintroduction of sharia as a legal system with its full complements. Violence has become a new medium of expression in the pursuit of this cause since the 1970s, but has assumed a more systematic and ideological character since the return to democratic rule in 1999. This paper investigates the impulses behind this development and concludes that violence as an ideology in the public sphere has far-reaching implications for development and social cohesion, especially in developing countries with strong confessional differences.

SHEPLER, Susan, “Globalizing child soldiers in Sierra Leone”, Sunaina MAIRA et Elisabeth SOEP, dirs., *Youthscapes: the popular, the national, the global*. Philadelphia, University of Pennsylvania Press, 2005, p. 120-133.

SHEPLER, Susan, « Les filles-soldats : trajectoires d'après-guerre en Sierra Leone », *Politique africaine*, 88 (2002), « Liberia, Sierra Leone, Guinée : La régionalisation de la guerre », p. 49-62.

Though the centrality of the « crisis of youth » theme to the war in this region was established by the mid-1990s, the focus usually was on young men as victims and combatants. This article focuses on post-conflict outcomes for girls associated with the fighting. Though girls were involved in similar numbers and in many of the same war activities as their male counterparts, their specific roles as sexual partners added a moralistic dimension to the discourse about their responsibilities in war. This resulted in their neglect in formal demobilization programs, where only some 5 % of participants were female.

SIMONSE, Simon, "Warriors, Hooligans and Mercenaries: Failed Statehood and the Violence of Young Male Pastoralists in the Horn of Africa", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 243-266.

SMITH, Daniel Jordan, "The Bakassi Boys: Vigilantism, Violence and Political Imagination in Nigeria", *Cultural Anthropology*, 19/3 (2004), p. 429-455.

In Nigeria and elsewhere, vigilantism appears to be a common response to ambivalence and discontent about the authority of the state. The rise of the Bakassi Boys and their tremendous popularity reveal complexities and contradictions that characterize the contours of political organization and imagination in contemporary Nigeria. Vigilantism is shown to be a reaction to the disappointments of Nigeria's neoliberal economic reforms and democratization, drawing on idioms of accountability rooted in the supernatural. Yet, paradoxically, popular justification for vigilantism also draws on ideals of democracy and development. Further, popular perceptions of the Bakassi Boys and a coopting of vigilantism by politicians serve to obscure the responsibility of the state for the maintenance of inequality even as vigilantism is, simultaneously, a forceful reaction to institutionalized injustice.

SMITH, Daniel Jordan, "Violent Vigilantism and the State in Nigeria. The Case of the Bakassi Boys", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 127-147.

SOMMERS, Marc, "Youth, War, and Urban Africa: Challenges, Misunderstandings, and Opportunities", RUBLE, Blair A. *et al.*, dirs., *Youth explosion in developing countries*, Washington, Woodrow Wilson international centre for scholars, 2003, p. 25-43.

STAVROU, Aki, "Youth Mobilization in Uganda", Angela MCINTYRE, dir., *Invisible Stakeholders: The Impact of Children on War*, Pretoria, Institute for Security Studies, 2004, p. 87-104.

STOVEL, Laura, "There's no bad bush to throw away a bad child": "tradition"-inspired reintegration in postwar Sierra Leone", *Journal of Modern African Studies*, 46/2 (2008), 305-324.

Government and civil society leaders in African transitional states often use rituals and expressions inspired by tradition to facilitate the integration of ex-combatants and displaced people. In Sierra Leone, the expression 'There's no bad bush to throw away a bad child', conveys a vision of African society as inherently forgiving and inclusive, and of Africans as needing to be amongst their own people. This ideal was perfectly suited for the needs of an impoverished state seeking to ease the strain on cities, and relying on communities' organic capacities to absorb their own people. This research draws on interviews with diverse Sierra Leoneans to examine the assumptions behind this communitarian ideal. It argues that while 'There is no bad bush ...' promotes a form of reconciliation defined as peaceful coexistence, it lacks the elements of justice required for deep reconciliation to occur.

TITECA, Kristof, « Les OPEC boys en Ouganda, trafiquants de pétrole et acteurs politiques », *Politique Africaine*, 103 (2006), p. 143-159.

Les Opec boys revendent à Arua, en Ouganda, du carburant de contrebande acheté au Congo démocratique. Ils sont des acteurs économiques importants, et disposent en outre d'une forte influence politique. Cette seconde économie est aujourd'hui devenue le terrain de négociations incessantes entre eux et les politiciens locaux : d'un côté, les politiciens ont besoin du soutien politique des Opec boys et de l'autre, les Opec boys ne peuvent se passer de la protection des premiers sans laquelle leur carburant serait confisqué.

TITECA, Kristof, "The 'Masai' and miraa: public authority, vigilance and criminality in a Ugandan border town", *Journal of Modern African Studies*, 47/2 (2009), p. 291-317.

Recent studies on vigilante groups show how they often begin as popular schemes for imposing order, before degenerating into violent militias which contribute in turn to social and political disorder. The Masai, a group of khat sellers and consumers in the Ugandan border town of Bwera, represent a more complex case. By using vigilance tactics in the provision of security, the Masai actually help to shape public authority within Bwera town instead of creating institutional chaos. They also provide a range of services, imposing a degree of order on illegal cross-border activities in the area. However, a closer look at the Masai shows that their vigilance activities are mainly performed out of self-interest, as a quid pro quo enabling them to continue their illegal activities of smuggling, general criminality outside town and illegal drug use. Therefore they straddle the 'crime or social order' dynamic, representing a criminal gang of illegal drug traffickers which also provides services for public community interests. As such, they contribute to both order and crime.

UKEJE, Charles, "Youths, Violence and the Collapse of Public Order in the Niger Delta of Nigeria", *African Development/Afrique et développement*, 26/1-2 (2001), p. 337-366.

The primary focus of this paper is on the role of youths in the violent conflicts plaguing the Niger Delta oil region of Nigeria since the early 1990s, when the Ogonis embarked on a mass protest against an alliance between the Nigerian State and foreign oil companies, especially Shell Petroleum Development Company. Around the same period, several non-Ogoni communities of the Niger Delta, such as the Ijaws, Nembe, Itsekiri, Urhobo, Okrika and Kalabari, also engaged in mass political protests and civil disobedience over similar issues. The author discusses the causes and dimensions of violent conflicts in the Niger Delta, the reasons for youth involvement in grassroots politics and violence in the area, the security implications and the reactions of government and the multinational oil companies.

UKIWO, Ukoha "Deus ex machina or Frankenstein monster? The changing roles of Bakassi Boys in eastern Nigeria", *Democracy and Development*, 3/1 (2002), p.39-51.

UTAS, Mats, "Agency of Victims: Young Women in the Liberian Civil War", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 53-80.

UTAS, Mats, "Building a Future? The Reintegration and Remarginalisation of Youth in Liberia", Paul RICHARDS, dir., *No peace, no war: an anthropology of contemporary armed conflicts. In memorium Bernhard Helander*, Oxford et Athens, James Currey et Ohio University Press, 2005, p. 137-154.

UTAS, Mats, *Sweet Battlefields: Youth and the Liberian Civil War*, Thèse de doctorat, Uppsala, Institute for Cultural Anthropology and Ethnology, 2003.

UTAS, Mats, "Victimcy, girlfriending, soldiering: tactic agency in a young woman's social navigation of the Liberian war zone", *Anthropological Quarterly*, 78/2 (2005), p. 403-430.

This study aims to collapse the often gendered opposition of agency and victimhood that typically characterizes the analysis of women's coping strategies in war zones. The term victimcy is proposed to describe the agency of self-staging as victim of war and explore how it is deployed as one tactic--amongst others--in one young Liberian woman's "social navigation" of war zones. Victimcy is thus revealed as a form of self-representation by which a certain form of tactic agency is effectively exercised under the trying, uncertain, and disempowering circumstances that confront actors in warscapes. However the story of Bintu also reveals the complexity of women's strategies, roles, and options as they confront conflicting challenges and opportunities in war zones. While in some circumstances women may take humanitarian aid, in others they may also take up arms. An ethnography of social tactics thus counters reductionist portrayals of women in war zones as merely the passive victims of conflict.

UTAS, Mats, et Magnus JÖRGEL, "The West Side Boys: Military Navigation in the Sierra Leone Civil War", *Journal of Modern African Studies*, 46/3 (2008), p. 487-511.

The West Side Boys were one of several military actors in the Sierra Leonean civil war (1991–2002). A splinter group of the army, the WSB emerged as a key player in 1999–2000. In most Western media accounts, the WSB appeared as nothing more than renegade, anarchistic bandits, devoid of any trace of long-term goals. By contrast, this article aims to explain how the WSB used well-devised military techniques in the field; how their history and military training within the Sierra Leone army shaped their notion of themselves and their view of what they were trying to accomplish; and, finally, how military commanders and politicians employed the WSB as a tactical instrument in a larger map of military and political strategies. It is in the politics of a military economy that this article is grounded.

UVIN, Peter, "Human Security in Burundi: The View from Below (by Youth)", *African Security Review*, 16/1 (2007), p. 38-52.

This paper presents the result of hundreds of conversations with ordinary Burundians - foremost but not exclusively youth - about what 'peace' means to them. The aim was more generally to learn how, after 13 years of war, (young, male) ordinary Burundians see the future. The interviews were conducted in six different places (rural and urban), representing different situation of life during the war in Burundi. The paper develops a typology of answers people presented - negative peace, positive peace, social peace, peace related to mobility, peace as good governance, peace of mind - and links these popular insights to the human security agenda.

VAN ACKER, Franck et Koen VLASSENROOT, « Les 'Maï-Maï' et les fonctions de la violence milicienne dans l'est du Congo », *Politique africaine*, 84 (2001), p. 103-116.

Cet article propose, plutôt que d'interpréter les crises violentes qui secouent le continent africain en termes de "nouveau barbarisme", de prendre la mesure de l'espace qu'elles offrent aux groupes sociaux marginalisés pour renégocier leur statut et leur accès aux ressources politiques et économiques. Cette analyse des milices maï-maï dans l'est de la République démocratique du Congo (RDC) et de l'impact de la violence sur la structure sociale conduit à étudier plus précisément le statut de la jeunesse, dont les options ont été limitées depuis le début de la crise, dans un univers transformé par les mutations économiques et l'affaiblissement de l'ordre communautaire. Le mouvement maï-maï peut être considéré comme une sorte d'"enclave". Il s'agit d'une organisation égalitaire qui se différencie de la structure sociale locale, par son agencement interne et ses rapports égalitaristes, mais surtout par un rejet global de toute la société, réaction contre des institutions étatiques déficientes. Elle crée sa propre rationalité, et en l'occurrence, met sur pied et exploite des réseaux commerciaux clandestins et autorise le développement d'activités de "seigneurs de la guerre". La guerre est ainsi devenue un moyen alternatif de générer des profits, du pouvoir et de la protection. Le contexte prolongé de la guerre et l'implosion de l'État ont permis de lier des réalités locales à des dynamiques politiques régionales. L'action des maï-maï traduit le succès de l'alliance entre des acteurs qui se situent à des niveaux différents pour employer au mieux le pouvoir potentiel de cette structure informelle et gagner le contrôle économique. On peut parler, selon cet article, de nouvelles opportunités offertes à ces jeunes.

VAN GOG, Janneke G., *Coming Back from the Bush: Gender, Youth and Reintegration in Northern Sierra Leone*, Mémoire, Africa Studies Center, 2008.

This thesis explores the postwar reintegration strategies of young women who had forcibly become affiliated with one of the fighting factions during the ten years of civil war in Sierra Leone. Instead of conceptualizing reintegration as the result of policies, the author defines it as the dynamic process that revolves around the (re-)establishment of relations between the individual and social networks. The thesis seeks to understand how the local meaning of the social identities 'youth' and 'female gender' affect the course of this process. It demonstrates how the social and cultural identity of the women as either daughters or wives influenced their decision to return or not to their former community and how they constantly have to negotiate their social identities in the community in order to integrate into new networks. Data collected during six months of fieldwork in Sierra Leone in 2003-2004 provide the basis for describing how reintegration is highly diversified and contextual.

VIGH, Henrik, *Navigating Terrains of War: Youth and soldiering in Guinea-Bissau*, New York, Berghahn Books, 2006.

VIGH, Henrik, "Social death and violent life chances", Caterine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

WALLER, Richard, "Rebellious youth in colonial Africa", *Journal of African History*, 47 (2006), p. 77-92.

'That rebellious youth' alarmed colonial authorities and elders alike is increasingly an issue for historians. This article surveys the issue as an introduction to the two studies that follow. It considers both the creation of images of youthful defiance as part of a debate about youth conducted largely by their seniors and the real predicaments faced by young people themselves. Concern revolved around the meanings of maturity in a changing world where models of responsible male and female adulthood, gendered expectations and future prospects were all in flux. Surviving the present and facing the future made elders anxious and divided as well as united the young. The article concludes by suggesting a number of areas, including leisure and politics, where the voice of youth might be more clearly heard, and proposes comparisons – with the past, between racial groups and between 'town' and 'country' – that link the varied experiences of the young.

WEISS, Brad, "The Barber in Pain. Consciousness, Affliction and Alterity in Urban East Africa", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 102-120.

WEISS, Brad, "Thug Realism: Inhabiting Fantasy in Urban Tanzania", *Cultural Anthropology*, 17/1 (2002), p. 93-125.

WEST, Harry G., "Girls With Guns: Narrating the Experience of War of FRELIMO's 'Female Detachment'", *Anthropological Quarterly*, 73/4 (2000), p. 180-194.

This article examines the way in which female guerrillas both appropriated and contributed to the FRELIMO narrative of women's participation in the struggle for Mozambican liberation. The author argues that ideological commitment to the cause was essential to defining the experience of violence for these girls and young women and that, concurrent with their convictions, they felt empowered rather than victimized by the war. The article contributes to an emerging literature suggesting that the culturally-specific meanings given to the social category of youth as well as to experiences of violence are essential to understanding the impact upon Africa's youth of the continent's many armed conflicts.

WILLIS, Justin, "Who put the 'Y' in the BYDA? Youth in Sudan's civil wars", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002, p. 91-112.

IV- Jeunes et culture populaire

ABDULLAH, Ibrahim, "'I Am a Rebel': Youth Culture and Violence in Sierra Leone", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 172-187.

ABDULLAH, Ibrahim, "Youth Culture and Rebellion: Understanding Sierra Leone's Wasted Decade", *Critical Arts*, 16/2 (2002), p. 19-37.

This paper deals with the centrality of rebellious youth culture in understanding Sierra Leone's wasted decade, 1991-2000. It argues that the socially constructed borders marking the different categories of youth began to shift in the late 1960s and 1970s under the strains of political repression and the emergence of an 'imagined community' constructed around the 'odelay' (carnival) societies and the neighbourhood. The result was a kind of fusion between the mainstream and 'rarray' (unacceptable) youth cultures, which inaugurated a political conversation anchored on the use of violence. The central argument of the paper revolves around the role of subaltern culture in the making of an alternative political route to power in postcolonial Africa. The first part of the paper discusses the origins of 'rarray' boy culture; the second analyses aspects of 'rarray' boy cultural practices - their contribution to the Krio language, the development of a musical form popularly referred to as 'milo', the 'odelay' - as strategies of negotiation from without; the third outlines the path leading to the 'revo[loot]shon' of the 1990s.

ABDULLAH, Safiyya Aliya, "The role of music and media in Kano youth culture", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

AKYEAMPONG, Emmanuel Kwaku, "Drinking with Friends: Popular Culture, the Working Poor, and Youth Drinking in Independent Ghana", Deborah Fahy BRYCESON, dir., *Alcohol in Africa: Mixing Business, Pleasure and Politics*, Portsmouth, Heinemann, 2002, p. 215-230.

During the author's fieldwork in Kumasi (Ghana) in 1992 among youth on drinking patterns and leisure, he was struck by the celebration of hard drinking. In precolonial Asante, where stringent sumptuary rules regulated the use of drink, an exception was made for the 'edwibisofo'. The 'edwibisofo' lived near the main market of Kumasi, filling their days as butchers, traders and palm wine sellers. They were described by informants as 'having no village but Kumasi and no chief but the Asantehene and as being free to enjoy their palm wine'. During the 19th century, the 'edwibisofo' became an influential group. Their unique lifestyle and their connection to the Kumasi market hold insights for the present examination of contemporary drinking patterns among youth in the working-class area of Roman Hill, near Kumasi's Central Market. Roman Hill's teenagers had traditional aspirations: they hoped to become successful traders. But certain developments in independent Ghana had pushed these teenagers toward these traditional options: the rapid decline of the Ghanaian economy and the collapse of the educational system, which has necessitated the early entry of teenagers into the job market. Having been forced into premature adulthood and into being self-sufficient, they have used drink as a balm to sooth the indignities of poverty, unemployment and insecurity.

ALEGI, Peter, "Leisure and youth culture in South Africa: football clubs in early Soweto, 1930s-1950s", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

AUZANNEAU, Michelle, « Identités africaines : Le rap comme lieu d'expression », *Cahiers d'études africaines*, 163-164 (2001), « Langues déliées », p. 711-734.

L'étude de la chanson rap, parole urbaine, relève d'une problématique linguistique plus générale de la ville pluriculturelle, plurilingue et pluriethnique. Cet article présente les premiers résultats d'une étude en cours sur la chanson rap gabonaise et sénégalaise conçue comme le lieu d'expression et de gestation de représentations et comportements urbains ainsi que de processus identitaires. S'appuyant sur la description des choix langagiers dans le texte, il rend compte de leurs significations possibles et en particulier du jeu des négociations identitaires.

BECKERLEG, Susan, "Khat Chewing as a New Ugandan Leisure Activity", *Journal of Eastern African Studies*, 3/1 (2009), p. 42-54.

A culture of hedonism that attaches a high value to leisure has prevailed in much of Uganda. Having in the past been associated only with Somali and Yemeni migrants, khat consumption has spread among all ethnic groups and to all parts of Uganda. The locus of consumption has moved from the living room to video halls, alleyways and the "ghettos" of both urban and rural areas. Khat chewing, which takes several hours if the full sequence of effects is to be achieved, is viewed as "idling" by mainstream society, and as an affront to the core Ugandan values of hard work and education. There are two types of consumer: 1) the traditional users, "maqatna", who chew khat accompanied by soft drinks; 2) the "mixers" who combine khat sessions with alcohol and/or cannabis use. The "mixers" have abandoned the rules and rituals of consumption that pertain in other khat-using settings. Many Ugandans confuse cannabis and khat, condone alcohol use, and brand khat chewers as, at best, idlers, and at worst violent criminals.

BERE, W. G., *Urban grooves: the performance of politics in Zimbabwe's hip hop music*, Thèse de doctorat, New York University, 2008.

BIAYA, Tshikala K., « Jeunes et culture de la rue en Afrique urbaine (Addis-Abeba, Dakar et Kinshasa) », *Politique africaine*, 80 (2000), « Enfants jeunes et politique », p. 12-31.

Marquée par la violence, la culture de la rue qui se développe en Afrique consacre le "jeune" comme acteur politique. Adoptant une esthétique culturelle en rupture avec les logiques postcoloniales, ces jeunes mêlent images, attitudes et pratiques du corps "globalisées" qui dessinent de nouvelles figures populaires de l'indocilité. Véritable coupure épistémologique, cette culture juvénile de la rue - qui diffère d'une ville à l'autre - traduit à la fois l'émergence de formes de sociabilité inédites et la permanence de la violence institutionnelle.

BIAYA, Tshikala Kayembe, « Les plaisirs de la ville: Masculinité, sexualité et féminité à Dakar (1997-2000) », *African Studies Review*, 44/2 (2001), p. 71-85.

Cette étude analyse les transformations dans les rapports entre masculinité, sexualité et féminité des jeunes nés après l'indépendance, à Dakar (Sénégal), où la constitution des lieux de loisirs et de la jouissance a toujours été contrôlée par la politique de l'état et l'islam maraboutique. Suite à la crise multiforme, les jeunes, garçons et filles, ont innové des formes nouvelles de la sexualité en déconstruisant les formes anciennes et en s'ouvrant sur le cosmopolitisme.

BOCHOW, Aristid, „Valentinstag in Kumasi, Ghana: Sexualität und Generationenbeziehungen im Wandel“, *Afrika Spectrum*, 42/2 (2007), „Familienwandel in Afrika“, p. 195-218.

In the past five years, Valentine's Day has been celebrated in Ghana by young people in the public sphere. This opened up public discussions giving insights into changes of youth and childhood in postcolonial Ghana: The celebrations are closely connected with the arrival of new goods and communication technologies which have been used by young people since the turn of the millennium. The media and Pentecostal Churches create a sexualised public, with 'the youth' as a centre of interest. Schools not only prolong childhood, creating a gap between young people's sexual maturity and their entry into reproductive life, but also offer a sexualised sphere outside their parents' control. Despite these complex changes, young people (and their parents) keep to customary forms of premarital relationships, in which modes of intergenerational communication are marked by silence and secrets about sexual friendships.

BURGESS, J. Thomas, "Cinema, Bell Bottoms and Miniskirts: Struggles Over Youth and Citizenship in Revolutionary Zanzibar", *International Journal of African Historical Studies*, 35/2 (2002), p. 287-314.

This article describes the manner in which the Zanzibar state sought to exercise control over the physical resources of its citizens in order to meet nation-building objectives. How nation building as an ideology lost meaning in a deteriorating urban environment where young people in particular lacked productive work. In this context Western cinema emerged as a primary escape, as well as the inspiration for clothing styles. There are various reasons why the new fashions provoked official anxieties and were so offensive to revolutionary elites. The action of ruling party against unsanctioned styles in order to defend revolutionary concepts of visual order, discipline, and citizenship.

CARRIER, Neil, *Kenyan Khat: The Social Life of a Stimulant*, Leiden, Brill, 2005.

CARRIER, Neil, "Miraa Is Cool: The Cultural Importance of Miraa Khat for Tigania and Igembe Youth in Kenya", *Journal of African Cultural Studies*, 17/2 (2005), p. 201-218.

Miraa (as *khat* is most commonly known in Kenya) is grown intensively in the Nyambene Hills district of Kenya by the Tigania and Igembe (sub-groups of the Meru). It is of prime economic importance for the region, and Nyambene-grown miraa feeds a growing international, as well as national, market. While it is a controversial substance - condemned as a 'drug' by many - Tigania and Igembe have much pride in the substance, emphasising not just its economic role but also its place in Nyambene traditions. It is linked strongly to Tigania and Igembe ancestors, and its consumption is said to have been once restricted to the elders alone. However, miraa is now also incorporated into a 'youth ethos' where it is validated as *poa* ('cool') alongside many elements imported from abroad. Rather than leading to a rejection of its traditional resonance, this paper argues that for many Tigania and Igembe youth miraa's validation as *poa* in a wider youth ethos reinforces the respect they have for this traditional, localised significance. For them, that miraa is a successful commodity, is linked to their heritage, and is regarded as *poa* by many of their peers in Kenya, helps forge an identity as young, modern and Meru.

CASCO, José Arturo Saaverda, "The language of the young people: Rap, urban culture and protest in Tanzania", *Journal of Asian and African Studies*, 41 (2006), p. 229-248.

The main aim of this article is to show through a brief recount of the history of rap in Tanzania the social and political contents of Tanzanian hip-hop songs, mentioning the characteristics of the messages and their impact on Tanzanian youth. This article also remarks on the local elements, beside the use of Swahili language, contained in Tanzanian rap that are inherited from Swahili precolonial poetry. Finally, it gives several examples of the social and protest contents in songs of remarkable Tanzanian hip-hop artists, such as Mr. II, Professor Jay and Wagosi wa Kaya.

CHENEY, Kristen E., "'Village Life Is Better Than Town Life': Identity, Migration, and Development in the Lives of Ugandan Child Citizens", *African Studies Review*, 47/3 (2004), p. 1-22.

Cet article contextualise les relations entre les milieux urbains et ruraux ougandais par le biais des connaissances, de l'imagination et de l'expérience des enfants en milieu urbain sous l'impact du moment socio-historique que l'Ouganda est en train de vivre. Influencés par l'évolution des notions de famille et de parenté, la migration entre les zones urbaines et rurales et la campagne prolifique menée par le gouvernement au niveau national sur le thème "développement par l'éducation," les écoliers urbains conçoivent le "village" comme espace imaginaire intégral du berceau de leur identité ethnique et du lieu d'accomplissement de la citoyenneté nationale grâce au développement.

COLE, Jennifer, "Fashioning Distinction: Youth and Consumerism in Urban Madagascar", Jennifer COLE et Deborah DURHAM, dirs., *Figuring the Future: Globalization and the Temporalities of Children and Youth*, Santa Fe, SAR Press, 2008.

COLE, Jennifer, "Fresh Contact in Tamatave, Madagascar: Sex, Money and Intergenerational Transformation", *American Ethnologist*, 31/4 (2004), p. 573-588.

In this article, I explore practices of transactional sex among young women in contemporary Tamatave, Madagascar. As young men remain suspended in part-time jobs, young women have been able to embrace the possibilities offered by the informal sexual economy, which links Tamatave to France, Réunion Island, and beyond as well as creating complex redistributions of resources within Tamatave, shifting the balance of power in gendered and generational relations. Drawing on Karl Mannheim's concept of "fresh contact," I argue that a focus on the ways in which youthful practice refigures relations between generations works to complicate and nuance recent discussions of youth culture and youth agency.

COLLINS, John, "The generational factor in Ghanaian music: concert parties, highlife, simpa, kpanlogo, gospel and local techno-pop", Mai PALMBERG et Annemette KIRKEGAARD, dirs., *Playing with identities in contemporary music in Africa*, Uppsala, Nordiska Afrikainstitutet, p. 60-74.

DE BOECK, Filip, "On Being *Shege* in Kinshasa: Children, the Occult and the Street", Theodore TREFON, dir., *Reinventing Order in Kinshasa. How the People Respond to State Failure in Kinshasa*, Londres, Zed Books, 2004.

DE RYCKER, Jasper, *The social context of rap in Tanzania*, Mémoire de maitrise, Université d'Antwerp, 2002.

DIOUF, Mamadou, « Des cultures urbaines entre traditions et mondialisation », Momar-Coumba DIOP, dir., *La société sénégalaise entre le local et le global*, Paris, Karthala, 2002, p. 261-288.

DREYFUS, Martine et Caroline JUILLARD, « Le jeu de l'alternance dans la vie quotidienne des jeunes scolarisés à Dakar et à Ziguinchor (Sénégal). Variation dans l'usage du français et du wolof », *Cahiers d'études africaines*, 163-164 (2001), « Langues déliées », p. 667-696.

L'article développe le point de vue selon lequel l'alternance linguistique correspond à une option du répertoire plurilingue des jeunes urbains scolarisés, au Sénégal. L'analyse d'interactions relevées tant à Dakar qu'à Ziguinchor, met en évidence des modalités différentes du discours mixte, selon les lieux (la capitale, au centre, la ville régionale, à la périphérie) et selon les genres discursifs (discussions de groupes, discours explicatif à deux, parties de jeux à plusieurs). On a constaté que l'alternance linguistique renforce la valeur perlocutoire des échanges argumentatifs insérés dans les discussions. On assiste à Dakar à l'émergence d'une variété mixte wolof-français ; à Ziguinchor, le mélange de langues témoigne à la fois de l'identification plurielle des usagers et du maintien de l'identité ethnique : le discours mixte se caractérise par la présence d'alternances (extra-phrastiques principalement) et d'emprunts au sein d'une langue de base, qui peut elle-même alterner : langue du groupe d'appartenance ou wolof.

DOLBY, Nadine, *Constructing Race: Youth, Identity and Popular Culture in South Africa*, Albany, State University of New York, 2001.

DURHAM, Deborah, "'They're Only Playing': Songs, Choirs and Youth in Botswana", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p.150-171.

ENGLERT, Brigit, "Ambiguous Relationships: Youth, Popular Music and Politics in Contemporary Tanzania", *Stichproben*, 8/14 (2008), p. 71-96.

'Bongo Flava' music has helped to shape a generational identity of those Tanzanians who grew up in the era of liberalization and multiparty politics. More importantly, this youthful musical genre has helped to increase the visibility and voiceability of youth in the Tanzanian public and thus at least indirectly encouraged the political participation of youth in political discourses. In this article the author argues that it is not so much the critical lyrics of some of the songs which have helped achieve this, as the fact that the successes of 'Bongo Flava' musicians have conveyed self-consciousness to young people who experience that they can achieve more than hitherto thought. In this sense 'Bongo Flava' has helped provide the background for the emergence of young, charismatic personalities such as Amina Chifupa and Zitto Kabwe, who became Members of Parliament after the elections in 2005. They have started to challenge the conventional, hierarchical ways of Tanzanian politics which used to be dominated by the older generation. The article further outlines how young "underground" musicians perceive contemporary Tanzanian politics and how this influences their own strategies in musical production.

ENGLERT, Brigit, "Bongo Flava (still) hidden: 'underground' rap from Morogoro, Tanzania", *Stichproben. Wiener Zeitschrift für kritische Afrikastudien*, 5 (2003), p. 72-93.

Bongo Flava, the Tanzanian variety of HipHop has become a big issue in Tanzania during the past few years. More and more young people use rap lyrics to express themselves. This article first gives a brief overview of the history of Bongo Flava and discusses the topics, lyrics and the sound of this music. It then turns to the situation of the underground rappers with focus on the regional capital Morogoro. The second part of the article discusses selected parts of three songs that were written by Juma Madoweka, one of the young rappers from Morogoro who rap because they want to pass on a message to the society they live in.

ENGLERT, Brigit, "Kuchanganyachanganya - topic and language choices in Tanzanian youth culture", *Journal of African Cultural Studies*, 20/1 (2008), p. 45-55.

Bongo Flava, also known as the 'music of the new generation' (*muziki wa kizazi kipya*), has grown over the past ten years into the commercially most important musical form in Tanzania. Besides the well-known 'superstars' of Bongo Flava who are mainly based in Dar-es-Salaam, thousands of young people in various regions of the country not only consume, but also produce Bongo Flava music on the local level. In the Tanzanian context they are labelled as 'undergrounds' or *maandagraundi*, thus as artists who have not yet made themselves a name. This paper offers an insight into the choices regarding topics and language of *maandagraundi* artists in Morogoro region, East Central Tanzania. It argues that the young musicians do not use Bongo Flava as a means of asserting a specifically youthful identity, but rather aim to be recognised and valued by all generations - an aim they attempt to reach through the strategic mixing, *kuchanganyachanganya*, of different musical styles within Bongo Flava as well as topics and language varieties.

ENGLERT, Brigit, "Africa raps back: reflections on HipHop from Tanzania and South Africa", Anne SCHRÖDER, dir., *Crossing borders. Interdisciplinary approaches to Africa*, Berlin, Lit Verlag, 2004, p. 77-98.

EVANS, Ruth M. C., "Tanzanian Childhoods: Street Children's Narratives of 'Home'", *Journal of Contemporary African Studies*, 22/1 (2004), p. 69-92.

Presents narratives of Tanzanian street children about home. Impact of poverty and household instability on familial relationship; African concept of childhood; Description of different types of household; Impact of rural-urban migration on the increasing number of African street children.

FAIR, Jo Ellen *et al.*, "Crafting Lifestyles in Urban Africa: Young Ghanaians in the World of Online Friendship", *Africa Today*, 55/4 (2009), p. 29-49.

The Internet in Africa has generated a lively debate in the popular press and among commentators about what its growth will mean for Africa and its people. Through indepth interviews and observations, we consider one aspect of Internet practice in Africa: how use of the Internet for making friends and dating allows young, urban Ghanaians to craft lifestyles, incorporating globally circulating cultural and symbolic forms into their identities. We suggest that when young, urban Ghanaians go online to meet, chat, and form relationships with strangers near and far, they are devising, testing out, and sharing sensibilities; they are bringing situation, mood, and new knowledge to bear on the self or selves that they are exploring and tentatively projecting.

FAIR, Laura, *Pastimes and Politics: Culture, Community, and Identity in Post-Abolition Urban Zanzibar, 1890-1950*, Athens, Ohio University Press, 2001.

FENN, John et Alex PERULLO, "Language choice and hip hop in Tanzania and Malawi", *Popular Music and Society*, 24/3 (2000), p. 73-94.

GABLE, Eric, "The culture development club: youth, neo-tradition, and the construction of youth in Guinea-Bissau", *Anthropology Quarterly* 73/4 (2000), p. 195-203.

As members of a youth organization called the "Culture Development Club," young men of the Manjaco ethnic group in Guinea-Bissau respond to and try to manage what they perceive to be community collapse in the face of endemic demographic decline. "The Club" is a postcolonial institution whose history reflects the local appropriation of foreign formats. I suggest, however, that by looking at the various ways youth in the "club" enacted their theories of culture as an ongoing "tradition," we see youth's enduring centrality in the creation of Manjaco social relations.

GLASER, Clive, "Managing the Sexuality of Urban Youth: Johannesburg, 1920s-1960s", *International Journal of African Historical Studies*, 38/2 (2005), p. 301-327.

Lurking beneath the surface of a number of important social and political themes in South African history from the 1920s to the 1960s is a subtheme of sex. Sex, particularly as practiced by young people in the urban areas, permeated discussions on the 'poor white problem', racial identity, and urban management. Based on scholarship of several researchers, supplemented with his own previously published work as well as additional primary research, the author analyses the relationship between State and private as well as church welfare organizations in dealing with the perceived problem of uncontrolled sexuality during the period. He argues that the high levels of interaction and cooperation within the welfare network of the 1920s-1940s later gave way to growing suspicion and alienation. Aside from grants to family planning associations, the central government had by the 1960s almost completely severed contact with organizations that had so powerfully influenced welfare policy in the interwar years.

GRÄTZ, Tilo, "Friendship ties among young artisanal gold miners in northern Benin (West Africa)", *Afrika Spectrum*, 2004/1, p. 95-117.

The article addresses friendship relations among male artisanal gold miners in West Africa, exemplified by case studies from Northern Benin. I will argue that friendship is an important element in understanding the fluid social configurations in the mining region. In the new social environment, immigrants develop new ties among themselves and to the local societies. I will explore the general logic of friendship bonds in that area and discuss their integrative strength as well as their limits. In the context of gold mining, strategies of economic as well as social risk minimisation incline many migrants to create friendship bonds. Parity in income sharing is more likely to be established among friends than among kinsmen. Friendship is specifically relevant to integrate people of very different regional, ethnic and social backgrounds. Despite the many divergent interests between different economic actors, locals and immigrants, there are multiple bonds which give rise to different levels of social integration.

GRÄTZ, Tilo, *Sharing and Sustaining: The thrusts of friendship among young artisanal gold miners in northern Benin (West Africa)*, Working Paper, Max Planck Institute for Social Anthropology, 54 (2003).

HAVARD, Jean-François, « Ethos « bul faale » et nouvelles figures de la réussite au Sénégal », *Politique africaine*, 82 (2001), p. 63-77.

À travers le mouvement « bul faale » (« t'occupe pas »), la jeunesse urbaine sénégalaise exprime aujourd'hui son désir d'émancipation et sa capacité d'innovation. Incarné par des figures emblématiques (les chanteurs de rap, Tyson le lutteur) qui fonctionnent comme des modèles d'identification, ce mouvement est porteur d'un véritable « ethos » qui valorise la réussite par l'effort et le travail et traduit un indéniable processus d'individualisation. L'impact de ce mouvement générationnel est considérable, tant du point de vue social que politique.

IGNATOWSKI, Clare A., "Making Ethnic Elites: Ritual Poetics in a Cameroonian Lycée", *Africa*, 74/3 (2004), p. 411-432.

Cette étude de cas sur la production culturelle des jeunes au Cameroun examine la manière dont des élèves de lycée introduisent des idiomes de tradition et de passé ancestral dans le contexte du lycée en créant un club inspiré d'une société de danse très appréciée dans la région. Dans le Tupuriland rural pré colonial, la société gurna était un lieu clé de socialisation morale et sexuelle des jeunes et une arène politico-culturelle au sein de laquelle la concurrence était mise en scène entre individus et villages au cours de célébrations de la mort. Aujourd'hui, le gurna reste apprécié dans les villages tupuri, même s'il a été recréé dans des contextes urbains et des institutions modernes dont les membres utilisent ses formes pour faciliter de nouveaux rapports sociaux et réalités modernes. Ce papier étudie les significations, les fonctions et les effets de la création du Club Gurna par les élèves du lycée de Doukoula, en examinant les spectacles de danse donnés à l'occasion de la Journée de la jeunesse, le discours vibrant des chansons et la nostalgie de formes anciennes de socialisation indigène (ex. iegurna, l'initiation des jeunes et la lutte). En introduisant le poétique communal du gurna dans le lycée, les jeunes Tupuri cherchent à lier des facettes multiples de leur identité, en rendant visible leur désir d'être gurna, alors même qu'ils accomplissent leurs obligations civiques en tant qu'élèves. En créant le Club Gurna, les élèves commencent à participer à une tendance croissante au Cameroun, à savoir l'usage d'idiomes de parochialisme (tels qu'associations d'élites basées sur l'ethnie) en tant que stratégies d'obtention de reconnaissance et de pouvoir national.

IVASKA, Andrew, ““Anti-mini militants meet modern misses” : urban style, gender, and the politics of “national culture” in 1960s Dar es Salaam, Tanzania”, *Gender and History*, 14/3 (2002), p.584–607.

This essay examines a 1968–9 campaign by Tanzania's ruling party Youth League to outlaw mini-skirts and other 'indecent' fashions as 'decadent' affronts to Tanzanian 'national culture'. It situates the intense, public debate on the campaign both in terms of the state's contested national cultural project, and in relation to intersecting anxieties about shifts in women's work and mobility in urban space, and the politics of sex in postcolonial Dar es Salaam. Arguing that 'the city' ndash; both as an imagined space and as the site of particular, gendered social struggles – is central to understanding the campaign, the essay charts attempts by the ban's opponents to fashion viable personas and notes the limits of these attempts.

IVASKA, Andrew, *Negotiating “Culture” in a Cosmopolitan Capital: urban style and the Tanzanian state in colonial and postcolonial Dar es Salaam*, Thèse de doctorat, University of Michigan, 2003.

JOHNSON, Rachel, “The Girl About Town': discussions of modernity and female youth in *Drum* magazine, 1951-1970”, *Social Dynamics*, 35/1 (2009), p. 36-50.

This article examines the trope of the 'modern miss' in *Drum* magazine 1951-1970 as a locus for debate over South African urban modernity. At the centre of *Drum's* African urbanity was a debate between a progressive, positively 'modern' existence and an attendant fear of moral and social 'breakdown' in the apartheid city. The trope of the 'modern miss' drew upon both discourses. *Drum's* fascination with the 'modern miss' reached a peak in the years 1957-1963, during which time she appeared prominently in the magazine as a symbolic pioneer of changing gender and generational relationships. However, this portrayal continued to coexist alongside the image of young women as the victims of moral degeneration. The 'modern miss' was increasingly differentiated from adult women within *Drum's* pages, which distanced her from the new space won by political activists. By examining constructions of young womanhood, this article points to the gendering of 'youth' at the intersection of commercial print culture and shifting social relations in mid-twentieth-century South Africa. It is also suggested that understanding the social configurations of *Drum's* modernity illuminates the gendered and generational responses of formal political movements as they conducted their own concurrent debates.

KIEFFER, Julien, « Les jeunes des « grins » de thé et la campagne électorale à Ouagadougou », *Politique africaine*, 101 (2006), « Burkina Faso : L'alternance impossible », p. 63-82.

À Ouidi et Dassasgho, deux quartiers qui font exemple des évolutions contemporaines dans la ville de Ouagadougou, les «grins» de thé sont des lieux de socialisation privilégiés pour les « cadets sociaux ». Dans ces « ghettos » où des modèles générationnels, économiques, sociaux et culturels installent de fermes hiérarchies, les jeunes citoyens font l'apprentissage de la débrouille et du business. Lors de la campagne électorale, ils y opèrent leur insertion dans le champ politique, associant un opportunisme désabusé et des positions contestataires marquées.

KLOPPER, Sandra, "Hip-Hop Graffiti Art", Sarah NUTALL et Chryl-Ann MICHAELS, dirs., *Senses of Culture: South African Culture Studies*, Oxford, Oxford University Press, 2000.

KOHLHAGEN, Dominik, « Frime, escroquerie et cosmopolitisme. Le succès du « coupé-décalé » en Afrique et ailleurs », *Politique africaine*, 100 (2005-2006), « Cosmopolis : De la ville, de l'Afrique et du monde », p. 92-105.

Au cours des trois dernières années, le coupé-décalé s'est imposé comme l'une des principales musiques populaires en Afrique francophone. Produit par des personnes qui disent avoir « réussi » à l'étranger, le coupé-décalé présente l'ailleurs comme le lieu qui permet d'accéder à la société de consommation pour revenir ensuite se faire célébrer au pays. Il donne expression à des changements générationnels affectant tout autant les modes de vie dans les sociétés africaines que la manière de s'y projeter dans le monde.

KOLA, Jean-François, « Les chanteurs « Zouglou » de Côte d'Ivoire: des griots des temps modernes? », *Éthiopiennes*, 80 (2008), p. 27-52.

L'auteur attribue aux chansons issues du mouvement "zouglou" de Côte d'Ivoire, né en 1991 des revendications de la jeunesse estudiantine en détresse, une fonction cathartique, par l'humour de leur "parole chantée" qui se rapproche de la fonction de la "parenté à plaisanterie". L'article retrace le contexte sociopolitique de l'époque, les thèmes de prédilection de la chanson "zouglou" (démystification de l'Ivoirien et chanson-hommage), puis s'intéresse à la parole chantée zouglou à travers les traits esthétiques, discursifs et linguistiques qui font sa spécificité. La chanson "zouglou", en créant un système de relations paradigmatiques, exprime une identité culturelle ivoirienne. Plus que la littérature écrite, elle se veut au cœur des préoccupations quotidiennes de la société ivoirienne.

KONATE, Yacouba, « Génération zouglou », *Cahiers d'études africaines*, 168 (2002), « Musiques du monde », p. 777-796.

Rejeton de la crise universitaire, sociale et politique qui, en 1990, secoue la Côte-d'Ivoire entière, le zouglou est une création musicale des étudiants en révolte contre la société. Le zouglou se chante en français populaire ivoirien et en nouchi, le langage des jeunes de la rue. Plusieurs facteurs contribueront à en élargir l'audience, donnant à la Côte-d'Ivoire la première musique nationale de son histoire : l'élaboration progressive d'un répertoire basé sur des chansons drôles et humoristiques, la résonance sociale des thèmes abordés, l'essor de la cassette audio remplaçant le disque vinyle : le soutien des radio FM nationales et internationales...

LUKALO, Fibian Kavulani, *Extended Handshake or Wrestling Match? Youth and Urban Culture: Celebrating Politics in Kenya*, Uppsala, Nordiska Afrikainstitutet, 2006.

LUKALO, Fibian Kavulani, "Outliving generations: youth traversing bordersthrough popular music in everyday urban life in east Africa", *Cultural Studies*, 22/2 (2008), p. 254-272.

This essay aims to contextualize the debate of urban spaces experiencing cultural, social, political and economic changes in the East African region. With different population groups utilizing these spaces they become contested sites in the continued production of cultural knowledge, regional mutuality, and representation. In order to substantiate this argument, urban centres as nodal points for global networks promoting cosmopolitan lifestyles are seen to attract a growing number of youth musicians. In the fluid urban atmosphere, these youth musicians purposely beam their compositions beyond local geographies to avoid being muted or muffled since musical identity creates for them a subculture and creative space within which they thrive. Central to this drive given the historical musical past is the Kiswahili language. Contemporary modified Kiswahili sung music from Dar-es Salaam or Bongo Flava, distinctly articulates ensembles of class and power, while being embraced across all ethnic, religious, gender, socio-economic, age and political divides in the East African region. It is argued that shifting, any musical brand within the region, demands selected acclaimed musicians acquiring broadened felicity in music. Consequently, differences exist, in these translocational movements that reflect individual artists' styles, but which find space and meaning in borrowing and modification. By focussing on the emergence of youth musicians as agent involved in the construction of glocalised spaces the discussion situates the collective ability of youth as artists in taking advantage of opportunities in urban settings and appropriating spaces by the creation of a transversal urban cultural identity. The overriding quest for self-identity through labels and language by youth artists provides continual analysis into their metaphorically, African 'brewed' music as a partial solution in the deconstruction of obsessive-ness with Western domination and idols in music thus mapping out a future for regional musical artists.

MCCALL, John C., "Juju and Justice at the Movies: Vigilantes in Nigerian Popular Videos", *African Studies Review*, 47/3 (2004), p. 51-67.

Cet article examine la montée du vigilantisme dans le sud est du Nigeria. Il analyse deux discours opposés sur le vigilantisme nigérien. Le premier est caractérisé par la valorisation des membres de groupes qui s'emparent de la loi pour administrer leur propre justice jusqu'à en faire des héros dans les films vidéo populaires nigériens. Le second est représenté par un rapport récemment publié par Human Rights Watch (HRW) dénonçant les membres des organisations vigilantistes comme des criminels. Ma recherche utilise la recherche ethnographique afin de contextualiser les films vidéo et de les interpréter comme un moyen pour comprendre l'écart idéologique qui sépare ces deux discours. Une analyse approfondie de la série vidéo Issakaba révèle un traitement subtil du phénomène du vigilantisme dans le but d'attirer une perspective indigène consciente des risques inhérents à la justice prodiguée par le vigilantisme, mais sensibilisée aux limites que présentent les stratégies de réforme comme celles qui sont proposées par le rapport de HRW.

MAIRA, Sunaina et Elisabeth SOEP, dirs., *Youthscapes: The Popular, the National, the Global*, Philadelphie, Philadelphia University Press, 2005.

MANASE, Irikidzayi, "Zimbabwean urban grooves and their subversive performance practices", *Social Dynamics*, 35/1 (2009), p. 56-67.

This paper examines the role played by popular culture in response to the effects of the unfolding social and political repression on the ordinary Zimbabwean after 2000. The arts is one sector where the Zimbabwean government fostered its repressive hegemony. An urban youth music genre called 'urban grooves' rose to prominence during the period under focus here and some of the artists colluded with the government in propagating an anti-Western imperialism campaign. This paper evaluates the nature of the genre's performance practices and its role in the government's anti-Western imperialism campaign. It also discusses the complexities associated with notions of complicity and resistance as urban grooves artists resisted both Western hegemony, as per the government's campaign, and subverted the same government's censorship of the urban youth's and the general society's imaginary and other freedoms.

MANGESHO, Peter, *Global cultural trends: the case of hip-hop music in Dar-es-Salaam*, Thèse de doctorat, Université de Dar-Es-Salaam, 2003.

MCHAKULU, Japhet Ezra July, "Youth Participation in Radio Listening Clubs in Malawi", *Journal of Southern African Studies*, 33/2 (2007), p. 251-265.

This article reports on a qualitative research study that used community radio and radio listening clubs to examine the involvement of youth in community debate in Malawi. The study sample was chosen from young members of radio listening clubs in Mangochi district in Malawi's southern region. Research topics included the radio listening clubs' mode of operation in relation to community radio, the issues dominating discussion in each radio listening club and youths' experiences of constraints placed on debate. Findings suggest that community radio and its associated radio listening clubs have together created an emerging public sphere for the local community, including a space for youths and other disadvantaged groups to discuss solutions to local socio-economic problems. Intergenerational factors and the divisive nature of the political environment at the national level, however, place some constraints on debate in the clubs. While young club members avoid the more divisive political issues, they, nevertheless, freely discuss those factors that affect socio-economic development, such as HIV/AIDS, general community health, agriculture/farming and education.

MOMOH, Abubakar, "Youth Culture and Area Boys in Lagos", Attahiru JEGA, dir., *Identity Transformation and Identity Politics under Structural Adjustment in Nigeria*, Uppsala, Nordiska Afrikainstitutet, 2000, p. 181-203.

MOORMAN, Marissa J., "Dueling Bands and Good Girls: Gender, Music, and Nation in Luanda's Musseques, 1961-1974", *International Journal of African Historical Studies*, 37/2 (2004), p. 255-288. The article explores the relationship between gender and the musical production of the nation in Luanda, Angola's musseques, that is, urban shanty towns. Urban Africans took advantage of reforms in colonial policy instituted between 1961 and 1974 to improve their daily lives, carve out new cultural spaces, and create new artistic practices. The production of a local form of urban popular music, called semba, was at the forefront of this process. The author argues that the gendered dynamic of musical production and of the music scene helps account for a shift in the involvement of women as cultural producers.

MOYER, Eileen, *In the Shadow of the Sheraton: Imagining Localities in Global Spaces in Dar es Salaam, Tanzania*, Thèse de doctorat, University of Amsterdam, 2003.

MOYER, Eileen, "Keeping Up Appearances: Fashion and Function among Dar es Salaam Street Youth", *Etnofoor*, 16/2 (2003), p. 88-106.

It is a commonly held view that young, urban people regularly spend too much money on their clothes and, further, that they too often consume in accordance with global trends too heavily influenced by Western, specifically American hip-hop, fashions. This article, drawing on empirical data gathered in Dar es Salaam, Tanzania, in the year 2000, demonstrates that young people, regardless of the marginality of their economic status, are able and prefer to make clothing choices based on complex reasoning strategies that take everyday living and working conditions into account. It argues that despite being heavily influenced by American hip-hop culture and Jamaican Rastafari ideals, they consciously and intelligently work to achieve 'a look' that is suitable to their living environment and is also reflective of their own desires.

MOYER, Eileen, "Popular Cartographies: Youthful Imaginings of the Global in the Streets of Dar es Salaam, Tanzania", *City and Society*, 16/2 (2004), p. 117-143.

In post-socialist Tanzania people rarely articulate economic disparity in terms of class. Instead idioms of space and place are employed to designate differences between the haves and have-nots. The material presented in this paper was gathered during 1999-2000 research among a group of poor urban youth struggling to make a living in the streets of the downtown business district of Dar es Salaam. This location allows for an exploration of various themes related to labor, power, and the politics of development. This article attempts to unravel some of the complex relationships between contemporary processes of globalization and young peoples' efforts to make meaningful lives for themselves.

MOYER, Eileen, "Street-Corner Justice in the Name of Jah: Imperatives for Peace among Dar es Salaam Street Youth", *Africa Today*, 51/3 (2005), "Youth and Citizenship in East Africa", p. 31-58.

Young men throughout the world seem fascinated with Bob Marley. Especially fascinated with him are poor, disenfranchised youths, like those living and working in the streets of Dar es Salaam, Tanzania, who are the subjects of this article. What is it about Bob Marley and Rastafari-inspired discourses of peace and love that make them so appealing? Why are street youths throughout the world growing dreads and praising Jah? By taking a close look at internal peacekeeping strategies employed on a specific street corner located in the middle of the central business district of Dar es Salaam, this article demonstrates that such questions are best answered from a local perspective. While Marley's global appeal may be attributed to shared experiences of inequality, the ways this popularity emerges locally sheds light on the particularities of those experiences.

MUTONGI, Kenda, "Dear Dolly's' Advice: Representations of Youth, Courtship and Sexualities in Africa, 1960-1980", *International Journal of African Historical Studies*, 33/1 (2000), p. 1-23.

Discusses the representations of youth, courtship and sexuality in Africa from 1960 to 1980 depicted in the 'Dear Dolly' column of the magazine 'Drum.' History of the magazine; Type of language employed in the column; Role of discussions on courtship and sexuality in the column's popularity; Description of advertisements for the column; Negative advice given to homosexuals.

NAPON, Abou, « Les comportements langagiers dans les groupes de jeunes en milieu urbain. Le cas de la ville de Ouagadougou », *Cahiers d'études africaines*, 163-164 (2001), « Langues déliées », p. 697-710.

Nous nous intéressons ici à la question de la gestion des langues dans les groupes de jeunes en milieu urbain et principalement dans la ville de Ouagadougou. Il tente de montrer comment les jeunes, tiraillés entre la tradition (véhiculée par les langues nationales) et la modernité (véhiculée par le français), s'organisent pour satisfaire leurs différents besoins de communication. Ainsi, il apparaît que les comportements langagiers des jeunes sont les mêmes d'un groupe à un autre : utilisation prépondérante du français dans les interactions et recours à l'alternance des codes français/langues nationales quand ils ont envie de s'amuser ou d'attirer l'attention d'un interlocuteur dans un contexte donné.

NIANG, Abdoulaye, Étude interdisciplinaire du rap à Dakar à travers une approche de la complexité: entre mouvement social et groupe primaire, Mémoire de maîtrise, Université Gaston-Berger, 2001.

NIANG, Abdoulaye, Les jeunes 'bboys' de Dakar dans un contexte de redéfinition du rapport social: étude de la production de sens, des facteurs d'insertion/intégration selon une perspective constructiviste et une approche de la complexité, Mémoire de DEA, Université Gaston-Berger, 2002.

NUTTALL, Sarah, « Liberté de style. Cultures de consommation chez les jeunes de Johannesburg », *Politique africaine*, 100 (2005-2006), « Cosmopolis : De la ville, de l'Afrique et du monde », p. 248-271.

Johannesburg est la quintessence de la métropole africaine. Une dimension essentielle de cette cité dans l'ère post-apartheid est « Y », une culture centrée sur la jeunesse (youth) qui embrasse la mode, la musique, la publicité. Cette culture est revendiquée au-delà des frontières de classe, d'instruction et de couleur, et rompt avec le passé par l'adoption d'une manière d'être sophistiquée. Inspirée un moment par la culture noire américaine du hip-hop et, comme elle, hostile à l'assimilation, la « culture Y » et ses attributs publicitaires mettent l'accent sur les styles de vie transraciaux de la jeunesse urbaine, différents de ceux rencontrés à Johannesburg il y a vingt ans.

NYAIRO, Joyce, "Kenyan gospel soundtracks: crossing boundaries, mapping audiences", *Journal of African Cultural Studies*, 20/1 (2008), p. 71-83.

This paper traces the growth and nature of gospel music in Kenya. It argues that regardless of whether gospel music is defined by structure or content it is a genre that cannot be understood outside the complex matrix of transcultural links between Africa, Europe and America - colonial and contemporary. As an interminably hybrid form, modern gospel music in Kenya appropriates the sonic and lyrical texture of a variety of genres - from European choral performance to American RnB, hip hop and even Congolese *soukous*. The analysis of lyrical meaning in both '*Ukilya Moko*' (2002) and '*Nakuhitaji*' (2001) demonstrates that acts of appropriation from Africa's many elsewhere do not undermine local relevance or creativity. Indeed, they account for the generation of new and varied audiences just as much as changes in recording and media practices have led to the constitution of new public spheres in which, ironically, religious faith is sometimes professed on morally unlikely ground. Additionally, these transcultural borrowings are woven into the fibre of local popular idioms and pursuits often blurring the line between the message of a Christian ethos and the rhythms of quotidian secular existence. This interplay between forms is growing into a socio-cultural grammar that dramatizes the extent of the inescapable intermediality that now defines cosmopolitan African life. Modern gospel's capacity for camouflage and boundary-crossing may explain why the production and consumption of this music has been engendered in local youth identity and the growth of hybrid identities. And in tracing the new places where gospel soundtracks are now heard, the taming of sites of commercial enterprise into spaces of sacred worship must not be naively interpreted as comforting signs of a growing spirituality and moral salvation. Indeed, these shifts need to be located within an anatomy of the economy of charismatic faith and its practices of evangelism.

NYAMNJOH, Francis B. et Ben PAGE, “*Whiteman Kontry* and the Enduring Allure of Modernity among Cameroonian Youth”, *African Affairs*, 101/405 (2002), p. 607-634.

This article gathers together representations of whiteness constructed by young black Cameroonians. It contributes to arguments about white identity by arguing that the meaning of whiteness is, in part, made by Africans. It assembles descriptions of white people and of the *whiteman kontri* (the West) that are often contradictory and that include both positive and negative judgements. In this respect these ideas reflect both Cameroonian politics and Cameroonian identity. The young Cameroonians whose ideas we were interested in were simultaneously drawn to, and exasperated by, a Western vision of modernity. They were despairing of the existing Cameroonian social and political structure and looked beyond national contexts for their dreams. But they were equally sceptical about the justice of the global economic context and articulated their doubts in terms of antagonism towards whites and defence of African identity. We contribute to debates about Occidentalism by suggesting that this is a concept that should be used with caution, since by suggesting an equivalent to ‘Orientalism’ it suggests equality and endorses an essentialized notion of whiteness and blackness, which can undermine attempts to understand the history of relations between Africa and the West.

OGOLA, George, “The Idiom of Age in a Popular Kenyan Newspaper Serial”, *Africa*, 76/4 (2006), p. 569-589.

Cet article examine les récits construits autour de l’âge au Kenya. Notant les “croisements spatiaux” du sujet kenyan, aussi sensible à l’esprit du village qu’au monde globalisé, l’article problématise notre approche de l’étude de l’âge en Afrique. Il examine les récits multiples aujourd’hui construits autour de l’âge dans le contexte d’une société en mutation rapide, en soulignant notamment son rapport à l’autorité. L’article suggère que les relations sociales et politiques se (re)construisent aujourd’hui de multiples façons (certaines nouvelles, d’autres simplement réinventées) autour de l’âge en Afrique. L’article se base sur une lecture critique des romans populaires, champ important de production culturelle populaire où le jeu du pouvoir politique est manifeste et les récits autour du pouvoir sont créés et interprétés. Ces travaux reposent sur un feuilleton populaire, *Whispers*, paru dans un journal kenyan, champ important de production culturelle dans les années 1980 et 1990. Cette période a été témoin d’une répression politique impitoyable au Kenya, au cours de laquelle tous les espaces d’expression populaire étaient monopolisés par le gouvernement. C’est dans des champs comme *Whispers* que des «espaces de liberté» sont apparus, narrant les difficultés de la période et défiant les «limites de l’exprimable». à travers *Whispers*, l’article examine la manière dont l’âge et le sexe sont utilisés comme «instruments de survie politique», mais également la manière dont la gent masculine africaine réagit aux défis de la globalisation qui menacent de perturber le statu quo, notamment concernant la grammaire normative du système patriarcal. L’article examine ensuite la manière dont le sexe et l’âge, éléments jumeaux, sont manipulés par les institutions kenyanes, mais également simultanément reproduits et contestés par la société, provoquant un discours sensiblement contradictoire qui remet en cause et dans le même temps réaffirme la légitimité (ou l’illégitimité) de la gérontocratie et de l’inviolabilité de l’ordre masculin.

OLUTAYO, A. O. et O. AKANLE, “Fast Food in Ibadan: An Emerging Consumption Pattern”, *Africa*, 79/2 (2009), p. 207-227.

Sous son apparence de modernisation, le développement désigne désormais l'inculcation de valeurs étrangères débouchant sur la transformation fondamentale de nations en voie de modernisation. Paradoxalement, les conséquences des influences modernisantes ont reçu peu d'attention. C'est de cela que traite cet article. Au moyen d'une méthodologie de recherche qualitative basée sur des entretiens approfondis, des observations participantes et des entretiens informels, l'article examine l'émergence et l'essor de la restauration rapide à Ibadan (Nigeria). Il constate que les classes moyennes, les jeunes et les enfants, en tant que véhicules de cultures importées (au sein desquelles ils ont été socialisés), sont les principaux clients dont les valeurs sont projetées au moyen de stratégies marketing par les enseignes de restauration rapide. Malheureusement, ces clients n'ont pas bien saisi les implications de ce type d'alimentation en matière de santé et les acteurs du marché n'ont fait aucun effort pour les y sensibiliser. L'article conclut qu'il convient, même lorsque les influences modernisantes sont à intégrer dans un monde globalisant, de bien contextualiser et saisir leurs initiatives et de gérer les contours de ces initiatives pour arriver à un développement objectif durable.

OMONIYI, Tope et Awad IBRAHIM, "So I choose to do am Naija style: hip-hop, language and postcolonial identities", H. Sammy ALIM et Alistair PENNYCOOK, dirs., *Global linguistic flows: hip-hop cultures, youth identities and the politics of language*, Londres, Routledge, 2009, p. 113-136.

OMONIYI, Tope, Susan SCHELD et Duro ONI, "Negotiating youth identity in a transnational context in Nigeria", *Social Dynamics*, 35/1 (2009), p. 1-18.

Russell Potter's concept of 'resistance vernaculars' (1995) is evident in the style and lyrics of Lágbájá, a Nigerian musician who is currently popular among African youth at home and abroad. Youth identities based in Lágbájá's music would appear to be a mere mimicry of US hip-hop. We demonstrate that Lágbájá's work is not an imitation of an American resistance vernacular, however. Lágbájá's music emphasises themes of hybridity and global cultural diversity. His music provides Nigerian youth with a means to break into other worlds and markets, as well as a way to access that which is global. His music also complements efforts by Nigerian political leaders to facilitate an African renaissance. In this light, Lágbájá's music is a complex form of a resistance vernacular. Potter's concept is useful for considering the political dimensions to this music; however, it is limited for shedding light on Nigerian youth, their concerns and the role that popular youth music plays in the developing nation-state. This discussion is based on interviews conducted with Lágbájá in 2005 and an analysis of his musical style and lyrics.

OTTENBERG, Simon et David A. BINKLEY, dirs., *Playful Performers: African children's masquerades*, Brunswick, Transaction Publishers, 2006.

PARSONS, Timothy H., "No More English than the Postal System: The Kenya Boy Scout Movement and the Transfer of Power", *Africa Today*, 51/3 (2005), "Youth and Citizenship in East Africa", p. 61-80.

Decolonization in Kenya meant more than the transfer of political power: the end of colonial rule was part of a larger social transformation, where Africans struggled to master and adapt the political and social institutions they inherited from Britain. The attempt by the Kenya Boy Scout movement to successfully navigate the period from 1959 to 1964, when colonial officials, nationalist political leaders, and the common people alike negotiated the meaning of independence, exposes the social tensions inherent in this process. The "Africanization" of Kenyan scouting embodied larger debates—over political economy, education, race relations, and juvenile delinquency—that made this a particularly turbulent period in Kenyan history.

PARSONS, Timothy H., *Race, Resistance and the Boy Scout Movement in British Colonial Africa*, Athens, Ohio University Press, 2004.

PERULLO, Alex, "Hooligans and herces: youth identity and hip-hop in Dar es-Salaam, Tanzania", *Africa Today*, 51/4 (2005), p. 75-101.

During the 1990s, the rise in popularity of hip-hop culture in Tanzania brought increased public scrutiny of urban youth due, in part, to preconceived notions of youth culture and rap music. In newspaper articles and public discourses, youth were quickly targeted and labeled hooligans (wahuni), and often associated with words such as violent, hostile, and disruptive. Youth used music to combat these stereotypes and project images of themselves as creative and empowered individuals in society. In this article, I examine the ways that youth use rap music to confront stereotypes of young people, and reach the broader listening public through politically and socially relevant lyrics. Using transcriptions of lyrics and interviews with artists, I argue that youth have turned a foreign musical form into a critical medium of social empowerment whereby they are able to create a sense of community among other urban youth, voice their ideas and opinions to a broad listening public, and alter conceptions of youth as hooligans.

PERULLO, Alex, "The Life that I Live": Popular Music, Urban Practices, and Agency in Dar es Salaam, Tanzania, Thèse de doctorat, Indiana University, 2003.

PERULLO, Alex et John, Fenn, "Language ideologies, choices, and practices in Eastern African HipHop", Harry M. BERGER et Michael Thomas CARROLL, dirs., *Global pop, local language*, Jackson, University Press of Mississippi, 2003, p. 19-51.

PETERSON, Bhekizizwe, "Yizo Yizo: reading the swagger in Soweto youth culture", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

PRINCE, Ruth, "Popular music and Luo youth in Western Kenya: ambiguities of modernity, morality and gender relations in the era of AIDS", Catrine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordic Africa Institute, 2006.

PROCTOR, Tammy, "'A Separate Path': Scouting and Guiding in Interwar South Africa", *Comparative Studies in Society and History*, 42/3 (2000), p. 605-631.

The Boy Scout and Girl Guide movements arose in the first decades of the twentieth century, an era of social and political unrest, and they were initially the center of intense controversy in Britain. By the 1920s, however, they had become an established part of what came to be seen as the British "way of life." The movements also began a sustained international expansion, winning acclaim from educators, government officials, social organizations, and even the League of Nations. Yet this extension of the Scout and Guide program into other countries produced problems both abroad and at home, as contradictions appeared in the ideologies and activities of the two groups. Practically speaking, they both faced difficulties in accommodating different races, religions, languages, and nations in the new global brother/sisterhood.

RAAB, Klaus, *Rapping the Nation. Die Aneignung von HipHop in Tanzania*, Münster, Lit Verlag, 2006.

RASHID, Ismail, "Silent guns and talking drums: war, radio, and youth social healing in Sierra Leone", Ahmad A. SIKAINGA et Ousseina ALIDOU, dirs., *Postconflict Reconstruction in Africa*, Trenton, Africa World Press, 2006.

RASMUSSEN, Susan J., "Between Several Worlds: Images of Youth and Age in Tuareg Popular Performances", *Anthropological Quarterly*, 73/3 (2000), p. 133-144.

Youth cannot be understood without examining elderhood, and age more generally. Among the Tuareg, Islamic religious rituals and liturgical music tend to be identified with the "aged" (those with children of marriageable age), and these are symbolically opposed to secular popular musical performances classified as "anti-Islamic," which are identified with "youth." These images comment upon long-standing concerns with marriage, courtship, sexuality, and descent, but they are also increasingly being translated into concerns of cultural autonomy, as local youths struggle for cultural survival in conflict between Tuareg and the central state. I analyze three types of popular musical performance and the instruments featured in them, and show how their age-related imagery, commentary, and interaction express changing intergenerational relationships. These concerns, however, do not fall into a binary of "old" and "new," or align with any one age group; rather, they suggest shifting associations of agentive power and questioning of "tradition" by youth and aged in diverse contexts. These data on age symbolism in Tuareg popular musical performances suggest more dynamic, nuanced formulations of "traditional," "modern," and "global" in

anthropological theory.

RUGGENBERG, Annemieke, *News Consumption among South African Youth: another Struggle to Racial Harmony*, Mémoire de maîtrise, Université Erasmus Rotterdam, 2007.

SAMPER, David A., "Africa Is Still Our Mama': Kenyan Rappers, Youth Identity and the Revitalization of Traditional Values", *African Identities*, 2/1 (2004), p. 37-51.

SCHABEL, Sarah, Zenji Flava. *The music of the new generation in Zanzibar*, Mémoire de maîtrise, Université de Vienne, 2007.

SCHULTZ, Dorothea E., « Mélodrames, désirs et discussions. Mass-media et subjectivités dans le Mali urbain contemporain », Jean-François WERNER, dir., *Médias visuels et femmes en Afrique de l'Ouest*, Paris, L'Harmattan, 2006, p. 109-144.

SCHULTZ, Dorothea E., "Music Videos and the Effeminate Vices of Urban Culture in Mali", *Africa*, 71/3 (2001), p. 345-372.

Cet article s'intéresse à plusieurs chanteuses pop qui connaissent un succès important au Mali et dont les vidéoclips et les spectacles musicaux constituent une part importante de la consommation radiophonique et télévisuelle quotidienne de la population urbaine. Il examine les raisons de l'extraordinaire succès de ces chanteuses en situant la consommation et l'interprétation de leurs chansons dans les discours populaires et intellectuels maliens sur l'authenticité culturelle et le déclin moral. Certains intellectuels maliens soulignent que les chansons de ces femmes reflètent la corruption et le mélange des genres oraux traditionnels caractérisés par la connaissance historique, la complexité du texte et la spécificité régionale. Leur critique est reprise par une partie de la population âgée, dans les villes et à la campagne. Cette situation rappelle une tendance chez les consommateurs urbains d'exprimer la fascination et les craintes qu'ils ont à l'égard de la vie urbaine à travers l'image de la citadine séductrice, dangereuse et immorale. Pour beaucoup de femmes issues des classes moyennes urbaines, en revanche, ces chanteuses pop incarnent une solution souhaitable au dilemme quotidien des femmes: une moralité malienne vêtue d'une tenue à la mode de citadine 'moderne'. Les femmes des classes moyennes accueillent avec enthousiasme cette forme d'art car elle les félicite de soutenir les valeurs traditionnelles contre l'adversité tout en les disculpant de toute complicité de fragilisation de ces valeurs.

SCHULTZ, Dorothea E., "The World is Made by Talk' Female Fans, Popular Music, and New Forms of Public Sociality in Urban Mali", *Cahiers d'études africaines*, 168 (2002), « Musiques du monde », p. 797-830.

« *Le monde tel qu'il est créé par la conversation* » : admirateurs des chanteuses, musique populaire et sociabilité urbaine au Mali. – Cet article est consacré à la fois aux pratiques des admiratrices des chanteuses et aux nouvelles formes de « rencontre » rendues possibles par la création des nouvelles stations de radio dans les villes du Mali. De façon à rendre compte de l'admiration des jeunes filles envers les chanteuses maliennes qui sont devenues des vedettes à la fois sur le plan national et international, l'auteur analyse les pratiques des adoratrices de ces dernières en les situant par rapport au problème du report de l'entrée de ces jeunes filles dans l'âge adulte. L'étude des pratiques d'adoration des jeunes filles éclaire sur les spécificités historiquement situées d'appropriation mimétique, telles qu'elles sont rendues possibles par les nouveaux médias, mais également sur leurs limitations à l'époque du capitalisme global. À cet égard, la consommation de musique populaire s'effectue dans le cadre de « publics intimes », c'est-à-dire de discussions d'auditrices centrées sur la façon dont elles ont été touchées par la voix de la chanteuse. Les programmes musicaux de même que les débats radiophoniques créent un domaine d'intimité à la fois privé et public, domaine qui repose sur une communauté de goût partagé.

SEEBODE, Jochen, „Tanzwettkämpfe, Transformationsprozesse und Identität. Tanzstile junger Männer in Nordmalawi“, Ute LUIG et Jochen SEEBODE, dirs., *Ethnologie der Jugend. Soziale Praxis, moralische Diskurse und inszenierte Körperlichkeit*, Münster, Hamburg et Londres, LIT Verlag, 2003, p. 199-239.

SIMONE, AbdouMaliq, “Some Reflections on Making Popular Culture in Urban Africa”, *African Studies Review*, 51/3 (2008), p. 75-89.

In contemporary urban Africa, the turbulence of the city requires incessant innovation that is capable of generating new ways of being. Rather than treating popular culture as some distinctive sector, this article attempts to investigate the popular as methods of bringing together activities and actors that on the surface would not seem compatible, and as experimental forms of generating value in the everyday life of urban residents. This investigation, sited largely in Douala, Cameroon, looks at how youth from varying neighbourhoods attempt to get by, and at the unexpected forms of contestation that can ensue.

SIMONE, AbdouMaliq, “Urban circulation and everyday politics of African urban youth: the case of Douala, Cameroon”, *International Journal of Urban and Regional research*, 29/3 (2005), p. 516–532.

Dans de nombreuses grandes villes d'Afrique, les institutions manquent de l'autorité suffisante pour faire naître une enveloppe de définitions et un cadre spatial capables d'assurer aux habitants des articulations stables avec une infrastructure, un territoire et des ressources urbaines de toutes sortes. Il en résulte une dispersion des modes opératoires dans les villes, ce qui n'interdit pas forcément toute forme de régularité. Au contraire, la conversion généralisée d'organismes, infrastructures et objets urbains en usages composites et instables fait naître des formes spécifiques de socialité qui elles-mêmes nourrissent une certaine flexibilité dans la manière dont les habitants s'approprient et vivent des situations urbaines très volatiles. En étudiant plusieurs modalités de circulation-via des économies symboliques et spatiales disparates — adoptées par les jeunes dans des situations et des quartiers variés de Douala (Cameroun), cet article tente d'explorer l'élaboration de pratiques politiques urbaines spécifiques. Ces dernières visent à combattre la marginalisation et à se réapproprier la ville en tant que scène d'engagements plus diversifiés avec un monde plus vaste.

SSEWAKIRYANGA, Richard, « Imaginer le monde chez soi. Les jeunes et la musique internationale en Ouganda », *Politique Africaine*, 75 (1999), p. 91-106.

La mondialisation des modes et des biens culturels est généralement perçue comme une aliénation des cultures autochtones. A rebours de cette thèse, cet article analyse la manière dont les répertoires de la musique populaire internationale sont reçus, traduits et réinterprétés par les jeunes Ougandais. Il montre que le rap "vernaculaire", en particulier, contribue à l'affirmation de nouvelles identités urbaines et de nouveaux styles de vie qui se déploient à l'interface du local et du global.

STAMBACH, Amy, “Evangelism and Consumer Culture in Northern Tanzania”, *Anthropological Quarterly*, 73/4 (2000), p. 171-179.

Ethnographic description of a revival camp in Northern Tanzania illustrates how the social idea of "youth as consumers" emerges in the context of government downsizing and expanding international markets. An evangelical message effects a link between religion and consumerism. It imbues decisions about what to buy with moral understandings of good and evil. At the same time, the interconnection of evangelism and consumerism gives rise to a paradox: that "youth" who are supposed to be Born Again, and as such, removed from the temptations of consumer culture, in many cases identify themselves as experts in consumption. Participants' descriptions of themselves as consumers point to the consumerist values that underlie revivalism. They also show how "youthful consumption" itself is influenced by alternative registers of value and understandings of personhood.

STROEKEN, Koen, "Immunizing Strategies: Hip-Hop and Critique in Tanzania", *Africa*, 75/4 (2005), p. 488-509.

Au cours de la dernière décennie, la Tanzanie a vu émerger une forme de hip-hop survolté qui trouve un large retentissement auprès du public par sa teneur politique. Dans un premier temps, l'article illustre la façon dont les paroles de rap reflètent l'histoire politique tanzanienne et la déterminent en partie. Le Bongo Flava, nom donné au style hip-hop local, a obtenu sa crédibilité en réinterprétant l'héritage normatif de Nyerere et en développant la liberté d'expression dans le pays, sans être gêné par les facteurs qui atténuent normalement l'impact social de la culture populaire. Dans un second temps, l'article examine la pertinence globale de sa critique sociale. Le Bongo Flava tente de déjouer l'indifférence sophistiquée et le néolibéralisme des dirigeants et dirigés postcoloniaux. En partie inspirées de la culture populaire africaine américaine, beaucoup de chansons dénoncent la stratégie de survie postcoloniale qui consiste à s'immuniser contre la menace de la marchandisation en s'y ralliant totalement, la contamination rapportant un gain de pouvoir. Les paroles, à travers leur ironie et leur pessimisme, présentent la même tendance immunisante. Or, deux principes sauvegardent le statut de musique de rue et modèrent ainsi cette tendance: la volonté du rappeur d'« affronter en duel » et le credo kiswahili d'activer le bongo, « le cerveau ».

SURIANO, Maria, "Clothing and the changing identities of Tanganyikan urban youths, 1920s-1950s", *Journal of African Cultural Studies*, 20/1 (2008), p. 95-115.

Leisure and popular culture have long played an important role in all aspects of life throughout the African continent. It has been recognised that the analysis of leisure and popular culture can put social practices, as well as political issues into relief. For instance, in colonial Brazzaville, Gold Coast and urban Zanzibar, dress and fashion not only symbolised change, but they were also tools for affirming and 'crystallising' new generational, gender, status and ethnic identities (Martin 1991, 1995; Akyeampong 1998; Fair 1998, 2001). This paper argues that this was also the case in urban colonial Tanganyika. For instance, young city dwellers - both men and women, Christians and Muslims, elite and non-elite - creatively 'appropriated' Western clothes in order to express new identities and aspirations, foster social changes, and sometimes bring about political transformations. In order to perceive such broader dynamics, this paper makes use of local debates on the changing fashions which took place in the Swahili-language press. This paper demonstrates that educated Africans used letters to the editor and *mashairi* (poems) - as a forum mainly to make comments and complain about 'new' clothing styles. Chiefly based on evidence found in the monthly magazine *Mambo Leo*, and partly in archival documents and oral testimonies (as well as photographic support) collected during my Ph.D. fieldwork carried out in Tanzania between 2004 and 2005, this paper aims to illustrate the ways in which new personal and collective identities were constructed (and contested) through clothing practices in everyday life. To a lesser extent, this paper also focuses on the interactions between local fashions and global elements. The focus on dress contributes to grasp local strategies of resiliency and broader processes through which the so-called 'common' people forged their notions of the 'modern' and produced 'translocal' connections.

SURIANO, Maria, "Mimi ni msanii, kioo cha jamii" [I am an artist, a mirror of society]. Urban youth culture in Tanzania as seen through Bongo Flewa and Hip-Hop", *Swahili Forum*, 14 (2007), p. 207-223.

SURIANO, Maria, *Tempo libero, cultura popolare urbana e politica nazionalista in Tanganyika: il caso di Mwanza e Dar es Salaam, 1945-1961*, Thèse de doctorat, Università degli Studi di Napoli 'L'Orientale', 2007.

THOMAS, Lynn M., "The Modern Girl and Racial Respectability in 1930s South Africa", *Journal of African History*, 47/3 (2006), p. 461-490.

This essay rethinks the gender history and historiography of interwar sub-Saharan Africa by deploying the heuristic device of the 'modern girl' to consider how global circuits of representation and commerce informed this period of gender tumult. This device has been developed by a research group at the University of Washington to understand the global emergence during the 1920s and 1930s of female figures identified by their cosmopolitan look, their explicit eroticism and their use of specific commodities. Previous scholarship has suggested that a black modern girl imbricated in international circuits of images, ideologies and commodities only became visible in southern Africa in the post-Second World War period. Yet, analysis of the black newspaper *Bantu World* reveals the emergence of such a figure by the early 1930s. The modern girl heuristic helps to situate race as a key category of analysis in scholarship on women and gender in interwar Africa as contemporaries consistently debated her in racial terms. In South Africa, some social observers saw African young women's school education, professional careers and cosmopolitan look as contributing to 'racial uplift'. Others accused the African modern girl of 'prostituting' her sex and race by imitating white, coloured or Indian women, and by delaying or avoiding marriage, dressing provocatively and engaging in

premarital and inter-racial sex. Cosmetics use was one of the most contentious issues surrounding the black modern girl because it drew attention to the phenotypic dimensions of racial distinctions. By analysing a beauty contest in *Bantu World* together with articles and letters on, and advertisements for, cosmetics, this essay demonstrates how, in white-dominated segregationist South Africa, the modern girl emerged through and posed challenges to categories of race and respectability.

TINEL, F. et Y. GUICHAOUA, « Les jeunes : une génération à la croisée des cultures », G. P. TAPINOS, Ph HUGON et P. VIMARD, dirs., *La Côte d'Ivoire à l'aube du XXI^e siècle. Défis démographiques et développement durable*, Paris, Karthala, 2002, p. 435-470.

TOURÉ, Kadidia, "Telenovelas reception by women in Bouaké (Côte d' Ivoire) and Bamako (Mali)", *Visual anthropology*, 20/1 (2007), p. 41–56.

TSURUTA, T, "Popular music, sports, and politics: a development of urban cultural movements in Dar es Salaam, 1930s–1960s", *African Study Monographs*, 24/3 (2003), p. 195–222.

UGOCHUKWU, Chioma, "Cultural Resistance and Resilience amid Imported TV Programming in Nigeria", *Africa Today*, 55/1 (2008), p. 35-58.

This experimental study investigated the effects of American-produced entertainment programs on Nigerian audiences' knowledge, beliefs, behaviors, attitudes, and values, using the cultural-imperialism theory as a framework. The subject pool for the experiment consisted of 482 senior secondary-school boys and girls in Nigeria, who represent the three major ethnic-religious groups in the country. They were experimentally exposed to American TV programs for several days, while control-group participants were exposed to Nigerian programs only. The results showed that exposure to American TV programs affected the participants' knowledge—but their behaviors, beliefs, values and attitudes, remained unaffected.

WATKINS, Lee, "Rapp'in'the Cape: Style and Memory, Power in Community", Sheila WHITELEY *et al.*, dirs., *Music, Space, and Place: Popular Music and Cultural Identity*, Burlington, Ashgate Publishing, 2004.

WERNER, Jean-François, "How women are using television to domesticate globalization: a case study on the reception and consumption of telenovelas in Senegal", *Visual Anthropology*, 19/5 (2006), p. 443–472.

WILDERMUTH, Norbert, "The Work of the Imagination : Young People's Media Appropriation", Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 174-206.

WILLIS, Justin, "Beer Used to Belong to Older Men': Drink and Authority among the Nyakyusa of Tanzania", *Africa*, 71/3 (2001), p. 373-390.

Les Nyakyusa ont fait l'objet d'une série classique d'ethnographies. Cet article suggère que ces études n'ont pas tenu suffisamment compte des luttes de pouvoir au cours de la période coloniale. Elles ont par conséquent surestimé la formalisation du pouvoir des chefs et minimisé la relation complexe entre tensions générationnelles et autorité politique au cours de la période précoloniale. A la suite d'une évolution discursive et pratique de la consommation d'alcool, l'article dénote un changement dans la nature du pouvoir chez les Nyakyusa au cours du vingtième siècle et développe l'idée selon laquelle la discussion accompagnée d'une consommation d'alcool et la pratique de la consommation d'alcool sont des domaines fondamentaux de création et de récréation des prises du pouvoir qui étayent l'autorité.

WILLIS, Owen, "Sport and Development: The Significance of Mathare Youth Sports Association [Kenya]", *Canadian Journal of Development Studies*, 21/3 (2000), p. 825-849.

V- Jeunes et politique

ABÉ, Claude, "Multiculturalisme, cosmopolitisme et intégration politique en milieu urbain: les défis de la citoyenneté de type républicain à Douala et Yaoundé", *Polis*, 12 (2005), p. 43-73.

Selon l'auteur, la construction républicaine au Cameroun est à l'épreuve des logiques identitaires à l'œuvre dans le milieu urbain au sein des catégories sociales les plus vulnérables, notamment les jeunes. Nombre de dynamiques internes récentes relatives à la situation des jeunes en ville permettent de comprendre la tendance actuelle des jeunes citoyens camerounais à émigrer vers les pays occidentaux. L'intégration et la construction d'une citoyenneté républicaine constituent une véritable nébuleuse en milieu urbain camerounais caractérisé d'une part par des données multiculturelles et d'autre part par des logiques cosmopolites. La ville au Cameroun constitue un espace d'englobement des contraires où les logiques identitaires sont à la fois des processus sociaux de déconstruction de l'allégeance citoyenne et des médiations à travers lesquelles s'exprime l'attachement à l'État.

ADEJUMOBI, Said, "Structural adjustment, students' movement and popular struggles in Nigeria, 1986-1996", Attahiru JEGA, dir., *Identity Transformation and Identity Politics under Structural Adjustment in Nigeria*, Uppsala, Nordiska Afrikainstitutet, 2000, p. 204-233.

ADOGAME, Afe, "Tomorrow's leaders as leaders for today: youth empowerment and African new religious movements", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

AMUTABI, Maurice N., "Crisis and Student Protest in Universities in Kenya: Examining the Role of Students in National Leadership and the Democratization Process", *African Studies Review*, 45/2 (2002), p. 157-178.

Cet article a trois buts: se pencher sur les crises qui ont accablé les universités publiques du Kenya sur une période de trente ans à partir des années 1970, et qui se sont intensifiées dans les années 1980 et 1990; examiner l'impact des manifestations et de l'activisme étudiants portant sur la politique en matière d'éducation; enfin, d'examiner le rôle joué par les étudiants d'université anciens et actuels dans la direction de la nation et dans le processus de démocratisation au Kenya. Les étudiants des universités ont la réputation d'être des précurseurs importants de l'intelligentsia, destinés à reprendre les rênes du pouvoir. Les étudiants constituent également la plus grande réserve de technocrates dans le milieu du développement au Kenya, car ils offrent une main d'œuvre hautement qualifiée dans de nombreux secteurs. Ils sont considérés comme les véhicules de la dissémination idéologique et sont souvent vus comme les représentants de la gauche et comme sympathisants à la cause de l'homme du peuple. Ainsi, impliquer les étudiants revient à impliquer l'homme du peuple. Pourtant, la recherche et le savoir universitaire présentent des lacunes dans ce domaine. Les commentateurs ont largement ignoré les manifestations étudiantes au Kenya, bien que les universités aient un long historique d'activisme étudiant pendant lequel les étudiants ont souvent engagé les autorités dans des batailles persistantes, certaines d'entre elles marquées par des violences. Sur la scène politique, les étudiants d'université se rallient souvent aux hommes politiques radicaux et aux anciens étudiants d'université. La ligne politique du Kenya ne serait pas la même aujourd'hui sans ces étudiants des universités. Cet article essaie de se pencher sur ces rôles multiples vis-à-vis de la démocratie.

ANSELL, Nicola et Leo ZELIG, "Spaces and scales of African student activism: Senegalese and Zimbabwean university students at the intersection of campus, nation and globe", *Antipode*, 40/1 (2008), p. 31-54.

ARGENTI, Nicolas, *The Intestines of the State: Youth, Violence, and Belated Histories in the Cameroon Grassfields*, Chicago, University of Chicago Press, 2007.

ARNAUT, Karel. "Re-generating the Nation: Youth, Revolution and the Politics of History in Côte d'Ivoire", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 110-142.

ARNOLDI, Mary Jo, "Youth Festivals and Museums: The Cultural Politics of Public Memory in Postcolonial Mali", *Africa Today*, 52/4 (2006), "Memory and the Formation of Political Identities in West Africa", p. 55-76.

Public memory practices are essentially political, and in postcolonial Mali, as elsewhere in Africa, the state's cultural agenda have involved a refocusing and revalorizing of the precolonial past through both performance and material culture. In postcolonial Mali, youth festivals and the National Museum are important sites for constructing a national culture. Through the use of different media, each site has marshaled a constellation of historical memories, symbolic forms, and cultural practices in the service of this nationalistic project.

AUDRAIN, Xavier, « Du « 'ndigël' avorté » au Parti de la vérité. Évolution du rapport religion/politique à travers le parcours de Cheikh Modou Kara (1999-2004) », *Politique africaine*, 96 (2004), « Sénégal 2000-2004, l'alternance et ses contradictions », p. 99-118.

En analysant le cas d'un marabout confronté à « l'effritement du "ndigël" électoral » lors des élections de 2000, cet article s'interroge sur la thèse d'une laïcisation du champ politique au Sénégal. Le refus des « ndigël » est le signe d'un enchevêtrement accru du religieux et du politique dans les imaginaires d'une partie de la jeunesse. L'intrusion de Modou Kara dans la compétition politique traduit à la fois une mutation des jeunes urbains en « citoyens-"taalibe" » et les recompositions internes à la confrérie mouride.

AUGÉ, Axel, « Jeunes, jeunesse et intégration des élites politiques au Gabon. La place des trajectoires sociales individuelles », *Afrique contemporaine*, 213 (2005), p. 197-215.

Depuis l'indépendance du Gabon en 1960, deux éléments dominent les parcours individuels des élites politiques et administratives. Le premier renvoie au capital scolaire comme ressource indispensable. Le deuxième fait ressortir l'importance des groupes d'affiliation dont une personne se sent ou se dit membre. Cet article traite de l'importance du système des relations sociales dans la construction des trajectoires individuelles des membres de l'élite politique et administrative gabonaise, c'est-à-dire les personnes occupant une position institutionnelle reconnue publiquement par la richesse, le prestige et/ou le pouvoir de décision politique ou administratif. Il signale le rôle des lieux de formation qui émergent comme autant de *cadres sociaux* au sein desquels se nouent et se dénouent des histoires relationnelles.

AUGÉ, Axel, *Le Recrutement social des élites politiques au Gabon. La place du lien ethnique et des autres liens*, Thèse de doctorat, Université de Toulouse II, 2003.

BAHI, Aghi, « La 'Sorbonne' d'Abidjan: Rêve de démocratie ou naissance d'un espace public? », *African Sociological Review*, 7/1 (2003), p. 1-17.

Depuis quelques années se développent, à Abidjan, des forums plus ou moins spontanés dont le plus ancien est la "Sorbonne" du quartier du Plateau ainsi baptisée en référence à la célèbre université parisienne. Des jeunes citoyens s'y regroupent pour parler de politique. Pour le sens commun, souvent repris par la presse locale, il s'agit de regroupements de personnes désœuvrées. Cet article s'interroge sur le sens de ce phénomène et émet l'hypothèse de la naissance de l'espace public dans le contexte nouveau du multipartisme en Côte d'Ivoire. En s'appuyant sur des observations et des entretiens, l'article décrit cette situation typique et montre que le sens construit par les acteurs est celui de la démocratie 'authentique' où les individus débattent librement des affaires de la cité. Le retour au multipartisme, mais surtout la nouvelle Constitution issue de la transition militaro-civile de l'année 2000 ont contribué à répandre l'idée de la libération de la parole chez les jeunes hommes issus du milieu citoyen populaire et à modifier leur rapport au politique. Les contingences de l'histoire immédiate de la Côte d'Ivoire ont versé la "Sorbonne" et les autres forums dans la société civile et en font l'expression patente de l'opinion publique.

BANÉGAS, Richard, "Côte d'Ivoire: Patriotism, Ethnonationalism and other African Modes of Self-Writing", *African Affairs*, 105/421 (2006), p. 535-552.

One of the key elements in the political-military struggle that has wracked Côte d'Ivoire since 2002 has been the 'young patriots' — youthful supporters of President Laurent Gbagbo who claim to be struggling for the country's 'second independence' from the former colonial power, France. Many of them conceive of their struggle not just as a political one but as a search for social affirmation. This article examines the politics of Ivorian 'patriotic' youth in the light of Achille Mbembe's influential ideas on African modes of self-representation.

BARNES, Cedric, "The Somali Youth League, Ethiopian Somalis and the Greater Somalia Idea, c.1946-1948", *Journal of Eastern African Studies*, 1/2 (2007), p. 277-291.

From 1946 to 1948 the Somali Youth Club (SYC) grew from a small Mogadishu based urban self-help group into a burgeoning nationalist organisation calling for the unification of all the Somali-speaking lands into Greater Somalia, changing its name to the 'Somali Youth League' (SYL) in the process. The reason for this rapid expansion and radicalisation was a conjuncture of several factors, but it is most immediately attributable to the international deliberations over the future of the Italian East African Empire. In 1946 the international community began to address the future of the Italian Empire, and the British raised the possibility of creating a Greater Somalia administration (under British trusteeship) as a basis for future independence. The SYC, which had until then concentrated on a more limited and arguably more achievable political programme for the furtherance of Somali interests in ex-Italian Somalia, became mesmerised by the idea of Greater Somalia. Greater Somalia became a popular rallying call for the expanding nationalist project. However, as this article argues, although the Greater Somalia project galvanised the SYC into a mass nationalist organisation (the SYL), the expansion of its activities into the greater Somalia hinterland, such as the Ethiopian Ogaden region, brought different priorities and perspectives to project. The differing histories of clans and regions dissipated the cohesion, discipline and aims of the SYL at a crucial historical juncture. Ultimately the SYL was unable to create a Greater Somalia, nor prevent the repartition of the Somali-lands and the return of former colonial and imperial powers.

BAY, Edna G., "Introduction", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 1-15.

BAY, Edna G. et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006.

BAZENGUISSA-GANGA, Rémy, « Rester jeune au Congo-Brazzaville : violences politiques et processus de transition démocratique », *Autrepart*, 18 (2001), p. 119-134.

Le cas du Congo (Brazzaville) fait apparaître les modalités de construction de la jeunesse en tant que catégorie politique et groupe d'acteurs précis, dans le contexte des changements intervenus en Afrique où certains pays ont vu s'établir une relation entre le processus de transition démocratique et la généralisation des usages de la violence. Ces transformations et les tensions entre générations politiques produisent une configuration où la référence à la vieillesse est bannie par les pratiques de "déparentélisation". Ce sont les plus puissants qui se revendiquent en même temps comme les plus jeunes. Les Congolais attribuent plusieurs acceptations à ce terme. Les groupes définis ont tendance à valoriser des formes précises d'actions violentes. Pour comprendre ces corrélations, l'auteur analyse chaque groupe dans le système de relations qu'il forme avec tous les autres et dans l'univers des représentations par lesquelles les acteurs construisent leur réalité politique. Parmi tous les acteurs de la violence politique, la figure des membres des milices a un caractère d'exemplarité. Son analyse permet d'identifier des tendances plus générales.

BECKMAN, Bjorn et Gbemisola ADEOTI, dirs., *Intellectuals and African Development: Pretension and Resistance in African Politics*, Dakar, CODESIRA, 2006.

Progressives in Africa keep debating and agonizing over the failure of the forces on the ground to advance the material, social and political welfare of the continent, 'the African predicament'. This collection discusses in Part One the views of some of Africa's leading intellectuals, notably the writers Wole Soyinka, Chinua Achebe and Ngugi wa Thiong'o, as well as those of Nigerian military officers as they appear in their (auto)biographies. Part Two looks at the way in which other segments of African societies, particularly students and youth, have responded. The collection contrasts the visions and admonitions of the 'intellectuals' with the often ambiguous responses of youth in Cameroon, Nigeria and Malawi. Contributors: Olusegun Adekoya, Gbemisola Adeoti, Nana Akua Anyidoho, Björn Beckman, Harri Englund, Jude Fokwang, and M.S.C. Okolo.

BERE, W. G., *Urban grooves: the performance of politics in Zimbabwe's hip hop music*, Thèse de doctorat, New York University, 2008.

BONIN, Debby, "Reclamare gli spazi, cambiare i luoghi: la violenza politica e la protesta delle donne nel KwaZulu-Natal", *Afriche e Orienti*, 2001/2.

BORDONARO, Lorenzo I., "'Culture Stops Development!': Bijagó Youth and the Appropriation of Developmentalist Discourse in Guinea-Bissau", *African Studies Review*, 52/2 (2009), p. 69-92.

Since the 1960s scholars have criticized the notion of development, arguing that the rhetoric and practice of international development serve imperialistic interests, destroying local orders and colonizing consciences. Through the analysis of the "will to be modern" of a group of young boys living in Bubaque in the Bijagó Islands (Guinea-Bissau), this article shows how the very notion of development can be reworked and employed in an African context, becoming a means for exerting social demands against traditional authorities, and an idiom to express aspirations, needs, and rights.

BOTIVEAU, Raphaël, « Les avatars de l'African National Congress Youth League. L'invention d'une organisation politique de jeunesse sud-africaine (1987-2006) », *Politique africaine*, 104 (2006), « Partis politiques d'Afrique. Retours sur un objet délaissé », p. 81-102.

L'invention d'une organisation politique de jeunesse sud-africaine (1990-2007) Après sa légalisation en 1990, l'ANC a ressuscité son organisation de jeunesse, l'ANC Youth League. Cette dernière a pris la place du Sayco, qui avait fédéré la jeunesse sud-africaine à la fin des années 1980. L'origine composite de l'Ancyl et sa volonté d'indépendance ont d'abord généré des rapports tendus avec l'ANC, pendant les négociations sur la fin de l'apartheid, avant qu'elle passe sous sa dépendance après 1994. Mais la lutte renouvelée que suscite, au sein de l'ANC, la succession prochaine du président Mbeki, semble ramener l'Ancyl vers sa fonction de champ de bataille majeur dans l'ANC.

BOZZOLI, Belinda, "Memory, Forgetting, and the Alexandra Rebellion of 1986", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 179-214.

BRENNAN, James R., "Youth, the Tanu Youth League and managed vigilantism in Dar es Salaam, Tanzania, 1925-73", *Africa*, 76/2 (2006), "Reflections on the Lakes' crises: Rwanda, Congo, Uganda", p. 221-246.

Cet article examine le rôle de la jeunesse masculine dans l'histoire politique de Dar es Salaam. La «jeunesse», en tant que catégorie d'opposition aux anciens, a pris son importance pendant la période d'entre deux guerres, au cours de laquelle des bureaucrates africains instruits aspiraient à être représentés dans la politique urbaine face aux revendications d'autorité traditionnelles exercées par les anciens locaux des ethnies Zaramo et Shomvi. Ce groupe de bureaucrates a gagné en pouvoir à travers la popularisation d'une politique raciale nationaliste, et forma dans les années 1950 un nouveau parti baptisé Tanganyika African Nationalist Union (TANU), qui instituait sa propre catégorie de «jeunes» avec la création d'une ligue de la jeunesse, la TANU Youth League (TYL). Cette ligue de la jeunesse, constituée essentiellement d'hommes jeunes sous-employés sans qualifications suffisantes, remettait en cause le monopole théorique de l'ancien Etat colonial sur la violence à travers des activités de police volontaires et agressives. Une fois l'action d'indépendance achevée, les moyens pratiques de démobiliser cette énorme police semi-autonome et force de renseignements étaient limités. La réaffirmation répétée du contrôle du parti sur la TYL a pris diverses formes au cours de la décennie qui a suivi l'indépendance: création d'un Service national et militarisation du développement, manifestations nationalistes fréquentes et rituels dans lesquels les membres de la TYL contrôlaient l'espace public, guerre sur le thème de la moralité urbaine menée par des troupes de choc de la TYL. Le contrôle exercé sur ces jeunes offrait par ailleurs aux membres ambitieux de la TANU un patrimoine potentiellement autonome. Les années 1970 ont vu le début de l'incapacité générale, tant de la part de l'Etat que du parti, à générer des ressources suffisantes pour servir de patrons aux jeunes en quête de patron, ce qui a eu pour effet de décentraliser la violence des jeunes et le vigilantisme. Une histoire politique de la «jeunesse», en tant que catégorie sociale et institution politique, peut nous éclairer sur les dilemmes contemporains que sont la violence des jeunes, les significations de la citoyenneté et les moteurs cachés de la politique des partis.

BURGESS, J. Thomas, "An Imagined Generation: Umma Youth in Nationalist Zanzibar", Gregory H. MADDOX et James L. GIBLIN, dirs., *In Search of a Nation. Histories of Authority & Dissidence in Tanzania*, Oxford, James Currey, 2005, p. 216-249.

BURGESS, J. Thomas, "Imagined generations: constructing youth in revolutionary Zanzibar", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 55-78.

BURGESS, J. Thomas, "Introduction to youth and citizenship in East Africa", *Africa Today*, 51/3 (2005), p. vii-xxiv.

BURGESS, J. Thomas, "Remembering Youth: Generation in Revolutionary Zanzibar", *Africa Today*, 46/2 (1999), p. 29-52.

This essay discusses the emergence in Zanzibar of generation as an identity in political discourse in the 1950s. "Youth" emerged in the early organization of the Afro-Shirazi Party (ASP) and were alone responsible for executing the 1964 Revolution. Afterward youth leaders voluntarily turned political power over to their party elders. For over a decade thereafter, these elders considered the Revolution to be largely concerned with the state's attempt to discipline and control island youth. Political elites sought to capture their labor and loyalty through Youth League departments such as the Young Pioneers and youth camps. The importance of youth in this context suggests that scholars need to be aware of identities other than class or race when studying power relations in postcolonial Africa.

BURGESS, J. Thomas, "The Young Pioneers and the rituals of citizenship in revolutionary Zanzibar", *Africa Today*, 51/3 (2005), "Youth and Citizenship in East Africa", p. 3–29.

Inspired by Eastern European precedents, Zanzibar's revolutionary regime in the 1960s and 1970s established the Young Pioneers as an institution through which to inculcate the sort of discipline perceived as necessary for nation building. I argue that through an emphasis on Pioneer parades, revolutionary elites allowed themselves to be persuaded by forms and appearances. They prized marching bodies of young men and women more for their visual effect than for the discipline they produced. Parades provided periodic evidence of good citizenship and conformity; they functioned as a strategy of display and a ritual of citizenship, more than as a discipline in the Foucauldian sense. This distinction explains how a rare accumulation of power on the part of a postcolonial elite in Africa could be both spectacular and ephemeral at the same time.

BURGESS, J. Thomas, *Youth and the Revolution: Mobility and Discipline in Zanzibar, 1950-80*, Thèse de doctorat, Indiana University, 2001.

BURKE, Charlanne, *Dangerous Dependencies: The Power and Potential of Youth in Botswana*, Thèse de doctorat, Columbia University, 2000.

CAREY, Martha, "Survival Is Political'. History, Violence and the Contemporary Power Struggle in Sierra Leone", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 97-126.

CARTON, Benedict, *Blood From your Children: The Colonial Origins of Generational Conflict in South Africa*, Charlottesville, University Press of Virginia, 2000.

CHAUVEAU, Jean-Pierre, « Les rapports entre générations ont une histoire : accès à la terre et gouvernamentalité locale en pays gban (Côte d'Ivoire) », *Afrique contemporaine*, 214 (2005), dossier « Jeunes ruraux », p. 59-83.

Cet article montre que l'organisation sociale gban des rapports entre générations est enchâssée dans de profondes mutations intervenues depuis la période coloniale et que l'implication des jeunes dans le conflit actuel prend tout son sens par rapport à cette trajectoire historique dans un contexte spécifiquement ivoirien. Loin d'être exceptionnel, l'activisme conflictuel des jeunes gens gban se retrouve de manière récurrente dans des épisodes antérieurs de fort changement économique, politique et social, depuis l'instauration de l'ordre colonial et du travail forcé à partir de 1907 jusqu'à l'écroulement de l'hégémonie du PDCI durant les années 90. Aujourd'hui comme hier, l'activisme des jeunes gban n'est pas seulement motivé par la difficulté d'accéder aux ressources foncières, mais également par des revendications portant sur le choix de leurs projets de vie et sur le mode de gouvernamentalité locale.

COE, Cati, *Dilemmas of Culture in African Schools. Youth, Nationalism and the Transformation of Knowledge*, Chicago et Londres, Chicago University Press, 2005.

CONNELL, Dan, dir., *Old Wrongs, New Rights: Student Views of New South Africa*, Trenton, Africa World Press, 2008.

DAVIDSON, Jean, *The Ostrich Wakes: Struggles for Change in Highland Kenya*, Austin, Kirinyaga Publishers, 2006.

DIOP, Momar-Coumba et Ousseynou FAYE, « Les jeunes et la gouvernance de la ville », Momar-Coumba DIOP, dir., *La société sénégalaise entre le local et le global*, Paris, Karthala, 2002, p. 687-720.

DLAMINI, Sibusisiwe Nombuso, *Youth and Identity Politics in South Africa, 1990-1994*, Toronto, University of Toronto Press, 2005.

DORMAN, Sara Rich, “Past the Kalashnikov: Youth, Politics and the State of Eritrea”, Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 189-204.

DURHAM, Deborah, “Apathy and Agency: The Romance of Agency and Youth in Botswana”, Jennifer COLE et Deborah DURHAM, dirs., *Figuring the Future: Globalization and the Temporalities of Children and Youth*, Santa Fe, SAR Press, 2008.

DURHAM, Deborah, “Empowering Youth. Making Youth Citizens in Botswana”, Jennifer COLE et Deborah DURHAM, dirs., *Generations and Globalization: Youth, Age, and Family in the New World Economy*, Bloomington, Indiana University Press, 2007, p. 102-131.

DURHAM, Deborah, “‘They’re Only Playing’: Songs, Choirs and Youth in Botswana”, Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p.150-171.

DURHAM, Deborah, “Uncertain Citizens: The New Intercalary Subject in Postcolonial Botswana”, Richard WERBNER, dir., *Postcolonial Subjectivities in Africa*, Londres, Zed Books, 2002, p. 139-170.

ELLENBOGEN, Alice, *École primaire et citoyenneté en Côte d’Ivoire 1966-2003*, Paris, L’Harmattan, 2004.

EVERATT, David, “Marginalisation re-created?: youth in South Africa in 1990-2000 and beyond”, Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

EVERATT, David, “‘Where's Our Share?’ Youth and the Democracy Dividend in Post-Apartheid South Africa”, *Africa Insight*, 37/3 (2007), p. 404-419.

FAIR, Laura, *Pastimes and Politics: Culture, Community, and Identity in Post-Abolition Urban Zanzibar, 1890-1950*, Athens, Ohio University Press, 2001.

FAIRWEATHER, Ian, “Heritage, Identity and Youth in Postcolonial Namibia”, *Journal of Southern African Studies*, 32/4 (2006), p. 719-736.

Namibia was the last nation in Africa to achieve independence from a colonial power in 1990. The new state's attempts to appropriate indigenous cultural practices into its project of nation building through the rhetoric of 'a national culture' has freed the notion of 'cultural heritage' from its prior association with apartheid divisions, and the ever-increasing stream of 'cultural tourists' willing to pay to witness the spectacle of Namibia's much proclaimed cultural diversity has provided new opportunities for the performance and display of indigenous heritage. Increasingly this spectacle is being performed by a young generation for whom, this article demonstrates, local cultural practices, understood as heritage, constitute a resource on which they can draw in their interactions with an increasingly de-localised world. Although the state seeks to include the cultural identities of its diverse subjects whilst at the same time subsuming them in a unified national culture, heritage performances, by providing opportunities for the production of 'style', can subvert or even contest dominant narratives. In this article, I argue that these performances have a far more complex role in the production of postcolonial subjects than simply reproducing colonial ways of organising experience, and foreground the role of the rapidly developing heritage sector in enabling young postcolonial Namibian subjects to negotiate the local, national and global contexts in which their identities are performed.

FANTHORPE, Richard, "Neither Citizen nor Subject?: 'Lumpen' Agency and the Legacy of Native Administration in Sierra Leone", *African Affairs*, 100/400 (2001), p. 363-386.

Although postcolonial economic decline and contracting State services served as the immediate triggers for the recent conflict in Sierra Leone, this article shows that significant contributory factors may have much deeper historical roots. It argues that extreme localization of criteria of identity and belonging is a long-established social phenomenon in rural areas. This pattern of sociality developed exclusionary tendencies when harnessed to a system of 'native administration' introduced in Sierra Leone by the colonial authorities. The British attached ethnic identifiers to chiefdoms, but in practice rural people only obtained rights and properties as residents of rural settlements registered for taxation. The legacy of this administrative regime is a political imperative to maintain the historic patterns of rural settlements in which these rights and properties are inscribed, but this imperative has become increasingly at odds with modern economic and demographic developments. Increasing denial of de facto citizenship in rural areas may be the original source of the destructive 'lumpen' agency that featured so strongly in the Sierra Leonean conflict. Youth, itinerant workers, and other low status individuals find themselves in attenuating orders of precedence in access to basic rights and properties. The loss of identity implicit in this process no longer finds a compensating movement in modern education and employment. Sierra Leone may therefore represent a case in which alarming numbers of people have become neither 'citizen' nor 'subject'.

FEDERICI, Silvia, "The New African Student Movement", Cheryl B. MWARIA *et al.*, dirs., *African Visions: Literary Images, Political Change and Social Struggle in Contemporary Africa*, Westport, Praeger, 2000, p. 49-66.

FICQUET, Éloi, « Dynamiques générationnelles et expansion des Oromo en Éthiopie au xvii^e siècle », *L'Homme*, 167-168 (2003).

L'histoire de l'expansion des Oromo en Éthiopie méridionale, commencée au milieu du xvii^e siècle, a de longue date été pensée au moyen des mécanismes générationnels complexes qui organisent cette société. Dès 1593, le moine éthiopien Bahrey avait décrit les avancées et les segmentations des conquérants oromo en se référant au rythme de la succession des classes de guerriers. Suivant cette démarche, d'autres clefs anthropologiques peuvent être proposées pour élucider les facteurs initiaux de cette conquête. La constitution de groupes générationnels homogènes implique des procédures de régulation démographique qui déclassent des individus nés hors des cadres de procréation légitime. On peut supposer que ces exclus furent rejetés dans les marges écologiques, dans les terres les plus incultes, où ils formèrent une société de frontière cherchant à obtenir dignité et prospérité par la conquête.

GRUNDLINGH, Albert, "'Rocking the Boat" in South Africa? Voëlvry Music and Afrikaans Anti-Apartheid Social Protest in the 1980s", *International Journal of African Historical Studies*, 37/3 (2004), p. 483-514.

This article presents information related to antiapartheid social protest in South Africa in the 1980s. The British social and cultural historian, Arthur Marwick, concluded his magisterial book on the cultural revolution of the 1960s in the West with a very brief final sentence on the transformation. The driving force behind Voëlvry was a number of young men in their twenties or early thirties: Ralph Rabie, known as Johannes Kerkerrel — a stage name taken from a trademark Dutch organ, played a major role in dealing with the media.

IVASKA, Andrew, “Of students, ‘Nizers,’ and a struggle over youth: Tanzania’s 1966 National Service crisis”, *Africa Today*, 51/3 (2005), “Youth and Citizenship in East Africa”, p. 83–107.

In October 1966, student protest erupted at the University College of Dar es Salaam over the announcement of a new, mandatory National Service requirement for graduates—protest that dominated Tanzania's political scene at the time and culminated in the expulsion of nearly two-thirds of the university's students. Situating this event in the broader context of a struggle over the political valence of "youth," this article examines the proliferation of public discourse surrounding the National Service crisis. In focusing on the generational and class tensions and rivalries embedded in this debate, the article argues for a perspective that views the crisis as one in a string of campus conflicts, illuminating some of the anxieties and unevenness marking the struggle over the reproduction and expansion of an early postcolonial elite.

IVASKA, Andrew, Negotiating “Culture” in a Cosmopolitan Capital: urban style and the Tanzanian state in colonial and postcolonial Dar es Salaam, Thèse de doctorat, University of Michigan, 2003.

KAGWANJA, Peter Mwangi, “Facing Mount Kenya or facing Mecca? The *Mungiki*, ethnic violence and the politics of the Moi succession in Kenya, 1987–2002”, *African Affairs*, 102/406 (2003), p. 25–49.

Kenya's return to pluralist politics in the early 1990s saw the eruption of political violence that has since laid siege to human rights and democracy. This article discusses the *Mungiki* movement which, like the Mau Mau movement that waged armed struggle against the British in the 1950s, has sprouted among the Kikuyu. It examines *Mungiki* within the broader theoretical context of competitive electoral politics and political violence in contemporary Kenya. In addition to tracing the movement's religious and ideological roots, the article shows how ‘informal repression’ or quasi-legitimization of sectarian violence for political ends by the state, has transformed a ‘moral ethnic’ movement into a ‘politically tribal’ one. As a contribution to the academic debate on *Mungiki*, the article draws on the rich public debate in Kenya and the author's close study of the movement in 2001–2.

KAGWANJA, Peter Mwangi, “‘Power to Uhuru’: youth identity and generational politics in Kenya's 2002 elections”, *African Affairs*, 105/418 (2006), p. 51–75.

Faced with the challenge of a new, multi-ethnic political coalition, President Daniel arap Moi shifted the axis of the 2002 electoral contest from ethnicity to the politics of generational conflict. The strategy backfired, ripping his party wide open and resulting in its humiliating defeat in the December 2002 general elections. Nevertheless, the discourse of a generational change of guard as a blueprint for a more accountable system of governance won the support of some youth movements like *Mungiki*. This article examines how the movement's leadership exploited the generational discourse in an effort to capture power. Examining the manipulation of generational and ethnic identities in patrimonial politics, the article argues that the instrumentalization of ethnicity in African politics has its corollary in the concomitant instrumentalization of other identities — race, class, gender, clan, age and religion.

KAGWANJA, Peter Mwangi, “Clash of Generations? Youth Identity, Ethnic Violence and the Politics of the Moi Succession, 1997–2002”, Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, Politics and Conflict in Africa*, Leiden, Brill, 2005, p. 81–109.

KALUSA, Walima T., "Elders, Young Men, and David Livingstone's "Civilizing Mission": Revisiting the Disintegration of the Kololo Kingdom, 1851-1864", *International Journal of African Historical Studies*, 42/1 (2009), p. 55-80.

The article discusses the disintegration of the Kololo Kingdom in Africa dominated in 1851-1864 where the Scottish doctor David Livingstone conducted their missions. Livingstone visited the place and conducted medical mission in the kingdom and found a malaria-free site for the proposed mission station with cattle raiding and slave-trading for a marketed-oriented economy. Moreover, the Kololo kingdom was labeled as the northern Mfecane formed by greatest leader in nineteenth-century south-central Africa that crossed the Zambezi River hegemony of the Tonga at Victoria Falls and Kafue River in the northwest.

KANNEWORFF, Anne B., "These Dread-Locked Gangsters..." De Mungiki-Beweging in Kenia: Van Neo-Etnisch Protest naar Politieke Participatie, *Mémoire de maitrise*, Amsterdam Vrije Universiteit, 2004.

KEMODIMO, Monica Goabaone, "Youth and Political Participation in Elections in Botswana. Case Study: University of Botswana", *Senior Research Papers*, University of Botswana, 2000.

KIEFFER, Julien, « Les jeunes des « grins » de thé et la campagne électorale à Ouagadougou », *Politique africaine*, 101 (2006), « Burkina Faso : L'alternance impossible », p. 63-82.

À Ouidi et Dassasgho, deux quartiers qui font exemple des évolutions contemporaines dans la ville de Ouagadougou, les «grins» de thé sont des lieux de socialisation privilégiés pour les « cadets sociaux ». Dans ces « ghettos » où des modèles générationnels, économiques, sociaux et culturels installent de fermes hiérarchies, les jeunes citoyens font l'apprentissage de la débrouille et du business. Lors de la campagne électorale, ils y opèrent leur insertion dans le champ politique, associant un opportunisme désabusé et des positions contestataires marquées.

KLOPP, Jacqueline M. et Janai R. ORINA, "University Crisis, Student Activism, and the Contemporary Struggle for Democracy in Kenya", *African Studies Review*, 45/1 (2002), p. 43-76.

Dans plusieurs régions de l'Afrique, le système universitaire est en crise: conditions sordides, conflits étudiants, et violences croissantes de la part de l'état ont transformé bien des campus en champs de bataille. A travers une étude approfondie du cas du Kenya, cet article examine certaines des dynamiques politiques de fond dans la situation désespérée actuelle. Nous démontrons comment à l'Université d'État du Kenya, il existe des liens impliquant des tentatives de contrôle du campus par des personnalités gouvernementales et officielles haut placées, à travers un système de népotisme, de surveillance et de violence, et comment la configuration des institutions facilite ces pratiques. Alors que le poids de la répression retombe sur les étudiants activistes qui remettent en question les configurations actuelles du pouvoir, nous examinons la crise actuelle à travers la vision de ces étudiants. En présentant et en analysant leur histoire de l'activisme étudiant sur le campus, nous démontrons comment les approches trop structurales et économiques favorisées par la Banque Mondiale et certains de ses critiques se révèlent inadéquates pour comprendre cette crise. Nous montrons plutôt l'importance cruciale de comprendre comment la crise des universités est liée de manière organique à de plus larges processus politiques, y compris aux luttes locales pour la démocratisation de l'état et de l'économie.

KONATE, Yacouba, « Les enfants de la balle. De la Fesci aux mouvements de patriotes », *Politique africaine*, 89 (2003), « La Côte D'Ivoire en guerre », p. 49-70.

L'explosion de la crise politico-militaire que traverse la Côte d'Ivoire depuis le 19 septembre 2002 a révélé au grand jour le rôle politique de la jeunesse en général et de la jeunesse universitaire en particulier dans le débat et l'action politiques. Sous certains rapports, on peut dire que la guerre d'une part, l'ultranationalisme qui lui répond d'autre part, participent d'une culture de la violence qui, depuis 1990, a investi l'Université.

KONINGS, Piet, "Anglophone University Students and Anglophone Nationalist Struggles in Cameroon", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 161-188.

KONINGS, Piet, "University Students' Revolt, Ethnic Militia, and Violence during Political Liberalization in Cameroon", *African Studies Review*, 45/2 (2002), p. 179-204.

Le processus de libéralisation politique du Cameroun fut marqué par des mouvements de grève prolongés sur le campus de l'université de Yaoundé pendant la période allant de 1990 à 1996. La libéralisation politique offrit un espace aux étudiants pour se syndiquer et pour formuler leurs multiples doléances à l'égard des mauvaises conditions de vie et d'études sur le campus, ainsi qu'à l'égard du processus de « libéralisation institutionnelle » qui bloquait leur désir d'ascension sociale. Le degré de violence sans précédent qui accompagna ces longues grèves peut être attribué non seulement au refus persistant des autorités universitaires et du régime de se lancer dans toute forme positive de dialogue avec les étudiants, mais aussi aux divisions internes entre étudiants le long des lignes de parti et des lignes ethnorégionales. Les principales lignes de division se formèrent entre deux groupes: les étudiants « étrangers » se syndiquèrent avec le Parlement des étudiants et se rapprochèrent de l'opposition radicale; les étudiants « autochtones » de Beti, quant à eux, se syndiquèrent avec le Comité pour l'autodéfense (Committee for Self-Defense) et avec la milice de Beti, et se rapprochèrent considérablement du régime au pouvoir. Dans leur bataille contre le Parlement, ces derniers recoururent à des formes violentes d'exclusion ethnique afin de rétablir le contrôle sur ce qu'ils considéraient être leur université et de maintenir leur régime au pouvoir.

KPONE-TONWE, Sonpie, *Youth and Leadership Training in the Niger Delta: The Ogoni Example*, Port Harcourt, Onyoma Research Publications, 2003.

LAST, Murray, "Towards a Political History of Youth in Muslim Northern Nigeria, 1750-2000", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 37-54.

LE MEUR, Pierre-Yves, « L'émergence des "jeunes" comme groupe stratégique et catégorie politique dans la commune de Ouessè, Bénin », *Afrique contemporaine*, 214 (2005), dossier « Jeunes ruraux », p. 103-122.

Cet article étudie l'émergence politique des « jeunes » à Ouessè, Benin. Les élections locales de 1974 issues de la réforme territoriale et administrative du régime Kérékou constituent un événement pivot qui voit la cristallisation progressive des « jeunes » comme phénomène politique, à la fois groupe stratégique et catégorie cognitive. Les relations intergénérationnelles vont alors connaître un certain durcissement. Le jeu se complexifie à partir des années 1980 avec l'arrivée de migrants d'autres régions du Bénin qui accèdent à la terre et à l'intégration sociale dans le cadre d'une relation clientéliste de « tutorat ». Le contrôle des migrants et des ressources naturelles va devenir un enjeu central de l'économie politique locale. Les jeunes hommes autochtones entrent dans des formes renouvelées d'intermédiation tendant à défaire les réseaux de patronage des aînés et à en créer de nouveaux.

LOVELL, Nadia, "The serendipity of rebellious politics: inclusion and exclusion in a Togolese town", Caterine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

MANASE, Irikidzayi, "Zimbabwean urban grooves and their subversive performance practices", *Social Dynamics*, 35/1 (2009), p. 56-67.

This paper examines the role played by popular culture in response to the effects of the unfolding social and political repression on the ordinary Zimbabwean after 2000. The arts is one sector where the Zimbabwean government fostered its repressive hegemony. An urban youth music genre called 'urban grooves' rose to prominence during the period under focus here and some of the artists colluded with the government in propagating an anti-Western imperialism campaign. This paper evaluates the nature of the genre's performance practices and its role in the government's anti-Western imperialism campaign. It also discusses the complexities associated with notions of complicity and resistance as urban grooves artists resisted both Western hegemony, as per the government's campaign, and subverted the same government's censorship of the urban youth's and the general society's imaginary and other freedoms.

MANN, Gregory, "Old Soldiers, Young Men: Masculinity, Islam and Military Veterans in Late 1950s Soudan Français (Mali)", Lisa A. LINDSAY et Stephan F. MIESCHER, dirs., *Men and Masculinities in Modern Africa*, Portsmouth, Heinemann, 2003, p. 69-85.

MARKS, M., *Young Warriors : Youth Politics and Violence in South Africa*, Johannesburg, Witwatersrand University Press, 2001.

MARX, Christof *et al.*, *Jugend und Befreiungsbewegungen im Südlichen Afrika*, Muster, LIT Verlag, 2003.

Lange hat man den Kampf um die Befreiung Südafrikas als einen Kampf zwischen Afrikanern und Weißen betrachtet. Die Beiträge zum Thema dieses Heftes, das "Jugend und Befreiungsbewegungen im südlichen Afrika" gewidmet ist, heben den Anteil hervor, den Frauen und insbesondere Jugendliche daran hatten. Die Reihe der Beiträge beginnt mit einem Bericht Gerhard Liesegangs über die komplexe Entwicklung der Befreiungsbewegung in Mozambique. Es folgt ein Aufsatz von Sabine Fiedler-Conradi über Zimbabwe, der den jungen Guerillas gewidmet ist, die dort von 1972 bis 1979 einen zähen Kampf gegen die Regierung der weissen Siedler führten. Ebenfalls über den Kampf in Zimbabwe berichtet Barbara Müller, die sich mit der Rolle der Frauen beschäftigt, die oft von den Guerillas sexuell missbraucht wurden oder zum Schleppen von Minen und anderen schweren Arbeiten angehalten wurden, und ohne deren Hilfe der Freiheitskampf nicht hätte geführt werden können. Daran schließt sich der Beitrag von Heide Becker an, die anhand der Autobiographie von Ellen Nahmila aus Namibia über ein Einzelschicksal berichtet. Der organisatorischen und programmatischen Entwicklung der Befreiungsbewegungen in Südafrika gilt der Beitrag von Bernd Kastner. Er stellt einen anderen jugendlichen Protagonisten, den später ermordeten Steve Biko vor, der das Schlagwort der Black Consciousness prägte. Ein Kernstück der Darstellung des Widerstands als Jugendkultur ist dann der Aufsatz von Manfred Öhm über die Apartheid-Bewegung in Südafrika. Eine gute Ergänzung zu diesem Beitrag bieten die von Christoph Marx vorgestellten "Dokumente zum Thema" über den Schüleraufstand von Soweto 1976.

MASQUELIER, Adeline, "Negotiating Futures. Islam, Youth and the State in Niger", Benjamin SOARES et René OTAYEK, dirs., *Islam and Muslim Politics in Africa*, Londres, Palgrave Mac Millan, 2007, p. 243-259.

MAUPEU, Hervé, « Mungiki et les élections. Les mutations politiques d'un prophétisme kikuyu (Kenya) », *Politique africaine*, 87 (2002), « Les sujets de Dieu », p. 117-138.

Mungiki, a religious movement arising out of Kikuyu prophesy and a political militia, known and feared for its violence, appeared on the Kenyan political scene in the 1990s. This movement seduced Kikuyu youth by playing on the memory of the Mau-Mau rebellion and on the ethos of vigilante groups. Attempts to impose itself as an autonomous political actor in the elections of December 2002, which has become the heart of its prophetic message, might in fact lead to the co-optation of the movement by the reigning political elite.

MAUPEU, Hervé, « Vie et mort d'un groupe de pression électoral : L'exemple de « Youth for Kanu'92 » au Kenya (1992-1993) », F. GRIGNON et Hervé MAUPEU, dirs., *Annuaire de l'Afrique orientale 2000*, Paris, L'Harmattan, 2000.

MAZZOCCHETTI, Jacinthe, « «Quand les poussins se réunissent, ils font peur à l'épervier...» Les étudiants burkinabè en politique », *Politique africaine*, 101 (2006), « Burkina Faso : L'alternance impossible », p. 83-101.

Cet article se propose d'examiner les représentations et les pratiques politiques des étudiants burkinabè à partir d'une analyse de leurs discours sur l'élection présidentielle du 13 novembre 2005 et de leurs militances politiques et syndicales. Nous verrons comment celles-ci sont influencées par leur situation précaire, leurs représentations du monde politique et enfin, par les suites de l'affaire Zongo et des mobilisations étudiantes des années 1998-2001.

MWANGOLA, Mshai S., "Leaders of tomorrow? The youth and democratisation in Kenya", Godwin Rapando MURUNGA et Shadrak Wanjala NASONG'O, dirs., *Kenya: The Struggle for Democracy*, Londres et Dakar, Zed Books et CODESIRA, 2007.

NOLTE, Insa, "Ethnic vigilantes and the state: the Oodua People's Congress in southwest Nigeria", *International Relations*, 21/2 (2007), p. 217-235.

Based on the example of the Oodua People's Congress (OPC) in Nigeria, this article argues that vigilante activities are embedded in a range of social relations and historical trajectories. While vigilantism transforms relationships of power within the state, it does not necessarily undermine all aspects of state authority. After the annulled presidential election of a Yoruba speaker in 1993, the OPC was founded with the explicit political aim of safeguarding Yoruba ethno-nationalist interests vis-à-vis the state. By fighting crime, and state institutions perceived to be implicated in the perpetration of crime, including the police and military, the OPC's vigilantes have undermined and challenged the state's security institutions. Representing the state as both weak and strong, the OPC has undermined the state's control of security but legitimised and strengthened the state as a mechanism of political decision-making and social reform.

NOLTE, Insa, "Identity and violence: the politics of youth in Ijebu-Remo, Nigeria", *Journal of Modern African Studies*, 42/1 (2004), p. 61-89.

This article examines the politics of youth in Ijebu-Remo (henceforth Remo) from the 1950s to the present. The emergence of the politics of youth in the 1950s and 1960s drew on precolonial discourse and was closely associated with the emergence of Remo's anti-federal postcolonial political identity. Since Nigeria's political and economic decline in the mid-1980s, strong feelings of exclusion – strengthened further by the political sidelining of Yoruba-speaking politicians in national politics between 1993 and 1999 – have contributed to an increase of nationalist sentiment in Remo youth politics. This is enacted through secrecy, a reinvention and utilisation of 'traditional' cultural practice, and the growing definition of local identity through ethnic discourse. Traditionally, Remo youth and elite politics have legitimised and supported each other, but the cohesion between these groups has declined since the return to democracy in 1999. Rivalry and conflict over local and national resources have led to bitter intergroup fighting, and young men's strategies to combat social exclusion remain mostly individual.

NTSABANE, Tidimane et Chris NTAU, "Youth and electoral participation in Botswana", *Pula: Botswana Journal of African Studies*, 14/1 (2000).

OSMAN, Sarah, The Effects of Identity, Privilege and Diversity on Social Involvement and Social Justice among Non-White South African Youth, Mémoire de maîtrise, Universiteit van Amsterdam, 2008, 79 p.

PANZER, Michael, "The Pedagogy of Revolution: Youth, Generational Conflict, and Education in the Development of Mozambican Nationalism and the State, 1962-1970", *Journal of Southern African Studies*, 35/4 (2009), p. 803-820.

PARSONS, Imogen, "Youth, Conflict and Identity: Political Mobilisation and Subjection in Angola", Angela MCINTYRE, dir., *Invisible Stakeholders: The Impact of Children on War*, Pretoria, Institute for Security Studies, 2004, p. 45-66.

PARSONS, Timothy H., "No More English than the Postal System: The Kenya Boy Scout Movement and the Transfer of Power", *Africa Today*, 51/3 (2005), "Youth and Citizenship in East Africa", p. 61-80.

Decolonization in Kenya meant more than the transfer of political power: the end of colonial rule was part of a larger social transformation, where Africans struggled to master and adapt the political and social institutions they inherited from Britain. The attempt by the Kenya Boy Scout movement to successfully navigate the period from 1959 to 1964, when colonial officials, nationalist political leaders, and the common people alike negotiated the meaning of independence, exposes the social tensions inherent in this process. The "Africanization" of Kenyan scouting embodied larger debates—over political economy, education, race relations, and juvenile delinquency—that made this a particularly turbulent period in Kenyan history.

PARSONS, Timothy H., *Race, Resistance and the Boy Scout Movement in British Colonial Africa*, Athens, Ohio University Press, 2004.

PEARCE, Julia et Dama MOSWEUYANE, *Perceptions of Citizenship Responsibility Among Botswana Youth*, Gaborone, Lightbooks, 2004.

PHIRI, Kings, "A case of revolutionary change in contemporary Malawi: the Malawi Army and the disarming of the Malawi Young Pioneers", *Journal of Peace, Conflict and Military Studies*, 1/1 (2000), p. 41-50.

POLUHA, Eva, *The Power of Continuity: Ethiopia through the Eyes of its Children*, Stockholm, Nordiska Afrikainstitutet, 2004.

PRATTEN, David, "The Politics of Vigilance in Southeastern Nigeria", *Development and Change*, 37/4 (2006), p. 707-734.

This article argues that governance can be best analysed within modes of vigilance. Where recent work on the post-colonial state has emphasized the symbolic and practical constitution of the state through surveillance and spatialization, so in counterpoint, this analysis illustrates that social engagement with the state is based on conceptions of vigilance and practices of counter-surveillance with both spatial and temporal dimensions. Drawing on an ethnography of Annang youth associations in southeastern Nigeria, this analysis outlines how the micro-politics of vigilance are based on knowledge of the states' patrimonial 'ways of operating' and processes which define internal, localized rights, registers and styles of action. This argument is based on an analysis of popular responses to disorder which contribute to an 'insurgent' construction of the public realm in which groups marginalized and excluded challenge the logic, locations, patterns of discourse and constructions of the public good.

RAAB, Klaus, *Rapping the Nation. Die Aneignung von HipHop in Tanzania*, Münster, Lit Verlag, 2006.

RENO, William, "The Political Economy of Order amidst Predations in Sierra Leone", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p.37-57.

RUGGENBERG, Annemieke, *News Consumption among South African Youth: another Struggle to Racial Harmony*, Mémoire de maîtrise, Université Erasmus Rotterdam, 2007.

SALEEM, Badat, *Black Student Politics: Higher Education and Apartheid from SASO to SANSCO, 1968-1990*, New York et Londres, Routledge/Falmer, 2002.

SCHOEMAN, Maxi et Charles PUTTERGILL, "Voting Behaviour in SA Local Government Elections of 2006 with Specific Reference to the Youth", *Journal of African Elections*, 6/1 (2007), p. 152-173.

This paper provides an overview of the third local government elections in South Africa, held on 1 March 2006. Three broad explanations are given for voting behaviour (rational choice, party identification, and the sociological model). The paper argues that contrary to the expectations and assumption that voter turnout and behaviour would be determined by material issues (service delivery) the outcome points to participation as being an intrinsic value in itself. Next, the paper focuses on youth voting behaviour, based on a pilot study conducted among political science and sociology students at the University of Pretoria in April 2006. It concludes that despite low levels of voter registration and voting among young people, they tend to become more involved in 'ballot box' activities over time and remain largely optimistic about the country. To the extent that voters (youth and adults) are dissatisfied with the performance of the ruling party (the party of overwhelming choice) such dissatisfaction does not point to a shift to support opposition parties. Rather, debates about policy and performance will take place within the ruling party, among various factions fighting for the 'soul of the ANC'.

SHARP, Lesley Alexandra, *The Sacrificed Generation : Youth, History and the Colonized Mind in Madagascar*, Berkeley, University of California Press, 2002.

SMITH, Daniel Jordan, "The Bakassi Boys: Vigilantism, Violence and Political Imagination in Nigeria", *Cultural Anthropology*, 19/3 (2004), p. 429-455.

In Nigeria and elsewhere, vigilantism appears to be a common response to ambivalence and discontent about the authority of the state. The rise of the Bakassi Boys and their tremendous popularity reveal complexities and contradictions that characterize the contours of political organization and imagination in contemporary Nigeria. Vigilantism is shown to be a reaction to the disappointments of Nigeria's neoliberal economic reforms and democratization, drawing on idioms of accountability rooted in the supernatural. Yet, paradoxically, popular justification for vigilantism also draws on ideals of democracy and development. Further, popular perceptions of the Bakassi Boys and a coopting of vigilantism by politicians serve to obscure the responsibility of the state for the maintenance of inequality even as vigilantism is, simultaneously, a forceful reaction to institutionalized injustice.

SMITH, Daniel Jordan, "Violent Vigilantism and the State in Nigeria. The Case of the Bakassi Boys", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 127-147.

STRAKER, Jay, *The Fate of an African Revolutionary Curriculum: Forest Youth and the Cultural Production of Guinean Nationalism*, Thèse de doctorat, Emory University, 2004.

SUMMERS, Carol, "Grandfathers, Grandsons, Morality, and Radical Politics in Late Colonial Buganda", *International Journal of African Historical Studies*, 38/3 (2005), p. 427-447.

The article reports on the political and social movements against the Kingdom of Uganda and its allies during late colonial period. The most visible adherents of these movements were the patriotic schoolchildren, along with other youth and men of all ages, who assembled by the thousands at the homes of their grandfathers as they learned about politics, organized coalitions, donated money, and prepared to struggle for Uganda. The reason behind adult men identifying themselves was that they declared Baganda of many generations as linked synchronically and transhistorically in associations without permanent or exclusive hierarchies. The article also provides information about the meaning of Bataka.

SUMMERS, Carol, “'Subterranean Evil' and 'Tumultuous Riot' in Buganda: Authority and Alienation at King's College, Budo, 1942”, *Journal of African History*, 47/1 (2006), p. 93-113.

Staff petitions, sexual and disciplinary scandal and open riot pushed Buganda's leaders to close Budo College on the eve of *Kabaka* (King) Muteesa II's coronation. The upheaval at the school included a teachers' council that proclaimed ownership of the school, student leaders who manipulated the headmaster through scandal and school clubs and associations that celebrated affiliation over discipline. Instead of enacting and celebrating imperial partnership and order in complex, well-choreographed coronation rituals, the school's disruption delineated the fractures and struggles over rightful authority, order and patronage within colonial Buganda, marking out a future of tumultuous political transition.

SUMMERS, Carol, “Young Buganda and Old Boys: Youth, Generational Transition, and Ideas of Leadership in Buganda, 1920-1949”, *Africa Today*, 51/3 (2005), “Youth and Citizenship in East Africa”, p. 109-128.

From the 1920s through the 1940s, Britons and Baganda saw youth and generational transition as both disruptive to public order, and essential for Buganda's future. This article explores how—across the political and social spectrum—Britons and Baganda mobilized around ideas of youth. Britons, as government officials and missionaries, feared youthful conspiracies and "adolescent" politics. But they nurtured youth leadership and generational transition as essential in maintaining a governing alliance between British and Ganda elites. Baganda framed critiques of the kingdom and protectorate as statements of youth and the future, condemning the older generation's hierarchical and undemocratic political styles. Youth, rather than religion, ethnicity, nation, ideology, or class, provided a subversive, inclusive, flexible, and markedly democratic basis for imagining a new Buganda.

SURIANO, Maria, *Tempo libero, cultura popolare urbana e politica nazionalista in Tanganyika: il caso di Mwanza e Dar es Salaam, 1945-1961*, Thèse de doctorat, Università degli Studi di Napoli 'L'Orientale', 2007.

TITECA, Kristof, « Les OPEC boys en Ouganda, trafiquants de pétrole et acteurs politiques », *Politique Africaine*, 103 (2006), p. 143-159.

Les Opec boys revendent à Arua, en Ouganda, du carburant de contrebande acheté au Congo démocratique. Ils sont des acteurs économiques importants, et disposent en outre d'une forte influence politique. Cette seconde économie est aujourd'hui devenue le terrain de négociations incessantes entre eux et les politiciens locaux : d'un côté, les politiciens ont besoin du soutien politique des Opec boys et de l'autre, les Opec boys ne peuvent se passer de la protection des premiers sans laquelle leur carburant serait confisqué.

TORNAY, Serge, *Les fusils jaunes. Générations et politique en pays Nyangatom (Éthiopie)*, Nanterre, Société d'ethnologie, 2001.

TSURUTA, Tadasu, “Popular music, sports, and politics: a development of urban cultural movements in Dar es Salaam, 1930s–1960s”, *African Study Monographs*, 24/3 (2003), p. 195–222.

WILLIAMS, Christian, “Student political consciousness: lessons from a Namibian mission school”, *Journal of Southern African Studies*, 30/3 (2004), p. 539-558.

This ethnographic history offers insight into the political consciousness of students attending St. Therese, a Catholic secondary school in southern Namibia, during the mid-1970s. Although scholars have indicated events and trends that influenced the politicisation of students in Namibia at this time, local circumstance and perspectives are virtually unconsidered. This text offers such vantage points, illuminating how students, who were largely unaware of national politics in 1973, grew increasingly cognisant of the struggle, began to identify with SWAPO and became political activists, leading a strike in solidarity with Soweto students in 1976. These students' political consciousness was significant to SWAPO as it established itself as a national political party, to the liberation movement in exile, and to Namibia's current leadership. Hence, further studies that consider local circumstances and perspectives on the development of political consciousness and their relation to regional, national and international movements are therefore recommended.

WHITE, Luise, “Civic Virtue, Young Men, and the Family: Conscriptio in Rhodesia, 1974-1980”, *International Journal of African Historical Studies*, 37/1 (2004), p. 103-121.

In John Lonsdale's concept of civic virtue it is the hard work of young men (and women), performed either for themselves or for others, that earns them the rights of membership in, and the responsibilities toward, a broader political collectivity in which public debate is always somewhat disturbed by the differences among the older men the young men have grown up to be. This may be an extremely useful way to think about African politics after World War II, because it brings families into political processes so forcefully—it is a way to interrogate how families see the state.

ZEILIG, Leo, « En quête de changement politique : la mobilisation étudiante au Sénégal, 2000-2004 », *Politique africaine*, 96 (2004), « Sénégal 2000-2004, l’alternance et ses contradictions », p. 39-58.

Les étudiants sénégalais, depuis longtemps impliqués dans la mobilisation en faveur du changement, ont joué un grand rôle dans l’élection d’Abdoulaye Wade en 2000. Cet article examine la place des étudiants dans la démocratisation au Sénégal depuis 2000, les réformes de l’université et l’évolution du mouvement étudiant. Pour ce, plusieurs moments clés des mobilisations étudiantes illustrant la nature de la relation entre le gouvernement et les jeunes, et la nature du régime de Wade sont considérés.

ZEILIG, Leo, “In the age of Wade: political change and the student strike in Dakar 2001”, Noble AKAM et Roland DUCASSE, dirs., *Quelle université pour l’Afrique?*, Bordeaux, Maison des Sciences de l’Homme D’Aquitaine, 2003, p. 79-104.

ZEILIG, Leo, *Revolt and Protest: Student politics and activism in sub-Saharan Africa*, Londres, I. B. Tauris, 2007.

ZEILIG, Leo, “Student resistance and the democratic transition: student politics in Senegal 1999-2005”, *Social Dynamics*, 35/1 (2009), p. 68-93.

University students participated in the democratic transition in Senegal that, throughout the 1990s, saw student activists across the continent advocate for political change. This paper examines the role students played in the election of the new government in Senegal in 2000 and the years that followed. Many student activists in Senegal argued that they were responsible for the *changement politique*, that saw the first defeat of the ruling Socialist Party since independence in 1960 and the victory of Abdoulaye Wade - 'papa *sopi*' ('the father of change'). The paper considers the relationship of students to the new governments. It argues that students in Senegal, and across the continent, have played a vital role in political transformations, though not in circumstances chosen by them.

VI- Jeunes et religion

ADOGAME, Afe, “Tomorrow's leaders as leaders for today: youth empowerment and African new religious movements”, Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

ARGENTI, Nicolas, “*Kesum-body* and the Places of the Gods: The Politics of Children’s Masking and Second-world Realities in Oku (Cameroon)”, *Journal of the Royal Anthropological Institute*, 7/1 (2001), p. 67-94.

As emerging nation-states in sub-Saharan Africa engender warfare and rapid socio-political change that increasingly affect children, this article examines the ways in which child masking may represent a means for children in Oku, a kingdom in the Cameroon Grassfields, to incorporate references to exogenous forms of modernist violence in their fantasy-play. The means by which children overcome their fear of adult masks and the forest spirits they represent by becoming maskers themselves is first examined. Two new children's masquerades, one representing a white man and the other referring to the SDF opposition political party, then serve as a focus to illustrate how children now extend their use of masking to incorporate the exogenous forces of the state, transforming the fragmentation of social ties and local cosmologies these forces threaten into new trans-local models of social cohesion.

ARDITI, Claude, « Les conséquences du refus de l’école chez les populations musulmanes du Tchad au XXe siècle », *Journal des africanistes*, 73/1 (2003), p. 7-22.

ARGENTI, Nicolas, “Dancing in the Borderlands. The Forbidden Masquerades of Oku Youth and Women, Cameroon”, Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 121-149.

AUDRAIN, Xavier, « Devenir « baay-fall » pour être soi. Le religieux comme vecteur d’émancipation individuelle au Sénégal », *Politique africaine*, 94 (2004), p. 149-165.

En s’appuyant sur des récits de vie de “talibe baay-fall”, cet article illustre en quoi l’investissement de la jeunesse sénégalaise dans un tel mouvement religieux doit, en partie, se comprendre comme un phénomène d’invention de la modernité à travers des dynamiques religieuses. Grâce au paradoxe de “l’assujettissement affranchissant”, ce phénomène participerait d’un mode de reconfiguration des rapports de domination sociale et de construction de soi en tant que sujet moral d’une nouvelle société.

*AUDRAIN, Xavier, « Du « ‘ndigël’ avorté » au Parti de la vérité. Évolution du rapport religion/politique à travers le parcours de Cheikh Modou Kara (1999-2004) », *Politique africaine*, 96 (décembre 2004), « Sénégal 2000-2004, l’alternance et ses contradictions », p. 99-118.

En analysant le cas d’un marabout confronté à « l’effritement du “ndigël” électoral » lors des élections de 2000, cet article s’interroge sur la thèse d’une laïcisation du champ politique au Sénégal. Le refus des « ndigël » est le signe d’un enchevêtrement accru du religieux et du politique dans les imaginaires d’une partie de la jeunesse. L’intrusion de Modou Kara dans la compétition politique traduit à la fois une mutation des jeunes urbains en « citoyens-“taalibe” » et les recompositions internes à la confrérie mouride.

BASTIAN, Misty, “Vulture Men, Campus Cultists and Teenaged Witches”, Henrietta MOORE et Todd SANDERS, dirs., *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*, New York, Routledge, 2001, p. 71-96.

BASTIAN, Misty, “Young Converts: Christian Missions, Gender and Youth in Onitsha, Nigeria 1880-1929”, *Anthropological Quarterly*, 73/3 (2000), p. 145-158.

In the late nineteenth and early twentieth centuries Church Missionary Society missionaries, both of African and European descent, became interested in gaining converts among Igbo-speaking women in southeastern Nigeria. Schooling was an integral part of the conversion process. This article contends that separate body/mind disciplines for Igbo "youth" were not only based in European gender categories but helped to develop a separate category of personhood among Igbo themselves: *ndi kris*, the Christian people, who marked gender dichotomies differently than their unmissionized compatriots. The article discusses what the development of this socially separate, gendered, and youthful category of persons meant for Igbo society, and offers a way to consider how gender is necessarily part of the historical construction of "youth" in colonial contexts.

BAZENGUISSA-GANGA, Rémy, "The religious mobilization of young Congolese militiamen: victims of politics", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

BERLINER, David, "An "impossible" transmission. Youth religious memories in Guinea-Conakry", *American Ethnologist*, 32/4 (2005), p. 576–592.

Memory, persistence, and cultural transmission are hot topics in anthropology today. Contributing to an increasing anthropological interest in youth agency, in this article I invite readers to look at youth as a crucial site for understanding issues of religious memory and cultural transmission. In the past five decades, Bulongic people (Guinea–Conakry) have undergone significant religious changes caused by the introduction of Islam, which has led to the official disappearance of pre-Islamic rituals. In this article, I explore how young Bulongic remember a pre-Islamic past that they have never experienced. I argue that, to understand how they assimilate and perpetuate this religious heritage, one must examine the subtle processes of intergenerational transmission through which their memories are dynamically shaped.

BERLINER, David, "Nous sommes les derniers Bulongic." Sur une impossible transmission dans une société d'Afrique de l'Ouest, Thèse de doctorat, Université Libre de Bruxelles, 2002.

BURKE, Charlanne, "They Cut Segametsi into Parts: Ritual Murder, Youth and the Politics of Knowledge in Botswana", *Anthropological Quarterly*, 73/4 (2000), p. 204-214.

This article focuses on witchcraft in order to examine youth in Botswana. Two witchcraft realms preoccupy youth: *boloi*, in which an individual manipulates materials for personal gain or to harm someone, and *dipheko*, or ritual murder. *Boloi* poses a threat to youth by inducing headaches, pain, and dizziness. This suffering prevents youths' socially upward movement and economic improvement by resulting in school failure, with ramifications for the family as well as the individual. *Dipheko*, while less common, is also dangerous to youth. Stories of witchcraft and school failure are related to conflicted social relations, competition for scarce resources, and youth action. Ritual murder accentuates these issues, magnifying and telescoping tensions onto youths' bodies whose mutilation symbolizes a reversal of expected behavior and an interruption of social reproduction. Both kinds of witchcraft explain school failure and youth vulnerability, but each involves knowledge and youth action differently. In *boloi* youth supposedly know and do nothing—only adult actions yield results. *Dipheko*, however, reveals youth vulnerability yet also provides opportunity to address it.

COLSON, Elizabeth, "The Father as Witch", *Africa*, 70/3 (2000), p. 333-358.

Dans les années 90, la sorcière que l'on craint au sein de la population de langue Tonga de la vallée du Gwembe, en Zambie, est souvent le père, que les enfants adultes accusent d'user de la sorcellerie pour manipuler leur force vitale à son profit. Les suspicions à l'égard du père résultent d'un changement de la dynamique familiale, à laquelle s'ajoutent des perspectives économiques limitées et une agriculture en pleine évolution impliquant des cultures commerciales pour lesquelles la main-d'œuvre familiale est d'une importance vitale. Comme dans le reste de la Zambie, la peur de la sorcellerie est devenue plus frappante au fur et à mesure que la situation économique se dégradait, créant un malaise général et un laisser-aller quant aux accusations publiques. Le sentiment d'être persécuté et vulnérable dans un monde où les transports minimisent les distances fait doter les sorcières du pouvoir d'exercer leurs pouvoirs à des distances illimitées. Néanmoins, la chasse aux sorcières détourne l'hostilité des personnalités politiques nationales pour la porter sur les anciens des communautés, notamment les pères, qui sont une source permanente de frustration immédiate et sont vulnérables à l'action locale.

DE BOECK, Filip, « Le « deuxième monde » et les « enfants-sorciers » en République démocratique du Congo », *Politique africaine*, 80 (2000), « Enfants jeunes et politique », p. 32-57.

Depuis quelques années, on observe à Kinshasa et ailleurs une recrudescence des accusations de sorcellerie frappant les enfants. Les histoires d'"enfants-sorciers" sont ainsi devenues partie intégrante de la vie quotidienne. Ce phénomène peut s'interpréter comme une manifestation du bouleversement des imaginaires et des réseaux sociaux urbains dans un Congo en crise. Il met en lumière une brèche croissante entre le "premier monde" de la réalité quotidienne et le "deuxième monde", autrement dit entre la réalité et son double.

DE BOECK, Filip, "On Being *Shege* in Kinshasa: Children, the Occult and the Street", Theodore TREFON, dir., *Reinventing Order in Kinshasa. How the People Respond to State Failure in Kinshasa*, Londres, Zed Books, 2004.

DE BOECK, Filip, "The Divine Seed: Children, Gift and Witchcraft in the Democratic Republic of Congo", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 188-214.

FIEDLER, Rachel Nyagondwe, *Coming of Age: A Christianized initiation among women in Southern Malawi*, Zomba, Kachere Series, 2005.

GOMEZ-PEREZ, Muriel, "The Association des Étudiants Musulmans de l'Université de Dakar (AEMUD) between the Local and the Global: An Analysis of Discourse", *Africa Today*, 54/3 (2008), p. 95-117.

This article analyzes the political, social, and religious discourse of the Association des Étudiants Musulmans de l'Université de Dakar (AEMUD), and does so by analyzing its newspaper, *L'Étudiant Musulman*. It explores the image of Muslim identity that the association proposes by showing how this identity results from a complex and stratified ideological corpus, based on the fundamental principles and texts of Islam and on local, regional, and international political-religious contexts. It examines whether, through AEMUD's dualist interpretation of the world, the demand for another hegemonic cultural model, one based on Sharī'a, necessarily signifies the rejection of globalization and its attributes.

GOMEZ-PEREZ, Muriel, Marie Nathalie LEBLANC et Mathias SAVADOGO, "Young Men and Islam in the 1990s: Rethinking an Intergenerational Perspective", *Journal of Religion in Africa*, 39/2 (2009), p. 186-218.

Interest in the question of youth and Islam in West Africa stems from the overwhelming demographic weight of youth and their relatively recent incursion into the public domain, as well a wave of Islamic revivalism that has swept across Africa from the late 1970s on. In this paper, we propose to examine the sociopolitical role of young men in Islamic revivalist movements that occurred in urban centers in Côte d'Ivoire, Burkina Faso and Senegal in the 1980-1990s. Such movements were particularly popular among secularly educated young men who attended French-speaking schools. While the role of young men in revivalist movements suggests new configurations of authority and charisma, their religious agency remains closely embedded within relationships that extend across generations. Here, we examine instances of conflicts between generations and pay attention to sites of negotiation, such as mosques and voluntary associations.

IHLE, Annette Haaber, "Islamic mortality, youth culture and expectations of social mobility among young Muslims in Northern Ghana", *Journal of Muslim Minority Affairs*, 28/2 (2008), p. 267–288.

The article presents an understanding of why young Muslims of Northern Ghana increase their religious commitment, wishing to be part of the modern world. It is stated that they place a growing importance on mastering discourse on Islamic morals, and that discourse of this kind has increased in correlation with an increase in trans-national influences on the local Islamic community. The strengthened relationship between Muslims in West Africa and the Arab world has led to an understanding of Islam that is related to Wahhabi and the Muslim Brotherhood traditions. The young committed Muslims of Northern Ghana find that Islam carries "civilizing properties" as they encounter, through their religious engagement, new possibilities of taking part in the modernization process. Because the moral discourse of the religious authorities is emphasizing the authority of the religious texts, it has widened the general access to schooling. Moreover, by stating that engaging in education of almost any kind is to be acknowledged as a religious and moral act, it has legitimized young Muslims becoming engaged in further religious and secular studies. The result of this development has been that the young generation of Muslims is presently creating informal moral communities across established sectarian lines, and this engagement has led to an increase in their self-respect and their skills for taking part in the development of civil society.

IHLE, Annette Haaber, "It's All about Morals". Islam and Social Mobility among Young and Committed Muslims in Tamale, Northern Ghana, Thèse de doctorat, Université de Copenhague, 2003.

LAST, Murray, "The Search for Security in Muslim Northern Nigeria", *Africa*, 78/1 (2008), "Perspectives on Vigilantism in Nigeria", p. 41-63.

Cet article met en avant l'argument selon lequel l'anxiété est très répandue chez les musulmans du Nord du Nigeria concernant leur sécurité, tant physique que spirituelle. Cette anxiété, en partie millénaire et en partie politique, cherche à recréer un sens plus fort du "Nord essentiel" en tant que *dar al-Islam*, avec des frontières virtuellement "fermées", comme au temps du califat de Sokoto précolonial. Ceci s'est d'abord traduit par le rétablissement de la *charia* intégrale dans douze des 36 États nigériens, puis par la formation d'un corps parfois important de *hisba* (appelés à tort "vigilantes"); ceci en dépit du fait que la constitution nigérienne confie au gouvernement fédéral la responsabilité d'institutions telles que la police et les prisons. L'article explore les diverses dimensions, passées et actuelles, de la "sécurité" à Kano et finit par le problème de la "double citoyenneté" à travers laquelle les musulmans pieux se considèrent à la fois comme nigériens et membres de la grande *ouma* islamique.

LAST, Murray, "Towards a Political History of Youth in Muslim Northern Nigeria, 1750-2000", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 37-54.

LEBLANC, Marie Nathalie, "From 'Sya' to Islam: Social Change and Identity among Muslim Youth in Bouaké, Côte d'Ivoire", *Paideuma*, 46 (2000), p. 95-109.

Based on field research conducted in 1992, 1993-1995, and 1998, the author examines how young, urban, educated Muslims of Malian origin living in Bouaké, Côte d'Ivoire, privilege Islam as the cornerstone of their individual and group identities. As Muslims, this group is moving away from their ancestral ties to Mali, expressed as 'sya', the word in the Dioula-Banmanan language which comes closest to the concept of ethnicity. The shift in identity from 'sya' to Islam is embodied in the creation and growth of neighbourhood-based Islamic youth associations since the early 1990s. Islam provides youths with a distinct identity with which to face gerontocratic relations of power, the structural changes that have affected educational and Islamic institutions in Côte d'Ivoire over the past thirty years, and recent Ivorian politics of cultural difference.

LEBLANC, Marie Nathalie, « Hadj et changements identitaires: les jeunes musulmans d'Abidjan et de Bouaké, en Côte d'Ivoire, dans les années 1990 », Muriel Gomez-Perez, dir., *L'islam politique au sud du Sahara. Identités, discours et enjeux*, Paris, Karthala, 2005, p. 131-157.

LEBLANC, Marie Nathalie, “*Imaniya and Young Muslim Women in Côte d'Ivoire*”, *Anthropologica*, 49/1 (2007), p. 35-50.

Dans les années 1990, le fait d'«être musulman» dans le contexte social ivoirien a acquis une toute nouvelle signification. De fait, les musulmans ont redéfini tant les limites de leur identité que la structure de leur communauté. La pratique de l'islam en fut dynamisée sur les bases d'une logique arabisante. Afin d'explorer les enjeux propres à ce renouveau religieux, nous nous attachons à décrire dans cet article le rôle des jeunes femmes hautement scolarisées et financièrement indépendantes. Tandis que les jeunes hommes sont au centre de ces transformations, en tant que dirigeants religieux, l'expérience religieuse et la quotidienneté de ces jeunes musulmanes en sont profondément modifiées. En raison de leur milieu de vie, inscrit dans la modernité et la quête de la réalisation du soi, ces jeunes femmes sont exclues des marchés matrimoniaux, qui favorisent les femmes plus jeunes et beaucoup moins scolarisées. Par l'entremise d'actes de foi, de la mise en publique de leur religiosité et de leur participation à des associations islamiques, ces jeunes femmes se positionnent en tant qu'épouse potentielle et réintègrent divers marchés matrimoniaux.

LEBLANC, Marie Nathalie, « L'orthodoxie à l'encontre des rites culturels. Enjeux identitaires chez les jeunes d'origine malienne à Bouaké (Côte d'Ivoire) », *Cahiers d'études africaines*, 182 (2006), p. 417-436.

Selon la trame historique de la colonisation et des modalités de la redéfinition de la citoyenneté en Côte-d'Ivoire, l'espace national ivoirien s'est constitué en incluant un nombre significatif d'individus d'origine étrangère, principalement malienne et burkinabè. Dans la ville de Bouaké (deuxième ville de Côte-d'Ivoire), les personnes d'origine malienne représentent une large proportion de cette population. Au cours des années 1990, l'islam est devenu le pilier des identités individuelles et collectives d'un nombre croissant de jeunes habitant cette ville, contrairement à leurs aînés dont les réseaux et les pratiques sociales s'articulent, en grande partie, aux lieux d'origine au Mali. Ils s'identifient à un islam reposant sur l'alphabétisation en langue arabe et la communauté islamique universelle (*umma*), rejetant ainsi tout élément de différenciation ethnique et culturelle. Cette version arabisante de l'islam vise à enrayer toutes pratiques perçues comme syncrétiques, principalement en ce qui concerne la perméabilité entre orthodoxie et culture, orthodoxie et tradition, ou orthodoxie et ethnicité.

LEBLANC, Marie Nathalie, « Les trajectoires de conversion et l'identité sociale chez les jeunes dans le contexte postcolonial ouest-africain: les jeunes musulmans et les jeunes chrétiens en Côte d'Ivoire », *Anthropologie et sociétés*, 27/1 (2003), p. 85-110.

Dans le contexte postcolonial africain, les jeunes contribuent activement à l'émergence de nouvelles identités sociales qui s'articulent autour de la pratique religieuse, surtout en ce qui a trait aux nouvelles pratiques du christianisme et de l'islam. Dans un grand nombre de cas, l'émergence de ces nouveaux mouvements religieux s'affirme à travers des notions de modernité et de tradition. Dans un tel contexte, l'objet de cet article est de décrire le rôle des jeunes dans la construction de l'expérience religieuse. À partir d'études de cas réalisées auprès de jeunes musulmans et de membres de nouvelles Églises indépendantes en Côte-d'Ivoire, nous examinons, dans un premier temps, les modalités selon lesquelles la religion définit les pratiques et les enjeux de la modernité. Par la suite, nous explorons dans quelle mesure la religion permet aux jeunes de se négocier un espace de légitimité sociale face aux diverses relations de pouvoir, dont la gérontocratie. La juxtaposition de ces cas permettra de mettre en relief les dynamiques qui sont propres à chaque expérience religieuse, au contexte de leur manifestation, ainsi qu'aux différentes notions de la modernité qui sont renouvelées par ces jeunes.

LEBLANC, Marie Nathalie, “Versioning Womanhood and Muslimhood: 'Fashion' and the Life Course in Contemporary Bouake, Côte d'Ivoire”, *Africa*, 70/3 (2000), p. 442-481.

A travers l'étude empirique de la mode et des pratiques vestimentaires, cet article examine les trajectoires de vie et le milieu de vie de jeunes Musulmanes dans la ville de Bouaké, Côte d'Ivoire. La discussion provient de données ethnographiques recueillies entre 1992 et 1995, et en 1998. Tout en proposant que les choix vestimentaires sont emblématiques de processus d'identification qui marquent à la fois l'individu et la communauté, l'article cherche à cerner les modalités de l'insertion de ces jeunes femmes dans ces processus. Pour ce faire, l'auteur utilise l'approche de l'analyse du cours de la vie ("life course analysis") d'où ressortent les divers espaces identitaires qui marquent les trajectoires de vie de ces jeunes femmes. Ces espaces s'articulent autour des constructions locales de la tradition et de l'esthétique, de la cosmologie islamique et des idéaux de la modernité. Cette analyse mène à deux conclusions. Dans un premier temps, l'acquisition d'une maturité sociale et l'insertion dans le statut social d'adulte entraînent une surenchère des identités islamiques, exprimées à travers les pratiques vestimentaires. De plus, les choix vestimentaires expriment une prise de position face aux divergentes notions de l'Islam.

LEBLANC, Marie Nathalie et Muriel GOMEZ-PEREZ, « Jeunes musulmans et citoyenneté culturelle: retour sur des expériences de recherche en Afrique de l'Ouest francophone », *Sociologie et sociétés*, XXXIX/2 (2007), p. 39-59.

La question des jeunes est un élément essentiel pour comprendre les dynamiques de l'espace public et les pratiques citoyennes qui émergent dans l'Afrique d'aujourd'hui. Leur importance tient non seulement à leur poids démographique imposant, mais aussi à leur transformation, souvent dramatique, en tant qu'acteurs sociaux dans l'espace public africain au cours des années 1990. Cette transformation encourage la création de nouvelles formes de légitimité et de nouveaux espaces d'expression individuelle ou collective, et correspond à une mutation radicale de l'idée de citoyenneté, qui fait appel à de nouvelles ressources et qui remodèle les dynamiques nationales d'inclusion et d'exclusion. Ainsi, la constitution de nouveaux espaces d'expression encourage une conception moins restrictive de la participation citoyenne dans la mesure où les jeunes veulent faire entendre leur opinion et participer ouvertement aux divers débats de société. En lien avec les concepts de « citoyenneté culturelle » et de « contre-nation », nous nous proposons dans cet article d'examiner le rôle des jeunes dans le contexte de réaffirmation de l'identité islamique qui a marqué l'Afrique de l'Ouest francophone à partir des années 1980 et plus encore dans les années 1990, particulièrement dans les grands centres urbains du Sénégal, du Mali, du Burkina Faso et de la Côte d'Ivoire. Nous nous penchons plus spécifiquement sur la question du rapport entre jeunes (comme catégorie sociale), religion et espace public.

MCKITTRICK, Meredith, "Forsaking Their Fathers? Colonialism, Christianity, and Coming of Age in Ovamboland, Northern Namibia", Lisa A. LINDSAY et Stephan F. MIESCHER, dirs., *Men and Masculinities in Modern Africa*, Portsmouth, Heinemann, 2003, p. 33-51.

MCKITTRICK, Meredith, *To Dwell Secure: Generation, Christianity and Colonialism in Ovamboland*, Portsmouth, Oxford et Cape Town, Heinemann, James Currey et David Philip, 2002.

MASQUELIER, Adeline, "Negotiating Futures. Islam, Youth and the State in Niger", Benjamin SOARES et René OTAYEK, dirs., *Islam and Muslim Politics in Africa*, Londres, Palgrave Mac Millan, 2007, p. 243-259.

MATHABATHA, Sello, "Missionary schools, student uprisings in Lebowa and the Sekhukhuneland students' revolts, 1983-1986", *African Studies*, 64/2 (2005), p. 263-284.

MAUPEU, Hervé, « Mungiki et les élections. Les mutations politiques d'un prophétisme kikuyu (Kenya) », *Politique africaine*, 87 (2002), « Les sujets de Dieu », p. 117-138.

Mungiki, a religious movement arising out of Kikuyu prophesy and a political militia, known and feared for its violence, appeared on the Kenyan political scene in the 1990s. This movement seduced Kikuyu youth by playing on the memory of the Mau-Mau rebellion and on the ethos of vigilante groups. Attempts to impose itself as an autonomous political actor in the elections of December 2002, which has become the heart of its prophetic message, might in fact lead to the co-optation of the movement by the reigning political elite.

MAXWELL, David, "A youth religion?: Born-Again Christianity in Zimbabwe and beyond", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Edimbourg, Center for African Studies, 2002.

NYAIRO, Joyce, "Kenyan gospel soundtracks: crossing boundaries, mapping audiences", *Journal of African Cultural Studies*, 20/1 (2008), p. 71-83.

This paper traces the growth and nature of gospel music in Kenya. It argues that regardless of whether gospel music is defined by structure or content it is a genre that cannot be understood outside the complex matrix of transcultural links between Africa, Europe and America - colonial and contemporary. As an interminably hybrid form, modern gospel music in Kenya appropriates the sonic and lyrical texture of a variety of genres - from European choral performance to American RnB, hip hop and even Congolese *soukous*. The analysis of lyrical meaning in both '*Ukilya Moko*' (2002) and '*Nakuhitaji*' (2001) demonstrates that acts of appropriation from Africa's many elsewhere do not undermine local relevance or creativity. Indeed, they account for the generation of new and varied audiences just as much as changes in recording and media practices have led to the constitution of new public spheres in which, ironically, religious faith is sometimes professed on morally unlikely ground. Additionally, these transcultural borrowings are woven into the fibre of local popular idioms and pursuits often blurring the line between the message of a Christian ethos and the rhythms of quotidian secular existence. This interplay between forms is growing into a socio-cultural grammar that dramatizes the extent of the inescapable intermediality that now defines cosmopolitan African life. Modern gospel's capacity for camouflage and boundary-crossing may explain why the production and consumption of this music has been engendered in local youth identity and the growth of hybrid identities. And in tracing the new places where gospel soundtracks are now heard, the taming of sites of commercial enterprise into spaces of sacred worship must not be naively interpreted as comforting signs of a growing spirituality and moral salvation. Indeed, these shifts need to be located within an anatomy of the economy of charismatic faith and its practices of evangelism.

OBADARE, Ebenezer, "White-Collar Fundamentalism: Interrogating Youth Religiosity on Nigerian University Campuses", *Journal of Modern African Studies*, 45/4 (2007), p. 517-537.

Home historically to a politically engaged youth sector, Nigeria has, over the past two decades, witnessed a growing incidence of religious extremism involving educated youth, especially within university campuses. For all its important ramifications, and despite the continued infusion of social and political activity in the country by religious impulse, this phenomenon has yet to receive a systematic or coherent treatment in the relevant literature. This paper aims to locate youthful angst displayed by Nigerian university students within the context of postcolonial anomie and the attendant immiseration of civil society. Youth religious extremism on Nigerian campuses reflects both young people's frustration with national processes, and their perceived alienation from modernity's 'cosmopolitan conversation'.

PEEL, J. D. Y., "Gender in Yoruba Religious Change", *Journal of Religion in Africa*, 32/2 (2002), p. 136-166.

This paper explores the relevance of gender to the reception of Christianity and to early church life in nineteenth-century Yorubaland. These were profoundly shaped by the gender conceptions prevalent in indigenous society and religion. Though the indigenous gods (*oriṣa*) lacked gender as a fixed or intrinsic attribute, gender conceptions were projected on to them. Witchcraft was mostly attributed to women both as its victims and as its perpetrators, and with men and ancestral cults chiefly responsible for its control. There was an overlap between the social placement of witches and Christian converts, both being relatively marginal. Religious practice was also strongly gendered, with women preponderant in the cult of most *oriṣa*, but men in the main oracular cult, *Ifa*. Women found something of an equivalent in the cult of *Ori*, or personal destiny. The missions initially met their readiest response among young men, who were less tied to the *oriṣa* cults than women were. By the second generation the balance shifted, as male prestige values were incompatible with full church membership and women came more to the fore in congregational life. As an aspect of this, the church took on many of the concerns that the *oriṣa* cults had offered women--a token of this being the honorific use of the term 'mother'. In the end it is less gender per se than the gender/age conjunction that is critical.

PEZERIL, Charlotte, « Histoire d'une stigmatisation paradoxale, entre islam, colonisation et « auto-étiquetage ». Les Baay Faal du Sénégal », *Cahiers d'études africaines*, 192 (2008), p. 791-814.

La communauté *Baay Faal* des Mourides du Sénégal a connu, dès sa constitution à la fin du XIX siècle, une forte stigmatisation de la part des observateurs extérieurs, au premier rang desquels les colons français. Considérés comme des « fous » et assimilés à des « mauvais » musulmans parce qu'ils ne respectent pas les pratiques cultuelles, les *Baay Faal* revendiquent toutefois leur pleine inscription dans le soufisme et tentent, depuis les années 1970, de faire valoir leur légitimité. Cet objectif est aujourd'hui partiellement atteint, même si la communauté doit relever un nouveau défi : l'intégration de jeunes urbains marginaux déconnectés de la hiérarchie maraboutique. Cet article se propose de comprendre ces processus de stigmatisation paradoxale dans la mesure où l'engouement suscité par la communauté au Sénégal et dans le monde ne se dément pas.

SANNI, Amidu, "The Nigerian Muslim Youth and the Shari'a Controversy: Issues in Violence Engineering in the Public Sphere", *Journal of Oriental and African Studies*, 16 (2007), p. 119-133.

The Islamic legal code (sharia) has been part of Islamic history since the religion was introduced in Nigeria in the 8th century. With British colonialism in the 19th century, the authority of the legal code was reduced to adjudication on family matters. Since independence in 1960, the Nigerian youth has played an increasingly redoubtable role in supporting or opposing the reintroduction of sharia as a legal system with its full complements. Violence has become a new medium of expression in the pursuit of this cause since the 1970s, but has assumed a more systematic and ideological character since the return to democratic rule in 1999. This paper investigates the impulses behind this development and concludes that violence as an ideology in the public sphere has far-reaching implications for development and social cohesion, especially in developing countries with strong confessional differences.

SEARING, James F., "Conversion to Islam: Military Recruitment and Generational Conflict in a Serer-Safèn village (Bandia), 1920-1938", *Journal of African History*, 44/1 (2003), p. 73-94.

The Sereer-Safèn are a minority population in a predominantly Wolof and Muslim region. During the colonial period the Safèn were ruled by Wolof chiefs, who treated them as a conquered population. Until the First World War, Safèn resistance was based on preserving a separate religious and ethnic identity, symbolized by the village shrine and matrilineal descent. Conversion to Islam had its roots in the crisis created by military recruitment. When the Safèn were forced to give soldiers to the French, 'maternal uncles' used their authority over their 'nephews' to recruit soldiers. Today this act is remembered as a 'betrayal' that called into question the legitimacy of the matrilineal system of labor and inheritance. Conversion to Islam has been studied by focusing on long-term Islamization rather than the moment of conversion. Oral testimony from converts emphasizes changes in behavior, funeral rites, inheritance and patterns of labor and power in the village community.

SOMMERS, Marc, *Urbanization, Pentecostalism and Urban Refugee Youth in Africa*, Boston, African Studies Center, 2000, "Working Papers".

SPINKS, Charlotte, "Pentecostal Christianity and young Africans", Alex DE WAAL, et Nicolas ARGENTI, dirs., *Young Africa. Realising the Rights of Children and Youth*, Trenton et Asmara, Africa World Press, 2002.

STAMBACH, Amy, "Evangelism and Consumer Culture in Northern Tanzania", *Anthropological Quarterly*, 73/4 (2000), p. 171-179.

Ethnographic description of a revival camp in Northern Tanzania illustrates how the social idea of "youth as consumers" emerges in the context of government downsizing and expanding international markets. An evangelical message effects a link between religion and consumerism. It imbues decisions about what to buy with moral understandings of good and evil. At the same time, the interconnection of evangelism and consumerism gives rise to a paradox: that "youth" who are supposed to be Born Again, and as such, removed from the temptations of consumer culture, in many cases identify themselves as experts in consumption. Participants' descriptions of themselves as consumers point to the consumerist values that underlie revivalism. They also show how "youthful consumption" itself is influenced by alternative registers of value and understandings of personhood.

STAMBACH, Amy, *Faith in Schools: Religion, Education, and American Evangelicals in East Africa*. Stanford, Stanford University Press, 2009.

STAMBACH, Amy, "Spiritual Warfare 101: Preparing the Student for Christian Battle", *Journal of Religion in Africa*, 39/2 (2009), p. 137-157.

Taking its subtitle from a theological college course description, this paper examines the intersections of theological and anthropological ideas of culture, as seen through the eyes of Kenyan evangelists and American missionaries. One of the key concepts developed in the course, and in the broader program of this U.S.-funded nondenominational church in East Africa, is that understanding culture is key to learning and unlocking the spiritual 'personalities' (both godly and satanic) involved in spiritual warfare. Both Kenyans and Americans conceive of warfare as the struggle between secular and Christian worldviews and consider education to be one of the strongest weapons needed to win the battle. However, where U.S. teachers focus on animism and world-religious conflict as evidence of lingering immorality and ungodliness, Kenyans focus on American ethnocentrism and xenophobia as evidence of ongoing cultural misunderstandings and injustice. Analysis is based on examination of mission records and on field research conducted in Nairobi and western Kenya.

THOMAS, Samuel S., "Transforming the Gospel of Domesticity: Luhya Girls and the Friends Africa Mission, 1917-1926", *African Studies Review*, 43/2 (2000), p. 1-27.

Les efforts faits pour transformer la vie des femmes et des jeunes filles colonisées ont fait partie intégrante des efforts des missionnaires chrétiens dans le monde entier. Cette étude des essais d'une mission de quakers de remodeler la féminité africaine dans ce qui est aujourd'hui la province ouest du Kenya est indicative du succès limité remporté par les missionnaires dans leur tentative. Comme c'était le cas dans la plupart des missions évangéliques, "le travail des femmes pour les femmes" impliquait la relégation des femmes et des jeunes filles africaines aux travaux domestiques; d'après l'un des missionnaires, le but du pensionnat de jeunes filles "Girls' Boarding School" (GBS) était d'apprendre aux jeunes filles à devenir "de meilleures épouses et mères." Ce but fut cependant subverti à la fois par les missionnaires et par les jeunes filles de l'école. Alors que le programme était conçu pour apprendre aux jeunes filles à se soumettre à l'autorité masculine, la missionnaire en charge de l'école refusa elle-même de se plier à cette règle. De plus, les jeunes filles de l'école manipulèrent les missionnaires et les institutions de la mission pour retarder leur mariage et contrôler le choix de leur futur époux. Les jeunes diplômées utilisèrent également les méthodes apprises au GBS pour franchir les barrières de classe et de "gender," et contribuèrent à la restructuration de la société Luhya. Ainsi, tandis que les missionnaires sont sans aucun doute la cause de bien des changements dramatiques dans la vie des femmes et des jeunes filles de Luhya ainsi que dans la culture de Luhya, nous pouvons constater qu'ils échouèrent manifestement dans le contrôle de la nature de ces changements.

TURNER, Simon, "These Young Men Show No Respect for Local Customs'-Globalisation and Islamic Revival in Zanzibar", *Journal of Religion in Africa*, 39/3 (2009), p. 237-261.

Like elsewhere in Africa, local forms of Islam are being challenged by a number of new reformist and revivalist forms of Islam, influenced to some degree by a global Islamic revival but shaped by particular local histories and politics. This has caused some friction, especially as the regime in place seeks to manipulate these tensions for political benefit. Central to this struggle are the young men who have studied Islam abroad and who challenge the established truths of the traditional religious authorities; these authorities in turn accuse 'the youth' of bringing foreign, 'Arab' ideas and politics to Zanzibar. However, the kind of Islamic revival taking place in Zanzibar is far from radical or violent, and it is not appropriate to pose the present situation in terms of global Salafism versus local Sufism. In fact, Islamic revivalists often coin their critique of the state in terms of human rights and good governance and provide an alternative modernity that simultaneously challenges and articulates secular, liberal forms of modernity. Islamic revival critiques what is perceived as society's moral disorder and the state's inability to deal with new global challenges. Hence the present paper explores how global trends in Islam-but also global discourses on

human rights and good governance-influence the current modes of Islamic revival in Zanzibar. With a heavily restricted political field, Islam can be a means of critiquing society without getting involved in politics. However, the government and the traditional religious authorities perceive this revivalism as a threat to the status quo and attempt therefore to politicise the struggle, accusing Islamic movements of fundamentalism and terrorism. It is within this political environment that Islamic revival must navigate.

VII- Jeunes et famille

ABEGA, Séverin Cécile et Estelle Kouaka MAGNE, « Les premiers rapports sexuels chez les jeunes filles à Yaoundé », *Cahiers d'études africaines*, 181 (2006), p. 75-93.

Dans la tranche d'âge des jeunes de 15-19 ans, la prévalence du VIH est nettement plus élevée chez les jeunes filles que chez les jeunes garçons à Yaoundé (Cameroun). Cette étude cherche à comprendre la raison de la plus forte vulnérabilité détectée chez les jeunes adolescentes. Elle s'efforce de saisir les dynamiques sociales et culturelles à l'œuvre dans le comportement sexuel des adolescents et d'identifier les modèles de conduite susceptibles d'accroître les risques d'infection par le VIH. La violence est souvent présente dans le premier rapport sexuel des jeunes filles à Yaoundé. Elle s'inscrit dans un espace dans lequel la jeune adolescente a été préalablement isolée par l'homme ou le garçon, ce qui participe à la déstabiliser physiquement et psychologiquement. La violence sert ainsi les mécanismes d'incorporation de la domination masculine, et conduit la jeune fille à se conformer aux stéréotypes sociaux. Elle induit aussi une sexualité coupée de toute sentimentalité, débouchant dès lors régulièrement sur le multipartenariat. Un autre élément résultant de la violence du premier rapport est la faible capacité de l'adolescente à négocier avec son partenaire l'usage du préservatif.

ABODERIN, Isabella, "Intergenerational family support and old age economic security in sub-Saharan Africa: the importance of understanding shifts, processes and expectations – an example from Ghana", Peter LLOYD-SHERLOCK, dir., *Living Longer: Ageing, Development and Social Protection*, Londres, Zed Books, 2003.

ABODERIN, Isabella, *Intergenerational Support and Old Age in Africa*, New Brunswick, Transaction Publishers, 2006.

ABODERIN, Isabella, "Modernisation and ageing theory revisited: Current explanations of recent developing world and historical Western shifts in material family support for older people", *Ageing & Society*, 24/1 (2004), p. 29-50.

Modernisation and ageing theory has provided the main platform for the debate on changes in family support for older people in both the industrialised and the developing worlds. Although its well-known proposition of an 'abandonment' of older people in individualistic society has received much attention and been solidly refuted, the modernisation model continues to be the principal and most common framework for explaining the decline in familial material support for older people – both historically in the West, or at present in developing countries. The main rival explanation is provided by materialist accounts. The ability of these explanations to provide a meaningful understanding of why material family support may diminish has however received little if any analytical attention, despite its vital policy relevance, especially for the developing world. This paper critically examines the content and basis of both explanatory models. For each it exposes fundamental conceptual and epistemological limitations that render neither able to provide a solid understanding of the nature and causes of decline in support. Building on this analysis, the paper proposes a new approach in order to develop a fuller conceptual and empirical understanding.

ABODERIN, Isabella, *Social Change and the Decline in Family Support for Older People in Ghana: An Investigation of the Nature and Causes of Shifts in Support*, Thèse de doctorat, School for Policy Studies, University of Bristol, 2000.

ALBER, Erdmute, "Grandparents as Fosterparents: Transformations in Foster Relations Between Grandparents and Grandchildren in Northern Benin", *Africa*, 74/1 (2004), "Grandparents and Grandchildren", p. 28-46.

Cet article traite d'un aspect de la relation particulière entre grands-parents et petits-enfants : la prise en charge des petits-enfants par leurs grands-parents (classificatoires). En devenant des parents sociaux pleinement responsables de leurs enfants sociaux, les grands-parents, en tant que parents nourriciers, adoptent les caractéristiques typiques à la fois des rôles parentaux faisant intervenir l'autorité et du comportement grand-parental faisant intervenir la plaisanterie, la chaleur et la proximité avec les petits-enfants dont ils ont la charge. Les pratiques de prise en charge grand-parentale, ainsi que leur évolution, sont à appréhender dans le contexte plus large de la pratique répandue du placement d'enfants chez les Baatombu, où la majorité des enfants grandissent non pas avec leurs parents biologiques, mais avec des parents nourriciers. Le recul progressif des anciennes formes de placement affecte actuellement les pratiques d'accueil entre grands-parents et petits-enfants. La génération des grands-parents voit ce recul de façon négative et craint que l'évolution des modèles d'accueil n'ait un effet négatif sur sa sécurité sociale lorsqu'elle sera vieille.

ANSELL, Nicola, "Because it's Our Culture!' (Re)negotiating the Meaning of Lobola in Southern African Secondary Schools", *Journal of Southern African Studies*, 27/4 (2001), p. 697-716.

Payment of bridewealth or lobola is a significant element of marriage among the Basotho of Lesotho and the Shona of Zimbabwe. However, the functions and meanings attached to the practice are constantly changing. In order to gauge the interpretations attached to lobola by young people today, this paper analyses a series of focus group discussions conducted among senior students at two rural secondary schools. It compares the interpretations attached by the students to the practice of lobola with academic interpretations (both historical and contemporary). Among young people the meanings and functions of lobola are hotly contested, but differ markedly from those set out in the academic literature. While many students see lobola as a valued part of 'African culture', most also view it as a financial transaction that necessarily disadvantages women. The paper then seeks to explain the young people's interpretations by reference to discourses of 'equal rights' and 'culture' prevalent in secondary schools. Young people make use of these discourses in (re)negotiating the meaning of lobola, but the limitations of the discourses restrict the interpretations of lobola available to them.

ANSELL, Nicola et Lorraine VAN BLERK, "Where We Stayed Was Very Bad...': Migrant Children's Perspectives on Life in Informal Rented Accommodation in Two Southern African Cities", *Environment and Planning*, 37 (2005), p. 423-440.

Most research and initiatives relating to children's experiences of urban space have focused on the physical environment. Housing policies in Third World countries have also emphasised the provision of physical infrastructure and buildings, and urban aesthetics. In this paper the authors draw on the voices of young informants from Maseru (Lesotho), and Blantyre (Malawi), who, in discussions concerning moving house, chose to talk about social and economic aspects of life in the informal sector rented accommodation that is increasingly characteristic of these and many other African cities. The children offer insight into the peopling of urban space, mapping unruly environments characterised by disorder, gossip, and social contestation, far removed from the hard technocratic spaces imagined by planners. Their observations are important not only because children represent a very large and relatively neglected proportion of African urban dwellers but also because they offer a unique insight into the dynamic character of urban environments. As close observers of adult decisionmaking processes, children are informed commentators on motivations for moving house as well as the impacts of urban environments on their own lives. Not only do the children highlight the inadequacies of the informal private rental sector but they also offer a window onto why it is inadequate.

BAMONY, P., « Du conflit des générations aînés/cadets à la guerre des demi-frères dans les familles polygynes lyéla du Burkina Faso », *Anthropos*, 98/2 (2003), p. 461-471.

BOEHM, Christian, “Industrial labour, marital strategy and changing livelihood trajectories among young women in Lesotho”, Catrine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordic Africa Institute, 2006.

CARTON, Benedict, *Blood From your Children: The Colonial Origins of Generational Conflict in South Africa*, Charlottesville, University Press of Virginia, 2000.

CREIGHTON, Colin et C. K. OMARI, dirs., *Gender, Family, and Work in Tanzania*, Aldershot, Ashgate, 2000.

DIME, Mamadou Ndongo, « Remise en cause, reconfiguration ou recomposition? Des solidarités familiales à l'épreuve de la précarité à Dakar », *Sociologie et sociétés*, XXXIX/2 (2007), p. 151-171.

S'appuyant sur une enquête de terrain réalisée dans deux quartiers de Dakar (Sénégal) différant fortement quant à leur constitution historique et leur profil socioéconomique, cette recherche documente les nouvelles dynamiques des solidarités familiales dans un contexte global marqué par une précarité socioéconomique grandissante. Elle s'organise autour de trois éléments majeurs : la place toujours centrale occupée par les solidarités familiales, mais relevant davantage aujourd'hui du symbolique et du référentiel ; leur structuration différentielle selon la catégorie sociale, le genre et la génération ; enfin, leur mise à l'épreuve porteuse de nouvelles dynamiques. Celles-ci ont notamment trait à un renforcement de la solidarité dans l'espace conjugal, à un renversement des flux de solidarité entre « générations de la crise » et « aînés sociaux », ainsi qu'à des discours critiques débouchant sur une remise en cause des solidarités familiales avec l'apparition de nouvelles aspirations et pratiques reflétant plus la vie économique et sociale de la famille.

GEISLER, P. Wenzel et Ruth J. PRINCE, “Shared lives: exploring practices of amity between grandmothers and grandchildren in Western Kenya”, *Africa*, 74/1 (2004), “Grandparents and Grandchildren”, p. 95-120.

Cet essai examine les relations entre trois grands-mères luos et leurs petits-enfants, et plus particulièrement les formes d'adresse et de partage en tant que pratiques d'amitié. Les études africanistes classiques sur la parenté les ont identifiées comme étant au cœur des relations entre générations alternes. L'article montre qu'elles sont également essentielles pour comprendre certains aspects de la notion d' «amour» (hera) que les vieux et jeunes Luo décrivent comme constitutifs de la sociabilité en général et de la grand-maternité en particulier. Il mêle ces préoccupations de la première génération d'anthropologues sociaux, dans ce que l'on imaginait alors être des sociétés pré-modernes, avec les préoccupations des grands-mères et petits-enfants modernes et contemporains concernant l'amour. L'amour et l'amitié, et les pratiques quotidiennes de partage qui leur sont associées, conservent leur importance pour le lien grand-maternel et plus largement pour la sociabilité luos. Plutôt que de fournir un cadre prescriptif incontesté et sans équivoque, ces pratiques de parenté se situent dans un champ imaginaire souvent explicitement dichotomisé. Certaines pratiques mettent l'accent sur le moi individuel et le sujet autonome, tandis que d'autres soulignent la qualité de partage du moi et la primauté de la relation sur le sujet. Plutôt que d'adhérer à l'un ou l'autre de ces pôles de parenté et d'individualité, les grands-mères et petits-enfants luos modernes bâtissent leur existence quotidienne entre les deux, usant d'idées et de pratiques divergentes tout en jouissant, lorsque c'est possible, des plaisirs de l' «amour» .

HARAM, Liv, ““Eyes have no curtains”: the moral economy of secrecy in managing love affairs among adolescents in Northern Tanzania in the time of AIDS”, *Africa Today*, 51/4 (2005), p. 57-73.

This article concerns how the Meru in northern Tanzania manage their love affairs. It explores the cultural logic of secrecy in sexual life by focusing on how young people manage multiple and concurrent love affairs in a morally acceptable way, which, in turn, facilitates a thriving atmosphere for the spread of infection and disease. AIDS-prevention campaigns have not "simply" placed sexual life on the agenda, but have also made sexual life a public affair. Yet, although people's sexual life and their management of intimate relationships have become increasingly troubled with the AIDS epidemic, the campaigns have made little headway against the epidemic. Drawing on my longitudinal fieldwork, I will argue that HIV-prevention programs do not resonate with local practices and principles for managing intimate love affairs, including codes of secrecy, (sexual) "shame," and "respectability."

INGSTAD, Benedicte, “The value of grandchildren: changing relations between generations in Botswana”, *Africa*, 74/1 (2004), “Grandparents and Grandchildren”, p. 62-75.

Cet article traite de la relation entre grands-parents et petits-enfants dans la société tswana en mutation. Il affirme qu'il faut, pour comprendre cette relation et son évolution, étudier séparément différents groupes de relations. Les relations entre grands-pères/grands-mères et petits-fils/petites-filles ont des qualités très différentes selon que les fils/filles sont mariés ou non-mariés. De plus, ces qualités sont influencées de différentes manières par les changements qui s'opèrent dans la société. Les données sont analysées d'après le concept d'espace moral de Charles Taylor et débattues en termes d'idéaux de respect, de sens et de dignité.

KODA, B., “Democratisation of Social Relations at the Household Level: The Participation of Children and Youth in Tanzania”, CREIGHTON, C. et C. K. OMARI, dirs., *Gender, family and work in Tanzania*, Londres, Ashgate, 2000, p. 237-265.

LEVIN, Elise C., “Women's Childbearing Decisions in Guinea: Life Course Perspectives and Historical Change”, *Africa Today*, 47/3-4 (2000), “Sexuality and Generational Identities in Sub-Saharan Africa”, p. 63-81.

This paper examines Guinean women's perspectives on childbearing, family size, and contraception from different stages of the life course, or *kare* (in Mandinka). The *kare* begin with *deng muso* (a child), and continue through *sunkuru ni*, *sunkuru*, *salibani*, and *koro muso* to *muso ba koro* (the highest stage, comprised of the oldest women who are closest to the ancestors). Despite some older women's claims that family size is shrinking, there is no statistical evidence of a change in fertility. Using a life course framework helps to account for some of the older women's observations. Women's reproductive intentions vary according to their life course stage, and both their actions and explanations of their own and other women's behavior reflect this variation. Yet it is women in the younger *kare* who say they want large numbers of children (with the exception of women in school) and those of the older *kare* who speak more about limited household resources and the need for contraception. While the life course framework explains a good deal of the variation in reproductive talk and behavior, one must also take into account historical changes that have occurred over the past fifty years, which also have a bearing on the life perspectives of women of different cohorts.

LLOYD, Cynthia B. et Barbara S. MENSCH, “Marriage and childbirth as factors in dropping out from school: an analysis of DHS data from sub-Saharan Africa” *Population Studies* 62/1 (2008), p. 1-13.

Leaving school prematurely is often claimed to be among the most negative consequences of early marriage and pregnancy for girls in less developed countries. However, an analysis of the relative frequency with which these events actually occur or are named as reasons for leaving school reveals that, at least in the case of francophone Africa, they explain no more than 20 per cent of dropouts. To the extent that demographic events trump school or family factors as determinants of school-leaving, our data indicate that it is union formation—defined by the DHS as first marriage or cohabitation—rather than childbirth that is more likely to have this effect. 'Schoolgirl pregnancy' typically accounts for only between 5 and 10 per cent of girls' departures from school. Furthermore, the risks of leaving school because of pregnancy or marriage have declined over time with the decline in rates of early marriage and childbearing.

MCCLENDON, Thomas V., *Genders and Generation Apart: Labor Tenants and Customary Law in Segregation-Era South Africa*, Oxford, James Currey, 2002.

MAKONI, Sinfree et Koen STROEKEN, dirs., *Ageing in Africa. Sociolinguistic and Anthropological Approaches*, Burlington, Ashgate, 2002.

MAKONI, Sinfree, "They Talk to Us Like Children': Language and Intergenerational Discourse in First-Time Encounters in an African Township", Sinfree MAKONI et Koen STROEKEN, dirs., *Ageing in Africa. Sociolinguistic and Anthropological Approaches*, Burlington, Ashgate, 2002, p. 245-256.

MASQUELIER, Adeline, "The scorpion's sting: youth, marriage and the struggle for social maturity in Niger", *Journal of the Royal Anthropological Institute*, 11/1 (2005), p. 59-83.

Through a focus on the problems associated with bridewealth and wedding expenses in Dogondoutchi, a predominantly Muslim town of some 38,000 Hausa speakers in rural Niger, I discuss the predicament of young Mawri men who, in the double pursuit of marriage and maturity, often struggle to satisfy contradictory sets of moral and financial requirements. I trace the distinctive and divergent ways in which Mawri men and women of different generations participate in interpenetrating debates about wealth, domesticity, and sexuality to highlight how the experience of social reproduction is shaped by distinctly local dynamics of gender and generation. In contemporary Niger, the combined effects of neo-liberal economics and reformist Islam have massively transformed the terms and meaning of marriage. What emerges most conspicuously from this exploration of the ways in which processes of identity formation are played out in the controversial arena of marriage is the palpable sense of declining opportunities that young men experience as they delay marriage.

MØLLER, Valerie et Ayanda SOTSHONGAYE, "'They don't listen": contemporary respect relations between Zulu grandmothers and grandchildren", in Sinfree MAKONI et Koen STROEKEN, dirs., *Ageing in Africa: sociolinguistic and anthropological approaches*, Aldershot, Ashgate, 2002, p. 203-226.

MTURI, Akim J. et William MOERANE, "Premarital Childbearing among Adolescents in Lesotho", *Journal of Southern African Studies*, 27/2 (2001), p. 259-275.

The issue of premarital childbearing has been a concern of many analysts in southern Africa. This paper looks at the situation of premarital childbearing in Lesotho in comparative context with the neighbouring countries. The total fertility rate (TFR) estimated from the 1996 population census of Lesotho for all women combined was 4.1 births, a decline from a TFR of 5.5 in the mid-1970s. Only a small proportion of births in Lesotho are born out-of-wedlock. The Lesotho Safe Motherhood Initiative Survey data of 1995 found that only 3 per cent of never married Basotho women aged 15-19 had given birth; a very much lower rate than in Botswana where the rate was 21 per cent. There are a number of factors that influence the relatively low incidence of premarital, adolescent childbearing in Lesotho. It is argued that one factor is that, despite significant social change, Sesotho culture is still generally opposed to such pregnancies. Local derogatory names are given to children born out-of-wedlock, and their mothers are still referred to as 'spoilt' or 'destroyed' in order to discourage such behaviour. The strength of such stigmatisation appears to be much less, or negligible, in neighbouring countries. There is a growing tendency to separate motherhood from marriage in many societies in the region and in some cases having a child can increase the chance of marriage. In Lesotho, the culture against premarital sex is changing as well, and a substantial number of adolescent females conceive before marriage. It appears that a significant proportion resort to illegal, unsafe abortions and the government needs to be aware of these changes in the behaviour of adolescents and their needs.

NGWANE, Zolani, “Real Men Reawaken Their Fathers' Homesteads, the Educated Leave Them in Ruins: The Politics of Domestic Reproduction in Post-Apartheid Rural South Africa”, *Journal of Religion in Africa*, 31/4 (2001), p. 402-426.

An historical ethnography of generational conflicts in a rural community in the Eastern Cape province of South Africa, this paper engages debates on the consequences of global neo-liberalism in local contexts. Through cash from migrant labor, rural household heads exercised power over domestic economies. Ideologically this power translated into the symbolic articulation of two institutions of social reproduction--the school and initiation rite--such that the educated and potentially alienated subjects yielded by the former were resocialized through the latter into local subjects of the chief and sons of their fathers. With rising unemployment rates since the 1980s, however, the older men lost the material base for their monopoly over this symbolic structure. The generational conflicts that ensued reflected at once the attendant contradictions in social consciousness and consequent struggles to renegotiate the symbolic purchase of the relations between schooling and initiation.

NOTERMANS, Catrien, “Sharing home, food and bed: paths of grandmotherhood in East Cameroon”, *Africa*, 74/1 (2004), “Grandparents and Grandchildren”, p. 6-27.

Cet article s'intéresse aux relations entre les grands-mères et leurs petits-enfants dans une société urbaine du Cameroun oriental. Il montre qu'en dépit de délimitations générationnelles fluides entre les grands-mères et les mères, les femmes exercent leur grand-maternité différemment de leur maternité. En conséquence des droits que les grands-mères revendiquent souvent sur les enfants de leurs enfants, les grands-mères remplacent facilement les mères mais ne les élèvent pas de la même manière. Le partage du domicile, de la nourriture et du lit est un élément essentiel de la grand-maternité et diffère des relations de partage qui s'exercent dans le lien mère-enfant. L'article montre également qu'au Cameroun oriental la grand-maternité n'est pas une étape de vie clairement délimitée et sans équivoque, mais contient des trajectoires multiples qui ne surviennent pas au même moment ni dans le même ordre. Ces trajectoires multiples, caractérisées à la fois par l'action et la contrainte, sont expliquées en termes de différences entre les parcours de vie des grands-mères et au sein de ces parcours. L'article montre que les grands-mères jouent des rôles essentiels dans les pratiques complexes du mariage et de la descendance et, par contraste avec les études précédentes dans ce domaine, que les matrilineages sont étroitement liés aux patrilineages.

OLUTAYO, A. O. et A. O. OMOBOWALE, “The youth and the family in transition in Nigeria”, *Review of Sociology*, 12/2 (2006), p. 85-95.

Since the incorporation of the Nigerian economy into the World Capitalist System, the indigenous social structure was fundamentally restructured. This restructuring was (and is still) affecting the family institution in its performance of the most important task of youth socialization leading to cases of what have been described as child abuse, urban violence, working children and, even, sexually deteriorating/ transmitted infections as a result of irresponsible sexual behavior among the youth. If the situation persists, what are the implications for the future of the individual youth and the family? How can the transition being experienced by the family be controlled to positively influence the future of the youth and, by implication, the society as a whole? This paper attempts to provide answers to these questions.

PANELLA, Cristiana, « L'éthique sociale du *damansen*. Éducation familiale et orpaillage artisanal dans le Basidibé (Wasolon, Mali) », *Cahiers d'études africaines*, 186 (2007), p. 345-370.

Cet article montre que l'organisation familiale des groupes domestiques wasolonka se reflète dans la répartition du travail sur les placers aurifères. Ces deux contextes sociaux sont régis par les mêmes valeurs : respect de l'aînesse, principes d'homogénéité et d'entraide. La monétarisation de l'économie rurale survenue au cours des deux dernières décennies entame progressivement ces valeurs, et principalement le rôle central du chef de famille dans la gestion des revenus et la répartition des tâches. La mécanisation de l'exploitation aurifère et, de façon plus générale, la marchandisation du travail physique déterminent un réaménagement hiérarchique des rapports inter-générationnels à partir de dynamiques marchandes qui minent la hiérarchie de l'aînesse à la suite de rapports de dépendance économique. La première partie de l'article propose un aperçu historique de l'orpaillage artisanal au Soudan français et en Guinée et de la politique coloniale de « territorialisation » de l'exploitation aurifère afin de limiter l'accès aux placers au niveau sous-régional. La partie centrale présente l'organisation sociale du groupe domestique et du placer non mécanisé et, en particulier, le poids de la division de genre, du principe hiérarchique de l'aînesse et de l'éthique de l'effort physique dans la répartition des tâches et la gestion du contrôle social. La dernière partie décrit le changement de ces valeurs suite à la monétarisation des placers (migration urbaine, location d'outils mécaniques, essor de l'exploitation industrielle, « ruées »), afin de montrer le passage d'un principe éthique de thésaurisation des biens, à un principe marchand de fragmentation des revenus familiaux et d'accumulation individuelle.

PETERSON, Gary W., *et al.*, *Parent-Youth Relations: Cultural and Cross-Cultural Perspectives*, Binghamton, Haworth Press, 2005.

PRAZAK, Miroslava, "Talking about Sex: Contemporary Construction of Sexuality in Rural Kenya", *Africa Today*, 47/3-4 (2000), "Sexuality and Generational Identities in Sub-Saharan Africa", p. 83-97.

Discussion of sexuality in Kuria District in rural Kenya is constrained by relationships of respect between parents and children. Grandparents and peers were, and continue to be, the main sources of knowledge and information on the subject. As the arbiters of norms and values, grandparents convey reproduction as the goal of sexual activity, carried out within the context of marital responsibilities. Peers provide a more practice-oriented perspective, as well as form the community of peers which ultimately enforces the norms, based on cultural notions of appropriate and inappropriate behavior. The growing importance of education, mandated by shifting economic, political, and social contexts is helping redefine roles and expectations, but has not yet become fully integrated into the discourse or processes needed to define guidelines for regulating adolescent sexuality to reflect more closely the contemporary situation within which adolescents learn about and practice appropriate sexual behaviors.

RABAIN-JAMIN, Jacqueline, « Enfance, âge et développement chez les Wolof du Sénégal », *L'Homme*, 167-168 (2003).

Le discours qui désigne les étapes de l'enfance chez les Wolof du Sénégal mobilise des séries associatives différentes selon les périodes d'âge envisagées. Les termes utilisés font allusion au corps et aux qualités sensibles pour la construction du social. Ils reflètent les représentations qu'ont les adultes des changements d'état et de sphères de préoccupation marquant les différentes phases de l'enfance. L'analyse des interactions et des dialogues entre jeunes enfants et adultes familiers fournit des outils pour mettre au jour les attentes implicites des adultes, et leurs représentations des compétences de l'enfant à certains âges clés, comme celui où émerge chez l'enfant la capacité de comprendre, expliquer et prédire les représentations mentales.

ROTH, Claudia, « "Tu ne peux pas rejeter ton enfant!" : contrat entre les générations, sécurité sociale et vieillesse en milieu urbain ouagalais », *Cahiers d'études africaines*, 185 (2007), p. 93-116.

Selon la conception des personnes âgées et des jeunes, le contrat entre les générations représente une assurance pour la vieillesse. Dans la pratique, la recherche menée à Bobo-Dioulasso au Burkina Faso, révèle un nouveau rapport de sécurité sociale, « Le contrat entre les générations à l'envers ». Beaucoup de parents sont devenus l'assurance chômage de leurs enfants et le soutien de leurs petits-enfants orphelins. Néanmoins, l'idée que le contrat entre les générations tend à se disloquer, n'a pas été confirmée par notre étude. Bien au contraire : différencié sous quatre formes, on s'aperçoit qu'il est encore très vivace. Suite à la crise économique, la majorité des personnes de la couche des pauvres vivent dans la précarité ou sont socialement marginalisées. Les femmes et les hommes élaborent des stratégies différentes pour parvenir à vivre en conformité avec le code d'honneur et éviter la marginalisation sociale. Les uns et les autres misent sur leurs enfants – les femmes le font de manière directe, les hommes indirectement, par la médiation de leurs épouses.

SHADLE, Brett L., "Bridewealth and Female Consent: Marriage Disputes in African Courts, Gusiiland, Kenya", *Journal of African History*, 44/2 (2003), p. 241-262.

From the early 1940s Gusiiland (Kenya) underwent a series of transformations that pushed bridewealth to unheralded levels. As a result, many young couples could not afford a proper marriage and eloped. Some fathers forced their daughters into marriages with men wealthy enough to give cattle; many of these women ran off instead with more desirable men. In the hundreds of resulting court cases, Gusii debated the relative weight to be given to bridewealth, parental approval and female consent in marriage. Young people did not reject marriage, but fought against senior men who would ignore women's wishes. Gusii court elders usually agreed with fathers and husbands but also believed that female consent did carry some significance.

SHADLE, Brett L., *Girl Cases: Marriage and colonialism in Gusiiland, Kenya 1890–1970*, Portsmouth, Heinemann, 2006.

SHELMERDINE, Sarah, "Relationships between Adolescents and Adults: the Significance of Narrative and Context", *Social Dynamics*, 32/1 (2006), p. 169-194.

A substantial body of research links the developmental outcomes of young people to the relationships they have with adults. However, very little research provides insight into the mechanisms whereby relationships achieve their outcomes or the specific qualities of those relationships. This paper explores the construction of relationships between young people and adults in three different socio-cultural settings in Cape Town. Four young people in each setting, namely Ocean View, Fish Hoek and Masiphumelele were interviewed about their relationships with the most important adults in their lives. Where possible, the adults they identified were interviewed also. Interviews were unstructured and analysed thematically. Fundamentally, constructions of the relationships in all three settings were found to be similar. All adults encouraged young people to succeed and sought to protect them against risk. However, the nature of the opportunities and risks, and of the material context in general, differ between the three different study sites and have considerable import for the narratives of the relationships from each. The paper argues that the differences between the three sites indicate the responsiveness and adaptation of ideals and discourses to environmental demands, rather than fundamental ideological discrepancies.

SIMPSON, Anthony, "Sons and Fathers/Boys to Men in the Time of AIDS: Learning Masculinities in Zambia", *Journal of Southern African Studies*, 31/3 (2005), p. 569-586.

The spread of the HIV/AIDS pandemic in Africa is driven, at least in part, by particular expressions of heterosexual masculinities, especially those that entail aggressive sexuality. More needs to be known about how boys come to construct, experience and define themselves as men and about how hegemonic constructions are, and might be, contested. The recognition that masculinities are historically, socially and economically constructed, and that gender is a process, offers the potential for change. Many studies have described women's vulnerability to HIV along a number of dimensions, among them biological, economic, social and cultural. What is perhaps less self-evident in view of the real power exercised by many men in everyday life in Zambia and elsewhere is the vulnerability of men because of the demands made upon them by particular constructions of masculinity. This article draws upon life-histories collected from a cohort of men educated at a Zambian Catholic mission to explore their recollections of how they learnt to be men and their discovery of themselves as engendered sexual beings. The roots of many understandings of masculinity are to be found in domestic and extra-domestic worlds where boys observed the ways in which men took precedence and exercised power over women and children. The particular contributions of the father and the male peer group to the development of masculine identities are the focus of this discussion.

STEWART, Kearsley, "Toward a Historical Perspective on Sexuality in Uganda: The Reproductive Lifeline Technique for Grandmothers and their Daughters", *Africa Today* 47/3/4 (2000), "Sexuality and Generational Identities in Sub-Saharan Africa", p. 123-148.

Current health research on HIV-AIDS in Uganda is predominantly ahistorical and acultural. This is an inadequate analysis of a profoundly social epidemic, especially as the burden of disease shifts from adults to adolescents. As well, many Ugandan adults hold unexamined attitudes about adolescent sexuality, often declaring that today's youth are recklessly sexually active at a much younger age than in the past. This paper presents new data on sexuality reaching across three generations of Ugandans. These data were collected with an original qualitative social scientific research method--the reproductive lifeline technique. Building on the focus group method, this exercise is designed to produce fertility data with historical depth of several generations of women, and to encourage parents to speak more openly with their own children about reproduction and sexuality. This paper analyzes one particular demographic variable, age at first live birth, in an effort to theorize about change over time in another important variable, age at sexual debut. The results were surprising: age at first live birth has not changed significantly over the past forty years

in western Uganda and some evidence suggests that age at sexual debut has not changed much either. Several explanations are offered to explain the discrepancy between the demographic evidence and the cultural norms held by adults about adolescent sexual behaviors.

SUMMERS, Carol, "Grandfathers, Grandsons, Morality, and Radical Politics in Late Colonial Buganda", *International Journal of African Historical Studies*, 38/3 (2005), p. 427-447.

The article reports on the political and social movements against the Kingdom of Uganda and its allies during late colonial period. The most visible adherents of these movements were the patriotic schoolchildren, along with other youth and men of all ages, who assembled by the thousands at the homes of their grandfathers as they learned about politics, organized coalitions, donated money, and prepared to struggle for Uganda. The reason behind adult men identifying themselves was that they declared Baganda of many generations as linked synchronically and transhistorically in associations without permanent or exclusive hierarchies. The article also provides information about the meaning of Bataka.

TOHNAIN, Norbert Lengha et Marie Berthe CHIWO, "Mutation familiale et fugue scolaire chez l'adolescent en milieu rural", *L'Afrique subsaharienne à l'épreuve des mutations*, Paris, L'Harmattan, 2008.

VAN DER GEEST, Sjaak, "From Wisdom to Witchcraft: Ambivalence towards Old Age in Rural Ghana", *Africa*, 72/3 (2002), p. 437-463.

Cet article présente des bribes de conversation avec des personnes âgées et des jeunes dans la ville rurale de Kwahu Tafo. Les propos des divers intervenants sont souvent contradictoires. La limite entre respect et haine, admiration et envie, affection et peur s'avère perméable. L'article tente de comprendre l'évolution des sentiments des jeunes à l'égard des vieux, et vice versa. Les anciens prononcent à la fois des bénédictions et des malédictions. Leur force spirituelle est parfois reconnue comme de la sagesse, le fruit de l'expérience de toute une vie. A d'autres moments, cette force spirituelle est dénoncée comme de la sorcellerie. Sur un plan théologique, ces propos semblent déroutants et contradictoires. D'un point de vue sociologique, cependant, ils ont un sens. Ils expriment l'ambivalence fondamentale des jeunes vis-à-vis des vieux. D'un côté, il y a du respect, un code culturel presque "naturel": on considère avec respect et admiration ce qui nous a précédé. De l'autre côté, les personnes âgées engendrent du ressentiment en raison de leur attitude dominatrice et leur refus de "partir". Le fait que des jeunes meurent alors que des personnes âgées restent en vie est un renversement de l'ordre naturel qui exhale la sorcellerie.

VAN DER GEEST, Sjaak, "Grandparents and grandchildren in Kwahu, Ghana: the performance of respect", *Africa*, 74/1 (2004), "Grandparents and Grandchildren", p. 47-61.

Cette description des relations entre grands-parents et petits-enfants dans une communauté rurale ghanéenne montre que la qualité de ces relations varie selon l'âge et le sexe. La littérature consacrée à la parenté africaine s'est presque exclusivement intéressée aux petits-enfants en bas âge. Cet article attire l'attention sur les changements qui surviennent lorsque ces enfants deviennent adolescents et adultes. Les petits-enfants, jeunes et vieux, parlent respectueusement de leurs grands-parents, mais les personnes âgées regrettent que leurs petits-enfants, une fois adultes, ne viennent plus leur demander conseil. Les hommes âgés semblent plus négligés par leurs petits-enfants que les femmes âgées. Le second argument concerne la conduite : respect, affection et parenté entre grands-parents et petits-enfants se manifestent en public même lorsque leur contenu s'est réduit. L'article repose sur des études anthropologiques de terrain qui se sont déroulées sur une période de près de dix ans.

VAN DER GEEST, Sjaak, "Respect and Reciprocity: Care of Elderly People in Rural Ghana", *Journal of Cross-Cultural Gerontology*, 17 (2002), p. 3-31.

This article deals with ideas and practices of care of elderly people in a rural Kwahu community of Ghana. It is part of a larger project on social and cultural meanings of growing old. Four questions are addressed: What kind of care do old people receive? Who provides that care? On what basis do people care for the old or do they feel obliged to do so? And finally, what are the changes taking place in the field of care for old people? Concepts of respect and reciprocity take a central position in accounts of care and lack of care. The article is based on an anthropological fieldwork, mainly conversations with 35 elderly people and observations in their daily lives.

VAN DIJK, Diana, *'Beyond Their Age': Coping of children and young people in child-headed households in South Africa*, Leiden, African Studies Centre, 2008.

This study concentrates on the capacity of children and young people to cope in child-headed households in Port Elizabeth, South Africa. In contrast to the dominant view of these children as vulnerable and in need of protection and support by family and community members, this study focuses on the coping strategies of these youngsters and their access to support and its quality. It analyses coping from two approaches: the livelihood approach and the task model of coping. It assumes social assets or social capital to be fundamental for children and young people in child-headed households. The study further addresses the problematic of conceptualizing child-headed households in the South African context. This new type of information provides valuable insights on how such households could be supported in a more effective way.

WHITE, Hilton, "Tempora et Mores: Family Values and the Possessions of a Post-Apartheid Countryside", *Journal of Religion in Africa*, 31/4 (2001), p. 457-479.

This paper examines a set of ritual responses to the challenges that post-apartheid South Africa's political economy poses to projects of domestic reproduction in the former Bantustan countryside of Zululand, where unemployment has limited the capacities of young men to create marital households. In the case study on which the paper is based, one such man's misfortunes are connected by divination to the spirit of an older kinsman who disappeared while working as a labor migrant. I argue that this connection and the rituals meant to confront it turn on fraught symbolic relations between the present and two pasts: the past of apartheid migrancy and a projected past of custom. Like the ghosts by which they are manifest, these times trouble domestic life in the present because of contradictory developments forcing unemployed migrants back on the values of private spheres while they undermine the bases of rural households.

WHITE, Luise, "Civic Virtue, Young Men, and the Family: Conscripted in Rhodesia, 1974-1980", *International Journal of African Historical Studies*, 37/1 (2004), p. 103-121.

In John Lonsdale's concept of civic virtue it is the hard work of young men (and women), performed either for themselves or for others, that earns them the rights of membership in, and the responsibilities toward, a broader political collectivity in which public debate is always somewhat disturbed by the differences among the older men the young men have grown up to be. This may be an extremely useful way to think about African politics after World War II, because it brings families into political processes so forcefully—it is a way to interrogate how families see the state.

WHYTE, Susan R., Erdmute ALBERS et P. Wenzel GEISSLER, "Lifetimes Intertwined: African Grandparents and Grandchildren", *Africa*, 74/1 (2004), "Grandparents and Grandchildren", p. 1-5.

Introduces articles in volume 74, issue 1, 2004, of the journal "Africa." Focus on the study of kinship in Africa; Intertwined lives of grandparents and grandchildren; Issues of temporality and relationship; Panel presented at the 2002 conference of the Association of Social Anthropologists of the United Kingdom and the Commonwealth (ASA); Structure of society in terms of kinship categories based on gender and generation.

WHYTE, Susan R., et Michael A. WHYTE, "Children's children: time and relatedness in Eastern Uganda", *Africa*, 74/1 (2004), "Grandparents and Grandchildren", p. 76-94.

Cet article se sert de deux perspectives analytiques pour étudier les aspects temporels des relations avec les enfants d'enfants. La première, appelée temps processuel, est la perspective à long terme, éloignée de l'expérience, des cycles de développement des ménages sur une période historique. Cette première approche décrit l'organisation familiale et conjugale qui forme le cadre des relations entre les personnes et les enfants de leurs fils et de leurs filles dans le comté de Bunyole, dans l'est de l'Ouganda. Les données collectées pendant trente ans dans un village dans le cadre d'une étude sur les ménages montrent une augmentation du nombre de petits-enfants pris en charge par leurs grands-parents, comme on peut s'y attendre à une époque où les parents meurent du SIDA. Cependant, elles tempèrent également le narratif historique hégémonique du SIDA en montrant que d'autres facteurs ont joué et jouent toujours un rôle d'influence sur les schémas de prise en charge des petits-enfants. La seconde perspective analytique est celle du temps intersubjectif des biographies partagées et de l'expérience commune. L'accent est mis ici sur les qualités et la pratique de la parenté «proches de l'expérience» telles qu'elles sont vécues et discutées dans l'univers de vie des acteurs sociaux. Elles se manifestent dans les relations dyadiques entre grands-parents et petits-enfants, ainsi que dans la façon dont ces relations s'inscrivent dans d'autres rapports aux enfants et à la belle-famille. Lorsque les grands-parents prennent en charge les enfants de leur fille, ils ont à l'esprit le passé, le présent et le futur de la relation de leur fille avec son époux et la famille de celui-ci. Le concept de «temps intersubjectif» désigne l'entrelacement des vies de trois générations et fournit un riche complément à la question plus abstraite des cycles de développement et processus historiques.

ZIMMER, Zachary et Julia DAYTON, "Older adults in sub-Saharan Africa living with children and grandchildren", *Population Studies*, 59/3 (2005), p. 295-312.

Using data from Demographic and Health Surveys, we examine the composition of households containing older adults in 24 countries of sub-Saharan Africa, with a focus on those living with children and grandchildren. Overall, 59 per cent live with a child and 46 per cent with a grandchild. Men are more likely to live in nuclear households and women in extended households and alone. Regression analyses show that individual-level determinants of household composition differ by sex. For example, living with children and grandchildren is tied to living with a spouse for men, but for women the effect is either not significant or in the opposite direction. Households with an older adult and a grandchild, but no adult children, are common. Usually the adult child lives elsewhere, though about 8 per cent of older adults live with a grandchild who has at least one deceased parent. Older adults are more likely to be living with double-orphans in countries with high AIDS-related mortality.

VIII- Jeunes et rapports de genre

ABIDOGUN, Jamaine, "Western Education's Impact on Northern Igbo Gender Roles in Nsukka, Nigeria", *Africa Today*, 54/1 (2007), p. 29-51.

This article analyzes gender perspectives at two secondary schools in Nsukka, Nigeria. It analyzes gender-role changes or perceptions of change based on students' reported interactions in formal education settings. It summarizes gender issues under students' perceptions of gender roles, norms, and practices in relation to themselves, their peer group, and their perceptions of generational change compared with those of their parents and grandparents. These perceptions demonstrate a pattern of gender roles shaped by Western Judeo-Christian doctrine within the formal education curriculum, minimal inclusion of local history or cultural content, and loss of indigenous knowledge and practices. Gender-role change is one aspect of a general Westernizing effect of formal models of Western education on indigenous cultures.

ARGENTI, Nicolas, "Dancing in the Borderlands. The Forbidden Masquerades of Oku Youth and Women, Cameroon", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 121-149.

BOEHM, Christian, "Industrial labour, marital strategy and changing livelihood trajectories among young women in Lesotho", Catrine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordic Africa Institute, 2006.

BOUCHARD, Hélène, « Les jeunes commerçantes de Dakar: continuité ou changement? », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 105-122.

BUGGENHAGEN, Beth Anne, "Prophets and Profits: Gendered and Generational Visions of Wealth and Value in Senegalese Murid Households", *Journal of Religion in Africa*, 31/4 (2001), p. 373-401.

This paper analyzes the disjuncture between the projected prosperity of male migrant traders of the Murid Sufi order and the actual ability of these traders to maintain the social relations that engender wealth. I focus on an exchange of bridewealth that ultimately resulted in a collapsed marriage to show how households are made and unmade across time and space by diasporic practices. I aim to show how two decades of neoliberal reform in Senegal have had unintended consequences for the prospects of social production. The movement of male traders into transnational trade networks to shore up a stagnant local economy and to reproduce the social and moral order has unanticipated consequences for women's authority. Women claim male earnings not only to run the household, but also to finance the family ceremonies--baptisms, marriages and funerals--and the social payments that accompany these occasions. Women also seek commodities obtained through male trade to exchange in life-cycle rituals. For women, foreign commodities, rather than undermining the production of blood ties, are the very means of making those ties a social fact. In Murid families, the rejuvenation of domestic rituals through access to male earnings abroad sets in motion the production of women-headed households and ultimately of lineages.

CLEAVELAND, Timothy, "Reproducing Culture and Society: Women and the Politics of Gender, Age, and Social Rank in Walāta", *Revue Canadienne des Études Africaines*, 34/2 (2000), p. 189-217.

De récentes études sur l'Afrique islamique ont décrit de nombreuses femmes musulmanes comme relativement puissantes et indépendantes, en dépit du fait qu'elles vivent dans des sociétés patriarcales. Plusieurs experts ont affirmé que non seulement le sexe mais aussi le statut économique et l'âge ont joué un rôle important quand il s'est agi pour elles de considérer leurs intérêts personnels, et cet argument s'applique aussi à la petite ville saharienne de Walāta. Pourtant, personne n'a encore examiné sérieusement le rôle des femmes en général, ou des élites d'âge mûr en particulier, dans la création ou le maintien du patriarcat. L'article déclare que les femmes Walātī ont non seulement créé mais aussi préservé les concepts de la femme, dont beaucoup conduisent à la stigmatisation de leurs corps et à la restriction de leurs libertés sociales. Cependant, même les femmes d'âge mûr appartenant à l'élite ont peu d'opportunités économiques, en dehors de celles permises par l'économie patriarcale hautement stratifiée, et n'ont par conséquent que peu d'options, si ce n'est de se servir du système pour obtenir l'appui de jeunes membres de la famille et de clients marginalisés par la société. Cette étude des sexes à Walāta suggère que les spécialistes ne pourront comprendre la relation réciproque entre la hiérarchie et le patriarcat que s'ils comprennent le rôle qu'y jouent les femmes appartenant à l'élite.

COLE, Jennifer, "Fresh Contact in Tamatave, Madagascar: Sex, Money and Intergenerational Transformation", *American Ethnologist*, 31/4 (2004), p. 573-588.

In this article, I explore practices of transactional sex among young women in contemporary Tamatave, Madagascar. As young men remain suspended in part-time jobs, young women have been able to embrace the possibilities offered by the informal sexual economy, which links Tamatave to France, Réunion Island, and beyond as well as creating complex redistributions of resources within Tamatave, shifting the balance of power in gendered and generational relations. Drawing on Karl Mannheim's concept of "fresh contact," I argue that a focus on the ways in which youthful practice refigures relations between generations works to complicate and nuance recent discussions of youth culture and youth agency.

COLE, Jennifer, "The Jaombilo of Tamatave (Madagascar), 1992-2004: Reflections on Youth and Globalization", *Journal of Social History*, 38/4 (2005), p. 891-914.

In Madagascar, the cultural and economic changes that have accompanied economic liberalization have also seen the emergence of the jaombilo, a young man supported by the money that a woman earns from sex work. In this article, I explore the structural forces that have contributed to the emergence of the jaombilo as well as the more subjective process through which young men become jaombilo. I argue that the category of the jaombilo emerged because of the particular ways in which global economic change articulates with local conceptions of youth, gender and economy. I further suggest that the case of the jaombilo challenges the assumption that youth is a normative phase on the way to adulthood. Instead, I argue that for young men in Madagascar, youth is a phase that they cannot escape. Much as savages were figured as "children" in the 19th century evolutionary discourse, many contemporary Malagasy young men have become perpetual youth, and perpetually poor, thereby challenging normative models of human development that emerged in the context of modernity.

CORNWALL, Andrea, "To Be a Man Is More Than a Day's Work: Shifting Ideals of Masculinity in Ado-Odo, Southwestern Nigeria", Lisa A. LINDSAY et Stephan F. MIESCHER, dirs., *Men and Masculinities in Modern Africa*, Portsmouth, Heinemann, 2003, p. 230-248.

COULTER, Chris, "Reflections from the field: a girl's initiation ceremony in northern Sierra Leone", *Anthropological Quarterly*, 78/2 (2005), p. 431-441.

This article explores the challenges posed to the anthropologist by the girl's initiation or dimusu biriye, a ceremony of the making of women in Sierra Leone. The girl's initiation is an important post-war event reconfiguring social relations. The dimusu biriye involved many ceremonies, public as well as secret, and the circumcision is only one. Although the initiation is most often described as a ritual that turns girls into women, an event bringing together friends and family, it is evident that it is more. The social significance of the ritual is particularly emphasized; the ceremony is not only a social event but has become a key event in reconfiguring social relations after a decade of civil war. Family and kin from all over the country have turned up in great numbers throughout the week. The girls' initiation ceremony, the dimusu biriye, is well-documented in Michael Jackson's *The Kuranko* published in 1977. Jackson described how it was completely a women's affair; some of the men even left the village to conduct chieftom business during the female initiation ceremonies. To a certain extent, this reflects a subtle shift in gender relations in process during and after a decade of war.

COULTER, Chris, M. PERSSON et Mats UTAS, dirs., *Young Female Fighters in African Wars: Conflict and Its Consequences*, Stockholm, Nordic Africa Institute, 2008.

CREIGHTON, Colin et C. K. OMARI, dirs., *Gender, Family, and Work in Tanzania*, Aldershot, Ashgate, 2000.

DAVIS, Paula Jean, "On the Sexuality of "Town Women" in Kampala", *Africa Today*, 47/3-4 (2000), "Sexuality and Generational Identities in Sub-Saharan Africa", p. 29-60.

"Town women" emerged in Uganda as a product of colonial urbanization and capitalist development in Kampala. The negative stereotyping of "town women" in Kampala, by scholars, colonial officials, medical officers and Ugandans alike, proceeds through a process of double liminalization. The identity of "town women" is constructed by means of a dual process of "othering," engaging two sets of binary oppositions: married woman/prostitute and town/country. Although two types of rural single women existed in precolonial Buganda, both representing a liminal category in contrast to the married woman, neither was subject to the degree of negative stereotyping that "town women" experienced. In colonial Kampala, "town women" were the objects of a double liminality. Regarding the binary town/country, the liminality lies in the naming itself and refers to the capitalist center of Kampala. As independent female householders whose livelihoods were based on selling domestic services to male migrant laborers (cooking food, brewing beer, and providing sex), "town women" were exclusively identified with the "prostitute" half of the binary married woman/prostitute. In postcolonial Kampala, the negative stereotyping of "town women" continues in spite of vast changes in the economy and labor opportunities for women. The current generation of "town women" may achieve even greater economic and sexual independence, which perpetuates their liminality as "prostitutes" rather than "proper women." The current generation of "town women" have had the stigma of HIV-AIDS added to their identity, and, as "prostitutes," are labeled as the main carriers. Strategies of "town women" to produce healthy and educated children, including their adoption of HIV-AIDS orphans, may effectively counteract this negative stereotyping. To the extent that earnings from trading activities allow them to be better mothers, "town women" in

Kampala may be evaluated closer to the "married woman" in the near future.

DENOV, Myriam et Richard MACLURE, “Engaging the voices of girls in the aftermath of Sierra Leone’s conflict: experiences and perspectives in a culture of violence”, *Anthropologica*, 48/1 (2006), p. 73–85.

Malgré la protection garantie aux enfants en vertu de la Convention relative aux droits de l'enfant de l'ONU, la question des enfants-soldats s'est érigée en une préoccupation majeure sur le plan international. Plus de 250 000 soldats de moins de 18 ans combattent en effet dans plus de 40 pays en crise. Durant la guerre civile sierra-léonaise qui a duré une décennie, des milliers d'enfants ont activement participé aux combats. Alors que les conditions et les facteurs sous-tendant la montée de ce phénomène en Sierra Leone et ailleurs dans les pays en développement sont largement documentés, la littérature a généralement fait état des enfants-soldats uniquement au masculin. Or, en Sierra Leone, on estime que 30 % des enfants-soldats dans les forces de l'opposition était des filles. Il y a jusqu'à présent une carence de renseignements empiriques comparant les expériences de ces filles à celles des garçons. Résultat de profonds entretiens avec 40 filles qui combattaient en Sierra Leone, le présent article fait état des perceptions et des expériences de ces filles en tant que victimes, agentes et résistantes dans la violence du conflit armé.

DUNNE, Máiréad, “Gender, sexuality and schooling: everyday life in junior secondary schools in Botswana and Ghana”, *International Journal of Educational Development*, 27/5 (2007), p. 499–511.

In this paper, the focus is upon daily school practices in Junior Secondary Schools in Ghana and Botswana. The data from 12 ethnographic case studies have been used to explore how the institution of schooling is gendered. The analysis focuses predominantly on the informal practices of the hidden curriculum through a theoretical perspective that highlights these institutional processes as significant to the production of gender/sexual identities. Remarkable similarities in the pervasive and inequitable gender/sexual practices within schools across country contexts are discussed in three key areas: school management and duties, gender space and gender violence. These discussions of everyday school life illustrate the ways in which both normative institutional practices and human agency produce and regulate gender/sexual identities. This micro-level analysis provides important substantive and methodological insights into what goes on inside schools and into the contexts and experiences of schooling that are significant to policy discourses of gender, education and development.

FRÉCHETTE, Lucie et Rosalie ADULAYI-DIOP, « L’emploi chez les jeunes Africaines. De l’invisibilité d’un phénomène à la promotion collective de la main-d’œuvre féminine », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l’Université Laval, 2007, p. 85-104.

FUEST, Veronika, “‘This is the Time to Get in Front’: Changing Roles and Opportunities for Women in Liberia”, *African Affairs*, 107/427 (2008), p. 201-224.

Most research on women in war focuses on female losses. This article demonstrates that wars may also bring gains. The scope of political and economic roles that Liberian women perform today appears to be larger than before the war. Both individually and collectively, certain women have gainfully used openings the war provided them. The article discusses the historicity of Liberian gender roles, examining the social subgroups of politicians, businesswomen, women's organizations, employees, and school girls. Changes have also been fostered by the international peace-building and development business. Although the realization of female ambitions seems to be constrained by various institutional and economic factors, Liberia may harbour a unique potential for sustainable shifts in gender roles.

GIBSON, D. et Marie Rosenkrantz LINDEGAARD, “South African boys with plans about the future and why a focus on dominant discourses only tells us a part of the story”, T. SHEFER, *et al.*, dirs., *From boys to men: social constructions of masculinity in contemporary society*, Cape Town, University of Cape Town Press, 2007, p. 128-144.

GRANT, Miriam, “I Have Been Patient Enough!: Gendered Futures and Mentors of Female Youth in Urban Zimbabwe”, *Social Dynamics*, 32/1 (2006), p. 21-46.

This article examines the gendered futures of female youth and how mentors impact their journey towards adulthood. It is based on longitudinal research involving household dyad interviews with youth/young adults and parents or guardians in high density suburbs of Bulawayo, Zimbabwe, between 1998 and 2001. The article sets the context of severe economic collapse and the raging AIDS epidemic in Zimbabwe. Most female youth/young adults either were forced to leave school due to lack of money or were unsuccessful in their O level exams. Further, they leave school as highly dependent individuals who lack essential skills. The mainly gender role ambitions of these young women are not realised and in most cases, they end up engaged in low-end, low-skill gender specific activities. While immediate or extended family mentors are present or close-by, their assistance is quite limited given increased struggles for basic daily survival. Marriage as a rite of passage to adulthood is also severely compromised. The generational bargain has unraveled for these young women, with consequences which will impact future generations.

IVASKA, Andrew, ““Anti-mini militants meet modern misses”: urban style, gender, and the politics of “national culture” in 1960s Dar es Salaam, Tanzania”, *Gender and History*, 14/3 (2002), p.584–607.

This essay examines a 1968–9 campaign by Tanzania's ruling party Youth League to outlaw mini-skirts and other 'indecent' fashions as 'decadent' affronts to Tanzanian 'national culture'. It situates the intense, public debate on the campaign both in terms of the state's contested national cultural project, and in relation to intersecting anxieties about shifts in women's work and mobility in urban space, and the politics of sex in postcolonial Dar es Salaam. Arguing that 'the city' ndash; both as an imagined space and as the site of particular, gendered social struggles – is central to understanding the campaign, the essay charts attempts by the ban's opponents to fashion viable personas and notes the limits of these attempts.

JOHNSON, Rachel, “‘The Girl About Town’: discussions of modernity and female youth in *Drum* magazine, 1951-1970”, *Social Dynamics*, 35/1 (2009), p. 36-50.

This article examines the trope of the 'modern miss' in *Drum* magazine 1951-1970 as a locus for debate over South African urban modernity. At the centre of *Drum's* African urbanity was a debate between a progressive, positively 'modern' existence and an attendant fear of moral and social 'breakdown' in the apartheid city. The trope of the 'modern miss' drew upon both discourses. *Drum's* fascination with the 'modern miss' reached a peak in the years 1957-1963, during which time she appeared prominently in the magazine as a symbolic pioneer of changing gender and generational relationships. However, this portrayal continued to coexist alongside the image of young women as the victims of moral degeneration. The 'modern miss' was increasingly differentiated from adult women within *Drum's* pages, which distanced her from the new space won by political activists. By examining constructions of young womanhood, this article points to the gendering of 'youth' at the intersection of commercial print culture and shifting social relations in mid-twentieth-century South Africa. It is also suggested that understanding the social configurations of *Drum's* modernity illuminates the gendered and generational responses of formal political movements as they conducted their own concurrent debates.

KIYIMBA, Abasi, "Gendering social destiny in the proverbs of the Baganda: reflections on boys and girls becoming men and women", *Journal of African Cultural Studies*, 17/2 (2005), p. 253-270.

This article examines the portrayal of boys and girls in the oral literature of the Baganda. It assesses the near-indelible impressions that oral literature creates, and how they impact on gender relations. In particular, it looks at the way these impressions lay down rules of social behaviour that determine how boys and girls eventually view each other as wives, husbands, parents, political leaders and owners of resources. It therefore underscores the vital role played by oral literature, and particularly the proverbs, in the social and psychological construction of communities. The main argument of this article is that the unequally gendered relationships among the Baganda have their foundation in early childhood and even infancy. Children begin in these early stages of life, to develop life-long attitudes towards themselves and each other, which attaches socially ascribed - and prejudicial - meaning to gender. Predominant amongst these prejudices is the idea that it is more socially rewarding to give birth to a baby boy than a baby girl. The proverbs consistently depict the boy and his mother in privileged positions. The girl, on the other hand, is looked at as material property to be acquired and disposed of; and her mother is considered as socially worthless. A related idea is that the beautiful girl has many social advantages over a woman who is less beautiful - the 'ugly' one. Major among these advantages is that her beauty constitutes a social passport to the resources automatically held by men. The proverbs in this category firmly suggest that a woman's worth is measured by her beauty, while that of a man is measured by his lineage and abilities. These interrelated ideas run through all the oral literature of the Baganda, but it is proverbs that are used to illustrate the discussion in this article.

LEBLANC, Marie Nathalie, "Imaniya and Young Muslim Women in Côte d'Ivoire", *Anthropologica*, 49/1 (2007), p. 35-50.

Dans les années 1990, le fait d'«être musulman» dans le contexte social ivoirien a acquis une toute nouvelle signification. De fait, les musulmans ont redéfini tant les limites de leur identité que la structure de leur communauté. La pratique de l'islam en fut dynamisée sur les bases d'une logique arabisante. Afin d'explorer les enjeux propres à ce renouveau religieux, nous nous attachons à décrire dans cet article le rôle des jeunes femmes hautement scolarisées et financièrement indépendantes. Tandis que les jeunes hommes sont au centre de ces transformations, en tant que dirigeants religieux, l'expérience religieuse et la quotidienneté de ces jeunes musulmanes en sont profondément modifiées. En raison de leur milieu de vie, inscrit dans la modernité et la quête de la réalisation du soi, ces jeunes femmes sont exclues des marchés matrimoniaux, qui favorisent les femmes plus jeunes et beaucoup moins scolarisées. Par l'entremise d'actes de foi, de la mise en publique de leur religiosité et de leur participation à des associations islamiques, ces jeunes femmes se positionnent en tant qu'épouse potentielle et ré-intègrent divers marchés matrimoniaux.

LEBLANC, Marie Nathalie, "Versioning Womanhood and Muslimhood: 'Fashion' and the Life Course in Contemporary Bouake, Côte d'Ivoire", *Africa*, 70/3 (2000), p. 442-481.

A travers l'étude empirique de la mode et des pratiques vestimentaires, cet article examine les trajectoires de vie et le milieu de vie de jeunes Musulmanes dans la ville de Bouaké, Côte d'Ivoire. La discussion provient de données ethnographiques recueillies entre 1992 et 1995, et en 1998. Tout en proposant que les choix vestimentaires sont emblématiques de processus d'identification qui marquent à la fois l'individu et la communauté, l'article cherche à cerner les modalités de l'insertion de ces jeunes femmes dans ces processus. Pour ce faire, l'auteur utilise l'approche de l'analyse du cours de la vie ("life course analysis") d'où ressortent les divers espaces identitaires qui marquent les trajectoires de vie de ces jeunes femmes. Ces espaces s'articulent autour des constructions locales de la tradition et de l'esthétique, de la cosmologie islamique et des idéaux de la modernité. Cette analyse mène à deux conclusions. Dans un premier temps, l'acquisition d'une maturité sociale et l'insertion dans le statut social d'adulte entraînent une surenchère des identités islamiques, exprimées à travers les pratiques vestimentaires. De plus, les choix vestimentaires expriment une prise de position face aux divergentes notions de l'Islam.

LIVINGSTON, Julie, "Pregnant Children and Half-Dead Adults: Modern Living and the Quickening Life Cycle in Botswana", *Bulletin of the History of Medicine*, 77/1 (2003), p. 133-162.

This paper utilizes ethnography and oral history to examine local perspectives on one aspect of the health transition, the female life cycle, in postcolonial Botswana. Botswana has undergone a remarkably rapid epidemiologic transition in recent decades, and it thus provides a unique context within which local actors analyze the interaction between biological and sociocultural change. Improvements in the standard of living have resulted in both an earlier onset for puberty in girls and an increased incidence of stroke among older women, thus refashioning the female life course. Local analysis and commentary on the shifting norms of women's bodies read this phenomenon alongside broader historical transformations. In the process they complicate basic assumptions in international health about the meanings of health and development.

LLOYD, Cynthia B. et Barbara S. MENSCH, "Marriage and childbirth as factors in dropping out from school: an analysis of DHS data from sub-Saharan Africa" *Population Studies* 62/1 (2008), p. 1-13.

Leaving school prematurely is often claimed to be among the most negative consequences of early marriage and pregnancy for girls in less developed countries. However, an analysis of the relative frequency with which these events actually occur or are named as reasons for leaving school reveals that, at least in the case of francophone Africa, they explain no more than 20 per cent of dropouts. To the extent that demographic events trump school or family factors as determinants of school-leaving, our data indicate that it is union formation—defined by the DHS as first marriage or cohabitation—rather than childbirth that is more likely to have this effect. 'Schoolgirl pregnancy' typically accounts for only between 5 and 10 per cent of girls' departures from school. Furthermore, the risks of leaving school because of pregnancy or marriage have declined over time with the decline in rates of early marriage and childbearing.

MCCLENDON, Thomas V., *Genders and Generation Apart: Labor Tenants and Customary Law in Segregation-Era South Africa*, Oxford, James Currey, 2002.

MCILWAINE, Cathy et Kavita DATTA, "Endangered Youth? Youth, Gender and Sexuality in Urban Botswana", *Gender, Place and Culture*, 11/4 (2004), p. 483-512.

Age is now recognised as a significant social cleavage in research on youth in the South. Using participatory urban appraisal methodologies, this article explores constructions of sexualities among urban youth in Botswana, a country that is currently experiencing an HIV/AIDS epidemic and high levels of teenage pregnancy. We argue that not only are young people sophisticated sexual beings, but that there is a need to adopt more holistic approaches to examining sexualities among them so as to appreciate that constructions of sexualities are multi-faceted, highly diverse and heavily gendered. This appreciation must then be integrated into a multi-sectoral policy approach that moves beyond information provision towards one that addresses changes in gender, cultural and sexual identities.

MCKITTRICK, Meredith, "Forsaking Their Fathers? Colonialism, Christianity, and Coming of Age in Ovamboland, Northern Namibia", Lisa A. LINDSAY et Stephan F. MIESCHER, dirs., *Men and Masculinities in Modern Africa*, Portsmouth, Heinemann, 2003, p. 33-51.

MADSEN, Ulla Ambrosius, "Imagining Selves: School Narratives from Girls in Eritrea, Nepal and Denmark; Ethnographic Comparisons of Globalization and Schooling", *Young*, 14/3 (2006), p. 219-232.

The article has a double aim. First, to study the relation between education, schooling and the construction of identity as it is played out in everyday life and school among young girls in secondary schools in Eritrea, Nepal and Denmark; second, to explore challenges and opportunities for an ethnographic comparison of schooling cutting across cultures and contexts. Inspired by contributions on globalization and education the article focuses on the consequence and implications of schooling. With the point of departure in girls' narratives, individual responses and resistance to national projects on education and the making of future citizens are explored.

MAFOUKILA, C. M., « La déperdition et la récession des compétences scolaires des filles à Brazzaville », *Enjeux* (Yaoundé), 30 (2007), « Femmes, pouvoirs et sociétés ».

MANN, Gregory, “Old Soldiers, Young Men: Masculinity, Islam and Military Veterans in Late 1950s Soudan Français (Mali)”, Lisa A. LINDSAY et Stephan F. MIESCHER, dirs., *Men and Masculinities in Modern Africa*, Portsmouth, Heinemann, 2003, p. 69-85.

MORELL, Robert, “Do you want to be a father? School-going youth in Durban schools in the 21st century”, T. SCHEFER *et al.*, dirs., *From boys to men: social constructions of masculinity in contemporary society*, Cape Town, UCT Press, 2007, p. 75-93.

NDIAYE, Lamine, « Imaginaire et société wolof: tradition et modernité », *Éthiopiennes*, 79 (2007), p. 257-267.

La présente étude sur l'imaginaire s'applique à la communauté wolof composante de la population du Sénégal. Elle définit le type de figure idéale de jeune homme recherché par les jeunes filles à trois époques différentes: à l'époque coloniale, au début de la période des indépendances dans les années 1960, et enfin aujourd'hui, dans la première décennie du vingt-et-unième siècle.

NOLTE, Insa, “‘Without Women, Nothing Can Succeed’: Yoruba Women in the Oodua People’s Congress (OPC), Nigeria”, *Africa*, 78/1 (2008), “Perspectives on Vigilantism in Nigeria”, p. 84-106.

Cet article examine le rôle des femmes dans la politique de l’OPC (Oodua People’s Congress), mouvement ethnonationaliste militant du peuple Yoruba, dans le Sud-Ouest du Nigeria. Il suggère que l’inclusion des femmes dans la structure organisationnelle et leurs rôles typiques au sein de l’OPC étendent l’action politique des femmes mais, dans le même temps, font en sorte que leurs contributions sont contenues dans la politique générale de l’OPC. Les femmes jouent des rôles importants au sein de l’OPC, principalement en facilitant et en soutenant les activités de vigilantisme des membres masculins de l’OPC. Dans l’exercice de ce soutien, les femmes mettent surtout à profit un savoir et des pouvoirs associés à des expériences de vie typiquement féminines. C’est pourquoi les intérêts des femmes sont représentés dans le programme général de l’OPC, mais sur la base de rôles de genre complémentaires plutôt qu’égalitaires.

PEEL, J. D. Y., “Gender in Yoruba Religious Change”, *Journal of Religion in Africa*, 32/2 (2002), p. 136-166.

This paper explores the relevance of gender to the reception of Christianity and to early church life in nineteenth-century Yorubaland. These were profoundly shaped by the gender conceptions prevalent in indigenous society and religion. Though the indigenous gods (oriṣa) lacked gender as a fixed or intrinsic attribute, gender conceptions were projected on to them. Witchcraft was mostly attributed to women both as its victims and as its perpetrators, and with men and ancestral cults chiefly responsible for its control. There was an overlap between the social placement of witches and Christian converts, both being relatively marginal. Religious practice was also strongly gendered, with women preponderant in the cult of most oriṣa, but men in the main oracular cult, Ifa. Women found something of an equivalent in the cult of Ori, or personal destiny. The missions initially met their readiest response among young men, who were less tied to the oriṣa cults than women were. By the second generation the balance shifted, as male prestige values were incompatible with full church membership and women came more to the fore in congregational life. As an aspect of this, the church took on many of the concerns that the oriṣa cults had offered women--a token of this being the honorific use of the term 'mother'. In the end it is less gender per se than the gender/age conjunction that is critical.

PRINCE, Ruth, "Popular music and Luo youth in Western Kenya: ambiguities of modernity, morality and gender relations in the era of AIDS", Catrine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordic Africa Institute, 2006.

PYPE, Katrien, "Fighting Boys, Strong Men and Gorillas: Notes on the Imagination of Masculinities in Kinshasa", *Africa*, 77/2 (2007), p. 250-271.

L'article apporte un éclairage sur les pratiques violentes récentes de jeunes urbains à Kinshasa. A la tombée de la nuit, des bandes de jeunes transforment les rues des cités de Kinshasa en arènes de la peur. Les heurts réguliers et fréquents entre ces bandes créent des jeunes meneurs violents qui sèment la terreur, mais aussi assurent la sécurité des habitants (jeunes et vieux) de leur territoire. Si beaucoup de ces garçons et jeunes hommes sont entraînés aux styles de combat étrangers tels que le judo, le jujitsu et le karaté, ils pratiquent également le *mukumbusu* lors des combats que se livrent les groupes en public. Ce style de combat, inspiré du gorille, a été inventé dans la dernière décennie du colonialisme. Il allie de manière originale une forme de lutte traditionnelle Mongo, le *libanda*, et des pratiques de combat asiatiques et occidentales. L'article examine les pratiques de ces jeunes combattants à travers les diverses images de masculinité (*kimobali*) dont elles s'inspirent: le combattant et le soldat; ainsi que les modèles de masculinité auxquels ils s'opposent, le *sapeur* et le *staffeur*.

SALO, Elaine, "Mans is ma soe. Ganging Practices in Manenberg, South Africa, and the Ideologies of Masculinity, Gender, and Generational Relations", Edna G. BAY et Donald L. DONHAM, dirs., *States of Violence. Politics, Youth and Memory in Contemporary Africa*, Charlottesville et Londres, University of Virginia Press, 2006, p. 148-175.

SALO, Elaine, *Respectable Mothers, Tough Men, and Good Daughters: Making Persons in Manenberg Township, South Africa*, Thèse de doctorat, Emory University, 2004.

SCHULTZ, Dorothea E., "Music Videos and the Effeminate Vices of Urban Culture in Mali", *Africa*, 71/3 (2001), p. 345-372.

Cet article s'intéresse à plusieurs chanteuses pop qui connaissent un succès important au Mali et dont les vidéoclips et les spectacles musicaux constituent une part importante de la consommation radiophonique et télévisuelle quotidienne de la population urbaine. Il examine les raisons de l'extraordinaire succès de ces chanteuses en situant la consommation et l'interprétation de leurs chansons dans les discours populaires et intellectuels maliens sur l'authenticité culturelle et le déclin moral. Certains intellectuels maliens soulignent que les chansons de ces femmes reflètent la corruption et le mélange des genres oraux traditionnels caractérisés par la connaissance historique, la complexité du texte et la spécificité régionale. Leur critique est reprise par une partie de la population âgée, dans les villes et à la campagne. Cette situation rappelle une tendance chez les consommateurs urbains d'exprimer la fascination et les craintes qu'ils ont à l'égard de la vie urbaine à travers l'image de la citadine séductrice, dangereuse et immorale. Pour beaucoup de femmes issues des classes moyennes urbaines, en revanche, ces chanteuses pop incarnent une solution souhaitable au dilemme quotidien des femmes: une moralité malienne vêtue d'une tenue à la mode de citadine 'moderne'. Les femmes des classes moyennes accueillent avec enthousiasme cette forme d'art car elle les félicite de soutenir les valeurs traditionnelles contre l'adversité tout en les disculpant de toute complicité de fragilisation de ces valeurs.

SCHULTZ, Dorothea E., "'The World is Made by Talk' Female Fans, Popular Music, and New Forms of Public Sociality in Urban Mali", *Cahiers d'études africaines*, 168 (2002), « Musiques du monde », p. 797-830.

« *Le monde tel qu'il est créé par la conversation* » : admirateurs des chanteuses, musique populaire et sociabilité urbaine au Mali. – Cet article est consacré à la fois aux pratiques des admiratrices des chanteuses et aux nouvelles formes de « rencontre » rendues possibles par la création des nouvelles stations de radio dans les villes du Mali. De façon à rendre compte de l'admiration des jeunes filles envers les chanteuses maliennes qui sont devenues des vedettes à la fois sur le plan national et international, l'auteur analyse les pratiques des adoratrices de ces dernières en les situant par rapport au problème du report de l'entrée de ces jeunes filles dans l'âge adulte. L'étude des pratiques d'adoration des jeunes filles éclaire sur les spécificités historiquement situées d'appropriation mimétique, telles qu'elles sont rendues possibles par les nouveaux médias, mais également sur leurs limitations à l'époque du capitalisme global. À cet égard, la consommation de musique populaire s'effectue dans le cadre de « publics intimes », c'est-à-dire de discussions d'auditrices centrées sur la façon dont elles ont été touchées par la voix de la chanteuse. Les programmes musicaux de même que les débats radiophoniques créent un domaine d'intimité à la fois privé et

public, domaine qui repose sur une communauté de goût partagé.

SEEBODE, Jochen, „Tanzwettkämpfe, Transformationsprozesse und Identität. Tanzstile junger Männer in Nordmalawi“, Ute LUIG et Jochen SEEBODE, dirs., *Ethnologie der Jugend. Soziale Praxis, moralische Diskurse und inszenierte Körperlichkeit*, Münster, Hamburg et Londres, LIT Verlag, 2003, p. 199-239.

SHADLE, Brett L., “Bridewealth and Female Consent: Marriage Disputes in African Courts, Gusiiland, Kenya”, *Journal of African History*, 44/2 (2003), p. 241-262.

From the early 1940s Gusiiland (Kenya) underwent a series of transformations that pushed bridewealth to unheralded levels. As a result, many young couples could not afford a proper marriage and eloped. Some fathers forced their daughters into marriages with men wealthy enough to give cattle; many of these women ran off instead with more desirable men. In the hundreds of resulting court cases, Gusii debated the relative weight to be given to bridewealth, parental approval and female consent in marriage. Young people did not reject marriage, but fought against senior men who would ignore women's wishes. Gusii court elders usually agreed with fathers and husbands but also believed that female consent did carry some significance.

SHADLE, Brett L., *Girl Cases: Marriage and colonialism in Gusiiland, Kenya 1890–1970*, Portsmouth, Heinemann, 2006.

SHEPLER, Susan, « Les filles-soldats : trajectoires d'après-guerre en Sierra Leone », *Politique africaine*, 88 (2002), « Liberia, Sierra Leone, Guinée : La régionalisation de la guerre », p. 49-62.

Though the centrality of the « crisis of youth » theme to the war in this region was established by the mid-1990s, the focus usually was on young men as victims and combatants. This article focuses on post-conflict outcomes for girls associated with the fighting. Though girls were involved in similar numbers and in many of the same war activities as their male counterparts, their specific roles as sexual partners added a moralistic dimension to the discourse about their responsibilities in war. This resulted in their neglect in formal demobilization programs, where only some 5 % of participants were female.

SIMONSE, Simon, “Warriors, Hooligans and Mercenaries: Failed Statehood and the Violence of Young Male Pastoralists in the Horn of Africa”, Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 243-266.

SIMPSON, Anthony, “Sons and Fathers/Boys to Men in the Time of AIDS: Learning Masculinities in Zambia”, *Journal of Southern African Studies*, 31/3 (2005), p. 569-586.

The spread of the HIV/AIDS pandemic in Africa is driven, at least in part, by particular expressions of heterosexual masculinities, especially those that entail aggressive sexuality. More needs to be known about how boys come to construct, experience and define themselves as men and about how hegemonic constructions are, and might be, contested. The recognition that masculinities are historically, socially and economically constructed, and that gender is a process, offers the potential for change. Many studies have described women's vulnerability to HIV along a number of dimensions, among them biological, economic, social and cultural. What is perhaps less self-evident in view of the real power exercised by many men in everyday life in Zambia and elsewhere is the vulnerability of men because of the demands made upon them by particular constructions of masculinity. This article draws upon life-histories collected from a cohort of men educated at a Zambian Catholic mission to explore their recollections of how they learnt to be men and their discovery of themselves as engendered sexual beings. The roots of many understandings of masculinity are to be found in domestic and extra-domestic worlds where boys observed the ways in which men took precedence and exercised power over women and children. The particular contributions of the father and the male peer group to the development of masculine identities are the focus of this discussion.

SMITH, Daniel Jordan, ““These girls today na war-o”: premarital sexuality and modern identity in southeastern Nigeria”, *Africa Today* 47/3/4 (2000), “Sexuality and Generational Identities in Sub-Saharan Africa”, p.99-120.

Over the past few decades, several related changes have contributed to increasing the prevalence of premarital sexual relations in Nigeria. Demographic transformations such as rising age at marriage and increasing levels of urban migration are playing a part in changing the nature of male-female relationships. Sexual relationships are being socially constructed as an appropriate expression of intimacy, but also as a statement about a particular kind of modern identity. This article examines the social context of premarital sexual relations among young people in Igbo-speaking southeastern Nigeria. In particular, the paper explores conflicts between contemporary sexual identities and traditional models of gender and family as these tensions unfold in premarital sexual and reproductive decision making.

STEWART, Kearsley, “Toward a Historical Perspective on Sexuality in Uganda: The Reproductive Lifeline Technique for Grandmothers and their Daughters”, *Africa Today* 47/3/4 (2000), “Sexuality and Generational Identities in Sub-Saharan Africa”, p. 123-148.

Current health research on HIV-AIDS in Uganda is predominantly ahistorical and acultural. This is an inadequate analysis of a profoundly social epidemic, especially as the burden of disease shifts from adults to adolescents. As well, many Ugandan adults hold unexamined attitudes about adolescent sexuality, often declaring that today's youth are recklessly sexually active at a much younger age than in the past. This paper presents new data on sexuality reaching across three generations of Ugandans. These data were collected with an original qualitative social scientific research method--the reproductive lifeline technique. Building on the focus group method, this exercise is designed to produce fertility data with historical depth of several generations of women, and to encourage parents to speak more openly with their own children about reproduction and sexuality. This paper analyzes one particular demographic variable, age at first live birth, in an effort to theorize about change over time in another important variable, age at sexual debut. The results were surprising: age at first live birth has not changed significantly over the past forty years in western Uganda and some evidence suggests that age at sexual debut has not changed much either. Several explanations are offered to explain the discrepancy between the demographic evidence and the cultural norms held by adults about adolescent sexual behaviors.

TAUZIN, Aline, « Le corps féminin et ses transformations dans la société maure de Mauritanie : influences exogènes et évolutions internes », Jean-François WERNER, dir., *Médias visuels et femmes en Afrique de l'Ouest*, Paris, L'Harmattan, 2006, p. 71-107.

TCHOMBE, Therese M.S., “Socio-cultural factors and the Cameroonian woman's self-perception from a generational perspective: implications for female education”, *L'Afrique subsaharienne à l'épreuve des mutations*, Paris, L'Harmattan, 2008.

THOMAS, Lynn M., “The Modern Girl and Racial Respectability in 1930s South Africa”, *Journal of African History*, 47/3 (2006), p. 461-490.

This essay rethinks the gender history and historiography of interwar sub-Saharan Africa by deploying the heuristic device of the ‘modern girl’ to consider how global circuits of representation and commerce informed this period of gender tumult. This device has been developed by a research group at the University of Washington to understand the global emergence during the 1920s and 1930s of female figures identified by their cosmopolitan look, their explicit eroticism and their use of specific commodities. Previous scholarship has suggested that a black modern girl imbricated in international circuits of images, ideologies and commodities only became visible in southern Africa in the post-Second World War period. Yet, analysis of the black newspaper *Bantu World* reveals the emergence of such a figure by the early 1930s. The modern girl heuristic helps to situate race as a key category of analysis in scholarship on women and gender in interwar Africa as contemporaries consistently debated her in racial terms. In South Africa, some social observers saw African young women’s school education, professional careers and cosmopolitan look as contributing to ‘racial uplift’. Others accused the African modern girl of ‘prostituting’ her sex and race by imitating white, coloured or Indian women, and by delaying or avoiding marriage, dressing provocatively and engaging in premarital and inter-racial sex. Cosmetics use was one of the most contentious issues surrounding the black modern girl because it drew attention to the phenotypic dimensions of racial distinctions. By analysing a beauty contest in *Bantu World* together with articles and letters on, and advertisements for, cosmetics, this essay demonstrates how, in white-dominated segregationist South Africa, the modern girl emerged through and posed challenges to categories of race and respectability.

THOMAS, Samuel S., "Transforming the Gospel of Domesticity: Luhya Girls and the Friends Africa Mission, 1917-1926", *African Studies Review*, 43/2 (2000), p. 1-27.

Les efforts faits pour transformer la vie des femmes et des jeunes filles colonisées ont fait partie intégrante des efforts des missionnaires chrétiens dans le monde entier. Cette étude des essais d'une mission de quakers de remodeler la féminité africaine dans ce qui est aujourd'hui la province ouest du Kenya est indicative du succès limité remporté par les missionnaires dans leur tentative. Comme c'était le cas dans la plupart des missions évangéliques, "le travail des femmes pour les femmes" impliquait la relégation des femmes et des jeunes filles africaines aux travaux domestiques; d'après l'un des missionnaires, le but du pensionnat de jeunes filles "Girls' Boarding School" (GBS) était d'apprendre aux jeunes filles à devenir "de meilleures épouses et mères." Ce but fut cependant subverti à la fois par les missionnaires et par les jeunes filles de l'école. Alors que le programme était conçu pour apprendre aux jeunes filles à se soumettre à l'autorité masculine, la missionnaire en charge de l'école refusa elle-même de se plier à cette règle. De plus, les jeunes filles de l'école manipulèrent les missionnaires et les institutions de la mission pour retarder leur mariage et contrôler le choix de leur futur époux. Les jeunes diplômées utilisèrent également les méthodes apprises au GBS pour franchir les barrières de classe et de "gender," et contribuèrent à la restructuration de la société Luhya. Ainsi, tandis que les missionnaires sont sans aucun doute la cause de bien des changements dramatiques dans la vie des femmes et des jeunes filles de Luhya ainsi que dans la culture de Luhya, nous pouvons constater qu'ils échouèrent manifestement dans le contrôle de la nature de ces changements.

TOURÉ, Kadidia, "Telenovelas reception by women in Bouaké (Côte d' Ivoire) and Bamako (Mali)", *Visual anthropology*, 20/1 (2007), p. 41–56.

UCHENDU, Egodi, "Masculinity and Nigerian Youths", *Nordic Journal of African Studies*, 16/2 (2007), p. 279-297.

This paper considers the masculine views of a cross-section of Nigerian youths or, more precisely, undergraduates, to determine the forms of masculinity among youths. Drawn from different ethnic groups the masculine notions of the category of young men represented in this study show both similarities and differences. Influenced by the university environment, which promotes cross-cultural mingling and exchange of ideas, the views of the study participants are combinations of indigenous and non-indigenous masculine notions but reshaped by the economic and social changes that have taken place in the last two to three decades in the country. Youths aspire to project an ideal masculine identity as they grow older. They regard their educational pursuits as a preparatory phase for actualizing their dream personality. A pointer from this study is that masculine gender expressions cannot be generalized. Individual views can vary widely and are strongly affected by traditional practice as well as environmental and other realities.

UTAS, Mats, "Agency of Victims: Young Women in the Liberian Civil War", Filip DE BOECK et Alcinda HONWANA, dirs., *Makers and Breakers. Children and Youth in Postcolonial Africa*, Oxford, James Currey, 2005, p. 53-80.

UTAS, Mats, "Victimcy, girlfriending, soldiering: tactic agency in a young woman's social navigation of the Liberian war zone", *Anthropological Quarterly*, 78/2 (2005), p. 403-430.

This study aims to collapse the often gendered opposition of agency and victimhood that typically characterizes the analysis of women's coping strategies in war zones. The term victimcy is proposed to describe the agency of self-staging as victim of war and explore how it is deployed as one tactic--amongst others--in one young Liberian woman's "social navigation" of war zones. Victimcy is thus revealed as a form of self-representation by which a certain form of tactic agency is effectively exercised under the trying, uncertain, and disempowering circumstances that confront actors in warscapes. However the story of Bintu also reveals the complexity of women's strategies, roles, and options as they confront conflicting challenges and opportunities in war zones. While in some circumstances women may take humanitarian aid, in others they may also take up arms. An ethnography of social tactics thus counters reductionist portrayals of women in war zones as merely the passive victims of conflict.

VAN BLERK, Lorraine, "Diversity and Difference in the Everyday Lives of Ugandan Street Children: The Significance of Age and Gender for Understanding the Use of Space", *Social Dynamics*, 32/1 (2006), p. 47-74.

Childhood is characterised by diversity and difference across and within societies. Street children have a unique relationship to the urban environment evident through their use of the city. The everyday geographies that street children produce are diversified through the spaces they frequent and the activities they engage in. Drawing on a range of children-centred qualitative methods, this article focuses on street children's use of urban space in Kampala, Uganda. The article demonstrates the importance of considering variables such as gender and age in the analysis of street children's socio-spatial experiences, which, to date, have rarely been considered in other accounts of street children's lives. In addition the article highlights the need for also including street children's individuality and agency into understanding their use of space. The article concludes by arguing for policies to be sensitive to the diversity that characterises street children's lives and calls for a more nuanced approach where policies are designed to accommodate street children's age and gender differences, and their individual needs, interests and abilities.

VAN GOG, Janneke G., *Coming Back from the Bush: Gender, Youth and Reintegration in Northern Sierra Leone*, Mémoire, Africa Studies Center, 2008.

This thesis explores the postwar reintegration strategies of young women who had forcibly become affiliated with one of the fighting factions during the ten years of civil war in Sierra Leone. Instead of conceptualizing reintegration as the result of policies, the author defines it as the dynamic process that revolves around the (re-)establishment of relations between the individual and social networks. The thesis seeks to understand how the local meaning of the social identities 'youth' and 'female gender' affect the course of this process. It demonstrates how the social and cultural identity of the women as either daughters or wives influenced their decision to return or not to their former community and how they constantly have to negotiate their social identities in the community in order to integrate into new networks. Data collected during six months of fieldwork in Sierra Leone in 2003-2004 provide the basis for describing how reintegration is highly diversified and contextual.

WALLMAN, Sandra et Valdo PONS, "Where Have All the Young Men Gone? Evidences and Explanations of Changing Age. Sex Ratios in Kampala", *Africa*, 71/1 (2001), p. 113-127.

Au cours de la seconde moitié du XX^{ème} siècle, la population de Kampala s'est considérablement accrue et l'excédent d'hommes par rapport aux femmes, depuis longtemps remarqué, a commencé à se résorber. On observe ces mêmes tendances générales dans d'autres villes africaines, mais des différences importantes apparaissent lorsque l'on considère l'équilibre des cohortes d'âges "au sein" des populations masculines et féminines. Ainsi à Kampala, outre une croissance démographique et un rapport général hommes-femmes en baisse, les recensements officiels montrent un excédent croissant de filles/jeunes femmes par rapport aux garçons/jeunes hommes. L'article examine ces données démographiques et deux niveaux (non énumérés) d'explication de ces données. Le premier est extrapolé à partir de l'histoire récente de l'Ouganda; le second à partir d'observations et des récits recueillis dans une commune très peuplée. L'argument est que les variations du rapport âge-sexe découlent d'une variation du paysage des options de travail à Kampala. La disparition des hommes jeunes provient de l'effondrement de l'économie officielle, autrefois génératrice d'emplois masculins, et de l'évolution de l'économie non officielle qui favorise les femmes jeunes. Cette conclusion est corroborée par les données de recensement de Nairobi, où la structure de l'emploi officiel demeure relativement soutenue et les rapports âge-sexe comparables sont moins extrêmes. La pertinence de la politique de santé de la tendance de Kampala est soulignée par des chiffres officiels indiquant une augmentation des cas de VIH/SIDA chez les adolescentes. Tant que le travail du sexe restera une option dominante de ces adolescentes au sein de l'économie non officielle, une conséquence de leur avantage économique sera une plus grande vulnérabilité aux maladies mortelles.

WALSH, Shannon et Claudia MITCHELL, “‘I’m too young to die’: HIV, masculinity, danger and desire in South Africa”, *Gender and Development*, 14/1 (2006), p. 57–68.

In the South African urban areas of Atlantis and Khayelitsha, men and boys see gang membership and violence (including gang-related violence) as part of 'being a man'. In this context, life itself is perilous and vulnerable. This article draws on the narratives of boys about their lives, and explores some key questions relating to gender, development and HIV. These include: how are men's and boys' ideas about sexuality created, and what does this suggest about the kinds of HIV interventions that should be offered? In particular, how does the reality of everyday life in urban South Africa affect male perceptions of risk in relation to HIV/AIDS? And how can men and boys best be targeted in HIV prevention and treatment work?

WERNER, Jean-François, “How women are using television to domesticate globalization: a case study on the reception and consumption of telenovelas in Senegal”, *Visual Anthropology*, 19/5 (2006), p. 443–472.

WEST, Harry G., “Girls with Guns: Narrating the Experience of War of FRELIMO's 'Female Detachment'”, *Anthropological Quarterly*, 73/4 (2000), p. 180-194.

This article examines the way in which female guerrillas both appropriated and contributed to the FRELIMO narrative of women's participation in the struggle for Mozambican liberation. The author argues that ideological commitment to the cause was essential to defining the experience of violence for these girls and young women and that, concurrent with their convictions, they felt empowered rather than victimized by the war. The article contributes to an emerging literature suggesting that the culturally-specific meanings given to the social category of youth as well as to experiences of violence are essential to understanding the impact upon Africa's youth of the continent's many armed conflicts.

IX- Éducation et mouvements étudiants

ADEJUMOBI, Said, “Structural adjustment, students’ movement and popular struggles in Nigeria, 1986–1996”, Attahiru JEGA, dir., *Identity Transformation and Identity Politics under Structural Adjustment in Nigeria*, Uppsala, Nordiska Afrikainstitutet, 2000, p. 204-233.

AHMED, Hussein, “Addis Ababa University. Fifty-Three Years on. An Insider’s View”, *Cahiers d'études africaines*, 182 (2006), p. 291-312.

L'Université d'Addis-Abeba. Cinquante-trois ans d'existence : une vue de l'intérieur. — Établis en 1950 à l'initiative du gouvernement impérial, les différents collèges qui constituaient le University College of Addis Ababa (UCAA) ont été intégrés en 1962 pour former la Haile Sellassie I University (HSIU), plus tard renommée Addis Ababa University (AAU). Dans les années 1970 (sauf de 1974 à 1976) et surtout dans les années 1980, l'AAU a étendu et diversifié ses programmes universitaires, et a vu le nombre de ses étudiants augmenter sensiblement en dépit des ressources insuffisantes et des faibles infrastructures. La montée en puissance et l'impact du mouvement étudiant a non seulement attiré l'attention de la nation sur la HSIU/AAU, mais a également donné de l'élan au processus de transformation économique et politique du pays. Le mouvement étudiant a, par ailleurs, fourni la justification idéologique et guidé la direction de ce processus de 1974 à la fin du siècle et au-delà. En fonction de leurs considérations et stratégies idéologiques, les trois régimes éthiopiens et les étudiants (et lycéens) avaient des conceptions et des attitudes différentes, voire opposées, sur les questions importantes. Cette étude identifie l'origine de quelques contraintes auxquelles l'Université fait face actuellement et suggère quelques manières de les surmonter. En dépit de la portée limitée de cet article et de l'aspect hypothétique de ses conclusions, les questions abordées ici peuvent offrir une base à de futures recherches sur le rôle et la mission des institutions d'enseignement supérieur au XXI^e siècle ainsi que les défis auxquels elles sont confrontées.

AMUTABI, Maurice N., "Crisis and Student Protest in Universities in Kenya: Examining the Role of Students in National Leadership and the Democratization Process", *African Studies Review*, 45/2 (2002), p. 157-178.

Cet article a trois buts: se pencher sur les crises qui ont accablé les universités publiques du Kenya sur une période de trente ans à partir des années 1970, et qui se sont intensifiées dans les années 1980 et 1990; examiner l'impact des manifestations et de l'activisme étudiants portant sur la politique en matière d'éducation; enfin, d'examiner le rôle joué par les étudiants d'université anciens et actuels dans la direction de la nation et dans le processus de démocratisation au Kenya. Les étudiants des universités ont la réputation d'être des précurseurs importants de l'intelligentsia, destinés à reprendre les rôles du pouvoir. Les étudiants constituent également la plus grande réserve de technocrates dans le milieu du développement au Kenya, car ils offrent une main d'œuvre hautement qualifiée dans de nombreux secteurs. Ils sont considérés comme les véhicules de la dissémination idéologique et sont souvent vus comme les représentants de la gauche et comme sympathisants à la cause de l'homme du peuple. Ainsi, impliquer les étudiants revient à impliquer l'homme du peuple. Pourtant, la recherche et le savoir universitaire présentent des lacunes dans ce domaine. Les commentateurs ont largement ignoré les manifestations étudiantes au Kenya, bien que les universités aient un long historique d'activisme étudiant pendant lequel les étudiants ont souvent engagé les autorités dans des batailles persistantes, certaines d'entre elles marquées par des violences. Sur la scène politique, les étudiants d'université se rallient souvent aux hommes politiques radicaux et aux anciens étudiants d'université. La ligne politique du Kenya ne serait pas la même aujourd'hui sans ces étudiants des universités. Cet article essaie de se pencher sur ces rôles multiples vis-à-vis de la démocratie.

ANSELL, Nicola et Leo ZELIG, "Spaces and scales of African student activism: Senegalese and Zimbabwean university students at the intersection of campus, nation and globe", *Antipode*, 40/1 (2008), p. 31-54.

African university students have long engaged in political activism, responding to changing political, social and economic circumstances through protest that has at times exerted considerable influence on the national stage. Student activism employs highly spatialised strategies yet has received minimal attention from geographers. Drawing on case studies from Senegal and Zimbabwe, we identify four phases of activism in which students have mobilised distinctive relational spatialities in responding to changes in the spatial expression of dominant political power. In so doing, we highlight the inadequacies of approaches to resistance that give excessive emphasis to a power/resistance dualism or to questions of scale.

ARDITI, Claude, « Les conséquences du refus de l'école chez les populations musulmanes du Tchad au XXe siècle », *Journal des africanistes*, 73/1 (2003), p. 7-22.

BANGENI, Bongi et Rochelle KAPP, "Identities in Transition: Shifting Conceptions of Home among "Black" South African University Students", *African Studies Review*, 48/3 (2005), p. 1-19.

Cet essai découle d'une étude de cas longitudinale dans laquelle nous suivons le progrès de vingt étudiants dans la poursuite de leurs études universitaires à l'université de Cape Town. Dans cette étude, nous traçons l'évolution de leur construction identitaire et les changements concomitants visibles dans leur relation à l'université et à leur lieu d'origine au cours de trois années. Nous décrivons leurs tentatives de présenter une image identitaire cohérente de leur origine, et les manières dont ces identités sont mises en question à la fois par les discours dominants institutionnels et par le rejet provenant de leurs communautés d'origine. La recherche met en question les notions conventionnelles indiquant que les étudiants provenant de communautés marginales sont soit aliénés par, soit assimilés de manière neutre dans les discours dominants institutionnels.

BASTIAN, Misty, "Vulture Men, Campus Cultists and Teenaged Witches", Henrietta MOORE et Todd SANDERS, dirs., *Magical Interpretations, Material Realities: Modernity, Witchcraft and the Occult in Postcolonial Africa*, New York, Routledge, 2001, p. 71-96.

BIANCHINI, Pascal, « Le mouvement étudiant sénégalais: Un essai d'interprétation », Momar Coumba DIOP, dir., *La société sénégalaise entre le local et le global*, Paris, Karthala, 2002, p. 359-396.

BIANCHINI, Pascal, « Les crises des systèmes d'enseignement en Afrique noire. Un essai d'analyse à travers le cas du Burkina Faso », *Revue Canadienne des Études Africaines*, 38/1 (2004), p. 20-57.

The crises in the sub-saharan educational systems have structural causes related to the great importance granted to the "school capital." However, a factual approach to these processes is often useful in order to understand contemporary socio-political history. In the case of Burkina-Faso, we have observed a number of mobilizations led by actors opposed to hegemony (teachers'unions, students' and pupils' movements) which have often spearheaded opposition during the various regimes of former Haute Volta and now Burkina Faso. The most intense phases of politicization in this conflict occur mainly in the 1970s and again in the 1990s. The school policies given impetus at the international level were successfully re-oriented, from the attempted reforms, tested by UNESCO, to the educational adjustment, imposed by the World Bank. However, the school system has not been "pacified" yet, and these recurrent conflicts continue to be at the top of the political agenda in a state such as Burkina Faso.

BOEDSEN, Inger W., *Growing Up as an Educated Zambian : Primary Education and Cultural Identity in the Context of Change; A Study of Four Local Communities in the Copperbelt*, Thèse de doctorat, Royal Danish School of Educational Studies, 2000.

BOLTEN, Catherine, "Rethinking burgeoning political consciousness: student activists, the Class of '99 and political intent in Sierra Leone", *Journal of Modern African Studies*, 47/3 (2009), p. 349-369.

This article uses interviews with former student activists in Sierra Leone to explore what ideals motivate students to participate in political action. In Sierra Leone, students used the military as a cover for their own democratic programme, initially by encouraging a coup that they wanted to partake in, later by joining the officer corps themselves. I challenge the notion that student interactions with the urban lumpenproletariat and 'militariat' serve as evidence for their desire to cloak a lack of ideals in popular violence; rather I argue that coalitions are built as needs must to push a particular agenda, whether or not the agenda is known to all participants. In this case, that agenda was to ensure that an idealistic intelligentsia had economic and political futures that they had been denied under a paternalistic dictatorship. In essence student activism was elitist, not popular.

BOOTH, Margaret Zoller, *Culture and Education: The social consequences of Western schooling in contemporary Swaziland*, Lanham, Oxford, University Press of America, 2004.

BYARUHANGA, Frederick Kamuhanda, *Student Power in Africa's Higher Education: a case of Makerere University*, Londres et New York, Routledge, 2006.

CHISHOLM, Linda, *Changing Class: Education and social change in post-apartheid South Africa*, Londres, Zed Press, 2004.

COE, Cati, *Dilemmas of Culture in African Schools. Youth, Nationalism and the Transformation of Knowledge*, Chicago et Londres, Chicago University Press, 2005.

CONNELL, Dan, dir., *Old Wrongs, New Rights: Student Views of New South Africa*, Trenton, Africa World Press, 2008.

DOUMBIA, Tamba, *Groupes d'âge et éducation chez les Malinké du sud du Mali*, Paris, L'Harmattan, 2001.

ELLENBOGEN, Alice, *École primaire et citoyenneté en Côte d'Ivoire 1966-2003*, Paris, L'Harmattan, 2004.

EKAMBI, Jacqueline Moutome, « Les étudiants: La vie, l'amour, et les études », *African Studies Review*, 46/2 (2003), p. 37-60.

Entretiens et documents ont fourni les éléments de cette esquisse d'analyse sociologique des étudiants des facultés au Cameroun, envisagée dans une perspective dynamique. Il n'est pas question de produire une analyse critique du système universitaire, mais plutôt d'écouter les dires croisés d'étudiants et d'enseignants des universités sur ces trois aspects que sont leur vie et leurs ambitions, les interactions entre les sexes dans leur milieu d'études et les objectifs et stratégies d'études qu'ils déploient, sachant que cette micro société qu'ils composent est inscrite dans une société globale définie et dont ils sont tributaires tant en amont-leur socialisation initiale-qu'en aval-les attentes dont cette jeunesse est porteuse. Mais à quel marché de l'emploi, clé d'une autonomie adulte et responsable, sont-ils confrontés?

ERRANTE, Antoinette, "White Skin, Many Masks: Colonial Schooling, Race and National Consciousness among White Settler Children in Mozambique, 1934-1974", *International Journal of African Historical Studies*, 36/1 (2003), "Colonial Encounters between Africa and Portugal", p. 7-33.

The article examines the degree to which schools in colonial Mozambique shaped the racial and national consciousness of White settler children during 1934-1975. The article stems from a broader study of the role of education in colonial and postcolonial Mozambique in socializing people to maintain, resist, or transform the colonizer-colonized relationship. It is based upon an analysis of archival materials, 15 oral histories conducted with White Mozambicans and 40 oral histories conducted with Mozambicans of color, and those of East Asian descent. The Whites interviewed had chosen to remain in Mozambique after the country's independence from Portugal in 1975. The focus, therefore, is on the evolution of national and racial consciousness among White settlers opting for Mozambican as opposed to Portuguese national identities. Grounded methodology guided the data analysis and the initial theoretical framework, which was subsequently informed by historical-anthropological perspectives that conflate theories of culture, power, and history.

FEDERICI, S., "The New African Student Movement", C. B. MWARIA *et al.*, dirs., *African Visions: Literary Images, Political Change and Social Struggle in Contemporary Africa*, Westport, Praeger, 2000, p. 49-66.

FRANKLIN, V. P., "Patterns of Student Activism at Historically Black Universities in the United States and South Africa", *Journal of African American History*, 88/2 (2003), p. 204-217.

Examines the patterns of student activism at historically black universities in the U.S. and South Africa from 1960 to 1977. Information on the civil rights movement in Baton Rouge, Louisiana; Formation of the South African Students Organization (SASO); Details on rise of the Black Power and the Black Consciousness Movement; Grievances of the SASO members at the University of the Western Cape, South Africa.

GOLDSCHMIDT, Myra M., "Identifying Labels among University Students in the New South Africa", *Journal of Black Studies*, 34/2 (2003), p. 204-221.

This article examines the relationship between political change and university students' sense of identity in South Africa during a 10-year period. Prior to 1994, identity in South Africa was largely based on ethnicity and language; is this still the case today? The new government has not only forced people to face changes in political issues but also changes in identification issues. Nowhere are these issues more striking than in an institution of higher learning, where students from diverse ethnic backgrounds are unified by a similar goal—an education. In an attempt to address the issue of identification, a survey was conducted at Rand Afrikaans University in Johannesburg, South Africa, to determine if the change in government is causing a change in how people perceive themselves.

GOOSKENS, Imke, "Boundaries and Crossing-Points: Children, Geography and Identity in the Fish Hoek Valley", *Social Dynamics*, 32/1 (2006), p. 135-168.

This paper is about children and young people who attend a formerly 'white' state school with an increasingly diverse student population, and live in a highly segregated environment. The paper is a condensed version of my Masters dissertation, in which I have taken a closer look at the way these schoolchildren work within, around and against divisions of class and 'race' in a specific place and time in South African history, to understand which factors promote and obstruct the possibility of diversity and integration in their everyday lives. How are they negotiating the landscape, discourse and practice around them? And how do they create and verbalise ways of being themselves? Data for the study was collected by a variety of methods, to enable children to express themselves by engaging them in the research project through visual, group and individual exercises, discussions and interviews. Initially, maps of the area drawn by and commented on by the children show that apartheid history and an environment shaped by this history has a deep impact on these children's daily lives, and general stereotypes about places and people prevail. However, as the research project progressed, a more nuanced picture emerged of a generation of young South Africans who express an ideal of non-racism and negotiate a racially defined physical and social environment in their own particular ways.

GUEYE, Abdoulaye, « Rêve d'ailleurs: la migration des jeunes Africains en formation universitaire », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 65-83.

JEWSIEWICKI, Bogumil et Véronique KLAUBER, dirs., *Université de Lubumbashi (1990-2002). Société en détresse, pari sur l'avenir*, Paris, L'Harmattan, 2003.

KAIL, Bénédicte, « Une sélection insidieuse. Les savoirs scolaires dans l'apprentissage à Bamako », *Cahiers d'études africaines*, 169-170 (2003), « Enseignements », p. 279-298.

L'étude de différents moments-clés de l'apprentissage, comme le choix du métier, l'acquisition des savoirs professionnels ou les possibilités d'évolution pendant et après l'apprentissage, et la comparaison entre des jeunes qui ont bénéficié de scolarités différentes, ceci dans cinq corps de métiers se situant à Bamako, permet d'analyser comment les savoirs scolaires interviennent dans l'apprentissage. Cet article montre en quoi les savoirs scolaires constituent à la fois un capital culturel permettant au jeune d'aller plus vite et plus loin dans les processus d'apprentissage, un capital social le rendant moins dépendant du réseau familial et, surtout, un capital symbolique l'autorisant à envisager de s'installer ou à bénéficier de formations extérieures. Les savoirs scolaires constituent ainsi une sélection d'autant plus insidieuse qu'elle n'est jamais présentée comme telle par les acteurs du système.

KLOPP, Jacqueline M. et Janai R. ORINA, "University Crisis, Student Activism, and the Contemporary Struggle for Democracy in Kenya", *African Studies Review*, 45/1 (2002), p. 43-76.

Dans plusieurs régions de l'Afrique, le système universitaire est en crise: conditions sordides, conflits étudiants, et violences croissantes de la part de l'état ont transformé bien des campus en champs de bataille. A travers une étude approfondie du cas du Kenya, cet article examine certaines des dynamiques politiques de fond dans la situation désespérée actuelle. Nous démontrons comment à l'Université d'État du Kenya, il existe des liens impliquant des tentatives de contrôle du campus par des personnalités gouvernementales et officielles haut placées, à travers un système de népotisme, de surveillance et de violence, et comment la configuration des institutions facilite ces pratiques. Alors que le poids de la répression retombe sur les étudiants activistes qui remettent en question les configurations actuelles du pouvoir, nous examinons la crise actuelle à travers la vision de ces étudiants. En présentant et en analysant leur histoire de l'activisme étudiant sur le campus, nous démontrons comment les approches trop structurales et économiques favorisées par la Banque Mondiale et certains de ses critiques se révèlent inadéquates pour comprendre cette crise. Nous montrons plutôt l'importance cruciale de comprendre comment la crise des universités est liée de manière organique à de plus larges processus politiques, y compris aux luttes locales pour la démocratisation de l'état et de l'économie.

KOBIANE, Jean-François, Anne-E. CALVES et Richard MARCOUX, "Parental death and children's schooling in Burkina Faso", *Comparative Education Review*, 49/4 (2005), p. 452-467.

KONINGS, Piet, "Anglophone University Students and Anglophone Nationalist Struggles in Cameroon", Jon ABBINK et Ineke VAN KASSEL, dirs., *Vanguards or Vandals? Youth, politics and conflict in Africa*, Leiden, Brill, 2005, p. 161-188.

KONINGS, Piet, "University Students' Revolt, Ethnic Militia, and Violence during Political Liberalization in Cameroon", *African Studies Review*, 45/2 (2002), p. 179-204.

Le processus de libéralisation politique du Cameroun fut marqué par des mouvements de grève prolongés sur le campus de l'université de Yaoundé pendant la période allant de 1990 à 1996. La libéralisation politique offrit un espace aux étudiants pour se syndiquer et pour formuler leurs multiples doléances à l'égard des mauvaises conditions de vie et d'études sur le campus, ainsi qu'à l'égard du processus de « libéralisation institutionnelle » qui bloquait leur désir d'ascension sociale. Le degré de violence sans précédent qui accompagna ces longues grèves peut être attribué non seulement au refus persistant des autorités universitaires et du régime de se lancer dans toute forme positive de dialogue avec les étudiants, mais aussi aux divisions internes entre étudiants le long des lignes de parti et des lignes ethnorégionales. Les principales lignes de division se formèrent entre deux groupes: les étudiants « étrangers » se syndiquèrent avec le Parlement des étudiants et se rapprochèrent de l'opposition radicale; les étudiants « autochtones » de Beti, quant à eux, se syndiquèrent avec le Comité pour l'autodéfense (Committee for Self-Defense) et avec la milice de Beti, et se rapprochèrent considérablement du régime au pouvoir. Dans leur bataille contre le Parlement, ces derniers recoururent à des formes violentes d'exclusion ethnique afin de rétablir le contrôle sur ce qu'ils considéraient être leur université et de maintenir leur régime au pouvoir.

LEMON, Anthony, "Shifting geographies of social inclusion and exclusion: secondary education in Pietermaritzburg, South Africa", *African Affairs*, 104/414 (2005), p. 69-96.

The urgency of South Africa's political transformation provides social scientists with an opportunity to monitor an encounter between idealism and reality in post-apartheid policy-making. Education policy appears to derive from political symbolism divorced from the material realities of macroeconomic policy. The extent and nature of desegregation and redistribution on the ground are investigated in 18 secondary schools in Pietermaritzburg, supplemented by interviews in the Provincial Education Department and the Pietermaritzburg Regional Office. Considerable desegregation has occurred, especially in the state sector, but only at the upper end of the traditional racial hierarchy. Provincial resources allow minimal capital spending and limited non-salary expenditure, whilst differential fees in state schools preserve apartheid inequalities of provision. Parents of all races keenly seek the best education they can afford for their children. Radical change requires changes in macroeconomic policy towards a more developmental state, but measures are proposed to encourage limited progress towards greater equity within current macroeconomic constraints.

MAABA, Brown Bavusile, "Alternative Schooling for South Africans: Notes on the Solomon Mahlangu Freedom College in Tanzania, 1978-1992", *International Journal of African Historical Studies*, 37/2 (2004), p. 289-308.

The article reports on the birth of Solomon Mahlangu Freedom College in Tanzania, which became the African National Congress school for exiled youth and for the children of exiled activists at Mazimbu, near Morogoro. At the time of its closing in 1992, Mazimbu had grown to include a pre-primary and primary school, secondary school, a farm, a furniture factory, and other divisions that helped support the school. The school itself was named after Solomon Mahlangu, one of the Soweto generation who was executed by the regime in 1979 for his military activities.

MADSEN, Ulla Ambrosius, "Imagining Selves: School Narratives from Girls in Eritrea, Nepal and Denmark; Ethnographic Comparisons of Globalization and Schooling", *Young*, 14/3 (2006), p. 219-232.

The article has a double aim. First, to study the relation between education, schooling and the construction of identity as it is played out in everyday life and school among young girls in secondary schools in Eritrea, Nepal and Denmark; second, to explore challenges and opportunities for an ethnographic comparison of schooling cutting across cultures and contexts. Inspired by contributions on globalization and education the article focuses on the consequence and implications of schooling. With the point of departure in girls' narratives, individual responses and resistance to national projects on education and the making of future citizens are explored.

MADSEN, Ulla Ambrosius, "Toward Eduscapes: Youth and Schooling in a Global Era", Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 151-173.

MAFOUKILA, C. M., « La déperdition et la récession des compétences scolaires des filles à Brazzaville », *Enjeux*, 30 (2007), « Femmes, pouvoirs et sociétés ».

MARGUERAT, Yves, « Les stratégies scolaires au Togo à l'époque du mandat français. Les cours complémentaires de Lomé et la formation des élites modernes », *Cahiers d'études africaines*, 169-170 (2003), « Enseignements », p. 389-408.

Sur le littoral togolais, l'École a été perçue dès le milieu du XIX^e siècle comme le meilleur moyen de promotion sociale. Alors que les Allemands refusaient toute scolarisation au-delà du primaire, les Français voulaient des auxiliaires formés selon leur modèle. Ils ouvrirent un cours complémentaire à Lomé en 1922, qui devint la voie royale de la promotion pour la plupart des futurs cadres du pays, en particulier les médecins. Grâce à leur « privilège culturel », les enfants du littoral ont été largement majoritaires : ils représentent les deux-tiers des 343 élèves formés en 22 ans. Cependant, les notables de Lomé (surtout orientés vers le commerce et la langue anglaise) préférèrent envoyer leurs enfants en Gold Coast. Ce clivage se retrouvera dans les luttes politiques des années 1950-1960 : malgré d'innombrables chassés-croisés, les partisans de la rupture avec la France étaient plutôt des employés de commerce de formation anglaise, les partisans d'une autonomie progressive plutôt des fonctionnaires sortis de l'École française. Les enfants venus du Nord du Togo (12 seulement) n'apparaissent qu'en 1930 ; de même les filles (16, surtout issues des bonnes familles de la côte) à partir de 1935.

MATHABATHA, Sello, "Missionary schools, student uprisings in Lebowa and the Sekhukhuneland students' revolts, 1983-1986", *African Studies*, 64/2 (2005), p. 263-284.

MAZZOCCHETTI, Jacinthe, « «Quand les poussins se réunissent, ils font peur à l'épervier...» Les étudiants burkinabè en politique », *Politique africaine*, 101 (2006), « Burkina Faso : L'alternance impossible », p. 83-101.

Cet article se propose d'examiner les représentations et les pratiques politiques des étudiants burkinabè à partir d'une analyse de leurs discours sur l'élection présidentielle du 13 novembre 2005 et de leurs militances politiques et syndicales. Nous verrons comment celles-ci sont influencées par leur situation précaire, leurs représentations du monde politique et enfin, par les suites de l'affaire Zongo et des mobilisations étudiantes des années 1998-2001.

MILLS, David, "Life on the hill: students and social history of Makerere", *Africa*, 76/2 (2006), "Reflections on the Lakes' crises: Rwanda, Congo, Uganda", p. 247-266.

Comment l'histoire va-t-elle juger les tentatives coloniales britanniques d'exporter son modèle d'enseignement supérieur en Afrique? Cet article remet en question l'interprétation simple des collèges universitaires nés de l'«Asquith Commission», à l'image des collèges de Makerere et Ibadan, en tant qu'impositions étrangères ou pépinières intellectuelles coloniales. A travers l'exemple de l'Université de Makerere en Ouganda, l'auteur se sert d'archives et de sources personnelles pour montrer comment les étudiants et la faculté sont engagés dans une récréation ambivalente et une subversion de l'idée occidentale de l'université et de ses discours fondateurs. Il suggère que l'institution a offert un espace de questionnement et de débat sur le but de l'enseignement universitaire africain. Les étudiants et le personnel ont usé de leur autonomie politique limitée pour remettre en cause et retravailler les hiérarchies coloniales de race et de culture. De ce fait, l'Université de Makerere est restée un forum influent de débat intellectuel, d'expression culturelle et de critique sociale jusqu'au milieu des années 1970. Même si cet héritage a perdu de sa visibilité lors des années de crise politique, de manque de financement et d'augmentation de la population étudiante qui ont suivi, il demeure un héritage historique important à partir duquel repenser l'avenir des universités africaines.

MORELL, Robert, "Do you want to be a father? School-going youth in Durban schools in the 21st century", T. SCHEFER *et al.*, dirs., *From boys to men: social constructions of masculinity in contemporary society*, Cape Town, UCT Press, 2007, p. 75-93.

MUTOMBO, Jean-Paul, "Jeunes et éducation en Afrique subsaharienne", Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 25-48.

NDAGANA, B. L. et S. A. OGUNROMBI, "Blazing the Trail in Poverty Alleviation among University Students in Nigeria: The Yola Example", *Journal of Development Alternatives and Area Studies*, 20/1-2 (2001), p. 73-84.

OBADARE, Ebenezer, "White-Collar Fundamentalism: Interrogating Youth Religiosity on Nigerian University Campuses", *Journal of Modern African Studies*, 45/4 (2007), p. 517-537.

Home historically to a politically engaged youth sector, Nigeria has, over the past two decades, witnessed a growing incidence of religious extremism involving educated youth, especially within university campuses. For all its important ramifications, and despite the continued infusion of social and political activity in the country by religious impulse, this phenomenon has yet to receive a systematic or coherent treatment in the relevant literature. This paper aims to locate youthful angst displayed by Nigerian university students within the context of postcolonial anomie and the attendant immiseration of civil society. Youth religious extremism on Nigerian campuses reflects both young people's frustration with national processes, and their perceived alienation from modernity's 'cosmopolitan conversation'.

OMATSEYE, Jin Nesin et OMATSEYE, Bridget Olirejere, *Going to School in Sub-Saharan Africa*, Westport, Greenwood Press, 2008.

OWENS, Vicki, "Values disparity and academic achievement among Ugandan adolescents." *Journal of Beliefs and Values*, 26/3 (2005), p. 311-315.

A century ago, Christian missionaries founded Uganda's earliest schools. Many of these schools continue to espouse values inculcation as a stated goal. In this study of 502 Ugandan children completing primary school (P7), students' personal values and their perception of their school's values were measured using adaptations of the Rokeach Values Survey (RVS). A disparity score was computed for each respondent to determine the degree of similarity between personal and school values. The relationship between the disparity score and performance on the Primary Leaving Examination (PLE) was then computed. Results reveal a small but significant correlation between values disparity and academic achievement ($r = .35, p < .001$).

PANZER, Michael, "The Pedagogy of Revolution: Youth, Generational Conflict, and Education in the Development of Mozambican Nationalism and the State, 1962-1970", *Journal of Southern African Studies*, 35/4 (2009), p. 803-820.

PITHOUSE, Richard, dir., *Asinamali: University struggles in post-Apartheid South Africa*, Trenton, Africa World Press, 2006.

POMMEROLLE, Marie-Emmanuelle, « Routines autoritaires et innovations militantes. Le cas d'un mouvement étudiant au Cameroun », *Politique africaine*, 108 (2007), p. 155-172.

Le cas d'un mouvement étudiant au Cameroun À partir de l'exemple des mobilisations étudiantes de l'année 2005 au Cameroun, sur le campus de l'université Yaoundé I notamment, cet article décrit comment la confrontation du temps long des routines autoritaires et des modes de protestation laissés en héritage (ou pas) et du temps court de l'action collective « en train de se faire » permet d'entrevoir les transformations – marginales – des rapports de force entre groupes protestataires et État. Dans le cas étudié, les innovations des pratiques protestataires déployées par les militants ont avant tout permis de construire une crédibilité et une légitimité aux leaders étudiants confrontés à des autorités mais aussi à une opinion réticente à écouter les revendications estudiantines. Il reste néanmoins que les routines autoritaires (répression, divisions) affaiblissent et finissent par arrêter – au moins temporairement – les contestations.

PROTEAU, L., *Passions scolaires en Côte d'Ivoire : École, État et société*, Paris, Karthala, 2002.

RAY, Ranjan, "The Determinants of Child Labour and Child Schooling in Ghana", *Journal of African Economies*, 11/4 (2002), p. 561-590.

This paper investigates the main determinants of child labour and child schooling in Ghana, with special reference to their interaction. The study provides evidence on the impact of poverty and quality of schooling on child labour hours, taking into account their potential endogeneity. The exercise distinguishes between cluster poverty and household poverty in the two-stage Heckman estimation procedure. In addition, it relies on a set of non-common regressors to identify the child labour hours regression from the selection equation. Other methodological features include simultaneous equations estimation of child labour, child schooling and poverty, taking into account their joint endogeneity. The empirical results contain some evidence of sharp rural urban differences, thus, pointing to the need to adopt region specific policies in enhancing child welfare. However, rural, semi-urban and urban Ghana agree on the effective role that improved school attendance can play in curbing child labour.

ROBSON, Elsbeth et Nicolas ANSELL, "Young Careers in Southern Africa: Exploring Stories from Zimbabwean Secondary School Students", Sarah HOLLOWAY et Gill VALENTINE, dirs., *Children's Geographies, Critical Geographies*, New York, Routledge, 2000, p. 174-193.

SALEEM, Badat, *Black Student Politics: Higher Education and Apartheid from SASO to SANSCO, 1968-1990*, New York et Londres, Routledge/Falmer, 2002.

STAMBACH, Amy, *Faith in Schools: Religion, Education, and American Evangelicals in East Africa*. Stanford, Stanford University Press, 2009.

STAMBACH, Amy, *Lessons from Kilimanjaro: Schooling, Community and Gender in East Africa*, New York, 2000.

STAMBACH, Amy, "Spiritual Warfare 101: Preparing the Student for Christian Battle", *Journal of Religion in Africa*, 39/2 (2009), p. 137-157.

Taking its subtitle from a theological college course description, this paper examines the intersections of theological and anthropological ideas of culture, as seen through the eyes of Kenyan evangelists and American missionaries. One of the key concepts developed in the course, and in the broader program of this U.S.-funded nondenominational church in East Africa, is that understanding culture is key to learning and unlocking the spiritual 'personalities' (both godly and satanic) involved in spiritual warfare. Both Kenyans and Americans conceive of warfare as the struggle between secular and Christian worldviews and consider education to be one of the strongest weapons needed to win the battle. However, where U.S. teachers focus on animism and world-religious conflict as evidence of lingering immorality and ungodliness, Kenyans focus on American ethnocentrism and xenophobia as evidence of ongoing cultural misunderstandings and injustice. Analysis is based on examination of mission records and on field research conducted in Nairobi and western Kenya.

STRAKER, Jay, *The Fate of an African Revolutionary Curriculum: Forest Youth and the Cultural Production of Guinean Nationalism*, Thèse de doctorat, Emory University, 2004.

SUMMERS, Carol, *Colonial Lessons: Africans' Education in Colonial Zimbabwe, 1918-1940*, Portsmouth, Heinemann, 2002.

SUMMERS, Carol, "Subterranean Evil' and 'Tumultuous Riot' in Buganda: Authority and Alienation at King's College, Budo, 1942", *Journal of African History*, 47/1 (2006), p. 93-113.

Staff petitions, sexual and disciplinary scandal and open riot pushed Buganda's leaders to close Budo College on the eve of *Kabaka* (King) Muteesa II's coronation. The upheaval at the school included a teachers' council that proclaimed ownership of the school, student leaders who manipulated the headmaster through scandal and school clubs and associations that celebrated affiliation over discipline. Instead of enacting and celebrating imperial partnership and order in complex, well-choreographed coronation rituals, the school's disruption delineated the fractures and struggles over rightful authority, order and patronage within colonial Buganda, marking out a future of tumultuous political transition.

SUTHERLAND, C., "Securing the Future: Student Financing in Makerere University, Uganda", *Journal of International Development*, 12/4 (2000), p. 549-558.

TCHOMBE, Therese M.S., "Socio-cultural factors and the Cameroonian woman's self-perception from a generational perspective: implications for female education", *L'Afrique subsaharienne à l'épreuve des mutations*, Paris, L'Harmattan, 2008.

TOHNAIN, Norbert Lengha et Marie Berthe CHIWO, "Mutation familiale et fugue scolaire chez l'adolescent en milieu rural", *L'Afrique subsaharienne à l'épreuve des mutations*, Paris, L'Harmattan, 2008.

TSHIMANGA, Charles, *Jeunesse, formation et société au Congo/Kinshasa, 1890-1960*, Paris, L'Harmattan, 2001.

WILLIAMS, Christian, "Student political consciousness: lessons from a Namibian mission school", *Journal of Southern African Studies*, 30/3 (2004), p. 539-558.

This ethnographic history offers insight into the political consciousness of students attending St. Therese, a Catholic secondary school in southern Namibia, during the mid-1970s. Although scholars have indicated events and trends that influenced the politicisation of students in Namibia at this time, local circumstance and perspectives are virtually unconsidered. This text offers such vantage points, illuminating how students, who were largely unaware of national politics in 1973, grew increasingly cognisant of the struggle, began to identify with SWAPO and became political activists, leading a strike in solidarity with Soweto students in 1976. These students' political consciousness was significant to SWAPO as it established itself as a national political party, to the liberation movement in exile, and to Namibia's current leadership. Hence, further studies that consider local circumstances and perspectives on the development of political consciousness and their relation to regional, national and international movements are therefore recommended.

ZEILIG, Leo, « En quête de changement politique : la mobilisation étudiante au Sénégal, 2000-2004 », *Politique africaine*, 96 (2004), « Sénégal 2000-2004, l'alternance et ses contradictions », p. 39-58.

Les étudiants sénégalais, depuis longtemps impliqués dans la mobilisation en faveur du changement, ont joué un grand rôle dans l'élection d'Abdoulaye Wade en 2000. Cet article examine la place des étudiants dans la démocratisation au Sénégal depuis 2000, les réformes de l'université et l'évolution du mouvement étudiant. Pour ce, plusieurs moments clés des mobilisations étudiantes illustrant la nature de la relation entre le gouvernement et les jeunes, et la nature du régime de Wade sont considérés.

ZEILIG, Leo, "In the age of Wade: political change and the student strike in Dakar 2001", Noble AKAM et Richard DUCASSE, dirs., *Quelle université pour l'Afrique?*, Bordeaux, Maison des Sciences de l'Homme D'Aquitaine, 2003, p. 79-104.

ZEILIG, Leo, *Revolt and Protest: Student politics and activism in sub-Saharan Africa*, Londres, I. B. Tauris, 2007.

ZEILIG, Leo, "Student resistance and the democratic transition: student politics in Senegal 1999-2005", *Social Dynamics*, 35/1 (2009), p. 68-93.

University students participated in the democratic transition in Senegal that, throughout the 1990s, saw student activists across the continent advocate for political change. This paper examines the role students played in the election of the new government in Senegal in 2000 and the years that followed. Many student activists in Senegal argued that they were responsible for the *changement politique*, that saw the first defeat of the ruling Socialist Party since independence in 1960 and the victory of Abdoulaye Wade - 'papa *sopi*' ('the father of change'). The paper considers the relationship of students to the new governments. It argues that students in Senegal, and across the continent, have played a vital role in political transformations, though not in circumstances chosen by them.

X- Jeunes, emploi et insertion sociale

ADULAYI-DIOP, Rosalie, *La carrière des adolescentes travailleuses dans les marchés urbains : une stratégie de survie contre la pauvreté et l'exclusion au Sénégal*, Thèse de doctorat en sociologie, Université du Québec à Montréal, 2004.

AL-SAMARRAI, Samer et Barry REILLY, "Education, employment and earnings of secondary school and university leavers in Tanzania: evidence from a tracer study", *Journal of Development Studies*, 44/2 (2008), p. 258-288.

This study uses a tracer survey of secondary school completers in Tanzania to analyse the impact of educational qualifications on labour market earnings. We show that the rates of return to the highest educational qualifications for wage employees are not negligible and, at the margin, provide an investment incentive. However, we find little evidence of human capital effects in the earnings determination process for the self-employment sector. Introducing controls for father's educational background and a set of school fixed effects designed to proxy for school quality and potential labour market network effects reduces the estimated rates of return to educational qualifications. A comparison of our results with the available evidence from other countries in the region suggest that, despite an extremely small secondary and university education system, the private rates of return to education in the Tanzanian wage employment sector are comparatively low.

ALANANA, O. O., "Youth unemployment in Nigeria: some implications for the third Millennium", *Global Journal of Social Sciences*, 2/1 (2003), p. 21-26.

This paper emphasises the implications of youth unemployment in Nigeria, for the third Millennium. The implications are both social, economic and political. It is argued in the paper that youth unemployment is potentially dangerous as it sends disturbing signal to all segments of the Nigerian Society. The rate of youth unemployment in Nigeria is high, even at the period of economic normalcy i.e. the oil boom of the 1970s (6.2%); 1980s (9.8%) and the 1990s (11.5%). Youth unemployment therefore is not a recent phenomenon as is conveyed in the various tables in this paper. The theoretical standpoint of the paper is influenced by functionalist school of thought, with a bias for European school of modernism which argues that youth play a central role in the overall survival of Nigeria. Ignoring the political, economic and social roles they play amounts to threatening the very survival of Nigeria as a nation. Thus to reduce unemployment, the paper suggests among others, the establishment of Work Incentive Programme (WIN) by the Nigerian State, as is done in the capitalist America. Government in league with the private sector it is further suggested, can create job corps for school dropouts as one major remedy to unemployment. The paper further sees hope for Nigeria only if Youths are mobilized by way of genuinely socializing them into taking their roles in the stratification system.

ALAWADI, Zelao et Honoré MIMCHE, « Sociologie d'un nouvel itinéraire d'accumulation et de promotion sociale chez les jeunes Camerounais: le phénomène des "Feymen" », *L'Afrique subsaharienne à l'épreuve des mutations*, Paris, L'Harmattan, 2008.

AMANOR, Kojo, « Jeunes, migrants et marchandisation de l'agriculture au Ghana », *Afrique contemporaine*, 214 (2005), dossier « Jeunes ruraux », p. 85-101.

Cet article étudie l'impact sur les jeunes des récentes évolutions structurelles de l'agriculture au Ghana. Il soutient que la place des jeunes dans l'économie de plantation actuelle ne peut être comprise que moyennant une analyse historique portant à la fois sur l'intégration de l'agriculture dans l'économie mondiale et les diverses alliances politiques ménagées par les autorités coloniales pour parvenir à administrer le monde rural et contrôler la main d'œuvre. Le colonisateur avait chargé les anciens et les chefs du contrôle de la terre et la jeunesse. Ce système fonctionna correctement dans un climat expansionniste soutenant un système de défrichement de nouvelles terres. Mais le ralentissement de l'économie, la raréfaction des terrains à cultiver et la différenciation sociale accrue ont aggravé la crise et l'agitation de la jeunesse. Aujourd'hui, les forces du marché ne favorisent pas une exploitation de type familial étendu. Le mode d'exploitation agricole se trouve de plus en plus atomistique. Les transactions portant sur la terre et la main d'œuvre se font de plus en plus entre individus, parfois même au sein d'une même famille.

ANTOINE, Philippe *et al.*, « Contraints de rester jeunes? Évolution de l'insertion dans trois capitales africaines : Dakar, Yaoundé, Antananarivo », *Autrepart*, 18 (2001), p. 17-36.

ARDITI, Claude, « Les « enfants bouviers » du sud du Tchad, nouveaux esclaves ou apprentis éleveurs? », *Cahiers d'études africaines*, 45/3-4 (2005), « Esclavage moderne ou modernité de l'esclavage? », p. 713-729.

Au Tchad, depuis les années 1990, des enfants autochtones sara appelés « enfants bouviers » sont engagés comme bergers par des éleveurs arabes. Cette pratique est interprétée par les médias locaux, des ONG et l'UNICEF comme une forme contemporaine d'esclavage, pratiquée par des musulmans du Nord au détriment des chrétiens du Sud. Le phénomène « enfants-bouviers » intervient dans le contexte d'un antagonisme nord-sud exacerbé par des violences récurrentes entre « communautés ». La défense des enfants bouviers constitue un aspect très fortement médiatisé, car il concerne des enfants, d'une offensive beaucoup plus vaste menée par des hommes politiques, des hommes d'Église, etc., « sudistes » dont l'objectif est de mettre fin à la présence croissante des musulmans dans le sud du pays et d'y créer un État séparé. En réalité, loin de caractériser une situation d'esclavage, les données disponibles indiquent au contraire que les enfants bouviers sont les apprentis rémunérés des éleveurs arabes et qu'ils jouent de ce fait un rôle important dans l'atténuation des conflits entre agriculteurs sara et éleveurs arabes.

ARGENTI, Nicolas, "People of the Chisel: Apprenticeship, Youth and Elites in Oku (Cameroon)", *American Ethnologist*, 29/3 (2002), p. 497-533.

In this article, I explore the ways in which Oku carvers negotiate their relation to the palace hierarchy and to the nation-state by means of the master-apprentice relationship. I describe the palace hierarchy's incorporation of the procreational powers of apprenticed carvers and examine a separate group of non-apprenticed carvers and the alternative network of new-elite patrons for whom they work. This case study leads to a deconstruction of the dichotomies pitting locality against the state, palatine against business elites, and tradition against modernity, suggesting that tradition may conceal social change and that modernist youth movements may conversely provide sources of historical continuity.

ASSOGBA, Yao, "Exclusion et pratiques d'insertion des jeunes urbains en Afrique subsaharienne », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 49-63.

BANGOURA, Dominique, dir., *Quel avenir pour les jeunes de Guinée?*, Paris, L'Harmattan, 2005.

Cet ouvrage collectif rassemble les textes d'interventions présentées à l'occasion de débats et de tables rondes organisés le 26 juin 2005 à Paris, sur le sujet de l'avenir des jeunes de Guinée. Il s'agissait de répondre à trois grandes questions fondamentales: 1) de quel système éducatif les enfants et les jeunes de Guinée bénéficient-ils? Quelles sont les proportions de jeunes qui, depuis leur enfance, ont accès à l'école et la fréquentent jusqu'à la fin? Que leur apportent l'éducation et la formation en termes d'insertion dans la société et dans le monde du travail? 2) Quelles sont les conditions de vie et d'études des étudiants guinéens à l'intérieur et à l'extérieur du pays? Une fois diplômés, quels sont les débouchés et les taux d'emplois? Comment les jeunes diplômés guinéens à l'étranger envisagent-ils la valorisation de leur formation et leur retour au pays? 3) Quelle est part de responsabilité des différents acteurs concernés par l'avenir des jeunes de Guinée: État, société, école, familles, étudiants, élèves? De quelles réformes politiques prioritaires le système éducatif guinéen a-t-il besoin?

BASS, Loretta, *Child Labor in Sub-Saharan Africa*, Boulder, Lynne Rienner, 2004.

BHORAT, Haroon et Morné OOSTHUIZEN, "Young People and the Labour Market", *Africa Insight*, 37/3 (2007), p. 388-403.

BOBO, K. S., La question de l'accès à la terre des jeunes et des citoyens de retour au village : cas de Donsohou dans la sous-préfecture d'Oumé, mémoire de maîtrise, Université de Bouaké, 2002.

BOEHM, Christian, "Industrial labour, marital strategy and changing livelihood trajectories among young women in Lesotho", Catrine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordic Africa Institute, 2006.

BOUCHARD, Hélène, « Les jeunes commerçantes de Dakar: continuité ou changement? », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 105-122.

BURTON, Andrew, "Raw Youth, School-Leavers and the Emergence of Structural Unemployment in Late-Colonial Urban Tanganyika", *Journal of African History*, 47/3 (2006), p. 363-387.

This article examines the historical origins of one of urban Africa's most visible contemporary problems, using Tanzania as a case study. The middle decades of the twentieth century are identified as a time when a pivotal shift occurred as labour scarcity gave way to over-supply, resulting in the emergence of enduring 'structural' unemployment. This was influenced by a combination of phenomena arising from the deepening impact of colonialism: including demographic growth leading to an increasingly youthful population, commoditisation and heightened African expectations influenced by socio-cultural and ideological factors. These were compounded by a shift in late-colonial labour policy towards stabilisation, which had the unintended effect of stymieing job creation. The latter part of the article describes the panicked response of the incoming African regime, faced with what they initially interpreted as a potentially insurrectionary class of urban unemployed. Closing remarks speculate on whether, in the longue durée, one may interpret unemployment in a more positive light as part of an ongoing wider historical transformation.

CALVÈS, Anne E. et Bruno SCHOU MAKER, « Crise économique et évolution de l'emploi des jeunes citadins au Burkina Faso », *African Population Studies*, 19/1 (2004), p. 35-58.

Se basant sur les données d'une enquête biographique réalisée au Burkina Faso en 2000, cet article examine les changements dans l'activité économique des jeunes citadins au cours des 20 dernières années et l'influence de la détérioration du contexte socio-économique sur l'accès des jeunes au marché de l'emploi, avec un accent particulier sur les jeunes instruits et les femmes. L'analyse des histoires professionnelles montre une augmentation du chômage et une informalisation de l'emploi des jeunes Burkina Faso urbain. Cette étude met aussi clairement en évidence une rupture entre l'instruction et l'accès au secteur formel parmi les jeunes hommes, et l'instabilité croissante de l'emploi parmi les jeunes femmes.

CLANET, J.-C., « La dure école des petits chameliers du bassin tchadien », *Journal des africanistes*, 72/1 (2002), p. 149-164.

CREIGHTON, Colin et C. K. OMARI, dirs., *Gender, Family, and Work in Tanzania*, Aldershot, Ashgate, 2000.

DACHER, M., « Chronique des violences ordinaires. Parcours d'un jeune paysan burkinabè immigré en Côte d'Ivoire », *Journal des Africanistes*, 73/2 (2003), p. 137-161.

DAHL, Bianca, *Transforming Children: The Contested Socialization of Orphaned Youth in Contemporary Botswana*, Mémoire de maîtrise, University of Chicago, 2005.

DE LATOUR, E., « Métaphores sociales dans les ghettos de Côte d'Ivoire », *Autrepart*, 18 (2001), p. 151-167.

DIME, Mamadou Ndongo, « Galérer, bricoler, partager, contester et rêver : figures de la précarité juvénile à Dakar », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 123-143.

EVERATT, David, "Marginalisation re-created?: youth in South Africa in 1990-2000 and beyond", Barbara TRUDELL *et al.*, dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

FRÉCHETTE, Lucie et Rosalie ADULAYI-DIOP, « L'emploi chez les jeunes Africaines. De l'invisibilité d'un phénomène à la promotion collective de la main-d'œuvre féminine », Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l'Université Laval, 2007, p. 85-104.

GETAHUN, Habtegiorgis Berhane, "Some Social Goals of Ethiopian Adolescents: an Aspirational Perspective", *Eastern African Social Science Research Review*, 16/1 (2000), p. 23-36.

This study examines the aspirations of Ethiopian adolescents (15-19 years of age) based on a questionnaire survey of a sample of 239 high school students (117 males and 122 females) completing their final year in the 1997/98 academic year. They were asked about their educational aspirations, occupational choice, marriage and family, and their future activities. The effect of gender, family socioeconomic status, and personal academic status was also taken into consideration.

GIBSON, D. et Marie Rosenkrantz LINDEGAARD, "South African boys with plans about the future and why a focus on dominant discourses only tells us a part of the story", T. SHEFER, et al., *From boys to men: social constructions of masculinity in contemporary society*, Cape Town, University of Cape Town Press, 2007, p. 128-144.

GRIER, Beverly, "Child Labor and Africanist Scholarship: A Critical Overview", *African Studies Review*, 47/2 (2004), p. p. 1-25.

Bien que, d'un point de vue historique, le travail des enfants ait été capital pour l'économie des pays africains, les chercheurs africanistes ont tendance à traiter les travailleurs enfants et adolescents comme s'ils étaient invisibles. Dans cet article, nous examinons les raisons de cette négligence, ainsi que les conséquences d'une telle négligence pour la recherche théorique et empirique. Nous proposons des pistes de recherche sur le travail des enfants et des adolescents, qui situent ces jeunes travailleurs dans le contexte plus large des relations et processus économiques, sociaux et politiques. Cet article établit un examen critique des publications universitaires existantes sur l'enfance et le travail dans les périodes précoloniale, coloniale et post-coloniale, et conclut que le travail des enfants est soit sous-recherché, soit sous-théorisé au détriment de notre compréhension du genre, du patriarcat, de l'instrumentalisation, de la formation de la conscience politique et des travailleurs, de l'accumulation du capital et de l'état. Nous soutenons dans cet article que les enfants ont façonné, et qu'ils continuent à façonner l'histoire de l'Afrique, et que l'enfance est un terrain de lutte sur lequel un grand nombre de forces sociales et politiques (y compris les enfants, le patriarcat, le capital et l'état) recherchent des constructions qui correspondent à leurs intérêts particuliers (et changeants). Cet article implore les chercheurs africanistes de considérer les enfants plus sérieusement dans l'exercice de leur recherche.

GRIER, Beverly, *Invisible Hands: Child Labor and the State in Colonial Zimbabwe*, Portsmouth, Heinemann, 2005, 219 p.

GUEYE, Abdoulaye, “Rêve d’ailleurs: la migration des jeunes Africains en formation universitaire”, Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l’Université Laval, 2007, p. 65-83.

HANSEN, Karen Tranberg, “Getting Stuck in the Compound: Some Odds against Social Adulthood in Lusaka, Zambia”, *Africa Today*, 51/4 (2005), p. 3-16.

The young people on whose everyday experiences in Lusaka this article draws come from three different socioeconomic groupings: very poor, middle income, and rich. They are living in an urban setting where space and opportunity have changed in many ways since their parents were young. Focusing on urban space and mobility in relation to gender, the article discusses structural transformations of the city and their ramifications for young women and men. Young people's reactions depend on their socioeconomic location and the kinds of skills and resources they draw from within households and society. Most young people experience urban life simultaneously as exclusion and inclusion. These processes intersect their sociospatial experiences, fueling contradictions between their livelihoods and desires.

HANSEN, Karen Tranberg, “Gudsfryt og fremtidsplanlægning I Lusaka, Zambia”, *Den Ny Verden*, 37/3 (2004), p. 63-72.

HANSEN, Karen Tranberg, “Localities and Sites of Youth Agency in Lusaka”, Karen Tranberg HANSEN, dir., *Youth and the City in the Global South*, Bloomington, Indiana University Press, 2008, p. 98-124.

HANSEN, Karen Tranberg, “Who Rules the Streets? The Politics of Vending Space in Lusaka”, Karen Tranberg HANSEN et Mariken VAA, dirs., *Informality Reconsidered: Perspectives from Urban Africa*, Uppsala, Nordic Africa Institute, 2004.

HOOT, James, Selamawit TADESSE et Rahmet ABDELLA, “Voices seldom heard: child prostitutes in Ethiopia”, *Journal of Children and Poverty*, 12/2 (2006), p. 129–139.

This study chronicles one of poverty's most egregious outcomes—child prostitution. Rather than share sanitized descriptions of this condition from agency surveys and final reports from non-governmental organizations, this study investigates child prostitution through the voices of children themselves. Through the words of children interviewed, we learn how these children became entangled in this deadly profession, the impact it has had on their lives, and how well-intentioned agencies working on this issue might be more effective. Most poignantly, however, we learn of these children's hopes for a better life. Implications with particular focus upon education conclude this article.

HOPPERS, Wim, “Reconstructing Youth Development: A Southern African Perspective”, *Africa Insight*, 32/1 (2002), p. 8-15.

IHLE, Annette Haaber, “It's All about Morals”. Islam and Social Mobility among Young and Committed Muslims in Tamale, Northern Ghana, Thèse de doctorat, Université de Copenhague, 2003.

JUA, Nantang B., "Differential Responses to Disappearing Transitional Pathways: Redefining Possibility among Cameroonian Youth", *African Studies Review*, 46/2 (2003), p. 13-36.

Dans le sillage de la crise économique camerounaise et de la disparition des voies transitionnelles pour les jeunes qui l'a accompagnée, l'incertitude politique et économique s'est transformée en une nouvelle forme de certitude sociale pour la jeunesse. Inspirée par des modèles d'excellence et de succès à l'échelle mondiale, et se percevant comme la génération "sans limites," elle a réagi en se traçant de nouvelles trajectoires biographiques. Tout en épousant des stratégies "contre le système," elle a opté pour l'émigration à l'Ouest, considéré comme "dernier port d'escale," à un moment de conjoncture historique où les pays de l'Ouest renforçaient la sévérité de leurs mesures d'exclusion et d'expulsion. A ceux qui ne pouvaient pas émigrer, le cyber-espace a offert un nouvel espace de rencontres. Dans le but de s'emparer du surplus d'énergie des jeunes non-migrants, les entrepreneurs politiques ont créé des groupes cherchant à infiltrer l'état. En règle générale, les jeunes ont eu tendance à remettre en question une hypothèse de base de ce qui a été appelé le "champ des possibles"-selon laquelle le succès est déterminé par le capital ou le bagage culturel.

KAMPER, Gerrit et Miemsie STEYN, "My toekoms in Suid-Afrika: Perspektiewe en verwagtings van die Afrikaanssprekende jeug", *Tydskrif vir Geesteswetenskappe*, 47/4 (2007), p. 516-530.

This article examines the perspectives and expectations of Afrikaans-speaking youth in South Africa. It uses Afrikaans-speaking grade 11 learners (aged 16-17 years) as research population on the basis of the assumption that a negative future orientation would be strongest amongst white and coloured adolescents. Initially a qualitative approach was followed and students from one large multicultural secondary school were asked to write a 300-word essay on the topic "My future in South Africa". The themes emerging from the essays were used to construct a questionnaire for application on a larger scale, involving five secondary schools, of which three were in Pretoria (representing varying socioeconomic contexts), one in the Free State province (representing a mining community), and one in a semirural area of Mpumalanga province. The research started from the hypothesis that the extent of social problems in South Africa would have a decidedly negative impact on the local orientation of the respondents' future plans, particularly as reflected in the aspiration to emigrate. This hypothesis was falsified.

KIELLAND, Anne et Maurizia TOVO, *Children at Work: Child Labor Practices in Africa*, Boulder, Lynne Rienner, 2006.

KING, Nathaniel, *Conflict as Integration: Youth Aspiration to Personhood in the Teleology of Sierra Leone's 'Senseless War'*, Uppsala, Nordiska Afrikainstitutet, 2007.

KONINGS, Piet, "Bendskin' Drivers in Douala's New Bell Neighbourhood: Masters of the Road and the City", Piet KONINGS et Dick FOEKEN, dirs., *Crisis and Creativity: Exploring the Wealth of the African Neighborhood*, Leiden, Brill, 2006, p. 46-65.

The youth of New Bell, one of the largest and poorest immigrant quarters in Douala, Cameroon, have invented a new activity: using motorbikes as taxis. This is commonly known as 'bendskin', an activity that is not only securing them a sustainable livelihood during the current economic crisis and structural adjustment, but also is making a significant contribution to solving the neighbourhood's critical transport problem. Bendskin drivers are usually organized in small groups along ethnic and friendship lines, and form a social and spatial 'neighbourhood' within the New Bell neighbourhood as a whole. Nevertheless, they have also proved themselves capable of transcending group boundaries and rally round when one of their colleagues or their common interests are threatened by outsiders, such as other road users and, more particularly, the police. Due to their sheer number and ability to mobilize so rapidly, they constitute a powerful force, which has made them the 'masters of the road', and, on certain occasions, even the 'masters of the city'.

KONINGS, Piet, "Solving transportation problems in African cities: innovative responses by the youth in Douala, Cameroon", *Africa Today*, 53/1 (2006), p. 35-50.

The youth of New Bell, one of the largest and poorest immigrant quarters in Douala, have devised two innovative activities: one, commonly known as "bendskin," is the use of motorbikes as taxis; the other, "*pousse-pousse*," is the use of handcarts for transporting merchandise. These activities not only secure a sustainable livelihood and a feeling of self-esteem, but also make a contribution to solving the neighborhood's transportation problems. Bendskin drivers and *pousseurs* (handcart operators) are usually organized in small groups along ethnic and friendship lines, and form a social and spatial "neighborhood" within New Bell. Nevertheless, they have proved themselves capable of transcending group boundaries, and they rally round when outsiders, such as other road users and even the police, threaten their colleagues or their common interests.

LEVINE, Susan, *In the Shadow of the Vine: Child Labour in South Africa*, Thèse de doctorat, Temple University, 2000.

LINARES, Olga F., "Going to the City... and Coming Back? Turnaround Migration among the Jola of Senegal", *Africa*, 73/1 (2003), p. 113-132.

Les Jolas de la Basse Casamance, au sud du Sénégal, connaissent une migration rurale-urbaine circulaire. A partir de données sur trois communautés jolas de sous-régions géographiques et culturelles différentes, cet article compare la dynamique de migration au sein des villages et explore les variations selon des critères de sexe et de génération. Il met particulièrement l'accent sur le nombre de jeunes gens non mariés qui retournent au village à la saison des pluies pour aider leurs parents aux travaux agricoles. Certains ont affirmé que le mouvement des populations de la campagne vers la ville a eu un effet négatif sur la production vivrière locale. La migration circulaire atténuée dans une certaine mesure l'impact de l'exode rural sur les communautés rurales. Ses implications sont importantes pour l'avenir de l'agriculture dans les sous-régions jolas.

LLOYD, Cynthia, dir., *Growing Up Global: The Changing Transitions to Adulthood in Developing Countries*, Washington, The National Academies Press, 2005.

MACPHAIL, Catherine, "Youth-Driven HIV Prevention Programmes in South Africa: Social Capital, Empowerment and Conscientisation", *Social Dynamics*, 32/2 (2006), p. 170-196.

The community-level attributes of two youth HIV prevention initiatives in a single community are examined using the concepts of social capital, empowerment and critical consciousness. The school-based peer education programme and youth-initiated public clinic 'add-on' facility for the treatment of adolescent sexually transmitted diseases had differing experiences in terms of implementation, community acceptance, sustainability and achieving their goals. By examining the role of conscientization, networks for accessing resources and power, and community acceptability of adolescent HIV prevention, this paper describes the differing experiences of these two programmes. The paper indicates the need for true adolescent agency in challenging the social constructions of adolescent HIV risk at the social and community levels.

MACLEAN, Lauren Morris, "Empire of the Young: The Legacies of State Agricultural Policy on Local Capitalism and Social Support Networks in Ghana and Côte d'Ivoire", *Comparative Studies in Society and History*, 46/3 (2004), p. 469-496.

While most American academics and policymakers are familiar with the problems facing the growing elderly population in the United States, many are surprised to learn of the troubles confronting the aged in Africa. In stark contrast to the mythic image of the tightly-knit extended family, where grandparents are lovingly cared for as a respected and integral part of the family unit, is the unforgiving reality of hunger, ill health, and loneliness that is the daily existence for many elderly Africans. It is critical that the problems of the aged in Africa and other parts of the developing world be examined, but we must recognize that these problems do not signify a simple convergence toward a common social ill across the globe. Rather, the nature of inter-generational solidarity varies, sometimes dramatically, over time and across contexts. This study employs a comparative analysis to reveal important differences in the nature of inter-generational solidarity over time between two similar sub-regions in neighboring Ghana and Côte d'Ivoire in West Africa, and asks what explains those differences.

MARGUERAT, Yves, « Les chemins de la rue: Essai de synthèse sur les processus de production d'enfants de la rue en Afrique », C. PAIRAULT, dir., *Citadins et ruraux en Afrique subsaharienne*, Paris, Karthala et Université d'Afrique Centrale, 2000, p. 387-403.

MARGUERAT, Yves, "Woe to Thee, O City, When Thy King is a (Street) Child!", Barbara TRUDELL et al., dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002, p. 229-254.

MUFUNE, Pempelani, "Street Youth in Southern Africa", *International Social Science Journal*, 164 (2000), p. 233-243.

The majority of people in southern Africa today are youth, some of whom spend much of their time on streets. Structural adjustment programmes, factors associated with modernisation and AIDS have all led to an increase in the number of young people who are on the streets. Street youth are a diverse group, although the distinction between youth on the street, youth of the street and abandoned youth does not make much sense in southern Africa. This is due to the fact that most children work and these groups do not have distinct lifestyles. Street youth have attracted attention because of the problems that they face as they interact with wider society. These problems include negative perceptions by the public, health problems, deviance, and psychopathological symptoms. This article looks at the various policy approaches towards street youth and concludes that a multi-sectored and integrated approach is needed to deal with the phenomenon of street youth.

MUFUNE, Pempelani, "Youth Problems in Namibia", D. LEBEAU et R. J. GORDON, dirs., *Rethinking Anthropology in the African Renaissance*, Windhoek, University of Namibia Press, 2002, p. 177-190.

In the promotion of the African Renaissance, attention must be paid in particular to young people and the problems they are facing, as youth have a greater capacity to learn new behaviour and experiment with novel practices. This article looks at some of the social problems that affect Namibians in general and Namibian youth in particular. Unemployment and poverty are at the root of the problem of street youth. Although the Namibian government aims to raise the skills of the young by improving school enrolment and providing schooling to many who were excluded during the colonial era, the issue of unemployment is still acute. Many youth find themselves exposed to alcoholism and drug abuse. They also find themselves the most exposed to HIV/AIDS in the country. The article points to several obstacles to Namibia's youth policy, which was formulated in 1993, and suggests that a multisectoral and integrated approach is needed to deal with youth problems.

NDAGANA, B. L. et S. A. OGUNROMBI, "Blazing the Trail in Poverty Alleviation among University Students in Nigeria: The Yola Example", *Journal of Development Alternatives and Area Studies*, 20/1-2 (2001), p. 73-84.

NDIAYE, Lamine, « L'émigration "clandestine" au Sénégal: acte criminel ou éthique « moderne » d'une société en panne? », *Éthiopiennes*, 80 (2008), p. 255-267.

L'auteur, sociologue, s'interroge sur le "voyage", c'est à dire l'émigration clandestine, en particulier de jeunes Sénégalais, vers l'Europe. L'émigration clandestine peut-elle être considérée comme un acte suicidaire? Pour la machine judiciaire, organe officialisé de maintien de la paix sociale et bras de l'État, c'est un acte criminel dont l'issue peut être fatale et entraîner une mort suicidaire. Le recours à la mer pour aller ailleurs peut, selon l'auteur, être analysé sous l'angle de l'ordalie qui est une pratique sociale traditionnelle de régulation de la tension sociale.

NIANG, Abdoulaye, “La jeunesse africaine et le changement social”, Yao ASSOGBA, dir., *La jeunesse en Afrique subsaharienne*, Québec, Presses de l’Université Laval, 2007, p. 7-24.

NIEUWENHUIYS, Olga, “By the Sweat of Their Brow? 'Street Children', NGOs and Children's Rights in Addis Ababa”, *Africa*, 71/4 (2001), p. 539-557.

Au cours des deux dernières décennies, des ONG d'aide aux « enfants des rues » se sont distinguées à Addis-Abeba en adhérant à des idées extrêmement controversées concernant la nature de l'enfance et l'incapacité des pauvres à élever leurs enfants d'une manière qu'elles considèrent comme « convenable ». La ratification de la Déclaration des droits de l'enfant de l'ONU par le gouvernement éthiopien les a incitées à suspendre l'aide alimentaire pour persuader les enfants dont elles ont la charge de trouver un moyen d'échapper à leurs conditions de vie misérables en travaillant dans la rue. A l'image de la pensée philanthropique de la fin de l'époque victorienne, ces ONG dissipent en ce faisant la crainte des classes moyennes locales de voir les organisations humanitaires encourager l'absentéisme scolaire et l'oisiveté, et définissent de façon rassurante le code: le travail, qui confère une légitimité à la présence des enfants dans la rue. Désireux d'échapper à des rapports familiaux indéniablement difficiles et injustes, les enfants des familles pauvres se laissent persuader d'accepter cette solution comme le prix d'une enfance « décente » et moralement acceptable. Ils demeurent néanmoins très critiques à l'égard de l'approche axée sur les droits, affirmant qu'au nom de ces droits on leur refuse ce à quoi ils avaient autrefois normalement droit, comme la protection du prix des denrées alimentaires, ainsi que des soins de santé et une éducation de base gratuits. L'article se base sur les conclusions d'une étude active réalisée entre 1996 et 1998 par des travailleurs sociaux auprès d'enfants aidés par huit ONG établies à Addis-Abeba.

NOY, F., K. MLENZI et F. Wa SIMBEYE, *Avoir 20 ans à Dar Es-Salaam*, Paris, Éditions Charles Léopold Mayer, 2001.

RAY, Ranjan, “The Determinants of Child Labour and Child Schooling in Ghana”, *Journal of African Economies*, 11/4 (2002), p. 561-590.

This paper investigates the main determinants of child labour and child schooling in Ghana, with special reference to their interaction. The study provides evidence on the impact of poverty and quality of schooling on child labour hours, taking into account their potential endogeneity. The exercise distinguishes between cluster poverty and household poverty in the two-stage Heckman estimation procedure. In addition, it relies on a set of non-common regressors to identify the child labour hours regression from the selection equation. Other methodological features include simultaneous equations estimation of child labour, child schooling and poverty, taking into account their joint endogeneity. The empirical results contain some evidence of sharp rural urban differences, thus, pointing to the need to adopt region specific policies in enhancing child welfare. However, rural, semi-urban and urban Ghana agree on the effective role that improved school attendance can play in curbing child labour.

RICHTER, Linda M. et Saadhna PANDAY, “Youth in Africa: Participation and Protection”, *Africa Insight*, 37/3 (2007), p. 291-307.

ROBSON, Elsbeth et Nicolas ANSELL, “Young Careers in Southern Africa: Exploring Stories from Zimbabwean Secondary School Students”, Sarah HOLLOWAY et Gill VALENTINE, dirs., *Children's Geographies, Critical Geographies*, New York, Routledge, 2000, p. 174-193.

SERNEELS, Pieter, "The nature of unemployment among young men in urban Ethiopia", *Review of Development Economics*, 11/1 (2007), p. 170–186.

This paper investigates the nature of unemployment among young men in urban Ethiopia and finds that it is concentrated among relatively well-educated first-time job seekers who aspire to a public sector job and spend on average close to four years in unemployment. This is consistent with a segmented labor market model where youngsters queue in unemployment for a good job, as confirmed by an empirical test of the theoretical prediction. We observe a negative (causal) relationship between household welfare and both the incidence and duration of unemployment, indicating that unemployment is concentrated among the relatively worse off urban households, which from a national perspective represent the middle classes, and find suggestive evidence that part of this effect is due to malnutrition during childhood. Job search through social networks is only effective after one has become unemployed, suggesting that networks provide insurance only after exposure to the risk.

SHANAHAN, Patrick, "Streets versus elites: tensions, trade-offs and treaties in the case of street children in Accra, Ghana", Barbara TRUDELL et al., dirs., *Africa's Young Majority*, Édimbourg, Center for African Studies, 2002.

THORSEN, Dorte, "Child migrants in transit: strategies to assert new identities in rural Burkina Faso", Catherine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

TIMERA, Mahamet, « Les migrations des jeunes sahéliens : Affirmation de soi et émancipation », *Autrepart*, 18 (2001), p. 37-49.

L'auteur de cet article s'efforce de réviser de façon critique la corrélation qui est souvent établie trop rapidement entre pauvreté et misère d'une part, et émigration de l'autre, car elle est insuffisante et parfois erronée pour rendre compte des causes de l'émigration. Il remarque que la dimension individuelle de la migration, sa fonction d'émancipation, d'autonomisation et d'individualisation paraît relativement absente de nombre de travaux et théories sur la migration vers le Nord des jeunes Sahéliens. Rapportés à la problématique de la réalisation sociale ou de l'impossible réalisation individuelle du fait, entre autres, de la contradiction aînés/cadets, les projets migratoires des jeunes garçons des villes au Sénégal et au Mali, des régions rurales de la vallée du fleuve Sénégal prennent tout leur sens et l'on comprend qu'ils se présentent comme un engagement externe sans commune mesure apparente avec les conditions de vie matérielles des jeunes migrants. Loin d'une vision simplement idyllique, la solidarité s'avère avoir un prix. Son envers est souvent une minorisation sociale oppressante. Dès lors, l'exil se pose comme issue et comme moyen d'autonomisation et de réalisation individuelle.

TRANI, Jean-François, « Les Jeunes et le travail à Douala: la galère de la deuxième génération après l'indépendance », Georges COURADE, dir., *Le Désarroi camerounais : l'épreuve de l'économie-monde*, Paris, Karthala, 2000.

TSHIMANGA, Charles, *Jeunesse, formation et société au Congo/Kinshasa, 1890-1960*, Paris, L'Harmattan, 2001.

VITI, Fabio, « Travailler pour rien. L'apprentissage en Côte-d'Ivoire urbaine (Abidjan, Toumodi) », *Cahiers d'études africaines*, 45/3-4 (2005), « Esclavage moderne ou modernité de l'esclavage? », p. 1037-1067.

WAAGE, Trond, "Coping with unpredictability: "Preparing for life" in Ngaoundéré, Cameroon", Catherine CHRISTIANSEN, Mats UTAS et Henrik E. VIGH, dirs., *Navigating Youth, Generating Adulthood: Social becoming in an African context*, Uppsala, Nordiska Afrikainstitutet, 2006.

YA'U, Yunusa Zakari, "The youth, economic crisis and identity transformation: the case of the Yandaba in Kano", Attahiru JEGA, dir., *Identity Transformation and Identity Politics under Structural Adjustment in Nigeria*, Uppsala, Nordiska Afrikainstitutet, 2000, p. 161-180.

XI- Classes d'âges

DOUMBIA, Tamba, *Groupes d'âge et éducation chez les Malinké du sud du Mali*, Paris, L'Harmattan, 2001.

FIEDLER, Rachel Nyagondwe, *Coming of Age: A Christianized initiation among women in Southern Malawi*, Zomba, Kachere Series, 2005.

HAXAIRE, Claudie, « Âges de la vie et accomplissement individuel chez les Gouro (Nord) de Côte-d'Ivoire », *L'Homme*, 167-168 (2003).

Les trois grands âges du cycle de vie des Gouro de Côte-d'Ivoire, l'enfance, la jeunesse, la vieillesse sont divisés en autant de catégories fondées, dans l'enfance, sur le développement psychomoteur, pendant la jeunesse, sur l'acquisition de compétences techniques et sociales et, à la vieillesse, sur la capacité à tenir un rôle dans les affaires publiques. Au cycle masculin répond le cycle féminin. Puisant dans les représentations du corps et de la personne, la succession des âges laisse apparaître une conversion des forces au cours de la vie : la puissance du double, ou force vitale, prend le relais de la force physique déclinante pour peu que l'individu ait pris soin de l'entretenir et d'honorer ses dieux tutélaires, agents de son destin. La flèche du temps individuel est orientée par la figure du « vieux » dont la capacité à assumer son rôle dans les assemblées trouve un prolongement chez les autres individus accomplis que sont les « hommes puissants » et les « femmes puissantes ». La saisie diachronique des instances de la personne apporte un autre point de vue sur la structure sociale ; elle permet de comprendre les processus d'individualisation et propose un éclairage nouveau sur certains aspects du changement social.

HAZEL, Robert, « Cyclicité, histoire et destin dans les systèmes de classes d'âge de l'Afrique de l'Est », *Anthropos*, 101/1 (2006), p. 81-99.

Age- or generation-set systems were traditionally prominent in much of East Africa. Historians used these institutions to reconstruct tribal chronologies. Anthropologists have highlighted their central role in integrating loosely knit communities, focused on the rules embedded in these systems, depicted them as frameworks for gerontocratic rule or as primarily ritual or religious institutions. The article attempts to demonstrate that a cyclical notion of history was a key feature of East African age systems, that notion basically referring to the succession of generations. In the process, structural and historical connections are established between such systems from eastern Uganda to northwestern Tanzania, not to mention western and central Kenya.

JOLLY, Éric, « Aux files des âges: Classes d'âge et générations dans cinq régions dogon (Mali) », *L'Homme*, 167-168 (2003).

Cet article réexamine les rapports entre organisation d'âge et formations politiques à travers cinq études de cas, choisis dans différentes régions dogon. Découpées en « échelons initiatiques », les classes d'âge dogon les plus affirmées s'articulent avec un pouvoir politique de type collégial ou « fédéral » autorisant une structure aussi bien lignagère, villageoise que territoriale. En revanche, dès qu'apparaît un embryon de chefferie, les regroupements fondés sur l'âge construisent non plus des « promotions d'initiés » mais des « générations » masculines, extérieures à la sphère politique. Dans les deux cas, ce classement reproduit – et redouble – le modèle de la filiation agnatique propre à cette société patrilinéaire et patrilocale en l'étendant, au-delà de la parenté, aux unités résidentielles. Lorsqu'ils défilent rangés par classes d'âge ou par générations successives, les hommes d'une localité ou d'un territoire mettent clairement en scène leur auto-engendrement le long d'une chaîne temporelle, mais aussi spatiale.

MALISHA, Lutendo, Pranitha MAHARAJ, et Michael ROGAN, “Rites of passage to adulthood: traditional initiation schools in the context of HIV/AIDS in the Limpopo Province, South Africa”, *Health, Risk and Society*, 10/6 (2008), p. 585–598.

The HIV/AIDS epidemic and its disproportionate effect on the lives of young people has been a source of major concern in South Africa. Research has, until now, focussed on the broad cultural determinants of risky sexual behaviour among this group and on the barriers that impede the promotion of health seeking behaviour in the context of HIV/AIDS. Still missing is a dedicated investigation into the role of traditional rites of passage customs in influencing the sexual behaviour of young people. This article presents the findings from a study investigating the perceptions of young people from Venda, a former South African homeland under apartheid, of the cultural and educational importance of traditional initiation schools. The results of the study suggest that traditional initiation schools remain both an important rite of passage and source of sexual information for many young people. However, it is also discovered that initiation schools are not currently providing young people with the relevant information to adopt health-seeking behaviour in the era of HIV/AIDS.

MOHAMED-ABDI, Mohamed, « De gaashaangaad à mooryaan: quelle place pour les jeunes en Somalie? », *Autrepart*, 18 (2001), p. 69-84.

Traditionnellement, en territoire somali, le système des classes d'âge prenait en charge les jeunes pour en faire des adultes et les intégrer à la société. La guerre civile qui a ragé à partir de décembre 1990 a modifié cet état de fait. Après avoir spécifié le sens des termes somali pour désigner les jeunes ('kuray', 'gaashaanqaad', 'sindheer', 'mooryaan', 'dayday'...) et montré la place de ceux-ci dans la société somali à différentes époques, le présent article s'efforce de décrire le processus d'évolution qui, partant d'une prise en charge structurelle des jeunes par la société, a abouti à leur révolte sanglante. La dernière partie traite de la situation actuelle des jeunes, dans le cadre d'un essoufflement du conflit civil et de l'aboutissement de la conférence d'Arta (Djibouti, 2000).

NJOKU, Onkwuka N., “Youths and Governance in Igboland”, *Humanities Review Journal*, 3/2 (2003), p. 15-27.

This paper examines the place of youths in Igbo systems of governance, traditional as well as modern. It argues that Igbo political philosophy and practice have always demonstrated profound wisdom and pragmatism in that they recognize that young and aged people are organic and therefore inextricable elements in the good governance of Igboland (Nigeria).

PÉATRICK, Anne-Marie, « Arrangements générationnels: Le cas inattendu des Gusii (Kenya) », *L'Homme*, 167-168 (2003), p. 209-234.

L'examen chez les Gusii du Kenya des générations et des initiations, principes sous-jacents jugés secondaires, apporte un éclairage nouveau sur la structure lignagère, le régime démographique et le passé de ces populations, et permet de repenser l'alternative entre les groupes de filiation et les groupes d'âge.

PÉATRICK, Anne-Marie, « L'océan des âges », *L'Homme*, 167-168 (2003) « Passage à l'âge d'homme », p. 7-23.

PRITCHETT, James A., *The Lunda-Ndembu: Style, Change and Social Transformation in South Central Africa*, Madison, University of Wisconsin Press, 2001.

RUEL, Malcolm, “The Structural Articulation of Generations in Africa”, *Cahiers d'études africaines*, 165 (2002), p. 51-82.

L'articulation structurelle des générations en Afrique. – Cet article met au jour le contraste existant entre les sociétés bantous d'Afrique australe d'une part et les sociétés ouest-africaines du groupe Niger-Congo d'autre part. Dans les premières, les générations proches sont nettement distinguées tandis que les générations alternées sont significativement confondues. Au sein des sociétés du groupe Niger-Congo, en revanche, ce sont les générations proches qui sont confondues – un fait que Radcliffe-Brown ignorait. Il existe donc une différence absolue entre les deux régions, encore qu'une certaine continuité puisse être observée à travers le phénomène de l'«expansion bantoue». Une explication possible de l'attention portée aux différences de génération doit être recherchée en premier lieu dans les contradictions existant entre la parenté matrilineaire d'une part et la résidence patrilineaire d'autre part ainsi que dans l'émergence décisive du peuple nommé “Mashariki” par C. Ehret dans la région des Grands Lacs.

SHETLER, Jan Bender, "Interpreting Rupture in Oral Memory: The Regional Context for Changes in Western Serengeti Age Organization (1850-1895)", *Journal of African History*, 44/3 (2003), p. 385-412.

This essay argues that the apparent discrepancies between oral tradition and other kinds of historical evidence in the western Serengeti, Tanzania, result from a rupture in time and space. As people were incorporated into a metaethnic region to the east dominated by the Maasai in the last half of the nineteenth century, they created new ways of calculating time and organizing space based on new kinds of age-sets. Within this larger context of widespread disasters the small, unconsolidated western Serengeti ethnic groups that we now know as Nata, Ikoma, Ishenyi and Ngoreme formed their identities. New generational and gender contests of power came into play as western Serengeti peoples responded creatively to the pressures of the late nineteenth century by mobilizing their own internal cultural resources.

TORNAY, Serge, *Les fusils jaunes. Générations et politique en pays Nyangatom (Éthiopie)*, Nanterre, Société d'ethnologie, 2001.

TOULOU, Simon, "Oral Transmission to Younger Generations during Ceremonial Preparations: The Case of the 2004 *Kamabolon ti*", *Mande Studies*, 8 (2006), p. 27-38.