CONFERENCE READER

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

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

at the Clubraum of the
Austrian Academy of Sciences
Dr. Ignaz-Seipel Platz 2
1010 Vienna
Austria
THE CASE FOR OUR CONFERENCE

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

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

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

Besides it is our aim to broaden, augment and expand the Social Anthropology Research Units longtime concentration and focus on the Middle East with the new element of a northafrican saharian society. Furthermore Vienna is at present dedicated as a new center for pluralism, which was initiated with the international Islam-conference in november 2005. Pluralism is not only a relevant topic in theological questions, but also a key element in the recent situation of Tuareg in Sahara and Sahel, who are switching between nomadic life, sedentarisation processes and being pushed and marginalised by international politics into borderliners without documents, nationality or citizenship. With the accumulation of high qualified scientists and motivated researchers at our conference, a pool of longtime competence combined with free-spirited ideas is guaranteed. Although that time we only gained on researcher from the Sahara for our conference.

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

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

1 “Islam in a pluralistic world”, organized by the Austrian Oriental Society Hammer-Purgstall in cooperation with the Federal Ministry for Foreign Affairs of the Republic of Austria, 14th to 16th November 2005 in Vienna.
The aim and future of our Exploratory Conference can be described as followed:

- First of all we want to get rid of obsolete and out-of-date approaches full of colonial or ethnozentric burden. Instead we demand for a pluralistic interdisciplinary one, who combines historical knowledge with recent local, supra-local and global influences, to be able to identify the relevant topics in dealing with Saharian societies. Not rigor topics are in the foreground, but shifting, moving and agency-oriented processes are our main concern.

- Secondly with the planned publication of all participants papers we want to present our insights to a broader auditory of anthropologists and related sciences. We want to emphasise the importance of a pluralistic multidimensional approach in dealing with Saharian societies and give an impulse for further future teamwork.

- Thirdly, our conference is planned to be the first event of following annual meetings. This aspect is highly appreciated by our suggested participants and was brought up for discussion not only by us, but also by themselves. With these intended annual conferences we aim to reach an extended spectrum of interdisciplinary collaboration.

- For the future we assert the claim of pooling together international experts of various fields of studies with high concentration of integrating local scientists. That aspect should be forced with future annual conferences to enable and facilitate local researchers the participation in our european-american dominated science-community. Until now researchers from african countries have hardly access to our scientific facilities. We concentrate on diminishing the gap between local knowledge and our “foreign eye” insights and think of a fruitful worldwide cooperation.

In this sense we wish us a constructive conference.

Your Conference Covenors

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CONFERENCE-PROGRAMM

Thursday, 31th May 2007

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

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

13.45-14.15 Presentation of Hélène Claudot-Hawads article: A nomadic fight against immobility: The Tuareg in the modern state
14.15-14.55 Gerd Spittler: Material Possessions and Identity among the Kel Ewey of Timia

20 minutes coffee break

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

15 minutes coffee break

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

Dinner

Friday, 1st June 2007

9.30-12.30: Working Session II: Social mobility
(20 minutes presentation and 20 minutes discussion), Chair: Anja Fischer

09.30-10.10 Ines Kohl: Tuareg moving transregional or strategies of avoidance and accommodation
10.10-10.50 Nadia Belalimat: Tuareg guitar bands: From zahuten to international rock stage

20 minutes coffee break

11.10-11.50 Alexandra Giuffrida: Toward an integrated approach to mobility and stasis across local and global tuareg
11.50-12.30 Baz Leqocq: Tuareg City Blues - Tuareg Cultural Capital in Global Cosmopole

12.30-13.30 Lunch

13.30-16.30: Working Session III: Shifting boundaries
(20 minutes presentation and 20 minutes discussion), Chair: Ines Kohl

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

20 minutes coffee break

15.10-15.50 Sarah Lunacek: Encounters of Tuareg and Europeans in Development Projects in Northern Niger
15.50-16.30 Marco Scholze: Between the worlds: Tuareg as Entrepreneurs in Tourism in Niger

15 minutes coffee break

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

Dinner
Saturday, 2nd June 2007

9.30-12.30 Working Session 4: Supralocal influences
(20 minutes presentation and 20 minutes discussion), Chair: Anja Fischer

09.30-10.10  André Bourgeot: Air’s Twareg and Decentralization (Niger)
10.10-10.50  Frederique Millot: The school of Tin-Abaw, or Dawshaks’s ambiguities in front of new order of the world…and their world

20 minutes coffee break

11.10-11.50  Jeremy Keenan: ‘Defying imperialism; defending names and reputations’
11.50-12.30  Georg Klute: Tuareg ethics in the “Global war on terror”

15 minutes coffee break

12.45-13.15: Closing Debate: "Tuareg“ moving global?
Chair: Ines Kohl

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

13.45-14.00: Farewell from the Covenors Ines Kohl and Anja Fischer
**PARTICIPANTS AND ABSTRACTS**

**Dida Badi**  
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*Genèse et mutations de la structure sociale des Touaregs*

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

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

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

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

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

**CV:**


**Relevant Publications:**

2003: *La terre, la femme et le pouvoir chez les Touareg: le cas des Kel Azjer*. Sous presse dans le cadre de LibyaCa  
2003: *Aux origines de la chefferie des Ifoughas selon leurs traditions orales*. Cahiers d’études africaines, EHESS, Paris  
We will consider relations between Tuaregs and globalization focusing the musical style *al guitara*, with the example of the Tinariwen band. Our contribution will not only deal with the songs’ topics evolution, but also with the performances’ different contexts from the seventies to the beginning of the 21st century. We will study the al guitara style phenomenon as a double mouvement (global to local and local to global) through the following points: evolution and differentiation in the performances between a local context and a global one, evolution of the performances’ political aspects, the renewal of the songs’ topics, and finally how the global and the local audience receive them.

**CV:**


**Relevant Publications:**

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

*Marcher sur les traces de Charles de Foucauld. Du pélerinage au tourisme religieux dans le Hoggar algérien*, à paraître de la revue Alfa; Revue de l’IRMC (MAE/CNRS) de Tunis
The price of Marriage: shifting boundaries, compromised agency and the effects of globalisation related to the taggalt

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

In my presentation I will focus upon marriages and marriage payments in the past and the present. How did servile Iklan marry, were there payments involved and who paid whom? Who decided who could marry whom? How are marriages arranged today and what about the marriage payments in modern times, now migration, globalisation and the money economy have an impact on how people think about marriages and about property? Furthermore I will discuss how marital payments besides being ‘rights in goods’ seem to be about ‘rights in persons’, referring to issues such as fertility, domestic labour and sexuality, all traditional issues in the debate on slavery. What do the marriage payments such as the ‘taggalt’ stand for? What implications do they have when looking at the relationships between men and women?

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

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

CV:

Annemarie Bouman is Cultural Anthropologist, works within the Juxta-programme in Amsterdam and is researcher within the police force of Amsterdam-Amstelland. Her subject
is honour related violence. Before she was assistant professor and AIO at the Institut for Cultural Anthropology an the University of Utrecht. She works on Iklan in Burkina Faso and Malinese Kel Tamasheq refugees in Niamey.

**Relevant Publications:**

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


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

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

**André Bourgeot**  
Laboratoire d'anthropologie sociale, Centre National de la Recherche Scientifique (CNRS), Paris  
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**Aïr’s Twareg and Decentralization (Niger)**

This draft shall deal with three main points through a political-historical approach.  
1) *The conditions of decentralization’s emergence*

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

2) *Armed rebellion and decentralization*

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

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

- The emergence of a new political local class coming from (for several of it, or near of it) the ex rebellion, composed with young well-read men.
- This new political local class is obliged to compromise with the existing powers and to combine (indeed to share) its new council power, with «traditional» power, particularly with religious one’s of the mystic soufie brotherhood: the Khalwatiyya. This last one gains by an important «social capital» based upon aura, social influence, political and moral authority.
- This new political class, without historical deepness, is under diffuse and unformal powers, such as civil, religious and local (chiefdom) authorities. These powers organised themselves in «committees of wises» with not inconsiderable manipulative capacities.

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

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

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

CV:


Relevant Publications:


2005b: Nomadisme et sédentarité : Encyclopédie Universalis

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


Replacing nomadism: Science of nomads in the age of globalization

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

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

Actually: Is a science of nomads which with we operate, not better to be termed Nomado-logy? The so far existing postmodern concept of nomadology however marginalizes traditional nomads and concentrates mainly on privileged nomads, such as business- or leisure-time-nomads. If we overcome the eurocentric view in postmodern nomadology and break with the narrow corset of nomadism, can nomadology in anthropology offer a groundbreaking alternative to nomadism? Could Nomadology be an attempt of combining rural and urban nomads in a new holistic science, a Sahara-Nomadology?

CV:

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

Relevant Publications:

2007: Keyword: NomadInnen (Nomadologie), in: Gingrich, Andre et al. (Ed.): Globalisierung hautnah, 100 ethnologische Stichworte für die Praxis, Suhrkamp (in print)

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

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

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

CV:

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

Relevant Publications:


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


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Defying imperialism; defending names and reputations

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

CV:

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

Relevant Publications:

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

2007: The Sahara: Past, Present and Future

2004: The Lesser Gods of the Sahara

2002 (1977): The Tuareg. People of Ahaggar

2001: Saharan Man: Travelling with the Tuareg

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Tuareg ethics in the “Global war on terror”

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

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

CV:

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

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


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

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

**2001**: *Die Rebellionen der Tuareg in Mali und Niger*, Manuskript 629 S. (Habilitationsschrift), Köln: Köppe Verlag (in print)


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**Tuareg moving transregional or strategies of avoidance and accomodation**

The Triangle Ghat in Libya, Djahet in Algeria and Arlit in Niger are outstanding corners in a new created inner-saharian space of agency with a new culture of mobility. The acteurs are called Ishumar. They operate beyong national loyalities, cross state borders illegally and move in a space of transit with strategies of avoidance in order to pursuit their activities of trading, smuggling and migration. Their transregional movements are a result of poverty and a lack of perspectives in Mali and Niger. All this three borderland-villages inherit a central position from which the “off-road” routes begin and end. Libya, the often called “Europe of the poor”, is increasingly interesting for Ishumar who settle down and bring their families. Al-Qaddafi itself encourages these movements by certificating identitycards for Mali- and Niger-Tuareg, which allow them to enter Libya and move and work freely within the country. In return Ishumar modify or even abolish their norms and values and use strategies of accomodation in order to live in peace in Libya and arrange with the political doctrin of al-Qaddafi.
Within that new development a certain differentiation among Ishumar is recognizable: A distinction between “borderliner-Ishumar”, who addresses all those irregularly moving and border-crossing people, and “family-Ishumar”, all those who settle down in family structures. The latter refuse the nomination Ishumar because the term refers to people acting beyong traditional norms and values (“iban ashak”, “iban tekerakit”) whereas their status of being a family corresponds to their original conception of respect, modesty and honour.

CV:

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

Relevant Publications:

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

forthcoming: Going “Off road”: With Toyota, Chech and E-Guitar through a Saharian Borderland, in: Klute Georg (Hg.), Cultures of Migration


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


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Tuareg City Blues – Tuareg Cultural Capital in a Global Cosmopole

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

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

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

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

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

CV:

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

Relevant Publications:


Encounters of Tuareg and Europeans in Development Projects in Northern Niger

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

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

In this presentation the focus will be on localised and personal levels of “development” through narratives, opinions and comments of Tuareg involved in development projects, as labour force, beneficiaries, participators, observers, initiators and assistants. I will look particularly at the intermediating roles and positions of Tuareg employed as assistants to

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development projects and try to find out how and to which extent the dialectic of orientalisms-occidentalisms can be used to understand their interpretations and (de)constructions of discourses of development.

CV:

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

Relevant Publications:


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L’Ecole des Hautes Etudes en Science Sociale (EHESS), Paris
frederiquemillot@yahoo.fr

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

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

CV:

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

Relevant Publications:


2004: De l’enfant à l’élève, approche ethnographique de l’incorporation culturelle à l’école, 1. Master thesis in Socio-Anthropology option Ethnology, Université de Franche-Comté, Besançon
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Tuareg Trajectories of Slavery: Preliminary Reflections on Changing Meanings and Practices

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

CV:

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

Relevant Publications:

forthcoming: ‘Rethinking the 2005 “Crisis” in Niger: Dynamism of Inertia of the Aid System?’


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Between the worlds: Tuareg as Entrepreneurs in Tourism in Niger

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

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

CV:

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

Relevant Publications:

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


Material Possessions and Identity among the Kel Ewey of Timia

This paper is based on field research in which a complete inventory was made of the goods found in selected households in Timia. These households were compared with households in a Hausa village, a Kasena village and Wodaabe camps. The study included data on the manufacture of the goods (made by craftsmen or industrial manufacture), and on provenience (local, national, African or global origin). Unlike the other villages studied, where the most expensive articles are industrial imports, it was found in Timia that the most expensive articles are manufactured by craftsmen and in some cases are very old. This prompts us to ask whether the Kel Ewey of Timia have a greater sense of tradition, and whether these goods are important for their identity (in distinction to other Tuareg, the Hausa, and the Europeans). Another related question is that of the identity awareness of the inadan (smiths) who make these goods.

CV:

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

Relevant publications:

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

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

2003 ed. with Hélène d’Almeida-Topor and Monique Lakroum: Le travail en Afrique noire – Représentations et pratiques à l’époque contemporaine


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HOW TO GET THERE:

1. FROM THE AIRPORT:

Take the Airport-Shuttle Bus to Wien Morzinplatz / Schwedenplatz every 30 minutes for 6 Euro. You will find the Hotel Post about 2 minutes from Schwedenplatz.

Have a look at Vienna Airport Lines!
http://www.oebb.at/vipl/pv/de/Downloads/Werbefolder/Folder/vienna_airport_lines_fahrplan.pdf

2. FROM THE TRAIN STATION (WESTBAHNHOF):

In case you reach Vienna by train at the Westbahnhof, leave the train one station before Westbahnhof, at Wien-Hütteldorf and take the subway U4 to Schwedenplatz. You will find the Hotel Post about 2 minutes from Schwedenplatz.
If there is no stop at Wien-Hütteldorf, or you miss it, take the subway **U3 from Westbahnhof to Stephansplatz**. You find the Hotel Post about 5 minutes from Stephansplatz.
Have a look at Viennas subway system!
http://homepage.univie.ac.at/horst.prillinger/metro/deutsch/netzplaene.html

3. **FROM THE BUS-STATION (EURO LINES):**

All Euro-Lines stop at Wien-Erdberg. Take the **U3 from Erdberg to Stephansplatz**. You find the Hotel Post about 5 minutes from Stephansplatz.

4. **IF YOU ARRIVE BY CAR:**

Try to manage your way to the Center of Vienna and follow the signs to **Zentrum**.

Have a look at Viennas city map!
http://www.wien.gv.at/stadtplan/
CONFERENCE ROOM:

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

You will reach the Austrian Academy of Sciences by a 3 minute feedwalk from the Hotel. After entering the building you will find a sign and the Clubraum is directly on the right side.

TECHNICAL EQUIPMENT:

- Overhead
- Laptop and Beamer (with USB hub)
- Flip charts

Please don’t hesitate to visualize your paper presentation!  
In case you need a slide projector please tell us at least 1 week before the conference!