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связи в прошлом и настоящем»***

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ABSTRACTS

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Editors:

Dmitri M. Bondarenko

Olga S. Kulkova

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Monument to Georgi Dimitrov in Cotonou, Republic of Benin

(photo by Dmitri M. Bondarenko)

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PANEL I
Historical Connections and Ties
Convener: Ljubica Spaskovska
(University of Exeter)

Andrei Urnov
Institute for African Studies RAS
Moscow, Russia

The Soviet Union and Liberation Movement in Africa:
Pages of History

The liberation struggle was waged by the peoples of Africa, and it is these peoples that won and overthrew the yoke of colonialism. That is an indisputable fact, but it in no way belittles an outstanding contribution, which the Soviet Union had made to this victory through its political, ideological, material and sometimes military assistance to the African freedom fighters.

Historically the years of decolonization and of initial postcolonial development concurred with the time of Cold War. The so-called Third World became a field of fierce rivalry between the two blocks. Each pursued its own goals. Neither was altruistic.

But there was one big difference. The West first obstructed the decolonization and then tried to minimize the losses incurred, to preserve its dominating positions in the newly liberated countries. It did everything possible “to stay while leaving”. That ran contrary to the interests and aspirations of Africans who wanted genuine decolonization and independence.

That was a Just Cause and in the battle for it the Soviet Union was Africa’s ally, while the West –its adversary.

For both ideological and geopolitical reasons, solidarity with oppressed people, liquidation of colonial system and support of the newborn countries was a major vector of the USSR struggle against imperialism (the West). Ideology was part and parcel of the Soviet policy, but it was a very important component of the Western policy as well. The existence of the most ugly oppressive regimes was justified by the necessity to counter Communism, protect the Free World and save democracy. For a number of years anticommunism served as a cover up for the Western support to Portuguese colonialists, South African and Rhodesian racists.

It was on the Soviet Union initiative that in 1960 the UN General Assembly adopted the Declaration on the Granting of Independence to Colonial Countries and Peoples. The United States, Great Britain, France, Portugal, Spain, Austria and Belgium refused to vote for it.

Some details will be dealt with in the remarks.

Cathy Ratcliff
University of Edinburgh
Edinburgh, United Kingdom

**“Freedom as Development”
in Soviet Public Discursive Construction of Africa**

Using Discourse Historical Approach, including discourse analysis, I analyse Soviet public discourse in *Pravda* on Africa, development and aid, and the context surrounding this discourse.

Africa acquired importance in *Pravda* during the Second World War, as a location of other people's wars. After the Second World War, as tensions between East and West grew, *Pravda* used Africa as a tool in its ideological square of Good Soviet Union/Bad West. In *Pravda's* pages, Africa was a rhetorical proxy for the Soviet Union. *Pravda* portrayed Africa as active and with politically aware leaders pressing for freedom above all, but in need of Soviet support. As both Western and Soviet aid grew during this period, *Pravda* walked a fine line between criticizing Western aid as military, and yet vaunting Soviet aid, using a variety of discursive strategies. In contrast to Western discourse, *Pravda* presupposed development as a valid aim for all countries, not just recipient countries, and subordinated it to freedom as an aim for African countries.

Vladimir Shubin
Institute for African Studies RAS
Moscow, Russia

**Red Star over Southern Africa:
the Role of the Soviet Military in the Region**

This paper will cover Soviet military involvement in Southern Africa, primarily during the struggle against colonialism and apartheid. Due to almost total absence of the accessible Soviet archive documents, it will be based mostly on the memoirs of the Soviet/Russian military veterans, the author's discussions with them and his personal experience.

In the recent years, some serious efforts have been taken to write a history of the liberation struggle in Southern Africa, in particular within the framework of the SADC Hashim Mbita Project and the South African Democracy Education Trust. However, one issue often remains missing or distorted, that is the involvement of the Soviet military in the support of the liberation movements and independent African countries in Southern Africa.

The paper will analyse the establishment and development of military co-operation between the USSR and the Southern African liberation movement – ANC, SWAPO, ZAPU, MPLA and FRELIMO. It will discuss main spheres of Moscow's assistance:

training of freedom fighters in the USSR and in Africa, supplies of hardware and the advisory role, and underline that the refusal to use terrorist methods was as a rule a striking feature of all the liberation movements supported by the Soviet Union.

The Soviet assistance was especially important because often it was provided at the period or in the fields, when and where other countries could not or did not want to do it. The attention will be paid to most dramatic moments such as the evacuation of the core of Umkhonto we Sizwe to the Soviet Union in 1969 and urgent delivery of vital supplies to MPLA in 1975-1976.

The co-operation with African independent states in the military matters of the region was also important, in particular, because it strengthened its stand in confrontation with the racist regimes.

Hilary Lynd
University of California
Berkeley, USA

**From Anti-Imperialism to National Interest:
Gorbachev's New Thinking and Soviet-ANC Relations**

In the heady years of the early 1990s, Soviet socialism and South African apartheid expired one after the other. The ANC came to power as its most important international supporter disappeared from the political map.

This paper will explore the dynamics and consequences of Gorbachev's policy of de-ideologization for those in the Soviet Union whose work brought them into contact with South Africa. When the constraints of Marxist-Leninist orthodoxy were lifted, some activists and academics upheld the old kinship with the mostly black, left-leaning liberation movement, while others broke with history and aligned themselves with the conservative, white status quo. As decision-making shifted from party to state organs, Russia traded one South Africa (black) for another (white). For a brief period, a new closeness developed, this time an anti-communist, anti-reform, ethnic nationalist partnership between F.W. de Klerk's Afrikaner nationalism and Boris Yeltsin's Russian nationalism.

How and why did such a partnership come about? What were some of the consequences for ‘transition’ in South Africa? During its life, the Soviet Union saw itself, and was seen by others, as a source of geopolitical power and moral authority. This paper will offer a perspective on the erosion of this subject position as socialism collapsed: having lost grasp of the Soviet mission of liberation and the accompanying global prestige, what happened to the place of Russia in the world?

Ljubica Spaskovska
University of Exeter
Exeter, United Kingdom

**(Un)likely Allies – Yugoslavia, Africa and the Pursuit of
Non-Aligned Internationalism**

The paper addresses the broader question of Cold War internationalism and trans-cultural encounter and exchange through several case studies. Namely, the greater part of Yugoslavia's cooperation with the newly independent African states was implemented through the federal and the regional 'Council(s) for international technical, economic and cultural cooperation', as well as through several institutes whose mandate was to study the developing world and in some cases supply expert advice to the government (e.g. the Institute for International Economics and Politics in Belgrade, the Institute for Developing Countries in Zagreb, the International Centre for Public Enterprises in Developing Countries based in Ljubljana).

The paper analyses more closely the dimension of technical and cultural cooperation/exchange between Senegal and Yugoslavia, through the case study of the scientist behind the so-called 'verbotonal method' -Yugoslav (Croatian) professor Petar Guberina, as well as his friendship with Aimé Césaire, on the one

hand, and the discovery of African poetry and literature through the friendship of Yugoslav ambassador to Senegal and famous Macedonian poet Aco Shopov and Léopold Sédar Senghor, on the other. The ‘verbotonal method’ was further developed in the 1960s and the 1970s with US and European grants and exported through Yugoslavia’s programs for scientific-technological cooperation with the Third World to Senegal, Algeria and Tunisia.

The paper maintains that these particular casestudies are illustrative of the importance of generational transnational intellectual left networks, especially those formed in interwar Paris, where Guberina studied in the 1930s and where he befriended Aimé Césaire. In addition, it demonstrates that cultural exchanges and cooperation were underpinned and enhanced by shared political idea(l)s.

Finally, the paper addresses the legacies of these encounters. The paper draws upon relevant primary material from the Archive of Yugoslavia and the Diplomatic Archive in Belgrade, as well as upon oral history interviews.

Emmanuel Habyarimana
La Habem-Academia
La Virtus Panafricaine de Géopolitique
pour la Justice, Paix et le Développement
Martigny, Suisse

**Geopolitical Dynamics of the Relations between the
U.S.S.R./Russia and Other Central and Eastern European
Countries and the African Great Lakes Region since the End
of the World War II**

Since the end of the World War II, geopolitical dynamics of the relations between the U.S.S.R./Russia and other Central and Eastern European countries with those of the African Great Lakes Region (AGLR) have gone ascending, especially in the politico-diplomatic and socio-cultural fields. The contributions of the U.S.S.R./Russia and other Central and Eastern European countries to the AGLR countries' independence have been remarkable, like elsewhere. Soon after that, the diplomatic relations were established, and with Aeroflot the U.S.S.R. undertook for immediate put into effect of the establishment of meaningful and regular air links between the two geographical areas of the world. Concomitantly, the African students streamed to the Soviet and

other Central and Eastern European countries' universities; the contribution of the Peoples' Friendship University of Russia ("Lumumba University") remains unsurpassed to this day in training of elite capable of supervising the general population in the AGLR and elsewhere in the Third World. But, unfortunately, today, the rising trend of Russia and other Central and Eastern European countries' relations with the AGLR countries seems to be at a crossroads. Indeed, in an unstable world geopolitical environment, either Russia and other Central and Eastern European countries will go on to fully play their legendary role of contributors to the emancipation for the emergence of a truly international partnership cooperation – intelligent and positive, or they will resolve to abdicate further to tremendous negative pressure by the famous geopolitical powerful conquistadors of natural wealth. But, the history shows us that Russia and other Central and Eastern European countries never give up, especially when it comes to defending human lives, human rights and freedoms

Leah C. Nodvin
Higher School of Economics Moscow
University College London
Moscow, Russia

**Inclusive State-Building and Distributive State-Building:
An Analysis of Legitimacy in Rwanda and Bosnia**

Bosnia and Rwanda both suffered catastrophic civil wars 20 years ago and yet their recoveries have produced remarkably different trajectories.

Bosnia, having received an unprecedented support from the international community and neighboring the European Union, a region that ranks the highest in terms of governance and legitimacy, has unexpectedly produced low levels of state legitimacy and governance.

Meanwhile Rwanda, which rejected much international advice and neighbors countries that rank among the lowest in terms of governance and legitimacy, has unexpectedly produced high levels of state legitimacy and governance. What explains this counter-intuitive result? My paper argues that the answer lies in different patterns of post-war state building adopted by each country.

To provide a conceptual understanding of the methods of state building utilized by each country, I have developed the

frameworks “inclusive state-building” and “distributive state-building”. These frameworks enable analysts to better understand how each country’s horizontal state-building practices have influenced their vertical state-building.

PANEL II
Political and Economic Connections and Ties

Convener: Olga Kulkova
(Institute for African Studies RAS)

O. Igho Natufe*
Institute for African Studies RAS
Moscow, Russia

**Africa in Russian Foreign Policy: A Study in Strategic
Priorities**

**The views and/or opinions expressed in this paper do not reflect the views and/or opinions of the Institute for African Studies or of the Russian Academy of Sciences.*

This paper examines the place of Africa in Russian Foreign Policy. It precedes its evaluation by a brief historical analysis of the policies of Imperial Russia and Soviet Russia (the Soviet Union: post-Imperial Russia) in Africa.

The Berlin Conference of 1884-1885 on the partition of Africa was a watershed in the political history of the continent. While Imperial Russia was an active participant at the Berlin Conference, it did not gain any colonies in Africa as a result of the partition. However, Imperial Russia exploited its relationships

with European colonial powers at Berlin as a quid pro quo for its own colonial acquisitions in Asia.

Unlike Imperial Russia, Soviet Russia (that is the Soviet Union in the post-Imperial Russian era) was more assertive in its expansionist policy in Africa as witnessed by its ideological competition with the US and other western powers in the post-1945 renewed scramble for Africa. But, compelled by its economic stagnation and near bankruptcy, Soviet Russia decided to disengage itself from Africa long before it collapsed in 1991.

This policy of disengagement was continued by the Russian Federation (hereinafter referred to as simply Russia) in the post-Soviet Russia era. It was only about 2010 that Russia began to reassess its renewed engagement in Africa in the ongoing scramble for Africa. The paper analyses a series of challenges facing Russia in its renewed African policy. First, Russia has to contend with the huge presence of China, Brazil and India in Africa. Second, it also has to contend with the US and other Western countries in Africa. All these countries had significantly enhanced their respective positions in Africa during Moscow's forced withdrawal from the continent. Third, Russia has to redefine its strategic priorities in Africa in its resurgence as a global power. This third challenge is the core of the paper.

Tatiana Deych
Institute for African Studies RAS
Moscow, Russia

Russian-African Political Relations at the Present Stage

Russia's role in world affairs is growing. Russia tries to win back its global status. In the Concept of the Foreign Policy of the Russian Federation, a goal is set to expand the multiform cooperation with African states on bilateral and multilateral basis, including dialogue and cooperation within G-20 and BRICS frameworks. What brings us together is a common interest in the formation of the just and democratic world order, based on collective approach to the resolution of international problems and the superiority of international law. We reject the attempts of one country or a limited number of countries to impose their will on the rest world. Our cooperation in the UN proves that eloquently.

In recent years, we see the growth of Russian diplomatic activity in Africa. The record of state and government exchanges provides an authentic list of Russia's main African partners. Since the nineties of the last century, our political interaction with Africa had advanced considerably, although we are still far away from a plan to convene Russia-Africa Cooperation Forum. Russia's interest in the establishment of peace and security in Africa offers new possibilities for the expansion of Russian – African political

relations. Russia's important goal is to assist the efforts aimed at settling the regional conflicts and crises in Africa, at promoting the dialogue with the African Union and regional organizations. Russia is not among the leading actors in the UN and the AU peacemaking in Africa, but African peacemakers are annually trained in Russia. At the same time, Russia has an interest in restricting the freedom of expansion of terrorist organizations in different spaces in Africa, which opens possibilities for Russian presence in the region.

Russia Returns to Africa: Economic Aspects

Africa recently became the priority direction in Russian foreign policy and the attractive sphere of Russian business activity. Russian-African trade turnover is growing but its volume and structure do not answer the requirements and possibilities of both sides. Russian companies' investment activity is on the first place in the complex of bilateral relations. The activity of such great companies as Lukoil, Severstal, Renova, Rusal, Evraz, Gazprom, is the most dynamic. 80-90% of Russian companies' investments are connected with exploring and extraction of raw materials. Last years Russian companies' activity in IT services, finances, cosmos, nuclear power plants' construction widens. Cooperation with Russian business is attractive for African partners, because Russian companies have financial resources, effective technologies, highly qualified specialists. Russia remits debts of heavily indebted poor African countries, contributes to the programs of official aid for development, such as the Global Fund of Struggle against AIDS, malaria and TB, for aims of energy security and food security. Russian-African partnership is

growing, it more and more corresponds to reciprocal interests and to the forming of multilateral and fair world order.

Nevertheless, the scale of Russia-Africa economic ties is modest to put it mildly. Russia's trade turnover with African countries is 10 billion dollars. Trade with Africa accounts for only less than two percent of total Russian trade turnover. According to the official statistics of the Federal Customs Service, the share of whole Southern Africa, including South Africa, in Russia's international trade is 0.1% (for example: the share of Brazil is 1%, 1.6% - of India, 7% - of China). Certainly, this share is very low. The FDI stock of Russian companies in Africa amounts to \$5 bn, total investments – to about \$10 bn. The figures show that there is a big room for the improvement in Russian-African economic relations.

Olga Kulkova
Institute for African Studies RAS
Moscow, Russia

**Russia's approach
to supporting development and security in Africa (2000-2010s)**

Being a great contributor to African development and security at times of Soviet Union, now Russia does not so much in this sphere, at least in comparison with USA, emerging economics (China, India, Brazil) and former colonial powers (France, Britain). This sad change happened in the 1990s when after the collapse of the Soviet Union the political priorities had changed.

In the 2000s, the situation began to improve. Russian political establishment decided our country needed to develop better cooperation with Africa, to contribute more to its development and security. This agenda found its reflection in the consequent versions of Foreign Policy Concepts of the Russian Federation (2000, 2008, 2013) and Concept of Russia's participation in assistance to international development (2007) and its newest version of 2014. In the first Concept of Russia's participation in assistance to international development (2007) the emphasis was on aid disbursed through donations to international multilateral institutions (it comprised 70% of Russia's disbursements for such assistance). In the new Concept of 2014, the emphasis has changed: the main aim is to strengthen the

bilateral aid programs to specific states and to contribute to visible projects improving the recipient's productive and innovative potential. Besides, Russian-African political dialogue has received a new impetus due to Russia's active participation in BRICS. A range of major Russian companies started working with African partners more closely.

However, a lot remains to be done. One of the most important foreign policy tasks for Russia at times of economic crisis and unfavorable global political situation is to keep its relations with Africa strong and developing. Russia can contribute to Africa's development and security, but innovative approaches should be found. What is the most important for Russia – to define clearly its priorities, to listen to its African partners, and to better analyze the foreign experience in the field of managing the security-development nexus in Africa.

Sergey Nenashev
Institute for African Studies RAS
Moscow, Russia

**Russia and Angola:
the Past and the Present of Bilateral Relations**

Relations between Russia and Angola were established in the sixties of the last century when the Angolan people began their armed struggle for the liberation from the Portuguese colonial rule.

After obtaining national sovereignty in 1975 Angola became one of the top priorities of the Soviet foreign policy in Africa. It has kept its position in the foreign policy of the Russian Federation too.

At the same time, the content and the character of the Russian-Angolan relations have undergone essential changes following political, social and economic transformations in both countries, as well as the end of the Cold War one of the front lines of which lay across the African continent.

Recession in Russian-African relations in the nineties affected ties between Russia and Angola too.

This century the cooperation between the two countries has gradually acquired a new scope and dynamics, which was in many respects promoted by the exchange of top-level visits during the

past ten years. Legal framework of cooperation has significantly strengthened. At present, the cooperation between Russia and Angola embraces practically all spheres of interstate relations. The countries maintain regular political and diplomatic dialogue. Cooperation in military and military-technical fields, higher education, public health and others has made progress.

However, despite some projects, bilateral economic cooperation, as well as trade exchange, still does not meet the potentials of both countries.

Zinaida Sokova
Tyumen State University
Tyumen, Russia

The Regional Cooperation between Russia and Africa
(Case Study of the Tyumen region)

The Tyumen region is a part of the Urals Federal District and an actively developing federal subject of the Russian Federation, which has a growing economic, scientific, educational, cultural, spiritual, and tourist potential. The West Siberian oil and gas center, which is one of the largest in the world, is situated in the Tyumen region.

Currently, the Tyumen region is one of the leading regions of the country in terms of foreign trade: its share is about 7-8% of Russia's total trade turnover. The region supports business cooperation with partner companies and organizations in more than 80 countries, including the African continent. Key areas of this cooperation are trade, planning and implementation of joint business projects, assistance in personnel training. The potential for cooperation with the countries of North Africa and Nigeria is implemented in the oil and gas sector.

Egypt leads in the Tyumen's foreign trade relations with African countries. The trade turnover with Egypt has increased by

a half during 2010-2015. The region exports engineering products, including products for the energy sector, organic chemicals and plastics to the African country. African firms are interested in purchasing of lumber and wood products, rubber products and power equipment in the region.

The Tyumen region contributes to African countries in the preparation of qualified personnel – technicians and engineers for oil and gas industry and military experts.

Commercial projects on the continent include subsidiary airline of UTair, UTair South Africa. During ten years, the company has made a considerable contribution to the creation of the infrastructure of the South Africa and to the training of the local population. The company undertook transportation support of UN peacekeeping missions in several African countries. In the near future, economic relations with South Africa may expand due to the participation of representatives of the Tyumen Region in the activities of the Council of the BRICS regions.

Vasily Sidorov
Institute for African Studies RAS
Moscow, Russia

South African Energy Sector and “Rosatom”

South Africa is the most developed state of the African continent. At the same time, it is the only African state that has a nuclear power station.

South Africa is the largest producer of electricity in Africa. However, in the second half of 2000s the country began to experience an electricity shortage that became the main factor limiting economic growth.

Electricity is produced and supplied by a state-run company “Eskom”. South Africa has the following structure of electricity generation: fossil fuels – 91%, hydroelectricity – 4%, nuclear – 4%, renewable – 1%. There are 17 coal power plants, six gas turbine power plants, three pump storage power plants, two large hydroelectric power plants and one nuclear power plant.

The bulk of electricity is generated by burning coal. “Eskom” is currently building new coal power plants – “Medupi” in Limpopo and “Kusile” in Mpumalanga.

In 2010, Russian “TechSnabExport” (subsidiary of “Rosatom”) and “Eskom” signed a long-term contract for the

supply of Russian-beneficiated uranium for the only nuclear power station in Africa.

In 2012, “Rosatom” opened a representative office in South Africa, and in 2013 declared readiness to build up to eight power units in South Africa. “Rosatom” is prepared to offer up to 60% localisation in terms of construction work on the new power stations (depending on the number of power units built).

“Rosatom” is seen as the frontrunner in winning the contract to build new nuclear power plants (NPPs) in South Africa. However, there is significant opposition to construction of new NPPs in South Africa as well as some political opposition to “Rosatom” being chosen for this construction.

PANEL III
Cultural Ties and Relations

Convener: Sarah Lunaček
(University of Ljubljana)

Karina Simonson
Lithuanian Culture Research Institute
Vilnius, Lithuania

Star of David in the Cutlery Drawer:
Immigration Experiences
in South African Jewish (Litvak) Photography

Baltic Jews (Litvaks) in South Africa have maintained strong ties with their historical homeland and consciously preserved their cultural identity. New knowledge about Baltic and South African cultural bonds is coming up in this age of globalization. One of such cultural bridges, longing for academic research, is the spread of the Litvak culture and art in the Republic of South Africa.

First, at the beginning of the 19th century, Jews from mainly Great Britain and Germany came to the country to trade. Later, others arrived in South Africa both to trade and also to

become professionals, industrialists, and entrepreneurs. In the last decades of the 19th century and the early decades of the 20th, many Jews from the Russian Empire, in particular from Tsarist Lithuania and Latvia, arrived in the country as economic migrants. They were also escaping from the risks of becoming involved as victims in the frequent anti-Semitic pogroms that were occurring there at the time. Some decades later, other Jews fled to South Africa to escape from the Nazis in Germany.

In my presentation at the conference, I will first give a general introduction to the history of the Lithuanian and Latvian Jews migration to South Africa. After that, I will speak on how specific artists working within social documentary genre such as Leon Levson, Eli Weinberg, David Goldblatt and Mikhael Subotzky, use this migration experience, as well as Jewish historical memory, in their creative work. Lastly, I will conclude with specific traits of Jewish South African photography, as well as “Jewishness” and “Africanness” in/of their photography.

Lilijana Stepančič
Freelance Art Historian
Ljubljana, Slovenia

**Exhibiting Prints from the Global South
at the International Biennial of Graphic Arts
in Ljubljana 1955–1991**

The International Biennial of Graphic Arts, established in 1955, was the most important international art exhibition in Yugoslavia until the breakup of the country in 1991. It was also one of the leading international events in the world regarding contemporary prints.

In contrast to other important international art exhibitions in Europe, Japan, and North America, the Biennial in Ljubljana was open to artists who lived and worked in East Europe or the global South and who, otherwise, hardly participated in the international art world in the West. The Biennial's exhibiting policy reflected Yugoslavia's geopolitical orientation, one based on both the break with the Soviet Union in 1948 and the foundation of the Non-aligned Movement in 1955.

The Biennial in Ljubljana was a showcase for a different, and specifically Yugoslav, socialism. During the Cold War, such

socialism projected Yugoslavia's liberalisation and openness to observers of it in the West, East, and Global South. The participation of countries from the Global South at the Biennial in Ljubljana had cultural, artistic, and political effects. It negated the prevalent cultural concept that creative production in the global South should be evaluated solely in, for instance, ethnological terms. It also opposed the view that there was no relevant contemporary art production in the Global South.

Importantly, cultural participation also brought a form of political recognition with it, this especially to the newly independent African states emerging out of anti-colonial struggles.

Sarah Lunaček
University of Ljubljana
Ljubljana, Slovenia

Film Reporters of SFR Yugoslavia's Newsreel
'Filmske novosti' in Africa

The relations between different African countries and SFR Yugoslavia as one of the leading non-alignment states included diverse kinds of cooperation and exchange in economic and political sectors, from building infrastructure in Africa to student exchange programmes, as well as diplomatic visits of African representatives to Yugoslavia and Tito's travels to Africa. All this was documented by film reporters of 'Filmske novosti', Yugoslav film newsreel house established immediately after the end of the WW II, being crucial moving picture journal before the establishment of television. Next to documenting and journalist reporting, a direct support of film news infrastructure and formation of reporters was offered by 'Filmske novosti' particularly systematically in Mali throughout the 1960ies and 70ies, in a shorter period in Tanzania and sporadically during liberation struggle in Mozambique. The reporter Stevan Labudović from 1959 was filming Algerian liberation struggle and documenting situation of Algerian refugees, making lifelong

friendships along the way. Another reporter, Branko Marjanović, joined on one of the adventure trips of traveller Tibor Sekelj in attempt to make an Africa-crossing reportage expedition.

In this presentation I would like to offer an overview of activities and genres of 'Filmske novosti' concerning Africa and grasp working methods and approaches of its reporters, as well as try to understand in what way Africans and relations between Africa and Yugoslavia were presented in those reportages. I would also like to get a picture about encounters between reporters and different persons encountered in different African countries. In this way, I would like to understand in the context of non-alignment of Yugoslavia what the specifics were in presenting Africa and Africans in newsreel (including, for comparison, some other journalist reporting) and of concrete relations between reporters from Yugoslavia and different people from Africa whom they were filming, with whom they worked or socialised.

Nikolai Jeffs
University of Koper
Koper, Slovenia

**Subversion, Solidarity, Containment:
Non-Alignment, Yuri Muri,
and the Racist Representation of Africans
in Socialist Yugoslavia and Postsocialist Slovenia**

Yugoslav socialism was not as monoglossic, unitary nor totalitarian as some like to claim. Indeed, its pluralist nature is also evident from two very different and opposed currents in attitudes towards the world beyond Yugoslavia itself. On the one hand, we thus witness social, cultural, and political projects as well as formations that were based on ethical as well as egalitarian, forms of intercultural dialogue. On the other hand, however, there also existed a counterculture that was formed by deploying extremely denigrating and colonial images of oppressed global minorities and/or of the non-Western world. These two currents were born in the 1950s and, of the former one, we witness films such as *The Valley of Peace (Dolina Miru)*, the establishment of the International Biennial of Graphic Arts, the movement of Non-Aligned States and the exchanges of people, ideas, and goods that followed from these. As an example of the latter countercultural

and, indeed, racist trend in which Africans are portrayed as ignorant, devoid of modernity and incapable of forging friendship with the Slovene subject, this paper analyses one of the most popular children's books in Slovenia ever, *Juri Muri in Africa* (*Juri Muri v Afriki*, 1958) by the canonical poet Tone Pavček. If a follow up, *Juri Muri in Africa Again* (*Juri Muri drugič v Afriki*, 2001), tries to reverse some of the postulations of the original volume, the fact that both works remain part of the educational process across various institutions and are culturally mainstream, represents a telling comment on the supposedly fully emancipatory quality of postsocialism. All the more so as the first current mentioned in this abstract is frequently the object of various forms of negative revision if not (willed) amnesia.

Eleonora Lvova
Institute for Asian and African Studies
Moscow State University
Moscow, Russia

The First Scientists of Moscow University in East Africa

Russia had an interest in African peoples for a long time. It started when Peter the Great, the Emperor of Russia, decided to organize a long voyage to Madagascar. These plans failed but the interest in Africa remained. In the 18th century, the Russian Academy of Sciences prepared a dictionary of languages of the world, which included ten African languages. A lot of Russian noblemen collected books about Africa in their private libraries. As a rule, those were books in the European languages – French, English, and German. Later, some of them were translated into Russian. The Library of the Moscow University (founded in 1775) also possesses many of such books.

In the 19th century, teaching of African languages (in St. Petersburg and Kharkov) and culture (in Moscow) began. D.I. Anuchin, Professor of Moscow University, included these themes into his lectures under the title “Zemlevedenyie” (“Studies of the Earth and Humankind”). He also launched the *Zemlevedenyie* journal and founded a special museum as part of the Moscow University, now called Museum of Anthropology.

In 1863, Prof. Anuchin became a founder of the Society of Friends of Natural History, Archeology and Ethnography (OLEAE) in Moscow University. The members of this Society welcomed scientists and travelers, returning from different countries all over the world, including Africa. They used the African evidence in their works and discussed various aspects of African culture (history of arms, beliefs and religion, use of fire and magic, etc.). In 1863, African artifacts were presented at Ethnographic Exhibition organized by the Society of Friends of Natural History, Archeology and Ethnography. Prof. Anuchin and his colleagues wrote entries on African peoples and their cultures for the greatest Russian encyclopedias of the time (Granat and Broghaus-Efron).

That time the Moscow University has no historical department yet. That is why not historians or social anthropologists but specialists in natural history were those Russians who became the first Moscow University people in Africa. In the beginning of the 20th century, expeditions to East Africa were organized by V.V. Troyizky, I.I. Puzanov, and V.N. Nikitin. V.V. Troizky visited Kenya and Tanganyika in 1912–1913, V.N. Nikitin spent eight months in Kenya and Uganda in 1912, and I.I. Pouzanov travelled in Sudan and Northern Ethiopia (1907–1908). All of them reported their observations at the OLEAE sessions. Their notes were published in *Zoological*

Journal (V.N. Nikitin, 1915) and *Zemlevedenyie* (I.I. Pouzanov, 1913). V.V. Troizky published them in his book in 1928. Their aims were to collect objects of flora and fauna but besides that they made a lot of interesting observations of life and culture of African peoples. Their notes were devoted to human geography, people's anthropological features, languages, mode of life, villages, clothing, occupations, migrants (Indians and Europeans), German and English colonial rule, etc. They also brought home small but valuable ethnographic collections. In particular, V.V. Troizky presented the Moscow University with his collection of 100 objects, and it can be seen now in the Museum of Anthropology.

Nikolay Dobronravin
Saint-Petersburg State University
Saint-Petersburg, Russia

**From Timbuktu to Harar:
African Islamic Manuscripts in Russia**

Many European libraries and archives possess Islamic manuscripts originating from Sub-Saharan Africa. Most of these works were brought from the region in the nineteenth and early twentieth centuries and then scattered all over Europe. Russia's story of Sub-Saharan Islamic manuscript acquisition is similar to that of the other European countries which did not possess colonies in Africa. This story is also understudied.

Several small collections and single Islamic manuscripts of Sub-Saharan provenance belong to various libraries and archives in St. Petersburg. The earliest African Islamic manuscript (in Arabic with Fula glosses) was brought to Russia by sheikh Muhammad al-Tantawi, an Egyptian scholar, in the mid-nineteenth century. More significant are two collections from Harar and the Oromo region of Ethiopia. These collections, acquired by Nikolay Gumilev in the early twentieth century, include a few eighteenth-century manuscripts as well as multilingual works in the Arabic script.

The acquisition history of other African Islamic manuscripts is less known. A significant collection was bought by the former Asiatic Museum from Alexey and Serguey Moskalev in 1915. This collection includes a Qur'an (with Hausa glosses) and some other West African, Saharan and Maghribi manuscripts. The Asiatic Museum also acquired one more West African Qur'an from Vladimir Shileyko in 1919. It is not clear how the Moskalev and Shileyko manuscripts were brought to Russia.

Djordina Trubarac Matić
The Institute of Ethnography
Serbian Academy of
Sciences and Arts
Belgrade, Serbia

Water Bulls: Khoisan and Balkanic Parallels

Folk stories and beliefs about a water *daimon* called a water bull (attested in a very few world's traditions), recollected among Balkanic Slavs (Bulgaria, Macedonia and Serbia) and Khoekhoe and San peoples, are compared in an effort to establish the level and determine the type of possible similarities between them. The analysis shows a very high degree of overlap of ideas concerning: the appearance, habitat (sweet waters), characteristics (being a personification of sweet water; being non-violent towards people, if not provoked; a roar that makes the earth rumble; moving to another place/ being killed results in drying of the water source; protects people who have established association/alliance with him), as well as a number of phenomena associated with water bulls (predictions, thunder, lightning, storms, medicine). On the other hand, a different nature of the stories about water bulls in the Balkans (relatively fixed legend with slight modifications of variants) and among the Khoisan (personal testimonies and description of living ritual, medicine and magic practices) is observed. The results of the comparative analysis are discussed in

order to point out their implications, which concern the origins and the nature of the concept of this particular water *daimon*.

PANEL IV

African Students and Migrants in Non-Western Europe

Convener: Dmitri M. Bondarenko

(Institute for African Studies RAS)

Dmitri M. Bondarenko

Institute for African Studies RAS

Moscow, Russia

African Migrants in the USSR and RF:

A Socio-cultural Comparison

Africans have always constituted a small minority among the migrants to Russia. At the same time, it is evident that nowadays, the inflow of Africans to Russia is growing, and they are becoming more noticeable in the Russian socio-cultural landscape.

The central point of our analysis is the changes that have occurred since the breakup of the USSR, which have impacted on the migrants' social composition, on their strategies of integration, and on the modes of their acceptance by the new socio-cultural environment. We provide basic information on the socio-cultural specificity of the African community in the Soviet Union and use

this information as the background for presenting the results of our own study of the African migrants in present-day Russia (particularly in Moscow) on the pathways of socio-cultural adaptation Africans choose in this country. We discuss the factors that influence their choices: related to the Africans' background (social, cultural, educational, financial, legal status, etc.) on one hand, and to their perception and acceptance / non-acceptance by the receiving society (as reflected in the prevailing opinion about Africans and especially in their most typical image among native Russian citizens), on the other.

Finally, we address the point of formation or non-formation of the African diaspora(s) as network communities, as a means of both more successful adaptation and identity support in present-day Russia.

Veronica Usacheva
Institute for African Studies RAS
Moscow, Russia

**African Students in Moscow: Cultural Adaptations in
the Soviet Union and Post-Soviet Russia**

According to various estimates, the USSR trained more than 480,000 specialists from Africa, including 250,000 in institutes and centers, established in African countries with the assistance of the USSR, 150,000 during construction and operation of industry objects, and more than 80,000 in the Soviet universities and colleges. In Western Africa, the majority of the Soviet/Russian graduates are the Guineans, Malians, Ghanaians, Nigerians, and Senegalese. According to the Ethiopian Association of Graduates from Soviet/Russian Educational Institutions, the number of Ethiopian graduates from the former USSR exceeds 22,000. The majority of them came back to Ethiopia and has been serving the country in almost all sectors of economy.

Educational programs were considered as a means of pursuing policy aimed at creation of “friendly” political elites in the areas of Soviet influence around the world. Nowadays, Russian authorities and officials declare the promotion of Russian

culture abroad one of the most important tools for expansion of Russia's foreign economic interests, while the basis for pursuing Russia's soft power policy in Africa is already present – it is formed by a large number of specialists trained in the USSR and Russia.

But how do former African students feel about Russia (and the USSR), about their education and adaptation experience? What kind of memories do they keep about the years of education?

The paper will discuss the experiences of the Africans in their adaptation in Moscow, the difficulties they faced, vulnerabilities, struggles, threats and success stories. The paper presents the results of the analyses of 18 interviews with the former students from the late Soviet and post-Soviet times.

Anna Siim (Moskvitina)
Museum of Anthropology and Ethnography
of Peter the Great (Kunstkamera) RAS
Saint-Petersburg, Russia

Learning about Their Own Society and Culture
in the USSR: African Students and
the Soviet School of Anthropology

Within the frames of Soviet (and Eastern European) educational programs for foreigners, African students got their degrees mainly in technical, military and medical universities and colleges. However, a vast number of young Africans became specialists in arts and humanities, including those who chose the career of ethnographers and anthropologists. Natives of their African environments, they studied their own background and cultures they belonged to as patterns of typical “traditional societies” (*traditsionnyye obschestva*) in terms and on the theoretical base of the Soviet school of anthropology. Such students often participated in expeditions and field researches among various ethnic groups in the USSR to get more knowledge of other forms of “traditional societies”. Most of their student papers and Ph.D. theses (*kandidatskaya dissertatsiya*) were dedicated to various aspects of ethnic and social structure, spiritual

and material culture in the countries they came from and, sincerely or not, very often expressed severe criticism on African traditional values.

Elieth Eyebiyi
Lasdel Benin/Niger
Transpol

**African Connections and Student Training Dynamics
in the Former Soviet Union and Eastern Europe**

The history of this kind of mobility is widely unexplored by social scientists and historians. Many African students were trained in the USSR and other Eastern European countries before the end of the Cold War. It was an important caesura in their own training pattern, to shift from exclusive training in Western countries due to the colonization's tradition, to Eastern European countries. This global movement of African students surely is one of the first global dynamics of student mobility in the world, earlier than ERASMUS in Europe or ESCALA in South America. In fact, involving of African countries in the Soviet Union's cultural and academic platform allowed them to reinforce their elites construction frame in the aftermath of Independences. In this communication, I talk about African students, especially Beninese, in the former Soviet Union and in Eastern Europe. It will present the result of recent fieldwork in Canada and Benin on biographical experiences of Beninese students trained in the USSR and other socialist countries by questioning academic mobility trends and its impact. In addition, I will present these students' return back

trajectories, but also their contribution to the development of their native country, the Republic of Benin, and will enlighten the main training dynamics established in this context.

Tatiana Smirnova
School for Advanced Studies
in the Social Sciences
Paris, France

**Social History of International Women Cooperation
between the USSR and African Countries**

The paper offers an analysis of political and social issues of sending African women to the Soviet Union with scholarships awarded by the Soviet Women Committee, a state-controlled large-scale women's organization of the USSR. In fact, the numbers of those women varied from country to country: for example, between 1961 and 1991, a hundred of Malian women benefited from these funds. This figure may seem small, but the procedure of attribution, struggles and negotiations between Soviet authorities and Malian women, demonstrates the importance attached to the training of women and the role assigned to them by women's organizations in both countries. Based mainly on the empirical analysis of the Malian case, the paper will focus on theoretical issues of cooperation between what was once called the "Second" and the "Third world" in order to contribute to the emergent literature that reconsiders transnational histories of the Cold War.

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