IIR-As

Institute of International
Relations and
Area Studies

Rethinking Communication and Power

◇ **Date & Time: October 24, 2022 (Mon.)**

16:00-17:30 [Japan standard time, UTC+9]   (Language: English)【via Zoom】

[Timetable]

16:00 – 16:05	Opening remark
16:05 – 16:40	Presentation (Dr. Calvo)
16:40 – 17:15	Presentation (Dr. Mohamed El Obeid)
17:15 – 17:30	Question & Answer
17:30	Closing remark

Registration [https://forms.gle/1x5PX3N7kTSTKCu2A]
(Please register by October 22 (Sat.), 2022.)

Hosted by the Institute of International Relations and Area Studies, Ritsumeikan University

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Decolonising practices and women empowerment through Black Atlantic dialogues

◇ **Date & Time: October 24, 2022 (Mon.)**
16:00-17:30 [Japan standard time, UTC+9]
(Language: English) 【via Zoom】

❖ **Speaker:** *Dr. Daniela Calvo*

(Nucleus of the Study of Religion of the State University of Rio de Janeiro)

◇ **Moderator: Takuo Iwata** (Ritsumeikan University, Japan)

Registration [https://forms.gle/1x5PX3N7kTSTKCu2A]
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Decolonising practices and women empowerment through Black Atlantic dialogues

(Dr. Daniela Calvo)

[Abstract]

For African-derived traditional peoples in Brazil, Africa is not only a repository of memories, symbols, imageries and ancestry, but also a source of knowledge and power through transatlantic dialogues, travels and exchanges. Current discussions and meanings regarding gender and matrifocality in traditional Yoruba societies have an incidence on gender issues and Black women's identity and social role in their family, their community and society at large. The purpose of this work is to explore how women build de/counter-colonial practices and discourses around the stove in Candomblé terreiros. The kitchen is a location for women's empowerment, in continuity with African customs and food vendors in markets and streets. The experiences of Candomblé women in and out of the kitchen are reinforced by the circulation of women and ideas between terreiros and Black feminist movements, as well as the thought of Nigerian sociologist Oyèrónkẹ́ Oyěwùmí, who pits the values and ways of life of traditional Yoruba societies against Euro-American feminisms and the same concept of gender. The conception of women as mothers, who generate life and relationships, the archetype of female òrìṣà and of the Iyàmi (the Ancestral Mothers) are all revisited, along with the critique of colonization and Christianization.

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Sudan Demonstration is a Social Media Uprising

◇ **Date & Time: October 24, 2022 (Mon.)**

16:00-17:30 [Japan standard time, UTC+9]
(Language: English) 【via Zoom】

❖ **Speaker:** *Dr. Amani Mohamed El Obeid*

(Centre de 'Etude and Documentation Economique, Juridique et Social (CEDEJ)-Khartoum)

◇ **Moderator: Takuo Iwata** (Ritsumeikan University, Japan)

Registration [https://forms.gle/1x5PX3N7kTSTKCu2A]
(Please register by October 22 (Sat.), 2022.)

Sudan Demonstration is a Social Media Uprising

(Dr. Amani Mohamed El Obeid)

[Abstract]

Sudan, in December 2018/April 2019, witnessed an uprising all over the Sudanese cities against the theocratic military regime of the Ingazh that governed for thirty years, characterized with corruption and state violence. This uprising led in the end to the downfall of the regime on 11th April 2019. The main actors of the revolution in all Sudanese cities are the youth, the university students and graduates led by the Sudanese Professional Association. So, I think that the Sudanese uprising is mainly Social Media uprising. This uprising depended mainly on the mobilization through Social Media (WhatsApp, Facebook and YouTube) that crippled the Ingazh security forces in censoring information on TV. People used to follow up the Uprising development immediately through Social Media and the satellites (al Hadath and lately Al Jazeera TVs). The repercussion of the impact of globalization is very clear in the Sudanese uprising. That the essence of globalization is democratization and that totalitarian regimes in the Third World Countries cannot continue under globalization that includes freedom and accessibility of information which negates the nature of authoritative regimes.