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Conflict (im)mobiles : biographies of mobility along the Ubangi River in Central Africa

Wilson Janssens, M.C.

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Propositions

1. Refugees cannot be categorized as either passive victims, or resilient agents. The term refugee hampers our comprehension of the layered complexity of displacement and forced displacement.
2. Beyond multi-directional patterns of movement, mobility embraces non-physical types of mobility such as social mobility, but also cultural expressions, emotions, and the mobility of the mind.
3. Artistic and academic knowledge complement one another in epistemological practices. The former is more than an object of study for the latter; it is a path to produce knowledge.
4. Individuals do not live according to fixed life stages but are confronted by critical moments of choice throughout their lives. These choices, or vital conjunctures, in combination with accumulated and embodied experiences of violence, shape the life paths of each individual in unique ways.
5. Archives are not necessarily objective data; they are informed by subjective stories and interpretations. Just as research cannot be replicable, so also archives are non-replicable; rather, they are time- and context-grounded.
6. The nation-state, and in particular its borders, too often defines the context of research. There is a need for alternative axioms, both mobile and sedentary.
7. In recent years the decolonization of academia debate has gained in momentum; the question now is not whether the university has to be decolonized, but how?
8. The continuing division between Anglophone and Francophone Africa is a perpetuation of colonial legacies that has divided the academic community.
9. Knowledge does not benefit from publishing more quantity and more often. It profits from patience, slow thinking, slow writing, and the use of innovative channels.
10. Emotions expressed in exhibitions, songs, and novels enrich our academic work.