

Can the African neopatrimonial state be developing if not developmental?

- lessons from a comparative overview across world regions -

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There is a striking contrast between the endemic use of the concept of neopatrimonialism to discuss politics in Africa and its more cautious mobilisation outside the continent. Since Jean-François Médard first suggested the use of the concept to discuss politics in Cameroon (1978), there has been an increasing assimilation of the African neopatrimonial state to integral and predatory forms of politics has contributed to its perception as a global prototype of the 'antidevelopmental' state.

This is a sharp contrast with Latin America, South East Asia, Russia or Central Asia where the concepts of of patrimonialism and neopatrimonialism are associated with a greater axiological neutrality than in Africa. In contrast with the Africanist and Latin-American emphasis on institutionalisation and bureaucratisation, the South East Asian literature has generally focused on the nexus of state-business relations and interactions. Underlying concern at the emergence of competitive and developmental capitalist states has also prompted the adoption of a specific lexicography, illustrated by references to oligarchic patrimonialism, crony capitalism and even 'ersatz' capitalism. There is much to be gained from these variations which point to a key assumption, largely overlooked in the Africa debates until recently: a state can be neopatrimonial and developing, if not developmental.



Date: October 29, 2013 18:00 ~ 19:30

Place: Room 821, Ryoyu Kan (諒友館)

This session will be conducted in English (no translation).

Admission Free (no reservation)

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