Kappa (working title)

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Abstract

Keywords—

1 Introduction

In North West Indonesia 1976, GAM (Gerkan Aceh Merdeka: Free Aceh Movement) declared independence for the province of Aceh, under the leadership of Hasan di Tiro, a descendent of the last Sultan of the Aceh region. Initially the movement consisted of the remnants of an old religious network, with its roots in the old Sultanate and armed struggle against the Dutch. The resulting conflict lasted until 2005 and resulted in an estimated 3402 combat related fatalities after 1989 (Aspinall 2009, Pettersson & Eck 2018, Sundberg & Melander 2013).

In Ethiopia 1975, the Dirge regime tried to arrest the Sultan of Aussa. However, anticipating the move, the Sultan's son had already sent men to neighboring Somalia to train in guerilla warfare (Shehim 1985). The Sultan evaded arrest and launched the Afar Liberation Front (ALF) organized around the men trained in Somalia. The heavy handed response of the Ethiopian military left over a thousand civilian casualties (https://ucdp.uu.se/conflict/363).

In 1960, in the newly formed Republic of the Congo (Léopoldville) (current Democratic Republic of the Congo) South Kasai declares unilaterally to have seceded from the nascent Republic under the leadership of traditional chief Albert Kalonji (Nzongola-Ntalaja 2002). He then preceded to have his father declared the new Mulopwe, thus resurrecting the royal title of the Luba kingdom (1585-1889). His father promptly abdicated handing the title to Kalonji (now styling himself Albert Ditunga, 'homeland'). South Kasai fought for independence for just over two years, provoking a campaign by the Congolese armed forces that at the time was characterized by UN Secretary-General Dag Hammarskjöld as an act of genocide (Nzongola-Ntalaja 2002).

What the three preceding narratives have in common is that in both the media and the academic peace-and-conflict literature, they have been cast almost exclusively as ethnic conflicts. While they all have important ethnic components as well, they clearly demonstrate a link to past states.

Why is this problem worth addressing?
How does it relate to other work? Puzzles etc in the literature.

What do I do to address the problem? Overarching research questions? Aims? How is contentious politics/political violence/organized violence shaped by

topography of statehood?

2 Concepts

2.1 Statehood and historical legacies

2.1.1 Historical state entities and Pre-colonial states

2.1.2 Artificial states

2.2 Collective dissent and organized violence

2.2.1 Maximalist dissent

2.2.2 Civil Conflict

State based

Non-state

Communal violence

3 Theoretical/conceptual framework

Looking for the connection(s) between the two overarching concepts. What links has been found? What has not been done? What is this thesis adding to this literature?

4 Analytical approach

Data narrative (inductive/deductive). Empirical tradition.

Discussion of maps to uncover the state?

Discussion of "state presence"?

References

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