

Editor's Note

At the beginning of 2005, the two heads of African Studies at Bayreuth University, after years of successful cooperation, turned over their duties to a new generation: Dieter Neubert (Chair of Development Sociology), the new speaker for the Collaborative Research Center, and Herbert Popp (Chair of Geography), who has been named the new managing director for the Institute of African Studies. We wish them both continued success!

New developments since the beginning of the year also include intensive efforts to establish a graduate school, and the introduction of the MA degree program "Culture and Society of Africa," available at Bayreuth since the winter semester 2004/2005. Further, two online journals, "Bayreuth African Studies Online" and "Bayreuth African Studies Working Papers," have been introduced. Supplementing the long tradition of Bayreuth's book publications, the journals will present the results of Africa research in an online peer review forum. Both can be visited under the following address: <http://www.uni-bayreuth.de/sfbs/sfb-fk560/e-index-publications.html>.

Over the last few months, African Studies was once more pleased to be able to host international conferences, and to invite a number of academics from various fields to Bayreuth. In this issue, the NAB will particularly cover the symposium on "Questioning the New." In the well-established framework of the NAB interview series, this issue also includes an extensive interview with Terence Ranger, whose numerous works on everyday history in Zimbabwe have come to be considered indispensable for modern African studies.



Ransom Stanley, Collage 2004 (mixed technics on paper) is exhibited until September 4th at Iwalewa House. Stanley's work is part of the current exhibition "Weiss=Schwarz / White=Black".

Reports

Questioning the New: Explorations in Processes of Cultural Syncretization in Africa and Beyond

SFB/FK 560 Symposium "Local Action in Africa in the Context of Global Influences" October 28-30, 2004

In October 2004, the SFB/FK 560 was host to an international, interdisciplinary audience in another attempt at the further understanding and theorizing of localization and globalization processes, particularly in relation to the complex and varied ways of interpreting local action in the context of global influences. The conference appropriated the term "syncretization" as a conceptual tool for describing and analyzing processes of cultural resilience, innovation and change in Africa and the African Diaspora. This was a follow-up to an earlier symposium in May/June 2002 "Local Vitality and the Localization of the Global," which explored notions of appropriation and local vitality. The publication, Peter Probst and Gerd

Spittler (eds.) "Between Resistance and Expansion: Explorations of Local Vitality in Africa" (Hamburg: Lit, 2004) is a direct result of the 2002 symposium.

In their introductory paper for the symposium, Peter Probst and Christoph Bochsinger highlighted its central goal, that is, to question cultural syncretization

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Farouk Topan (London)



left to right: Ute Luig (Berlin), Klaudia Dombrowsky-Hahn, Mohamed Pakia (both Bayreuth), Stephan Palmié (Chicago), Manuela Oberhofer, Klaus Schubert (Bayreuth/Munich), Carola Lentz (Mainz)



left to right: Sidney Kasfir (Atlanta), K. Dombrowsky-Hahn and Gabriele Slezak (both Bayreuth)



left to right: Dieter Neubert and Astrid Bochow (both Bayreuth), Simon Coleman (Durham), Ellisio Macamo and Christoph Boehinger (both Bayreuth).



left to right: Peter Beyer (Ottawa), Peter Probst (Bayreuth/Boston-Medford), Jonathan Owens (Bayreuth), Jim Spickard (Redlands)



left to right: Peter Probst (Bayreuth/Boston-Medford), Gudrun Mishe and Klaus Schubert (both Bayreuth), Christian Mair (Freiburg)



left to right: Kelly Askew (Michigan), Norbert Oberauer (Bayreuth), Dana Rush (Illinois), Sidney Kasfir (Atlanta)



left to right: Franz Röttland (Bayreuth), Hassan J. Ndzovu (Eldoret), Erwin Beck and Mohamed Pakia (both Bayreuth)

by turning to a more general questioning of "the new." As they argued, the idea of culture mixing has been assumed to be "a pretty trivial affair" both in the public sphere and within academic discourse. As became apparent during and after the conference, a general and critical perception of the various ways and forms in which "the new" comes into being appears a promising approach, especially as it challenges the "essentialist" binaries of "them" and "us," "pure" and "impure," and other related dichotomies. The program, drawn originally around three key thematic subsections ("How New is the New?"; "Where does the New come from?"; and "How do People perceive the New?"), was essentially explored using four interrelated strategies: by politicizing the topic (Peter Beyer); by historicizing it (and questioning in general its transferability to new contexts) (Stephan Palmié, Jonathan Owens, Andre Droogers); by looking into creative processes; and by focusing on perceptions and local uses of cultural syncretism(s). In general, while attempting to overcome the inherent dialectics of cultural syncretization, it became expedient to examine closely the dynamics of similar and related concepts to the "S-word" (syncretization). Thus, concepts such as the "the C-word" (creolization), or "H-word" (hybridity), "M-word" (mixing), "F-word" (fusion) and others took center stage of discussion, apparently not without some uneasiness, concerning their heuristic value. An actor-oriented approach, which focuses on how people involved in processes of "cultural syncretization" deal with the subject themselves, turned out to be an especially promising way of approaching the topic methodologically. In this perspective "syncretization" becomes something like a local category, even if not always explicitly so. This drew from the empirical cases focusing on the aestheticization of former story-telling music videos in Tanzania (Kelly Askew); the market-oriented reshaping and sale of spears to a new Turkana clientele (Sidney Kasfir); the integration of Hindu gods in West African Vodun art (Dana Rush); the appropriation of a Caribbean accent by London bank accountants, and location as "tough male street culture" (Christian Mair); and the negotiation of marriage by Ghanaians in an era of social change (Astrid Bochow). Contributions on the Kenyan Digo healer (Mohamed Pakia) and on how African Pentecostals engage

in spiritual warfare rituals (Afe Adogame/Selome Kuponu) both portray how people or groups may fuse, consciously and sometimes subconsciously, both indigenous and new knowledge and worldviews in indifferent, unproblematic and ambivalent ways. Although it is itself an interesting phenomenon worthy of reflection, the conscious rejection of labels such as "syncretistic" by our object of study also suggests the extent to which an "emic" approach in the theoretical sense becomes plausible. The danger of misrepresentation of a local perspective may perhaps explain why Roman Loimeier, writing on "The Baraza in Zanzibar" and Dana Rush, on "The West African Vodun Art and Thought," felt on safer grounds not to appropriate the S-, C-, and H-words in their papers. Other theoretical issues revolving around the S-, C-, H-, M- and F-words, more or less closely linked to one concrete situation or the other, emerged in papers dealing with Swahili literature (Farouk Topan); Taarab Lyrics (Said Khamis); appropriation and alienation (Hans Peter Hahn); the linguistic study of syncretic concepts (Schmid et al); transnational trade networks (Wisotzki/Pfister); and the Swahili New Yam Festival (Rinn). Unquestionably, these varied examples seem to confirm the original aim of the symposium: to find whether the awareness of "a world in creolization" (Hannerz, 1987), which set off a paradigm shift in the cultural sciences, continues to be of any significant analytical value. The discourse of "cultural syncretization" is far from being outmoded; its central focus at the conference shows how important the concept still is. However, our appropriation and interpretation of the "S-, C-, H-, M- and F- words" need to be constantly revisited and reflected upon. That attempts to do so are still able to evoke very fruitful and heterogeneous discussions was one of the most promising results of the symposium. The sociologist Jim Spickard ventured the Herculean task of "close-knitting" the related, but also remarkably diverse, heterogeneous set of papers by engaging in what he called "a little bit of the ethnography of the intellectual establishment." He executed the task excellently, dubbing it "the revenge of the sociologists" or "the sociologists strike back". He was quite apt in noting two striking streams running through the papers - "those which were highly theoretical, highly reflective, concerned with concepts and remarkably

Photos of the Symposium: "Questioning the New"

October 28-30, 2004

distant from actual grounded fieldwork"; and those "which are remarkably grounded in fieldwork but do not seem to have reflexive concepts." In a matter-of-fact way, Spickard underscored the significant role of theory in our scholarly analysis, a conscious reflexivity that attempts to balance grounded fieldwork with conceptual theorizing. He identified, quite pointedly, two striking templates around which the "S-word" debate revolves: the level of form and the level of meaning and discourse. While his remarks on the need to examine the social variability of situations of syncretization, creolization, hybridity, mixing and fusion are quite apt, Spickard's call for the restoration of the "actor" to the center of gravity of syncretization discourse is simply poignantly irresistible. Nevertheless, this intellectual conversation, which took place in the serene atmosphere of Iwalewa House (the Africa Center of Bayreuth University), will be further concretized as a number of paper contributions from the conference will soon be published by Afe Adogame and Peter Probst (ed.), "Unpacking the New: Critical Perspectives on Cultural Syncretization in Africa and Beyond" (forthcoming).

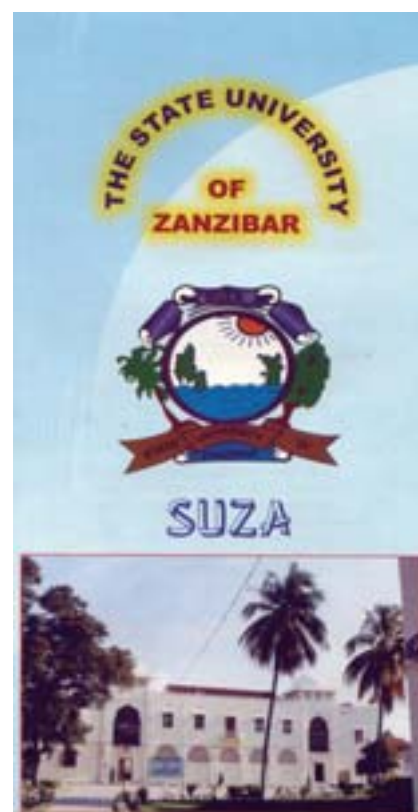
A.A. & M.V.

Agreement of Cooperation between Bayreuth University and the State University of Zanzibar

By Roman Loimeier

After two years of discussions and negotiations, Bayreuth University and the State University of Zanzibar (SUZA) signed, on August 31st, 2004, an agreement of cooperation. While the "Zanzibar" side was represented by Salih Idris Muhammad, the Vice-Chancellor of SUZA and Issa Ziddy, the Dean of the "Institute of Kiswahili and Foreign Languages," Bayreuth University was represented by Saidi Khamis (professor of African Literature), Roman Loimeier and Norbert Oberauer (lecturers in Islamic Studies), Steffi Kolbusa and Werner Graebner (both PhD candidates). The agreement of cooperation will strengthen the links between the Bayreuth Institute of African Studies and the Institute of Kiswahili and Foreign Languages to a

new level, not only with respect to the exchange of students, but also with respect to mutual support in research matters, the exchange of academic staff, the organization of conferences and workshops, and the establishment and cultivation of links of information. As such, the agreement of cooperation concludes a long history of informal ties between Bayreuth and Zanzibar that were strongly influenced by the long-standing terms of exchange with respect to Kiswahili studies, as established by Gudrun Miehe (Chair of African Linguistics) and Saidi Khamis (professor of African Literature), former director of "Taasisi," established in 1979, in Zanzibar's Vuga Road, which has since become a major pillar of SUZA. The establishment of the State University of Zanzibar by formal decree (August 1999) and the opening of its academic activities in May 2002 opened, however, the way for a much larger scope of cooperation, that includes, as of now, on the "Bayreuth" side, the departments of African Languages and Literatures, Islamic Studies, Geography and African History. Although cooperation between Bayreuth and SUZA started out from the cooperation with Taasisi, the agreement of cooperation may soon be expanded into other academic disciplines not only at Bayreuth but also in Zanzibar, as SUZA is growing fast: since its formal opening in May 2002, Languages and Literatures at SUZA have, thus, been complemented by disciplines such as Geography and History, and natural sciences are presently being added to the list. In addition, SUZA cooperates closely with the two other university bodies in Zanzibar, namely the College of Education in Chukwani, where teacher training is a major asset, and Zanzibar University, where Arabic, Islamic Studies, Islamic Law and Computer Sciences are cultivated prominently. At present (March 2005) SUZA, in its third year of academic existence, offers three-year courses (B.A. or Diploma) in, amongst others, Education, Adult Education, Psychology, Administration, History, Geography, Agricultural Sciences, Development Studies, Languages and Literatures (in particular Kiswahili, English, German, French, Arabic, Spanish and Portuguese), Communications and Computer Sciences, all organized in a number of schools and institutes that are set in different scenic settings in and around Zanzibar Town. By now, the cooperation agreement between SUZA and the University of

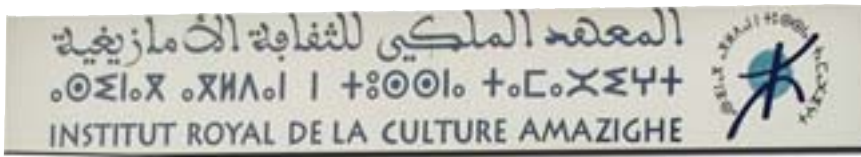


Bayreuth has also "kicked off" at the student exchange level, as Bayreuth University is represented by its first senior student in Zanzibar, Sebastian Müller, who is not only studying Kiswahili and Arabic, but also teaching courses in German.

(Roman Loimeier is a member of the Collaborative Research Center [SFB/FK 560] "Local Agency in Africa in the Context of Processes of Globalization" at Bayreuth University.)



Salih Idris Muhammad (Vice-Chancellor of SUZA), Issa Ziddy (Dean of the "Institute of Kiswahili and Foreign Languages") and Roman Loimeier (Bayreuth University)



Berber, Amazigh, Tuareg? Ethnic identity in Algeria and Morocco

by Gerd Spittler

After many years of suppressing any public manifestation of Berber culture, fundamental changes have recently taken place in Algeria and Morocco. Since 2002 Berber has been enshrined as a national language in the Algerian constitution. In Morocco the Institut Royal de la Culture Amazighe (IRCAM) in Rabat, founded in 2001, started an ambitious program aimed at intensifying the presence of Berber language in public education and in the Moroccan public sphere. New school books, written in Tifinagh, a modified old Tuareg script, were provided for by IRCAM and distributed for instruction. There is a long-standing debate about the correct name of the original inhabitants of North Africa. They have been called

Berbers (from barbaroi) first by the Greeks, then by the Arabs and the French colonial power. They call themselves by different names, the most widespread being amazigh (pl. imazighen, "free men"). Up to the present, this question of name-giving still has to be seen in relation to identity problems, to power relations and to cultural self-assertion.

In April 2005, IRCAM invited three guest professors, Dymitr Ibrizimow (African Languages), Herbert Popp (Geography) and Gerd Spittler (Anthropology), from Bayreuth University to give talks on the state of Berber studies in Germany as part of its aim of promoting Berber or Amazigh studies. IRCAM suggested the translation of selected German contributions on the topic into French and publishing them in Morocco, during a first phase of cooperation. A joint symposium and the exchange of scholars was agreed upon.

The recent public recognition of Amazigh culture is significant not only in Morocco but also in Algeria. Based on this development Georg Klute and Gerd Spittler (both professors of Anthropology at Bayreuth University and specialized in Tuareg/Amazigh culture) paid courtesy calls to the "Centre de Recherches Anthropologiques, Préhistoriques et Historiques" (CNRAPH) in Algiers as a way of forging future cooperation between CNRAPH and the IAS in Bayreuth. Dida Badi, member of CNRAPH and lecturer at the University of Tizi Ouzou, who is already in close cooperation with Klute and Spittler, was extended an invitation by the Bayreuth Institute of African Studies (IAS) in summer 2004.



(from left to right): Dida Badi and Nora Tigrziri (both Algier); Gerd Spittler (Bayreuth); Moussae Imarazene (Tizi-Ouzou); Georg Klute (Bayreuth)

Interview

Terence Ranger, the well-known historian of Africa, visited the Humanities Collaborative Research Center of Bayreuth University in 2004. Born in 1929, Professor Ranger took his first degree and Ph.D. at the University of Oxford. In the fifties, he was hired by the University College of Rhodesia (later Zimbabwe) and Nyasaland (later Malawi) as lecturer in Medieval and Early Modern History. During his tenure, he campaigned for human rights and became a historian of Africa. Because of these activities, he was deported from Rhodesia in 1963. Subsequently, he held chairs at the Universities of Dar es Salaam, UCLA, Manchester and Oxford. His last chair before retiring in 1997 was at the University of Oxford. He taught for four further academic years at the University of Zimbabwe after his retirement.



Terence Ranger has published and edited several books, articles and book chapters, which have made a substantial contribution to the methods and contents of East African and Zimbabwean historiography. His best known piece of work is "The Invention of Tradition" (co-edited with Eric Hobsbawm, Cambridge, 1983). During his Bayreuth visit, Mr. Ranger spoke on "patriotic history," a theme that echoed some of the concepts his name has come to be associated with, namely "giving Africa a usable past" and "the invention of tradition." Elisio Macamo spoke with him about key aspects of his life and work.

Terence Ranger came into African history from medieval European history. For his doctoral thesis at Oxford he was assigned a subject in early modern history. He carried out a study of one of the richest men in the British Isles, a man who had made his fortune in Ireland, a colonial society. Years later, when he had become acquainted with African colonial society, Ranger would come to regret not having asked the questions raised by the colonial background of his subject. "I was focusing enormously on that man's accumulation of land off rents. In his tremendous papers, which are the largest deposit left by anybody, the native Irish appear and disappear, but in my doctoral thesis they do not appear at all. Once I became interested in African history and the history of the colonized, I felt that I had missed the opportunity to use his papers as a source for the history of the Irish themselves. I had also missed the opportunity to explore intellectual and cultural questions because I was regarding him just as an accumulator and not asking the questions for which there was abundant data: how did he justify that to himself? In what way was he really

a Protestant? In what way was he horrified by the catholicising tendencies in the court?"

Even though this may sound like something completely different, many of these questions turned out to be important for what he later did in African history. How did Ranger become a historian of Africa? While writing his dissertation, he had taken a job at the Royal Naval College in Dartmouth for two years. "When it was obvious that Oxford was not yet ready to take me back to its bosom, I thought it would be interesting to go somewhere in the Commonwealth, somewhere in the Third World. I saw an advertisement in "The Times," or rather an article in it by Basil Fletcher, who was the vice principal of the new University College in Salisbury in Rhodesia, and he was writing this glowing piece about the new university being a beacon for new racial harmony between the white nationalism of South Africa and the black nationalism of the north. And this was going to be an oasis of good race relationships and so on - all lies. But I thought, that sounds marvelous, that's just what I want! So I applied for that job and I was appointed, even though Richard Gray, who had written a book about Rhodesia, was also an applicant. And I think that the principal, Dr. Adams, was deceived by the fact that I was coming from the Royal Naval College and must be an officer and gentleman... So he appointed me."

He arrived in Salisbury, now Harare, to teach late medieval and early modern history. "We discussed amongst ourselves whether it was going to be possible to teach African history. I did not go there because it was a colonial situation similar to the one that I had studied [in Ireland]. I did not go there in order to become an African historian. I just went there to teach. Those were the days when higher education was thought of quite simply as a good, and universities were what Africa needed."

This was in 1957; he was 26 when he arrived. He was placed in charge of the halls of residence and soon became aware of their segregated nature. There was one hall for white men, one for white women, one for black men and there was one black woman. As he engaged himself in integrating the halls, he immediately learned that "... the university was not a multiracial paradise. I really rapidly learned there were very few African students because the entry standard was A-level. There were very few A-level African

schools, even though we were taking students not only from Rhodesia, but from Nyasaland and Northern Rhodesia. But still, there were only twenty African students whom I came to know very well, and through them, their families. So I was in a privileged position to know that African opinion - whatever that means - was very different from what was claimed. I went into the townships, which we weren't supposed to do. I met the families of the students and became very close to the students. So, I was in a position very rapidly to discover the hypocrisy of the so-called multiracialism. Salisbury was the most segregated city in Africa of that time, worse even than a South African city."

Ranger found the situation in Salisbury intolerable. Joining the African nationalist party, the National Democratic Party, as he did in 1960 - a month before Robert Mugabe, as he is quick to point out - seemed the most obvious thing to do. "My wife and I were members of the African Nationalist Party, which at that point was delighted to have European members. I became totally disillusioned with the Rhodesian system. I would have been less shocked, I suppose, if I had come with a political background, if I had come from a labor family in Britain and had expected the police to be beastly. But I thought the police were going to be wonderful, and they weren't wonderful. I was very shocked with these abuses of power and the ugliness of racism. Then I began to do what was inevitable: I worked in the National Archives in Salisbury, which were then and still are now a wonderful repository. Nobody really had worked in the archives as a historian before, except for one of the archivists, Lewis Gann, who was writing this very solidly researched history of Northern Rhodesia, history of Southern Rhodesia and so on. I went into the archives to see if I could understand where all this was coming from and, in particular, where African Nationalism was coming from. People were saying that it was a mushroom growth. I wanted to see what its roots were. So I collected during that period in the archives a lot of material for what turned out to be my first two books, which I wrote after I had been deported from Rhodesia: "Revolt in Southern Rhodesia" and "The African Voice in Southern Rhodesia," both based on material that I collected in the archives. The time that I did most research was when I was restricted to be in my house

for three months by the Rhodesian government. We were raided and searched several times. I was banned from entering any African area. I was banned from attending any public meetings and, ultimately, I was restricted to within a mile around my house. I had to report to the police every day for three months. The good thing about that was that the archives were within a mile from my house. So I couldn't go to meetings or do anything else. People secretly used to come and knock on my door at night. But most of the time I spent in the archives."

All in all, Ranger spent six years in Rhodesia, a time he describes as "the most exciting time of my life. When I was deported in March 1963 and went to Tanzania, it was like going out of a crowded room full of people talking, friends, people that you loved, enemies shouting at you and so on into total silence. It took me a long time to adjust to a new situation because that period had been so very stimulating, exciting and adventurous. I hadn't been in the war. I didn't know whether I was brave. I didn't know if I had leadership qualities, but you could discover all those things. So you can see: if people call me a nationalist historian, well yes. I became a historian of Africa because I was part of the nationalist movement. If people think I am romantic about nationalism, well yes, I was. It seemed like a tremendous adventure, a very very hopeful one, I believed, and it was multiracial in those days and it was committed to emancipation and democracy. I remember those meetings week after week in High Fields, where Silundika used to start the meeting off with a weekly lecture on democracy starting in Athens. So those meetings went on for hours - five hours. These meetings were everything. They started with a Christian prayer. They started with an invocation to Nehanda, the great spirit. Silundika was giving his weekly lesson on democracy..."

In Rhodesia, he had begun to teach African History, even though the political atmosphere was not favorable and there were hardly any good reference works. "We had quite serious discussions on how on earth do you teach African history. But we did begin to teach it. I used to give lectures on history in the townships, on Great Zimbabwe, for example. At first, there were very few people coming, and then there were more and more people.



Masterpieces of the exhibition
Weiß = Schwarz / Black = White

Iwalewa House



Exhibit photos (from top):
1. Eike Held: "Gurgeln", 1995 (papier mâché).
2. Gerd Bonfert: "E66-1-93", nd. (photograph).
3. Kofi Setordji: "Political Prisoner", 1995 (plaster figure).



Turning to understanding African history, first of all Zimbabwean history, went hand in hand with being part of this nationalist education process. We had these nationalist rallies. It was in those days evident that people were being educated not only in the history of Africa or Zimbabwe, but in the history of Athenian democracy, all kinds of other things as well. **But the historiographical impact that it had upon me quite straightforwardly was to make me in those days undoubtedly a nationalist historian in the sense that nationalism was my topic and I was approaching it in a historicist's way by going back into the past and looking for the roots of nationalism, so that the emergence of the nationalist movement and its eventual triumph, whenever that was going to be, was really my theme.** So I was writing a Whig history, if you like, though it was the nationalist movement, rather than the parliament that I was concerned with. So, undoubtedly, in the double article that I wrote in the *Journal of African History*, on the connections between primary resistance and modern mass nationalism, I was trying to make connections which now in fact it is very difficult to sustain. I was arguing that there was a direct connection with the first resistances, which obviously in rhetorical terms there now is. I was also arguing that intermediate forms like African independent churches were sublimated anti-colonialism, a view which now I wouldn't take in quite that straightforward sort of way. I came to writing my first book about the 1896 risings by being drawn back in the archives to discover how much material there was, but on the assumption that indeed they had a connection with modern mass nationalism. Although I would argue that those books were very soundly researched and so on, they were nationalist history in that sense, rather than a historical inquiry into nationalism [...]. In 1963 I was deported and flew to Dar es Salaam. The next day, I was offered the chair of History at the new university there, and accepted it. And then I found myself in this silence because it obviously didn't catch any eyes in Tanzania if you made symbolic gestures towards the African majority, because in independent Tanzania you bloody well better do, so to speak. There were no students at the university for a year. There had been a grant from Rockefeller to allow the professors to turn in the courses and to order books for the library, but I had no

students to talk to. When the first students arrived, I rushed out into the streets and pulled them in - somebody to talk to!" Tanzania, then, came after Rhodesia and gave Ranger the second most exciting time of his intellectual life. Along with Makerere, the history of Dar es Salaam as an early center of excellence for African studies in Africa is still to be written. There are still very few accounts by those who were part of these settings. "During the time I was in Tanzania, I was writing these books about Zimbabwe. I wrote both "Revolt in Southern Rhodesia" and "The African Voice" in the southern mountains around Mbeya, where, incidentally, the Tanzanian government had put a lot of Southern African refugees in that border town. But in Tanzania itself I was neither teaching nor researching on nationalist history. My period there in the Dar es Salaam school is often described as a period of nationalist historiography, but in fact I didn't work on Maji Maji or the rise of TANU, I was working on transnational phenomena like the dance societies about which I wrote the book "Dance and Society in Eastern Africa" and there was supposed to be another book "The Problem of Evil in Eastern Africa," which looked at witchcraft eradication movements and things like Mchape, which crossed colonial borders. The assumption there was that I had worked in a couple of different archives and noticed that whether you were in Northern Rhodesia or in Nyasaland or Tanzania, these things were being mentioned because they were crossing colonial borders [...]. I was part of that great intellectual, ideological debate in Dar es Salaam with the white left and with Walter Rodney, of course. He and I taught a course together on the historiography of revolution. We used to sit in - everybody teaching history used to sit in on each others' lectures. So I heard John Lonsdale and John Illife and Walter Rodney, John McCracken and so on lecture. And as John McCracken says, one knew they were good lectures, but one didn't realize they were the best you were ever going to hear. So it was a very exciting department and the debates within the university were very exciting intellectually. There was a Marxist critique of nationalist history. There was a debate about the common course. Lionel Cliffe said to me in Uppsala, when I was talking about this new Zimbabwean course on strategic and national studies: "Well, we made everybody do a course in Tanzania."

And that is true, everybody had to do this common course which was a sort of socialist course on imperialism and labor. At the university itself there was a constant political debate which was at the same time a historiographical debate, you know. So that was the second most exciting six years that I spent."

What made Dar es Salaam such a stimulating intellectual environment? Did it allow for a better appreciation of history in general and of African history in particular? Ranger believes that "[t]he debate was much more about history in general than it was about African history. That is not true about Walter Rodney, of course, but it was true of the expatriate left, people like Lionel Cliffe and John Saul and also of the people who arrived just when I had left, a sort of Ugandan African Stalinist left and so forth. They were much more concerned with how to analyze the world system. Now, I appreciate they had also this globalized way of seeing African history. The effect it had upon me, I suppose, was a complicated one. I took the force of the critique that they were making of the narrowness of the national history we had produced. [The editors] Temu and Kimambo produced "A History of Tanzania" [1969], which is still used, in which my own chapter was on the movement of ideas reflecting my interest in the transnational. But still, it was a history of the nation as a natural unit which both expanded some horizons, but foreclosed others. I think John Saul wrote a very effective critical review of the book, and I took the justice of those criticisms. The other thing that I was learning from those interactions and the political change in Tanzania was that one couldn't make an automatic association of the nationalist party and the nation-state with the interest of the peasantry, which is, of course, an association that is being made very strongly in the Zimbabwean patriotic history. It was obvious that Nyerere wanted to improve the lot of the peasants, but it was equally obvious that his enforced Ujamaa program was being resisted on the ground by peasants and it is interesting subsequently, of course, that James Scott has used the Tanzanian example in his "Thinking like a State." Nyerere was thinking like a state in terms of his commitment to the modernization project, and losing his patience, which in a sense is what [Ali] Mazrui had warned us: "The teacher as leader eventually will lose his patience with his pupils." Instead

of trying to establish cooperation at the village level, he gave the famous order that everybody must be villagized, overriding all the environmental research and so on, giving rise to a still unwritten history of the response of people to that process.

I left Dar es Salaam very much interested in agrarian change and in agrarian protest - a James Scott kind of agenda, I suppose. I was already beginning to break the associations that I had made between every form of popular consciousness and the nationalist sequels. On the other hand, I was in reaction against the Wallersteinian world system. I was very much impressed by the first volume of it because, of course, it dealt with the period which I knew about from before the time I was an African historian. His first volume is about the world system of the 16th and 17th century. Gradually, as it came closer and closer to the present you had this more and more rigid definition into cores and peripheries, and nationalist protest or anti-colonialist protest or peasant protest is all reduced in this Wallersteinian system to what he calls "anti-systemic protest." So, gradually, the world economic system, the world capitalist system came to be sort of personified as though it was some great organism that had a life of its own.

I remember hearing Wallerstein talking in Berlin about now and the immediate future - you know, how capitalism recovered through its successive crises by shifts between the core and the periphery - and he then said that Brazil may become part of the core and Britain may become part of the periphery, which is not exactly what has happened. But he said - you know - capitalism will survive, the world system will survive the two crises and will continue into the 21st century. There was a Tanzanian student there and he asked Wallerstein: "What should we do? Is it any use organizing in protest?" and Wallerstein said to him: "Yes, yes you have to carry on with anti-systemic protest. It might shorten the life of the world-system by a day or two." And I thought that it is not good news for Tanzanian radicals, is it? They are going to put their lives on the line to shorten the system by a day or two... Equally, I became very critical of Third Worldism and some of the ideas that it was in the Third World that imperialism and capitalism were going to meet their doom. I remember, just after I had arrived at UCLA, the famous Angela Davis, the black radical, was speaking there and I

was a newly arrived honky in the audience, nobody knew who I was, and Angela was saying: "Let there be hundred Vietnams!" you see. Because if there were to be a hundred Vietnams, America's power would be exhausted and the whole system would collapse. "Let there be a Vietnam in Angola! Let there be a Vietnam in Zimbabwe," and so on. I was at the back and I piped up and said: "Excuse me, madam, I don't want there to be a Vietnam in Zimbabwe or Angola. I'd quite like the American system to collapse - but think of what has happened to the Vietnamese." Of course, the audience turned around and glared at me - the reactionary white man. But, I mean, that was surely a great folly. And this is what Eric Hobsbawm says in "The Age of Extremes": that he was briefly captured by Third Worldism. I think Eric says he spent interminable hours listening to Castro's speeches in the main square in Havana imagining that this could change the world. It couldn't change the world. I left Dar es Salaam disbelieving in underdevelopment theory, although Walter Rodney's book is by far the best example of it, focused very much on rural history and to some extent on religious history as an expression of rural consciousness."

Ranger's focus on a kind of history that recovers what people do in their everyday lives invites some parallels with the focus on agency that is so essential to the Humanities Collaborative Research Center of Bayreuth University. This program looks at local agency within a global context from three complementary perspectives: local people resist certain things, maybe they appropriate other things and they bring them together - they mix them. Do such perspectives describe what Ranger does when he does history, when he tries to look at what people are doing on the ground? "I haven't thought of it in those three divisions, but as you speak I can see that all three of those things would be very useful for understanding this urban agency that I am talking about. Certainly they do resist certain things. And so, equally, they do appropriate. There are the pieces that I have written, which were largely in conjunction with exhibitions at the National Gallery in Bulawayo, because Yvonne Vera was director of the gallery and she had an exhibition on township photography. She had an exhibition on decorated township bicycles and to accompany those exhibitions, I wrote a

piece, first of all, on how Africans appropriate photography in Bulawayo and, secondly upon, I suppose you could call it, the appropriation of the bicycle. The first bicycles in colonial Rhodesia were very white bicycles. But very rapidly, the bicycle would become as critically important as it has become everywhere. But in the townships, the bicycle became a tremendous prestige object that was being shown in the gallery with the astonishingly decorated bicycles, yet even more magnificent than customized motorcars. So I wrote little pieces out of my Bulawayo research to go along with these exhibitions. And, in fact, I wrote a more general piece for "Past and Present" about African appropriation of the camera. Because, you know, there has been so much tendency to see the camera as intrusive, producing ethnographic images, producing images for bureaucratic identity cards and so on, being very much an imperial interference and, yet, as in Europe itself, the camera is the major piece of technology that rapidly becomes cheap and small. So the advertisements in the press by the 1940s are aiming at African customers. There already were African portrait studios. The camera becomes democratized and people produce their own images. Yvonne [Vera] is quite right to think that those images were enormously suggestive of how people tried to understand themselves in this environment. Smart young men send these photographs - you know this marvelous situation - where you have four migrant workers, none of them earning very much, sharing a room in the barracks, clubbing together to buy a suit and one of them buys a jacket, another buys the waistcoat, another buys the trousers, the fourth buys the shirt. They take it in turns at weekends to wear this suit. I mean, some of them no doubt fitting better than others. They also jointly own a bicycle. They take photographs, of course, of themselves in these suits looking the epitomes of the urban dandy. Then they cycle out to the villages around Bulawayo on their bicycles in their suit with these photographs to give to the impressed rural maidens. Photographs first are of young men. Then, gradually, it changes so that by the 1950s most of the photographs are of young women. Young, photographable young women suddenly appear on the scene. Women in the townships are very unfashionable, most of them don't wear shoes except on their wedding day and so on. All of a

sudden you have secretaries, you have nurses and you have beauty competitions. The African journals blossom with the pictures of these new beautiful women. Yvonne says that just as the men are calling their cameras "portables," so these new slim beautiful women were called portables by comparison with the massive fat ladies of the past. So, in Yvonne's township exhibition there are lots of enduring photographs from the 1950s of these smart, beautifully dressed ladies and in the comments book on the exhibition you can read "Thank you so much, you have shown me that my granny herself wore mini-skirts." They appropriated the camera, they did all kinds of things with it in terms of youth, in terms of gender. They also appropriated the bicycle.

And then the question of synthesis: in a way, my Bulawayo paper on the politics of burials is about the very self-conscious ways in which the cultural nationalists of Bulawayo want to revive dimensions, but only some dimensions of pre-colonial past and tradition, the dimension of the remembering of the paternal ancestor which seems to them to be crucial. Other things they still think of as something to be left behind. That kind of cultural nationalism is a combination of modernity and tradition and so on. So these are the kinds of things I have been writing about in Bulawayo."

History is about the past, but in very important respects it is also about the present and the future. History tells us where we have come from, how we made our way into the present, while at the same time telling us about how much of the present owes to the past and, more importantly, how much of the future will be determined by the past and present. History is also about the dialectics of the local and the global, about how the one flows in and out of the other in a continuous process of reciprocal influence. Such a view of history begs the question on one of the most important concepts of our times, namely globalization. The Bayreuth Research Center looks into local agency partly with a view to understanding global processes better. Can a history that concentrates on local agency sharpen one's understanding of history as an academic pursuit? If so, can this help one in making much better sense of history? Could the answer to these questions also be the answer to the quest for the analytical and theoretical relevance of the concept of globalization? Terence

Ranger, the historian who once called for a "usable past" for Africa, but also drew attention to "invented traditions," is cautious. "All I can say is that I haven't myself seen what I do in the context of an attempt to understand globalization. I have to be heretical and say that it seems to me that globalization is just a new name for an old phenomenon. To go back to Wallerstein and the world system theory - he is writing about the emergence of competitive world systems in the 16th century. I don't feel that what is happening now under the name of globalization is intrinsically any different from those things in the past. Of all the books I have written, oddly enough, "Dance and Society" is most about African agency in tension with globalization, because the dance societies can so easily be seen as merely imitative of the power plays in the Indian Ocean. In the Indian Ocean in the 19th century, you had to guess whether the French, the Germans, the British, even the Sultan of Zanzibar were most powerful, and these dance societies reflect in a parodic way a very acute sense of the global forces that are going around the coast. Subsequently, they reflect in an acute way the forces that are disposed in the First World War. During the First World War they spread to the interior. So, I suppose that - not that I set it up like that - but of all the books that I have written, I guess that is the one that is most about assimilation and combination. Parading British battleships through the straits of Mombasa and so forth. It could hardly be more reflective. In my Zimbabwean stuff, obviously, one is responding both to mission Christianity and to colonialism, and now I suppose to Evangelical Pentecostal Christianity, which are all forces of globalization. And I am looking at local responses and local adaptations to these and at African agency. For example, people see American Evangelical churches, of the new kind, as totally overriding the local conceptions and culture. But we now know so well how African converts adapted 19th century Evangelical Christianity; it is impossible to imagine that isn't happening with the latest American Evangelical imports. In Bulawayo, particularly in the past, what you were receiving was international popular culture. The beautiful young ladies who emerged to be photographed are shaped literally by going to see the films in the cinema. The singer Dorothy Masuka is described as the Judy Garland of Bulawayo, the

tremendous impact in Bulawayo of that kind of globalization - the musical, the impact of jazz, the South African variants of it and so forth. So, certainly, I am dealing with all those questions, but I suppose I feel the exploration of local agency is significant enough in itself not to need any further justification. **So that I don't say in my book, in most of my books: read this book and it will illuminate the processes of globalization, because it seems to me that to illuminate the processes of local agency is enough in itself. It is the critical activity of history.** One of my big general historiographical statements was a reflection on Erich Hobsbawm's "The Age of Extremes" called "Africa in the Age of Extremes - the Redundancy of African History?" Hobsbawm says in passing that he is very contemptuous of Trevor-Roper's dismissal of Africa. When you finish reading "The Age of Extremes," Africa has been more marginalized than in Trevor-Roper. Hobsbawm once shared in the Third World illusion, but now he shows almost in Naipaul terms that everything that has happened in Africa is an empty mimicry of what has really significantly happened elsewhere - there cannot be nationalism or nations in Africa, because Africa is a continent of ethnicity. One cannot make a significant study of local agency in Africa because it is not worth a pile of beans. Now, Hobsbawm and I have our names yoked together because of "The Invention of Tradition," but in fact, even at that time it was clear that we were going into different directions. I said to him when I read "The Age of Extremes," did you ever read my chapter in "The Invention of Tradition"? So, I wrote an extraordinary piece, which is partly a defense of history against the Comaroffs and, partly, a defense of history against Hobsbawm, and insisting rather like John Lonsdale does in his article in the journal "African Cultural Studies" that local African agency is really the key thing. What Lonsdale calls "agency in tight corners," building again from the ground up."

The knowledge that Ranger was a doctoral student of Trevor-Roper makes one question inevitable, to draw the conversation to a close: given everything that was said on local agency in Africa, what is the significance of African history today? "That is certainly a question about Trevor-Roper. Because Trevor-Roper's initial insults were much more difficult to answer than people assumed. He actually

said it is possible to reconstruct the obscure history of tribes on the Zambezi, quoting Gibbon. It is possible to reconstruct. So you can't deal with Trevor-Roper by saying, look, we can write African history. What he is saying is that there is no significance in doing so. He actually says in what would now pass for optimism, maybe in the next century Africa will be the leading continent in the world and then we shall all have to learn African history, but meanwhile the only history worth learning is the history of Europe and that is because we know it has produced modernization, industrialization, democracy and everything. **The real challenge that Trevor-Roper poses is not to the doability of African history, but to the significance of doing it.** I remember when Roland Oliver gave his inaugural lecture the journal "West Africa" carried a report on it under the heading of "Trevor-Roper Crushed," and I sent a copy to him saying: "Do you feel crushed?" But, of course, he didn't feel crushed, because Roland's lecture was really about "we can do African history" and didn't address the question of its significance. I suppose one would have to answer it by going back, once again, to John Lonsdale. You know, Trevor-Roper's statement is very much based on grand narrative assumptions. Europe has been the end-point of all the grand narratives. But now in our post-modernist, post-colonial age those grand narratives are thoroughly discredited. This throws not only African history but history itself into something of a crisis - you know: can one do history? The grand narratives are dead. History is dead. The Zimbabwean patriotic history intellectuals are constantly attacking the people who argue that history is dead. They have still got their grand narrative and they are not going to give it up. I think what John Lonsdale is actually saying in that piece is: "What has happened in African history has something to teach all other historians." So, what he is saying is that there is a general crisis of interpretation, there is the death of the grand narrative, we have got to build it up again from the ground. That is what African historians are doing, and for the time being that will satisfy."

E.M.



John Liebenberg: "Dr. Feel Good" at his auto repair center. Ondangwa, 1988 (The photographer's work will be displayed at Iwalewa House from October until February 2006.)

Guests

Guests of Anthropology (invited by Erdmute Alber, Hans Hahn, Georg Klute and Gerd Spittler)

On invitation of the SFB/FK 560 **Adovi N. Goeh-Akue** (Professor of Modern History at Lomé Univ.) came to Bayreuth for a two-month stay. In association with Hans Peter Hahn he collected documentation to produce a work on the railway in Togo. The vision of the work is to understand this infrastructure as a symbol of modernity and to show the adversities of its management, and its impact on the economic and social life of the Togolese over the course of a century. In this framework, he also worked in the archives of the *Auswärtiges Amt* in Berlin.

Hippolyte Amouzouvi (Cotonou) is staying six weeks in Bayreuth on the invitation of the SFB/FK 560. Mr. Amouzouvi studied in Cotonou and later completed her PhD on "The Market of Religion" at the Free University of Berlin. Since 2004, he is a professor at the Université Abomey-Calavi in Benin. His research interests are in the anthropology of religion, and in the anthropology of family and youth.

Nassirou Bako-Arifari stayed two months as a visiting scholar in Bayreuth. He teaches at the Université Abomey-Calavi in Benin, and is head of the newly-founded LASDEL offices in Parakou, Benin. He is also a local contributor to the University of Cologne's IMPETUS Project in Benin. In 2002/2003 he led, together with Erdmute Alber, a German-Beninese research project on "Childhood in Benin." His stay in Bayreuth served, among others, to prepare the publication of the

project's findings.

Luca Ciabbari has just completed his dissertation on the political structures in a Somalian refugee camp, in which he linked politico-anthropological questions with organizational-sociological approaches. At present, he is working at the University of Milan. As a guest of the SFB/FK 560 and of the Humboldt Fellow **Alice Bellagamba** (University of Milan), he will hold a presentation on July 2nd on "Capturing Humanitarian Aid: External Relief and Local Dynamics in Darwanaje Refugee Camp, Somaliland."

Isaie Dougnon (Bamako Univ.), who completed his doctoral studies in Bayreuth in 2003, will be in Bayreuth as guest lecturer of the IAS from May 15 through July 15, 2005. He will conduct a seminar on "Le travail en Afrique" together with Gerd Spittler.

Birgit Meyer is professor of Anthropology at Amsterdam University. Her current research is on the history of mission in Ghana and the local appropriation of Christianity. Other areas of interest are popular culture and Ghanaian video production. She will be in Bayreuth on June 23 and give a Thursday Evening Lecture on "Religion and Visual Media in Ghana: Between Revelation and Entertainment."

Saskia Walentowitz is an assistant at the University of Bern, after having studied and received her PhD in Paris. She is currently working on a major research project on the topic of AIDS in Kenya. Upon the invitation of the SFB/FK 560, on July 5th, she will hold a presentation for the Anthropological Colloquium on "Mixed Feedings, Mixed Feelings. An Anthropological Study of Mother-Child Transmission of HIV/AIDS through Breast-Feeding in Nairobi, Kenya."

Guests of Iwalewa House (invited by Ulf Vierke and Tobias Wendl)

Jean Loup Amselle is Directeur d'Etudes at the Ecole des Hautes Etudes en Sciences Sociales in Paris and editor in chief of the Cahiers d'études africaines. He is one of the leading figures in the current French debates on "syncretism", "métissage" and "multiculturalism". He gave two lectures at the Iwalewa House: "From the deconstruction of ethnic groups

to the connections of cultures", and "African contemporary arts: an emerging species in the global art world".

Sylvere Mbondobari, Assistant Professor at the University of Libreville, Gabon, has been invited for a two-month research stay at Iwalewa House in July and August 2005. His research interest is on contemporary African literature and cinema. He will give talks on the intertextuality of cinema and recent writing in Africa as well as on memory and the cultural archive. Dates to be announced.

Guests of International Law (invited by Ulrike Wanitzek)

Ahonagnon Noël Gbaguidi, Director of the École Nationale d'Administration et de Magistrature, Université d'Abomey-Calavi, Benin, is a guest professor at the Institute of African Studies of Bayreuth University from May 20th through June 18th 2005. For many years A.N. Gbaguidi has been in close academic contact with Ulrich Spellenberg (Chair of International Law) which resulted in several common publications. He will teach a course held in French and German on "Economy and Law in Africa, an example of the OHADA Treaty."

Guests of Religious Studies (invited by Afe Adogame, Ulrich Berner and Christoph Boehinger)

Emmanuel Akyeampong, distinguished Professor of History, African and African-American Studies and Director of the Committee on African Studies, Harvard University, USA has been invited as Guest Professor for one month – November 2005. As a social historian, he has published extensively on several aspects of African history, diaspora, religion, politico-economy and globalization issues. He will give two talks during his stay on "Memories of Place and Belonging: Identity, Citizenship, and the Lebanese in Ghana"; and "An Unusual Kind of Town: Zoonosis and Public Health in 20th Century Salaga - Northern Ghana." Dates to be announced.

Ezra Chitando (University of Harare, Zimbabwe), is attached as Alexander von Humboldt Fellow to Ulrich Berner (Chair of Religious Studies) from September 2004 to October 2005. In Bayreuth he

will present the results of his research on African Jews in Zimbabwe. He is involved in joint seminars with Afe Adogame on "African Religions" and on "Globalization, Culture and Migration." Mr. Chitando has been hosted as African guest researcher by several universities including Edinburgh (1997), New York (1999), Uppsala (2001) and as a DAAD scholar in Bayreuth (2002).

Galia Sabar is Chair of African Studies, Dept. of Middle Eastern and African History of Tel Aviv University, Israel. She has been invited for three weeks in October 2005. Her current research interest is in African migrants in Israel, with particular focus on "African Christianity in the Jewish State: Adaptation, Accommodation and Legitimization of Migrant Workers' Churches between 1990 and 2003." She will conduct a joint block-seminar with Afe Adogame on "African Churches in Germany and Israel: a Comparison."

Asonzeh Ukah (Lagos) has been invited by Ulrich Berner to organize a seminar on "Religion and Globalization." His two-month visit in June and July is sponsored by the Institute of African Studies. Ukah is a well-known guest at Bayreuth University. As a graduate student he carried out research in the SFB/FK sub-project on African Christian movements in Nigeria and completed his PhD in January 2004. Thereafter he became a Research Fellow at the Centre of African Studies at SOAS, London.

Werner Ustorf (University of Birmingham) has been invited to give a talk on "Globales Christentum. Eine Auseinandersetzung mit F. Fukuyama, S. Huntington und P. Jenkins" on 7 July 2005.

Guests of Urban and Rural Geography (invited by Herbert Popp)

Jean-François Troin, retired professor of Urban Geography and former director of the CNRS centre URBAMA (Urbanisation du Monde Arabe) at the University François Rabelais in Tours (France) will be in Bayreuth as a visiting professor from May 28th through June 27th. He will give lectures for the BA study course "African Development Studies in Geography" on "Handicraft, Manufacturing and Commercial Activities in Africa." Furthermore he will give a talk on "Metro-

politan Areas in the Arabic World." As one of the specialists on urban systems in Northern Africa, he has recently been preparing a monograph on cities and urbanization in the Maghreb countries.

Ali Hadjiedj, former scholar of the University of Paris VII and current head of the Geography Department, Technological University Houari Boumediene of Algiers will be in Bayreuth as a visiting professor in July 2005. As an urban geographer, he is specialized in urban development and urban planning of Algeria. Ali Hadjiedj will give a lecture on "Problems and conflicts in the urban development of the conurbation of Algiers". During his visit, there will also be discussions on collaboration with the SFB/FK 560 research project "Ethno-tourism and World Cultural Heritage" concerning the Mزاب valley near Ghardaia.

■ **Guest of African History** (invited by Dierk Lange)

Olufemi Omosini is Professor of History at the Obafemi Awolowo University, Ile-Ife, Nigeria. He studied at the University of Cambridge, England, with specialization in West African colonial economic and social history. He extensively published on this and other areas such as historiography, university administration and governance. During his stay in Bayreuth he gave a lecture and participated in a research program in African History.

■ **Guests of African Linguistics** (invited by Gudrun Miehe and Manfred von Roncador)

Mfuwa Ndonga is Senior Lecturer in African Linguistics at the University Agostinho Neto in Luanda. He is also vice-coordinator of the Faculty of Humanities and Social Sciences. His main research areas are the varieties of Kikongo, sociolinguistics and language policy. He stayed in Bayreuth for three weeks and gave a talk on the sociolinguistic situation in Angola.

Pierre Malgoubri is Lecturer at the University of Ouagadougou and current head of the Department of Linguistics. His main research area is Moore dialectology. He will visit Bayreuth in

October 2005 and present the results of a joint project on the linguistic behaviour of Yaadre emigrants in Ouagadougou. He will also participate in the 4th Gur Conference in Bayreuth between October 12th and 14th.

André Batiana is Senior Lecturer at the University of Ouagadougou. As a sociolinguist, his main field of interest is the role of French in Burkina Faso and Lyele dialectology. He will come to Bayreuth for two months in September and October 2005 and present the results of a joint project on the linguistic behaviour of a selected Lyela community in Ouagadougou. He will also participate in the 4th Gur Conference in Bayreuth.

George Olusola Ajibade is a Lecturer at the Department of African Languages and Literatures at Obafemi Awolowo University, Ile-Ife, Nigeria. He was an African Program Student of the SFB/FK 560 between 2000 and 2004, and has reworked his thesis for publication as "Negotiating Space: Òsun in the Verbal and Visual Metaphors." He is now an Alexander von Humboldt Fellow (George Forster) attached to African Linguistics (Gudrun Miehe) for one year. His current research is on "Representation of Women Empowerment in Yorùbá Orature."

■ **Guests of English Literature** (invited by Eckhard Breiting)

Taiwo Oloruntoba-Oju is Senior Lecturer at the Department of Modern European Languages, University of Ilorin, Nigeria. Since November 2004, he is an Alexander von Humboldt Fellow (George Forster) for one year, and is researching language and gender relations in African literature. His other fields of research interest are: languages and literature; and language in African literature with an emphasis on drama and film. He will give a lecture titled: "Makers of Gender Relation and Identity in African Literature and Culture."

■ **Guest of Islamic Studies** (invited by Roman Loimeier)

Monika Salzbrunn currently works in an Emmy Noether Program of the German Research Foundation on translocal events as mirrors of political dynamics. She will give a lecture in Bayreuth on June 2 on "Muride parade and the marché bleue in



Olufemi Omosini (Ile-Ife)



Hippolyte Amouzouvi (Cotonou)



N. Bako-Arifari (Abomey-Calavi)



Adovi N. Goeh-Akue (Lomé)



Ezra Chitando (Bayreuth/Harare)



Babacar Lô (Bayreuth / Saint-Louis, Senegal)

New York: the construction of translocal events in a multisited political arena." She wrote her doctoral thesis within a transnational program of academic research established by the École des Hautes Études en Sciences Sociales in Paris and the Department of Sociology, University of Bielefeld. Her current research is on multisited networks of Senegalese migrants in Germany, France and the United States.

African PhD Candidates

Dida Badi, research assistant at the "Centre de Recherches Anthropologiques, Préhistoriques et Historiques" and Chargé de cours at Mouloud Mammeri University in Tizi Ouzou (Algeria) is writing a PhD thesis on "Récits d'origine et de fondation des communautés nomades et sédentaires du Tassili n'Azjer". He is an African Program Student of the SFB/FK, supervised by Georg Klute and Gerd Spittler in cooperation with the Algerian Colleagues. In May Dida Badi returned to Bayreuth for a three-month stay.

Babacar Lô is a sociologist with a specialization in management of organizations at the University Gaston Berger in Saint-Louis Sénégal. His fields of interest are the sociology of organizations, work and development. In his work he focuses on the organization of social movements as well as on the participative and endogenous management of development programs and programs against poverty. He is currently writing his doctoral thesis on: "Precaution in regard to health in Africa - local initiatives of health insurance companies in Senegal" (supervised by Michael Niechzial and Eckhard Nagel, Professor of Medicine Management).

In September 2004, **Jidda Hassan** of the Department of Languages and Linguistics, University of Maiduguri, Nigeria, successfully defended his PhD thesis. Jidda is one of three Program students from the University of Maiduguri affiliated with the SFB/FK 560. He received the highest grade of "A" for his thesis "An Analysis of Code switching in Conversations among Nigerian Arabs in Maiduguri". He was supervised by Rotimi Badejo (Professor of Linguistics in Maiduguri) and Jonathan Owens (Professor of Arabic

Language in Bayreuth).

Selome Kuponu is a Lecturer at the Department of Religions, Lagos State University. He joined the SFB/FK 560 sub-project "African Christian movements in Nigeria and Germany between Local Context and Global Influences" in May 2004 with a research focus on the Winners Chapel in Nigeria. He is currently writing a PhD thesis on this topic for the Department of Religious Studies (supervised by Ulrich Berner).

Conferences

The 18th Swahili Colloquium - Kongamano la 18 la Kiswahili

Iwalewa House
May 6th - 8th

This year's Swahili Colloquium is organized by the Chair of African Languages I in collaboration with the professorship of Literatures in African Languages. Scholars, authors, teachers and cultural practitioners in the area of Swahili studies have been invited to attend and present papers on Swahili linguistics, the historical and sociological aspects of the language, its oral and written literature(s), and Swahili culture in general. Expected guest are among others: **Mohammed H. Abdulaziz** (Nairobi), **David Massamba** (Dar es Salaam), **Euphrase Kezilahabi** (Gaborone), **Ann Biersteker** (Yale), **Andrey Zhukow** (St. Petersburg). The colloquium is sponsored by the DFG and by Bayreuth University.

Contact: Gudrun Mieke (gudrun.mieke@uni-bayreuth.de)

Globalized Contemporary African Art: its Subtexts and its Antithesis.

Iwalewa House
June 3rd - June 5th

The workshop aims to bring together scholars and curators concerned with contemporary African art in the German-speaking countries and their neighbors. There are two objectives: One is to sum-

marize the latest developments and achievements in exhibiting and promoting contemporary African art. The second is to come up with new visions about approaching contemporary arts from Africa. It will not only explore the terrain of art in Africa in a way that reveals new artistic expressions but also endeavor to find new forms of representation as a challenge for the humanities (in academia and in the museum). In 2001 curator Chika Okeke lamented that "African modern art has been an anomaly on the map of twentieth-century artistic modernity." After the 2004 opening of the widely viewed exhibitions "Africa Remix" in Düsseldorf, one might assume that modern African art had finally come to the fore on the map of artistic modernity. Contemporary art from Africa seems to be globalized in the sense that it is now an integral part of the global art world. Thus the ostensible text could be read as a success story. But there is also a subtext to be read: there are critical questions like that of power, e.g.: who (curators, artists, critics) is aiming at which goals (economic, social, political) and by which means? Are there facets of African modernity that are not represented in the contemporary discourses? Is there a text that could be read from a Western scholarly perspective that reaches beyond the discourses dominant today?

Papers will be presented by: **Iris Buchholz** (Brussels), **Stefan Eisenhofer & Karin Guggeis** (Munich), **Clara Himmelheber** (Cologne), **Christian Hanusseck** (Berlin), **Lydia Hauenstein** (Berlin), **Peter Junge** (Berlin), **Marjorie Jungbloed** (Köln), **Sigrid Mittersteiner** (Vienna), **Barbara Plankensteiner** (Vienna), **Christine Scherer** (Bayreuth), **Anna Schmid** (Hannover), **Silke Seybold** (Bremen), **Olivier Sultan** (Paris).

The workshop is organized by Ulf Vierke, Iwalewa House. Email: ulf.vierke@uni-bayreuth.de

Family and Kinship

Bayreuth/Thurnau
July 7th - 9th

Family and kinship are essential categories in the social sciences, since only very few surveys on the micro and meso level can do without them. They become relevant when talking about "households" and "reproduction" as well as "family networks" and "solidarity of the family."

Our workshop deals with related questions such as: Which conceptions are we referring to when speaking about "kinship," "households," "reproduction of the family" and "kinship/belonging" in urban as well as in rural environments in non-western societies? Are the old-established categories, derived from anthropology of kinship helpful or are instead sociological approaches advisable? Are these approaches mutually exclusive or inclusive? Which terminology could be helpful describing transformations of family life which are caused by the process of globalization and economic crisis arising in the new millennium and HIV/AIDS?

We intend to gain an overview of different approaches to "family" from various academic disciplines: We aim to inspire a dialogue between representatives of social anthropology, cultural anthropology, history and sociology dealing with family-related topics around the terms household, family networks and relatedness or belonging. We intend to revive the conceptual and theoretical discussion of family and kinship.

The workshop will take place at Schloss Thurnau near Bayreuth. The presentations will be held in German and English.

The conference is organized by Erdmute Alber (erdmute.alber@uni-bayreuth.de) and Astrid Bochow (astrid.bochow@uni-bayreuth.de), Social Anthropology (Bayreuth University).

Colloquium on Gur languages: Between tone and text

Bayreuth University Campus
October 12th - 14th

The international conference on Gur languages is organized by the Gur Working Group of the Chair of African Languages I and is placed in the tradition of the "Colloques Gur" held in Ouagadougou 1997, in Cotonou 1999, and in Kara 2001. The academic exchange will be centered around three thematic workshops: tone and accent - trans-categorical derivation - focus and topic. Participants have been invited from several West African countries, from the USA, France, the Netherlands and Germany. The expected guests include: **Mary Ester Kropp-Dakubu** and **George Akanlig-Pare** (Legon, Ghana), **Jules Kinda** and **Norbert Nikiema** and **Gérard Kédrebeogo** (Ouagadougou), **Kézié Lebikaza** and **Issa Takassi** (Lomé),

Balaïbaou Kassan (Kara, Togo), **Zakari Tchagbalé** (Cocody, Ivory Coast), **John Rennison** (Wien), **Brigitte Reineke** (Berlin), **Alain Delplanque** (Tour, France), **Jacques Nicole**, **Anthony Naden**, **Robert Carlson** and **Constance Kutsch-Lojenga** (SIL). The colloquium is sponsored by the Fritz Thyssen Foundation.

Contact: Gudrun Miehe (gudrun.miehe@uni-bayreuth.de).

Exhibitions

■ Weiss = Schwarz
White = Black

Contemporary Art from Africa and Europe in Dialogue

IWALEWA-House
April 28th – September 4th 2005

White = Black means that art = art – regardless where it comes from. The more individual the artists own style, the more similarities will become visible in the arts of both continents. The exhibition is an experiment contrasting the works of 20 artists working with various techniques and materials: drawings on paper, paintings on canvas, sculptures in plastics and wood, paper-mâché, clay, plaster, stone, bronze and wax, objects and collage, photography and video works. The show is centered around the ports and Wahlverwandtschaften bridging the (apparent) contrasts: the quest of art to explore new aesthetic dimensions and to restore imagination. Though the selected positions are fragments, they form a kaleidoscope of dialogues. The themes are love and genocide, childhood and beauty, sorrow and deprivation, packaging and truth and finally living the truth without being able to do anything but express it through art.

Participating artists: Mickael Bethé Selassié, Gerd Bonfert, Frédéric Bruly Bouabré, Seni Camara, Moustapha Dimé, Ekong Emanuel Ekefey, Romuald Hazoumé, Eike Held, Frank Herzog, Thomas Lehnerer, M+M, Johannes Muggenthaler, Uwe Oldenburg, Fritz Schwegler, Kofi Setordji, Malik Sidibé, Ransome Stanley, Angela Vischer, Isolde Wawrin. (Curator: Danny Keller)



Dominique Zinkpè (Cotonou/Marseille): »Wallaï!«, Dakar 2002 (The photograph is part of the exhibition "Taxis Zinkpè", currently displayed at Iwalewa House)

■ Taxis Zinkpè

IWALEWA House
June 3rd - September 4th 2005

Dominique Zinkpè, founder and co-organizer of the annual Boulev'art-festivals in Cotonou/Benin shows his documentation and installation work "Taxis Zinkpè," which he created especially for this show. Centered around five large photo-works displaying taxis and buses from various cities in West Africa (Abomey, Niamey and Dakar), he portrays the everyday life of the inhabitants of these cities. The photos are integrated in a new spatial installation depicting luggage and textiles of the travellers as well as the inscriptions of the taxis ("Tais-toi jaloux!" - "Taf-Taf"). An audio-collage represents everyday conversations audible from the car-radio.

The exhibition is a cooperation with the project "Concurrent in Africa" organized by Christian Hanussek within the framework of Africome, the Africa focal point of the German Council for Political Education.

■ Abriss / Epitome
Photographs by John Liebenberg

IWALEWA House
October 20th 2005 - February 15th 2006

John Liebenberg is one of the most outstanding photographers of South



St. Julien's Centre, workshop venue in Limuru, Kenya



Participants of the Sharia workshop in Limuru, Kenya



Workshop participants of the Sharia workshop in Limuru, Kenya



Franz Kogelmann (Bayreuth University) and John Chesworth (St. Paul's United Theological College, Limuru, Kenya) Workshop organisers, Limuru Sharia workshop



Sharia workshop in Cape Town: Kurt Beck (Munich), Philip Ostien (Jos), Ulrich Berner (Bayreuth), Abdulkader Hashim Abdulkader (Zanzibar) (left to right)

Africa. The exhibition presents an overview of his work: The wide space of the African landscape contrasts with the closeness of his human portraits. The exhibition will be accompanied by a publication.

Conference Report

Sharia in Sub-Saharan Africa: The Caravan Keeps Moving.

Workshops on Sharia debates and their perception by Christians and Muslims in Limuru, Kenya (July 16th–19th 2004) and Cape Town, South Africa (February 10th – 14th 2005).

These two workshops are the result of a joint research project on the current Sharia debate in Nigeria organized by the Universities of Jos, Nigeria, and Bayreuth in 2002/04. The project and workshops have been funded by the Volkswagen Foundation. At an early stage of the research project it became obvious that the Sharia debate in Nigeria is not an single and locally restricted phenomenon. In many other African countries with Muslim populations, heated public debates on certain aspects of Islamic law and / or the relationship of Islam or religion in general and the state are nowadays an important part of daily political life. The basic idea of the workshop in Limuru was to develop a new theoretical bases and research methods for dealing with this current phenomenon in a number of African countries. In order to reach this objective it was first of all necessary to get a general idea of these recent developments. Thus the organisers, John Chesworth, St. Paul's United Theological College, Limuru, and Franz Kogelmann, Bayreuth University, invited predominantly junior scholars – Muslims and Christians alike – from Austria, Germany, Kenya, the Netherlands, Nigeria, South Africa, Sudan, Tanzania, and the USA. Keeping in mind that debates on Islamic law are not limited to sub-saharan countries in Africa, the organizers also encouraged experts from Egypt, Iran and Malaysia to attend the workshop. Due to the multidisciplinary and international

background of the participants, fruitful discussions soon developed and the first effects of cross-fertilization could be seen. Besides creating the opportunity for the junior scholars to establish new academic networks (south-south and north-south), the workshop in Limuru was also successful in offering first steps cutting across the existing academic divides. One of the most important outcomes of the workshop was the insight that the quality of our understanding of the current Sharia debates in sub-saharan Africa and of their side-effects on society is highly unsatisfactory. Although there is some scholarly literature on this topic, its coverage is patchy, it tends to be mono-disciplinary, it is often uninformed by history, it is rarely comparative between countries, and – a serious problem from African points of view – it is mostly produced by foreigners whose approach and perspective is different from that of both African Muslims and African Christians.

The second workshop in Cape Town was different in character. Aware of the previously mentioned deficiencies in scholarly work on the current Sharia debates, the organizers Shamil Jeppie, University of Cape Town, and Franz Kogelmann, Bayreuth University, brought together a relatively small multidisciplinary group of scholars to develop new ideas and approaches to overcome this poor state of research on this topic. Days of discussion resulted in a draft for a future research project which aims to address a whole set of key problems. Building on networks established in previous projects, a group of predominantly African junior scholars will join with several established Western scholars to form a Project Team that is both international and multidisciplinary, involving religious studies, Islamic studies, jurisprudence, history, and social anthropology. The Project Team will help to define, and the project will sponsor, scholarly research and writing aimed at filling the gaps in our knowledge of the history and the current political, economic, and social dynamics of "Sharia debates and their perception by Muslims and Christians in selected African countries." The focus will be on Kenya, Nigeria, South Africa, Sudan, and Tanzania. Multidisciplinary and comparativity between countries will be significant components of the research. In order to build up new networks and to enhance existing ones, cooperation among researchers will be encouraged. Comparativity on the level

of entire sub-saharan Africa is only the first step. The project will also promote comparativity on the transcontinental level. Perhaps most importantly, the research will be done by young African scholars, including both Muslims and Christians, who will be closely supervised and assisted by members of the Project Team with a view to their proper training, their exposure to current ideas, methodologies and milieux, and the enhancement of their formal academic qualifications. The ultimate goal will be the building of networks among these young African scholars as the academic leadership of the future in their respective countries and the improvement of African-European academic networks.

F.K.

In Brief

The Iwalewa exhibit proposal "**Black Paris - Art and History of an African Diaspora**," a by-product of the research project "Art Worlds in Interaction," has been approved for funding (€ 123,000) by the Kulturstiftung des Bundes in Halle. The exhibit is scheduled to be opened at the Iwalewa House in October 2006 and then to travel to other venues in Germany and France in 2007.

Within the framework of the project "**Transformations of social parenthood and child fosterage in North Benin**" funded by the German Research Council, Jeannett Martin started her field work on the Mokollé society (Northeastern Benin). The survey focuses on general information about this group and in particular on their social practices, norms and conflicts in the context of child fosterage.

In March Erdmute Alber and Nassirou Bako Arifari (LASDEL Parakou/Benin) organized a **Workshop for graduate students on migration and family change in the Lokpa society in northern Benin** (see photo, p.9). The workshop aimed primarily at introducing a collective research method to the participants and secondly at promoting the research projects of two participants of the graduate qualification program of the SFB/FK 560. The workshop was sponsored by the SFB program for graduate students.

Personalia

Dissertation

Mohamed Pakia was promoted Dr. rer. nat. with an ethnobotanical thesis in which he studied the traditional plant knowledge of his own ethnic group, the Digo, at the Kenyan coast. Apparently, he is the first ethnobotanist to receive the title of Dr. rer. nat. in Germany. Mohamed's investigations amalgamated linguistic and anthropological aspects with indigenous and scientific plant knowledge. Ethnobotany, which is of outstanding importance in tropical countries, is not yet offered as a main subject in German universities.

Awards

Rainer Polak was awarded the 2003/04 prize for the best dissertation by the African Studies Association in Germany (VAD). The work studied the musical and social processes of urbanization, professionalization and commercialization of traditional Djembe celebration music in Bamako, Mali. It has been published under the title "Festmusik als Arbeit, Trommeln als Beruf." Polak studied and earned his doctorate summa cum laude at Bayreuth University.

Afe Adogame (Religious Studies) won the International Travel Award of the Society for the Scientific Study of Religion. This grant enables him to attend the November 2005 annual SSSR meeting



Gerd Spittler, Chair of Anthropology and former head of the Humanities Collaborative Research Centre (SFB/FK 560) "Local Action in Africa in the Context of Global Influences", retired at the end of the summer semester 2004. To celebrate his 65th birthday colleagues and his former students organized an inter-

national colloquium at Bayreuth University in Rochester, New York, USA where he will present a paper "It Is Not Yet Over Until It Is Over: Locating New African Pentecostalism in Diaspora between Religious Trans-nationalism and Internationalism"

Calls and Appointments

Beate Lohnert (University of Osnabrück) has been appointed to Professor of Geography (succeeding Fouad Ibrahim) at Bayreuth University.

Afe Adogame (Religious Studies) has been appointed to the Lecturership in World Christianity at Edinburgh University, Scotland, UK. He will be a core faculty member at the Centre for the study of Christianity in the Non Western World (CSCNWWN). The appointment begins in September 2005.

Peter Probst (Iwalewa House) accepted the appointment to Associate Professor of African Arts and Anthropology at Tufts University, Medford/Boston, USA and took up his duties on January 1st. He is succeeded by **Ulf Vierke**.

Rüdiger Seesemann (Islamic Studies) accepted the appointment to Assistant Professor of Religion at Northwestern University, Evanston, USA on January 1st.

Hans-Jörg Schmid, Professor of English Linguistics at Bayreuth University, has been appointed Professor of Modern English Literature at the University of Munich.



national colloquium at Bayreuth University on Mai 28th. Peter Fuchs (Professor em. of Anthropology, Göttingen University) gave a lecture in his honour.

Holger Tröbs joined the project "Adjectives and concepts of qualification in West African languages" at the Department of African linguistics at Bayreuth University. This cooperative project with LLACAN (Langage, Langues et Cultures d'Afrique Noire) is funded by the German Research Council and the Centre National de la Recherche Scientifique (CNRS). The focus of Mr. Tröbs' research is on Mande languages.

Retirements

János Riesz, Chair of Romance Studies and Comparative Literature and Gerd Spittler (Chair of Anthropology) retired at the end of the winter semester 2004.

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The present volume contains a collection of ancient Swahili texts that are attributed to the East African legendary hero Fumo Liyongo, who has played an important role in the oral and literary tradition of the Swahili Coast. The book is the result of two three-week workshops at Bayreuth University in 2003/2004. During that program the Liyongo Working Group was founded, consisting of local experts on Swahili traditions and academic scholars of Swahili from Kenya, London and Germany (cf. NAB Vol. II/Fall 2003). The Working Group not only reconstructed the texts through thorough comparison of different versions and traditions to come close to an archetypal text but also added explanatory notes concerning the language as well as cultural items. The book is subdivided into two parts: the first including the reconstructed text together with an English translation, the second containing the critical apparatus with all the versions of and commentary on the reconstructed text. The appendix provides additional information on the language as well as the text corpus. Many manuscripts in Arabic script that served as sources are included. A second publication of the book – this time in East Africa – is in preparation, meant to be used in secondary school as well as university education in East Africa.

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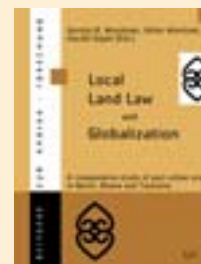
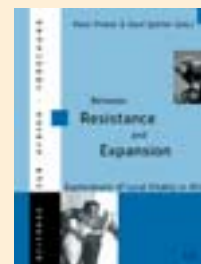
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BEITRÄGE ZUR AFRIKA - FORSCHUNG

Edited by the Institute of African Studies and the SFB/FK 560: "Local Action in Africa in the Context of Global Influences" of Bayreuth University

New Titles



Forthcoming



June

- 01, 08, 15, 2-6 p.m., R 107, FAN Course
A. Noël Gbaguidi, (Benin)
Economy and Law in Africa, at the example of the OHADA Treaty
02. Thursday, 4 p.m. Iwalewa House
Thursday Evening Lecture
Monika Salzbrunn (Paris)
Muride Parade und Marché bleu in New York: Die Konstruktion translokaler Ereignisse in einer multisituiereten politischen Arena
Co-Lecture:
Roman Loimeier (Bayreuth)
Translokale Verbindungen von Sufi-Heiligen
03. Friday, 11 a.m. Iwalewa House
Vernissage
Taxis Zinkpè
- 03.- Venue: 7 p.m. Iwalewa House
05. **Workshop**
Globalised Contemporary African Art: its subtexts and its antithesis
06. Monday, 2 p.m. (RW, S 47)
Lecture
A. Noël Gbaguidi (Benin)
La réforme du droit de la famille du Bénin: Les points saillants
07. Tuesday, 4 p.m. Geo S 25
Lecture
Zulfikar A. Hirji (London)
Geography becomes Biology: Swahili-speaking Muslim family network in the Western Indian Ocean
09. Thursday, 8 a.m., S 40 (RW)
Lecture
A. Noël Gbaguidi (Benin)
Évolution des droits fonciers africains: Les cas du Bénin et du Togo"
22. Wednesday, 4 p.m. Iwalewa House
Lecture
Sanusi Lamido Sanusi (Lagos)
Globalisation, Modernism and Shari'ah in Nigeria: Finding Common Ground
22. Wednesday, 6.15 p.m. H6, Geo II
Lecture
Eric Swyngedouw (Oxford)
Space of Flows and Local-Global Power Relationships
23. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Birgit Meyer (Amsterdam)
Religion and Visual Media in Ghana: Between Revelation and Entertainment

July

05. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Saskia Walentowitz (Bern)
Mixed feedings, mixed feelings. Eine anthropologische Studie über die Mutter-Kind-Übertragung von HIV/AIDS durch die Muttermilch in Nairobi, Kenya
06. Wednesday, 6 p.m. H22
Lecture
Sabine Klocke-Daffa (Münster)
Der Tod als Testfall. Zur Popularität von Sterbeversicherungen bei den Khoekhoen in Namibia
07. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Werner Ustorf (Birmingham)
Globales Christentum. Eine Auseinandersetzung mit F. Fukuyama, S. Huntington und Ph. Jenkins
- 07.- Venue: 2 a.m. Schloss Thurnau
09. **Conference**
Family and Kinship
12. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Luca Ciabbarri (Milano):
Capturing humanitarian aid: external relief and local dynamics in Darwanaje refugee camp, Somaliland

Summer Break

October

- 12.- Venue: Friday, 9 a.m. Iwalewa
14. House
Conference
Colloquium on Gur languages: Between tone and text

November

Dates: to be announced
Two Lectures
Emmanuel Akyeampong (Harvard University)
1. Memories of Place and Belonging: Identity, Citizenship, and the Lebanese in Ghana
2. An Unusual Kind of Town: Zoonosis and Public Health in 20th Century Salaga - Northern Ghana

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Newsletter of African Studies at Bayreuth University

NAB IV/1 2005 Published by the SFB/FK 560 & the IAS

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The Newsletter of African Studies in Bayreuth (NAB) is published by the Humanities Collaborative Research Center (SFB/FK 560) "Local Action in Africa in the Context of Global Influences" and the Institute of African Studies (IAS) at Bayreuth University.

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