

N | A | B

Newsletter of African Studies at Bayreuth University

Editorial

In our last issue we introduced the Research Centre and the Institute of African Studies at Bayreuth University. Up to 1000 copies of NAB's first issue were circulated in European, African and US American Universities. The reaction was quite positive and we would like to thank you for the many encouraging responses we received. We now take the opportunity to discuss a crucial concept the Centre is working with. Presently, six projects are grouped together under the heading "Local Vitality and the Localization of the Global", a topic which likewise had been the subject for an international symposium from May 30th to June 1st 2002 at the Research Centre. As expected, the notion of "local vitality" was a matter of much discussion. In this issue, you will find different viewpoints reflecting some of the comments both from within the research group and from outside. In addition we will present a critical statement on the concept of globalization by Johannes Fabian as well as an interview with Frederick Cooper. Both were Visiting Professors at the Centre in summer 2002.

Comments

What is meant by "Local Vitality"?

by Gerd Spittler

Local vitality is a basic concept in the SFB/FK 560 "Local Action in Africa in the Context of Global Influences". The first of its three project groups is "Local Vitality and Localizing the Global". What is meant by local vitality? In everyday usage vitality means vital power, the ability to sustain



Zwelethu Mthethwa, untitled, 1995/6 (Courtesy: Galerie Marco Noire. Contemporary Art, San Sebastiano Po); the photo is part of the exhibition "African Advertising Art" shown at the Iwalewa House till 16th of February 2003

life, the ability to survive. It is usually applied to individuals. Here it is used with reference to social units or groups. When we speak of local vitality, we think of relatively small units (as opposed to states, nations, world religions), whose members have direct social contact with each other. We are interested in vitality as it applies to the relationship between social units, rather than as the manifestation of a single social unit.

We have borrowed the concept of vitality from socio-linguistics (Ethno-Linguistic Vitality Theory, ELVT). Like the linguists, we presume that vitality is articulated in the relationship between social or cultural units (such as ethnic groups). But it is more difficult to grasp culture and to identify its elements. Could it be that culture is too complex or that anthropology is not as advanced as linguistics? But even if the quantification of vitality scales, as practised

Content

What is meant by "Local Vitality"?, pp. 1 - 3

Linking Studies of Local Vitality and Cultural Self-Esteem: Some Reflections, pp. 3 - 4

Globalization: A Critical Statement by Johannes Fabian, pp. 4 - 5

An Interview with Frederick Cooper, pp. 6 - 9

Guests, pp. 9 - 11

Conferences, pp. 11 - 12

Exhibitions, p. 12

In Brief, p. 13

Personalia, p. 13

Publications, pp. 13 - 15

Calendar, p. 16

in socio-linguistics, is not possible in other social and cultural sciences, social units may be compared. They can be more or less vital.

There is also another problem which makes the application of ELVT outside linguistics difficult. ELVT compares units of the same order: languages. There may be a hierarchy of languages but they are all languages. When we compare ethnic groups, such as Hausa and Tuareg, we have a parallel case. But when we talk about local vitality in relation to the outside world, we often have another type of relation in mind, where the units are structurally different. The

resistance to the colonial powers. Research on open resistance mainly concentrated on the period of conquest and the first years of colonial rule. Later the focus shifted from open to passive, hidden or defensive resistance. Research on resistance is mainly concerned with questions like "resistance to whom?", "strategies of resistance", "successes and failures of resistance". There is less focus on the question: "what is preserved by resistance?"

The question of preservation belongs to the domain of **self-assertion** (Selbstbehauptung). Values, norms and institutions can be preserved unchanged. In this case we speak of tradition, preservation, continuity, persistence or conservatism. "Custom is king" was a favourite motto in anthropological research for a long time. Now interest in this area has faded. It is interesting to note, and a challenge to us, that the problem of persistence continues to occupy socio-linguists working in Africa. What linguists define as vitality comes close to the use of persistence or preservation in anthropology. In present day anthropology, traditions are not seen as persistent or unchanged but as constructed, strengthened, revived and hence modified. We find concepts such as revitalization, the invention of tradition, construction of autochthony, cultural renaissance.

Appropriation means adopting foreign elements. In the concept of appropriation there is a certain emphasis on voluntary activity, even a kind of dominance (to appropriate in the sense of seizing something, taking possession of it). Foreign goods, institutions, and cultural elements can be taken over unaltered and integrated in the group. They can be simply added to the existing elements or replace them. As a rule, however, they are not taken over unaltered but are modified and adapted. Their meaning becomes subject to new interpretations. Depending on the various disciplines and approaches, this modification process is referred to with different terms: indigenization, localization, globalization, cultural integration, incorporation, syncretization, or domestication.

Most anthropologists today see the appropriation of foreign elements as a more important indicator of vitality than resistance to the foreign. Appropriation is seen as a sign of dynamism, creativity, and self-assurance, in contrast to stubborn resistance. But is appropriation always a sign of self-confidence? There is another interpretation possible, which is common in sociology but rarely used in anthropology.

If we start from a system of stratification, then appropriation very often means imitation. The lower strata imitate the behaviour of the higher strata. If we take the international system as a system of stratification, then nations on the lower level adopt goods and convictions from the higher strata. Imitation is a kind of appropriation because it implies an appropriating activity and not just passive surrender. But is it a sign of vitality, of creativity and self-assurance?

Another manifestation of local vitality is **expansion**. Vitality in the area of language is manifested by the fact that certain African languages (e.g. Hausa, Bambara) expand at the expense of other languages. Expansion which transcends the African continent is discussed in several of our projects, for example the establishment of diasporas or missionizing by religious groups from Africa to Europe. When we analyse the relations between ethnic groups and the state, we usually see the ethnic group as more or less resistant but not as expansive. Yet in former times ethnic groups conquered states and even founded empires. This process was admirably described by Ibn Khaldūn in his "Muqaddima". It reminds us that local units are not only resistant, self-assertive or appropriative, but may be the basis for expansive movements as well.

Resistance, self-assertion, appropriation and expansion seem at first to be mutually exclusive. Resistance means rejection of foreign influences, appropriation the acceptance of foreign things and ideas. But in reality they are very often combined. In order to oppose foreign influence effectively, people have to appropriate foreign technology. In order to appropriate foreign consumer goods in a creative way instead of imitating a foreign culture, a process of self-assertion must have first taken place.

It is not always evident whether cases of resistance or appropriation are a sign of vitality or not. If we interpret local action as vital we make assumptions about the historical context, about time perspectives, about the structure of modernity and globalization. When I interpreted the defensive reactions of West African peasants as a sign of vitality, my frame of reference was a specific historical situation (the first half of the 20th century). Today this kind of reaction would not be a sign of vitality. Most work on resistance and appropriation, especially in anthropology, suffers from the lack of a theory which would integrate the local findings into a societal process. Nor do we have a model



Appropriation: Tuareg bride's jewellery with agate from India, Germany and Brazil. (Photo: Gerd Spittler)

relation between extra-local influences and local reactions has often been discussed in the social and cultural sciences: as the relation between centre and periphery, nation state and tribe, state and village, capitalist economy and subsistence economy, great and small

traditions. The last of these relations implies the global and the local. All these cases have one thing in common: the units in relation are structurally different from each other. The nation state is not only bigger than the tribe but it is structurally different, the capitalist economy is not only larger than the subsistence economy but of a completely different structure. Normally these different structures imply a difference in power and prestige as well. So when we talk about local vitality, we are usually talking about the vitality of local units in the face of structurally different and more powerful units.

It should be clear from the preceding discussion that **local vitality is not a premise taken for granted in our research, but rather describes a problem: we want to study whether, how and to what extent local units can be characterized as vital in relation to other units**. Described from the local perspective we can distinguish four types of relations: resistance, self-assertion (Selbstbehauptung), appropriation, and expansion.

Resistance was a favourite topic in African Studies during the sixties and seventies. First there was great interest in open

in our Research Centre which integrates local findings into a broader theory. But the least we can do is to clarify our own assumptions about the framework within which we interpret local actions. In order to present and discuss the fruits of our research to date on the subject of local vitality, and the problems which have arisen in connection with it, a symposium with twenty-five contributors, entitled "Local Vitality and Localization of the Global", was held in the Iwalewa House of Bayreuth University, from May 30th to June 1st, 2002. In addition to the members of the SFB/FK, papers were presented by colleagues from Germany: Anna-Maria



Young 'rappers' in Zinder, Niger (Photo: Markus Verne, 2002)

Brandstetter, Ivo Strecker and Anton Escher (Mainz), Benno Werlen (Jena), Achim von Oppen (Berlin), Susanne Berzborn and Michael Bollig (Cologne); and from abroad: Roland Robertson (Aberdeen), Johannes Fabian and Abraham de Swaan (Amsterdam), Dick Werbner (Manchester) and António Custódio Gonçalves (Porto).

In addition to the different disciplines (geography, religious studies, linguistics), there were interdisciplinary groups with a thematic focus. The group "Vitality and Action" discussed fundamental issues relating to the concepts of action and vitality. The group "Syncretization as Vitality?" considered whether research in syncretization is particularly well-suited to the analysis of local vitality. In the group "Interaction between Global and Local Actors", the vitality of local actors as opposed to international actors in various fields (agricultural development projects, land rights, tourism, global consumer goods) was discussed. As was to be expected, no agreement was reached on what is meant by local vitality, on how vitally the local asserts itself against the global, or on whether the concept is meaningful at all. But the discussions, which at times grew heated, clearly showed that the questions behind the term "vitality" are important topics of research and debate. The contributions to the symposium will be published in a special volume in order to encourage further discussion.

[Gerd Spittler (Chair of Anthropology at Bayreuth University) is the Chairman of the SFB/FK 560.]



Painter's Kiosk (Photo: Werner Graebner, Tanzania 1997)

Linking Studies of Local Vitality and Cultural Self-Esteem: Some Reflections

by Anna-Maria Brandstetter
and Ivo Strecker

In a time of ever-increasing complexity both within and outside academia, it does not come as a surprise that in Germany - as in other countries - scientific research has not been allowed to continue as a hodgepodge of individual quests for knowledge, but has been put under pressure to co-ordinate activities and organise them into larger coherent units and networks. Part of this development has been the institutionalisation of large-scale multidisciplinary research projects and collaborative research centers (SFB and SFB/FK) initiated and financially supported by the German Research Council (DFG). In addition, new links are constantly being forged between various different SFBs - like the one discussed in this short report.

The SFB/FK 560 "Local Action in Africa in the Context of Global Influences" (based at the University of Bayreuth) and SFB 295 "Culture and Language Contact: Dynamics of Change in Northeast Africa and West Asia" (based at the Johannes Gutenberg University, Mainz) are both sufficiently different and alike to invite cooperation: both are concerned with contact phenomena and with problems of a past which still casts its shadow on the future. Also, both can be seen as following a resolution authorised by the UNESCO General Assembly after the Second World War. This resolution called for studies of the *Tensions Affecting International Understanding*, and stressed the necessity "inquiries into the conceptions which the people of one nation entertain of their own and of other nations".

One of the first studies resulting from this resolution was a book entitled "How nations see each other. A study in public opinion", edited by William Buchanan and Hadley

Cantril (1953). It was based on Walter Lippman's classic "Public Opinion" (1922), which first used the word 'stereotypes', defining them as "pictures in our heads". These images which people carry in their heads and act upon are always different because of people's "different experiences, exposure to different cultures, and different purposes." But they may also be similar because people have had similar experiences.

Today, as the threat of an unimaginable Third World War looms over us, UNESCO's call for studies of the similarities and differences in people's understanding of themselves and of others is even more urgent than before. Globally, we have to understand how persons, social groups, societies, nations and cultural formations collide with each other because people have different 'maps in their minds'. This understanding of cognitive maps must be supplemented with knowledge of culturally specific emotional dispositions and cultural variations in the notions of the person, self and self-esteem, honour, face and politeness that guide people's actions and their perception of themselves and others. At the moment it seems that the great varieties of cultural heritage and social memories still found on Earth are a great challenge to mankind because they can become either a curse or a blessing, and the future of all parties involved will depend on our ability to fruitfully use, accommodate and transform the existing cultural and social differences.

In his report on the concept of vitality Gerd Spittler has outlined how studies carried out in SFB/FK 560 have concentrated on four "types of relation" or - in our words - contact phenomena: resistance, self-assertion, appropriation, and expansion. In all these phenomena 'vitality' may be detected, be it in the will and the courage to resist; the imaginative and creative power to construct, strengthen and modify traditions; the ability to adopt, modify and adapt foreign gods and goods; and, finally, in self-assertive, expansive movements.

Scholars working in the Mainz SFB 295 can both learn from this and add to this. For example, one project group has been concerned with the study of contact and cultural self-esteem in Southern Ethiopia. Its basic assumption was that the contact with the cultural Other always involves a tension between the opposites of attraction and rejection which is to say, the desire to value, accept and incorporate, as opposed to the desire to devalue, reject or even annihilate the Other. Only if neither of the two tendencies is allowed to dominate, can a harmonic relationship develop where all parties involved can maintain their respective identities while engaging in common projects with each other.

This theory of the mutually interdependent relationship between Self and Other, and of the co-emergent nature of Ego and Alter's self-esteem was in turn derived from politeness theory, elaborated by Penelope Brown and Stephen Levinson ("Universals in language usage. Politeness phenomena", 1978) and Ivo Strecker ("The social practice of symbolization. An anthropological analysis", 1988) as well as from a general theory of health by Valerius Geist ("Life strategies, human evolution, environmental design", 1978). According to politeness theory the preservation, or rather the cultivation of "face" is vitally important, both for personal and social well-being. "Face" is the public self-image that every member of a society wants to claim for himself. Although the "face" varies from culture to culture, the mutual knowledge about the self-image or "face" that members of a society share and the social necessity to take this into account in communication is universal. Brown and Levinson have distinguished between negative and positive face wants, or, to use Malinowski's terminology, face "needs". The positive face want is defined as "the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants", and the negative face want is defined as "the basic claim to territories, personal preserves, rights to non-distinction – i.e. to freedom of action and freedom from imposition" (1978: 66-67). Or, put more simply, individuals can only feel healthy if they know that their wants are desirable to others and that they are appreciated by others – this is the domain of positive politeness – and that their actions will be unimpeded and respected by others – this is the domain of negative politeness. Now, which strategy of politeness is deployed

to achieve intimacy or to increase respect, depends amongst other things on the variables of social power and distance. By extension this also means that social groups and even our whole social cosmos can only be healthy if all members feel assured of their social and cultural worthiness resulting from this delicate and fragile balance between rejection and attraction. Here it becomes apparent that politeness theory hides a theory of social health and, one could say, a theory of social and cultural vitality.

By way of conclusion let us emphasize that in future studies both of SFB/FK 560 and SFB 295 it would be fruitful to distinguish between three different kinds or levels of vitality:

1. Organic vitality. As understood by Aristotle and later studied by von Uexküll, Reinke and others, this concerns the 'life power' and physical health of individual organisms, their optimal ontogeny, the fully developed use of all their faculties, and so on. Organic vitality is always dependent on external factors that not only include material elements like nourishment but also immaterial elements like knowledge, for an organism can only prosper if it lives in a predictable environment. For unpredictability leads to the 'helplessness syndrome' (Valerius Geist) which is the very opposite of vitality.

2. Social vitality. This can be understood as an individual's power and competence for creative role performance. Applied to a collective, one may speak of the vitality of a social group or society when dealing with questions of shared purposes, mutual interests, attuned sentiments, creative cooperation and so on, as Durkheim for example has explored.

3. Cultural vitality. This type of vitality emerges from the interplay of organic and social vitality and is part of the communicative disposition that characterizes the human species. Our cultural vitality becomes visible in the way we enact, create, transform, discard, rediscover, love and hate the "inventions we live by" (to cite Lakoff and Johnson). These inventions pertain both to the material and immaterial domains of life. The latter is, of course, the more intriguing, and here we find all the complexities studied by cultural anthropology.

[Anna-Maria Brandstetter (Assistant Professor) and Ivo Strecker (Professor) teach Anthropology at the Johannes Gutenberg University in Mainz.]

A Critical Statement on the Concept of Globalization

by Johannes Fabian

Johannes Fabian of the University of Amsterdam is one of the most well-known and distinguished anthropologists today. His book "Time and the Other: How Anthropology makes its Object" (1983), a ground-breaking epistemological critique of anthropology, has become a modern classic. Other influential books are "Power and Performance" (1990), "Remembering the Present" (1996) and most recently "Anthropology with an Attitude" (2001). In February and May 2002, Johannes Fabian was at the Research Center as a Visiting Professor. The following text stems from a taped conversation with him which was not intended to be published. Yet, the editorial committee of NAB found Professor Fabian's comments on globalization important and enlightening. Shortened to his own thoughts and with his approval, we have therefore decided to include it in the newsletter as a suitable further statement on the topic of "Globalization and Local Vitality".



Johannes Fabian (right) and Peter Probst (Iwalewa House)

"I'm not clear about the concept of globalization, but I don't know many who are. I have the distinct feeling, however, that this is very old wine in old skins that is being handed to us here. When I look for contexts in terms of which I can consider globalization, the first is something like the enlightenment ideal of a universal reason which is at the foundation of our science. Anthropology could not have developed had there not been the assumption of 'global' in the sense of attributable to all humans, anywhere and everywhere. A little later we have the Marxist analysis that tries to make this more concrete and comes up with the analysis of global capitalism. And there I run into the first problems. It's not Marx but some people who had been inspired by him who carried

on this approach in terms of the concept of the "world system" and, even more specifically, "dependency theory". It always occurred to me that there is something basically wrong if I postulate a certain process and construct the theory of the process in the same terms that I used to postulate it. So one of the things one can criticize is the victimisation of one part of humanity by another. Marxist theory explains the victimization of the "proletarian" by the "capitalist". But it has a kind of explanation that works with concepts and with assumptions that are like the processes it describes, so that the explanation becomes another kind of victimization. It reproduces it. So, coming back to "dependency theory", I was always very uneasy about many of these accounts because I felt that the poor dependent countries or places got it twice. Not only were they de facto peripheral, but it had now been proven to them that it was inevitable for them to be peripheral. And if you want to change the conditions, then only, always only, in terms of the existing centre/peripheral relations. This is what I call "double victimisation".

It seems to me that globalization may be a similar kind of idea. It is all-encompassing, it covers everything. It presents itself as a necessary process. It's not an invention. It's not an alternative to anything. Because localization is not the alternative, it has no alternative. It is inevitable. It can't be stopped, but only changed. When you look at these attributes, it looks very much like nineteenth century evolution. And again, what you get is that the same concept that describes the process here is being used to analyze the current state of affairs.

Such a strategy cannot serve critical understanding. Critical understanding needs specificity, it needs difference, it needs historical contingency. But, you could say, okay, hardly ever is the notion of globalization used without localization. So, isn't that a difference? Isn't that the kind of distinction that allows us to introduce critique into this intellectual construction? No, I don't think so. Because as far as I can see, the local is one of two things. Either it is merely a binary kind of concept, a dualistic kind of opposition, or it is (even more cynically) the case that one wants to use the term "local" to represent that which used to be called "primitive", "pre-modern", "traditional" and so forth. All of which were heavily evaluative concepts. And as we know they were based on evaluations that were totally wrong; never-



Photo: Werner Graebner (Tanzania 1997)

theless they were evaluations. That is, in a certain sense one can say they had the "minimal" merit of paying to those others we studied the bare minimum of respect of giving them such names. "Local" no longer shows even this minimal respect. What can we do about it? In the best case, we quickly drop it and then move to do things at the same time. First, we cut down globalization from this kind of universalist pretensions and in fact make out of it a common label for numerous processes and developments that have to do with internationalization, that have to do with technology and communication and so on. And in contrast to that, we look at the local as the ways in which people survive under these conditions through creativity, through resistance, by whatever means. There is a certain obscenity to it when we don't seem to have another term left to talk about the state of the world but globalization. Where is exploitation? Where is oppression? Where is the bleeding out of countries? All of which occurs. How can globalization help us to understand this better? Like any concept, globalization must face a very simple question: What does it help us to understand? Or another version of the question: What does it reveal and what does it hide? And in my view it hides more than it reveals. It hides much more than it reveals. There are many examples: one of the very questionable ways in which globalization is used - not explicitly but implicitly - is to claim that some are more global than others. It's like in "Animal Farm": all animals are equal, but some are more so. So if globalization is a universal condition at this moment in history, there shouldn't be a more or less. And there should certainly be no reason to protest, to be against globalization, if it's a factual condition that is global. But it isn't. It is a condition which is in the interest of

some and not of everyone.

The difficulty is this constant oscillation that you have between ontology - affirmations about something being real and existing - and epistemology, that is: in how far does this concept help us to know something about our work. This goes back and forth and that's also the major source of confusion that this concept creates when used. That makes me very uneasy. If global were to mean worldwide, then I wouldn't have any difficulty. I also have no difficulties, let's say with the version used by Arjun Appadurai. Appadurai's notion doesn't really start from above but it starts by looking at the conditions of exchange, if I understand him correctly. And it focuses on a historic constellation whereby that which is being exchanged has become more or less commodified. And part of the notion of commodification is the notion of circulation. And when you then go one step further and ask "circulate where?" It leads you to the global under current conditions. So, there could be a respectable way of using "globalization" which would not be a process at all, but a condition of producing, consuming, exchanging whatever we exchange. Little can be done, produced, anywhere that is not somehow linked to circuits that we can sooner or later connect with "global", which means worldwide. Well, globalization is in the air, you can't expect anthropology to stay clean of it, ideologically, conceptionally and so forth. That would not be realistic. We're a part of the world that we try to understand. But I must make some minimal demands that I think we're entitled to, and they are: the concepts that we use must give us critical angles. They must allow us to do something more than reproduce them. When I think and speak about globalization I must be doing more than just being part of the phenomenon."

Interview

Interview with Frederick Cooper

Frederick Cooper is Professor of African History at New York University. Currently he is a Fellow at the Center for Advanced Studies in Behavioral Sciences at Stanford, USA. He has written extensively on the history of the slave trade in Africa, labour and decolonization. Recently he published a widely discussed critique of the notion of globalization ("What is the Concept of Globalization Good for? An African Historian's Perspective", *African Affairs*, (2001), 100, 189-213) that is of direct theoretical and analytical relevance to the Humanities Collaborative Research "Local Action in Africa in a Global Context". Frederick Cooper was a guest of the Research Programme in July and delivered a lecture on "Imperial Citizenship and Political Imagination in French Africa". NAB took advantage of his stay in Bayreuth to explore further issues of interest to African studies as a whole. The following is an edited and shortened version of a long and rich interview Frederick Cooper gave to Elísio Macamo and Peter Probst, both at Bayreuth University.



Frederick Cooper, New York University (Photo: John Sheretz, 2002 CAASBS)

EM: In most of your writings there is a noticeable focus on the meaning of concepts. In instances like for example modernization or capitalism, we're often faced with a choice between blaming Africa for not conforming to what the concept says or, as you do, blaming the concept for not being clear enough. What keeps you away from an essentialist culturalist argument, which would be the case of, say, blaming Africa for the explanatory failures of concepts such as modernization or capitalism?

FC: Well, my response to that is a classic historian's response. If one looks at a process as unfolding over time, one sees the interactive phenomenon that shapes particular trajectories that occur at different points of interconnected histories. And what one sees are alternatives that existed at certain points and particular choices that were made, and made in the context of unequal power to determine the choices, and the consequences those have. This entails telling a relatively complex narrative, but that seems to me a much better alternative than to assume that you are dealing with static entities and that an explanatory choice is either between saying that African history is culturally determined and therefore Africa was and remains backward, or that Europe was essentially a dominant partner of any interaction and

therefore the naming of something as "European imperialism" or "the capitalist world system" is sufficient to explain African poverty or whatever it is one is trying to explain. Between the position taken by the relatively simple version of culturalist explanation, like David Landes' book, and the worn notion of the capitalist world system that's all-determining, as in Immanuel Wallerstein and Samir Amin, there is a kind of symmetry, and to my mind a very unsatisfying symmetry. The contribution that historians, even with an utterly conventional view of what the discipline is about, can make is to focus on the "how"-question. Now, historians are actually much less good at the "why"-question, in part because a good narrative can be a substitute for an explanation, if the narrative sounds so good that you make it sound as if it is inevitable. But that is where I think historians actually can learn from theory which insists on posing the "why"-question, combined with their own insistence that they will look at processes step by step. This is a very fruitful kind of interaction.

PP: Let me ask a question concerning theory and African history. My impression is that the methodological debate which came up within the field of history with people like Hayden White or Michel de Certeau never really affected African History

that much. I'm curious whether there might be a particularly Africanist point of view which considers such debates less relevant to Africa.

FC: There is a version of this debate that has come to the fore through colonial studies and critiques of the disciplines in relation to their own implication with imperialism. This is an interesting and important part of the debate. The argument, simply stated, is that the history that gets written on Africa is basically a narrative of progress in which Africa naturally takes a back seat, and this narrative focuses on the developing of industry and of forms of government, particularly those of the nation-state. And any other kind of narrative is marginalized. I think this is a legitimate critique of certain kinds of history; the question is whether it is a critique of history itself. And some would argue most clearly that it is, history being a critical way of representing the past. However, if what one wants is a counterbalance to this kind of grand history, I think there are two problems with the critique. One, the most effective antidote for the kind of history-as-progress-argument, is to do a different kind of history, which is just as conventional in a sense as the other one, but that questions

The argument, simply stated, is that the history that gets written on Africa is basically a narrative of progress in which Africa naturally takes a back seat, and this narrative focuses on the developing of industry and of forms of government, particularly those of the nation-state.

the debates and assumptions and tells other kinds of narratives that are more complex. The other question is what kinds of "pasts" one is offering against the professional history as practiced in the Western school of thought? Some scholars argue that there are much more varied and richer kinds of "pasts" that are available outside the academia than inside it. The trouble with that argument is that it makes a quintessentially Western move of aggregating things into a single category, then finding the wonderful variety within that category. But if we take each telling of a story of the past, it might be just as narrow as the most narrow version of the story of the rise of the English middle class. Again, how does one critique anyone's narrative, whether it is by a professional historian or by a griot who has a very different conception of the past? And if one is to understand the whole story, including that

of history's complicity in imperialism, how does one even identify imperialism without actually doing history? So I think we are making a critique that is valuable to think about. But once we have made it we are actually back to where we started from, which is doing history critically and doing it in a manner which is self-aware, but still doing it. And still doing it in relation to a serious confrontation with sources from the place and time that we are writing about. Now, we have been well aware ever since the time of Herodotus that sources are not neutral, that sources don't speak, that the archive doesn't tell you your history, that we ask questions of it, we make selections, and operate with selections that have been made in the past, of what goes into the archive. And none of those decisions is neutral, they reflect relations of power: what gets filed in a government archive being one form of it, what gets remembered in an oral recitation being another aspect of selective transmission, selective listening. These kinds of things are part of the practice of a good historian to think about, and historians need to be reminded that they should do this, and they should do this in the context of the very specific question of colonization.

PP: Apart from a rather indirect grip on sources, historians are used to articulate their opinions openly. Your own reputation as an historian draws primarily from 'writing against', rather than 'writing for', for example your critique of the concept of slavery or more recently of globalization. Would you agree with this characterization of your work?

In this case I argue that the problem with globalization is twofold: one the *global* and second the *-ization*

FC: Ah ... no! I think the critical reflections that I have written have all been done with a positive purpose in mind, which is to propose alternative ways of thinking about these processes. So if you take my critique of the concept of globalization, for example, part of what I do is to analyse the work and the ways in which the work has been carried out and to do that critically. And part of what I do in that article is to propose alternative ways in which the very important issues that scholars who do that work can be addressed. In this case I argue that the problem with globalization is twofold: one the *global* and second the *-ization*, and that the first presumes that the unit of

analysis is indeed an all-inclusive one and therefore misses the ways in which processes, the very processes that create connections, also have their limits. Secondly the *-ization* presumes that this is an ongoing process, that the moment of globalization is now, whereas I would argue that there is considerable time depth to the kinds of connections that we want to study. Well, my argument is not at all that we should go back to do little histories of little places as if they weren't connected. It is: how can we better understand long-distance and very powerful connections? And I argue this at two levels: one of which is historical, that if one tells a story about the rise of the Atlantic economy, in which Africa played a prominent role in the 17th and 18th centuries, and goes on from there, one can look at interaction across long distance and the limits of that interaction in a constructive way. And, secondly, I look at concepts that don't make the kinds of sweeping metaclaims of globalization arguments, yet provide an entry point into studying connectivity. This includes the simple concept of a social network or a social field, to take two examples from the anthropology of the 1950s. These concepts have a lot of life that can be breathed into them and seem to me a more positive way of proceeding. But I think that there is a kind of focus on connections and limits and on a scholarly rhetoric that emphasizes the relationship of connections and limits. That is a positive way to proceed towards a study of problems that we agree are important ones.

EM: One issue you always come back to and insist upon, and quite rightly so, is the indeterminacy of historical events, like for example slavery, where you have argued that the British colonial government tried to transform production and then it was faced with things that it hadn't planned. I could interpret that as a historian's way of making himself relevant.

Well, I think that the approaches of Marx and Weber are more useful than the approach of globalization.

FC: Yes, true enough! But I think the underlying issue that is not easily dismissed is, if one is going to stress indeterminacy, how do you deal with the history that has shaped very particular and very unequal sets of structures around the world? You could say that every act of an attempt to develop capitalist relations of production was indeterminate, but here you have Europe

To my mind the way to confront a question of that magnitude is to look at a process seriously, not to celebrate the minutia, not to celebrate microhistory over macrohistory, but to look at the relationship of micro and macro over time.

exceedingly rich, Mozambique exceedingly poor. This is very largely history of the 19th, 20th centuries, the spread was not nearly as great in the 18th, so if you are looking at history on this kind of long time scale and large spatial scale, what you don't get is an infinity of indeterminacy, you get patterns. So how do you analyze some very big inequalities in the world without falling back on essentialist arguments to try to explain them? To my mind the way to confront a question of that magnitude is to look at a process seriously, not to celebrate the minutia, not to celebrate microhistory over macrohistory, but to look at the relationship of micro and macro over time. That's easier said than done. And maybe that does create a hole in the street for several generations of historians to fill. But I don't see how we get out of questions of that magnitude with sensitivity to the role of human beings in shaping their history and with sensitivity to the constraints and weaknesses with which humans operate, without doing this kind of in-depth work.

EM: That brings us back to the issue of globalization and your principled opposition to the concept. Is there anything that is taking place on a world scale that would be worth taking a closer look at? I mean, if I can establish a parallel with, say, Weber or Marx, they were interested in the specific, but this specific had a bearing on how we look at the more general. With Weber you could say it was the rationalization process; with Marx it was dialectical materialism or the development of capitalism, and these are things that refer to something that is taking place beyond the more specific, the more local, the more intermediate space, if you like, that we are rightly interested in. So my question is, even if we are opposed to the notion of globalization as it is used now, is there anything that is happening that would be worth looking at?

FC: Well, I think that the approaches of Marx and Weber are more useful than the approach of globalization. And in part because if you look at Marx's notion of development, capitalist development is a highly uneven process. One can still use that concept to recognize some of the ways

things turned out differently from the way Marx himself thought they would. For example, Marx's writing on India said that India was basically going through the brutal process of colonization, and would end up on a pathway pioneered by England. Well, the prediction was wrong, but the theoretical approach seeing the relationship of capital accumulation to certain kinds of institutions, these questions remained, and remain useful and valued. So I think the important point that I'm making here is that while some people would read Marxist theory as totalizing, I think the actual theoretical contribution is not that at all, but rather has a level of specificity in it that allows us not only to think about the power of capitalism, but also about its limitations and about the mechanisms of capital accumulation, and once you start to talk about mechanisms you also start to see the possibility for their limitations, for their being appropriated by certain people in ways that change the direction of what is going on. And I think the particular points developed by Marx are certainly not beyond the end of all theorizing, but the kind of theoretical work being done there strikes me as something that is still enormously useful in understanding economic phenomena in this day and age. We come up with very different answers than what Marx proposed in the late 19th century. But if one thinks about the questions flexibly, they remain good ones.

PP: Let's come back to globalization once again and related debates in terms of "alternative" or "multiple modernities". I guess your point of view would be that this whole debate is rather needless because, as the whole concept of modernity is not very clear-cut, it doesn't make sense to talk about this issue with such a deduced notion of modernity. I'm using the opportunity of having Elísio here, because, as I see it, he is fond of a certain kind of "enlightened" concept of modernization theory. Do you think that modernization theory will continue to bother us one way or the other or do you think it is dead, that it will not rise up again?

FC: No, I think it tends to raise its head again and again. Well, let me start with the beginning of your point about modernity and alternative modernities. The question that I would pose to someone who wants to use that kind of analytic approach is: why is an alternative modernity still a modernity? If one takes the modernity of modernization theory, well then we know

what it is. And we can find that there are certain things that people may desire about it, mainly rising standards of material resources, and ways in which the theories assume that certain cultural and social patterns should co-vary, and the evidence in this case is quite clear that they don't. That was the empirical critique of modernization theory, which has been quite convincing, I think. If we don't take the modernity of modernization theory to be our concept, what we are left with is modernity as a discourse, as a way of representing social processes rather than a social process itself. Well, if that's what we are interested in, then the primary question facing us is an empirical one: what are the categories that people are using? If people are saying "we want to be

If we don't take the modernity of modernization theory to be our concept, what we are left with is modernity as a discourse, as a way of representing social processes rather than a social process itself.

modern", or if they are saying "we are modern and you are not", then we need to take that seriously, that becomes the object of analysis. But if we are to assume that whatever discourse we have is either modernity or alternative modernity, are we really asking how people are representing their situation and their conception of the future? So in some ways the alternative modernity concept may give us the worst of both worlds in that it lacks the specificity of Talcott Parsons' version of modernization, and yet presumes an answer about forms of representation before we have actually asked the question of how people themselves represent their situation. So what I'm saying is that modernity may well be a key concept in analysis, but if we use it all over the place it loses the power that it should have when people are actually talking about it. Now I've made a very similar argument about the concept of identity, which is used quite promiscuously in scholarship these days. A typical move of this kind of scholarship is to say that identity is a fundamental issue everywhere, but identities are constructed, they are fluid, and they are multiple. Well, the importance of identity politics is that some entrepreneurs of identity are trying to construct identities that are rigid, unchanging and essential. And we need to understand that. We also need to understand certain forms of personal affinity, of connection, and of relationships that may well be fluid, that may well be flexible, that may well not

define bounded groups and opposition to other bounded groups. But if we try to use the same word for both ends of the spectrum, we put ourselves in a position of depriving ourselves of the very analytic tools that we need to understand the problems that we are trying to face. So my critique of the concept of identity is not to say that we should all, in some mode of Jacobinism or socialist universalism, say that the only thing that counts are universal principles. No, I think we do need to understand the importance of all sorts of particularities in today's society, of all sorts and forms of affinities and of self-representation. But in order to do so we need a sharper vocabulary than the notion of an identity that is everywhere, that is fluid, multiple, contested, and changing. The common thread here in some way is, I think, that the scholars who are writing about modernity, who are writing about globalization and who are writing about identity are onto issues of fundamental importance. The question is whether we are going to use a vocabulary that flattens out the horizon that we wish to discern, or whether we can find a more differentiated way of talking and thinking about them that enables us to say something more.

EM: Would you prefer a concept like social change instead of modernization?

FC: Well, social change is a neutral one, it doesn't tell you a whole lot, but it doesn't make you assume that you understand the beginning and the end point of something before you have even figured out what there is. There may be a series of different words that one might want to use instead of a single word that you then soften so much that it becomes meaningless. We have a lot of hard-edged phenomena in the world, and identity politics in some of its manifestations can be one of them, so you need to be able to label it when you see it. We also need to be able to refer to other processes, and I think going to a level of less generalization is a step towards being able to do that.

PP: If you were to get a grant from Bill Gates, let's say 10 million dollars, to restructure African Studies within the field of African History, how would you do it?

FC: Only \$10 million? What the field of African Studies, whether it is history or anything else, needs more than anything is the rebuilding of institutions in Africa. So if you could put this money into African

universities, into organizations like CODESRIA, I think that's where it should go. If I can make a generational observation: when I started out in the field of African history, the place where the interactions and the dialogue were taking place was in African universities. There were new journals being founded in Africa, numerous history journals were founded in the 60s and in the 70s. When I was doing research at that time in Kenya, and whenever I went to the University of Nairobi, it was like a breath of fresh air; the level of interchange and the new questions that were being approached, the challenges that were being put to both young and old scholars, were profoundly exciting at that time. Well, one still has enormously affecting discussions with African scholars now, but they are much more likely to happen in Europe or in the United States, and not in Africa itself. Many of the journals that were founded in the 60s and 70s went out of publication in the 80s with the economic crisis. Just at a time when you started to see very good PhD students being trained in Africa itself, the institutions lost the resources that they needed to further that kind of advanced training. So the result has been particularly enriching for American academia, where many African scholars have found positions. This is true in parts of Europe too, and it seems moreso in Germany than in France. But what the field needs more than anything else is reinvigorated institutions in Africa. That might cost Gates \$10 billion instead of \$10 million! He's got it, it's no problem for him.

For the full version of the interview see: <http://www.uni-bayreuth.de/sfbs/sfb-fk560/e-index-publications.html>

Guests

Guests of Anthropology (invited by Gerd Spittler)

In November and December two anthropologists will give lectures on globalization in the Anthropological Colloquium. **Judith Schlehe**, Professor of Social Anthropology at the University of Freiburg did research in the field of international tourism in Bali and Mongolia. She will give a talk on "Schamanen-Reisen: Naturvolk und Ethnotourismus". **Karl-Heinz Kohl**, Professor of Social Anthropology at the University of Frankfurt, will give a talk on

"Erfundene Vergangenheiten. Ethnische Reaktionen auf den Prozess der Globalisierung".

Steven Vertovec is invited to give a lecture on questions of religious identities in the field of Transnational Studies. As an expert on the Hindu diaspora and as director of the Research Programme on Transnational Communities at Oxford University he stimulates the current theoretical debate on diverse diaspora phenomena. His contribution will be important for the discussion within our research projects ("Local and Global Networking in the Context of Migration: Sudanese and Egyptian Immigrants in Germany and the United States" and "African Christian movements in Nigeria and Germany between Local Context and Global Influences") dealing with African migrants who especially engage in religious networking in their host and home countries.

Guest of Arabic Language (invited by Jonathan Owens)

Zeinab Ibrahim of the Arabic Language Institute, American University of Cairo, will be in Bayreuth between the 1st and 8th of December. Ibrahim has a PhD in Arabic studies from Georgetown University. The research topic which she intends to develop in cooperation with J. Owens is to look at the extent to which Nigerian Arabic, whose forebears migrated from Upper Egypt to the Lake Chad area in the 15th century, diverges semantically from the Arabic in their ancestral homeland. During her stay she will give a lecture entitled "Lexical Variation in Modern Standard Arabic: Egypt, Morocco and Lebanon".

Guests of Iwalewa House (invited by Peter Probst)

Onokome Okome, Department of English Studies, University of Alberta, Edmonton, Canada will be at Iwalewa House in November to attend the visual publics conference. In addition he will use his stay to study Iwalewa House's collection of African video films for his research on the subject.

Ikem Stanley Okoye, Department of Art History, Delaware University, USA, has been invited as a guest scholar. During his stay in Bayreuth in November, Okoye will present his work on landscape, art and architecture in Nigeria.



Muraina Oyelami (Iragbiji, Nigeria)



Tunji Beier (Mapleton, Australia)



Ibrahim El-Salahi (Oxford)



Wole Ogundele (Ife)



Ulli Beier (Sydney) and Okwui Enwezor, (New York)



From left to right: Ajewumi Raji (Ilorin), Femi Abodunrin (Zomba, Malawi), Muraina Oyelami (Iragbiji, Nigeria), Rowland Abiodun (Amherst)

Celebrating Ulli Beier's 80th Birthday. Photos from the Symposium



Richard Shweder, Chicago Univ.



Richard Werbner, Manchester Univ.



Madalena Pires Fonseca, Oporto Univ., (Portugal)



Abraham de Swaan, Univ. Amsterdam



Severino Ngoenha, Univ. Lausanne (Switzerland), and Maputo Univ. (Mozambique)

Filip de Boeck from the Department of Anthropology at the University of Leuven has worked intensively on issues of globalization, transnationalism and postcolonial moralities. Based on his recent research in the Republic of Kongo he will participate in the Visual Publics conference in November with a paper entitled "Sowing the Seed: God's Gift and Commerce in Kinshasa, Kongo".

Jean Francois Werner is an anthropologist and researcher for the IRD in Paris, France. Specializing in visual culture, he has been invited for November to give a talk on the consumption of telenovelas in Senegal.

Georgio Miescher and **Lorena Rizzi** from the Namibia Resource Centre, Southern Africa Library in Basel, Switzerland have been invited for November. They will present their research on politics and posters in Namibia.

Guests of Islamic Studies (invited by Roman Loimeier and Rüdiger Seesemann)

Jean-Claude Penrad, a French scholar from the CNRS Paris who specializes in the study of Islam in East Africa, will be our guest from November 23-27. He will present a film and give a lecture on the local and translocal networks of Muslims in East Africa.

In November **Mohamed Mraja** from the Religion Department of Moi University Eldoret (Kenya) will give a talk on "The problem of teaching Islamic religious education at higher educational institutions in Kenya".

Guests of Development Sociology (invited by Elísio Macamo and Dieter Neubert)

Madalena Pires Fonseca, from the University of Oporto, Portugal. M.P. Fonseca is a social geographer and is working on development corridors in Mozambique. She will be a guest of Development Sociology throughout the Winter term.

Severino Ngoenha, from the University of Lausanne, Switzerland, and Eduardo Mondlane University, Maputo (Mozambique). Dr. Ngoenha is a philosopher and works on indigenous knowledge in Africa. In November he will spend two weeks in Bayreuth at the invitation of the Project on "Disasters and Crises: Local Interpretation,

Prevention and Coping within the Context of External Influences".

Guests of English Literature in Africa (invited by Eckhard Breitingner)

November 2002 - March 2003. **Bole Butake**, Université de Yaoundé/Cameroon, Theatre Arts and African Literatures (DAAD)

October-November 2002: **Mhalaba Jadzweni**, Universität Stellenbosch, South Africa, African Languages and Literatures

Past Guests (by discipline)

Anthropology & African Arts: **Femi Abodunrin** (Chancellor College, Zomba, Malawi), **Rowland Abiodun** (Amherst Univ.), **Uli Bauer** (Univ. Chemnitz), **Ulli Beier** (Sydney), **Tunji Beier** (Mapleton, Australia), **Susanne Berzborn & Michael Bollig** (Univ. Köln), **Anna-Maria Brandstetter & Ivo Strecker** (Univ. Mainz), **Frederick Cooper** (New York Univ.), **Birama Diakon** (Univ. Bamako, Mali), **Hauke Dorsch** (Univ. of Hamburg), **Okwui Enwezor** (New York), **Till Förster** (Univ. Basel), **Gerhard Grohs** (München), **Johannes Harnischfeger** (Univ. Frankfurt), **Richard Münch** (Univ. Bamberg), **Georg Klute** (ZMO, Berlin), **Rüdiger Korff** (Univ. Hohenheim), **Michaela Oberhofer** (Univ. Frankfurt), **Wole Ogundele** (Univ. Ife, Nigeria), **Onokome Okome** (Univ. Calabar), **Bode Omojola** (Univ. Ilorin), **Muraina Oyelami** (Iragbiji, Nigeria), **Alain Ricard** (Univ. Bordeaux), **Richard Shweder** (Chicago Univ.), **Richard Werbner** (Manchester Univ.), **Jean-François Werner** (IRD in Bondy, Paris)

African Languages: **Khalil Alio** (N'jamena Univ., Chad), **André Batiana** (Univ. Ouagadougou), **D. Koroma** (Univ. Maiduguri, Nigeria), **Magdalena Hauner** (Wisconsin Univ.), **Balaibaou Badameli-Kassan** (Univ. de Lomé, Togo), **Zygmunt Frajzyngier** (Univ. Colorado), **Victor Porkhomowsky** (Univ. Moskau)

African History: **David S.M. Koroma** (Univ. Maiduguri, Nigeria)

Arabic Language: **Abraham de Swaan** (Univ. Amsterdam)

Development Sociology: **Vinh-Kim Nguyen** (Univ. Montreal)

English Literature: **André Djiffack** (Univ. of Oregon), **Eman Frank Idoko** (Univ. Maiduguri), **Obura Olouch** (Univ. Kenya), **Bode Omojola** (Ilorin Univ., Nigeria), **Godfrey Tangwa** (Univ. Yaoundé, Cameroun)

Geography: **Christine Mansfeld** (Univ. Bremen), **Tesfaye Tafesse** (Univ. of Addis Ababa), **Anton Escher** (Univ. Mainz), **Achim von Oppen** (ZMO, Berlin), **Benno Werlen** (Univ. Jena)

Islamic Studies: **Kai Kresse** (SOAS, London)

Legal Studies: **Hans.-H. Münkner** (Univ. Marburg)

Religious Studies: **Roland Robertson** (Univ. Aberdeen)

Romance Studies: **António Custódio Gonçalves** (Univ. Porto, Portugal)

Sociology: **H.-P. Müller** (HU, Berlin)

Conferences

Aids in Africa: Threat – Experience – Hope

Evangelisches Gemeindehaus
Bayreuth
1st –2nd of November

The conference is organized by Eckhard Breitingner (Institute of African Studies, Bayreuth) in co-operation with the Evangelisch-Lutheranisches Dekanat Bayreuth. Expected guests: Gerhard Grohs (München), Harald Braun (Wiesbaden), Peter Sartorius (München), Cecilia Nganda-Heidenreich (Uganda/Bayreuth), Monika Lude (Stuttgart), and others.



28th Annual Meeting of the African Law Association

University of Heidelberg
8th-9th of November

Organized by Ulrich Spellenberg and Harald Sippel the Annual Meeting of the African Law Association has established itself as the main academic conference concerning the law of African states in Germany. The 28th Annual Meeting will take place at the Institute of Private International Law, University of Heidelberg. The speakers will be Hans-H. Münkner and Buthaina Elnaiem (both from the University of Marburg), Volker Lohse (University of Bielefeld), and Jean-Marie Breton (University of Antilles-Guyane, Pointe-à Pitre).

Currently the Association consists of more than 180 members in four continents. Most of the members are trained lawyers and legal scholars but there are also several sociologists, anthropologists and Africanists who are interested in African Law. For further information please have a look at the web page: <http://www.uni-bayreuth.de/departments/afrikarecht> or contact the Association's secretary-general: Harald Sippel, Faculty of Law and Economics, University of Bayreuth (email: harald.sippel@uni-bayreuth.de).

Local Agency in the Event of Disaster: Muslim Responses to Catastrophes

Iwalewa House
15th -16th of November

Disasters have far-reaching consequences for societies as a whole as well as for individuals. The possible occurrence of disastrous events requires people in Muslim societies to reflect upon disasters and to consider their options of how to act in case a disaster occurs. Disaster, war and famine can thus induce processes of social change in local contexts. This interdisciplinary workshop shall serve as a forum to discuss the question of how groups of Muslims as well as individuals respond to disastrous events in specific localities.

The workshop will start with four contributions by colleagues from Bayreuth University (Gerd Spittler, Elísio

Macamo and Dieter Neubert, Detlef Müller-Mahn and Roman Loimeier) who will address approaches to the study of disasters in Anthropology, Sociology, Geography and Islamic Studies. Konrad Hirschler (SOAS London), Guido Steinberg (Freie Universität Berlin), and Friedhelm Hartwig (Zentrum Moderner Orient Berlin) will discuss the impact of earthquakes, epidemic diseases and hurricanes in Syria, Egypt, Saudi Arabia and the Indian Ocean respectively. Holger Weiss (University of Helsinki), Rüdiger Seesemann (Bayreuth University) and Franz Kogelmann (Orient-Institut Hamburg) will present case studies from different regions of Africa that highlight the perception and prevention of disasters and crises. The contribution by Astrid Meier (University of Zürich) will deal with the Mahdist state in the Sudan, while Albrecht Hofheinz (Zentrum Moderner Orient Berlin) will analyze the responses to September 11th in Sudanese and Egyptian Internet discussion groups. Bettina Dennerlein (Zentrum Moderner Orient Berlin) will conclude the workshop with some final remarks.

Organized by Roman Loimeier (email: roman.loimeier@uni-bayreuth.de)

The Audience of Images: Visual Publics in Africa and Beyond

Iwalewa House
15th -17th of November

While the recent increase of studies in the realm of visual culture has led to new and exciting insights into the role of images as active agents in the political economy of desire and the shaping of social movements in colonial and postcolonial Africa, the issue of the audience of these images remains a vexing question. All too often respective statements with regard to the actual effect of images on a given public are based more on assumptions than on empirically grounded arguments. With respect to the rapidly changing visual landscape in contemporary Africa, the workshop intends to counter this perspective by trying to develop and give substance to the concept of visual publics. Expected guests: Dorothea Schulz (Berlin), Filip De Boeck (Leuven), Onookome Okome (Edmonton), Jean-Francois Werner (Dakar/Paris), Kristine Roome-Hassan (New York), Till Förster

(Basel), Ikem Okoye (Newark), Giorgio Miescher (Basel) and others.
Organized by Peter Probst (email: peter.probst@uni-bayreuth.de)

Processes of Interaction Between Expert Knowledge and Local Knowledge

Iwalewa House
29th -30th of November

This international workshop will look into processes of interaction between expert knowledge and local knowledge. Analysis should be brought to bear on three related issues. The first is methodological and concerns itself with how local knowledge is/should be investigated, observed and rendered visible for analysis. The second issue should deal specifically with the content of knowledge as such (both expert and local) and how to describe it against the background of its legitimation and the kinds of insights it provides into reality. Finally, the third issue seeks an understanding of the forms of interaction which take place between expert knowledge and local knowledge. Organized by Elisio Macamo (email: elisio.macamo@uni-bayreuth.de) and Dieter Neubert (email: dieter.neubert@uni-bayreuth.de)

Religion in the Context of African Migration Studies

Iwalewa House
14th-16th of February

In furtherance of their collaborative, interdisciplinary cooperation, two SFB/FK 560 sub-groups are preparing a workshop on the interconnectedness of religion and migration. The primary focus will be on the often neglected developments of religion in the context of African migration. The workshop is expected to bring together experts and young scholars from the fields of Religious Studies, African Studies, Migration, and Diaspora Studies and others who will offer interesting insights into our theoretical debate by contrasting case studies. Some of the expected guests include: Jacob Olupona (Davis), Martin Baumann (Lucern), Jim Spickard (Redlands, USA).
Contact: Afe Adogame (email: afe.adogame@uni-bayreuth.de) or Cordula Weißköppel (email: CWeisskoeppel@uni-bayreuth.de)

Exhibitions

African Advertising Art

Iwalewa House
24th of October – 16th of February

The art of advertising is as old as the life in the cities, where it has been constantly re-invented. What it constitutes is a communal feeling of participation in the utopia of beauty. That African advertising nourishes itself from the postmodern era and its mass-media spread of images is obvious. That in so doing it arrives at formally and aesthetically highly original solutions has so far hardly been explored or appreciated.

The exhibition is to be understood as a cultural archeology of advertising, a first attempt to situate the topic in a comparative and at the same time historical perspective: from the colonial beginnings and precursors, to the golden age of sign writers, the logos and packages, the new locally produced advertising spots and pageantry objects to the use of advertising imagery in contemporary African art.

The exhibition project is a co-operation with the city museum of Munich. Works of Akinbodye Akinbiyi, Santu Mofokeng, Zwelethu Mthethwa, Philip Kwame Apagya, Isek Bodys Kingelez, Adam Jankowski, Cheri Samba and Iké Udé will be shown. Catalogue 28 €

Happy Millenium. New Pictures of the Likoni Ferry Photographers

Iwalewa House, Blue Box
15th of November – 28th of February

Since the beginning of the 1990s an astonishing photo town with about a dozen improvised studios has existed at the ferry station which links Mombasa with Kenya's southern coast. Here the photographers gather the various requisites and decors, sofas, wall drops, signboards, advertising gifts, plastic flowers. Their business flourishes especially during the holidays between Christmas and New Year. The customers – mostly migrants and local tourists – come together in masses to capture the festive occasion on film and to let friends and relatives take part therein.

At the turn of the millenium 2000 the studios were adorned like a firework, a rush existed like never before. Muslim and Christian motifs melted with icons of modernity, with luxury ships and aeroplanes, to a new synthesis. The Kaaba stood next to Santa Claus, the Tannenbaum next to the palm, the flower next to the Seven Up waterball. The photographers drew upon the various symbol and sign registers and thereby created a global festive iconography whose hybridity transcended singular cultures and religions just as the contrast between home and exile.



Santu Mofokeng, Winter in Tembisa, 1989, Courtesy: Santu Mofokeng, Johannesburg

In Brief

Past Conferences

May 2002

Swahili Colloquium (organized by Gudrun Mieke and Ralf Großerhede)
Symposium on "Local Vitality and the Localisation of the Global" (organized by Gerd Spittler and Brigitte Bühler-Probst)

June 2002

Politics, Political Economy, Culture and the Social Order of Disaster (organized by Elísio Macamo and Dieter Neubert)

July 2002

Second Bayreuth-Frankfurt Colloquium (Afroasiatic), (organised by Dymitr Ibriszimow and Rainer Vossen, Univ. Frankfurt).

A Passion For Difference: Ulli Beier and his Work in African Art (organized by Peter Probst)

Other Projects

In July the VolkswagenStiftung granted 160,000 Euro for a research project on "The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria". In cooperation with Frieder Ludwig (Minnesota) and colleagues of the University of Jos (Nigeria), Ulrich Berner (Religious Studies) is leading the project for one year.

New Degree Course

In addition to the Bachelor of Arts, a new Master of Arts degree course on African Development Studies in Geography has recently been established. This post-graduate course in Applied African Studies offers a two-year study programme for graduates of any nationality. African graduates who need special qualifications for their countries are particularly supported. The teaching is done in English. For more information on these courses please contact Herbert Popp (Professor for Geography) by email: herbert.popp@uni-bayreuth.de or visit the following site: <http://www.african-studies.uni-bayreuth.de>

Personalia

Visiting professorship

Jonathan Owens was visiting Distinguished Professor at the American University of Cairo in May. He gave the keynote talk at the 'International Conference on Arabic Language and Linguistics' sponsored by the Arabic Language Institute of the American University.

Appointments

Christoph Bochsinger (Religious Socialization) got a call for the chair of History of Religion at the University of Zürich, Switzerland.

Michael Nichzial has been appointed Junior Professor for Medicine Management and Health Sciences at Bayreuth University.

Erdmute Alber (formerly Free Univ., Berlin) has been appointed Junior Professor for Ethnosociology at Bayreuth University.

Awards

The President of the Federal Republic of Germany, Johannes Rau, awarded **János Riesz** (Chair for Romance Languages and Comparative Literature with Special Reference to Frankophone Literatures in Africa at Bayreuth University) the Distinguished Service Cross for his merits in humanities. János Riesz will receive the commendation on November 27, 2002.

Karsten Brunk, member of the chair of African Languages II at Bayreuth University has been honoured for his work on the geography of the Bangunji (Shongom Local Government, Gombe State, Nigeria). Chief M. Sulei Yerimah honoured Brunk with the title "Liya Tare" (Son of the Soil) of the Bikwakleb-Clan.

Publications

Adogame, Afe

2002a **Tomorrow's Leaders as Leaders for Today: Youth Empowerment and African New Religious Movements**; in: Trudell, B., K. King, S. McGrath & P. Nugent (eds.): *Africa's Young Majority*; University of Edinburgh: Centre for African Studies, pp. 207-227.

2002b **Religion in Nigeria; Celestial Church of Christ**; in: Melton, J.G. & M. Baumann

(eds.): *Religions of the World. A Comprehensive Encyclopedia of Beliefs and Practices*; Santa Barbara: ABC-Clio, pp. 950-956, 256.

2002c **Review: Faith and Praxis in a Postmodern World**, ed. by Ursula King (London: Cassell, 1998); *British Association for the Study of Religions*, 96, pp. 28-30.
 2002d **Pentecostalism in Germany. African Initiated Churches (AICs) in Diaspora–Europe**; in: Burgess, Stanley M. & Eduard M. van der Maas (eds.): *The New International Dictionary of Pentecostal and Charismatic Movements*; Zondervan: Grand Rapids, pp. 109-111, 309.
 2002e **Engaged in the task of 'Cleansing' the World: Aladura Churches in 20th Century Europe**; in: Koschorke, Klaus (ed.): *Transkontinentale Beziehungen in der Geschichte des Außereuropäischen Christentums (Asien, Afrika, Lateinamerika) / Transcontinental Links in the History of Non-Western Christianity (Asia, Africa, Latin America)*; StAECG, 6, Wiesbaden.

Brandstetter, Anna-Maria & Neubert, Dieter (eds.)

2002 **Postkoloniale Transformation in Afrika. Zur Neubestimmung der Soziologie der Dekolonisation**; Berlin, Hamburg, Münster: Lit.

Breitinger, Eckhard

2002a **Imperialism and Multiculturalisms**; in: Falola, Toyin & Barbara Harlow (eds.): *African Writers and Their Readers. Essays in Honor of Bernth Lindfors*; Trenton/N.J.: Africa World Press, pp. 431-450.
 2002b **Sub-Saharan African Literature in English**; in: Jansohn, C.: *Companion to New English Literatures*; Berlin: Schmidt, pp. 47-82.

Broß, Michael

2002a **Gud Ivininku. Hausa in Maiduguri**; in: Schumann, Theda et al. (eds.): *Aktuelle Forschungen zu Afrikanischen Sprachen. Sprachwissenschaftliche Beiträge zum 14. Afrikanistentag, Hamburg 11.-14. Oktober 2000*; Köln: Köppe, pp. 9-25.

2002b **State and perspective of languages in Maiduguri**; in: Kawka, Rupert (ed.): *From Bulamari to Yerwa to Metropolitan Maiduguri*; Köln: Köppe, pp. 103-116.

Bühler, Brigitte

2002 **„All Pipol Komot Fo Kimi, All.“ Interfaces and Dynamics Between Local and Administrative Histories Among the Wiya (Cameroon)**; in: Harneit-Sievers, Axel (ed.): *A Place in the World. New Local*

Historiographies from Africa and South-Asia; Leiden, Boston, Köln: Brill.

Georg Deutsch, Peter Probst & Heike Schmidt (eds.)

2002 *African Modernities. Entangled Meanings and Current Debate*; Oxford/New York: J. Currey & Heinemann.

Diawara, Mamadou

2002a *L'empire du verbe et l'éloquence du silence*; Köln: Köppe.

2002b *L'ethnologie allemande à l'épreuve de l'histoire. À propos de l'ouvrage de Carola Lentz 'Die Konstruktion von Ethnizität. Eine politische Geschichte Nord-West Ghanas 1870-1990'*; Cahiers d'Études Africaines, Paris, pp. 176-183.

2002c *L'interface entre les savoirs paysans et le savoir universel*; in: Diawara, Mamadou (ed.): *L'interface entre les savoirs locaux et le savoir universel*; Bamako: Le Figuier, pp. 8-16.

2002d *Point Sud: carrefour de gens, pont entre les mondes*; in: Diawara, Mamadou (ed.): *L'interface entre les savoirs locaux et le savoir universel*; Bamako: Le Figuier, pp. 17-33.

Diawara, Mamadou (ed.)

2002 *L'interface entre le savoir universel et les savoirs paysans*; Bamako: Le Figuier.

Diawara, Mamadou & Isaïe Dougnon

2002 *Du „travail de Noir“ au „travail de Blanc“: la codification du travail chez les peuples du pays dogon émigrés à l'Office du Niger à partir des années 1930*; in: Diawara, Mamadou (ed.): *L'interface entre les savoirs locaux et le savoir universel*; Bamako: Le Figuier, pp. 106-120.

Diawara, Mamadou, Kouressy, Mamoutou & Michel Vaksmann

2002 *Stratégies paysannes de gestion de la diversité génétique des mils et sorghos du Mali*; in: Diawara, Mamadou (ed.): *L'interface entre les savoirs locaux et le savoir universel*, Bamako: Le Figuier, pp. 180-203.

Elkana, Yehuda, Ivan Krastev, Elísio Macamo & Shalini Randeria (eds.)

2002 *Unraveling Ties – From Social Cohesion to New Practices of Connectedness*; Frankfurt: Campus.

Förster, Till

2002a *Africa is in my mind. Sammlung Reinhard Klimmt*; Berlin: Vertretung des Saarlandes beim Bund.

2002b *„On ne sait plus qui est qui.“*

Öffentlichkeit zwischen Dorf, Stadt und Staat; Paideuma, 48, pp. 101–123.

2002c *Kunsthethnologie*; in: Fischer, Hans (ed.): *Ethnologie. Eine Einführung*; Berlin: Reimer.

2002d *The children of Poro; Dancing the dāāgu; Working the old way*; in: Lamp, Fred (ed.): *Encounters: The African Collection*; Baltimore: Baltimore Museum of Art.

2002e *Einleitung: Werk und Arbeit in der afrikanischen Kunst*; in: *African Art*; Kyoto: National Museum of Modern Art.

Gbaguidi, Noël

2002 *Systèmes juridique et judiciaire du Bénin*; Encyclopédie Mondiale, Santa-Barbara: ABC-Clio.

Gbanou, Sélom Komlan & Kadima-Nzuji, Mukala

2002 *L'Afrique au miroir des littératures. Nomen est omen. Mélanges offerts à Valentin-Yves Mudimbe*; Bruxelles: Archives & Musée de la littérature.

Gbanou, S.K., János Riesz & S.A. Zinsou

2002 *Pratiques de langue et de l'écriture des écrivains africains d'expression française vivant en Allemagne*; in: Dion, Robert & Lüsebrink, Hans-Jürgen (eds.): *Ecrire en langues étrangères / Schreiben in fremden Sprachen - Actes du Congrès de Saarbrücken*; Québec.

Graebner, Werner

2002 *Twarab: A Comorian music between two worlds*; Kabaro [La Reunion] 2,1-2.

Hahn, Hans P.

2002a *A propos d'une histoire régionale des Kasena au Burkina Faso*; in: Madiéga, Georges Y. (ed.): *Burkina Faso. Cent ans d'histoire, 1895-1995*; Paris: Karthala, pp. 1431-1441.

Ibrahim, B. & F. Ibrahim

2002a *Ägypten – eine landeskundliche Einführung*; in: *Die Beziehungen zwischen der BR Deutschland und der AR Ägypten*; Würzburger Geographische Manuskripte, 60.

2002b *Tourismus in Ägypten – ein starker Wirtschaftsfaktor?*; in: *Die Beziehungen zwischen der BR Deutschland und der AR Ägypten*; Würzburger Geographische Manuskripte, 60.

Lange, Dierk

2002 *Der Ursprung des Bösen: Neue Evidenzen aus Afrika, Kanaan und Israel*; in: Ritter, W. H. & J. Schlumberger (eds.):

Geschichte des Bösen; Dettelbach, pp. 1-27.

Loimeier, Roman

2002a *Gibt es einen afrikanischen Islam?*; Africa Spectrum, 37,2.

2002b *'Je veux étudier sans mendier': The campaign against the Qur'anic schools in Senegal*; in: Weiss, Holger (ed.): *Social Welfare in Muslim Societies in Africa*; Uppsala: Nordiska Afrikainstitutet.

Macamo, Elísio

2002a *The Invention of Africa – Book Review*; in: INDILINGA. African Journal of Indigenous Knowledge Systems, 1, pp.77-82.

2002b *Biographical Knots*; in: Elkana, Y. et al. (eds.), *Unraveling Ties – From Social Cohesion to New Practices of Connectedness*; Frankfurt: Campus.

2002c *A transição política em Moçambique*; Lisbon: Centro de Estudos Africanos (Working Papers).

Macamo, Elísio & Dieter Neubert

2002 *Entwicklungsstrategie zwischen lokalem Wissen und globaler Wissenschaft*; in: *Geographische Rundschau*, 54,10, pp. 12-17.

Müller-Mahn, Detlef

2002a *Fellachendörfer. Sozialgeographischer Wandel im ländlichen Ägypten*; Stuttgart: Steiner Verlag (Erdkundliches Wissen 127).

2002b *Entwicklungspolitik – Entwicklungsstrategie – Entwicklungszusammenarbeit*; Lexikon der Geographie; Heidelberg/Berlin, S. 313 – 320.

2002c *Dimensionen der Globalisierung. Transnationale Migration und die Relativierung des Lokalen*; Geographische Rundschau, 54,10.

2002d *Entwicklungsländer – Ferne Räume ganz nah*; in: Ehlers, E. & H. Leser (eds.): *Geographie heute – für die Welt von morgen*; Gotha: Klett-Perthes.

Neubert, Dieter

2002 *Einleitung: Afrikaforschung im Wandel. Von der Soziologie der Dekolonisation zur postkolonialen Transformation*; in: Brandstetter, Anna-Maria & Dieter Neubert (eds.): *Postkoloniale Transformation in Afrika. Zur Neubestimmung der Soziologie der Dekolonisation*; Berlin, Hamburg, Münster: Lit, pp. 9-25.

Owens, Jonathan

2002 *Processing the World Piece by Piece:*

Iconicity, lexical insertion and possessives in Nigerian Arabic codeswitching; *Language Variation and Change*, 14, pp. 173-209.

Probst, Peter

2002a *Expansion and Enclosure. Ritual Landscapes and the Politics of Space in Central Malawi*; *Journal of Southern African Studies*, 28, pp. 179-198.

2002b *Kalumbas Tänzer und Malandas Zorn. Polyzentrische Öffentlichkeit und die Kraft des Performativen in Zentralmalawi*; *Paideuma*, 48, pp. 135-143.

2002c *Entangled Meanings, Cherished Visions*; in: Deutsch, G., P. Probst & H. Schmidt (eds.): *African Modernities. Entangled Meanings and Current Debate*; Oxford/New York: J. Currey & Heinemann, pp. 1-17.

2002d *Osogbo oder das Wunder der Wandlung. Eine nigerianische Geschichte*; in: Wendl, T. (ed.): *Afrikanische Reklamekunst*; Wuppertal: Peter Hammer, pp. 83-93.

Riesz, János

2002a „Angst überschattet unser Leben“. *Afrikaner in Frankreich und Deutschland*; Goettsche, Dirk & Diallo, Mamadou (eds.): *Interkulturelle Texturen*; Münster.

2002b *L’Afrique et les Africains dans l’Imaginaire Allemand*; in: Kadima-Nzuji, Mukala & S. K. Gbanou (eds.): *L’Afrique au miroir des littératures. Mélanges offerts à V.-Y. Mudimbe*; Bruxelles.

Schmid, Hans-Jörg

2002 *Konzeptionelle Ansätze IV: Die Stereotypentheorie*; in: Cruse, D. Alan, Franz Hundsnurscher, Michael Job & Peter R. Lutzeier (eds.): *Lexikologie - Lexicology. Ein internationales Handbuch zur Natur und Struktur von Wörtern und Wortschätzen*; Berlin et al.: Mouton de Gruyter, pp. 432-443.

Seesemann, Rüdiger

2002a *‘Ein Dialog der Taubstummen’: Französische vs. britische Wahrnehmungen des Islam im spätkolonialen Westafrika*; *Afrika Spectrum*, 37,2. 2002b *Sufi leaders and social welfare: Two examples from the Sudan*; in: Weiss, Holger (ed.): *Social welfare in Muslim societies in Africa*; Uppsala: Nordiska Afrikainstitutet.

2002c *Mur̥diy̥ya; Tij̥n̥iy̥ya*; in: *Religions of the World: A comprehensive encyclopedia of beliefs and practices*; Santa Barbara: ABC-Clio.

2002d *Verfall des Sufismus?*; in: Hartmann, Angelika (ed.): *Erinnerungskonzeptionen und Geschichtsprozesse im Islam*; Göttingen: Vandenhoeck & Ruprecht.

Sippel, Harald

2002a *Afrikanisches Gewohnheitsrecht zwischen indigener Handlungskompetenz und europäischen Einflüssen*; in: Fischer-Tiné, Harald (ed.): *Handeln und Verhandeln. Kolonialismus, transkulturelle Prozesse und Handlungskompetenz*; Münster / Hamburg / London: LIT, pp. 197-223.

2002b *Bodenrecht und Landeigentum in Namibia: Vergangenheit, Gegenwart und Zukunft*; in: Apelt, Wolfgang & Jochen Motte (eds.): *Landrecht. Perspektiven der Konfliktvermeidung im Südlichen Afrika*; Wuppertal: Foedus, pp. 33-50.

2002c *Die Kolonialabteilung des Auswärtigen Amtes und das Reichskolonialamt*; in: Heyden, Ulrich van der & Joachim Zeller (eds.): *Kolonialmetropole Berlin. Eine Spurensuche*; Berlin: Berlin Edition, pp. 29-32.

2002d *Mtoro bin Bakari - Ein Afrikaner wider Willen in Berlin*; in: Heyden, Ulrich van der & Joachim Zeller (eds.): *Kolonialmetropole Berlin. Eine Spurensuche*; Berlin: Berlin Edition, pp. 211-215.

2002e *Kolonialverwaltung ohne Kolonien - Das Kolonialpolitische Amt der NSDAP und das geplante Reichskolonialministerium*; in: Heyden, Ulrich van der & Joachim Zeller (eds.): *Kolonialmetropole Berlin. Eine Spurensuche*; Berlin: Berlin Edition, pp. 256-261.

Spellenberg, Ulrich

2002 *Familie und Individuum in der afrikanischen Gesellschaft: Zu Gewohnheitsrecht und modernem Recht in Kamerun und Südafrika*; in: Schünemann, Bernd, Jörg Paul Müller & Lothar Philipps (eds.): *Das Menschenbild im weltweiten Wandel der Grundrechte*; Berlin: Duncker & Humblot, pp. 291-310.

Spittler, Gerd

2002a *Arbeit – Transformation von Objekten oder Interaktion mit Subjekten?*; *Peripherie*, 85/86, pp. 9-31.

2002b *Die Salzkarawane der Kel Ewey Tuareg*; *Geographische Rundschau* 54,3, pp. 22-29.

2002c *Der Weg des Achat zu den Tuareg – eine Reise um die halbe Welt*; *Geographische Rundschau* 54,10, pp. 46-51.

2002d *Ibn Khaldūn – eine ethnologische Lektüre*; *Paideuma*, 48, pp. 261-282.

Wendl, Tobias (ed.)

2002 *Afrikanische Reklamekunst*; Wuppertal: Peter Hammer.

Bayreuth African Studies Series (BASS)

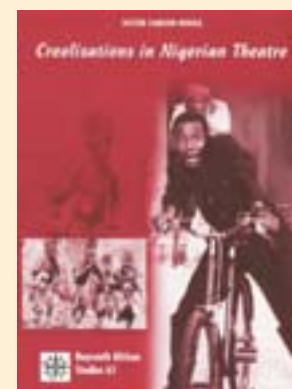
publisher/editor Eckhard Breitingger

New Titles:

Dugga, Victor Samson
Creolisations in Nigerian Theatre;
Bayreuth. [BASS 61]

Ulli Beier et al. (eds.)
Yoruba Poetry; Bayreuth. [BASS 62]

Fluche, Christiane
Palaver: Geschlechter- und Gesellschaftsdiskurs in Nigeria; Bayreuth.
[BASS 63]



N | A | B

Newsletter of African Studies at
Bayreuth University

Vol. I, No. 2, Fall 2002

Published by the SFB/FK 560 &
the IAS

NAB web-address:

www.uni-bayreuth.de/sfbs/sfb-fk560/publikationen/newsletter

Editor-in-Chief

Brigitte Bühler-Probst, Coordinator
of the SFB/FK 560, Bayreuth Univ.
brigitte.buehler@uni-bayreuth.de

Editorial Board

Afe Adogame, SFB/FK 560,
Bayreuth University
afe.adogame@uni-bayreuth.de

Eckhard Breiting, IAS,
Bayreuth University,
eckhard.breiting@uni-bayreuth.de

Elísio Macamo, Development
Sociology, Bayreuth University,
elisio.macamo@uni-bayreuth.de

Peter Probst, Iwalewa House,
Bayreuth University,
peter.probst@uni-bayreuth.de

Christine Scherer, SFB/FK 560,
Bayreuth University,
christine.scherer@planet-interkom.de

Markus Verne, SFB/FK 560,
Bayreuth University,
markus.verne@uni-bayreuth.de

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

©2002 SFB/FK 560 & IAS,
Bayreuth University. All rights reserved.



SFB/FK
LOCAL ACTION IN AFRICA IN THE
CONTEXT OF GLOBAL INFLUENCES



November	
01.-	Venue: Friday, 3 p.m. Evang.
02.	Gemeindehaus, Großer Saal, Richard-Wagner-Str. 24 Conference Aids in Africa: Threat - Experience - Hope
07.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Dr. Hagen Henry (Kauniainen, Finland) Recht zwischen globalen Wirklichkeiten und lokalen Notwendigkeiten - die Sicht eines Gesetzgebungsberaters
15.-	Venue: Friday, 9.15 a.m.
16.	Iwalewa House Conference Muslime Angesichts der Katastrophe - Katastrophensituationen im islamischen Kontext
15.-	Venue: Friday, 3 p.m.
17.	Iwalewa House Conference The Audience of Images: Visual Publics in Africa and Beyond
15.	Venue: Friday, 7 p.m. Iwalewa House, Blue Box Opening of the exhibition Happy Millenium - New Pictures of the Likoni Ferry Photographer
26.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Prof. Dr. Judith Schlehe (Freiburg) Schamanen-Reisen: Naturromantik und Ethnotourismus
28.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Rüdiger Korff (Hohenheim) Local Knowledge in a Global Knowledge Society
29.-	Venue: Friday, 3 p.m.
30.	Iwalewa House Conference Processes of Interaction Between Expert Knowledge and Local Knowledge

December	
03.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Prof. Dr. Karl-Heinz Kohl (Frankfurt) Erfundene Vergangenheiten. Ethnische Reaktionen auf den Prozess der Globalisierung
12.	Thursday, 6. p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Steven Vertovec (Oxford / Wissenschaftskolleg, Berlin) Religion, Diasporas and Transnationalism
January	
14.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Prof. Dr. Ulf Hannerz (Stockholm) Anthropology in the New 'Encyclopedia of the Social and Behavioral Sciences'
15.	Wednesday, Campus, GW II Lecture Gouré Bi, Kora (DED, Bonn) Vom Studium der Ethnologie zur Arbeit in entwicklungspolitischen Institutionen im In- und Ausland
16.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Ulf Hannerz (Stockholm) Rethinking the Concept of "Creolisation"
23.	Thursday, 6 p.m. - Iwalewa House Thursday Evening Lecture Prof. Dr. Hartmut Elsenhans (Leipzig) Warum tut sich Afrika so schwer mit der Globalisierung: Gibt es über- haupt Spielräume für lokales Handeln?
February	
14.-	Venue: Friday, 3 p.m.
16.	Iwalewa House Conference Religion in the Context of African Migration Studies