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Newsletter of African Studies at Bayreuth University

Editorial

This third issue of NAB appears after two intensive evaluations of African Studies at Bayreuth University. Carried out by two commissions, the first was authorized by the Ministry of Sciences, Research and Arts in Munich, the second by the German Research Council. We are happy to be able to report that in both cases the results were very positive.

This issue's interview is with Ulf Hannerz, who visited Bayreuth in January 2003. NAB took advantage of his stay to discuss issues of joint interest in transnationalism, globalization and creolization. Another topic of this issue is the Bayreuth based research on disasters and local knowledge. What we might call disaster the people concerned might perceive quite differently. The study of disasters from a local perspective belongs to the tasks of ZENEB, a recently established research initiative at Bayreuth University. We further introduce Point Sud, a research centre based in Bamako, Mali. The centre focusses on local knowledge and applied social studies and has close ties to both ZENEB and Bayreuth University.

Among the many people who invested their energies in order to make Point Sud a success was Albert Wirtz, professor of African History at Humboldt University in Berlin. Tragically, Albert Wirtz has passed away. Albert was not only a fine colleague and excellent scholar but also an enthusiastic supporter of the manifold research activities in Bayreuth. His death is a great loss to us all.



Malick Sidibé: Soirée Familiale, 1972 (Silver gelatine print); Sidibé's work is part of the exhibition "Correspondances Afriques" on display at Iwalewa House through August 24th, 2003)

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Good News: Positive Review of Research on Africa

by Jürgen Abel

Research on Africa at the University of Bayreuth recently received a very positive review from the Council for Science and Research, an evaluation commission established by the Ministry of Sciences, Research and the Arts in Munich. According to the commission's report a uniquely differentiated profile in the field of African Studies has been developed in Bayreuth over the past 27 years.

The courses offered in African Languages and Literature were noted for their breadth and variety. In addition, the acquisition of financial aid for the various African research activities was found to be impressive. Furthermore, the commission acknowledged the extent and variety of international contacts, and recommended full support for Bayreuth's efforts to expand and deepen its existing contacts. Financial resources for research in Africa, as well as for the support of visiting scholars from Africa, especially in light of the dramatic financial situation of the majority of African universities should, in the eyes of the commission, be increased considerably.

As regards Anthropology the commission found Bayreuth to be in a leading position in Germany. The teaching and research efforts as well as the wide range of international contacts centred on Africa, were deemed exemplary in their organisation and showed both an impressive profile within their own field and, at the same time, a great degree of interdisciplinary value.

In general, the Institute of African Studies (IAS), in which Anthropology and African Studies including African Languages and Literature are combined with other disciplines such as Sociology, Geography, History, Islamic Studies, Religious Studies, Romance Languages and Literatures, Anglophone Languages and Literatures, Law and Business Sciences, and Biology, is said to have earned a reputation reaching far beyond Germany. In terms of intensity and duration, the research activities of the Institute are unparalleled in Germany.

Research on Africa at the University of Bayreuth has been and continues to be

supported to a great extent by the German Research Council (DFG), for example by financial support from Collaborative Research Centre 214 "Identity in Africa" (1984-1997), the Graduate Study Group "Intercultural Relations in Africa" (1991-1999), and, since 2000, the Collaborative Research Centre 560 "Local Action in Africa in the Context of Global Influences." The German Academic Exchange Service (DAAD) supports African graduate students at the University of Bayreuth. Alexander von Humboldt Award Winners and Fellows are research partners of the Bayreuth academics.

The commission's report also noted the impressions of the students, who rated the teacher-student relationship as optimal, and who further listed the extensive interconnectedness of various fields and faculties as an advantage of studying in Bayreuth.

In an effort to attract new students to the University, the commission recommended focused efforts to arouse interest in major subjects under the rubric of African Studies. This is to be achieved by supplementing the classic Magister program with Bachelor and Master courses of study, as has been done with, for example, the modular Bachelor programs "Applied African Studies: Culture and Society of Africa," "Africa Development Studies in Geography," and, since 2002, the accompanying Master program "Africa Development Studies in Geography," where courses are held in English and French.

(Jürgen Abel, Press and Information Office at Bayreuth University)

Point Sud, Centre for Research on Local Knowledge

by Mamadou Diawara

Point Sud, Centre for Research on Local Knowledge, is an international, autonomous research institution located in Bamako (Mali) that focuses on developing new modes of interaction amongst countries in the South and between these countries and the North. Sud (South) in the institute's name refers to all people interested in the continued progress of the South.

The centre sponsors individual research projects of scholars from around the world, organizes international colloquia and

classes in order to debate questions shared by foreign scholars and scientists, and grants scholarships to young African researchers from cooperating universities (Bayreuth, Yale, and l'Ecole des Hautes Etudes en Sciences Sociales).

Other students and researchers have financed their own research in order to benefit from the institute's programme. The following universities have sent participants: Netherlands (University of Leiden and University of Amsterdam); the United States (Northwestern University, Yale, University of Pennsylvania, University of Washington, Carlton College, Boston University, Helen Keller International, University of Wesleyan, World Resource Center); Germany (Bayreuth University, Free University of Berlin); France (CNRS, University of Nanterre, University of Bordeaux); India (Indian Institute for Management, Ahmedabad) Point Sud supports research on cultural assumptions of local knowledge and its responses to local, national and global dynamics. Its researchers analyze interactions between forms of knowledge and local practices; and global and national projects of modernization or state construction. For this reason, the systematic collection of oral traditions and other oral accounts is the focal point of the institute's research projects.

The ten individual research projects presently being conducted represent the following disciplines: Anthropology, Sociology, Medicine and Nutrition. Two doctoral dissertations have already been defended in Bamako. A third will soon be defended in Bayreuth.

Point Sud is in charge of a research and teaching team that brings together the International Crops Research Institute for the Semi-Arid Tropics (ICRISAT), the University of Mali (Institut de Formation et de Recherche Appliquée/Institut Polytechnique Rural de Katibougou), officials of the sorghum and millet research program of the Rural Economic Institute (l'Institut d'Économie Rurale), and the Malian Company of Textiles (CMDT). It also works with CODESRIA, l'Institut des Hautes Études de Porto Novo, the University of Dakar, the University of Ouagadougou, Lagone, and the Stellenbosch Institute for Advanced Study in South Africa.

Its main financial partners are: the Volkswagenstiftung, Bayreuth University, the DFG (Deutsche Forschungsgemeinschaft), the Alexander von Humboldt Stiftung, the Wissenschaftskolleg in Berlin,

the Swedish Collegium for Advanced Study in Social Science in Stockholm, the Netherlands Institute for Advanced Study, the Novartis Foundation for Sustained Development (Switzerland), the Riksbankens Jubileumsfond (Suède), the French government, the GTZ (Deutsche Gesellschaft für Technische Zusammenarbeit).

Harms, Wolf Lepenies, Emmanel Terray.
Point Sud in Bamako: Mamadou Diawara (Director), Moussa Cissoko (Co-director), Aïssé Touré (Manager)

Address: B.P 3266, Bamako, MALI
 Telephone ++ 223 228-5229
 E-mail: pointsud@afribone.net.ml
 Web site: <http://www.uni-bayreuth.de/departments/ethnologie/Mali00f>



(Photo: Gerd Spittler, 2002)

Point Sud is engaged in a variety of programmes and projects. Following are a few examples:

Alternative Capacity Building in Africa: This programme brings together development experts from GTZ and professors from Point Sud and affiliated universities. Five junior scholars have recently joined this programme.

The Point Sud Annual Institute (PSAI): This project is intended as a summer school for young researchers. The first session is expected to take place in Bamako this year. The following sessions will be held in Zanzibar, Cotonou, Berlin and Uppsala.

In addition Point Sud has organised the following international colloquia:

- 1) Interface between local and universal knowledge: February 12-14, 2000;
- 2) Decentralisation and local knowledge in Africa: February 15-18, 2002.

Publication: L'interface entre les savoirs paysans et le savoir universel; Les Éditions Le Figuier-Présence Africaine, Bamako, Paris, 2002.

The Point Sud Scientific Committee: Gerd Spittler (President), Henriette Diabaté, Robert

Disasters in Africa – an interdisciplinary research initiative at Bayreuth University

by Dettlef Müller-Mahn

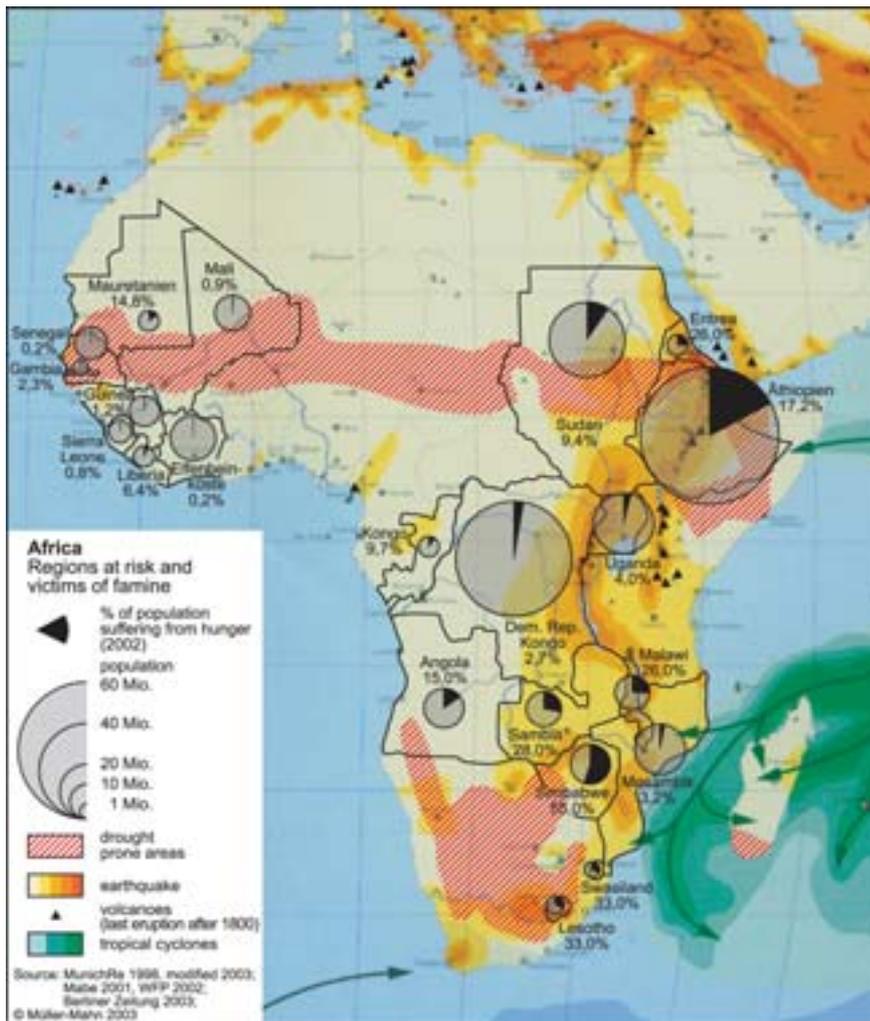
Large parts of Africa are frequently affected by natural disasters and hunger. Maps like the one attached to this text can only represent some spatial aspects of a problem that often has relatively little to do with space, although it does show regional variations. Living with risk is a common condition for millions of people in regions that are prone to earthquakes, tropical cyclones or floods. Yet, if it comes to a catastrophe that claims a large number of victims, it is not only because of "natural" events that happen at a certain probability in a defined region. Disasters have to be understood in a wider context of global environmental change, economic development and political conditions on the one hand; and increasing poverty and vulnerability of people on the other. This is particularly true for so called "creeping

catastrophes" of drought and hunger which are far more serious threats in Africa than spectacular events such as volcanic eruptions or land slides.

Research on the relationship between natural disasters and human catastrophes requires an interdisciplinary approach. An approach that "puts people first" by asking for their own perceptions, preparedness and reactions, for the reasons of their vulnerability and their capacities to cope with extreme events. Quite astonishingly, the understanding of natural disasters as a cross-over issue between natural and social sciences is relatively new, and despite the often proclaimed need for interdisciplinarity a closer cooperation between the sciences remains difficult. An attempt in this direction is presently being made at Bayreuth University by an interdisciplinary group of researchers who recently joined efforts to establish a new center for the study of disasters in Africa, using the acronym ZENEB (Zentrum für Naturrisiken und Entwicklung in Bayreuth). Some of the members of ZENEB are also active in the SFB/FK 560, and the close ties already established there may serve as a creative basis for cooperation on the new and challenging issue of disaster and catastrophe research.

The initiative began in the 1990s which were officially declared the "International Decade for Natural Disaster Reduction" (IDNDR) by the United Nations. The IDNDR concept led to an intensification of studies, but at its end many observers had doubts whether the decade had actually brought about any progress towards its goal, i.e. disaster reduction. When Kofi Annan summarized the outcome of the numerous research and development activities of IDNDR at the closing conference in Geneva in 1999, he was critical of the lack of attention to the social aspects of disasters, especially in developing countries, and called for a "shift from a culture of reaction to a culture of prevention."

Of course, it is common wisdom that prevention should be better than reaction, but what is a "culture of prevention?" This is a key question for discussion in the interdisciplinary ZENEB group in Bayreuth. In an attempt to outline some tentative answers to the question, it may be helpful to understand why the UN General Secretary urged a fundamental reorientation of strategies after 10 years of joint research and development efforts that apparently at least partly went in the



wrong direction: It is simply because the international community has become increasingly incapable to responding to a growing number of disasters and crises worldwide and providing support wherever it may be needed. The still prevalent "culture of reaction" evolved out of a mechanism that may be described as a vicious circle of hunger crises, international food programmes, the weakening of indigenous capacities to cope with crises and a growing dependency on food aid. It involves a network of aid organizations that depend on official development assistance and donations, the media that produces and sells images of hunger and starvation to the global public, fund raising campaigns that are needed to finance emergency aid, economic interests of food producers in the north who try to get rid of their surpluses and, in some cases, the strategic interests of donor countries. This mechanism has led to a dead end: Since emergency aid is not sustainable, it drains resources from other long-term development activities, and it creates and perpetuates depen-

dencies. In other words, prevention would be a cheaper, more efficient and sustainable alternative to emergency aid – in theory. It may sound absolutely reasonable that prevention is better than reaction, but what is lacking is a concept of how the strategical shift so urgently called for by the UN General Secretary should be brought about. This is where the debate between development coordinators and researchers needs to be intensified, and where the ZENEB group at Bayreuth University would like to make a contribution. Prevention does not necessarily aim at influencing "natural" events, but it tries to control their disastrous consequences and helps people to be better prepared for and to cope with extreme conditions. An overall objective of prevention is to reduce the vulnerability of societies and individuals under the impact of external disturbances or shocks. The concept of vulnerability is the basis of an approach that combines different scientific perspectives. This approach had originally been applied in the context of research

on food security and famines, with the main focus on households and their assets and entitlements. By focussing on households Sen (1981) and Blaikie (1985) replaced earlier eco-centric models of natural hazards with a model that focusses on social conditions and puts the natural environment in a secondary position together with political and economic conditions, which also affect the livelihoods of individual households. Vulnerability refers to defencelessness and exposure to risk and stress, but also to difficulty in coping with them (Chambers 1989). Accordingly, one has to distinguish between an external and an internal dimension of vulnerability. The external dimension is determined by ecological risks, but also by socio-political or economic disturbances to which people may be exposed. The internal dimension comprises the capacities of people to cope adequately with risks. Watts and Bohle (1993) put the concept into a broader theoretical framework by relating it to the political economy, which is held responsible for the production and reproduction of vulnerability. The methodological advantage of the concept of vulnerability is that it allows for the integration of different disciplines, which at ZENEB/Bayreuth include Geography, Development Sociology, Biology and Biogeography, Anthropology, Economics and Religious Studies. Accordingly, the members of the group represent a wide range of perspectives, and it is both challenging and rewarding to combine them for a better understanding of disasters and disaster prevention.

References:
 Blaikie, P. (1985): The political economy of soil erosion in developing countries, London.
 Chambers, R. (1989): Vulnerability, coping and policy. In: IDS-Bulletin, Vol. 20, No. 2, pp. 1-7.
 Sen, A. (1981): Poverty and famines. An essay on entitlement and deprivation, Oxford.
 Watts, M.; Bohle, H.-G. (1993): The space of vulnerability: The causal structure of hunger and famine. In: Progress in Human Geography, 17.1, pp. 43-67.

(Detlef Müller-Mahn is Professor of Geography and member of the SFB/FK 560 Research Center at Bayreuth University.)

Conference Reports

Conference on the Political Economy Culture and Social Order of Disasters

The conference aimed at rekindling German sociological interest in disasters. To this end it defined disasters as social events and societal phenomena with five dimensions. First, disasters have a "polar" structure in that they invite people to consider the possibility that social order can be suddenly destroyed but also reconstructed. Secondly, societies can be construed as different ways of institutionalising the risk of disaster. Thirdly, the way societies cope with disaster provides insights into social processes, contexts and institutions. Fourthly, disasters are socially constructed but at the same time are processual in character. In other words, accidents and crises can be made into disasters both on a micro and a macro level. Finally, the social construction of disasters posits issues of responsibility, i.e. the institutional organisation of blame and guilt.



Chaoni, goat herder in the Aurès mountains in eastern Algeria (Photo: Detlef Müller-Mahn, Algeria)

The conference approached these issues from different perspectives. A considerable number of papers emphasised the socially constructed nature of disasters. In this connection, they drew attention to discursive issues, namely how societies discuss the causes, nature of and institutional responses to disasters. While a great deal of attention was paid to technological disasters in Europe there were a few papers that looked at the perception of disasters in developing countries. A particularly revealing paper was presented by Anne-Marie Brandstetter from the University of Mainz in her

discussion of the rhetorical devices that Ruandans employ to come to terms with the genocide. Her analysis gave strong empirical support to the assumption made by the organisers that disasters are not primarily natural events, but rather social ones to the extent that they become visible in the process of social interaction. Other papers attempted to bring insights from the sociology of risk to bear on the consideration of the political economy of disasters. In spite of the strong connection between risks and disasters, sociological study of these phenomena has tended to follow different paths. To a certain extent the underlying assumption in the sociology of risk is that highly industrialised societies constitute its proper province. Modern industrial societies produce risks which affect developing societies as disasters. The discussions drew attention to the need for an analytical focus on the overlap between risks, crises and disasters in order to recover the empirical richness of the phenomena under study. The conference was well attended by sociologists, social anthropologists and political scientists from several German universities. Given the relevance of the insights some of the papers presented at the conference will be published in a book edited by Lars Clausen, Elke Geenen (both from the University of Kiel) and Elísio Macamo (Bayreuth University) with the title "Extreme Situationen – theoretische und empirische Annäherungen," Lit Verlag, Hamburg.

E. M.

The conference was organised by Dieter Neubert and Elísio Macamo (Project "Local Perceptions of Disasters and Crisis in Mozambique") under the auspices of the German Sociological Association.

Interdisciplinary Workshop "Religion in the Context of African Migration Studies"

The conference gathered some 35 scholars drawn from Africa, Europe and the USA to examine the connecting nexus between religion and migration, with a primary focus on the often-neglected developments of religion in the context of African migration. The 17 papers presented revolved around four main sub-themes namely: religion and migration from historical and contemporary

perspectives; religious vitality as a consequence of migration; dynamics of religious networking; and the insider – outsider perspectives. Some of the guest speakers included: Jim Spickard (Red-



Child Dedication ceremony at the Christian Church Outreach Mission International, Berlin branch (an African migrant church in Germany) (Photo: Afe Adogame 2002)

lands, USA), Frieder Ludwig (Minnesota, USA), Galia Sabar (Tel-Aviv, Israel), Munzoul Assal (Bergen, Norway) and Ezra Chitando (Harare, Zimbabwe). A number of interesting insights emerged from the lively, provocative and informative debates that followed each presentation. Several papers highlighted the crucial role, vitality and dynamism of religion in African lives and experiences both on the continent and in the Diaspora. Immigration was shown to play a significant function in reshaping religion to meet new local and global challenges; it not only results in new communities but also facilitates local-global, intercontinental religious connections. The politics of religion and the interplay of religion and politics in migration processes were highlighted. The several case studies dealing with the interconnectedness of religion and migration provided a useful opportunity for methodological reflections from the perspectives of religious history and sociology. It is envisaged that the proceedings of the workshop will soon be published.

A. A.

The interdisciplinary conference "Religion in the Context of African Migration Studies" was jointly organised by Afe Adogame and Cordula Weisskoeppel in conjunction with Ulrich Berner, Christoph Bochinger and Fouad Ibrahim.

For further publication details, please contact: Afe Adogame (afe.adogame@uni-bayreuth.de) & Cordula Weisskoeppel (cweisskoeppel@uni-bremen.de).

PHOTOS FROM THE FIELD



The photographs were taken by Asonzeh Ukah (Doctoral Candidate in Religious Studies), during field research on Pentecostal Churches in Nigeria (2002). The pictures reflect a unique situation in southern Nigeria whereby commercial firms and manufacturing companies use Christian symbols to give the appearance of trustworthiness to potential customers. They sponsor Pentecostal activities such as revivals, conventions and congresses. Banks, insurance companies, soft drink producers, etc. compete for a share of the Pentecostal market for their services and products by "donating" large sums of cash to these churches and securing "marketing rights" for their goods and services during religious programmes. While there is rivalry and competition among Pentecostal churches for members and to attract corporate patronage, the churches have become the locus of an aggressive rivalry among global and local business groups.



Interview

On Transnational Awareness: An Interview with Ulf Hannerz

Ulf Hannerz is Professor of Social Anthropology at Stockholm University, Sweden. His many awards and distinctions include membership in the American Academy of Arts and Sciences, and an honorary fellowship from Royal Anthropological Institute of Great Britain and Ireland. His research has been predominantly in urban and media anthropology as well as transnational cultural processes, with field studies in West Africa, the Caribbean, and the United States. Most recently he has been engaged in a study of the work of foreign news correspondents. He was also Anthropology editor for the *International Encyclopedia of the Social and Behavioral Sciences* (2001). In January 2003 Ulf Hannerz was invited by the Research Programme to discuss issues of joint interest in globalization, transnationalism and creolization. In the following we present an interview Ulf Hannerz gave to Peter Probst during his stay in Bayreuth.

P.P.: Even though there is an undeniable continuity in your career, seen from the outside at least, there seem to be two lives of Ulf Hannerz: the first but also shorter life is that which started back in 1987 with the publication of "The World in Creolization," an article which essentially paved your way as a key figure in current debates on globalization. The second and longer life of Ulf Hannerz is that of the urban anthropologist, the author of "Soulside" and "Exploring the City." Let's start with this second, less well known life. Your first monograph, published in 1969, was a study of a Washington ghetto of Afro-Americans. What prompted this study? What made

you choose this specific site rather than doing conventional fieldwork in an African village?

U.H.: Two lives? Well, there may have been others. In any case, there are connections between those two. Originally I had come into anthropology because I was interested in Africa, and by the mid-1960s I was planning to do fieldwork in Nigeria, which I had already visited several times. Precisely what I would have done I am not sure, or do not remember now, but generally I was certainly interested in what was then mostly described as "social change." But the Biafra War and the events surrounding it made that field work more or less impracticable, and so when one of my professors at the American university where I had been an exchange student wrote to ask if I would be interested in coming to Washington as project anthropologist for a new sociolinguistic project, I jumped at the opportunity. He knew that I had been reading Melville Herskovits on Africanisms in African-American culture, for example, so this was a field that should interest me. It was a project devoted to applied research on African-American English, but it gave me a great deal of freedom to do ethnography in a Black neighborhood. And "Soulside," my PhD dissertation, was the outcome of that. This experience also led me to identify myself increasingly as an urban anthropologist, and give more thought to what that would amount to in theoretical terms. "Exploring the City" became the result of that. At the same time, Nigeria was entering a more peaceful period again, and so I went there when I had a chance, for a period of research visits starting in the mid-1970s. That was really in order to continue my urban anthropological interests - to try and study a whole urban community, rather than a neighborhood as I had done in Washington, or a gang, or an occupation, or some deviant group, the kinds of urban-based subunits much urban ethnography by



then was about. I did that, but then what I saw in the field led me increasingly to think about the kind of new, mixed culture characteristic of a West African town. There had yet been rather little ethnographic work on African urban cultural phenomena at that stage, and they seemed to require more theoretical effort as well. So when some writers in the late 1970s and early 1980s - Johannes Fabian, for example, and Lee Drummond - suggested an analogy from creolist linguistics in understanding the nature of certain emergent cultural situations in the world, I thought this was interesting. And here was one strong link between my work in Washington and my work in Nigeria - some of my linguistic colleagues and conversation partners in that sociolinguistic project had been veteran creolists, so I had already picked up a sense of creolist sociolinguistics from them which resonated with my Nigerian field perspective.

P.P.: At the end of "Soulside" you discussed the role of Black Nationalism in the neighborhood you studied; after all it was the time of Malcolm X and Angela Davis. Yet this period was also the time when Black Americans began travelling to Cuba to get initiated into Santeria. Did you follow these developments? Or was it simply not an issue in the kind of ghetto aesthetics and subjectivities you were focusing on?

U.H.: By then, to be exact, Malcolm X was already dead. There was a certain diffuse presence of the Nation of Islam in my neighborhood - for one thing, one barbershop was associated with the movement. But I say "a diffuse presence" because many self-proclaimed sympathizers were far from consistent in their beliefs and practices, probably rarely if ever going to the temple and spending more of their time hanging out at the street corner. Mostly this was still a time and place where religion was still that of the

black churches of the rural South, ranging from Baptism to Pentecostalism of different kinds. Especially from South Carolina there was some traveling expertise in roots medicines and that sort of thing, and very likely one could look for African connections there. But there was no involvement with Santeria or any conscious cultivation of any other more cosmopolitan African heritage that I can remember. I am not sure I ever mentioned to anyone that I had been to Africa when I was in the field in Washington. It would perhaps have distracted rather too much from my chosen persona as an innocent young European. As far as I was concerned, the central idiom of blackness in the period was that of "soul," in music, food etc. It still seems to me that much of the best in soul music came out in precisely the period I was in the field, and I went to the Howard Theater very often to hear it - the Howard was an institution of the same class as the Apollo in New York and the Regal in Chicago.

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And then also the theoretical, and political, issue that was most conspicuous at the time was certainly the relationship between ethnicity and poverty. The controversy, in and out of anthropology, focused on Oscar Lewis' notion of "the culture of poverty." Not a particularly useful idea, but having to think through all that has probably forever left its mark on my understanding of culture: processual, rather more adaptive than maladaptive, and involving an organization of diversity rather than sheer uniformity. Getting back to Black Nationalism, I should say that it was really not visible in any organized form in my Washington neighborhood. Stokely Carmichael, one

of the most prominent Black Power spokesmen, came through the neighborhood once, but the bootlegger who was a central neighborhood figure did not want him around causing trouble by drawing attention to the block. Marion Barry was also one of the street politicians of the time - he later became a scandal-ridden yet quite popular mayor of Washington.

P.P.: Published in 1987 "The World in Creolization" fell into the aftermath of the Writing Culture debate. Would you say that the debate on authorship, anthropological authority, problems of representation, etc. had any effects on your own work? In what way is there a relationship between your insistence on understanding culture as an ongoing process, a never-ending story, so to speak, and the distinct narrative style of your written work?

U.H.: It is true that "The World in Creolization" was published the year after Writing Culture, but it was actually given as a public lecture at the University of Pennsylvania early in 1986 - probably before the appearance of Writing Culture, so I had not seen that book yet, although I had heard rumors of it as the Next New Thing. I guess my writing style is very much my own, and not very consciously crafted. I have enjoyed reading a great many contributions to the Writing Culture debate, but I do not believe it has had much influence on my own writing, and I think it was a debate which resulted in some good writing, and some which was perhaps rather worse than usual. I have always felt that writing should be as accessible as possible. That does not mean going entirely dumbing-down populist, but it seems to me that for instance many historians, and sophisticated journalists, do a better job than anthropologists when it comes to writing. I suspect that not least recently, and not least in American anthropology, that has something to do with the organization of the discipline. When anthropologists are

increasingly oriented towards a market place, in terms of ideas and styles as well as competing job offers, a market internal to the discipline, then conforming to fashion and showing control of an exclusive vocabulary may become more important than reaching out to - well, let us say the informed citizen. I am not sure I always do the latter myself, but it is a worthy purpose.

You may well be right, however, that my writing has drawn something from my processual understanding of culture, both as a matter of flow and as a conception of the open-endedness of the process. And then I have also from a very early point been influenced by the view of culture as an "organization of diversity,"

I have also from a very early point been influenced by the view of culture as an "organization of diversity"

which technically may lead to various kinds of distributive models, and person-centered ethnography, and as far as writing is concerned, to some inclination toward things like polyphony and multivocality. That inclination, too, may have fed on my first field experience, where diversity was so glaringly obvious.

P.P.: Speaking of influences, is it possible to identify some scholars whose work has had an impact on your own writing? Ideas like "Organization of Diversity" point to Franz Boas and Alfred Kroeber. At least you seem to have a sympathy for macroanthropology, something rather common during the time of Kroeber, though nowadays only few people dare to think in that direction. Even the "great narrative" of the 1990s, globalization, seems to be declining again.

U.H.: The "organization of diversity" formulation I really have from Anthony Wallace, who contrasts it with "the replication of uniformity" in his book on culture and personality which I read when I was a graduate student in the USA. If that idea has a Boasian ring to it, it would probably be most directly linked in my mind at least to Edward Sapir who concerned himself with individual variations in culture. I do not really think I return so frequently to reading Boas



8 September: Day of the Virgin of Charity, patron saint of Cuba also known as Ochun amongst Afro-Cuban religious practitioners. The photo depicts the procession of the virgin around her sanctuary at El Cobre in the eastern part of Cuba. She is surrounded by devotees, both Catholic and Afro-Cuban. (Photo: Katrin Hansing, 2001)

himself, but I do enjoy reading Kroeber once in a while, because he did take on big issues - indeed, macroanthropology, which is probably a term I use more often than most anthropologists. It is not that I would necessarily agree with him, or particularly sympathize with the particular ways he takes on issues, but I find inspiration in the scale of his anthropological thinking. And then I think over the years I have liked reading Robert Redfield even more, especially his more essay-style writings. Both Kroeber and Redfield wrote about civilizations, for one thing, and not least these days anthropologists should again try to contribute to the discussion of such matters.

I think global and transnational awareness is in a way becoming normalized, even if it will be variously conspicuous in our work.

Is the globalization story in decline? Well, I have already argued that after the decade or so of most intense interest in it, as a matter of conceptualization as well as new ethnography, there may be some diminishing returns from focusing on globalization as such. On the other hand, it will tend to be an important part of the context, in one way or another, of more specialized studies, and I think one enduring effect will be that we will continue to work on a wider variety of units in our ethnographies - not taking local units quite so much for granted, that is. So I think global and transnational awareness is in a way becoming normalized, even if it will be variously conspicuous in our work.

P.P.: Kroeber and Redfield were certainly aware of "transnational connections," but surely the kind of awareness we have of these connections today is different than theirs. Keeping this difference in mind, what exactly do you mean when you argue that we need to return to thinking in categories like that of civilization. For example, what kind of analytical value could the idea of an African civilization have?

U.H.: I am not really committed to any particular view of civilizations in Africa's past; generally I am more concerned with an anthropology of the present. And here it seems to me the main reason why anthropologists ought to think about what "civilization" might stand for now is that the term is already there in public discourse again, having made its rather terrifying comeback with Samuel Huntington's "clash of civilizations," and everything that has followed September 11. Here, obviously, "civilizations" as a key concept operates in the context of global identity politics, at worst with war and terror as the continuation of politics by other means. Huntington is basically a cultural fundamentalist, and one of the advantages I see with Kroeber - however different his interest in civilizations may have been from most of what anthropologists would be likely to do now - is that he emphasized the blurring of civilizational boundaries, and variation over time. Remember, in relation to our current vocabulary, that Kroeber was concerned with "flows." Redfield was really getting interested in the study of civilization in

the last few years of his life, and I would not say he came to any very definitive formulation, but generally I appreciate the stronger sociological tendency in his writings as compared to Kroeber's. And my point is that, if anthropologists should engage with views of civilization again, it may be as a public duty of scholarship in these difficult times. Some would argue that in the present, with globalization and all that, it is now becoming increasingly difficult to talk about civilizations in the plural. In any case, I am sure any current conceptualization would need to deal in large part with the openness of civilizations toward one another. My own inclination, if I were to give more organized thought to a notion of African civilization now, in terms of a contemporary flowering of intellectual and aesthetic life, would probably be to place the centers in places like Johannesburg, Lagos and Dakar - heterogenetic rather than orthogenetic cities, in the terms once used by Redfield and Singer. And I would want to emphasize the interplay between the heartlands and the diasporas as well.

P.P.: With regard to such interplays between heartlands and diasporas on the one hand and your plea for the study of civilizations on the other; obviously, this has an effect on area studies like African Studies. Given the transnational nature of Yoruba culture, for instance, the study of Yoruba culture can no longer be restricted to Nigeria alone. Do you think area studies are able to cope with the kind of blurring of boundaries you mention above?



The ritual maiden of Osun in the Yoruba city of Osogbo carrying Osun's sacrificial apparel during the yearly Osun Osogbo festival. (Photo: Peter Probst, 2002)

U.H.: I was invited to speak to a meeting of the Brazilian Anthropological Association in Salvador some years ago, and that involved a sort of pilgrimage I had long wanted to make. As I stood on the shore of the South Atlantic and looked toward the Eastern horizon, digesting my Afro-Brazilian lunch and reflecting on the close

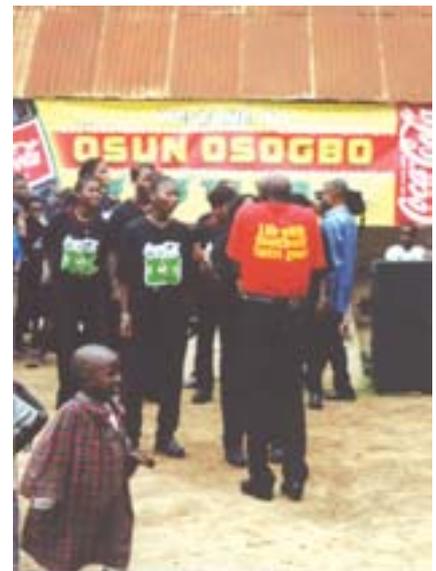
resemblance between Salvador Catholic saints and the Yoruba pantheon, and recalling the old "Brazilian" houses I had seen in southwestern Nigerian towns, I could not fail to be impressed once more by the cultural traffic across that sea. Remember, again, that I had been reading Melville Herskovits early in my anthropological life. And that had been about the same time as I spent a year in an African Studies program at an American university, which was a very good year, so I came away with a very favorable

In sum, I suppose we must look at areas more as networks than as land masses, and then we may be perfectly comfortable with, or even stimulated by, the "blurring of spatial boundaries."

opinion of area studies in that institutionalized form. For one thing, they seemed to offer a very productive frame for interdisciplinary communication. Even if I may not now be associated so much with that mode of scholarly work, I have a great deal of respect for area specialization. But then we should be aware that areas are also constructs, historically, politically and in other ways. The Pacific Rim may be the most recent of them, Southeast Asia is said to have been a post-World War II construct, and so forth. And if many area specialists are perhaps a bit like hedgehogs according to Archilochus and Isaiah Berlin - knowing one big thing, that is - it is good to have the foxes as well, making other combinations, not least looking across seas rather than continents: Braudel on the Mediterranean, people from Pierre Verger (coming back to Salvador again) to Paul Gilroy on the Black Atlantic, certainly others looking at the Indian Ocean along similar lines.

In sum, I suppose we must look at areas more as networks than as land masses, and then we may be perfectly comfortable with, or even stimulated by, the "blurring of spatial boundaries." I am afraid I see the threat to area studies at present primarily as something of a quite different order. I am not sure the streamlining of graduate education we now see not least in many European academic structures, with pressures to accelerate "training," offers much room for a good professional start in acquiring either depth or breadth of foreign area knowledge. Perhaps there will be fewer of both hedgehogs and foxes, and more mice - laboratory animals?

P.P.: Your Brazilian experience is a good point to come back to "The World in Creolization." I think it was in a paper you presented to the Brazilian Anthropological Association wherein you wrote: "If you start to take a ride on an intellectual metaphor you have to know where to get off." Is that the reason why you did not advance the concept of creolization any further? After all, besides offering new insights into the processual character of culture, the concept has also provoked serious critique. For example, who decides what should be considered creolized? As a result, the concept of creolization has been rejected as being paternalistic, as if it claimed that only anthropologists had the right to determine what is old and what is new or as if local creativity depended only on stimuli from outside, i.e. the West.



Coca Cola troupe performing during the Osun Osogbo Festival in Nigeria. (Photo: Peter Probst, 2002)

U.H.: The line you quote actually referred in that context to the metaphor of "flow," but of course it is relevant to other metaphors as well, including "creolization." But some metaphors, root metaphors, allow a longer ride than others, and that has seemed to me true of creolization. It is true that there has been some critique of the creolization concept, some of which I would think of as serious and some as rather unserious.

The first thing I should say is that I think it remains basically useful to distinguish between analytical concepts and - whatever we shall now call them - let us say "folk concepts," or "emic" concepts. When it comes to the former, it would



Senegalese griots performing in the Field Museum, Chicago (Photo: Hauke Dorsch, 1999)

seem to be a common assumption that scholars, because of their training and their opportunity to spend time and effort looking into particular things, stake at least a tentative claim to intellectual authority when it comes to developing, using and scrutinizing concepts. In principle, I do not believe "creolization" is in this way any more paternalistic than other analytical concepts that we apply to human life.

It is true that in these times the back-and-forth passage of vocabulary between analytical and popular usage has accelerated. That is in part what the present age of reflexivity is about, and it can cause some difficulties. And a problem in this case, obviously, is that creole concepts have a sort of double life as analytical and emic concepts, or perhaps in particular that creole and capital-C, Creole concepts co-exist - the latter being in large part terms of ethnic designation. And here I sense that some of the resentment against an analytical use of creole and creolization concepts rests on a kind of lingering essentialism: a notion that it is somehow not as nice to be mixed, and identified as mixed, as to be pure.

I should say that when I drew the notion of creolization from sociolinguistics, I used it as a tool of cultural analysis, and I believe issues of personal or collective identifications have no major role in my use of it. I can understand that in identity politics, not least for purposes of group definition and mobilization, there may be a certain need for what has been called "strategic essentialism," and under some circumstances I can have a certain sympathy with it, even when I believe the empirical bases are a bit shaky. But there is a certain dilemma here. Even if as a scholar I am more committed to my analytical concepts and goals, it may not always be entirely effective to stick to a bounded, rather colorless academic vocabulary which is more or less inacces-

sible to people outside academic circles, and often not particularly appealing to the intellectual imagination of insiders either. If I had called the article you mentioned "The World in Acculturation," or even "The World in Syncretization," I doubt many people would have paid any attention. There is a certain risk involved in using words with a more varied resonance in contemporary popular usage, but if we believe strongly enough in what we are saying, that may be a risk worth taking, and we will just have to try harder to be clear about what we mean. But since we can seldom anticipate all possible ambiguities and misunderstandings, that clarity often has to be worked out over some time. Recently I think much of the energy in anthropology has really come from arguments over such multifaceted, contested concepts - that of "culture" being an obvious case in point.

In this case, what I have written about creolization - and it is not all that much - was above all, in the terms we use now, a critique on the one hand of essentialism in anthropology, "the cookie-cutter view of cultures", and on the other hand of the assumption that increasing global interconnectedness inevitably means only cultural homogenization and loss. The first of these battles I believe has now in large part been won, through the efforts of many people, along different lines, using different conceptualizations. At least with regard to a more general public, I am not so sure about the other battle; the homogenization scenario still seems quite widely accepted. What I thought I could see in the creolist sociolinguistics was probably above all a stronger sociology than I found in "syncretism" or "hybridity" or other terms of blending, although I do not think so many others have taken much note of this. That sociology, of course, also makes at least my notion of creolization more specific, not just a fancier way of saying that something is mixed.

Let me emphasize that we should not take terms of creolization, or for that matter hybridity or syncretism or *mestizaje*, as terms of judgment of human worth. And it is not a way of saying that some cultures, or people, are forever mixed and others equally forever pure. As far as I am concerned, creolization is a process characteristic of periods when major cultural currents which have previously been more separate come to engage more intensely with one another, with a potential for new outcomes. We may all be moving in and out of more noticeably creolizing phases, and as we try to understand this we should be concerned, for one thing, with perio-

As far as I am concerned, creolization is a process characteristic of periods when major cultural currents which have previously been more separate come to engage more intensely with one another, with a potential for new outcomes.

dization. It is sometimes argued, I guess seriously enough, that creolization or hybridity talk just pushes essentialism one step back, implying that what comes together are the same old kind of presumably pure and timeless entities. That may seem at first sight like a good point, but I do not think it necessarily is. In linguistics, there are many English-based Creole languages, but hardly anybody would probably claim that English is historically a very pure, bounded language. There may be creolizations all the way down, or at least a medley through history of more creolizing and relatively more integrated, homogenized forms following upon each other.

And then you mention the critique that a concern with creolization would suggest that only it, or more particularly "contact with the West," fosters local creativity among "the Rest." That is a criticism which I really find rather unserious, if not bizarre. Certainly human beings everywhere have it in them to be creative under other circumstances as well. At the same time, I think it is difficult to deny that in human history, situations of intense new culture contacts have often generated a great deal of cultural innovation - some of which we may mostly approve of, and some not.

In sum, as you can see, I have no real regrets with regard to my involvement with creolist concepts. But then perhaps

some colleagues, and critics, would identify me more strongly with them than I really do myself. As I see it, my two real engagements with a creolist perspective were in two lectures, one of which became "The World in Creolization" and the other of which, several years later, became a chapter in "Transnational Connections." Any other writings where I have touched on creolization really pretty much recycle and recontextualize what I said on the subject in these two places. And then I thought I had said most of what I wanted to say on the matter, and just went on to other topics.

P.P.: Let's come back to your interest in the idea of civilization for that matter. To a large extent essentialism, "the cookie-cutter view of cultures," is rooted in a kind of container model of space. The counter position, of course, is a constructivistic and/or phenomenological one according to which space is constantly created or produced in the process of social interaction. Isn't there a danger of reaffirming container models of space, of which Huntington's deterministic conflict scenario is a rather drastic example, when we adopt concepts which would seem to be products of a school of thought which we reject?

U.H.: You are right that I am generally in sympathy with the programme of scrutinizing the social production of space. But then again, my objective in taking up concepts which may in some ways be dubious is precisely to criticize them, hoping that they may be reformed - especially when we would seem to stand little chance of killing them by our silence. As I said before, that is what I would see as a strong reason for engaging with "civilization," now that Huntington has shifted it from a rather modest and unobtrusive academic specialization to the center of public controversy.

I am a little irritated by a certain tendency to amnesia in the anthropological discipline

But then if I also have some inclination to return to an old notion like this, it may be because I am a little irritated by a certain tendency to amnesia in the anthropological discipline, a tendency which probably has something to do with the market orientation I hinted at before. Old concepts may be unattractive mer-

chandise, but I would hope something interesting can come out of a more direct confrontation between old and new ideas.

I should say, too, that Huntington's "clash of civilizations" scenario has only been one of a number of macrosenarios produced in the years after the Cold War, sometimes by academics, sometimes by journalists, and I think that whole genre is worth reflecting on, and engaging with. So I hope to spend more time in the near future doing that, and also looking at the construction and circulation of area concepts and more specific area scenarios - "the Pacific Rim," "Asian values," "Afro-pessimism," that kind of entities - as ingredients in the growth of a kind of cosmopolitan public culture. And that should be another field for a processual, anti-essentialist perspective.

Guests

Guest of African Languages and Literatures (invited by Said Khamis and Stefanie Kolbusa)

Mwenda Ntarangwi will be in Bayreuth from May 25th to June 30th. He is Director of the St. Lawrence University Semester Program in Kenya, where he also teaches a field based course on culture and development. He holds a doctorate in anthropology from the University of Illinois at Urbana Champaign and has published widely in the areas of study abroad programs, gender, and popular culture. In his PhD thesis Ntarangwi analyses the intersection between gender and identity within popular performance of the Swahili people of Mombasa. Juxtaposing cultural norms with everyday practices, Ntarangwi explores how gender and identity are practiced, constructed, mobilized, and contested through popular musical expressions known as Taarab. He will present a paper on "Mipasho: Taarab as a means of communication" during the international conference on "Local Perspectives on the Global" (see below).

Guests of Anthropology (invited by Erdmute Alber, Hans-Peter Hahn, and Gerd Spittler)

Helene Basu (Department of Anthro-



From left to right: Richard Price (College of William and Mary, Williamsburg, USA), Peter Probst (Bayreuth Univ.), Erdmute Alber (Bayreuth Univ.), Sally Price (Williamsburg), and Detlef Müller-Mahn (Bayreuth Univ.)



From left to right: Fouad Ibrahim (Bayreuth University), Jim Spickard (University of Redlands, USA)



Guests of Point Sud (Bamako, Mali) from left to right: Moussa Sissoko, Birama Diakon and Isaié Dougnon



Ulrike Sill (Basel University, Switzerland)



From left to right: Afe Adogame (Bayreuth University), Ulrich Berner (Bayreuth University) and Ezra Chitando (Harare Univ. Zimbabwe)

pology at the Free University of Berlin) carried out research on the offspring of African slaves in India as well as on cultural memory and bard. Basu, who co-edited (with Pnina Werbner) a book on "Charisma, Modernity, Locality and the Performance of Emotion at Sufi Shrines" in 1998, has been invited to discuss issues of African Diaspora, a topic crucial to many projects in the research program. She will give a talk on the Sidi in Western South Asia (Gujarat and Sindh).

Sjaak van der Geest (Univ. Amsterdam) is a medical anthropologist at the Research Institute for Global Issues and Development Studies. He has been working on the social transformation of relations between generations in Ghana as well as on the concept of „well being“ in a comparative perspective between Europe and Africa. These themes are of special interest to the planned project on the transformation of the family which Erdmute Alber and Astrid Bochow are preparing to submit for funding within the context of the Humanities Collaborative Research Programme.

Petri Hautaniemi is a researcher at the Institute of Development Studies, University of Helsinki. He is currently a Marie Curie Fellow at the Europäisches Forum für Migrationstudien at the University of Bamberg. Hautaniemi is finishing his doctoral thesis "From boys to men, from refugees to citizens – an ethnography of young Somali men in Helsinki". He will visit Bayreuth in May to give a talk on "Intimacies of Law, Technology and Kinship – DNA-Testing and Somali Family Reunification in Finland".

Due to the research program's interest in consumption **Monika Lanik** (University of Tübingen) is invited to give a talk on urban spaces and consumption culture in eastern Turkey.

Günther Schlee, Director of the Max Planck Institute for Social Anthropology at Halle/Saale is working mainly on belief systems and ethnicity in Kenya, Ethiopia and Sudan. His current project 'Globalization from Below' focuses on strategies of survival and mental maps of African migrants in Germany and England. In our Thursday Evening Lecture Series he will talk about the concept of 'Globalization from Below'.

Moussa Sissoko is Co-director of the

Centre for Research on Local Knowledge, Point Sud, in Bamako, Mali. He holds a PhD in Geography from the Ecole des Hautes Etudes en Sciences Sociales, Paris. Sissoko is currently working on natural resource management and land conflicts in the context of decentralization. He is guest scholar at the Institute for African Studies at Bayreuth University.

Guests of Geography (invited by Detlef Müller-Mahn and Herbert Popp)

Taoufik Ahmed Agoumy: From April 20th to June 1st 2003 Taoufik Agoumy, Professor of Urban Geography at Rabat University (Morocco), will be in Bayreuth to pursue work with Frank Meyer and Herbert Popp on bilateral research on urban studies in Northern Africa. Taoufik Agoumy taught a course on "Urbanization and Urban Systems in Africa" at Bayreuth University within the framework of the Bachelor degree course "African Development Studies in Geography". On May 27th he will give a lecture on "Urbanization, spontaneous settlements and globalization in Morocco." As a member of the GTZ-sponsored German -Moroccan post-graduate teaching and research programme of Rabat and Bayreuth universities on "Tourist Development and Planning in the Maghreb Countries" Agoumy participated in the coordination and continuation of this internationally highly esteemed joint programme.

William Freund is Professor of Economic History at the University of Natal (Durban), South Africa. He has taught previously in the US, in Nigeria and in Tanzania. His most recent interest is in urban history and development in African cities. He will visit Bayreuth in July and is invited to give a Thursday Evening Lecture on "Globalization and its Impact in Urban Africa: Two Responses in Abidjan and Two Responses in Durban."

Tafesse Tesfaye is Assistant Professor and Senior Researcher of social geography at the Institute of Development Research (IDR), Addis Ababa University. He was awarded his PhD from the University of Osnabrück. His current research focuses on vulnerability and food security issues in Ethiopia, and on the implications of globalization for Nile Basin cooperation and institution building.

Guests of Iwalewa House (invited by Peter Probst)

Onookome Okome (Department of English Studies, University of Alberta, Edmonton, Canada) will come to Bayreuth again from May to July. On the basis of his Humboldt Fellowship he will continue his collaboration with Peter Probst on issues of visual culture and modernity in Africa.

Sally & Richard Price (Department of Anthropology, College of William and Mary, Williamsburg, USA) will visit Iwalewa House in May. Well known for their joint work on issues of historical imagination, aesthetics and processes of creolization in the Afro-American world, Sally and Richard Price will discuss the concept of cultural vitality with the members of the research program (SFB/FK 560). In the context of the Thursday Evening Lecture Series they will give a talk on "Creolization and Cultural Vitality: The View from Samarra.".

Terence Ranger (Oxford) is Emeritus Professor of Race Relations at the University of Oxford and was Visiting Professor of History at the University of Zimbabwe. He has held chairs in Dar-es-salaam, University of California, Los Angeles and Manchester. His career is central to the establishment of the discipline of African History which he pleaded for with his legendary dictum to "give Africa a usable past." Terence Ranger is expected to visit Bayreuth in June and will give a Thursday Evening Lecture on "The Struggle for the Past in Zimbabwe: 'Patriotic History' versus 'Bogus Universalism.'"

Guests of Romance Languages and Comparative Literature with Special Reference to Francophone Literatures in Africa (invited by János Riesz)

In connection with his being awarded of the research prize of the Alexander von Humboldt Foundation, **Jean-Marc Moura** from the University of Lille 3 (France) will spend the summer semester participating in a joint project on the French language in the postcolonial context. Among other things Moura and Riesz will prepare together a special issue of „Revue de Littératures Comparées“ on the topic: „Ecrire l'Afrique“ and another special issue

of „Lendmains“ on „Postcolonial and Francophone Studies.“

Théo Ananissoh is a Togolese scholar and writer living in Germany. His invitation was made possible by the project „African writers in Germany since 1960,“ which is supported by the Volkswagen Foundation. He is staying in Bayreuth from May 12 to 17, 2003.

Brahimi Camara from Bamako (Mali) will stay in Bayreuth from July to October with a DAAD research scholarship to continue his research on the relationship between oral Mande literature and contemporary literature in French.

Guest of Development Sociology (invited by Elísio Macamo)

Ulrike Sill is a theologian and historian at Basel University (Switzerland) and is associated with the Basel African Studies Centre. Her current work is on the Basler Frauenmission in Ghana. Sill will visit Bayreuth in May and will present a paper on the history of the Basler Mission in India and Ghana.

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

Issa Ziddy (Muslim Academy Zanzibar) will be a visiting scholar between May 21 and June 5. During his stay he will discuss issues of Islamic education in East Africa and will participate in the conference on "Local Perspectives on the Global" (see below).

Michael Lambek (University of Toronto at Scarborough), well known for his work on witchcraft and spirit possession on the Comore Islands, will visit Bayreuth in July to give a Thursday Evening Lecture on his current work "Rheumatic Irony: Questions of Agency and Self Deception as Refracted through the Art of Living with Spirits."

Associate Member of the SFB/FK 560

Katrin Hansing from the Immigration and Ethnicity Institute at Florida International University in Miami will be in Bayreuth from mid March until September 2003.

Katrin has a PhD in Anthropology from the University of Oxford and has conducted most of her research on issues of globalization, transnationalism, race and religion in the African Diaspora, particularly Cuba. She is currently working in Bayreuth on a grant proposal for the DFG (German Research Council) in association with the SFB/FK 560. Her proposed research project, which falls under the broader topic of South-South relations, has to do with the transnational educational ties between Cuba and Africa in the past 40 years.

Past Guests

(by discipline)

African Languages: **Pascal Boyeldieu** (Paris), **Marie-Claude Simeone-Senelle** (Meudon), **Henry Tourneaux** (Paris)

Anthropology and Iwalewa House: **Munzoul Assal** (Bergen), **Filip de Boeck** (Leuven), **Till Förster** (Basel), **Ulf Hannerz** (Stockholm), **Karl-Heinz Kohl** (Frankfurt), **Franz Kröger** (Lippstadt), **Georgio Miescher** (Basel), **Santu Mofokeng** (Johannesburg), **Boris Nieswand** (Halle), **C. Osman Mohamed Osman** (München), **Onookome Okome** (Edmonton), **Ikem Stanley Okoye** (Delaware), **Lorena Rizzi** (Basel), **Judith Schlehe** (Freiburg), **Dorothea Schulz** (Berlin), **Steven Vertovec** (Oxford), **Jean-Francois Werner** (Dakar/Paris)

Arabic Language: **Zeinab Ibrahim** (Cairo), **Bosoma Sheriff** (Maiduguri)

Development Sociology: **Christoph Antweiler** (Trier), **Anneli Ekblom** (Uppsala), **Gudrun Lachenmann** (Bielefeld), **Madalena Pires Fonseca** (Oporto), **Rupert Friedrichsen** (Hohenheim), **Markus Kaiser** (Bielefeld), **Rüdiger Korff** (Hohenheim), **Ulrich Lölke** (Hannover), **Eduardo Mondlane** (Maputo), **Christine Müller** (Bielefeld), **Andreas Neef** (Hohenheim), **Severino Ngoenha** (Lausanne), **Zacarias Ombe** (Maputo), **Gerhard Seibert** (Lissabon)

English Literature in Africa: **Bole Butake** (Yaoundé), **Mhalaba Jadzweni** (Stellenbosch, South Africa)

Geography: **Hartmut Eisenhans** (Leipzig)

Islamic Studies: **Konrad Hirschler**



Mwenda Ntarangwi
(St. Lawrence University, Kenya)



Joséphine Mulumba Tumba
(PhD candidate at Bayreuth University)



Jean-Marc Moura
(University of Lille 3, France)



Taoufik Ahmed Agoumy
(Rabat University, Morocco)



Helene Basu
(Free University of Berlin, Germany)

(London), **Albrecht Hofheinz** (Berlin), **Astrid Meier** (Zürich), **Mohamed Mraja** (Eldoret, Kenya), **Jean-Claude Penrad** (Paris), **Guido Steinberg** (Berlin), **Holger Weiss** (Helsinki)

Law: **Hagen Henry** (Kauniainen)

Religious Studies: **Ezra Chitando** (Harare), **Bettina Conrad** (Regensburg), **Elom Dovlo** (Legon, Ghana) **Ogbu Kalu** (Chicago), **Galia Sabar** (Tel Aviv), **Shlomit Kanari** (Tel Aviv), **Frieder Ludwig** (Minnesota), **Tuomas Martikainen** (Turku, Finland), **Benjamin Simon** (Heidelberg), **Jim Spickard** (Redlands)

African PhD Candidates

Obi Asseboni from Lomé (Togo) is a new PhD candidate at Bayreuth University. He was awarded a two year scholarship by the DAAD to prepare a thesis on "Comparative Views on African and German Literature in the Age of Globalization" (supervised by János Riesz).

Birama Diakon (Point Sud, Research Centre on Local Knowledge, Bamako, Mali) is equally new. He is working on the dynamics of appropriation of agricultural techniques in Niger from 1930 to the present (supervised by Mamadou Diawara, Anthropology). His stay in Bayreuth is sponsored by the Research Centre, SFB/FK 560.

Joséphine Mulumba Tumba is currently working on "Les lieux de l'histoire et de la mémoire dans le 'Pacte de Sang' de Pius Ngandu Nkassama" (supervised by János Riesz, Romance Literature). Joséphine Mulumba Tumba is affiliated with the Institut Pédagogique National in Kinshasa (Congo).

In April 2003 **Isaie Dougnon** (Point Sud, Research Centre on Local Knowledge, Bamako, Mali) submitted his thesis: "Travail de Blanc, Travail de Noir." La migration paysanne du Pays Dogon à l'Office du Niger et au Ghana 1910-1980 (supervised by Mamadou Diawara and Gerd Spittler). Isaie Dougnon was awarded scholarships by the following institutions: South-South Exchange Programme for Research in the History

of development (SEPHIS), Amsterdam, The Netherlands; SFB/FK 560, Bayreuth University and the German Academic Exchange Service (DAAD).

Conferences

Local Perspectives on the Global: Islam, Popular Culture and Taarab in East Africa

Joint conference of the projects "Local and global aspects of Taarab" and "Islamic education in East Africa" (SFB/FK 560)
Iwalewa House
May 28th – 29th

In East African Muslim societies, music, Taarab, and popular culture are closely interconnected with religious discourses. Such discourses can be seen both as a mirror and a motor of social change. Although they are part of Islamic discourses in mosques, Muslims participate in activities related to popular culture. Religious scholars address issues concerning popular culture as well as social developments in general. The workshop focuses on Islam and popular culture and tries to show how both local and global influences are interrelated in East African Muslim societies.

In the context of their research, the members of the organizing sub-projects of the SFB/FK 560 would like to discuss issues of Islam and popular culture with colleagues from Bayreuth as well as from other universities and research institutions in Europe, the US and Africa. Various themes pertaining to Taarab and Islam will be addressed in the contributions to the conference, which will bring together some of the leading scholars in the field of contemporary East African studies. The aim of the conference is to create a forum for academic exchange by exploring current developments in the realm of Taarab and Islam. In the end, we hope to gain new insights and to reach some conclusions pertaining to the interrelationship between the two themes.

Kelly Askew (Assistant Professor of Anthropology at the Centre for Afro-American and African Studies, University of Michigan, Ann Arbor), **Aboubakar Boina**

(Assistant Director, Centre National de Documentation et Recherche Scientifique, Moroni/Comores), **Issam el-Mallah** (University of Munich), and **Rose-Marie Beck** (University of Frankfurt) are invitees to the conference. Kelly Askew, anthropologist and ethnomusicologist, will discuss the impact of two historical music clubs from Tanga/Tanzania on the Taarab scene; Mr. Boina's topic will be the social impact of Taarab songs on the island of Ngazidja/Comoros. Mr. el-Mallah, a musicologist, will discuss African influences in the musics of the Gulf Countries and Saudi Arabia; Mrs. Beck, specialist in communication studies, will speak about female modes of communication in Mombasa, Kenya.

Rocha Chimerah was educated in Kenya and the US and holds a PhD in Applied Linguistics. He is also a novelist, playwright and literary critic. His book, jointly written with Kimani wa Njogu, "Ufundishaji wa Fasihi: Nadharia na Mbinu" ("The Teaching of Literature: Theory and Strategies"), won the prestigious Norma Prize in 2000. He is currently teaching and developing curricula at the Institute of Education, Kigali, Rwanda. Rocha Chimerah will present a paper on "Globalism and Swahili Poetry with reference to Muyaka."

Other participants are: **Anne Bang** (University of Bergen), **Muhammad Bakari** (Fatih University, Istanbul), **Jan-Georg Deutsch** (St. Cross College, Oxford), **Issam al-Mallah** (University of Munich), **Mwenda Ntarangwi** (Kenyatta University, Nairobi), **Farouk Topan** (SOAS, London), **Issa Ziddy** (State University of Zanzibar), and **Chanfi Ahmad, Katrin Bromber** and **Friedhelm Hartwig** (Centre for Modern Oriental Studies, Berlin).

16th Swahili Colloquium

Iwalewa House
May 30th – June 1st

As is the yearly tradition the chair of African Studies I (Gudrun Mieke) and the head of African Languages and Literatures (Said Khamis) are organising the Swahili Colloquium to be held at the Iwalewa House.

A large gathering of academics is expected from Germany and abroad. Funded by the German Research Council (DFG), the organisers of the colloquium have invited four scholars from Russia and one from Poland. Invited guests from



Umoja Kidumbak, Ng'ambo Zanzibar (Photo: Werner Graebner, 2003)

Africa include two Senior Research Fellows from the Institute of Kiswahili Research, University of Dar-es-salaam, **John Kiango** and **Y. Kihore**. John Kiango has been very much involved in the compilation and writing of the Institute's Swahili dictionaries. He has widely researched and written on Swahili linguistics, especially in the area of the sociology of the language or sociolinguistics. Y. Kihore has been involved in the editorial board of the Institute's Journal of the Kiswahili and has widely researched and written on Swahili linguistics.

Other guests from Tanzania are **Anna Kishe** and **Adam Shafi Adam**. Anna Kishe has widely written on Swahili structure and linguistics and is currently the Executive Secretary of the National Swahili Council of Tanzania – a governmental institution for the promotion of Kiswahili. Shafi Adam is a famous Swahili novelist. He was educated in Tanzania and abroad and holds degrees in journalism and trade union studies. He has worked as a trade unionist and written novels internationally acclaimed. One of his Swahili novels has been translated into German.

From Kenya we are expecting **Kithaka Mberia** and **Paul Musau**. Kithaka Mberia is currently the head of the Department of Linguistics and African Languages of the University of Nairobi. He teaches linguistics, Swahili structure and literature. Kithaka Mberia is a poet, playwright and dramatist, and has produced widely acclaimed books in these genres. Paul

Musau is currently the Director of Postgraduate Studies of the Kenyatta University. He has taught and written widely, especially on language policy and sociolinguistics in general.

Apart from our African guests, scholars from Austria, Belgium, Britain, France, Holland and Italy are also expected to attend and participate in the colloquium. They have been invited to present papers on relevant subject areas of Swahili studies such as Swahili linguistics, Swahili structure and grammar, the historical and sociological aspects of the language, its oral and written literature(s), its pedagogic and teaching problems and Swahili culture in general.

This year, the Swahili Colloquium has been planned to run consecutively with the conference on Islamic Studies and Taarab (see above) as part of a forum for discussing the "findings" of the research projects.

Workshop on Swahili Poems attributed to Liongo

Bayreuth University
June 28th – July 18th

Funded by the German Research Council (DFG), the chair of Afrikanistik I (Gudrun Mieke) in collaboration with the head of Literatures in African Languages (Said Khamis) will organise a workshop on Swahili poems attributed to Liongo, a

historical cultural hero in East Africa. Invited participants are **Mohamed Abdulaziz** (Nairobi), **Farouk Topan** (London), **Sheikh Yahya** (London), **Sheikh Nabahany** (Mombassa), and **Abdillatif Abdallah** (Leipzig).

The aims of the workshop are as follows:
1. Preparation of authorised text versions of the poems attributed to Liongo, together with an English translation and annotations.

2. Preparation of the edition of these texts for use at secondary schools and Universities.

The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria

University Campus, GW II
July 11th – 12th

The project "The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria since 1999," funded by the Volkswagen foundation, analyses the shaping of religious identities in the context of the Sharia debate in Northern Nigeria. The various steps taken since 1999 to implement Sharia in twelve of Nigeria's northern states are the most significant and controversial changes in Nigeria's laws in many years. The purpose of the project is to document these changes in the law, to collect data on their implementation so far, and to study the effects the new developments are having on the shaping of Muslim and Christian identities in Northern Nigeria. In an international and interdisciplinary conference, to be held at Bayreuth University, the first results of this joint research project involving academics based in Nigeria (University of Jos), Germany (Bayreuth University) and the US (Luther Seminary, St. Paul) will be presented. Scholars, researchers, students, professionals and other groups interested in studies on Islam and Christianity and Christian-Muslim relations in Africa are invited to attend and participate in this conference.

Expected guests are **Umar Danfulani** and **Musa Gaiya**, Department of Religious Studies; **Jamila Nasir** and **Philip Ostien**, Department of Law, University of Jos, Nigeria and **Frieder Ludwig**, Luther Seminary, St. Paul, Minnesota. These

scholars are simultaneously part of the international research project on current religious and judicial developments in Northern Nigeria mentioned above. They will be in Bayreuth throughout June and July 2003. **Saudatu Shehu Mahdi**, General Secretary of Women's Rights Advancement and Protection Alternative (WRAPA), Abuja; **Ibrahim Na'iyā Sada**, Director of Centre for Islamic Legal Studies, Ahmadu Bello University, Zaria; and **Yusufu Turaki**, Education Consultant of Evangelical Churches of West Africa (ECWA) and Regional Director of International Bible Society Nigeria, Enugu have also been invited to the conference. Mrs. Mahdi, a lawyer and women's rights activist, will give a talk on the role of women in the current process of implementation of Islamic law in Northern Nigeria. Mr. Sada, member of the Sharia implementation commission of Kaduna state, plans to present his Muslim point of view concerning the current debate on Islamic law in Nigeria. In his presentation Mr. Turaki, who specialises in the history of Christianity in Nigeria, will discuss Christian reactions to certain aspects of the current religious and political developments.



The conference is organized by Franz Kogelmann (franz.kogelmann@uni-bayreuth.de)

Guerras et Littératures Africaines

Bayreuth University
September 25th - 27th

«La guerre est la seule constante que nous léguent les temps passés. C'est le seul legs que les nouvelles nations cherchent à perpétuer» Wole Soyinka

This conference is organized by János Riesz in cooperation with the French APELA (Association pour l'Étude des Littératures Africaines). For the first time this bi-annual conference will be held in Germany. About 60 guests from France, Africa, Québec, Italy and Germany are expected. The conference language will be French. The following questions will direct the discussions:

Où commence la guerre? Où finit-elle? L'avant-guerre et l'après-guerre ne permettent-ils pas de comprendre la guerre? Peut-on-/Faut-il distinguer entre conflits tribaux ou ethniques, guerres coloniales ou de décolonisation, guerres civiles, guerres, génocides? Quels sont les acteurs de la guerre (guerriers, soldats, seigneurs de la guerre), les victimes de la guerre (Femmes, enfants, civils)? Les fauteurs de guerre (militaires, dirigeants, chefs religieux)?

Ces questions (et bien d'autres) pourront se répartir sur trois axes principaux:

– Un axe historique:

Comment sont racontées et représentées les guerres, de l'époque précoloniale à notre temps? Quelles figures et quels personnages emblématiques s'y associent (le tirailleur sénégalais, l'ancien combattant, le héros, l'enfant-soldat). Quelle a été et est l'influence de l'Europe sur les évocations de la guerre (et singulièrement celles des guerres coloniales)

– Un axe thématique:

Les récits de guerre dans les sociétés dites traditionnelles s'organisaient selon un répertoire de formes et de topoi (combat, victoire/défaite, victimes, effet à long terme) que les guerres modernes mettent à l'épreuve: guérillas interminables, terrorisme, irrédentisme, résistance, les guerres ne commencent ni ne finissent, il est difficile de distinguer les soldats des miliciens, des partisans. Quels thèmes concrets (exactions, extorsions, viols, pillages, exécutions collectives) reviennent désormais? Quels thèmes symboliques (millénarisme, magie, fantasmés)?

– Un axe générique et poétique

De quel répertoire les langues et les cultures africaines disposent-elles pour parler littérairement de la guerre? Quelle place la guerre occupe-t-elle dans leurs visions du monde? Quelles valeurs sont liées à l'existence de la guerre, à son récit et à son «récitant»? Quel rôle jouent les guerres dans les mémoires et dans l'historiographie des peuples? Comment sont transmis les souvenirs de guerre? Ces questions n'ont-elles pas porté la guerre dans la littérature elle-même, mettant en crise certains modèles d'écriture, poussant à une subversion plus radicale des langues-supports; africanisation, baroquisation, chaotisation, la guerre n'entraîne-t-elle pas les écrivains vers de nouvelles expérimentations poétiques?

Comité scientifique: Denise Coussy, Daniel Delas, Alain Ricard, János Riesz
(Janos.Riesz@uni-bayreuth.de)

Exhibition

CORRESPONDANCES AFRIQUES

Iwalewa House
April 25th – August 24th

Equivalences, connections and aesthetic affinities form the theme of the exhibition "Correspondances Afriques". The Iwalewa House presents the Elmer collection, one of the most important private collections of African Art in Germany. The exhibition bears the unmistakable signature of the artist. Not the idea of an ethnographic system but the multitude of formal solutions and their expressivity stand in the centre of the exhibition. In the aesthetic and artistic traditions across the continent the collectors see the intricate and insoluble references to the needs, wants and challenges of individual and social life. Old masterpieces, wood and stone sculptures, masks, bronzes, figurines and textiles appear next to works of internationally renowned artists like Romuald Hazoumé, Frédéric Buly-Bouabré, Aboudramane Agbagli Kossi, Pasquale Martine Tayou and Malik Sidibé as well as the paintings and photographs of Arthur Elmer himself. In this way, "Correspondances Afrique" is conceived as an



interchange, with transfers and connections illuminating not only Africa's vitality and multitude. The *mis en scene* also provides the appropriate context to perceive the oeuvre of the artist Arthur Elmer himself. Even if a direct influence of the collection on the artist's own paintings and photographs is hardly noticeable, one senses the echo, the repercussion, based upon the long and intense dialogue between artist and collector.

In Brief

Past Conferences

November 2002

Local Agency in the Context of Disasters. Muslims in the Face of Disaster (organised by Roman Loimeier and Rüdiger Seesemann)

Visual Publics in Africa and Beyond (organised by Peter Probst and Christine Scherer)

February 2003

Religion in the Context of African Migration Studies (organised by Afe Adogame and Cordula Weisskoeppel)

The Global Worlds of the Swahili – Intercultural Dialogue on the Indian Ocean (organised by Roman Loimeier and Rüdiger Seesemann in co-operation with the Department of Archives, Museums and

Antiquities, Zanzibar, supported by the Prince Claus Fund, Den Haag, Netherlands)

Other Projects

Herbert Popp (during his sabbatical semester) and his Moroccan partner Mohamed Aït Hamza, together with Ralph Lessmeister and Hassan Ramou, two PhD students, continued their collection of empirical data in the Ouarzazate and Zagora provinces from December 2002 to March 2003 in the context of a joint German-Moroccan research project about "Trekking tourism in the Djebel Saghro, Southern Morocco." The Project was sponsored by the DFG and the BMZ within the programme "Research Cooperations with Developing Countries." The main objectives of the stay in Morocco were (a) the identification of the functional networks between actors in trekking tourism at all levels from international to local scale, following the methodical approach of global commodity chains (by Geriffi) and (b) the collection of data necessary for the presentation of a tourist map (in French and in German) in 1:100,000 scale about trekking tourism in the Djebel Saghro mountains, practising an applied approach of cultural trekking. This project has numerous relations to the project of Herbert Popp and Gerd Spittler (Ethnotourism) in the Research Centre (SFB/FK 560).

Personalia

Awards

János Riesz (Chair for Romance Languages and Comparative Literature with special reference to Francophone Literatures in Africa) was awarded the Distinguished Service Cross for his contributions to the field of the humanities by the Federal Republic of Germany.

János Riesz (left) and Hans Zehetmaier (Minister of Arts and Science, Munich) during the festive celebration.



Calls and Appointments

Susanne Gehrmann (Romance Studies) has been appointed Junior Professor at the Seminar of African Studies of the Humboldt University at Berlin.

Dieter Neubert (Sociology of Development) got a call for the chair of Sociology and Politics of Development at the University of Bielefeld.

Véronique Porra (formerly assistant professor at the chair of János Riesz) is leaving Bayreuth University in order to accept the chair of French and Francophone Literatures at the University of Mainz, Germany.

Christoph Bochinger declined the call for the chair History of Religion at the University of Zürich, Switzerland and will remain at the University of Bayreuth.

Guest Professor

Jonathan Owens presented his latest research findings on Nigerian Arabic codeswitching at the 17th Symposium on Arabic Linguistics held on May 9th - 10th in Alexandria, Egypt. During his stay in Egypt he also presented lectures on the Arabic grammatical tradition at the Dar al-Ulum Faculty of Cairo University and at the Arabic Department of Alexandria University.

Contact: Jonathan Owens (Professor of Arabistik/ Arabic Language at Bayreuth University) www.uni-bayreuth.de/departments/arabistik/ email: jonathan.owens@uni-bayreuth.de

Tobias Wendl (Iwalewa House) is teaching Anthropology at Frankfurt University for one term through July.

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since the last issue in November 2002

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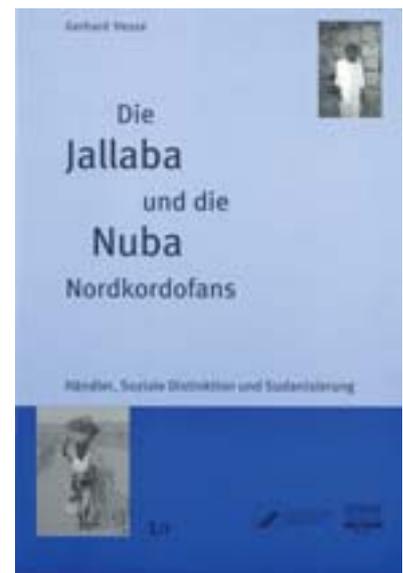
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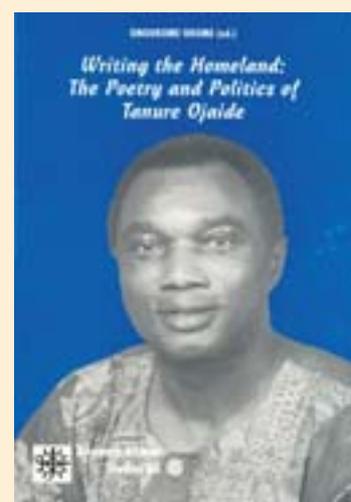
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Bayreuth African Studies Series (BASS)

publisher/editor: Eckhard Breitingner



New Title:
Onookome Okome (ed.)
2002 *Writing the Homeland: The Poetry and Politics of Tanure Ojaide*. Bayreuth African Studies Series 60

May

06. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Monika Lanik (Tübingen)
Urbane Räume und Konsumkultur
in der Osttürkei

08. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Richard and Sally Price (Williams-
burg / USA)
Creolization and Cultural Vitality.
The view from Saramaka

13. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Petri Hautaniemi (Helsinki &
Bamberg)
Intimacies of Law, Technology and
Kinship – DNA-Testing and Somali
Family Reunification in Finland

20. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Helene Basu (Berlin)
Afrikanische Diaspora in Indien?

22. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Günther Schlee (Halle)
"Globalisierung von unten" –
Strategien und mentale Landkarten
von afrikanischen Migranten in
Europa

27. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Peter Prestel, J. Chr. Winter und H.
Neumüller (Bayreuth)
"Im Reich der Chagga". Vorstellung
einer Fernsehdokumentation (ZDF)

28.- Venue: 9.15 a.m. Iwalewa House
29. **Conference**
Local Perspectives on the Global:
Islam, Popular Culture and Taarab
in East Africa

30.- Venue: 9.15 a.m. Iwalewa House
01. **Conference**
The 16th Swahili Colloquium

June

04. Wednesday, 6 p.m. Iwalewa House
Film Series
Tschadsee - Mutter des Wassers.
Vier Unternehmer, zwei Dörfer und
ein See in Afrika
(by Kirscht, Holger and Krings,
Matthias - the two authors will be
present)

17. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Katharina Schramm (Berlin)
Claiming our common heritage:
Die Verhandlung panafrikanischer
Identität im Rahmen der ghana-
ischen Tourismusindustrie

26. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Terence Ranger (Oxford)
The Struggle for the Past in
Zimbabwe: 'Patriotic History' versus
'Bogus Universalism'

28.- Venue: to be announced
18.7. **Workshop**
Swahili Poems attributed to Liongo

July

01. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Cordula Weißköppel (Bremen)
Anthropology at home

03. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Michael Lambek (Toronto)
Rheumatic Irony: Questions of
Agency and Self Deception as
Refracted through the Art of Living
with Spirits

10. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
William Freund (Durban)
Globalization and its Impact in Urban
Africa: Two Responses in Abidjan
and Two Responses in Durban

11.- University Campus, GW II
12. **Conference**
The Sharia Debate and the Shaping
of Muslim and Christian Identities
in Northern Nigeria

SUMMER BREAK

September

25.- University Campus, GW II
27. **Conference**
Guerres et Littératures Africaines

N | A | B

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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@uni-bayreuth.de

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

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