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Newsletter of African Studies at Bayreuth University

Editor's Note

In July 2003 the Humanities Collaborative Research Centre (SFB/ FK 560) "Local Action in Africa in the Context of Global Influences" went into its second term. This issue of NAB lists its current research projects. Another encouraging piece of news is the approval of a new fellowship program especially designed for young scholars and funded once again by the German Research Foundation. Starting on April 1st 2004, a group of three young researchers will embark on a project focusing on trans-continental collaboration between Cuba, Angola and South Africa. The group will thus enrich the work of the Research Centre by taking on a distinctive South-South perspective.

As usual, many guests from abroad have visited Bayreuth since our last issue. Among them was Michael Lambek, Professor of Anthropology at the University of Toronto, Scarborough. Discussing issues of joint interest to members of Islamic Studies, NAB took the opportunity to conduct an interview with Professor Lambek on questions of agency, morality and understanding spirit possession.

Notice

■ The Research Centre "Local Action in Africa in the Context of Global Influences" in its Second Phase

Following a successful evaluation, the Humanities Collaborative Research Centre (SFB/FK 560) "Local Action in Africa in the Context of Global Influences" is now in its second 3-year phase. At the



Rufus Ogundele, "Untitled", Bayreuth 1984. The painting is part of the permanent collection at Iwalewa House. Masterpieces of this collection are on display at Iwalewa House until February 22nd.

moment the research centre consists of 48 researchers participating in fifteen projects. These are divided into three main project groups: "Local Vitality and the Localisation of the Global", "Processes of Local Syncretisation" and "Local Practices in Contrast to Global Systems of Reference".

A highly significant gain is the establishment of a generous fellowship program, something which is rarely granted in the humanities at German universities. The program was only recently approved and will provide innovative young scholars with the means to do independent research and thus break new ground.

Thematically, this new program - which is supervised by Katrin Hansing (formerly of the University of Miami) - complements the work of the SFB/FK by offering a South-South perspective. With the theme

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'South-South Social Collaboration Ties between Cuba and Africa: Voices and Experiences from "above" and "below"', it centres on the transcontinental relations between developing countries, which stand at an angle to the dominant North-South hierarchies of globalisation. These have rarely been taken into account up to now.

Along with the fellowship program, 24 scholars funded by the German Research Foundation (DFG) now belong to the research centre. Six African doctoral students are also currently being assisted in their research. A further 26 scholars are members of the university staff. They come from twelve departments and three faculties: African Art, African History, African Literature, Anthropology, Arabic Studies, Development Sociology, English Linguistics, Cultural and Social Geography, Islamic Studies, Plant Physiology, and Religious Studies. Within the context of the SFB/FK, they are supervising and conducting the following research projects:



- The Effects of Globalisation Processes on the Vitality of Languages in West African Cities (Gudrun Mieke, Jonathan Owens, Manfred von Roncador, Klaus Schubert)
- Ethno-tourism: Europeans among Berbers and Tuareg (Herbert Popp, Gerd Spittler)
- Local Consumption in a Global Context: Consumption and Commodity Procurement in Three West African Societies (Hans Peter Hahn, Gerd Spittler)
- The Cultural Interaction of Refugees/Immigrants from Sudan and Egypt with their Host Populations in Germany and the USA (Fouad Ibrahim)
- Transnational Networks of Traders in East Africa between Global and Local Linkages (Detlef Müller-Mahn)
- African Christian Movements in Nigeria and Germany between Local Context and

Global Influences (Ulrich Berner, Christoph Boehinger)

- Local and Global Aspects of Taarab: A Popular Form of Musical Entertainment in East Africa (An Examination of Visual Culture and Text) (Said Khamis)
- Contrastive Cognitive Semantics. Conceptual Structures of Everyday Lexemes in Regional Nigerian Languages and Nigerian English in Relation to Language and Social Context (Dymitr Ibrizimow, Hans-Jörg Schmid)
- Art Worlds in Interaction: Paris-Dakar & Osogobo-Oyotunji (Peter Probst, Tobias Wendl)
- Plant Knowledge of the Digo (Kenya) Compared with Scientific Botany (Erwin Beck, Franz Rottland)
- Ancient Semitic Globalisation and Subsaharan Africa: The Evidence from New Year Festivals (Dierk Lange)
- Islamic Education in East Africa in the Context of Processes of Globalisation (Roman Loimeier, Rainer Oswald)
- Irrigation on Kilimanjaro (Christoph Winter)
- Disasters and Crises in Mozambique: Local Interpretation, Prevention, and Coping within the Context of External Influences (Dieter Neubert)

The SFB/FK is integrated into the university's African Studies focus, which includes a further sixteen scholars teaching and researching on Africa-related topics. Often they work in close cooperation with individual projects of the SFB/FK and are associated with the university's newly established Africa-related BA and MA programs.

B.B.P.

Conference Reports

War and African Literature APELA Conference

by János Riesz

The biannual conference of the French APELA (Association pour l'Étude des Littératures Africaines) was held in Germany for the first time this year, from September 25th to 27th. It was organised by the Chair of Romance and Comparative Literature (also known as 'Afroromanistik', or Afro-Romance

Studies) at the University of Bayreuth and took place on campus and at the IWALEWA House. Over 60 proposals for the topic 'War and African Literature' were received. Participants were from France, several African countries, Canada, the U.S.A., Italy, Portugal and Switzerland, not to mention Germany itself, which for the first time was well represented.



Photo: Kok Nam, untitled, Gorongosa (Sofala), 1989. Kok Nam is a disciple of Ricardo Rangel, a well known journalist and photographer in Mozambique whose work is presently on display at the Iwalewa House.

Given the high attendance rates, a general assembly held during the conference discussed ways of responding to the growing international dimension of the association which boasts about 200 members. The assembly also deliberated on the role of the association as chief European association for the research and teaching of African literatures and as an equal partner to the American ALA (African Literature Association).

The theme of war and African literature proved to be productive and multifaceted. Presentations ranged from historical studies, such as the portrayal of pre-colonial wars in oral tradition, to the portrayal of civil wars in contemporary novels, drama, poetry and song and dealt with cultures in nearly all regions of the African continent. They focussed on both literature in African languages and literature in such colonial languages as English, French and Portuguese.

The eleven plenary lectures were typically

broad in their approach. Literary issues, such as the aesthetics behind the representation of war, questions of genre or the spatial and chronological imagining of wartime events, alternated with more general issues of culture, history and politics, such as the warrior ethics of the feudal Sahel, the application of ancient Swahili epics onto modern wars, the genocide in Rwanda along with its prehistory and after-effects, the situation of the casualties of war, the role of women and of child soldiers, the role of African literature during the Cold War and the enduring relevance of the 'Tirailleurs' phenomenon in both France and West Africa. There were also case studies grouped according to such themes as 'poésie orale et guerres', 'poésie et chansons de la guerre', 'gens de guerre', 'violence', 'imaginaire et langage de la guerre', 'guerres civiles' and 'la guerre au quotidien'.

The climax of the colloquium was the performance of 'Dina et Sichem' by the student Theatre-Workshop directed by Sénouvo Agbota Zinsou. Material from the Old Testament (Genesis 34, 1-31) with contemporary relevance – politicised ethnic rivalries, xenophobia and the persecution of minorities, forbidden love affairs and revenge fantasies – was expertly adapted and staged in the form of a Kantata, a type of song that originated in the Protestant milieu of the German colonial mission. Over 200 audience members rewarded the young actors (Annelena Förster and Louis Sitson were in the leading roles), dancers and musicians with extended applause.

It has long been a tradition at APELA conferences to offer young colleagues a forum for the presentation of their work and to strive for a good mixture of both established authorities in the field of African Studies (the Alexander von Humboldt Research Award recipients Alain Ricard and Jean-Marc Moura were both present) and up-and-coming young scholars. Particular attention was given to the latter at this year's conference in Bayreuth. Thanks to IAS support, six non-local PhD students were able to participate in a workshop following the conference (29.9 – 3.10), during which lecturers and PhD students from Bayreuth discussed questions relevant to the study of African literature and laid the foundations for future scholarly collaboration.



Participants of the workshop (from left to right): Helmut Ruppert (President of Bayreuth University), Sheikh Nabhany (Mombasa), Farouk Topan (London), Gudrun Mieke (Bayreuth), Sheikh Nassir (Mombasa), Mohamed Abdulaziz (Nairobi), Said Khamis (Bayreuth), R. Samson (Berlin), Abdillatif Abdallah (Leipzig).

The next APELA conference will take place at the end of September 2004 in Bordeaux, where the APELA will celebrate its twentieth anniversary and adjust its original statutes to accommodate its increasing world significance and the equally increasing importance of African literature in the context of African Studies. The topic of the conference will be: 'Littératures, savoirs et enseignement des littératures africaines' (English-language contributions are welcome). The co-ordinator is Virginie Coulon: vcoulon@msha.u-bordeaux.fr.

János Riesz is Professor of Romance Languages and Comparative Literature at Bayreuth University. His research focuses on African Francophone literature.

Liongo Workshop

by Gudrun Mieke

The 18th of July marked the end of a three-week workshop at the University of Bayreuth, which cast new light on ancient Swahili verse. For the first time, it was possible to bring together Swahili scholars with expertise in the ancient poetry of their civilisation and academic from the European African Studies community, in order to prepare a critical edition of the Liongo songs. These ancient texts were originally transmitted orally, though the first transcriptions were completed as early as the nineteenth century. They are

among the oldest Swahili poems. Along with narrative epics in the tradition of the Islamic Maghazi and Maulid literature and other poems that equally promote religious edification, they can be attributed to what is often regarded as classical Swahili literature. Indeed, all belong to a centuries-old tradition of verse that follows strict metrical rules. All the poems were also transcribed in Arabic script at one point or another, the oldest extant manuscripts dating back to the seventeenth century.

The Liongo songs are particularly noteworthy since, in contrast to all other texts of this genre, they seem to be entirely free of Islamic influence. They narrate the adventures of Fumo Liongo, a mighty hero whose only vulnerable spot is his navel, where an injury from a copper needle would lead to his death. In the end, it is a family member who performs this pernicious deed, but beforehand his adversary Mringwari orders his assassination. Liongo, however, sees through the plans of the Bushi people enlisted by Mringwari and repeatedly outsmarts them. Liongo's songs are extremely powerful and certain verses with a particularly archaic ring are purported to have been composed by Liongo himself. But despite the lively manner in which Liongo is continually portrayed, no concrete proof of his existence has ever been found. At any rate, Shaka on the Ozi (currently in the Tana Delta) and Shanga, near Pate, are frequently the settings of Liongo's adventures.



Praise of the coconut tree:

Give me a forum so that I may relate to you the wonderful attributes of the coconut tree
 When this tree starts to sprout though its stemless shoots spread out widely,
 Later on a strong stem grows with fronds and roots
 Finally, it bears fruits which are called coconuts
 I pick them and remove the husks to cook rice and stew (with its milk)
 Then I make a ladle out of its shell which Sada uses to prepare food
 And throw away its chaff to the dump where the cock scratches for it
 And twist the fibres of the husks into ropes which I use to build sea-going vessels
 Its thatch I use for thatching the roof to ward off winds and breezes
 With its stem I make a door to protect myself from invaders and thieves.

The goal of the Bayreuth workshop was to examine these linguistically and thematically challenging texts and to prepare a critical edition drawing from their most authentic versions. The conference was organised by Professor Mieke (African Languages) and Professor Khamis (Literature in African Languages). The DFG financed the travel expenses and accommodation of the experts invited to the conference. The non-local participants were Professor Mohammed Abdulaziz from Nairobi, Sheikh Ahmed Nabhany and Sheikh Ahmad Nassir from Mombasa, Professor Farouk Topan and Angelica Baschiera from the SOAS in London, and Abdilatif Abdallah from Leipzig. Together with the Bayreuth participants, they founded the Liongo Working Group, which will take responsibility for the future publication of texts.

The extensive material concerning the Liongo songs consists of already published texts with translations into European languages along with annotations as well as transliterated texts and Arabic manuscripts that the participants from Mombasa and London brought with them. Certain poems exist in as many as fourteen different versions. Along with philological text analysis and interpretation, one of the goals of the study group was to establish a canon for the Liongo songs, that is, for the songs that can either be attributed to Liongo himself or that make direct reference to him and can be ascribed, through text analysis, to the same epoch. Criteria related to themes, language and rhyme

schemes were compiled and later employed for the establishment of the canon, which currently includes no less than twenty titles.

The survey of all the versions ultimately allowed for the reconstruction of comparatively authentic texts, though the long oral tradition and the evident popularity of the songs among the Swahili did lead to considerable problems, particularly as far as dialect is concerned. Classical Swahili poetry principally made use of the northern dialects, some of which still have an archaic resonance in comparison to standard Swahili.

But even though some linguistic problems have yet to be solved and some cultural-historical references still remain in the dark, the intensive study of these texts nonetheless resulted in some important discoveries:

- 1) Most texts exhibit the utumbuizo form, one of the most antiquated categories of Swahili poetics. In such verses, each line ends with a rhyme that continues throughout the entire song. As it turns out, the number of syllables in a single line – something that plays an important role in the overall definition of such categories – also usually remains the same. These findings eased the job of locating gaps in the transmission.
- 2) Along with the expected archaisms in the grammar and vocabulary, the participants found to their surprise that Arabic loan-words are extremely rare in Liongo texts.

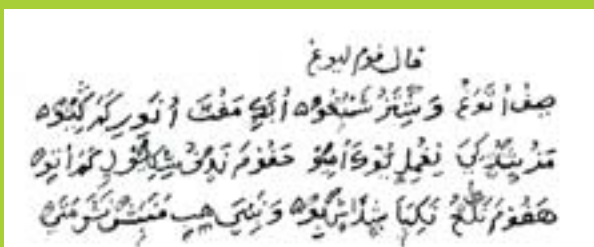
3) In the end, religion plays no role in the Liongo songs. Indeed, most significantly, the songs exhibit:

- a) self-praise – otherwise rare in Swahili poetry on account of the Islamic influence
- b) the praise of women and of palm trees
- c) the portrayal of the bard and hero Liongo, his attributes and adventures.

4) As a radio recording from 1952 of one of the most well known Liongo songs demonstrates, the vocal performance differs considerably from that of other classical Swahili texts. On this recording, a solitary singer alternates with a chorus, a technique also familiar to us from the inland.

The meeting also clarified a few things with regard to the history of the field. In particular, it was possible to determine once and for all from which sources the various European editions of Liongo texts have drawn their materials. Meanwhile, the study group is planning to meet again in Bayreuth this coming Spring for another workshop in order to put the finishing touches on the critical edition of the Liongo canon, which will be made available to East African universities and secondary schools.

(Gudrun Mieke is Professor of African Languages and deputy chairperson of the SFB/FK 560 Research Centre at Bayreuth University.)



Bow Song:

Let me praise my bow, made of the branch of the ebony tree
 Let it be smeared with oil so that it may glitter like a mirror
 I started shooting at the neck vein of a snake
 And an elephant whose ear is like a straw tray
 I also hit a deer and the swift antelope
 You are telling me to stop (using my bow) but I am afraid of being slandered.

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

by Franz Kogelmann

The conference was part of an interdisciplinary research project funded by the Volkswagen Foundation. It brought together some 40 scholars and experts from Africa, Europe and the USA to examine the recent religious, legal, social and political developments in Northern Nigeria. The primary aim of the conference was to offer Nigerian researchers the opportunity to present the first results of the ongoing research project. The 18 papers given focused on several different subtopics: The Sharia debate itself, its complexity and historical roots; the question of identity shaping; the latest developments of Islamic law in Nigeria and the creation of new religious cum political institutions; the compatibility of Sharia with human rights; the consequences of the re-implementation of Islamic law upon specific social groups like Christians or women; and women's rights under Sharia.

Besides young researchers and scholars from Nigerian Universities (Umar Danfulani, Dauda Abubakar, Sati Fwatshak, Khadija Umar, Gwamna Je'adayibe, Musa Gaiya, Jamila Nasir, and Philip Ostien from the University of Jos and Ibrahim Sada from Ahmadu Bello University), some representatives of influential NGOs (Saudatu Mahdi, Women's Rights Advancement and Protection Alternative (WRAPA) and Yusufu Turaki, International Bible Society) offered their points of view concerning the re-implementation of some aspects of Islamic law in most of the northern states of Nigeria. Another Nigerian contributor was Sanusi Lamido Sanusi, an independent scholar (employed by the United Bank for Africa, Lagos) who plays a prominent role in the discussions among Nigeria's Muslims about Sharia. Frieder Ludwig (Luther Seminary, St. Paul, USA) opened the conference with his introductory remarks on the Sharia question and the shaping of identities. Musa Gaiya's contribution reflected the complexity of the current debate on Islamic law in Nigeria. Sanusi Lamido Sanusi communicated some of his critical reflections on the construction of Muslim

identities in Northern Nigeria. With her paper on the so-called sleeping pregnancy Anke Bossaller (University of Bayreuth) offered highly interesting insights into the practice of Islamic law. Saudatu Mahdi, Jamila Nasir, Khadija Umar and Umar Danfulani discussed different aspects of the situation of Muslim women in Northern Nigeria. Gwamna Je'adayibe offered in his paper some of the Christian reactions to the Sharia re-implementation, whereas Dauda Abubakar examined a selection of Muslim responses to this development. Johannes Harnischfeger's (University of Frankfurt) point of view on land conflicts, ethnic hegemony and Sharia in the Middle Belt of Nigeria, met sharp criticism from parts of the audience. Yusufu Turaki's approach was centred upon theological questions and the impact of the Sharia debate on the Nigerian democratisation process. Benjamin Soares' (African Studies Centre, Leiden) contribution, the only paper on a different country, examined the current public debates about law and morality in Mali. An intensively discussed topic among Muslim intellectuals is the question of the compatibility of divine law – the Sharia – with man-made law – particularly Human Rights law. In his presentation Ruud Peters (University of Amsterdam) put this discussion into a Nigerian context. Sati Fwatshak elaborated the development of the so-called hisba-groups – a kind of police force entrusted with the moral supervision of Muslims – in some northern states of Nigeria. Ibrahim Sada and Philip Ostien discussed the historical development of the Sharia in Nigeria's Constitution and laws. Ostien's opinion that Christians' influence on the national Constitution is at least partially responsible for the current radicalisation of parts of the Muslim population in Nigeria was not accepted by some conference participants. In general, a number of interesting insights emerged from the lively, informative and sometimes controversial debates that followed each presentation. One of the insights gained from the conference is that there are no clear blocks of opinion along confessional lines. The situation is more complex. There are rifts between conservative and liberal Muslims, female and male Muslims etc. The same situation can be found amongst Christians. There is no clearly defined Christian opinion on the Sharia topic in Nigeria. However, the most important result of the conference was the urgent need for further research on this topic on



From left to right: Sati Fwatshail (Jos), David Westerlund (Uppsala), Khadija Umar Abdullahi (Jos), Ibrahim Na'lya Sada (Zaria), Saudatu Mahdi (Wrapa)



Khadija Umar Abdullahi (Jos)



From left to right: David Westerlund (Uppsala/Stockholm), Asonzeh K. Ukah (Bayreuth)



Ruud Peters (Amsterdam)

a comparative transnational level. A second conference as part of the ongoing research project will be held next January (14th – 17th) at the University of Jos, Nigeria.

The interdisciplinary conference “The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria” was organised by Franz Kogelmann. For further details, please contact Franz Kogelmann (Bayreuth/Hamburg) or Philip Ostien (London).

(Franz Kogelmann is Research Fellow of Islamic Studies at Bayreuth University and Hamburg University.)

Interview

On Morality and Personhood. Interview with Michael Lambek

Michael Lambek is professor of anthropology at the University of Toronto, Scarborough. He has carried out field work in the Indian Ocean islands of Mayotte and Madagascar and is interested in religion, political formation and cultural theory. He has written and edited numerous books. His most recent work is “The Weight of the Past. Living with History in Mahajanga, Madagascar” (2003). In July Michael Lambek gave a talk at the Research Centre in Bayreuth. Ruediger Seesemann (Islamic Studies) and Peter Probst (Iwalewa House), took advantage of his stay to conduct the following interview.



PP: In your most recent book “The Weight of the Past” you show how history shapes and illuminates the social world of the Sakalava people on Madagascar. The investigation of the relationship between historical consciousness and social action is a dominant feature of your work. In fact, the title, “The Weight of the Past”, can be seen as a distinct leitmotiv of your anthropological thinking. In many of your writings you have insisted that to understand human society and culture it is important to start from notions of personhood and the concrete historical experience of the individual. In other

words, rather than thinking normatively in terms of functions and social structures, it is the historicity and relationality of the subject which informs social action. Would you agree with such a reading of your work and, if you would, what gave rise to this perspective?

ML: The Weight of the Past concerns how understandings of the past prevalent in northwest Madagascar shape how people there see the present, how they live in the present. So the book is less about history in a direct sense than about “historicity” or “historical consciousness”. It is really about the cultural forms and practices which give the past a weight for Sakalava and through which they interpret their present situation. It is thus grounded in an understanding of tradition in a double sense as both what is inherited, or understood to be inherited, from the past and as what forms the basis for continuity of meaningful and intelligible action in the present.

The nature of personhood and the constitution of social persons has been a theme throughout my work. I understand the concept of person somewhat differently from that of the individual or self and find the construal of the relationship between these concepts theoretically compelling. I was trained to think that one shouldn't really start with the individual. But when one practices ethnography it really is with specific individuals that one engages. Individuals are striking in their own right and individuality is something one wants to be able to portray as well. I have been

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very impressed by particular individuals, people who were charismatic or who caught my attention in some way, and from whom I ended up learning a good deal. It is also true that, as you say, I generally don't begin normatively, but I don't reject structure either. I am not a follower of one of the more extreme forms of practice theory that understands itself as having successfully overcome dualism. I think that meaning, practice, or agency always have to be understood in relation to structure or constraint. And the individual has to be understood with reference to the social persona, to the practices available, to the ability to exercise the virtues, and so forth.

PP: You said you were trained not to start with the individual. Could you illuminate what this training was like?

ML: Well, this may surprise you. In the very first course I took in anthropology, the professor (Dan Moerman, at Antioch College, Ohio, USA, in 1969) handed out an annotated list of books we might want to look at if we were serious about the subject. He had been trained at the University of Michigan and said that Leslie White was a must read. So I went and did that and I was very excited by White at the time, and also by Owen Lattimore's great book on the western frontiers of China. These books talked about structure in history, although White also had very interesting things to say about culture and the nature of symbolic activity. Then I shifted universities, to McGill in Montreal. Like many Canadian institutions it was pulled between the British and American schools, though it was also a place where there was conversation between traditions, so I was trained more or less in both. I had my introductions to African social structure, symbolic anthropology, and structuralism. Structuralism was very much in the air then; people used to speak about Lévi-Strauss with a sort of hushed reverence. Anyhow, I went off to Michigan to do graduate work, originally in Archaeology, since that was where the

question of grand historical patterns seemed most readily discerned. However, once among the believers I almost immediately reacted against the evolutionary perspective and the tedious methods and scientism that the limitations of the archaeological record seem to enforce on its practitioners and began to read Geertz. That was a very strong influence, nurtured by Aram Yengoyan and various Indonesianists. Sahlins was also lecturing on the themes that became "Culture and Practical Reason" just before he went off to Chicago. I was also influenced by Roy Rappaport, but only by his later work on the performative nature of ritual. In any case, none of these approaches gave much space to the individual and psychological anthropology was frowned upon at both McGill and Michigan. I think I took a course on Freud offered by the Philosophy department.

RS: You just mentioned that personhood can be seen as a leitmotiv in your work. How would you describe the differences in the approach and the perspectives taken in the two books "Human Spirits" published in 1981, and "Knowledge and Practice" published in 1993, both based upon your research on the island of Mayotte. How does this leitmotiv of personhood figure in these two works?

ML: When I look back on my own work I am struck by the continuity, which has something to do, I guess, with the limitations of my own individuality. The main difference between the two books is that the first one was informed by the milieu I just described, thus a kind of mix of structuralisms with a hermeneutics that stemmed primarily from Ricoeur and Geertz, while in the second book the hermeneutic influence was more that of Gadamer. The central idea in "Human Spirits" is that one can understand something like spirit possession as a kind of text and thereby interpret it and also see the ways in which it is constituted and authorized, as texts are. So the anthropologist was like a kind of literary critic. I don't want to exaggerate this, but I also feel that the criticisms made of the text metaphor in the subsequent literature, especially the criticisms of Geertz, are usually quite ill founded. They don't understand that the notion is not of texts as permanently fixed objects, but as open works available for new interpretations and more or less continuously under production, which is an idea that I pick



Painted wall outside a cultural association in Moroni/Ngazidja (Photo: Werner Graebner 1998).

up in "The Weight of the Past". My second book, "Knowledge and Practice", represents a kind of shift from Ricoeur and the relatively distant interpreter to thinking about hermeneutics directly in the ethnographic encounter, through Gadamer and the idea of conversation. This comes back to the first question you asked me about individuals and where they come in, because conversation is always between specific people. But of course conversation takes place not only between the ethnographer and his or her informants or interlocutors, to use a better word, but among those interlocutors. Thus the book came to emphasize the kind of ongoing conversations that constituted life in

I have never been possessed by a spirit, but I do feel I have been somehow possessed by the subject of spirit possession and can't get away from it.

Mayotte itself. These conversations, in turn, were contextualized with respect to their respective histories and thus the notion of traditions became central to human understanding, as it is in Gadamer. I also came to understand the conversations between traditions as internal to the practice of the various local experts with whom I worked and whose individual practice is highlighted. As the title suggests, the book thus places spirit possession within the context of a much larger body of knowledge and practice and turns its attention to the way in which specific people, notably healers, learn their art and work through the problems brought to them by a succession of clients and circumstances.

PP: Was spirit possession as a main theme of your work so far the intentional aim from the very beginning, or how did you come across that subject?

ML: It wasn't the aim at all. I had never heard of spirit possession when I went to Mayotte, and if I had, I would have told you I wasn't interested in it. I still dislike the naive way in which "New Agers" are attracted to the subject. Spirit possession became the theme because I kept encountering it and because it offered me deeper insight into social relations and personal intimacy as well as what really mattered to the people I had grown to like in the community in which I was living. Eventually I came to understand it as intrinsically interesting; I have never been possessed by a spirit, but I do feel I have been somehow possessed by the subject of spirit possession and can't get away from it. It has in a sense been easy to write about because the creativity is entirely on the part of the tradition and the spirit mediums, and all I have to do is report on what they are doing. Spirit possession also raises all kinds of compelling questions about human nature, individuality and relationality, body and mind, consciousness, and so forth, and does so in provocative, challenging ways. It is interesting yet again because it is both a crafted (aesthetic), and practical (ethical) form of historical consciousness, as I suggested a moment ago, in which

Spirit possession playfully and creatively encapsulates and represents Islam, much as, in a very different fashion, Islam tries to encapsulate and limit spirit possession.

people themselves are thinking through the relations between past and present in their own society, and the articulation of the different and incommensurable traditions in which they find themselves. It has both humour and pathos. So, for example, there is the way in which spirit possession playfully and creatively encapsulates and represents Islam, much



Audience at Twari performance (Ndzwani). (Photo: Werner Graebner 1999)

as, in a very different fashion, Islam tries to encapsulate and limit spirit possession. I was also privileged early on to be able to appreciate the significance of possession for the private as well as the public sphere, to see the ways mediums used possession in their domestic lives to enlarge and thicken the communication they were able to have with their spouses and close kin, no less than with their clients. So spirit possession has been continuously fruitful to think about and I don't think I have exhausted the subject at all. I have continued to think with it and by means of it - as in fact people in Northwest Madagascar and Mayotte do as well.

PP: In this context of course the idea of agency becomes central, and you yourself have written quite a bit about agency within the context of spirit possession. How is agency to be understood in this respect?

ML: In practice theory as we know it in anthropology, as Bourdieu's approach virtually eclipsed that of Mauss, the moral aspect is really missing. And that seems to me quite a striking omission, especially if we locate the source of our ideas about practice in Aristotle. I have tried to suggest that in addition to our necessary and important interests in power and desire we should add a concern for the exercise of judgement and for morality and virtue. People try to do not only what is in their own interest - to fill up some hidden lack or to gain an edge, or something of that kind - but also to do what is right, or what they think is right. Perhaps our theories have not given sufficient attention to that. So, for a well rounded understanding of human practice I have tried to bring in the moral dimension. A striking thing about spirit possession for me, which has for better or for worse become a paradigm

for how I think about human practice more generally, is that it is a combination of what I would call action and passion. That is, at the same time people are reacting or responding to what they conceive as an external force that works through them, they are also acting in some kind of responsible way. Agency, as Durkheim understood, is enabled by the way in which society enters us and leads us to transcend ourselves; it is never autonomous or "free".

I think that we also need to be more reflective about the way in which terms like agency become important for us, critical for addressing certain kind of needs, perhaps, in our own practice, in

In practice theory as we know it in anthropology, the moral aspect is really missing.

our own understandings of ourselves and our place in the world in this incredibly difficult time period we are living through. But we need to somehow modify or temper our own needs with understanding how concepts are best applied in other cultural and social contexts. Anthropologists tend to be rather naive when it comes to philosophy and I am not an exception. But personally I find Aristotle illuminating. He worked on the basis of a division between theory, praxis, and poiesis. They are not seen as opposites to one another and therefore one does not end up in binary oppositions when one begins with Aristotle. For example, the concept of poiesis, which means creative work, covers both creating things like poetry and daily work like making ones' living through craft or through agriculture or something of the kind. By starting that way one avoids some of the kinds of oppositions we are used to in theory and which have exhausted

themselves as interesting ways to proceed.

RS: As someone who is in Islamic Studies and studies Islamic societies I am very much interested in the remark you made about the importance of morality. From my experience I very much agree with your remark that we have probably not paid enough attention to morality. Before you mentioned that morality can be seen as a practice. Especially with regard to Islamic norms and Islamic morality there is often a negotiation going on, it is not only on the discursive level, it is very much on the practical level, debates about the correct performance of rituals and so on. So wouldn't you think that agency is very important with regard to how morality becomes translated into social practice?

ML: Well, first of all, one of the things I like about Aristotle is his idea that morality is something that has to be cultivated. It is not intrinsically there, it is not a button you simply push or something that is immediately available and ready to work. It is something that gets cultivated, and it gets cultivated within cultural and social institutions. I am not a historian of Islam by any means, but I suspect that Islam draws very heavily on an Aristotelian tradition as well, in terms of the idea of cultivating pious behavior and so forth. So that is a factor. One of the things I draw on from Rappaport is the way in which the conduct of rituals provides the basis for evaluating moral action or constituting moral judgement, so that a person's actions are evaluated with respect to the commitments that have been enacted and instantiated by means of ritual acts. So ritual is certainly also critical in translating morality into social practice. How do we become a moral agent? We become an agent in part through the kinds of commitments we have made and we make. Thus I don't think one can divorce agency from questions of morality. But let me say that you are right to push me on the converse question, namely how agency - in the political arena - might bring about suitable institutions and rituals for the cultivation and instantiation of morality.

RS: So this goes more or less in the direction of what we have termed the relational perspective on agency. Could you elaborate a little on what you mean by this relational perspective?

ML: First, let me say that there is a certain level of undecidability; there are levels of ambiguity and ambivalence and so on in human life and moral practice is not always exactly straightforward. I think therefore that the kind of positive and optimistic view of people that Aristotle presents needs to be tempered. With respect to personal agency, one aspect of this tempering concerns recognizing the roles of transference, projection, and introjection in the Freudian sense. When we begin to think of ourselves in relation to our families and our upbringing it becomes clear that we are not as rigidly bounded or autonomous as western ideology often would like to claim. The relational school of psychoanalysis offers an interpretation of human selfhood as constituted through the kinds of relations we have engaged or imagined with significant others, which in turn have an impact on the quality of the relationships we forge in the present and the kinds of actions we are likely to take. The relational aspect of persons comes to me very strikingly again through spirit possession. For example, very often, in the communities of Malagasy speakers among whom I work, several people are mediums of the same socially identified spirit. Yet they are not simultaneously in trance with the spirit; it has to move between them, and there has to be some kind of tacit cooperation, an acknowledgement that the spirit is now in me, and then as I go out of trance and you simultaneously enter trance, that the spirit is in you, and also that the spirit maintains a continuity in its identity, commitments, and so forth during these moves. The spirits themselves have social biographies in the sense that they have appeared in the past in other people, often people of preceding generations in the same family as the current host. In becoming possessed by one particular spirit rather than another spirit, one is incorporating and identifying with part of that history and the previous persons and relationships it entails.

RS: To address another topic now and to come back to the monograph "Knowledge and Practice": In that book you made a distinction between the three traditions Islam, cosmology, and possession, and you described these three traditions as incommensurable. In the concluding chapter of the book you make some final remarks about incommensurability, and you say that this idea of incommensura-

bility does not suggest "sealed off and mutually incomprehensible language games, rather it suggests how foreign ideas are rendered accessible, offering points for enlarging the scale". Would you agree that in a sense we can read this conclusion as a programmatic statement about how we can approach the question of local action, agency, in the context of global influences. In other words, to what extent can a distinction between different traditions enhance our understanding of cultural change, particularly change induced by global influences?

ML: Among the things that emerged from this study was the idea that incommensurability as it had been used to characterize inter-cultural communication is also intrinsic to intra-cultural communication. In the case of Mayotte, for instance, this is apparent in the way that ideas and practice stemming from Islam are juxtaposed with those of astrology or spirit possession. They do not form a single coherent whole. I think the significance of incommensurability has not been fully realized in anthropology and that the argument in my final chapter remains to be taken up and developed. One of the implications is that the boundary between what is "inside" and what is "outside" the local is always relative and certainly changes over time. Incommensurability implies neither sealed language games nor full integration, but invites ongoing conversation as each side interprets the other. Philosophically, this approach is "beyond objectivism and relativism" to

Incommensurability implies neither sealed language games nor full integration, but invites ongoing conversation as each side interprets the other.

borrow the title of Richard Bernstein's very fine book on the subject. The argument needs also to take into account differences in power between the advocates of the respective positions, that is between the respective conversation partners (though these are not fixed). And of course, if you are having a conversation between the "local" and some larger tradition which in short hand we call "global" - although I think the word is problematic - we assume the global is more powerful and hence the dominant conversation partner. If the power differential between the two parties is

extreme the possibility for conversation may be subverted, go underground, or take various fantastical twists. Or at least the conversation metaphor gets stretched too far.

The argument requires us to think as well about the ways in which ideas or conversational positions get reproduced, the conditions for their reproduction, the conditions for maintaining certain kinds of authority, and so on, that is, for the whole sociopolitical context in which conversations take place. Clearly, material practices, like forms of labour and exchange, influence ideas, but they don't

Within a given family, one child might be designated Muslim, another child Christian, and a third devoted to ancestral tradition and people don't seem to see anything problematic with it.

necessarily shut down what I have been calling conversation between them. Part of what is significant about incommensurability is that it suggests that people don't actually reach conclusions very rapidly, but continue long conversations whose direction is not fully predictable. For example, "soul", "self", and "mind", are each concepts which we use to think about ourselves in English, yet they are not fully commensurable with one another. They don't fit into a single paradigm but instead rub against each other in ways that always leave something unanswered between them, and thereby continue to be part of our intellectual life, the ways in which we think about ourselves. Without leading to a resolution, but leading to continuously interesting conversations. Direct oppositions or contradictory notions suggest mutual exclusivity, you can ultimately accept only one or the other. Whereas incommensurability suggests that neither term is fully satisfying by itself and each takes up what is lacking in the other concept or genre or tradition. Certain streams of western thinking, and I suppose now streams in Islam as well, argue for mutual exclusivity, either you are one thing or the other, either you take one point of view or the other, you adhere to one loyalty or the other. But certainly my experience in Mayotte has been one of great heterogeneity where the three traditions I talk about in my book continued to play off each other, sometimes in conflict, but continuing to subsist alongside

each other and intermingle in local practice. This tripartite characterization, by the way, was not my construction of the situation. People asked me: What do you want to learn here, there are three kinds of knowledge you can choose from. I found even greater heterogeneity in Northwest Madagascar, where, within a given family, one child might be designated Muslim, another child Christian, and a third devoted to ancestral tradition and people don't seem to see anything problematic with it. That sense of heterogeneity is really quite extraordinary. And hopefully that sort of cosmopolitanism can be a model for more of the encounters occurring in the world in place of paradigms that demand exclusive loyalty.

PP: Along this line another question. Given your long and intimate knowledge of the two islands of Mayotte and Madagascar. Is it possible to speak of a "modernity of possession" in the Malagasy world you study?

Possession is always interested in the present, trying to think about and address contemporary events and circumstances while demonstrating its own continuing relevance in very interesting and often surprising ways.

ML: Spirit possession is still highly relevant, in large part because possession addresses - converses with - modernity itself. One of the attractive things about possession is that it is by no means conservative; it is always interested in the present, trying to think about and address contemporary events and circumstances while demonstrating its own continuing relevance in very interesting and often surprising ways. Examples include a spirit who addresses the question of AIDS-prevention or a spirit who helped a client avoid conscription into the French army during World War II. Whether one calls that "modernity" I don't know. In "The Weight of the Past", I argue that possession in Northwest Madagascar authorizes or legitimates change. Thus it may be unacceptable for people to take on new forms of practice unless they have first gone and asked the spirits' permission. And when the new practices are explained to the ancestral spirits and they are told why people consider it right or necessary to shift their practice, the spirits then give their blessing, saying, "OK, now we under-

stand, go ahead". That is, in a sense, a kind of a meta-discourse about change and modernity and a forum for people to be explicit about their own understanding of the need to make changes in their lives. So possession has a very interesting relationship to certain kinds of social change and perceptions of change. But unlike what one might say about witchcraft, it is not a symptom.

As I have been using the terms, "modernity" is not exactly in opposition to "tradition", but I also think that it is not obvious what the referent of "modernity" should be and hence when to apply the term. Although I have been going to Mayotte over a period of 25 years, I find it difficult to conceptualize the precise nature and direction of change. This despite the fact that in Mayotte (now integrated in the French state) change has been very sharp indeed. There is a whole generation now who have been educated in French and who wield the fruits of modernity. In a recent paper I describe the way in which, in the midst of a general satisfaction at the turn of events, aspects of the "Unheimlich" - the uncanny and the unresolved - also creep in. So this would be interesting for Ruediger [Rüdiger Seesemann]; I don't think I have told him the story yet. There was a local saint's tomb on the beach at the edge of the village and the saint provided blessing for people. Every two years people performed a collective sacrifice at the tomb that would help assure rain and so forth. But, according to some people, the saint has left the tomb and retreated, moved away to Madagascar in the face of all the kinds of changes that have taken place, the way in which the area near his tomb was turned into a football field (sport being one means through which the French cultivate a form of discipline and citizenship). Holiday makers have picnics around the tomb and don't respect it any more. As a result, some villagers had visions in which the saint has simply left. He has walked away from it. Other people have interpreted the situation even more negatively and have argued that the saint has transformed into a sea-monster who has been responsible for several drownings that took place along the beach.

RS: Exactly, I was waiting for the punishment, there has to be some punishment.

ML: Yes, the idea of the saint as the sea-monster creeps into an otherwise very positive view that people in Mayotte have of the changes that are taking place in their society. But that positive view cannot take everything into account. It omits, for example, the fact that some people experience being left behind, greater inequality is produced, there is class differentiation, and so on - and that certain moral commitments are no longer adhered to. So the sense of a lapse in morality is expressed in this uncanny intervention.

Guests

Guest of Anthropology (invited by Erdmute Alber and Gerd Spittler)

Hippolyte Amouzouvi (Cotonou/Berlin) teaches philosophy at Cotonou University and wrote his thesis in anthropology at the Free University of Berlin. In his lecture in the anthropological colloquium he will speak about his research on the "market of religion" in Benin. He will demonstrate that the religious space in Benin shows structures of a market that is dominated by transcontinental Voodoo-religion and transnational new charismatic churches.

Andreas Dafinger (Max Planck Institute for Anthropology in Halle) has been invited to discuss his recent work in the anthropological colloquium in December. His talk is concerned with the distribution and integration of modern resources in a rural West African landscape. It looks at how national and global organisations are integrated into a local political setting, namely Boulgou Province in Southern Burkina Faso, and how their work is shaped by the strategies of the local actors.

Wenzel Geissler is a senior lecturer in social anthropology at the London School of Hygiene and Tropical Medicine. Before being trained as a social anthropologist in Cambridge and Copenhagen, he received a PhD at the Danish Bilharziasis Laboratory/Faculty of Natural Sciences, University of Copenhagen. His thesis was on earth eating in western Kenya, which combined the results of epidemiological and anthropological fieldwork. Since converting to social anthropology, his research interests have broadened from an initial focus on

infectious diseases (especially worms, HIV/AIDS and malaria), school health and medicine use, to include questions of kinship/relatedness and generation, as well as of social change and memory. In Bayreuth he will give a talk on: "No love these days? Belonging and Change in Western Kenya".

Frank Heidemann will be visiting Bayreuth in December. He is Professor of Anthropology at the Ludwig-Maximilian University of Munich. His talk about amateur photography in India will explore future perspectives in visual anthropology.

Mahaman Tidjani Alou (FSEJ, Niamey/Niger) is Professor of Political Science at the University Abdou Moumouni of Niamey. Since 2001 he has been the director of LASDEL (laboratoire d'études et de recherches sur les dynamiques sociales et le développement local), a regional research centre of social sciences. Under his leadership the reputation of this research centre has steadily increased and today it is internationally recognised. His areas of expertise are sociology of state, anthropology of social change, globalisation, international relations and methodology. Mahaman Tidjani Alou did his studies in at the University of Bordeaux. Mahaman Tidjani Alou will stay in Bayreuth until December 1st. In the anthropological colloquium he will speak on the topic 'L'Etat africain face à la globalisation'.

Guests of African Languages
(invited by Dimitry Ibrizimow)

Alhaji Lawan Bukar Alhaji will pay a one-week visit to Bayreuth in December this year. Lawan Bukar is the current registrar of the University of Maiduguri, Nigeria. He joined the services of the university in August 1978 as administrative officer and was appointed registrar in July 2001. Lawan obtained his PhD at the University of Maiduguri in 2003. He has also served as Honourable Commissioner for Education in Borno State Nigeria from 1988 - 1990. As Registrar of the University, he is the Chief Administrative Officer and also Secretary to council, senate, congregation and convocation. Two projects of the Research Center (SFB/FK 560) in Bayreuth cooperate intensively with the University of Maiduguri since the very beginning of the program. Researchers from Bayreuth and Maiduguri have not

only been working side by side in the field, but have also published articles and books together. In addition in the past three years doctoral students from Maiduguri have been trained with the scientific and financial support of the SFB/FK.

Guest of English Linguistics
(invited by Hans-Jörg Schmid)

Franz Polzenhagen is a member of the research group "English in West Africa" in the linguistic department of the Institute of English and American Studies at Humboldt University, Berlin. The aim of the project is the compilation of a dictionary of West African varieties of English, which takes into account the adaptation of word meanings to the African context. Frank Polzenhagen will report on his PhD project on cognitive-semantic aspects of cultural models in African varieties of English.

Guests of Intercultural Anglophone Studies
(invited by Klaus Benesch and Eckhard Breitingner)

Kirk Arden Hoppe is a historian of East African colonial history. He is a professor at the University of Illinois at Chicago and does research on colonial disease control in East Africa as social and environmental engineering. He has just published a book on British tsetse control in Uganda and Tanganyika Fly Zone: *Sleeping Sickness, Environmental Politics and Colonial Conflict in East Africa, 1900-1960* (Greenwood, 2003). He will be a guest at the University of Bayreuth in the coming 2003-2004 academic year and will teach a course on "Colonization and Resistance in African Fiction".

Tracy J. Boisseau, Professor of Cultural History and Women's Studies at the University of Akron, Ohio, will teach and research at Bayreuth. Her research includes US social and cultural history, Afro-American history and literature, women's history and feminist theory. In her book "White Queen: May French Seldon and the Origins of American Feminist Identity" (Indiana UP, 2004) T. Boisseau looks into constructions of feminine identity as well as alterity and ethnicity in the work and life of May French Seldon, a white American, who led an expedition to the Kilimanjaro region of East Africa in 1891. Tracy Boisseau will teach courses on "African-American



Kirk A. Hoppe (Chicago) and Tracy J. Boisseau (Ohio)



Ambrose Kom (Worcester)



From left to right: Farouk Topan (London), Kelly Askew (Michigan), Said Khamis (Bayreuth)



Ajibade George Olusola (Ife)



Participants of the Conference "Local Perspectives on the Global: Islam, Popular Culture and Taarab in East Africa", May 2003



Mahaman Tidjani Alou (Niamey)



Adeleke Durotoye (Ibadan)



Brahimi Camara (Bamako)



Félicien Usengumukiza (Bayreuth)

Women's Autobiography" and "Pop Culture in Modern America, 1850 – 1950 in the winter term.

Adeleke Durotoye is a senior lecturer and teaches Yoruba in the Department of Linguistics and African Languages at the University of Ibadan. He has a MacArthur Foundation fellowship from Atlanta (Georgia / USA) but is based in Nigeria. Adeleke Durotoye has worked on Yoruba videofilms with particular reference to his country's film industry. His current research "The Fool in Yoruba Literature" focuses on the Yoruba fool paradigm in different mediums/media. His other research which fetched him the Bayo Kuku Post-Doctoral Fellowship of the Nigerian Academy of Letters (NAL), "Costumes in Yoruba Home Video Films: An Ethnographic Study" is geared towards semiotic study of an aspect of material culture of the Yoruba. Adeleke Durotoye will be in Bayreuth until September 30th 2004. During his stay he is working on the meaning of costumes, masks and mask rituals.

Ambroise Kom holds a chair in French and Francophone studies, Department of Modern Languages and Literatures, College of the Holy Cross, Worcester. In Bayreuth he taught some courses in English: "Introduction to Postcolonial Theory", "From Postcolonialism to Post-modernism. African and Caribbean Perspectives", "Education and Underdevelopment in Africa" etc. His stay from October 1st until November 30th is financed by the IAS.

Guest of Religious Studies

by Ulrich Berner and Christoph Bochinger)

Wotsuna Khamalwa is a senior lecturer in social anthropology and religious studies at Makerere University, Uganda. He has carried out research on initiation rites among the Bamasaba (Uganda). After completing his doctorate at Bayreuth University (2000) he won the Leverhulme Senior Research Fellowship and spent one year at the University of Wales, Lampeter, where he worked on a module on African Christianity, for a Master's program in religious studies. He will be in Bayreuth from November 20th 2003 to January 20th 2004 and he will give a seminar on "Ritual Symbolism in African Religions".

Guests of Geography (invited by Detlef Müller-Mahn)

Eike Schamp is Professor of Economic and Social Geography at the Johann Wolfgang Goethe University, Frankfurt/Main. His work focuses on the theory of economic geography, on the development of financial institutions, networks and the use of knowledge in regional and urban environments that are subject to increasing global influences. His main fields of research cover financial services as production systems, the urban economy of metropolitan regions, and industrial development in Africa. His research areas mainly lie in Europe, but he has also done extensive field work in West Africa, especially in Cameroun.

Jörg Gertel is Professor of Geography. His work focuses mainly on the economy and social geography of the Middle East and Northern Africa. Among his fields of research are the structure and history of housing space scarcity in Khartoum as well as food security problems in Cairo in the context of globalization. Jörg Gertel currently holds a professorship at the Department of Oriental Studies, University of Leipzig.

Guests of Islamic Studies (invited by Rainer Oßwald and Norbert Oberauer)

Leif Stenberg is Associate Professor in Islamic Studies at the University of Lund and in religious science at the University of Växjö. He has done research on Muslims in Scandinavia, on Sufism, as well as on Islamic reform movements in North Africa. A central focus of his research concerns perceptions of and reactions to modernity, modern science and globalisation in Islamic societies.

Ulrike Freitag is an Islam scholar and a historian. She taught at SOAS, in London, for 10 years. Since 2002 she has been the director of the Centre for Modern Oriental Studies in Berlin and professor at the Free University of Berlin. She has worked on the modern history of Syria and, in her habilitation, on "Hadhrami Merchants and the Reform of their Homeland, 1888-1967". She will deliver a talk on "Networks in the Indian Ocean" on February 5th within the framework of the lecture series of the Research Program. The topic is related to what she has been working on and may offer

interesting insights into South-South relations, an issue that we have been pursuing with more vigour as of late.

Guests of Arabic Language (invited by Jonathan Owens)

Claudia Pfennig is a former member of the Bayreuth Graduate College "Intercultural Relations in Africa", in which she conducted research on the quality and structure of Arabic teaching in Maiduguri, Nigeria. She will deliver a talk on her findings on Monday, 15th December.

Zeinab Ibrahim teaches and conducts research at the Arabic Language Institute of the American University of Cairo. She has been cooperating with Jonathan Owens on research concerning semantic fields in Arabic, comparing differing developments in Egyptian and Nigerian Arabic. Zeinab Ibrahim will visit Bayreuth in January/February 2004.

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

Madalena Pires da Fonseca, winter term 2003/04. Madalena Fonseca is a geographer from the University of Porto, Portugal. Her research focus is economic geography. She has conducted research in Europe and Africa, especially Mozambique. This is her second stay in Bayreuth where she is working on a project on development corridors in Mozambique. Her first stay was in the winter term of 2002/03.

Alice J.C. Kurgat, from Moi University, Kenya, will spend six months as a guest of development sociology preparing her PhD thesis on 'Ethnic Conflicts and Their Environmental Impact in Turbo Division, Uasin-Gishu District, Kenya (1980 - 2000)'. Her stay will be funded by the DAAD.

Guest of Plant Physiology (invited by Erwin Beck)

John C. Onyango is an educationalist and plant physiologist from the Department of Botany, Maseno University, and will be visiting Bayreuth from October 1st through to December 2003. He is a guest professor at the Institute of African Studies. During his stay he will teach the courses „Ethnobotany“, “General Plant Science with a specialization in

Ethnobotany” and “Applied Plant Physiology”. John Onyango is involved in the joint supervision of doctoral candidates and in joint research projects on African sorghum.

Past Guests (organized by discipline)

African Languages and Literatures: **Abdillatif Abdallah** (Leipzig); **Mohamed Abdulaziz** (Nairobi); **Adam Shafi Adam** (Dar-es-saalam); **Oumarou Boukari** (Abidjan); **Zygmunt Frajzyngier** (Colorado); **John Kiango** (Dar-es-saalam); **Y. Kihore** (Dar-es-saalam); **Anne Kishe** (Dar-es-saalam); **Kithaka Mberia** and **Paul Musau** (Nairobi); **Sheikh Nabhany** (Mombasa); **Mwenda Ntarangwi** (Nairobi); **Yuliya Suyetina** (Moscow); **Henry Tourneux** (Paris); **Sheikh Yahya** (London).

Anthropology and Iwalewa House: **Adamou Aboubakar** (Niamey); **I. Aghali** (Niamey); **Helene Basu** (Berlin); **Sjaak van der Geest** (Amsterdam); **Petri Hautaniemi** (Helsinki); **Wilhelm Möhlig** (Köln); **Monika Lanik** (Tübingen); **Onokome Okome** (Edmonton); **Sally & Richard Price** (Williamsburg); **Günther Schlee** (Halle/ Saale); **Katharina Schramm** (Berlin); **Moussa Sissoko** (Bamako); **Susanne Timm** (Weimar); **Cordula Weissköppel** (Bremen).

Geography: **Taoufik Ahmed Agoumy** (Rabat); **William Freund** (Durban); **Tafesse Tesfaye** (Addis Ababa).

Romance Studies: **Théo Ananissoh** (Lome); **Brahimi Camara** (Bamako); **Eva Kimminich** (Freiburg); **Jean-Marc Moura** (Lille); **Samba Thiarié** (Dakar).

Development Sociology: **Ulrike Sill** (Basel)

Religious and Islamic Studies: **Kelly Askew** (Michigan, Ann Arbor); **Anne Bang** (Bergen); **Muhammad Bakari** (Istanbul); **Bolaji Olukemi Bateye** (Ife); **Rose-Marie Beck** (Frankfurt); **Aboubakar Boina** (Moroni); **Katrin Bromber** (Berlin); **Ahmad Chanfi** (Berlin); **Rocha Chimera** (Kigali); **Umar Danfulani** (Jos); **Jan-Georg Deutsch** (Oxford); **Musa Gaiya** (Jos); **Friedhelm Hartwig** (Berlin); **Kai Kresse** (St. Andrews); **Michael Lambek** (Toronto); **Frieder Ludwig** (Minnesota); **Saudatu Shehu Mahdi** (Abuja); **Issam el-Mallah** (Munich); **Jamila Nasir** (Jos); **Ibrahim Na'iyia Sada** (Zaria);

Philip Ostien (Zanzibar); **Farouk Topan** (London); **Yusufu Turaki** (Enugu); **Issa Ziddy** (Zanzibar).

Law: **Ahonagnon Gbaguidi** (Benin); **Gordon Woodman** (Birmingham).

African PhD Candidates

Ajibade George Olusola from the Obafemi Awolowo University, Ile-Ife, Nigeria submitted his PhD thesis: "A Dialectic Study of Osun Osogbo Cult in the Verbal and the Visual Arts" written in the Yoruba language. He is currently reworking and translating it into English to give it a wider audience. His research work and stay in Bayreuth are sponsored by the Research Centre, SFB/FK 560. (Supervised by Peter Probst, Iwalewa House).

Mr Sherif Abdella has joined the SFB-FK 560 as a doctoral student working with Jonathan Owens (Arabic language). Sherif Abdella is a Lecturer in the Arabic Department, Maiduguri University, and currently on study leave. He is writing his doctoral dissertation in the Department of Languages and Linguistics, University of Maiduguri, studying loan words from Arabic, English and Hausa in Kanuri newspapers and magazines. He will be conducting research in Bayreuth in March/April.

Rosalyn Mutia, University of Yaoundé (Cameroun), has been awarded a DAAD stipend until April 2004 to work on her PhD dissertation on women's lyrics (supervised by Eckhardt Breitingger, English Literature).

Victor Gomia of the University of Yaoundé is currently being financed by the DAAD until March 4th so that he can complete his thesis in Bayreuth (supervised by Eckhardt Breitingger, English Literature).

Félicien Usengumukiza from Rwanda did his Master's Studies at the University of Gdansk (Poland) and completed his PhD Studies at Bayreuth University (Business Administration and Economics) in July. His doctoral dissertation on "The Problems of Transport and Transit in Land-Locked Countries of Sub-Saharan Africa" was supervised by Dieter Fricke, Economics.



Asantehene Otumfuo Opoku Ware II at the royal court within the king's palace yard (Photo: Werner Zips, 1994)

Conferences

29th Annual Meeting of the African Law Association
University of Heidelberg
November 7th-8th

Organized by Ulrich Spellenberg and Harald Sippel, the 29th Annual Meeting of the African Law Association will take place at the Institute of Private International Law, University of Heidelberg.

The speakers will be **Werner Zips**, Institute of Social Anthropology, University of Vienna (Power is like an Egg. Towards an Anthropology of Justice), who will also present his latest documentary film concerning the same topic, **Ekuru Aukot**, School of Law, University of Warwick (The Plight of Refugees as a Quest for Good Governance: Imagining Their Influence on the Democratic Process Among a Host Community in Kenya), and **Paul Trappe**, Institute of Sociology, University of Basle (Water for Africa: Old and New Institutions).

For further information please visit: <http://www.uni-bayreuth.de/departments/afrikarecht> or contact the association's secretary general: Harald Sippel, Faculty of Law and Economics, University of Bayreuth (harald.sippel@uni-bayreuth.de).

Comparative Perspectives on Sharia in Nigeria

University of Jos
January 15th-17th
Workshop on Sharia Debates and their Perception by Christians and Muslims in selected African Countries

Funded by the Volkswagen Foundation, the chair of Religious Studies (Ulrich Berner) in close collaboration with the University of Jos organises a conference on "Comparative Perspectives on Sharia in Nigeria".

This conference is part of an ongoing research project on the Sharia debate and the shaping of Christian and Muslim identities in Northern Nigeria. One of the major insights gained from the first symposium on this topic – it took place in July 2003 at the University of Bayreuth – was that there is an urgent need for further research on this topic on a comparative transnational level. The aim of the second conference in Jos will be to fill this important gap. It will be organised as a symposium where a set of main speakers will present their papers. Each of these papers will be commented by two Nigerian academics. The main speakers and their topics will be: **Abdulkader Tayob**, Nijmegen University, "The Demand for Sharia in African Democratization Processes: Pitfalls of Opportunities?", **Rudolph Peters**, University of Amsterdam, "Survey of

Sharia Implementation in the Muslim World Today", **Gerrie ter Haar**, Institute of Social Studies, The Hague, "Religion: Source of Conflict or Resource for Peace?", **Abdullahi an-Na'im**, Emory University, "The Future of Sharia", **W. Cole Durham**, Brigham Young University, "Nigeria's 'State Religion' Question in Comparative Perspective", **Rosalind Hackett**, University of Notre Dame, "Rethinking the Role of Religion in the Public Sphere: Local and Global Perspectives", **John Reitz**, University of Iowa, "Freedom of Religion and Its Limitations: Judicial Standards for Deciding Particular Cases", **Sanusi Lamido Samusi**, United Bank for Africa, Lagos, topic yet to be announced. We expect guests mainly from Northern Nigeria but also interested scholars, researchers, students, professionals and other groups from abroad interested in studies on Islam and Christianity and Christian-Muslim relations in Africa. Aside from this conference we are organising a workshop on "Sharia



Alkali Abubakar Jibril, the Sharia court judge of the Upper Area Court, Konduga and registrar Jibril.

Debates and their Perception by Christians and Muslims in selected African Countries" to be held on the 14th – 15th of January 2004 likewise the University of Jos. There will be guests from the Sudan, South Africa, Kenya, Tanzania and Nigeria.

For further information please contact the organisers: Philip Ostien (ostienp@yahoo.com) and Franz Kogelmann (franz.kogelmann@uni-bayreuth.de).

The Dynamics of Consumer Behaviour in Africa

February 27th - 28th

The growing importance of consumption in Africa is a core fact in the transformation of most societies in Africa. New forms of consumption and new preferences play

a central role in urban as well as in rural societies. Many of the new goods, which become objects of desire or objects of disguise, come from other continents. These global goods are used in local societies for the expression of new identities and for the differentiation of new social groups in these societies. Beside these new things many other everyday objects of local origin persist. People often do not have the choice to participate in the new global lifestyle. The various presentations at the workshop will deal with such questions as the role of new lifestyles or consumer cultures in Africa and how the motives for new consumption can be explained. Based on extended case studies of clothing, cooking, housing and other aspects of consumption in everyday life, the contributions will try to explain the attractiveness of the new consumer goods.

A full list of the papers to be presented is available under <http://www.consumerism-in-africa.de>.

Exhibitions

Iwalewa Reload

Iwalewa House
October 14th - February 22th

As a retrospective on the emerging artistic modernism of Nigeria, Australia, India and Papua New Guinea, the Iwalewa House is showing a small selection of its own permanent collection: paintings, woodcarvings, wool paintings, graphic arts, sculptures and fabric montages. The presentation emphasises the aesthetic affinities throughout all continents and cultures and creates associative bridges between artists' themes, their designs and use of colour and the resources of their local, traditional customs, out of which the artists have achieved their own distinctive signature. On display are works by Kasali Akangabe, Sultan Ali, El Anantsui, Amadou Ba, Jimoh Buraimoh, Martin Dougall, Bhupen Kakhar, Mathias Kauage, Middle Art, Rufus Ogundele, Muraina Oyelami, Trevor Nickolls, Madhvi Parekh, M.T. Togbe, Twins Seven-Seven, Obiora Udechukwu, Susanne Wenger and others.

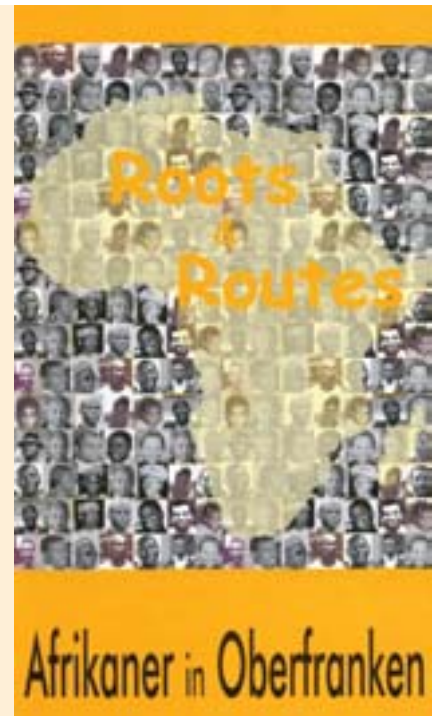
Roots & Routes Afrikaner in Oberfranken

Iwalewa House
November 14th - February 22nd

AASAB (Association of African Students and Academics in Bayreuth) in cooperation with Iwalewa House and the University of Bayreuth presents the biographies and the everyday lives of Africans living in Bayreuth and Upper Franconia. This is part of a DAAD (German Academic Exchange Service) sponsored project against racist tendencies.

One aim of the exhibition is to show that there is no single type of African living in Upper Franconia, but rather different people, cultures and lifestyles. In opposition to the homogeneous picture evoked by the media the exhibition puts an emphasis on their individuality: They go different ways and directions having various backgrounds, plans and everyday lives as writers, professors, students, refugees and priests. While their biographies are diverse their strategies to cope with the situations that they face are somehow similar. They cross the borderline between different cultures every day; sometimes they are accepted, sometimes they are not. Indeed, the prominent question of identity is often not easy to answer. Answers are never the same.

Not much attention has been paid to Africans living in Upper Franconia so



far. When this has been the case, then it has often been at a distance. This has rendered them speechless. In order to reverse this trend the project group decided to give much room to the voices of the Africans in Upper Franconia making them the protagonists of the exhibition as well as the film which is part of it. The exhibition is conceived of as a first step towards a dialogue between Africans and Non-Africans living in the region.

by Clarissa Dittermer



Valente Malangatana, "Untitled", Lourenço Marques 1962. Collection Iwalewa House.

Ricardo Rangel

Iwalewa House
October 15th - January 22nd



Nightlife in Maputo, 1975

Ricardo Rangel is the most popular visual chronicler of Mozambique. He has been working for the daily papers "Laurencio Marques", "Guardian" and "Noticias". In 1970, Rangel founded the legendary lifestyle magazine "Tempo". For the first time in Germany, the Iwalewa House will show a Rangel exhibition, offering a cross-section of his creative work.



Closing hour at a factory in Beira, 1965



Docker on break, Lourenço Marques 1958

In Brief

Past Conferences

May

Local Perspectives on the Global: Islam, Popular Culture and Taarab in East Africa (organized by Werner Graebner, Said Khamis, Stefanie Kolbusa, Roman Loimeier and Rüdiger Seesemann).

16th Swahili Colloquium (organized by Said Khamis)

Juni/July

Workshop on Swahili Poems attributed to Liongo (organized by Gudrun Mieke)

The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria (organized by Franz Kogelmann)

September

Guerres et Littératures Africaines (organized by János Riesz)

Cooperation

During the summer semester 2003 the chair of "Anglophone Literatures and Cultures" organised a lecture series on „Africans in the Americas". Lecturers from the United States and Germany commemorated the 100th anniversary of E.W.B. DuBois' book "The Souls of Black Folk" presenting latest results of Afro-American and Diaspora Studies. Moreover the lectures critically discussed multicultural realities in a globalised world and tried to develop open concepts and models to describe ethnicity and "racial identity".

Eva Rothmaler (African Linguistics) taught Kanuri at the University of Warsaw (Poland) in June 2003. This visit is part of the cooperation between the Faculty of Linguistics and Literatures of Bayreuth University and the Institute of African Languages and Cultures of the University of Warsaw.

Since 1985 there has been a cooperation between Bayreuth University and the University of Khartoum (Sudan) regarding the exchange of students and scientists.

During a visit of Abdel-Malek Mohamed-Abdel, the Chancellor of Khartoum University, this cooperation was extended for another five years and will also include mathematics and information technology.

Eckhard Breitingner (English Literature) received a guest from the Indiana University in Bloomington. Marion Frank-Wilson visited Bayreuth in September and October to present a paper and a seminar on internet research and to talk about a possible cooperation with the University Library of Bayreuth. In October and November Breitingner travelled to Bloomington for an exchange visit to open the exhibition "Theatre in Africa" which he compiled. After a tour through South Africa and various European cities the collection will be shown at Indiana University in Bloomington (USA) until March 2004.

To prepare an international conference on "Performance, Nationalism and the African Post-Colony" Eckhard Breitingner (African Studies) visited the Department of Fine and Performing Arts of the Chancellor College in Malawi in June. There he presented a paper on Andrew Buckland's drama "Makama", about a leader of Xhosa resistance in South Africa around 1820.

Other Projects

An interdisciplinary research forum on religious transformation processes was founded in April 2003 at Bayreuth University. This forum called TRANSIT was initiated by Thomas Bargatzky (Anthropology), Joachim Kügler (Catholic Theology) and Gerhard Wolf (Ancient German Philology).

Stefan Elders (African Linguistics) and Maarten Mous (University of Leiden) organized a Workshop on "Distributed Predicative Syntax". This workshop was part of the 4th World Conference for African Languages (WOCAL), which took place at Rutgers University, New Brunswick (USA) in June 2003.

In June and July 2003 three PhD students of Research Centre (SFB/FK) participated in the 13th Annual Conference of the Pan African Anthropological Association (PAAA) at the University of Port Elizabeth, South Africa on "Anthropology and

Contemporary Global Trends". Marko Scholze gave a talk on "Nomads as Global Players? Tuareg Engaging in the Business of Tourism in Niger". Stefanie Kolbusa and Jigal Beez presented their common interdisciplinary paper "Kibiriti Ngoma: Gender Relations in Swahili Comics and Taarab Music".



Marko Scholze, Stefanie Kolbusa, Jigal Beez, Mwenda Ntarangwi (Chairman of PAAA) and Petula Peters (University of London) at the reception given by the Mayor of Port Elizabeth.

Tilo Schadeberg (Leiden) has been awarded the research prize of the Alexander von Humboldt Foundation. In the next three years he will visit Bayreuth frequently to work on a modern Swahili grammar in collaboration with Gudrun Miehe (African Languages).

Personalia

Guest Professor

Roman Loimeier (Islamic Studies) has been invited, as guest professor, to the "École des Hautes Études en Sciences Sociales", Paris, for March and April 2004.

Afe Adogame has been appointed a senior fellow at the Center for the Study of World Religions, Harvard University, USA for the 2003/2004 academic session. He will spend 6 months at Harvard University where he will further his research on African migrant churches within the framework of the SFK/FK 560.

Calls and Appointments

Christoph Bochinger (Religious Studies) was appointed to the Chair of Religious Studies with Special Consideration of Contemporary Religious Cultures.

Georg Klute (Centre for Modern Oriental Studies Berlin) was appointed to the chair of Social Anthropology of Africa to succeed Christoph Winter.

Beate Lohnert (University of Osnabrück) was appointed to the chair of Geographical Development Studies as a successor of Fouad Ibrahim (Human Geography).

Dieter Neubert (Sociology of Development) declined an appointment to the Chair of Sociology and Politics of Development at the University of Bielefeld and will remain in Bayreuth.

Hans Peter Hahn received the Venia Legendi for Anthropology.

Retirement

Christoph Winter, Professor of Social Anthropology of Africa, retired at the end of the summer semester 2003. For his merits in establishing anthropology at the University of Bayreuth, his successful research, and long years of teaching he was honoured with a public colloquium on June 11th. The keynote lecture was given by Wilhelm Möhlig on "Implications of Linguistic Reconstructions for the History of African Peoples".

Publications

since the last issue in May 2003

Afe Adogame
2003 *Old Wine in New Bottles: Prophetic Experiences in the Celestial Church of Christ*; in: Cox, James L. & Gerrie ter Haar (eds.): *Uniquely African? African Christian Identity from Cultural and Historical Perspectives*; Trenton, New Jersey: Africa World Press, pp. 241-260.
2003 *Betwixt Identity and Security: African New Religious Movements and the Politics of Religious Networking in Europe*; in: *Nova Religio: The Journal of Emergent and Alternative Religions*, 7, 2, pp. 24-41.

Ahr, Christina
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un contexte de travaux agricoles; in: Spittler, Gerd, d'Almeida-Topor, Hélène & Monique Lakroum (eds.): *Le Travail en Afrique Noire: Représentations et pratiques à l'époque contemporaine*; Paris: Karthala, pp. 137-152.

Bartha, Ingo
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2003 *Geschosse zu Wassertropfen: sozio-religiöse Aspekte des Maji-Maji-Krieges in Deutsch-Ostafrika (1905-1907)*; Köln: Köppe.

Beez, Jigal & Kolbusa, Stefanie
2003 *Kibiriti Ngoma: Gender Relations in Swahili Comics and Taarab Music*; in: *Stichproben: Wiener Zeitschrift für kritische Afrikastudien, Vienna Journal of African Studies*, 5, pp. 49-71

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Diawara, Mamadou
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Diawara, Mamadou
2003 **L'interface entre les savoirs paysans et le savoir universel**; in: Diawara, Mamdou (ed.): *L'interface entre les savoirs paysans et le savoir universel*; Bamako: Le figuier, pp. 8-16.

2003 **Point Sud, carrefour de gens, pont entre les mondes**; in: Diawara, Mamadou (ed.): *L'interface entre les savoirs paysans et le savoir universel*; Bamako: Le figuier, pp. 17-33.

Diawara, Mamadou (ed.)
2003 **L'interface entre les savoirs paysans et le savoir universel**; Bamako: Le figuier, 246 pp.

Dougnon, Isaie
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2003 **Du «travail de Noir» au «travail de Blanc»**; in: Mamadou Diawara (ed.): *L'interface entre les paysans et le savoir universel*; Bamako: Le Figuier, pp. 105-119.

Fischer, Gundula
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pays kasena du Burkina Faso; in: Spittler, Gerd, d'Almeida-Topor, Hélène & Monique Lakroum (eds.): *Le Travail en Afrique Noire: Représentations et pratiques à l'époque contemporaine*; Paris: Karthala, pp. 107-124.

Hardung, Christine
2003 **Le pilon et la voix: travail des anciens esclaves dans un contexte rituel fulbé**; in: Spittler, Gerd, d'Almeida-Topor, Hélène & Monique Lakroum (eds.): *Le Travail en Afrique Noire: Représentations et pratiques à l'époque contemporaine*; Paris: Karthala, pp. 93-124.



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2003 **Towards a typology of kinship terms and systems in Afro-Asiatic (Hamito-Semitic): I. West Chadic and Modern South Arabian**; in: *Afrika und Übersee*, 84, pp. 161-184.

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2003 **African Literature(s) in African**

Language(s) at Bayreuth University: A Pedagogic Challenge; in: Flora Veit-Wild (ed.): *Nicht nur Mythen und Märchen. Afrika-Literaturwissenschaft als Herausforderung*; Trier: Otto und Kornelius, pp. 207-215.

Loimeier, Roman
2003 **Der Islam im subsaharischen Afrika**; in: *Aus Politik und Zeitgeschichte (Beilage zur Wochenzeitung Das Parlament)*, 37, 41-48.

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Polak, Barbara

2003 **Little peasants: On the importance of reliability in child labour**; in: Spittler, Gerd, d'Almeida-Topor, Hélène & Monique Lakroum (eds.): *Le Travail en Afrique Noire: Représentations et pratiques à l'époque contemporaine*; Paris: Karthala, pp. 125-136.

Probst, Peter

2003 **Variation and Voyeurism: Sexualisation of Seeing in the Works of Twins Seven Seven, Rotimi Fani-Kayodé and Yinka Shonibare**; in: K. Schneider (ed.): *Sexuality and Death. AIDS in Contemporary African Art*, Köln, pp. 36-43.

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2003 **„Angst überschattet unser Leben“. Afrikaner in Frankreich und Deutschland**; in: Diallo, Moustapha, M. & Dirk Götsche (eds.): *Interkulturelle Texturen. Afrika und Deutschland im Reflexionsmedium der Literatur*; Bielefeld: Aisthesis, pp.19-43.
2003 **L'Anthologie de Westermann: Une Contribution allemande à la littérature africaine en langues européennes – Le contexte international de l'entre-deux-guerres**; in: Oloukpona-Yinnon, A.-P. & J. Riesz (eds.): *Plumes allemandes. Biographies africaines*; Lomé: Presses de l'Université de Lomé, pp.15-25.

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2003 **L'anthropologie du travail en Afrique: traditions allemandes et françaises**; in: Spittler, Gerd, d'Almeida-Topor, Héléne & Monique Lakroum (eds.): *Le Travail en Afrique Noire: Représentations et pratiques à l'époque contemporaine*; Paris: Karthala, pp. 17-41.

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Bayreuth African Studies Series (BASS)

publisher/editor: Eckhard Breitingger

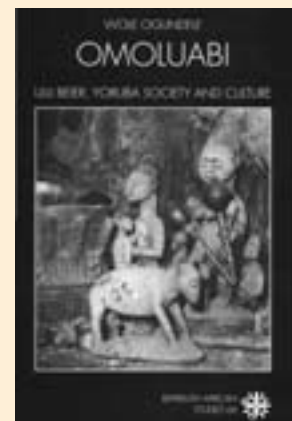
New Titles:

Breitingger, Eckhard (ed.)
2003 *Theatre and Performance in Africa*, 2nd edition; Bayreuth.

Kom, Ambroise
2003 *Remember Mongo Beti*; Bayreuth.

Labi, Gyimah
2003 *Theoretical Issues in African Music*; Bayreuth.

Ogundele, Wole
2003 *Omoluabi Ulli Beier, Yoruba Society and Culture*; Bayreuth.



November

- 7.-8. University of Heidelberg
Conference
29th Annual Meeting of the African Law Association
11. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Hippolyte Amouzouvi (Berlin)
"Der Markt der Religion in Bénin" - Glaube und Bereicherung im Land der Wiege des Voudouns
14. Friday, 7 p.m. Iwalewa House
Vernissage
»Roots & Routes«
Afrikaner in Oberfranken
18. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Alou Mahaman Tidjani (Niamey)
L'Etat africain face à la globalisation
25. Tuesday, 18.15 p.m. Geo II
Geographical Colloquium
Chinwe Ifeika Speranza (ETH Zürich)
Dürre, Verwundbarkeit und Risiko: Überlebensstrategien im semiariden Makuendi-Distrikt in Kenia
27. Thursday, 1.15 p.m. GW I,K 5,13
Lecture Series in Literary and Cultural Studies
James O. Horton and Louis E. Horton (George Washington University; George Mason University)
Slavery: Confronting America's Historical Memory

December

03. Wednesday, 6.15 p.m. Iwalewa House
Film Series
Samba Traoré, Burkina Faso, 1992, 85 min
6. Saturday, 8 p.m. Iwalewa House
Concert
Olduwai in Concert
9. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Frank Heidemann (Munich)
Perspektiven der Visuellen Anthropologie
10. Wednesday, 6.15 p.m. Iwalewa House
Lecture
Samuel Lelievre (Laval, France):
The Cinema of Souleymane Cissé: between Symbolism and Politics. A Critical Appreciation
- Thereafter Film Series**
Finje – Der Wind, Mali, 1982, 100 min

11. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Leif Stenberg (Lund / Växyö)
Islam and Knowledge. Contemporary Discussion on Islam and Modern Science
16. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Andreas Dafinger (Halle)
"Morgen sind sie wieder weg."
Über staatliche und nicht-staatliche Wahrnehmung lokaler Landschaft im Süden Burkina Fasos
17. Wednesday, 6.15 p.m. Iwalewa House
Film Series
Yelen – Das Licht, Mali, 1987,

January

- 15.- 17. University of Jos (Nigeria)
Conference
Comparative Perspectives on Sharia in Nigeria - Workshop on Sharia Debates and their Perception by Christians and Muslims in selected African Countries
22. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Eike W. Schamp (Frankfurt/Main)
Netzwerke und Globalisierung
29. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Jörg Gertel (Leipzig)
Globalisierung und lokales Handeln in Nordafrika

February

3. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Wenzel Geissler (London)
„No love these days?“ Zugehörigkeit und Wandel in Westkenia
5. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Ulrike Freitag (Berlin)
Netzwerke im Indischen Ozean, Süd-Süd Beziehungen
12. Thursday, 6 p.m. Iwalewa House
Thursday Evening Lecture
Frank Polzenhagen (Berlin)
Englisch in Westafrika
- 27.- 28. Venue: to be announced
Conference
The Dynamics of Consumer Behaviour in Africa

N | A | B

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LOCAL ACTION IN AFRICA IN THE CONTEXT OF GLOBAL INFLUENCES

