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Newsletter of African Studies at Bayreuth University

Editor's Note

The image work to the right is part of the installation "Voodoo" (2001) by the South African artist Conrad Botes. Botes is one of the artists whose work is currently on display at Iwalewa House's new exhibition "Africa Screams."

What can be said to be effectively exemplified in Botes' installation, the practice of blending different, at times even opposing elements of everyday reality, constitutes one of the main research themes in our Collaborative Research Center. In October the Center will devote an international symposium to the intricate issues related to this practice. Entitled "Questioning the New: Explorations in Processes of Cultural Syncretization in Africa and Beyond," an outline of the symposium's agenda is given below.

Last but not least, the NAB presents an interview with Gerd Spittler, chairman of the Bayreuth Collaborative Research Center and one of Germany's leading anthropologists. Retiring at the end of the summer semester, he takes a look back on his work in anthropology in general and African studies in particular.



As part of its wider thematic interest in forms of local agency in the context of globalization, the Center has taken up the term syncretization as a conceptual tool to describe, study and explain processes of cultural innovation in Africa. During this multidisciplinary symposium members of the center will discuss their results with invited guests from abroad. The following issues have been identified as key thematic sub-sections for the conference.

How New Is the New? Processes of Cultural Syncretization in Historical Perspective

Over the past years the lack of an adequate historical contextualization of the globalization paradigm circulating in social sciences has been rightly criticised. As a result, a number of corrections have

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Announcements

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

Four years after its start and two years after its first highly successful international symposium, the Bayreuth Humanities Collaborative Research Center is now extending an invitation for yet another major conference on October 28th – 30th.

already been made. However, this does not apply in the same way for the concept of syncretization often seen as an expression of globalization.

Most often processes of cultural syncretization are viewed synchronically. That is, the results of cultural mixings (in terms of the possibility of creating something new) are generally considered from a contemporary perspective. What remains open is thus, not only the question of the historicity of these processes but also the historical implications for the concepts' contemporary explanations.

Given these considerations, the questions we would like to address in this section focus on the historical dimension of syncretization processes. Specific questions include for example: how do processes of cultural syncretization come into being and develop? What precursors do they have? Are there specific, historically identifiable phases or stages in which such processes appear and disappear again? Is it possible to identify "slow" and "rapid phases" of hybridization or syncretization? Are there historical experiences of syncretization which can be said to be particularly dynamic for syncretization processes?

A useful starting point for coming to terms with such questions constitutes the concept of creolization, which has from its very beginning been closely tied to the constitution of a new linguistic and cultural space (the Caribbean). A closer orientation towards this research perspective might thus turn out to be both rewarding and stimulating.

Where Does the New Come From? Cultural Syncretization and the Problem of Creativity

In contrast to popular scenarios of globalization, concepts like creolization, syncretization or hybridization point to the domain of cultural vitality and creativity set free by globalization processes. Thus rather than leading to cultural nivellation and standardization, it has been claimed that globalization often results in highly creative processes which combine and fuse different, seemingly incompatible elements into new cultural expressions and configurations.

To date, attempts to conceptualize these creative acts have come most prominently

from post-colonial and cultural studies. Drawing on the insights of numerous authors, the spectrum ranges from Bakhtin's concept of "carnivalization" to de Certeau's notion of "tactics," said to be detectable mostly in "border zones" as a kind of "third space." The acute political significance which is said to be intrinsic to these acts reveals a basic problem in theorizing the coming into being of the new. That is, how do we describe and understand creative practice? Is it mainly a (defensive) reaction, an answer to certain transformation processes, or does it really describe the coming into being of something new?

The aim of this section is to discuss this question from different angles and disciplinary perspectives. History and anthropology tend to view cultural creativity and innovation as a result of forces acting upon society. In this way creativity is ultimately conceived as being merely a response to certain external factors. In contrast, art and religious studies seem to be in favor of a more open approach acknowledging the possibility of changes coming from within society.

How Do People Perceive the New? Cultural Syncretization and the Enigma of Boundaries

In the 1990s the prominence of the prefix "trans" used in terms like "transnationalism" or "translocality" conveyed an image of the world in which boundaries appeared in a state of flux, transcendence, if not outright dissolution. Taking its lessons from everyday reality recent research has moved away from this image and shifted its focus more to phenomena of "anti-syncretism," stressing the active resistance to processes of cultural syncretization.

Given the prominence of such cases of "anti-syncretism," the last section of the conference intends to illuminate the political dimension of syncretization processes. Papers falling under this rubric may address not only the notion of boundaries as social constructs but also the various politics of inclusion and exclusion based upon these constructs. From an empirical point of view this invites a number of questions: What are the actual motives for resisting syncretization processes? Who are the actors involved in the respective conflicts? How are the

various publics addressed in organizing support for resistance to syncretization? What media are employed to make boundaries visible and manifest?

So far, studies investigating cases of "anti-syncretism" are relatively rare. It is hoped that by analyzing resistance to syncretism, the very process of syncretization itself will become more transparent and intelligible. In addition, we hope to arrive at a better understanding of the actual processes of identity formation in the context of the shifting relations between boundaries and media.

P.P.

African Program Students: A Tale of Two Localities

by Jonathan Owens

The thematic focus of the Bayreuth SFB-FK 560 lies on local institutions, and wherever they are, universities represent an important local resource. One innovative aspect of the Bayreuth SFB has been to further integrate the "African local" and "Bayreuth local" by instituting a scholarship program that involves Bayreuth and an African partner university.

The idea of the program is straightforward: As a rule, graduate students at African universities are financially supported by the Bayreuth SFB while completing their degree at their own university. This support includes paying the local salary of the candidate, thus allowing him or her to devote full time to their research program, while additionally sponsoring two research stays at Bayreuth University. The candidates are jointly supervised by a professor from their own university and one from Bayreuth. As a rule, the dissertation topics are closely integrated into the thematic areas of the Bayreuth SFB-FK. This benefits the SFB-FK by expanding the research domain which it covers, and the graduate students by allowing them to tap into the resources and experience of the SFB-FK. The interest of the program for African universities has been commented on by Professor J. D. Amin, Vice-Chancellor of the University of Maiduguri. In a letter to Professor Spittler he writes, "The emphasis on staff development and the support of up and coming scholars is particularly

welcome, as they are the key to a continuing, vibrant academic life.”

The program began on a small scale during the first phase of the project (2000-2003) with three scholarships being awarded, and has been considerably expanded in the current phase, with seven students currently taking part, from Zanzibar, Kenya, Nigeria, and Burkina Faso. With the program a gap is filled in the overall structure of the SFB, as now both junior, as well as senior staff (through the Guest Professorship program) from African countries are actively integrated into the SFB research.

Sherif Abdullahi Abdulkadir, Dept. of Arabic (Univ. of Maiduguri) / Arabic Language (Bayreuth Univ.)
Working title: "Loanwords in Kanuri: a Descriptive Analysis"
Supervisor in Maiduguri: Umara Bulakarima, in Bayreuth: Jonathan Owens.

George Olusola Ajibade, Dept. of African Languages and Literature (Obafemi Awolowo Univ. Ile Ife) / Anthropology (Bayreuth Univ.)
Thesis submitted: "A Dialectic Study of Osun Osogbo Cult in the Verbal and Visual Arts and Poetry"
Supervisor in Ife: Akintunde Akinyemi, in Bayreuth: Peter Probst.

Abubakar Bukar, Dept. of English (Univ. of Maiduguri) / English (Bayreuth Univ.)
Research on contrastive cognitive semantics
Supervisor in Maiduguri: Alhaji Maina Gimba, in Bayreuth: Hans-Jörg Schmid.

Abubakar Umar Girei, Dept. of Languages & Linguistics (Univ. of Maiduguri) / African Languages (Bayreuth Univ.)
Working title: "Survey of Nigerian Fulfulde Dialects"
Supervisor in Maiduguri: Abdulhamid Abubakar, in Bayreuth: Peter Gottschligg.

Hassan Juma Ndzovu, Dept. of Religion (Moi Univ. Eldoret, Kenya) / Islamic Studies (Bayreuth Univ.)
Working title: "Religion and Politics: A Critical Study of the Politicization of Islam in Kenya"
Supervisor in Eldoret: Fr. J. Njino and H. Ayanga, in Bayreuth: Rüdiger Seesemann

Armand Palm, Dept. de Linguistique (Ouagadougou Univ.) / African Languages



Concertboards of the City Boys. (Painted by: Mark Anthony, Swedru, Ghana. Photo: Tobias Wendt 1995)

(Bayreuth Univ.)
Working title: "Rapport de D.E.A. Biographie linguistique de trois concessions dans la ville de Banfora"
Supervisor in Ougadougou: Andre Batiama, in Bayreuth: Gudrun Miehe.

Masoud Ahmad Shani, Dept. of History and Islamic Studies (Islamic University of Mbale, Uganda) / Islamic Studies (Bayreuth Univ.)
Working title: "The Development of the Muslim Academy in Zanzibar"
Supervisor in Bayreuth: Roman Loimeier.

Program Students 2000-2003

Isaie Dougnon, Point Sud (Research Center on Local Knowledge, Bamako) / Anthropology (Bayreuth Univ.)
Dissertation submitted: "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 (Bamako/Frankfurt) and Gerd Spittler (Bayreuth).

Jidda Hassan, Dept. of Languages and Linguistics (Univ. of Maiduguri) / Arabic Language (Bayreuth Univ.)
Dissertation submitted: "Phonological Aspects of Nigerian Arabic Codeswitching"
Supervised by Rotimi Badejo (Maiduguri) and Jonathan Owens (Bayreuth).

(Jonathan Owens is Professor of Arabic Language and member of the Humanities Collaborative Research Center at Bayreuth University.)

Africa Screams Photos of the Exhibition Iwalewa House



Fernando Alvim, Part of Difumbe, Installation with three aquariums, Angola, 1994-98 (Collection: Hans Bogatzke)



Dominique Zinkpé, Le pape et le sexe, Benin, 1996 (Courtesy: Artco, Herzogenrath)



Jane Alexander: Adventure Centre, South Africa, 2000 (Courtesy: Collection Ralf P. Seippel, Cologne)

Africa Screams Photos of the Exhibition



Jane Alexander: Faith, South Africa, 2003 (Courtesy: Abracadabra Collection, Cologne)



Jane Alexander: Harvesttime, South Africa, 1999 (Courtesy: Abracadabra Collection, Cologne)



Jane Alexander: Vissershok, South Africa, 2000 (Courtesy: Abracadabra Collection, Cologne)

Bayreuth — Rabat: Postgraduate University Coopera- tion in Geography. A Success Story after 10 Years

by Herbert Popp

A problem in the existent praxis of cooperation in development projects is the fact that qualified personnel with the requisite know-how are often unavailable in the respective partner country and, as a result, foreign (e.g. German) "experts" must be imported.

It is exactly this weakness which is the focus of the German-Moroccan cooperative research and educational efforts between the University of Mohammed V in Rabat and Bayreuth University. With the support of the GTZ (German Agency for Technical Co-Operation), a postgraduate Master's program in Applied Geography (the equivalent of the French Diplôme d'Études Supérieures Spécialisées: D.E.S.S.) has been offered for Maghrebi (Moroccan, Algerian, and Tunisian) doctoral candidates since 1995. The goal of the program is to provide highly-qualified graduates in the field of developmental cooperation the academic education they need and, in so doing, make available local experts for integrated in-country developmental planning. A further focus of the program is the conveyance of methodological skills.

Twelve Moroccan and twelve German university-level educators, as well as up to fifteen doctoral candidates (as scholarship recipients), are involved in the program. In addition to instructors from Bayreuth, academics from Mainz, Eichstätt and the LMU München are contributing. The speakers and coordinators are Herbert Popp (Bayreuth) and Mohamed Berrinane (Rabat). Further Bayreuth participants are: Carl Beierkuhnlein, Frank Meyer, Detlef Müller-Mahn, Klaus Müller-Hohenstein and Carmella Pfaffenbach.

The Master's program is conceived as a two-year postgraduate study program. In order to qualify for participation, students must possess a Licence (D.E.A.) in Geography or a related field. Registration is international in all Maghreb countries. After a rigorous selection process, from the several hundred applicants fifteen per class will be awarded scholarships.

The curriculum of the D.E.S.S. (Master's program) is heavily praxis-oriented, and is composed of several modules:

- Methods and Techniques of Spatial Analysis and Spatial Planning
- Analysis of the Natural Environment
- Socio-Cultural and Economic Analysis
- The Region: Planning and Management at the Intermediate Scale
- Field Studies and Practical Courses

Despite the difficulties of the labor market, above all in the humanities, all participants who successfully completed the D.E.S.S. have been able to find employment. Employers include the GTZ as well as numerous Moroccan government offices and ministries (for example the ONEP and Ministère de l'Aménagement) which, in addition to their logistical and project-planning abilities, above all prize graduates' skills in working with GIS, CAD and SPSS. Other alumni have chosen the path of university-based research, or have even been able to establish themselves by founding undertakings of their own on the open market.

(Herbert Popp is Professor of Geography and member of the Humanities Collaborative Research Center at Bayreuth University.)

Interview

Interview with Gerd Spittler

Gerd Spittler is one of Germany's leading anthropologists. During the sixteen years he served as Chair of Anthropology at Bayreuth University, he was instrumental in lending African Studies in Bayreuth the excellent international reputation it enjoys today. He has carried out extensive field-work among the Tuareg and Hausa in Niger and Nigeria. His main research interests have been in economic anthropology, the anthropology of work, and empirical research methods, topics on which he has published numerous books and articles. The NAB expresses its gratitude to Georg Klute, recently appointed professor of African Anthropology, for conducting the interview in honor of Gerd Spittler's retirement in autumn this year.

Georg Klute (GK): Even though you will not be lost to anthropological research on Africa for some years yet, this is the last semester in which you will be teaching at Bayreuth University. I would like to take the approaching end of your teaching career (though I am still quite unable to imagine what anthropology in Bayreuth will be like without you) as an occasion to look back on your academic career. I think we can distinguish two trends: on the one hand, a trend to move from sociology towards anthropology, and a second, which may be connected to the first, to move away from the discussion of abstract concepts towards concrete objects. Some keywords here are power, norms or the Leviathan in the first case, and wooden spoons or agate beads in the second. Would you agree with this characterization?

Gerd Spittler (GS): If the length of the books is taken as an indicator of concrete objects, then it is true. My dissertation "Norm und Sanktion [Norm and Sanction]" was in a small format and had 150 pages, while my most recent book "Hirtenarbeit [The Work of Herders]" has 450 pages. I have come to attach more and more importance to "thick description." Nevertheless, I cannot really agree with this dichotomy. Concrete observation was vitally important for me right from the

beginning. Participant observation in the kitchen of a restaurant formed the empirical basis for "Norm und Sanktion." Since then I have never again been so intensely interested in spoons, to take your example. On the other hand, I still believe today that abstract theory is of central importance. I am currently working on something very abstract: philosophical concepts of work in the 19th century. I will then compare these with the findings of ethnographical research on work. **Good anthropology needs both: accurate observation of detail and bold or even speculative ideas.** To encourage such ideas, reading classical texts is always helpful, and I still sometimes spend months reading the works of a classical author (the most recent was Ibn Khaldun). These authors have become classics not so much because they produced results based on empirical evidence, but because of their radical ideas. I learned from my teacher, Heinrich Popitz, that both aspects, accurate observation and radical thinking, can and must be combined.

I would characterize my move from sociology to anthropology in a different way: from modernity to tradition. In my dissertation "Norm und Sanktion" I investigated order in the kitchen of a Munich restaurant. In my habilitation publications "Herrschaft über Bauern [Power over Peasants]" and "Verwaltung in einem afrikanischen Bauernstaat [Administration in an African Peasant State]," I focused on the confrontation between the modern concept of the state and African peasants. In the books "Handeln in einer Hungerkrise [Social Action during a Famine]" and "Hirtenarbeit," I looked at traditional strategies for dealing with crises and at the work of nomads. Paradoxically, I have moved in the direction of a kind of anthropology which is perhaps disappearing, because today's anthropologists generally consider themselves representatives of modernity, even if of a "multiple modernity." There is no worse insult for an anthropologist than to call him a student of traditional societies or cultures.

I understand modernity as a historical product, created in the West, which is imitated today all over the world, but which is also pushed through and resisted. Everywhere in the world, even in remote villages and in isolated nomad camps, we find reactions to modernity. The peasants and nomads themselves perceive the contrast and have special ways of referring to it in their language. Strangely enough, anthropologists have paid very

little attention to this emic point of view, which is otherwise so dear to them. When anthropologists cover up this contrast and refer to everything as modern, for example both science and magic, they are failing to exploit the potential of anthropology which consists not only in describing for us what is different or strange, but also in giving succinct expression to the tension between such elements and modernity.

GK: I hope I'm not insulting you if I say that you even have a special weakness for custom and tradition. I take your last book, "Hirtenarbeit," as evidence of this; in it you discuss the work of nomadic goat and camel herders, both male and female – a type of work and a type of people that appear to be very little affected by modernity. When you mention modern times in this book, we frequently detect an undertone of regret that the earlier diligent striving of the Kel Ewey has today given way to a desire for luxury and consumer goods. Were these or similar observations the reason why you first made a study of work in preindustrial, "traditional" societies and then of consumption in these same societies? Or is there another, systematic connection?

GS: For me, work and consumption are complementary. In my inaugural lecture in Bayreuth in 1989, which was subsequently published under the title "Armut, Mangel und einfache Bedürfnisse [Poverty, Scarcity and Simple Needs]," I formulated a research program for societies which, unlike ours, manage to live with very few goods. You are quite right in your assumption that I am sympathetic to them. I am fascinated by the question: Are they poor or are their needs very simple? It is, however, clear to me that the times and material needs have changed. In our Collaborative Research Center "Local Action in Africa in the Context of Global Influences," I am responsible for two subprojects dealing with tourism and modern consumption among the Tuareg. These projects are mainly concerned with items belonging to the world of global goods.

GK: With reference to your last remarks about the subprojects on tourism and modern consumption among the Tuareg: I can understand that Saharan tourism is a relatively new phenomenon, even if its beginnings go back to colonial times, but what about the world of global goods? Surely the Tuareg, as inhabitants of the

transit area constituted by the Sahara and the Sahel, have been familiar with "global goods" for a long time? For instance as transporters of ostrich feathers, slaves, henna, and so on to the north, and of industrial products, British fabrics and German metal goods to the south. As we know from the reports of precolonial 19th -century travelers, there was quite a significant flow of global goods, particularly on the central trans-Saharan route from the Mediterranean to Kano, the final destination. Have things really changed all that much?

GS: Are you trying to trap me into admitting that to talk of modernity and tradition is meaningless, because all people, or at least the Tuareg, have always been modern? Yes, it's true that they have had extensive economic relations with outside partners for a long time. I point this out myself in my studies of agate jewelery among the Tuareg. But since Polanyi's writings, we have known that trade cannot be equated with capitalist trade. The caravans organized by households for the procurement of goods do not obey the same logic as capitalist trade structures. And local appropriation of industrially produced global goods in Tuareg households is not the same as in the case of handicraft products.

GK: Your interest in economic issues in anthropology goes back a long way. Economic anthropology looks upon production, distribution and consumption as a "trinity." Of these three elements, you have already chosen to study two: first work (as a part of production), and now consumption. Can we expect that you will also treat the central element of this trinity, distribution? Especially since you think highly of Karl Polanyi, whose work in the fields of economic anthropology and economic history focuses on distribution; you gave me the cue by mentioning his name.

GS: I have carried out an intensive study of trading systems in connection with the caravan trading of the Tuareg. But you are right that distribution does not interest me in the same way as for instance work or attitudes toward material objects. I can't explain why. When I read Marcel Mauss and follow the debate which still continues today about his work, I can see how important these questions are. But they are not my central questions. Polanyi is

interesting because he represents an extreme position with regard to the differences between capitalism and other economic systems. While in all non-capitalist systems, the economy is embedded in society, capitalism (according to Polanyi) has liberated itself and, conversely, dominates society. But anthropologists should also examine other extreme positions. Four years ago, as a Fellow of the Institute for Advanced Studies in Berlin, I initiated a working group on "anthropology and economy," in which representatives of both disciplines discussed their understandings of the economy. In these discussions the position of Gary Becker, for example, who represents the imperial claim of economics over all areas of society, played an important role. I have been concerned with extreme positions in economic liberalism right from the beginning of my academic career. For my doctoral examination I chose Friedrich von Hayek, who was teaching in Freiburg at the time, to be my examiner.

GK: I know about your preference for extremes, even if I interpret your interest in economic liberalism as meaning chiefly that this position serves as a foil (and sometimes as critical stimulation) to your own position as an (economic) anthropologist. On the other hand the economists, and even such a provocative thinker as Gary Becker, who refuses to debate about taste, could in the end turn out to be right in the argument between economics and anthropology. If the flow of global goods continues to increase, as you have just suggested, and if globalization (including in the field of communications) proceeds further, we may see a globalized consumer demand that is no longer culturally determined and limited. The difference between cultures would then only be that some are regarded as rich and privileged, while others feel poor and marginalized. Do you see a similar development, and is this the reason for your interest in consumption?

GS: Arguing with opposite positions can always be a help in correcting, and in defining more clearly, one's own position. In our project on consumption, we assume that globalization does not lead to a general homogenization or uniformization of consumption (sometimes referred to as "McDonaldization"), but that **global goods are frequently appropriated locally, i.e. materially altered, used in a different**

way, and reinterpreted. But we take the homogenization theory seriously in our project and we do take these tendencies into account. For this reason, we do not select individual articles to serve as examples of local appropriation, but we make complete inventories of households in the three societies included in our study, in order to show the whole range of locally, regionally and globally made goods.

I believe anthropology is in danger of becoming cut off and settling down comfortably in its own niche. It chooses for itself those phenomena for which it has a monopoly on explanation, such as distinctive cultural features, local appropriation, non-capitalist forms of economy. Here lies its strength, and it is quite right to point out that these phenomena are also important in today's world. But the world does not consist only of them, and therefore anthropology also needs to consider scientific positions which explain the world differently, for instance theories of modernization and evolution, theories of rational choice, systems theories, and so on. In interdisciplinary committees of experts I am often struck by the fact that anthropologists react helplessly in the face of the other disciplines and retreat stubbornly into their corners, which arouses no protest. **In this discourse they often fail to defend their position convincingly, even though in reality they do have an important contribution to make with their comparative, non-European perspective.** As far as I'm concerned, I do not regret having changed from sociology to anthropology, even if I would not go as far as Niklas Luhmann, who once said to me that I obviously wanted to leave the sinking ship in time.

GK: Was Luhmann referring to sociology? Just kidding. If anthropologists want to be seen not only as specialists in exotic cultures, but also as serious contributors to neighboring disciplines, their training will have to be improved or altered. You yourself have studied sociology, anthropology, economics and history, and I know that today your interests still go beyond the limits of your chosen discipline. What changes would you like to see in the training of anthropologists which would put an end to their image as exotic characters who, however likeable they may be, are nevertheless rather marginal?

GS: The important thing is not which other discipline anthropologists study, but the fact that they do so at all. However, I

believe it is best to choose a discipline in which the understanding of theory and method is completely different from that of anthropology. Economics is a good example. But of course there are many others.

If we assume that in future we will have Bachelor's and Master's programs everywhere, then we must make certain distinctions. As a rule, the Bachelor's programs require a combination of two subjects, and they are strongly practice oriented. For the training of future academics, it is the structure of the Master's programs which is important. Here, I believe it is essential to choose a strong subsidiary subject. The Anglo-Saxon system, with its exclusive concentration on the main subject, seems to me to be too narrow.

GK: So you are basically arguing in favor of a second main subject, just as in the Magister program, which has always allowed combinations such as anthropology and agriculture or anthropology and economics, in order to bring anthropology out of its niche and save it from comparative insignificance.

You yourself are not only known within the community of anthropologists (and sociologists), but you have also become known to a broader public through your work on drought and famine among the Kel Ewey, and especially on the way people cope with such crises. But anyone who reads the preface to "Handeln in einer Hungerkrise" gets the impression that you had not really planned to tackle this topic and that in a way you yourself became a victim of the drought. How does your research in these areas (which lasted several years) fit into your other work?

GS: First, let me make a correction to your first comment. I am not arguing for a second main subject, but for a strong subsidiary subject. In a two-year Master's program, a second main subject would leave too little time for the first one.

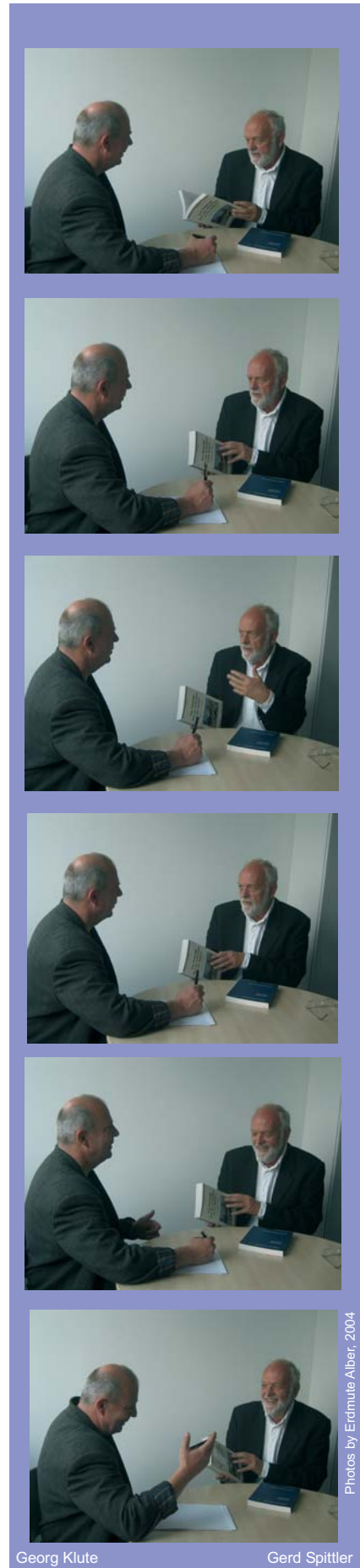
Turning to drought and famine, it is indeed true that I had not planned to work on this topic at all. At the end of 1984, I visited the Tuareg in order to study the work of herders. When I arrived, I found there was a serious famine, comparable to the great drought of 1913/14. I did not want to study either herding or famine under these conditions; instead I wanted to go back to Germany. But two experiences made me decide to stay and carry out research into drought and famine. The first was that I was able to initiate an aid

program, not in the customary sense of distributing food, in the worst case even food from Europe, but helping to revive the caravan system which had collapsed as a result of the drought, so that the Tuareg could become active themselves. However, it was the second experience that turned out to be decisive. I was surprised to discover that the people in Timia did not resign themselves to being passive victims of a catastrophe, nor were their actions limited to various survival strategies; I found that they spent much time discussing life and death, endeavoring to discover the will of God, and to understand the past and the future. This was not restricted to wise elders and religious specialists, but was true of everybody. Such questions were discussed constantly, by young people just as much as old people. It was a crisis in the original sense of the word, a matter of life and death with a very uncertain outcome.

I learned to lay aside the normal attitude of the European, who in a situation of this kind only sees the shortage of food and either turns away with a bad conscience or opens his purse to make a donation. During this time I decided to write a book about the behavior of the Kel Timia during a famine, and not to limit myself to initiating an aid scheme.

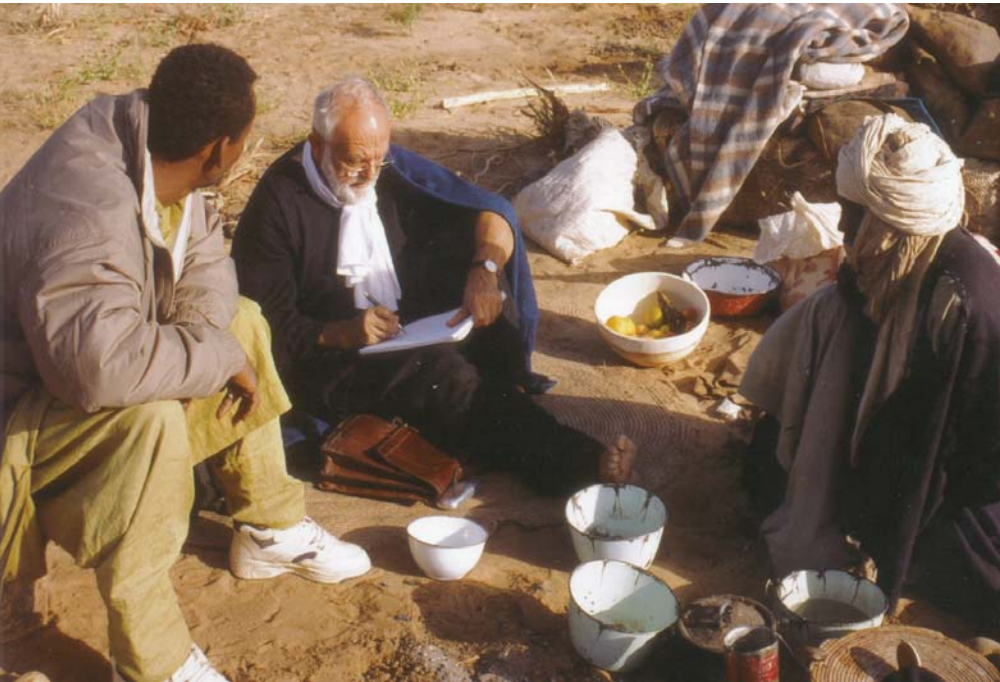
As my rather long answer has told you, it is true that this topic presented itself by chance, but it then assumed a central position, both for me personally and in my academic work. For me personally, because here more than in any other situation I experienced people wrestling with existential questions. In my academic work, because in this extreme situation – extremes again – it was possible to see clearly how moral and cognitive orders arise, find confirmation and change within the framework of daily actions. This did not have much connection with my other research on the Tuareg, but it complemented my earlier studies on normative orders and state structures.

Let me comment briefly on your remark that I myself became a victim of the drought. I refuse to accept the term victim to refer to the actors in Timia. And it applies even less to me. Rather, I would say that I gained from the drought, because I was able to learn a great deal about life in extreme situations. And I hope that I may be able to give something back to the people of Timia. For instance, students from Timia are eager to read the French translation of my book (*Les Touaregs face aux sécheresses et aux*



Georg Klute

Gerd Spittler



Gerd Spittler during fieldwork near Tessaoua, 2004.

famines) as a contribution to their own history.

By the way, there is an important point here which goes beyond this individual case. We are constantly being urged by referees to make our publications more international, and in concrete terms that means in English. But our chief responsibility is to make our results accessible to the countries in which we do our research. And in this case that means French.

GK: I fully agree with you, even if it won't always be possible to have a whole book translated and published in order to make it accessible to the 'subjects.' I find the Internet a good and a fast way of making results available for discussion in the research area. I have put some of my articles in a discussion forum of the Kidal region of northern Mali, which is used by students and others in the region. Another possibility would be to have them published in an African newspaper or magazine.

Let me go back to the aid program you mentioned, during the great Sahel drought of 1984/85; it was quite an extensive scheme, which you initiated and in part carried out yourself. Looking back, how do you feel about this personal commitment on the part of an academic, and in particular an anthropologist, who always needs to reflect on his own position in relation to the subjects being studied? This kind of program offers no handouts, and intervention in the economic system is restricted to correcting a (temporary?) malfunction, so that the people can continue providing for themselves in the usual way. I would be interested to know whether you see it as a model of anthropologically inspired "development aid?"

GS: To answer your first question: I am not one of those anthropologists who are

afraid of development projects. Right from the beginning I supported the founding of the "Arbeitsgemeinschaft Entwicklungs-ethnologie" (Work Group for Development Anthropology) within the "Deutsche Gesellschaft für Völkerkunde," while many colleagues were and still are against it. That its founding was justified is demonstrated by the many initiatives originating from the work group and its journal "Entwicklungs-ethnologie," and by the great interest shown in it by students. Anthropologists have nothing to lose by participating in development projects; on the contrary, they have a great deal to gain.

However, it is important that anthropology as a whole should not allow itself to be monopolized by development problems; it must remain open to a variety of issues. This is not easy. In many countries, particularly in Africa, people tend to associate the presence of Europeans or Americans with development projects, not with anthropological research, and they have corresponding expectations. Refusing to meet these expectations without suffering from a bad conscience requires a level of self-assurance which young fieldworkers often do not have. **An essential condition is that the fieldworker be convinced of the importance of his or her own research. And not only for the purpose of satisfying our academic requirements or furthering his or her own career, but also for the people among whom the research is being carried out.** I turn now to your second question, which refers concretely to the aid scheme which I initiated. The logic behind this scheme was to restore the function of the caravan system, which had broken down as a result of the drought: due to lack of fodder. The camels could not go through the desert to Bilma to buy the salt which the people customarily exchanged for millet in the south of Niger and in Nigeria. In

this case the salt was brought by local trucks, and the Tuareg were then able to carry out their transactions as usual. All this was possible without any need for state or international organizations. I certainly did and still do consider this to be a model project.

But perhaps I am being too old-fashioned here. I started to have doubts when the French anthropologist Olivier de Sardan pointed out to me that the tapping of state and international sponsors by local populations is comparable to academics seeking funding from outside the university. Maybe it is not the expression of a dependency syndrome but a sign of special creativity when African populations succeed in attracting projects from national and international sponsors. But the statement can also be interpreted the other way round. The procuring of funds from outside bodies by academics would then be not a sign of creativity but the expression of a dependency syndrome.

GK: Even before your call for "thick participation" in your last book "Hirtenarbeit," you have frequently reflected on methodological problems in anthropological research. I was impressed long ago by your ideas regarding the value of pre-colonial travelogues. In this regard you argue that long before the "invention" of resident anthropological fieldwork – which incidentally was only possible in this form under the protection of the colonial power – some pre-colonial explorers carried out genuine anthropological research, even if, as travelers, they did so on a mobile rather than a residential basis. How could these reflections on "travel as a method of anthropological fieldwork" be rendered fruitful for the "transcultural," "transnational," or "multi-sited" fieldwork which many people are calling for?

GS: Here I must make some distinctions. I have been interested in "travel as a method of anthropological fieldwork" for a long time and from various points of view. In several articles I have sought to vindicate the 19th-century travelers by showing that they fulfilled equally well, and sometimes even better, the criteria of modern participant observation which is associated with the name of Malinowski. It is true that they were not professional anthropologists by training, but they mostly lived more closely together with the local people than

Malinowski did. They also spoke one or more African languages. The time they spent in one place was usually shorter than in the case of modern anthropologists. But on the other hand their mobility enabled them to gain insights into relationships between distant areas, which is often missing in residential fieldwork. But in my essays "European Explorers as Caravan Travelers in the West Sudan" (1987) and "Explorers in Transit: Travels to Timbuktu and Agades in the Nineteenth Century" (1996), my main interest was to distinguish the structural features of the different journeys. The opportunities for making anthropological observations varied widely, depending on whether the explorer was travelling within the framework of an official European expedition or an African caravan. Important factors in this respect were also the speed of the journey and the means of transport: on foot, on camels, with the assistance of porters, by ship. Slow journeys enabled the travelers to develop friendly relations with their African companions. They all had time, they were all outside their normal social situation, and they were more curious and ready to discuss things openly. Due to the lack of any commercial infrastructure, such as guesthouses, it was possible and necessary to find accommodation in the houses of the local people. This gave rise to further contacts. Overall, it was an ideal research situation and this is reflected in the ethnographic results.

Whenever travelling still resembles this situation today, it leads to similar results. In my own research I try as often as possible to travel under such conditions. But this is exceptional. As a rule we travel fast, by plane and car, contact with our fellow travelers is non-existent or very superficial, we use commercial infrastructures where all participants know what is expected of them and perform fixed roles in the travel situation. This does not normally result in any useful anthropological insights.

Today there is no doubt that there is a need for "transnational" or "multi-sited" fieldwork instead of residential fieldwork in one place. If the people we want to study are mobile, researchers must be mobile, too, and carry out their research in different places. But this has nothing to do with "travel as a method of anthropological fieldwork." We then travel between different places by plane or by car and carry out residential research there. This is just as justifiable today as it ever was.

I would like my suggestion of travel as a research method to be understood not as an alternative to the method of participant observation, but as complementing it. I still stand by the arguments developed in my article "Teilnehmende Beobachtung als Dichte Teilnahme" (participant observation as thick participation).

GK: Anthropology in Bayreuth is often understood as pure African research – or maybe one should say: misunderstood as mere regional research. I don't think anyone would deny that the concentration of so many different academic disciplines on one continent, as is the case in Bayreuth, can be tremendously stimulating. On the other hand, so-called "regional" or "area studies" tend to be criticized, partly because it has been recognized that geographical areas such as West Africa are constructions. Do you think that Bayreuth should keep its focus on Africa, or would you prefer to see a geographical extension?

GS: I came to Bayreuth University in 1988 partly because it was an opportunity for me to change from sociology to anthropology, but mainly because I was tempted by the focus on Africa in Bayreuth. I came from a department of sociology in Freiburg in which people had essentially heard of a continent called Africa, but no one was interested in it except myself. **It was and is very attractive for me to work in a university environment in which Africa is studied by very different disciplines.** This applies not only to research but also to teaching. When students in my anthropology courses are also competent in African linguistics or Islamic studies or history, this makes teaching easier and is stimulating for me too. The new Bachelor programme "Culture and Society in Africa", which attracts a large number of students, would be unthinkable without a wide range of courses in other subjects relating to Africa.

The founding of the Graduiertenkolleg (graduate research group) "Intercultural Relations in Africa" (1990 – 1999), the Collaborative Research Center "Identity in Africa" (1984 – 1997), and the Collaborative Research Center "Local Action in Africa in the Context of Global Influences" (from 2000 to the present), was only possible because of the interest in Africa over a broad range of disciplines. My participation in these institutions has given me more satisfaction than almost

anything else in the whole of my academic career. Above all, it was and it is the chance to work together with young, enthusiastic scholars from all kinds of different disciplines which has continually given me stimulation. I also hope that I have been able to give them some encouragement.

This is a very personal defense of "area studies" which can make no claim to general validity. But there are more objective arguments. In Bayreuth the special focus on Africa applies not only to the "classical" disciplines of anthropology, African languages and geography, but also to sociology, to economics and law, literature and history, religious and Islamic studies, and Arabic studies. It also applies to several science subjects. Most of the representatives from these disciplines specializing in Africa would probably not have had the chance to do so without this special focus, because the mainstream in their subjects is oriented in other directions. If we look at the university landscape in Germany, we can easily see that an African orientation is rare in these fields. This is regrettable not only for young scholars who are interested in Africa and for Africa itself, but also for these disciplines in general, because they deny themselves whole areas of experience.

So much for the justification of regional centers. Of course this does not mean that criticism of them is unjustified. In the old colonial countries, France, England and Holland, the various regional institutes are criticized as relics of the colonial period, and in the US as relics of the Cold War. This criticism is irrelevant to the German situation, and it is therefore no coincidence that the debate is not as fierce in Germany as it is in some other places. However, there is another criticism which must be considered very seriously. Regional institutes are in danger of restricting themselves to a single region or continent and being content with that. As a result, they lack a comparative perspective and lose contact with the theoretical debates being carried out in their respective disciplines. **The pressure to face up to academic debates outside the African context is very useful.** To go back to my personal experience again: I mentioned just now that Bayreuth was attractive for me because here, unlike in Freiburg, there was a high level of competence with regard to Africa. On the other hand, I have never regretted that in Freiburg I was constantly obliged to

give theoretical justifications for my research in Africa in discussions with my fellow assistants and with Professors Popitz and Dux. The argument that there was a gap in research on Africa was not enough by itself to interest anyone there. So it is necessary to prevent regional research from becoming cut off. This is ensured partly by the institutional constitution of the university. There is no new discipline called

African regional studies, but all the customary disciplines have been retained. People obtain their doctoral and habilitation qualifications not in "African Studies" but in a specific discipline. And this is a good thing. It is perhaps more

difficult later on to keep a comparative and theoretical perspective. Then, it really is a matter for each individual to decide whether he or she is content to stay within his or her region or whether they want to be more open. I have tried to keep myself open by treating problems which cannot be solved in the African context alone, and which may even have been investigated better elsewhere. This applies for instance to peasant studies, administration in agrarian states, and the anthropology of work, all of which are topics that I have worked on for a long time and am still working on.

GK: When I think of the current research projects you are involved in, a comparative perspective is part of the design; and both projects are on subjects which point beyond Africa: The tourism project is about western tourists who travel to Africa, and the consumption project also deals in part with goods which come to Africa from other continents. But apart from this, it is striking that both projects are concerned with areas which are growing very quickly; the flow of global goods is increasing just like the number of tourists. To what extent will you continue to be involved in these projects? Or to put it in more general terms: Do you intend to stay faithful to Bayreuth and its African research? What plans does the future retiree Gerd Spittler have?

GS: I will continue working on the two projects within the Collaborative Research Center until the end of the current phase, which will be in 2006. Both of them interest me very much and I want to do some more fieldwork for them. This means I am not going to run away; I am going to stay with Bayreuth's African research. When I retire at the end of this summer semester, I hope to be able to spend more time working on my "anthropology

of work." I am gradually beginning to see this as my life's work, even though I did not originally plan it as such. When I left Freiburg to come to Bayreuth with you in 1988, the work of herders was our topic. Your doctoral thesis on

"Die schwerste Arbeit der Welt [The Hardest Work in the World]" was the first Bayreuth publication on the topic "work in Africa." It was followed by many other articles and books. The most recent book, "Le travail en Afrique," was published a year ago in cooperation with the two French historians Hélène d'Almeida-Topor and Monique Lakroum. But the topic seems to me to be inexhaustible. I am now concerned not only with case studies from Africa but with a comparative "anthropology of work," which also includes industrial and post-industrial labor. And it has become increasingly clear to me that the most interesting theoretical publications are to be found not in contemporary anthropology but in the work of authors of the 19th and early 20th centuries. These include well-known names such as Marx and Weber, but also less well known ones such as Charles Fourier, Wilhelm Heinrich Riehl, Eduard Hahn, Karl Bücher and Wilhelm Ostwald. I am currently preparing a book on them to be published in English.

I think I will miss working with young students, in other words teaching, after my retirement. But fortunately I shall be free to continue teaching if I feel like it. I am sure I will also do some teaching occasionally in Niamey or Bamako. Even if the African universities are in a desperate state, I have always been impressed by the enthusiasm and the thirst for knowledge of the African students.



Gerd Spittler together with his students in Niamey, 2004.

Guests

Guests of Anthropology (invited by Erdmute Alber and Georg Klute)

Aboubakar Adamou is the Dean of the Faculty of Social Sciences at the University of Niamey / Niger. He wrote an excellent study in urban geography on the Saharo-Shelian city of Agadez in Northern Niger. His broad research interests range from the use of medicine plants by the local population to the effects and consequences of the decentralization process in his home country Niger.

Badi Dida is an Algerian Tuareg who works as an "attaché de recherche" at the "Centre National de Recherche Préhistorique, Anthropologique et Historique d'Alger." Badi is one of the few Algerian anthropologists working on the nomadic population of the Sahara. His main interests are in ethnolinguistics and historical anthropology.

Badi was invited by the Institute for African Studies at Bayreuth University for a two-week stay in April 2004, which was aimed at preparing a research project (in collaboration with Georg Klute) on the transfer of African migrants through the Sahara.

Eric Hahanou is doing his PhD at Roskilde University in Denmark. He has stayed many years in Niger, where he worked as an expert in developmental issues as well as an anthropologist. His research interest and the topic of his PhD is the question of how the local population is coping with the ongoing reforms of democratization and decentralization. On June 22nd, Eric will give a lecture on "Political representation in Western Niger" at the anthropological colloquium.

Sebastian Lecocq is working as an anthropologist at the Centre of Modern Oriental Studies in Berlin on "Modern Migrations of Nomads" (in collaboration with E. Boesen, Berlin and G. Klute, Bayreuth). Mr. Lecocq did his PhD in Anthropology at Amsterdam Univ. on "Tuareg Rebellions and Competing Nationalisms in Contemporary Mali." On June 29th, he will give a lecture at the anthropological colloquium titled: "This country is our country. Territory, borders and decentralization in Tuareg politics".

Petr Skalnik is professor for Anthropology at the University of Prague. He is noted for his studies on the origins of the state. After a long stay in Southern Africa his interest shifted to informal types of political power in Africa, which are still his main research topic. Petr Skalnik will give a lecture on May 4th for at the anthropological colloquium, titled "Beyond States and Empires. Chiefdoms and Informal Politics." We will also use his stay in Bayreuth to discuss future collaboration between the University of Prague and Bayreuth University.

Andreas Wimmer is professor for Comparative and Historical Sociology at the University of California, Los Angeles. His publications cover ethnic conflicts, nationalism and xenophobia, migration, and the theory of social change. He will give a Thursday Evening Lecture titled "Ist Globalisierung theoriefähig?" on the 1st of July .

Guests of African Linguistics
(invited by Dymitr Ibriszimow and Gudrun Miehe)

Pierre Malgoubri will be visiting Bayreuth from July to August at the invitation of the Humanities Collaborative Research Center (SFB/FK 560) at Bayreuth University. Pierre Malgoubri's special field of interest is variation studies in Moore. His 1988 PhD thesis on "Recherches sur la variation dialectale en mooré: Essai de dialectométrie" was supported by the late Gabriel Manessy. He is affiliated with the SFB/FK 560's sub-project: "The effect of globalization processes upon the vitality of languages in West African urban centres" and is studying some parameters of the sociolinguistic settings in Ouagadougou, such as the role of the royal court and the media.

Norbert Nikièma will be visiting Bayreuth from April to June. He is professor of Linguistics at the University of Ouagadougou. He is a specialist in Moore linguistics. He has authored several monographs and a great number of articles on Moore grammar and phonology. His most important contribution to the field is the monumental Moore dictionary, published in 1997, the creation of which he directed. During his stay in Bayreuth he intends to complete the final editing of his Moore reference grammar, which is to be published in the series "Gur Monographs" with Rüdiger Köppe,

Cologne. This series is edited by Gudrun Miehe, Brigitte Reineke and Manfred von Roncador. Norbert Nikièma has occupied several important administrative posts at the University of Ouagadougou, such as director for foreign affairs and director (dean) of the Language and Literature unit (UFR). He has been re-invited by the DAAD postdoctoral program for scientists, and this is his fourth visit to Bayreuth.

Jirí Reháček, Veronika Seidlová and Mirka Holubová of the University of Prague have been invited within the framework of its cooperation with Bayreuth University, in order to pursue their Hausa and Kanuri studies.

Thilo C. Schadeberg is a professor of African Linguistics / Bantu Linguistics at Leiden University. He holds the research award from the Alexander von Humboldt Foundation, and is about to start writing a new reference grammar of Kiswahili. His host in Bayreuth is Gudrun Miehe. During the years 2004–2007 he expects to visit Bayreuth for a total of between 6 and 12 months, consulting Swahili specialists at Bayreuth University and profiting from specific, Swahili-oriented workshops and conferences. From March to April 2004, he was a visitor at the Liyongo Workshop, concerned with ancient poetic traditions surrounding the legendary Swahili hero. From May to June 2004, he will attend the annual Swahili Colloquium, which brings together Swahili scholars from East Africa and many European countries.

Guest of Arabic Language
(invited by Jonathan Owens)

Rotimi Badejo, professor of Languages and Linguistics, University of Maiduguri, will assume one of the SFB-FK's Guest Professorships for a period of two months beginning in May. He will be working with Jonathan Owens on issues of sociolinguistics and the semantics of Nigerian languages.

Rotimi Badejo received his PhD in Linguistics at the University of Montreal and has been a member of the faculty of the University of Maiduguri since 1981. He has published extensively on various aspects of the languages of Nigeria, including phonetics and phonology, language politics, sociolinguistics, and language and the media, with an emphasis on Yoruba and on languages in Borno, in northeastern Nigeria. He is



Rotimi Badejo (Maiduguri)



Kennedy Gastorn
(Dar es Salaam)



Pierre Malgoubri
(Ouagadougou)



Ousmane Kane
(New York / Berlin)



Andreas Wimmer
(Los Angeles)



James L. Cox (Edinburgh)



Femi Abodunrin (Zomba, Malawi)



Biodun Adediran (Ife)



Alice Kurgat (Nairobi)



Participants of the colloquium "Francophone African writers and artists," February 2004

currently Dean of the Faculty of Arts. Rotimi Badejo is new neither to Germany, nor to Bayreuth. He was a Humboldt Scholar at the University of Cologne in 1997-98 and has been a Visiting Professor in Bayreuth.

Guests of Iwalewa House
(invited by Peter Probst & Tobias Wendl)

Ferdinand De Jong is a lecturer in World Art Studies at University of East Anglia, Norwich, England. He has conducted extensive fieldwork in southern Senegal, researching violent masquerades and initiation rites in the context of debates about globalization, ethnicity and cultural politics. In his Thursday Evening Lecture he will speak about his current research on museums and monuments in Senegal.

Onookome Okome, Department of English, University of Edmonton, Canada, has been a Humboldt research fellow attached to Iwalewa House. During his stay in Bayreuth he will present first results of his new research project, which focuses on the famous Onitsha market literature from a popular culture perspective.

Terence Ranger is professor emeritus at the University of Oxford. Widely known for his trailblazing studies in the field of African social history, he has published extensively on the colonial and post-colonial history of Zimbabwe. In his recent work he has turned to issues of social memory and conflictual representations of the past in Zimbabwe, a theme he will also talk about in his Thursday Evening Lecture.

Kofi Setordji is an artist residing in Accra, Ghana. His internationally widely acclaimed installation "Scars of Memory" is part of the present Iwalewa House exhibition "Africa Screams." During his stay in Bayreuth Kofi Setordji will present a video film on the genocide in Rwanda which actually prompted his installation, and will give a talk on the contemporary arts scene in Ghana.

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

Ousmane Kane is of Senegalese origin and works as a professor at the School of International and Public Affairs, Columbia University, New York. For the academic year 2003-2004, he is a fellow

at the Wissenschaftskolleg in Berlin. He has an outstanding record of research on Islam in sub-Saharan Africa, particularly in Senegal and Nigeria. Ousmane Kane will present a paper on his most recent research of religious developments within the Senegalese diaspora in the United States.

David Parkin will be a guest at the SFB/FK 560 in late June/early July, 2004. David Parkin is a professor of Social Anthropology at All Souls College in Oxford. He has published a number of influential books and articles, as well as contributions on East Africa and the Swahili in particular. Another of his major field of interest is the anthropology of Muslim societies. While in Bayreuth, he will give a lecture on his most recent research in East Africa.

Idris Muhammad Saleh, Director of the "Zanzibar Islamic Heritage Center", Zanzibar, is Guest Professor of the SFB/FK 560 in May (18th to 31st.). Idris Muhammad Saleh, or "Mwalimu Idris," as he is known in Zanzibar, represents the tradition of established Islamic learning in East Africa. He has the largest private archive on the history of Zanzibar and East African traditions of Islamic learning in Zanzibar, and was invited to deliver a lecture from a non-academic yet scholarly (as well as local) position on "Globalization (utandawazi) from a local (i.e. Muslim as well as Zanzibari) perspective."

Guest of Intercultural Anglo-phone Studies
(invited by Klaus Benesch and Eckhard Breitingner)

Femi Abodunrin studied at Bayero University, Kano, Nigeria and holds a PhD degree from Stirling University, Scotland. He has taught at universities in Nigeria, the U.K. and Germany, and is presently Associate Professor and Chair of the English Department at Chancellor College, University of Malawi. Femi Abodunrin is in Bayreuth on a six month Alexander von-Humboldt Follow-up fellowship, from January to June 2004. He is working with Eckhard Breitingner on two research projects during his stay. One is on "Critical Appreciation and Reception of Black African Literature in English (1991-2001)," which is a collection of his essays in the evaluative and bibliographical journal "The Year's Work in English Studies." The second project on "Text as Image: The Interplay Between the Verbal and the Visual in Yoruba

Imagination and Aesthetic Practices" is a book-length study on Yoruba / post-colonial liminality from social anthropological and literary theoretical perspectives and practices.

Kirk Arden Hoppe is a visiting Fulbright scholar for the summer semester at Bayreuth University. He is teaching a lecture course and a seminar on the history of Modern East Africa for the History Department. Kirk Hoppe is an associate professor of African and Global History at the University of Illinois at Chicago. He specializes in environmental and cultural history.

Guests of Religious Studies (invited by Ulrich Berner)

Ezra Chitando, University of Harare, Zimbabwe, Department of Classics, Religion and Philosophy, has been awarded a Humboldt fellowship. He will come to Bayreuth in September 2004 for a period of 10 months, attached to Religious Studies (Ulrich Berner). Ezra Chitando has written on various topics related to contemporary African culture, as e.g. Gospel music in Zimbabwe, as well as on various problems of method and theory in the study of African religions. He has done fieldwork in Zimbabwe, and during his stay at Bayreuth he will write a study on the African Jews of Rusape, Zimbabwe.

James L. Cox is Reader in Religious Studies and Convener of the Religious Studies Subject Group at the University of Edinburgh. From 1993 to 1998, he directed the African Christianity Project at the University of Edinburgh's Centre for the Study of Christianity in the Non-Western World. From 1989 to 1993, prior to his appointment in Edinburgh, he was Senior Lecturer in the Phenomenology of Religion at the University of Zimbabwe. His other academic posts have been at Alaska Pacific University and Westminster College, Oxford. He has published broadly in the fields of indigenous religions and methodologies in the study of religion. James L. Cox will be in Bayreuth from May 23th to 27th, and will give a lecture on "The Study of Indigenous Religions within the World Religious Paradigm."

Guests of Romance Languages and Comparative Literature (invited by János Riesz)

Adjaï-Paulin Oloukpona-Yinnon, Chair of German Language at Lomé University, will stay in Bayreuth from June to August 2004 to work on a joint research project on German-speaking autobiographies from Togo. He will prepare a bilingual (German-French) edition of the texts that have been acquired so far. In addition a colloquium in Lomé will be organized at the end of September. His stay will be financed by the DAAD.

Jean Sob (University of Yaoundé) will stay in Bayreuth from May to July 2004. He is currently preparing and commencing his habilitation work at the University of Paris associated under Prof. Papa Samba Dip. The title of his habilitation thesis is: "Ressources de la parodie et écriture romanesque chez Boubacar Boris Diop." His research stay is sponsored by the DAAD.

Guest of Geography (invited by Detlef Müller-Mahn)

Nicolas Hopkins, professor of Social Anthropology at the American University in Cairo, is going to give a talk about "Local and Global Environmentalisms" on June 28th. Nicolas Hopkins, who is coming to Bayreuth on invitation of the SFB/FK project "Transnational Networks of Traders in East Africa Between Global and Local Linkages," has worked extensively about development related issues in the Arab World and India.

Veronika Tacke is currently working at the Sociological Seminar, University of Luzern. She will give a lecture on "Organizations and Networks: Emerging Global Structures as Conditions of Local Action?" on June 14th. In her presentation she will take up considerations arising from her dissertation and apply them to the current globalization discourse. She submitted her dissertation thesis at the University of Bielefeld.

Guest of African History (invited by Dierk Lange)

Biodun Adediran is Professor of History at the Obafemi Awolowo University, Ile-Ife, Nigeria. Since last year Biodun Adediran also holds the position of Vice Chancellor of Academic Affairs. He specializes in the pre-colonial history of Yorubaland and will be a guest of the SFB/FK in Bayreuth from May 1st to June 16th, 2004. During his stay he will

continue his research on the festival culture of the Yoruba and on historical border relations in Yorubaland.

African PhD Candidates

Sherif Abdullahi Abdulkadir from Maiduguri University began a three-month research stay in Bayreuth on March 15th. He is writing his PhD on loanwords in Kanuri newspapers. His Bayreuth supervisor is Jonathan Owens (Arabic Language).

Sogli Dialomo (Université de Ouagadougou) is a student of German linguistics preparing a "maîtrise" on contrastive Gulmancema – German verb semantics. His stay is supported by the DAAD program for students of German in developing countries. He will also attend specialized courses directed by Gudrun Miehe and Manfred von Roncador.

Kennedy Gastorn, assistant lecturer at the Faculty of Law (University of Dar es Salaam) is affiliated with the Faculty of Law & Economics (Bayreuth Univ.) and supervised by Ulrich Spellenberg. He is presently doing research for his thesis on customary land rights, particularly in pastoral communities, in Tanzania. His stay in Bayreuth is sponsored by the DAAD. Before joining the teaching staff at the Faculty of Law in Dar es Salaam, he served at the Attorney General's Chamber (Ministry of Justice and Constitutional Affairs, Tanzania) for his internship program and then in a private law firm as legal officer.

Roger Habou is assistant lecturer of German at the Université de Ouagadougou. His work will be supported by a DAAD research grant. His research project is in the field of applied linguistics and deals with the acquisition of German discourse particles by learners of German in Burkina Faso, including the teaching aspects of this part of the grammar. He will be staying in Bayreuth from July to September. He has been jointly invited by Heiko Hausendorf and Manfred von Roncador (African Languages).

Alice Cheruiyot Kurgat (Moi University, Kenya) is a PhD Candidate pursuing her studies at Moi University School of Environmental Studies. Kurgat's research topic is "Ethnic Conflicts and their Environmental Impact in Turbo Division, Vasin-Gishu District, Kenya." Her research is being co-sponsored by the DAAD and Moi University. She is currently at the Department of Development Sociology, Bayreuth University for a six-months program.

Hélène Lompo (Université de Ouagadougou) is about to end her six-month stay in Bayreuth, financed by the DAAD program for "Students of German in Developing Countries." She is studying German Linguistics and preparing a "maîtrise" on a contrastive analysis of discourse particles in German and Gulmancema, supervised by Gudrun Miehe, African Languages.

Hassan Juma Ndzovu (Moi University, Kenya) has started his PhD project "Religion and Politics: A Critical Study of the Politicization of Islam in Kenya." His research is sponsored by the Research Center SFB/FK 560 and supervised by Rüdiger Seesemann (Islamic Studies). Mr. Ndzovu is expected to visit Bayreuth for two months during the summer semester.

Ahmed Bio Nigan (Université Nationale du Bénin, Cotonou) and **Ratisbonne Kumogo** (Institut Pédagogique National, Kinshasa) are graduate students preparing a DEA. They will stay from April to September in order to attend special courses in French on linguistic aspects of African languages, such as classification and reconstructions of languages which are more in the German than in the French Africanist tradition. Their stay has been made possible by a special DAAD program to promote junior researchers at the linguistic departments of African universities, in cooperation with the chair (Gudrun Miehe, African Languages). Ahmed Bio Nigan is a student of African Linguistics working on syntactic aspects of Baatonum, and Ratisbonne Kumogo an assistant lecturer working on a description of the Ubangian language Ngbaka-Minagende.

Conferences

The 17th Swahili Colloquium - Kongamano la 17 la Kiswahili

Iwalewa House
May 21st — 23rd

This year's Swahili Colloquium, organized by the professorship of Literatures in African Languages in collaboration with Bayreuth University's Department of African Languages, will be held from the 21st to 23rd of May at Iwalewa House. Scholars, authors, teachers and cultural practitioners in the area of Swahili studies have been invited to attend and present papers on Swahili linguistics, Swahili structure and grammar, the historical and sociological aspects of the language, its oral and written literature(s), related pedagogic problems and Swahili culture in general.

Expected guests are among others: Alain Ricard (Bordeaux), Thilo Schadeberg (Leiden), Farouk Topan (London).

Contact: Said Khamis (said.khamis@uni-bayreuth.de)

3. Bayreuth-Frankfurt Colloquium "Etudes sur le nom et le pronom en berbère"

University Campus
July 1st - 3rd

The 3rd Bayreuth-Frankfurt Colloquium will be held in Bayreuth from July 1st to 3rd, 2004. The main focus will be on the noun and the pronoun in Berber. Contributions on other topics are equally welcome.

If you wish to participate, please send your name, address, affiliation and title of the proposed paper as soon as possible via e-mail to Dymitr Ibrizimow (Dymitr.Ibrizimow@uni-bayreuth.de) with a copy to Rainer Voßen (vossen@em.uni-frankfurt.de).

Empirical Research Methods and their Application in Foreign Cultures

Workshop of the SFB/FK 560
Graduate Program

University Campus
July 22nd — 24th

The workshop intends to deal with the question of empirical research methods and their application in foreign cultures. One central question to be addressed will be whether "qualitative methods" can be considered culturally "neutral" in the sense that they can be applied in social research independently from the specific cultural context. In other words, can we use techniques such as (participant) observation, group interview and biographic interview without raising the question of cultural compatibility of methods?

It is likely that simply because qualitative methods of research are assumed to be flexible and adaptable to the specific object of research, social scientists do not recognize the danger of distortion due to cultural peculiarities. On this background one important aim of the workshop will also be to make explicit some basic theoretical presuppositions of empirical research such as the acceptance of scientific authority, trust in the role of the researcher as cultural outsider, and the question of comparability.

Invited guests are: **Kurt Beck** (Munich), **Jörg Bergmann** (Bielefeld), **Martin Fuchs** (Heidelberg), **Reiner Kokemohr** (Hamburg), **Michael Noll-Arndt** (Magdeburg), **Ulrich Oevermann** (Frankfurt), **Richard Rottenburg** (Halle), **Shimada Shingo** (Halle), **Jürgen Straub** (Chemnitz), **Fritz Schütze** (Magdeburg).

Organised by: Christoph Bochsinger and Gabriele Cappai (ga.cappai@uni-bayreuth.de)

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

Iwalewa House
October 28th — 30th

International symposium of the Bayreuth Humanities Collaborative Research Center (SFB/FK 560) (see announcement pp. 1-2).

Guests coming from abroad include: **Kelly Askew** (Ann Arbor), **Peter Beyer** (Ottawa), **Simon Coleman** (Durham), **André Droogers** (Amsterdam), **Till Förster** (Basel), **Sidney Kasfir** (Atlanta), **Eva Kimmenich** (Freiburg), **Christian Mair** (Freiburg), **Stefan Palmie** (Chicago), **Farouk Topan** (London).

Contact: Peter Probst, Iwalewa House (peter.probst@uni-bayreuth.de)

Conference report

International Conference on Comparative Perspectives on Sharia in Nigeria
(University of Jos, Nigeria on January 15th – 17th 2004)

by Franz Kogelmann

The basic idea of the conference in Jos was to bring new concepts and ideas into the Sharia debate in Nigeria. To reach this objective, the organizers pursued two strategies. First, they declared the conference open to the public and advertised it widely. As a result, over nine hundred people signed the attendance registers and there were six to seven hundred people in the hall most of the time. Second, as main speakers, the organizers primarily invited members of the international (i.e. Western) academic community and to a lesser extent representatives of minority positions in the Sharia debate in Nigeria and elsewhere in the Muslim world. But every main paper was commented on by two Nigerian scholars, one Christian and one Muslim. The audience included academics from many disciplines, experts in Islamic law, Muslim and Christian dignitaries and clerics, students, and miscellaneous members of the interested public. The discussions were sometimes heated and some tension arose from the encounter between academic analysis and popular arguments

from the audience. Particularly the concept of secularism and the secular state became recurring and weighty issues. Many Nigerian Christians and Muslims alike regard these concepts – i.e. the separation of state and religion, and of public and private spheres – as inappropriate and even evil. Muslims regard them as Western and ipso facto Christian concepts. Some Christians on the other hand equate secularism with anti-religiousness or even the coming of some sort of Anti-Christ. Several times during the discussions parts of the audience criticized the whole setting of the conference: Western academics talking about issues which should or could only legitimately be discussed by Nigerians or even by Nigerian Muslims. However, this kind of criticism could not be made against the two most controversial panelists of the conference, both Muslims, one Nigerian and the other Sudanese. In his sharp criticism of the current mainstream interpretation of Islamic law in Nigeria, **Sanusi Lamido Sanusi** – a well-known Nigerian writer on Islamic topics – kept well within the admissible spectrum of debate about Sharia in Nigeria. It was otherwise with the final speaker, **Abdullahi an-Na'im**, of Sudanese origin and an internationally respected scholar of Islamic law. An-Na'im fundamentally questioned the legitimacy of any codification and enforcement of Sharia by the state. Some members of the audience found these ideas so repugnant that they started a walkout while the speaker was still replying to comments and questions.

The conference in Jos constituted the first occasion giving a global dimension to the current Sharia debate in Nigeria. Even if parts of the audience did not appreciate some of the ideas discussed during the conference, there is still a well-founded hope that much of the information and many of the views presented have fallen on fertile ground and will inspire future debates on this controversial topic. It is envisaged that the proceedings of the conference be published soon.

This conference was the culmination of a year-long research project of scholars from the University of Jos, Bayreuth University and the Luther Seminary of St. Paul, Minnesota, under the title "The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria." The Jos conference was one of two that were part of the project; the other was held in Bayreuth in July 2003. The entire project, including both conferences, was funded by the Volkswagen Foundation.



High Table, University of Jos



Philip Ostien, Faculty of Law, University of Jos



Saudatu Shehu Mahdi, Women's Rights Watch Nigeria (WRAPA) and Jamila Nasir, Dean of Law, University of Jos (to the right).



Sanusi Lamido Sanusi, United Bank of Africa



Abdullahi an-Na'im, School of Law, Emory University

Exhibitions

Africa Screams

Iwalewa House
April 29th – September 12th

Horror as a subgenre of the great narratives on evil has no clearly defined borders, and yet stories designed to elicit fear are to be found in the most disparate cultures and epochs, as pervasive as a leitmotiv: in some, celebrated as a breaking with taboos, in others, viewed suspiciously as the source for the derailment of civilization. The theme of evil is a huge one. It has been discussed, debated and interpreted for centuries – by theologians, philosophers, politicians, storytellers and artists – both in Africa and in other parts of the world. And if evil didn't exist, we would most likely have to invent it, as no morality could be established without reference to an "opposite of good" of some form or another. In this sense, then, evil belongs to good just as does the hideous to the beautiful and the other to the own. Their images have ever depicted them in opposition to their counterparts, and their portrayal is part of the dramaturgy in every culture.

"Africa Screams" undertakes a foray into the old and new mythologies of Africa, on the trail of evil and horror, the hideous and fear which, since the triumph of video technology, have broken new ground with increasingly fantastic images and stories, revealing the dark side of the modern in the process: the expansion of occult economies, the metaphors of witchcraft, cannibalism and zombification.

The exhibit and book are a first attempt at developing a cultural and art history of evil and horror in Africa – and utilize for the task sundry media and art forms: from ritual and mask traditions, through the field of popular culture (comics, horror videos, calendar prints, video posters), to the debates on horror and the supernatural in the contemporary art world.

Participating artists: **Jane Alexander, Fernando Alvim, Willie Bester, Conrad Botes, Candice Breitz, Sokari Douglas Camp, Cheri Cherin, Samuel Fosso, El Loko, Abu Bokary Mansaray, Kofi Setordji, Pascale Marthine Tayou, Twins Seven-Seven, Dominique Zinkpé** and many

more.

The exhibition is the result of a co-production with the Kunsthalle Wien, where it will be viewable from November 5th, 2004 through February 5th, 2005. It will subsequently be on display at the Kunstverein Aalen (from April 3rd through June 12th, 2005) and the Museum der Weltkulturen in Frankfurt am Main (July 8th through January 15th, 2005). Following "Afrkanische Reklamekunst" (2002), "Africa Screams" (2004) constitutes the second installment in the Iwalewa House's planned exhibit trilogy on modern Africa. It will be completed in 2006 with the addition of "Afropolis," a project on the city experience and imagery in Africa. Appearing simultaneously with the current exhibit is a richly illustrated catalog book with 20 accompanying essays by noted authors, available from the Peter Hammer publishing house in Wuppertal. 288 pages, 48 illustrated, available April 22nd, 2004.

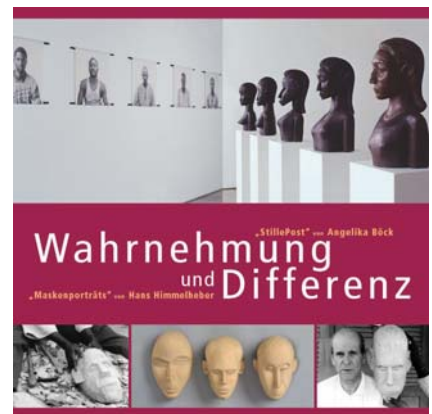
Curator: Ulf Vierke (ulf.vierke@gmx.de)

Horror and Fantasy Film Series

Wednesdays 18:15 to 21:00

Complementing the "Africa Screams" exhibit, the summer semester's film series is dedicated to fantasy / fantastic cinema. The films include American productions in which Africa and the Caribbean play a unique and "horrorific" role (classics of the voodoo and zombie genre), as well as more recently produced horror videos stemming from Nigeria and Ghana, at times captivating in their rich intertextuality.

- 05.05. **White Zombie** (by Victor Halperin, USA 1932)
- 12.05. **I Walked With a Zombie** (by Jacques Tourneur, USA 1943)
- 19.05. **The Serpent and the Rainbow** (by Wes Craven, USA 1987)
- 26.05. **Night of the Living Dead** (by George A. Romero, USA 1968)
- 02.06. **Ganya and Hess** (by Bill Gunn, USA 1973)
- 09.06. **Candyman** (by Bernard Rose, USA 1992)
- 16.06. **An American Werewolf in London** (by John Landis, GB/USA 1981)
- 23.06. **Diabolo** (by William Akuffo, GH 1991)
- 30.06. **Above Death** (by Simi B. Opedu [Director] and Uzodinma Okpechi [Producer], NIG 1999)



Perception and Difference

"StillePost" by Angelika Böck and
"Maskenporträts" by Hans Himmelheber

Iwalewa House
Blue Box
May 27th – September 12th

The exhibition combines and confronts the 1999 collection "StillePost" (silent message) by the Munich artist Angelika Böck with the works of Hans Himmelheber on portrait carving in the Ivory Coast Republic. In the early 1970s, Himmelheber commissioned four independent woodcarvers to each complete a mask portrait of him. The result was four completely different portraits, each of which, to the respective artist, represented a faithful depiction of Himmelheber.

The "StillePost" collection by Angelika Böck relates directly to the theme of perception and difference reflected in Himmelheber's works. Her experimental arrangement consists of five wooden portrait busts, along with photographs of the carvers. For the first bust, the artist herself sat as a life model. Only this first carver had the opportunity to see his subject in the flesh. The subsequent four came from other villages, and each worked exclusively on the basis of the previous wooden sculpture, his task being to produce an exact replica. Aside from the astoundingly varying results, the works of Böck and Himmelheber also prove to be a parable for European interactions with African art. Do we not also here often see huge differences between the perceived images and the intentions of the creators?

In Brief

Past Conferences

November 2003

29th Annual Meeting of the African Law Association at Heidelberg Univ. (organized by Harald Sippel)

January 2004

Comparative Perspectives on Sharia in Nigeria at Jos University (organized by Franz Kogelmann & Philip Ostien, Jos)

February 2004

The exhibition „Roots and Routes / Africans in Upper Franconia” was ended with a colloquium of francophone African writers and artists (organized by János Riesz).

The Dynamics of Consumer Behavior in Africa (organized by Hans-Peter Hahn, Gerd Spittler and Markus Verne).

17th Annual Meeting of the Society for Tropical Ecology: Biodiversity and Dynamics in Tropical Ecosystems (organized by Erwin Beck, Klaus Müller-Hohenstein and Wolfgang Ziech).

March

African Writers in Exile (organized by János Riesz).

2nd Workshop on Liongo Songs (organized by Gudrun Mieke).

Other Projects

An agreement of university partnership between Bayreuth University and the State University of Zanzibar (SUZA) as conceived by Roman Loimeier (Bayreuth Univ., Islamic Studies) as well as Issa Ziddy (SUZA), and supported by the Africa Institute (Bayreuth Univ.) as well as Said Khamis (Bayreuth Univ., African Literatures), Detlev Müller-Mahn (Bayreuth Univ., Geography), and Rainer Osswald (Bayreuth Univ., Islamic Studies), has been approved by both the Senate of Bayreuth Univ. and the Vice-Chancellor and Senate of the State Univ. of Zanzibar as of February 16th. The agreement on the university partnership opens the field

for student exchange programs, an intensification of summer language courses in Kiswahili at SUZA, and further research.

As a result of the cooperation of the University of Rabat (Morocco) and Bayreuth University, Herbert Popp and Ait Hamza have continued their research on trekking tourism in Southern Morocco and published a 1:100,000 scale map on “Culture-Trekking in Jebel Sghro (South Morocco).”

A proposal for a new research program on “dimensions of identity creation: imagined and lived affiliation to the Islamic world ” as proposed and developed by André Gingrich (Commission for Social Anthropology of the Austrian Academy of Sciences, Vienna) and Roman Loimeier (University of Bayreuth) has been partially approved by the Fritz Thyssen Foundation. The research project will contribute to strengthen ties of academic exchange between the universities of Vienna and Bayreuth.

A cooperation agreement between the chair of Animal Ecology of Bayreuth University and the Zoology / Entomology Department of the University of Assiut, Egypt has been signed by E.A. Ahmed (Dean of the Faculty of Science) and Paul Rösch (Dean of the Faculty of Biology, Chemistry and Geo-Sciences). The aim of the cooperation is the development of ecologically acceptable pesticides for desert locusts and the army worm.

Together with Peter Antes (Religious Studies, Univ. of Hannover), Roman Loimeier (Bayreuth Univ.) will chair the section “African Religious Development in Context” in the course of the upcoming 19th International Conference of the “German African Studies Association” in Hannover, June 2nd-6th, 2004. The section will be host to a number of prominent lectures on topics such as dynamics of conversion in Africa and African religious experiences in Germany, and will focus in particular on the issue of “translation” in African religious contexts. The keynote lecture will be given by Abdulkader Tayob, Univ. of Nijmegen, the Netherlands.

Erdmute Alber and Astrid Bochow (both Anthropology) have started their project on Transformations of Family Structures in West Africa. Within the framework of the SFB/FK 560, it is located in group



Fetching water from a traditional well, Telalak, August 2002 (Photo: Simone Rettberg)

area B, which focuses on processes of cultural syncretization.

A research project led by Detlef Müller-Mahn (Chair of Population and Social Geography) with the title “Vulnerability, Risk Communication and Coping with Crises in the Afar Region, Ethiopia” has recently been approved for funding by the DFG for a period of 3 years (2004–06). Afar region is part of the pastoral lowlands of North-East Ethiopia, a marginal area even in the Ethiopian context, shaped by recurrent droughts, violent conflicts and chronic poverty. The contextual causal factors of corresponding famine disasters will be analyzed as well as linkages between different scales and actors in dealing with risks and crisis situations. The expected results of the project are twofold: They will yield applicable concepts for improved disaster prevention as well as contribute to conceptual refinements in the field of vulnerability research. The corresponding studies will be carried out in cooperation with the Institute of Development Research (IDR) of Addis Ababa University and the Ethiopian Agricultural Research Organization (EARO) and will also be closely linked to several development and aid organizations in Ethiopia. The main research on the part of Bayreuth University will be implemented by Simone Rettberg, currently research assistant at the Department of Population and Social Geography.

Personalia

Dissertation

Andrea Jöckel has completed her PhD studies under the supervision of Fouad Ibrahim (Geography). Her doctoral thesis is titled "Survival Strategies of Southern Sudanese dislocated population in Nyala, Sudan." Andrea Jöckel is the 1000th PhD graduate of the faculty of Biology, Chemistry and Geo-Sciences since its foundation 25 years ago.

Habilitation

Rüdiger Seesemann has submitted his habilitation thesis in Islamic Studies under the title "Nach der Flut": Ibrahim Niasse (1900-1975), Sufik und Gesellschaft in Westafrika ["After the flood": Ibrahim Niasse (1900-1975), Sufism and Society in West Africa].

Calls and Appointments

Ahmed Tela Baba (Univ. of Maiduguri) has been appointed as lecturer for Hausa at Bayreuth University.

Peter Probst (Iwalewa House) has been offered an appointment to the position of associate professor (tenure track) in the Department of Art and Art History, Tufts University, Boston/Medford (USA).

Rüdiger Seesemann (Islamic Studies) has been offered an appointment to the position of assistant professor (tenure track) in the Department of Religion, Northwestern University Evanston (USA).

Awards

János Riesz (Chair of Romance Languages and Comparative Literature with special reference to Francophone Literatures in Africa) won the Humboldt-Gay-Lussac-Award of the French Ministry for Youth, Education and Research for his distinguished contributions to French-German research relations. He received an award of 25,000 euros to finance six months of research.

Retirement

Fouad Ibrahim, Professor of Geography, retired at the end of the winter semester 2003/ 2004.

Publications

since the last issue in November 2003

Alber, Erdmute
2003 (ed., with Elwert, Georg and Julia Eckert) **Macht, Situation, Legitimität.** Sociologus 53/2. Berlin: Duncker & Humblot.

2003 **Soziale Elternschaft in Westafrika.** In: Egli, Werner and Uwe Krebs (eds.): Ethnologie der Kindheit. Studien zur Ethnopsychologie und Ethnopsychanalyse. Münster: Lit, pp. 101-113.

2003 (with Eckert, Julia and Georg Elwert) **Macht, Situation, Legitimität – Einführung.** Sociologus 53/2: 139-143.

2003 **Großeltern als Pflegeeltern: Veränderungen der Pflge-schaftsbeziehungen zwischen Großeltern und Enkeln bei den Baatombu in Nordbenin.** In: Anthropos 98: 445-460.

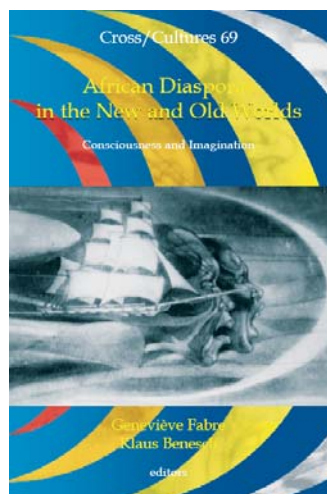
2003 **Machttheorien.** In: Sociologus 53/ 2: 143-166.

2003 **Denying biological parenthood – Child fosterage in northern Benin.** In: Ethnos 68/4: 487-506.

Beez, Jigal

2004 **Katuni za Miujuza: Fantastic Comics from East Africa.** In: International Journal of Comic Art. Vol. 6 (1): 77-95.

2004 **Großstadtfieber und Hexenmeister: Horror- und Fantasycomics aus Tansania.** In: Wendl, Tobias (ed.): Africa Screams: Das Böse in Kino, Kunst und Kult. Wuppertal: Hammer, pp. 153-164.



Geneviève & Klaus Benesch (eds.)
2004 **African Diasporas in the Old and New Worlds: Consciousness and Imagination.** Amsterdam, New York: Editions Rodopi.

von Lintig, Bettina

2004 **Mächte der Nacht. Nachtmasken der Bangwa in Kamerun.** In: Wendl, Tobias (ed.): Africa Screams: Das Böse in Kino, Kunst und Kult. Wuppertal: Hammer, pp. 103-113.

Loimeier, Roman

2003 **Patterns and Peculiarities of Islamic Reform in Africa.** In: Journal of Religion in Africa, 33/3: 237-62.

Popp, Herbert

2003 **Consequences of New Forms of International Tourism (Trekking and Desert Tours) in Rural Regions of the Maghreb – Case Study Southern Morocco.** In: Kopp, H. (ed.): Area Studies, Business and Culture. Results of the Bavarian Research Network forarea@. Münster, Hamburg, London: Lit, pp. 81-87.

2003 (ed.) **Das Konzept der Kulturerdteile in der Diskussion – das Beispiel Afrikas. Wissenschaftliche Befunde – unterrichtliche Relevanz – praktische Unterrichtsbeispiele.** Bayreuth: Naturwissenschaftliche Gesellschaft. (= Bayreuther Kontaktstudium Geographie, 2).

2003 **Neuere Tourismusentwicklung im ländlichen Raum am Beispiel der Maghrebländer.** In: Egner, H. (ed.): Tourismus – Lösung oder Fluch? Die Frage nach der nachhaltigen Entwicklung peripherer Regionen. Mainz: Geographisches Institut der J.-Gutenberg-Universität, (= Mainzer Kontaktstudium Geographie, 9), pp. 55-74.

2003 **Kulturwelten, Kulturerdteile, Kulturkreise – Zur Beschäftigung der Geographie mit einer Gliederung der Erde auf kultureller Grundlage. Ein Weg in die Krise?** In: Popp, H. (ed.): Das Konzept der Kulturerdteile in der Diskussion – das Beispiel Afrikas. Wissenschaftlicher Diskurs – unterrichtliche Relevanz – Anwendung im Erdkundeunterricht (= Bayreuther Kontaktstudium Geographie, 2), pp. 19-42.

2004 **Travel educates – Clichés persist.** »german research SPEZIAL 2004«. Magazine of the Deutsche Forschungsgemeinschaft, pp. 20-23. [German Text: "Reisen bildet – Klischees bleiben, pp. 56-59.]

2004 (with Hamza, Aït): **Trekking map "Randonnée culturelle dans le Djebel Saghro (Maroc du Sud)." Thematic map, 1 : 100,000 scale, color, 94 x 105 cm, folded, with an accompanying text: "Randonnée culturelle dans le Djebel Saghro (Maroc du Sud)" (with 12 color**

photos), 4 thematic boxes and 5 town maps on the reverse side. (German Edition: „Kultur-Trekking im Dschebel Saghro [Südmorokko].“)

Peter Probst

2004 *Keeping the Goddess Alive. Performing Culture and Remembering the Past in Osogbo, Nigeria*. In: *Social Analysis*, Vol. 48, No. 1: 33-54.
2004 *Schrecken und Staunen. Über Nyau Masken der Chewa im Kontext der Konjunktur des Okkulten und der Medialisierung des Schreckens*. In: Wendl, Tobias (ed.): *Africa Screams. Das Böse in Kino, Kunst und Kult*. Wuppertal: Peter Hammer, pp. 114-125.

Riesz, Janos

2003 «Frankophonie » - *Überlegungen zur Geschichte ihrer Anfänge und der Narration ihrer frühen Entwicklung*. In: *Grenzgänge – Beiträge zu einer modernen Romanistik*, 10. Jg., H 19, Leipziger Universitätsverlag, pp.100-129.
2004 „Bernard Binlin Dadié: *écriture autobiographique, documentaire et historique*“. In: Mathieu-Job, Martine (ed.): *L'entredire francophone*. Pessac: Presses Universitaires de Bordeaux, pp. 261-281.
2004 „Zwischen Heia Safari und Mord am großen Fluß“. In: *Das Parlament*, 54. Jg., No. 10, 1. März 2004, p.13.
2004 *Ein "Hexenkessel verruchter Zaubertaten". Über ein dunkles Kapitel*

in der afrikanischen Literatur. In: Wendl, Tobias (ed.): *Africa Screams: Das Böse in Kino, Kunst und Kult*. Wuppertal: Hammer, pp. 219-227.

Rothmaler, Eva

2003 *Ortsnamen in Borno (Nordnigeria)*. [Westafrikanische Studien, 29.] Cologne: Rüdiger Köppe.

Seesemann, Rüdiger

2003 (with John Hunwick and Ousmane Kane): *Senegambia I: The Niassene Tradition*. In: John Hunwick et al., *Arabic Literature of Africa*. Vol. IV: *The Writings of Western Sudanic Africa*. Leiden: Brill, pp. 272-307.

2003 *Antiamerikanismus in Afrika südlich der Sahara*. In: Faath, Sigrid (ed.): *Antiamerikanismus in Nordafrika, Nah- und Mittelost. Formen, Dimensionen und Folgen für Europa und Deutschland*. Hamburg: Deutsches Orient-Institut, pp. 279-294.

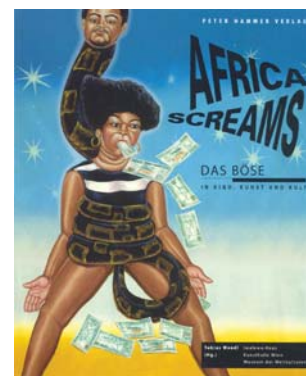
2004: *Verfall des Sufismus?*. In: Hartmann, Angelika (ed.): *Geschichte und Erinnerung im Islam*. Göttingen: Vandenhoeck und Ruprecht, pp. 171-193.

2004: *The shurafâ' and the blacksmith: The role of the Idaw 'Alî of Mauritania in the career of the Senegalese Tijânî shaykh Ibrâhim Niasse*. In: Reese, Scott S. (ed.). *The Transmission of Learning in Islamic Africa*. Leiden: Brill.

Harald Sippel & Ulrike Wanitzek 2004 *"Rechtswesen"*. In: Hofmeier, Rolf and Andreas Mehler (eds.): *Kleines Afrika-Lexikon - Politik, Wirtschaft, Kultur*, Munich: C.H. Beck, pp. 240-241.

Vierke, Ulf

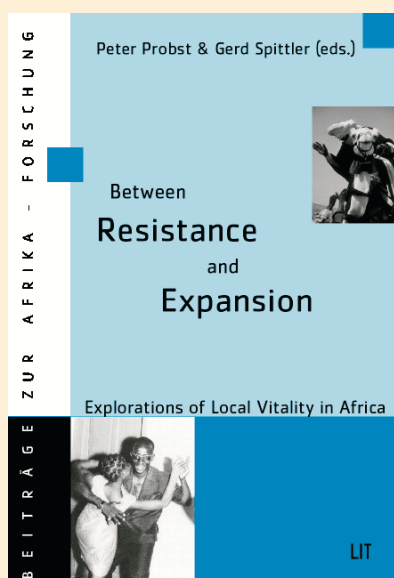
2004 *Bilder vom Krieg. Gewalt und Leid im Krieg als Topos der zeitgenössischen bildenden Kunst Afrikas*. In: Wendl, Tobias (ed.): *Africa Screams. Das Böse in Kino, Kunst und Kult*. Wuppertal: Hammer, pp. 253-261.



Tobias Wendl

2004 (ed.) *Africa Screams: Das Böse in Kino, Kunst und Kult*. Wuppertal: Hammer.

Forthcoming



Beiträge zur Afrikaforschung Bd. 18

Peter Probst and Gerd Spittler (eds.)

Between Resistance and Expansion. Explorations of Local Vitality in Africa.

Münster / London, 2004

Be it the vitality of African popular culture, the vitality of religious ideas or the vitality of artistic forms of expressions – invoking the notion of vitality has become a common practice in Africanist discourses. Most often, the purpose of invoking this notion is to emphasize the unexpected and astonishing power and strength of certain cultural fields in Africa. But what is really meant with the notion of local vitality beyond its metaphorical usage, beyond the underrated and unforeseen?

The present volume brings together a number of essays exploring the answers

to these questions from different perspectives and disciplines. Based upon an international conference on Local Vitality and the Globalization of the Local organized by the Humanities Collaborative Research Center at the Bayreuth University, Germany, the contributions discuss the various dimensions of vitality in the context of debates about identity and self-assertion, locality and appropriation, and rivalry and resistance.

Contributors:

Ingo Bartha, Jigal Beez, Susanne Berzborn, Michael Bollig, Mamadou Diawara, Klaudia Dombrowski-Hahn, Johannes Fabian, Werner Graebner, Hans Peter Hahn, Dierk Lange, Roman Loimeier, Achim von Oppen, Jonathan Owens, Peter Probst, Marco Scholze, Harald Sippel, Gabriele Slezak, Gerd Spittler, Asonzeh F.-K. Ukah, Ulrike Wanitzek, Cordula Weissköppel, Richard Werbner and Benno Werlen.



May	
04.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Prof. Dr. Petr Skalnik (Prague) Beyond States and Empires. Chieftoms and Informal Politics
14.	Friday, 8 p.m. Iwalewa House Concert Orischas Concert
19.	Wednesday, 6 p.m. Iwalewa House Guest Lecture Ousmane Kane (New York / Berlin), Sufi Islam and Senegalese Transmigrants in the USA
21.- 23.	Venue: Friday, 9 a.m. Iwalewa House Conference The 17th Swahili Colloquium
25.	Tuesday, 6 p.m. University Campus Guest Lecture James L. Cox (Edinburgh) The Study of Indigenous Religions within the World Religious Paradigm
25.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Thomas Hüsken (Berlin) Der Stamm der Experten. Ethnolo- gische Perspektiven auf Experten der Entwicklungszusammenarbeit
27.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Kirk Hoppe (Chicago / Bayreuth) Local Experience and Colonial Science: Sleeping Sickness Control in East Africa
27.	8 p.m. Iwalewa House Vernissage Perception and Difference "Stille Post" by Angelika Böck and "Maskenporträts" by Hans Himmelheber
June	
03.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Onokoome Okome (Edmonton) Meeting the World at the Great River. Sex, Sexuality, and Same Sex Relations in Onitsha Market Pamphlets
03.	7 p.m. Iwalewa House Lecture and Film Kofi Setordji (Accra) "New Developments in the Contemporary Arts of Ghana" Film: The Scars of Memory

14.	Monday, 6.15 p.m. Univ. Campus (Geo II H6) Guest Lecture Dr. Veronika Tacke (Luzern) Organizations and Networks: Emerging Global Structures as Conditions of Local Action?
17.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Dr. Ferdinand De Jong (East Anglia) Modern Memory in Senegal: The Jola Museum and its Fetishes
22.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Eric Hahanou (Copenhagen) Political representation in Western Niger
24.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Terence Ranger (Oxford) Historiography, Patriotic History and the History of the Nation: The Struggle over the Past in Zimbabwe
28.	Monday, 6 p.m. Univ. Campus, H6, Geo2. Guest Lecture Dr. Nicolas Hopkins (Cairo): Local and Global Environmentalisms
29.	Tuesday, 7.30 p.m. Iwalewa House Anthropological Colloquium Dr. Sebastian Lecocq (Berlin) This country is our country. Territory, Borders and Dezentralisation in Tuareg Politics
July	
01.	Thursday, 6 p.m. Iwalewa House Thursday Evening Lecture Prof. Dr. Andreas Wimmer (Los Angeles) Ist Globalisierung theoriefähig?
01.- 03.	Venue: to be announced Conference Etudes sur le nom et le pronom en berbère.
22.- 24.	Venue: to be announced Conference (Graduate Program) Empirical Research Methods and Their Application in Foreign Cultures
October	
28.- 30.	Venue: to be announced Conference Questioning the New. Explorations in Processes of Cultural Syncretiza- tion in Africa and Beyond