

EDITOR'S NOTE

Dear readers,
 Since our last issue, many things have happened in Bayreuth. I have taken over from Brigitte Bühler-Probst as coordinator and editor-in-chief of the Newsletter and would like to take this opportunity to introduce myself. My name is Verena Kremling. I am an anthropologist by training with extensive development and fieldwork experience in Burkina Faso. My PhD thesis comprised an in-depth analysis of the Sahelian Fulbe's attitude towards development intervention. Thus, my previous work has been put me in good stead for taking on the task of combining management and scientific work.

When joining the SFB last summer, the University of Bayreuth was celebrating its 30th anniversary. Our editorial board felt that it would be important to provide a brief historical overview of the development of African studies in Bayreuth. I particularly welcome the fact that Professors János Riesz, Gudrun Miehe and Gerd Spittler, who have played such a central role in this history, have consented to share with us their experience. We sum up their survey with a brief profile of the Institute of African Studies, which now has a new website (www.ias.uni-bayreuth.de).

We have had many guests in recent months. As is our custom, we conducted a detailed interview with one of them, the Ghanaian-born historian of West-Africa Emmanuel Akyeampong, who teaches at Harvard. In discussion with Astrid Bochow he touched on the themes of globalisation, modernity and African historical studies. While highly recommending this interview, I also wish to draw your attention to the forthcoming exhibitions at Iwalewa-Haus. Kofi Setordji's and Kwesi Owusu-Ankomah's paintings, drawings and installations "hands of fate and "traces of the future", respectively, will be shown from May 2006.



Kwesi Owusu-Ankomah:

I could not have joined the SFB at a better time: Over the past six months we have all been busy taking stock of everything that has been accomplished over the years and preparing our application for a third term of funding (07/2006 - 06/2009) from the German Research Foundation (DFG).

This has given me an unique opportunity to appreciate the impressive commitment with which scholars here engage in their research on and in Africa. I join them in the hope that their efforts will be accordingly honoured and that, as a consequence, the demanding standards established by our research programme further our understanding of cultural dynamics in Africa.

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AFRICAN STUDIES AT BAYREUTH UNIVERSITY

Sixteen years at the Institut für Afrika-Studien
by Ulrike Wanitzek and Esther Schwarz-Weig



This symbol of the Asante, from Ghana, expresses the value "unity in spite of multiplicity". It represents a Siamese crocodile - though attached by the stomach - the heads of which yet continue to fight for food independently of one another ("Funtunfunefu denkyemfunefu"). Traditional Adinkrah robes, worn at formal occasions, were ornamented with such symbols.

Since the founding of the Institut für Afrika-Studien in May 1990, an increasing number of disciplines have participated in what, today, has become internationally known by the name "African Studies". The IAS coordinates the research and teaching related to Africa and comprises approximately one hundred scientists drawn from fourteen departments of the university of Bayreuth. The disciplines, as brought together under one roof by the IAS, range across four from a total of six faculties - this broad spectrum of subjects thus holding a unique place among German-speaking countries. Research on Africa is also carried out within a number of special research areas, graduate courses and research associations. The results are then presented at congresses such as, for instance, the Swahili-colloquium, which has been in existence for the last thirteen years. The IAS promotes the training of young research scientists and supports the cooperation with African universities, as well as with other research institutions and Africa-institutes. It is part of an international network and is, among others, founding member of the Africa-Europe Group for Interdisciplinary Studies (AEGIS). At present, an open-ended graduate school is in the process of being established.

The institute comprises two scientific assistants (Manfred von Roncador and Ulrike Wanitzek), two alternating chairs for African guest professors and the Iwalewa-Haus (director: Tobias Wendt), which is the centre of research, documentation and training on the subject of contemporary Af-

rican art and culture in the heart of Bayreuth. The directorship of the IAS is undertaken by a committee of professors in participant disciplines from which a managing director is then selected (presently: Herbert Popp, deputy: Dieter Neubert).

Historical and structural overview Afro-Romance Studies by János Riesz

In the winter semester of 1975/76, the university began teaching with around 500 students. In December 1975, the University Senate was asked to consider a Recommendation by the Structural Committee for the creation of a special focus on „Africanology“ in the humanities at the University of Bayreuth. This recommendation included proposals for the creation of new Africa-oriented disciplines which at that time were unknown in the German-speaking countries, such as chairs with an African specialization within English Studies and Romance Studies.

The first chair to be taken over was the one for „Afro-Romance Studies“ to which I was appointed in April 1979. I was faced with the task of building up a new discipline from scratch. However, the circumstances were favourable: Léopold Senghor decided to attend the Wagner Festival in the summer of 1979; as the poet of „Négritude“ and President of Senegal (until 1980), he had a good international reputation and he emphatically supported all efforts to establish a special focus on francophone African literature. In the autumn of 1980, „Africa“ was chosen as the main theme of the Frankfurt Book Fair; African literature in European languages thus excited great public interest and featured in the media for several months, which also helped to encourage Bayreuth's efforts to establish the new discipline.

On 8 January 1981, I held my inaugural lecture with the title „Literature and national identity in Africa – the example of Senegal“. It turned out to be the starting point for preparatory work that culminated in the SFB (Sonderforschungsbereich or collaborative research centre) „Identity in Africa“ (DFG-SFB 214), a project which lasted from 1984 to the end of 1997. This SFB resulted in a large number of Ph.D. theses (about 30) and Habilitation theses (5). Many of those who carried out research under the auspices of this SFB today hold posts at universities in Germany, France, the USA, Canada and West Africa. We can therefore say that „Afro-Romance Studies“ has grown within a single generation (25 years) from extremely modest beginnings into a widely recognized specialization and reorientation of „traditional“ Romance Literary Studies, and is established today at several German universities (such as Saarbrücken, Mainz, Berlin).

Studies in African Languages by Gudrun Mieke

The German term 'Afrikanistik' stands for an academic tradition of 'Studies in African languages' that has existed for over one hundred years. From the very beginning, in addition to purely linguistic analyses, this discipline also included the study of literature / orature, as well as the historical and cultural background of languages and speakers. In general, 'Afrikanistik' sees language studies as the decisive key for understanding socio-cultural concepts within African societies.

When I came to Bayreuth in 1991, the discipline was already well established: The chair 'Afrikanistik I' was founded in 1980 as one of the first chairs to be installed within the 'Afrikanologie' programme (African Studies in general) of the university; the chair 'Afrikanistik II' followed in 1984. The Bayreuth tradition of African linguistics started with comparative Chadic and Bantu studies. From the beginning, Bambara and Swahili were taught by native speakers, and Swahili, Bambara, and Hausa are still taught regularly. Today, Niger-Congo languages ('Afrikanistik I') and Afro-Asiatic and Nilo-Saharan languages ('Afrikanistik II') are considered as main fields of interest. In the 1990s, 'Afrikanistik' in Bayreuth was completed by setting up a professorship for 'Literatures in African languages', currently held by a famous Swahili novelist. Up to now, Bayreuth is the only place in Germany where African literature is taught in its different facets, i.e. not only as anglophone or francophone African literature, but also as literature in African languages.

As one of the key disciplines within the African research centre at the University of Bayreuth, the Afrikanistik chairs actively participate in the collaborative research projects and graduate schools. Here, in accordance with the above-mentioned approach to languages and their speakers, the research topics cover socio-linguistic and semantic issues. The descriptive and comparative study of African languages, a field where further research is still urgently needed, is also a main focus of interest of Afrikanistik in Bayreuth. As far as Swahili Studies are concerned, the University of Bayreuth has developed into a centre with an international reputation during the last decade. Every year in May, the annual Swahili Colloquium attracts participants from all over the world.

Cultural Sciences and African Studies in Bayreuth by Gerd Spittler

When I took up the newly created chair of ethnology (social and cultural anthropology) at Bayreuth University in 1988, I was attracted by the well developed field of African Studies and the existing Collaborative Research

Project (Sonderforschungsbereich) „Identity in Africa“. At that time, African Studies were only weakly represented in the faculty of Cultural Sciences (Kulturwissenschaften) at Bayreuth University. However, in the course of the nineties, more and more members of this faculty engaged in African Studies, first (1990) in the Graduate School „Intercultural Relations in Africa“, and then (2000) in the Humanities Collaborative Research Centre (Kulturwissenschaftliches Forschungskolleg, SFB/FK 560) „Local Action in Africa in the Context of Global Influences“. Above all, Ethnology (Social and Cultural Anthropology) has become a pillar of African Studies. In addition to the newly created chair of ethnology, there are now three other professors including a Junior Professor, a Privatdozent (unsalaried lecturer), the director of the Iwalewa House and several junior staff members. All except one have specialized in African Studies and participate in the SFB/FK 560. Besides ethnology, other disciplines have also been reinforced. A professorship in African History has been established, the professorship of sociology of development has been upgraded to a chair, and the professorship of religious socialization to a chair of religious studies.

When the new staff was converging on Bayreuth, there was a great debate in Germany about the role of the Humanities in university and society. In 1991, Frühwald, Jauss, Kosselleck and Mittelstrass published a memorandum Geisteswissenschaften heute (Humanities Today) in which they criticized the self-chosen isolation of the Geisteswissenschaften and pleaded for a broader concept of Kulturwissenschaften (Cultural Sciences) which would include the Social Sciences and would help bridge the gap to the Natural Sciences. One of the outcomes of this debate was the creation by the DFG of Kulturwissenschaftliche Forschungs-kollegs (Humanities Collaborative Research Centres) to supplement the traditional Sonderforschungsbereiche (Collaborative Research Projects). For the Africanist scholars in Bayreuth, this new institution, which fitted well into their theoretical and methodological orientations, seemed an attractive perspective. They successfully applied for such a Research Centre and in 2000 the SFB/FK „Local Action in Africa in the Context of Global Influences“ was founded.

Fashions change, in academia as well as in other areas, and the interest in Cultural Sciences and Humanities Collaborative Research Centres seems to be weaker now than it was ten years ago. Nevertheless, we think that this institution has stood its ground and that the ideas behind it are sound. Indeed, it has contributed heavily to the success of our research in and on Africa.

INTERVIEW

Building Bridges between Africa and the Rest – Interview with Emmanuel Akyeampong

by Astrid Bochow



Globalisation and modernity play an important role in many ways in Emmanuel Akyeampong's life as well as in his work. As a professor in Harvard, he remains Ghanaian, with strong emotional ties to his mother country, and manages to combine the best of both worlds. His literally dual identity is reflected in his work. Due to his anthropological approach to social history, he attaches great importance to the local perspective. Astrid Bochow had the opportunity to talk with him about his life and work when he visited Bayreuth in November 2005.

During his visit to Bayreuth, Emmanuel Akyeampong spoke about the Lebanese Diaspora in Ghana, exploring issues of belonging and bonds with Ghana. Lebanese traders, known for their wide trans-national and transcontinental networks, are a good starting point to introduce Akyeampong's ideas on issues of globalisation. Some of the Lebanese, living in Ghana in the second or third generation, have no strong bonds with their home coun-

try. However, they fail to gain recognition by their Ghanaian fellow citizens. The case of the Lebanese in Ghana serves to exemplify the tension between the sense of belonging through place of residence and through genealogical descent. „Flexible citizenship based on residence becomes a viable option in a globalised world once we acknowledge the reality that double ancestry or multiculturalism does not necessarily vitiate loyalty to a place of residence.“ Akyeampong writes with reference to Anthony Appiah's article ‚Cosmopolitan patriots‘ (Akyeampong 2004: 5).

This statement describes not only the situation of the Lebanese in Ghana but also applies to his own situation: being a Harvard professor he is a dual citizen – of Ghana as well as of the United States of America. His dual citizenship exists not only on paper: during the months of teaching he stays and works in Massachusetts, accompanied by his wife and his son. In the summer the family stays in Accra, Ghana, where his wife owns and manages a factory for processing and packing foodstuffs. He describes his living arrangement as follows:

„What I find attractive in Ghana are the people. They show up in your house. They don't need an appointment. They just come. The day may end as one of the nicest in the week even though you did not plan it. For me, Ghana is home. My family is there, my mother is there. I do research when I am in Ghana. Every visit is an opportunity to collect more data. Importantly it is also a place to refresh myself. What I like in the US is that everything is working there. There you are productive. Indeed, you are over-productive. In the US I am exhausted when I am working too hard. And then, I go to Ghana. The pace is different. Things slow down. I am writing a lot, surrounded by people who love me.“

Living between two homes in two

different continents associated with two different life styles and cultures might seem an extreme form of the contemporary lifestyle of a commuter. However extraordinary it appears to be, in his transnational family it is common to maintain family ties over long distances. He talks about keeping close contact with his siblings who are spread all over the globe, in Ethiopia, the US, and Switzerland.

Although he seems comfortable with

a scholar. And he asked me: ‚What’s the difference?’ And I replied: ‚Well, an academician has a PhD and holds a position. Some academics are scholars. Not all academics are scholars. A scholar may or may not have a PhD, may or may not have a position. But a scholar is an original thinker. Who pushes the boundaries of knowledge.’ And I wanted to be a scholar. And he says: ‚Ok, I’ll make you a scholar.’“

Joseph Millar became his academic and

Africa. Tell me about mental history in West Africa!’ Or he would ask: ‚Who are the key scholars in West Africa? And where are they?’ And then he began to tell me stories, like who is married to whom, who is based where, who had written what, and how he ended up in that field. So not only did I know about scholars, I knew about their lives, I knew stories about them. And in a sense he made the field come alive. So I was not just reading people



this dual identity, it was ultimately born out of the situation he faced after completing his PhD. He never intended to stay in the US indefinitely. However, despite his emotional bond with Ghana where his family lived, he was ambitious as a scholar, and knew it would be difficult for him to work at the University of Ghana.

At the beginning of his academic life he had clear aspirations to make an important contribution to knowledge. He recalls his first meeting with Joseph Millar whose first PhD candidate he became: ‚I remember telling him [Joseph Millar] that I did not want to be an academician. I wanted to be

personal mentor who not only trained him academically but also guided him through the world of academia. Akyeamong profited greatly from his perfectionism, even though it required a huge amount of work, which induced a sense of pity of his fellow students. In retrospect he says of Millar’s teaching methods: ‚He made me. He taught me in ways no one had taught me.’“

Akyeampong remembers this time of apprenticeship: ‚I spent four years in Virginia and they were fantastic. Joseph Millar turned them almost into a sort of apprenticeship. For most of my classes I would go to his office. He would say: ‚Next week we’ll do East

in abstraction, I kind of had the feeling who they were.

He took me to conferences. And Joseph said: ‚Who do you want to meet?’ I said: ‚W, Q, A, B, C.’ And he told them: ‚When you walk into the conference, look out for Emmanuel.’ So I would walk into conferences, and people saw my name and asked: ‚Do I know your name?’ I said: ‚Yes, Joseph Millar’s student.’ And they said: ‚Well, he said we should look out for you.’ So even before I got a PhD I had a network. This was the network that he was passing on to me.”

However much he enjoyed learning,

the first steps in his academic career were almost reluctant. It was again Joseph Millar who pushed him into a job at Harvard, which he would not have applied for if his mentor had not urged him to do so. Since he was in his first three months of field research, Akyeampong did not consider himself prepared. Even when he got the post, he first wanted to withdraw from it. A post in Swarthmore on the East Coast appealed more to him. There,

and work in North America after his PhD.

With this perspective in mind he finally decided in favour of Harvard: „Then came the second thought. If you are going to stay for three years [only], why don't you make a big splash? Go to Harvard! Why go to Swarthmore? You are not going to stay anyway. So go to the big place, use the name and build a reputation, and then go. So I went to Harvard. In three years

of Ghana in Legon was facing serious financial problems: frequent strikes and the closing down of the university did not provide a productive environment for academics. To practise in his profession to Akyeampong's satisfaction would have been difficult if not impossible. On the advice of his wife he decided to go back to Harvard. „So I returned in 1997. I felt very lost because I had plan A: three years and I will go to Ghana. But I didn't have plan



he found not only the natural but also the social climate more conducive. Coming from a country in tropical Africa and after four years of staying in the United States, both social and environmental warmth were still very important to him. Especially lack of the former – social warmth – in the Western world had from his first days in the United States made life there unattractive to him. He intended to leave as soon as he had finished his PhD. When his mentor finally managed to persuade him to stay, Akyeampong still considered teaching there as a passing stage in his life: three years was the time he gave himself to teach

time... I wrote my book: ‚Drinks, power and cultural change...‘. I wrote about five articles. I was made an Associate Professor in the third year. So I was really running. [...] And at the end of my third year, I went to Ghana. That was 1996, 1997.“

Again it was his mentor Joseph Millar who was concerned about his career. His former supervisor did not approve Akyeampong's return to Ghana. „He pointed out that he met so many smart Africans who when they return to their countries, they just disappear from the scene,“ recalls Akyeampong. In fact, by the time he wanted to return, the University

B. So now I am back, but I don't have a plan. That's why I was homesick. So one year was spent like that. Then I got up one day and said: I know what I am going to do: I am going to be a dual citizen and keep two homes. So I don't have to choose. I will have both.“

Emmanuel Akyeampong's bonds both with his home in West Africa and with his institution in the States are reflected not only in his personal life but also in his work. In his social activities he shows concern for the situation of young scholars in Ghana. For several years he has been examining PhD candidates at the University of Ghana.



Every year he organises scholarships at Harvard for three doctoral students in Ghana. He recently became the president of the African Public Broadcast Foundation (APBF) which puts education through media on its agenda. Knowledge transfer between the West and Africa is one of his most important concerns.

Apart from these commitments, the link to Ghana has been important for his work itself. Aware of the lack of knowledge transfer between scientific knowledge carried out by the West and Ghanaian society, he makes sure that his publications are co-published in Ghana and available at the bookshop of the University of Ghana. In addition, he has made it a habit to let his work be discussed by his former professors. He says: „So I decided each time I was going to Ghana I would take copies of my articles, I gave them to my professors, and those ones who have past away, like Isaac Tuffuoh. He was probably the sharpest historian in the history department. So each time I came he said: ‚Now, what do you have since last time I saw you?‘ So I gave him my articles. Then, he set a time and said: ‚Call by, maybe Tuesday.‘ I will come on Tuesday and then begins the debate. I had to make sure that I defended my work. So I have these people in Ghana who each time I come will criticise me like I am their student and who want to know what I am writing.“

Writing for a Western scientific audience as well as for Ghanaian students and professors has led to a personal style which is characteristic of his work.

„Writing for multiple audiences simul-

taneously probably became the most distinguishing aspect of what I do,“ he says and explains further: „I write for a Western audience and an African audience. My work should not be so theoretical that the Africans I write about and who read my work cannot identify with it. I should be able to write in a way that is theoretically sophisticated in terms of discourse.



So people in the West appreciate it. So if I take theory, I should make theory accessible. I should write about Gramsci in such a way that Ghanaians don't get a headache. So it will take me to things like proverbs in Ghanaian languages. I use a Twi one as an epigram. When my Twi people read it they will say: We know what he is talking about. I break Gramsci down in such a way that everyone understands what Gramsci is trying to say. I write in a way that is fluent. My goal is that everybody should read what I say and understand and enjoy it.“

Again it was Joseph Millar who in his tutoring had planted this idea into his student's consciousness. Akyeampong says: „I had to draft a chapter for Joseph Millar. So I got a call: ‚Emmanuel, can you come and see me?‘ I got to the office. ‚Why are you writing like an American?‘ I asked: ‚Why?‘ He answered: ‚You are not writing like a Ghanaian, you are not writing like an African, you write like an American!‘ I said: ‚I don't understand. What do you mean exactly?‘ He explained: ‚Well, you try to write what you consider competent history according to the standards of Americans or Americans who are graduate students. But

they don't have your culture and they don't have your skills. And they don't have your language facility. So you shouldn't be writing like them. This postmodernist thing. It's like: Fly on your own, swim on your own! Define your own field! Push it in ways that only you can push it! Don't write like all Americans. Write in ways that only you can write so that people ask you: How can we write like you? Think like an African, write like an African!‘ And I was slightly upset because I wasn't exactly sure what he was talking about. I was like: ‚But he is an American what does he know about writing like an African?‘“

His writing style which he himself characterises as ‚accessible for everybody‘ and his anthropological approach to social history had become a way of building a bridge between his



Western and his African audiences. His dedication to Ghana led him to develop a writing style that is compatible with both audiences, Ghanaian students and lecturers as well as his colleagues in the West. It is also a way of combining his cultural knowledge and the theories he learned while studying in the US. On top of that it has become a personal style which distinguishes his work.

He believes that social science should be applicable and advocates a ‚down-to-earth approach‘. That brought him to an anthropological approach to history that focuses on the everyday experience of power.

„I wrote about the social history of alcohol but it was also a social history of power. I try to get people to understand power not necessarily from

a Marxian or a Weberian perspective. But also to look at power from an indigenous perspective. So how do Africans or West Africans understand power? How has the history of power changed?"

Further, he makes a critique of the abstract language of the scientific community. With a concern for the political relevance of knowledge, he pleads for a language that makes knowledge accessible: „From the mid 80s, when African economies kind of bottled out, it has got to the point where people in government, people in politics, and ordinary people in the street cannot accept that knowledge can be just purely abstract.“

His book on the social history of alcohol carries another message for the

cities. By so doing he gives a picture of a past modern society in West Africa. Today, in 2006, this idea is not novel and is widely accepted in research on Africa. In the nineties, however, the paradigm that African societies have developed historically and that modernity can have multiple facets was yet to become established in social anthropology (e.g. Carrier 1996, Eisenstadt 2002, Deutsch/Probst 2002).

„Modernity,“ he explains talking about aspects of modernity in his work, „is about the circulation of ideas, and images, and goods.“ He strongly rejects a Euro-centric understanding of the concept of modernity that locates its origins between the beginning of the 14th century and the 17th century in Europe. According to this understanding, the prototype of modernity began in Europe and is closely linked to the maritime exploration by Europeans of the New World and to the Renaissance in philosophy and art. (For a critique see Appiah 2005.) In his position – modernity as the circulation of ideas, images and goods – in which he follows Appadurai, Akyeampong can do without the description of modernity in its realisations such as capitalism,

ing in the former Gold Coast of the 19th century. He points to the fact that the former Gold Coast as well as the Ashanti kingdom were embedded in all kinds of exchange through trade with surrounding neighbours on the African continent. He also stresses that the first Europeans, the Portuguese who came to Ghana in the 15th century, had only to play the role of middle men in this trade.

In our discussion he further expanded the explanation of his concept of modernity and found an equivalent of the term in his mother tongue Twi:

„Modernity – the Twi word is *anibue* or ‚the opening of the eyes‘. Now the opening of the eyes is necessary to buy a Mercedes. It is also to come and visit you and even to see that you can arrange your furniture differently from what I am doing, and going back home and changing the order of the furniture. It's the opening of the eyes. So modernity comes where you have cultures come into contact. And then, people have the ability to weigh well approaches to life. One day they consider efficient ways of doing things. Then, they begin to decide: actually these people have a better way of approaching things. The willingness, and the fluidity, and the openness of mind, and the sophistication comes from a multi-cultural setting. It comes through exposure. To take that bit because it serves me better: that is the mind of modernity.“

Using concepts from Akan experience challenges concepts as they have been used in modern sociology since Weber and Durkheim. When modern sociology for instance talks about ‚individualism‘ it argues that the indi-



Western scientific community. It was first published in 1996, the same year that Arjun Appadurai's ‚Modernity at large‘ was published and one year before Peter Geschiere's book on ‚The modernity of witchcraft‘ came out. It was books like these that made the discourse on modernity in African societies popular in the discussion and publications of social anthropologists. In his book on the social history of alcohol Akyeampong does not write about ‚modernity‘ but he describes modern phenomena such as young men revolting against the establishment, or women struggling for influence in colonial cities. He describes youth cultures, drinking spots and music bars in the forties in cities on the coast. He also talks about individualism, disillusionment and alcoholism as experiences in post-independence



industrialism, national administration, and the monopoly of violence of the state, as they have been described for example by Anthony Giddens (Giddens 1997). In this way, Akyeampong avoids the problematic association with Western achievements which the four interlinked institutional dimensions Giddens names are associated with. It also enables him to easily locate ‚modernity‘ in the societies liv-





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vidual in industrial societies is structurally disconnected from family and kinship relations. These do not – this is the assumption – play an important role in an individual's productive life. Emmanuel Akyeampong, however, contrasts this understanding of individualism with one in which an individual becomes a pioneer and pushes forward the whole community with his achievement: „Sometimes there is this impression that Africans can only act and think in terms of their community. But in my work in West Africa among the Akan people individualism is also celebrated. In Akan and Ewe culture, the one who discovers or finds a new side that the community moves to, is often the hunter who hangs out alone. So often it is individuals who tend to be slightly antisocial. Who lose society for ever.“

Important for Akyeampong's notion of modernity, as he has explicated it during the interview, is that it is not a purely Western achievement. Rather „modernity is global“, as he puts it.

The concept of globalisation is therefore according to Akyeampong's understanding close to that of modernity: whereas modernity is about the circulation of ideas and goods, „globalisation is about interconnectedness and integration.“ According to this definition, modernity and globalisation are mutually interdependent: the circulation of ideas, images and goods cannot take place without interconnectedness and integration.

As he develops his understanding of globalisation it becomes clear that as a historian he does not share the excitement over globalisation as a completely new era in human history that accompanied the debate on globalisation initially. During the nineties sociologists and anthropologists dominated the debate and celebrated – or condemned – globalisation as a unique achievement (for a critique, see Hopkins 2002). The position of historians, however, is articulated by Akyeampong as follows: „As Anthony Appiah

has shown in his more recent book called the ‚Ethics of identity‘, all of human history has been global history. But I think what has typified the global phase that we are now in, is the rapidity with which information, people and goods travel. The phone, the Internet, satellites, things like that. And it's exhilarating. But not that the idea of integration and interconnectedness is novel. How it gets accomplished is what changes over time. And, importantly, how Africa is concerned.

I think globalisation is something that is empowering and fulfilling. But it's marked not only by flows and empowerment but also by blockages of this empowerment. [...] For people in Africa there is no free flow of labour in the North. In the West you will not even need a passport. You see that the free flow of people is not reversible. It is well from one direction to another. But from Africa, people are not going freely everywhere in the world. Today, education standards have become globalised in important ways. So someone from Germany or the States can get a job anywhere in the world. It's not as easy for someone in Africa to get a job all over the world.

So globalisation has flows and it also has blockages. It empowers, it also disempowers. And I think the exhilaration and the excitement of globalisation in the West must be tempered by the reality that in Africa it is experienced quite a bit more in its blockages.“

According to these arguments, globalisation has had the effect of marginalising the societies along the coast of present-day Ghana that had once been well connected. In pre-colonial and even colonial times the coast was a hub for the flow of ideas and goods, whereas today, through the growing importance of nation states, borders have become more of a barrier.

The effects of globalisation as Akyeampong sees them in Ghana are again closely linked to his notions of moder-

nity: In the above-quoted examples he uses the Mercedes and the interior of a room to exemplify the idea of modernity as an eye-opener. Here, modernity is linked to consumption. The consumption of certain (modern) goods is associated with a certain lifestyle. According to Akyeampong's interpretation, the social effects of modernity and globalisation in Ghana contain parallel elements: he describes

them as lifestyles, connected to consumption, that have become socially widespread. This affects more social groups than twenty years ago. He explains:

„When I was a teenager in secondary school in Ghana, whenever there was a dancing competition in Ghana, the entrants were always students. In the last decade and a half, the entrants would be shoemakers, tailors, etc. etc. It's also a reflection of changing access to sounds and to images. Dubai has become an entry point for cheap electronics. Today for the

equivalent of five dollars you can get a used Walkman. So that even the kids who are selling things on the streets have access. Now the students in secondary schools are not the only ones who have access. [...] So it is good that access to the images and the signs and the sounds of modernity and the West are there.

Indeed, in Ghana, for those who want to have a taste of the West, they go to

two places: two points are novel signs of contact with the West. One is the airport. People do not go to the airport to travel. You see people coming from the plane. Ah, this is the smell of the West! „Ah, wobo aborikyiri!“ To look at their luggage, and to wish for the day you, or someone close to you, would come with that. The second place is Oxford Street. The lights in the evening! The place that never

sleeps. You walk down Oxford Street, and there are all these boutiques with mannequins wearing the latest fashions. There are all these electronics stores with flat screens. People look at this and it feels like the world of desire even if they don't have the means.

It is perhaps also not surprising that the most desired commodity is the mobile phone. It's the hot-

test commodity. These days it has a screen. So that it has images. You can look at it, you can listen to the radio on your mobile phone. It embodies and encapsulates the modern world. And it gives you an access and entry point to the world of modernity.“

In this very strong image of the mobile phone and what it symbolises in a globalised West African society, the

concepts of globalisation, modernity and Western-style commodities are conflated. This shows the nature of the discourse on globalisation as well as reflecting the realities in West Africa. The pre-colonial and colonial West African societies on the coast of present-day Ghana and of the Ashanti kingdom, which Akyeampong describes in his work, were interconnected and had considerable wealth. As a result of more recent processes in the post-colonial era, they have become socially and economically cut off and marginalised. Internal processes have also hindered political, social and economic development and growth. Active participation in the communication that connects geographically widespread places has more than ever become – in Africa as well as in the West – a privilege of the few who have the means to participate in the technology of travel and communication.

In his lifestyle of a commuter who does not want to choose between the benefits of a family and home in Africa and a professional home at one of the elite universities in the United States, in his critique of the abstraction of Western scientific language, in being an agent of knowledge transfer between the West and Africa, and Africa and the West, and in helping Ghanaian students to benefit from Western education, Emmanuel Akyeampong is the product, advocate, critic and executive of the new global phase we are now in.

Professor Emmanuel Akyeampong

is known for his book on the social history of alcohol in West Africa: *Drink, Power, and Cultural Change. A Social History of Alcohol in Ghana, c. 1800 to Recent Times* (1996).

He was born and raised in Ghana as the son of the owner of a fabric for pharmaceutical products near Kumasi. After he had received his bachelor of arts in Religion and History at the University of Legon in Ghana 1983 he did his master's degree at Wake Forest University in North Carolina in 1989. From there he went to the Virginia University where he became Joseph Millar's first PhD candidate. He joined the History faculty at Harvard upon receiving his Ph.D. in African History in 1993.

A part from numerous articles he had written a second book: *Between the Sea and the Lagoon: An Eco-Social History of the Anlo of Southeastern Ghana, 1850 to Recent Times* (2001).

In addition to his academic activities he takes opportunities to function as a public intellectual in public affairs of his country. With a high consciousness for not only African – Western relations but also black – black understanding, racism and slavery belongs to his academic agenda.

GUESTS

Chuma N. Himonga, Professor of Law at the University of Cape Town, South Africa, paid a visit to the University of Bayreuth over the last week of the winter term (5-12 February 2006). Himonga, who was a member of the previous SFB in African Studies at the University of Bayreuth, from 1988 to 1994, has published widely on family

and succession laws in Southern Africa, law and gender relations, African customary laws and legal pluralism. We watched, and discussed with her, the film 'Neria' (Zimbabwe 1992), and she presented a public lecture at the Faculty of Law and Economics on "The Constitution, Culture and the Protection of Individual Rights: The latest decision of the Constitutional Court of the Republic of South Africa". In addition, Himonga participated in the February session of the 'Diskussionsforum Afrika' on the topic of "African Studies in South Africa".

From June to August 2005 **Rotimi Badejo** from the University of Maiduguri, Nigeria, paid a visit to Bayreuth at the invitation of the Institute of African Studies (IAS). He offered an intensive Yoruba language course to students of African studies at Bayreuth University.

In October 2005 the Chair of African Linguistics 2 welcomed **Jacob Oludare Fadoro** from Ibadan, Nigeria. Fadoro was invited by the SFB/FK 560.

The Alexander von Humboldt Foundation scholarship holder **Adjai Paulin Oloukpona-Yinnonc** from Togo, has been invited by Janós Riesz, emeritus of Romanistic Literature and Comparative, to the University of Bayreuth for three months in 2005.

André Batiana (University of Ouagadougou, Burkina Faso) was a guest of TP A1 in September / October 2005. He worked on his sociolinguistic data collected from a pocket of Lyela speakers living in Ouagadougou. He presented his results in a paper given at the Linguistics Colloquium of the Faculty of Language and Literature.

Pierre Malgoubri (University of Ouagadougou, Burkina Faso) was invited by the chair "African Linguistics I" for the month of October 2005. He continued his work on the production of radio broadcasts in Moore on the

one hand, and on the adaptation of dialect speakers to the central dialect of Moore in Ouagadougou, on the other. He presented a paper at the Colloquium of African Linguistics on dialect adaptation.

Tefaye Tafesse (University of Addis Ababa) is presently visiting the chair of Population and Social Geography at the University of Bayreuth. He is working on the progress of an ongoing research project (running since August 2004) on Vulnerability, Risk Communication and Coping with Crises in Afar, Ethiopia.

Migration, Identity and Culture in West Africa

Following a conference panel organized by H.P. Hahn in Oct. 2005 at the DGV Conference on "Migration and Identity", Georg Klute and Hans Peter Hahn jointly invited selected speakers for a series of lectures on "Cultures of Migration" during the Winter term 2005/2006. These lectures were part of the scientific programme of TP A2 and A4 and dealt with topics relating to motives and forms of migration in Africa. Of particular interest to the lecture series was migration from the West African savannah to the big cities on the coast. One of the general ideas was that the temporary move from rural areas to the towns and back provides a link between different modes of life. At the same time this kind of mobility transports global influences into rural societies. Invited guests for the series of lectures were:

Ines Kohl (Vienna): Toyota, Chèh and E-Guitar: Transregional Movements between Libya, Algeria and Niger. (15. 11. 2005)

Gabriel Klaeger (London): Anthropology of the Road. (29. 11. 2005)

Katharina Inhetveen (Siegen): Refugee Camps in Zambia - Humanitarian

Institutions or Barracks? (17. 1. 2006)

Michael Lambert (Chapel Hill, N.C.): Migration and the Making of a Transnational Community in Senegal. (24. 1. 2006)

Tilo Grätz (Halle): Mobility of Gold Miners in West Africa. (31. 1. 2006)

Elisabeth Boesen (Berlin): Modern Migration of Nomads. (7. 2. 2006)

The Chair of Development Sociology is currently hosting two African guests who are working on their PhD dissertation. **Hortence Bevaio**, from Madagascar, has been in Bayreuth since September 2005 with funding from DAAD and is working on her thesis on "Development cooperation by Christian Non-Governmental Organizations in Madagascar – Case studies of AKAMA, SALSA, BIMTT". **Obede S. Baloi**, from Mozambique, will spend the whole of 2006 working on his thesis on "The Dynamics of Peace Consolidation: Local perceptions of conflict and building positive peace in Mozambique". Both are supervised by Prof. Dr. Dieter Neubert.

George Olusola Ajibade (Obafemi Awolowo University Ile-Ife) is currently a guest of the Chair of African Linguistics I. He was granted a Research Fellowship by the Alexander von Humboldt Foundation to work on the following research project: "A Socio-cultural Study of Yoruba Nuptial Poetry (Epithalamium)".

Bayreuth's Islamic Studies had the following guests:

Philip A. Ostien, Senior Lecturer at the Faculty of Law, University of Jos, Nigeria, came to Bayreuth 16 May to 2 June 2005. He is currently working on a major research project on the recent implementation of Islamic law in Northern Nigeria. Beside a public lecture on the latest development in the field of Shari'a in Nigeria, he gave

lectures for the students of Islamic studies at the University of Bayreuth. **Sanusi Lamido Sanusi**, risk manager at the United Bank for Africa, Lagos, and Islamic thinker, came to Bayreuth 19 to 24 June 2005. He is one of the most distinguished and eloquent critic of the praxis of Islamic law in Northern Nigeria. In Bayreuth, he presented a public lecture titled „Globalization, modernism and Shari'ah in Nigeria: Finding common ground“. **Hassan Juma Ndlovu**, PhD student at the University of Kwa Zulu Natal, South Africa, and program student of the SFB/FK 560, stayed in Bayreuth for three months and participated in the research project of the Chair of Islamic Studies.

Individual projects (TP) invited several guests to give a talk or for further discussions within the framework of their respective research:

TP A1: Issa Ziddy, University of Zanzibar, Tanzania

TP A2 (with A4): Immoumoumane Aghali, Université de Niamey, Niger; Gabriel Kläger, SOAS, London; Ines Kohl, University of Vienna, Austria.

TP A4: Danielle Bougaire, Université de Ougadougou, Burkina Faso; Michel Goeh-Akue; Birgit Meyer, University of Amsterdam.

TP A8: Montasser Abdelghani, El-Minya University, Egypt; David Blanchon, Université de Bordeaux, France; Hendrik Egbert, University of Saarbrücken; Zulfikar Hirji, University of Oxford, UK; Benedict Mongula, University of Dar es Salaam, Tanzania; Raffaele Poli, Université Neuchâtel, Switzerland; Eric Swyngedouw, University of Oxford; Sabine Tröger, University of Bonn.

TP B1: Gregory Alles, Mac Daniels University, USA; Werner Ustorf, University of Birmingham, UK.

TP B3: Thomas Geider, University of Cologne; Ahmad Sai'du Mni, University of Kano, Nigeria.

TP B7: Jean-Loup Amselle, EHESS

Paris, France; Johannes Harnischfeger, University of Basel, Switzerland.

TP B8: Hyppolyte Amouzouvi, University of Abomey-Calavi, Benin; Evangelos Karagiannis, University of Zürich, Switzerland; Saskia Walentowitz, University of Bern, Switzerland; Luca Ciabbarri, University of Milano-Bicocca, Italy.

TP C4: Ahmed Abdallah, Cairo, Egypt; Monika Salzbrunn, EHESS, Paris, France; Rüdiger Seesemann, University of Evanston, USA; José Kagabo, EHESS, Paris, France.

TP C7: Sabine Klocke-Daffa, University of Münster; Eveline Wladarsch, University of Heidelberg.

EXHIBITIONS

Exhibition in the BlueBox starting 26 May 2006

Muhammadi Kijuma

Muhammad bin Abubakr bin Omar Kijuma Masihi became known far beyond the confines of Lamu Island (Kenya), where he was born around 1870 and died in 1945, due to his many talents: as calligrapher, carver, poet and court singer.

This biographical exhibition reflects the life of this many-faceted personality. It is based on his own works, including a lute carved by himself, which is today the only instrument of this kind that has been preserved, and which was once brought to Germany as a gift. In the autumn, a delegation from the University of Bayreuth will travel to Kenya to hand over all the exhibits to the Lamu Museum.

Exhibitions starting 4 May 2006

Traces of the Future Paintings and drawings by Kwesi Owusu-Ankomah

Kwesi Owusu-Ankomah's fascinating large-area paintings attract attention through their contrastive colouring and their powerful sculptural representations of bodies and figures in move-

ment. In his picture compositions, the artist mixes different iconic and chronological spheres to create original and surprising syntheses: from prehistoric rock and cave paintings, and the Italian Renaissance, to the form language of African sculpture and the symbolism of Ghanaian Adinkra cloths, not forgetting the graffiti and murals of our post-industrial urban landscapes. Owusu-Ankomah is the forerunner of a new transcultural aesthetic, in which cultural particularisms and fixations are dispelled and traces of the future become visible.

The exhibition consists of around fifty works by the artist, who was born at Sekondi, Ghana, in 1956, and studied at the College of Art in Accra. He has lived and worked in Bremen since 1986. Owusu-Ankomah has taken part in many individual and group exhibitions (including the Biennales in Havana 1997 and Dakar 1996). One of his paintings was selected by FIFA for an edition of the official Art Poster for the World Cup 2006.

Hands of Fate: new installations by Kofi Setordji

During a four-month stay in the city of Munich, financed by a scholarship awarded by the Culture Relations Office (Kulturreferat), the Ghanaian artist Kofi Setordji created an impressive cycle of installations, sculptures and panel paintings, focused on Africa's post-colonial situation. The starting point of his reflection is the independence of Ghana in 1957: „50 years of independence – and where are we today?“ Setordji holds up a mirror to the rulers: scenic installations which explore the theme not only of Africa's wars and economic crises, but also the abysses of the 'human condition'. Kofi Setordji was born in Accra, Ghana, in 1957. He worked as a commercial artist, studied sculpture under Saka Acquaye, and founded Art House, an art and cultural centre, north of Accra. Setordji took part in the Biennales of Johannesburg (1995) and Dakar (2000).

PROJECTS AND PROGRAMMS

Shari'a Debates and Their Perception by Muslims and Christians in Selected African Countries - A New Multinational Research Project at the University of Bayreuth

Volkswagen Foundation agreed to fund a new research project at the University of Bayreuth for the next three years. Participating partners in Bayreuth are the chairs of Islamic Studies, Religious Studies I and Social Anthropology. The project "Shari'a Debates and Their Perception by Muslims and Christians in Selected African Countries" is part of the Foundation's funding initiative "Knowledge for Tomorrow. Cooperative Research Projects in Sub-Saharan Africa". This funding initiative aims at providing a contribution to the development and sustainable reinforcement of research in Sub-Saharan Africa. This is to be achieved by research projects developed and carried out by young African scholars in cooperation with German partners, providing junior researchers in Africa with an opportunity to enhance their skills and academic qualifications. All over the world, in recent years, there has been a resurgence of religion in the public sphere. In many sub-Saharan African countries this has manifested itself most noticeably in claims by Muslims for increased recognition of Islamic religious symbols within political and civil spaces dominated by "Western" systems, and especially for the implementation, in some form or other, of the sacred law of Islam, the shari'a.

These Muslim claims – different in their character and scope from country to country – have sparked off intense debates in all the countries where they have been made. In some cases – South Africa – the shari'a debate has been primarily among Muslims, pitting "conservatives" against "progressives" in a



contest over the future of shari'a in a liberal democracy. In other cases – Nigeria – the shari'a debate has shaken the entire society, dominating political discourse, calling liberal democracy itself in question, and profoundly affecting social dynamics at many levels.

Unfortunately, the quality of our understanding of these important developments, and of where they are leading, is highly unsatisfactory. Although there is some scholarly literature on each of the various shari'a debates in sub-Saharan Africa, its coverage is patchy, it tends to be mono-disciplinary, it is often uninformed by history, it is rarely comparative as between countries, and – a serious problem from African points of view – it is mostly done by foreigners whose approach and perspective is different from that of Africans, whether Christians or Muslims.

The aims of the project Volkswagen has agreed to fund are to address these problems:

Building on networks established in previous projects sponsored by Volkswagen Foundation, notably the project on "The Sharia Debate and the Shaping of Muslim and Christian Identities in Northern Nigeria" (2002-04) and the workshop on "Sharia Debates and Their Perception by Muslims and Christians in Selected African Countries" at St. Julien's in Limuru, Kenya, July 2004. The applicants

will join with other scholars to form a Project Team that is both international and multidisciplinary, involving religious studies, Islamic studies, jurisprudence, history, and social anthropology.

The Project Team will help to define, and the project will sponsor, scholarly research and writing by ten young African scholars aimed at filling up the gaps in our knowledge about the history and the current political, economic, and social dynamics of shari'a debates and their perception by Muslims and Christians in Kenya, Nigeria, South Africa, Sudan, and Tanzania.

Multidisciplinary and comparativity as between countries will be significant components of the research and writing sponsored. In order to build up new and to enhance existing networks cooperation among researchers will be encouraged.

The work of the young African scholars will be supervised and assisted by members of the Project Team with a view to their proper training, their exposure to current ideas and methodologies, and the enhancement of their formal academic qualifications. The ultimate aims of the project will be the building of networks among these young African scholars as the academic leadership of the future in their respective countries and the improvement of African-European academic networks.

CONFERENCE REPORTS

“Family and Kinship” in Thurnau, Bayreuth, 07 – 09 July 2005 by Tavea Häberlein

The spring conference of the “Sociology of Development and Social Anthropology” (ESSA) section of the German Sociological Association (GSA) was devoted to the topic “Family and Kinship”. The meeting took place in Castle Thurnau near Bayreuth from 7th to 9th July 2005. It was coordinated by Erdmute Alber and Astrid Bochow (Bayreuth).

The conference attempted to reanimate the discussion around concepts like family, kinship and household in a cross-disciplinary perspective that has been missing in the past twenty years among German-speaking social scientists. With this conference the organisers aimed at bringing into dialogue anthropologists, sociologists and historians dealing with family and kinship. Thirteen scholars (Astrid Bochow, David W. Sabeau, Saskia Walentowitz, Georg Pfeffer, Andreas Litschel, Andrea Lang, Dorothea Schulz, Ulrike Schultz, Ute Luig, Susanne Schröter, Ingrid Kummels, Ute Schüren and Gabriele Herzog-Schröder) presented outlines of their empirically grounded concepts. Papers dealing with kinship represented a structural understanding of kinship and paraphrased it as the „constitution“ or conception of society. In contrast, papers dealing with family mainly linked family to the practical everyday life of households, as living reality beside the aspect of constitution.

The discussion centred around the realisation that an integrative perspective of practice and constitution was seldom found in the papers. Much thought was given to the question if and, if yes, how these two perspectives can be integrated. The reason

why a structural analysis presents the kinship systems it studies as unchanged entities was seen in the fact that family life can become a basis for changes in a society. It does not necessarily effect change on the classificatory level.

The discussion also turned to the question of what the kinship system reveals about the social practice of local policy and/or property rights (e.g. concerning heredity or child support). At the same time, some papers offered a historical interpretation of kinship and family in Europe in order to avoid the exotisation of regional specifics in non-European contexts. Finally the question arose of why behaviour changes.

Altogether, the conference encouraged active exchange of research results in the different areas (Africa, Asia, Europe, Latin America). There were some inspiring discussions between researchers who focus on the analysis of kinship systems and others who focus on the social practice of people. All participants agreed on the importance of understanding family and kinship for the understanding of everyday life in European and non-European societies, and on the necessity of reconsidering concepts of family and kinship. The lack of exchange between researchers in the field of family and kinship in different regions and different disciplines was also noted and regretted.

The discussion concluded with a recommendation to discuss kinship as discourse, norm of behaviour and/or concept of affiliation (e.g. through shared substances). There was a consensus that the integration of different levels of analysis (practice and constitution) and a comparative perspective would be helpful for an understanding of the complex phenomena of kin and familial realities. The conclusion again drew attention to the fact that concepts like kinship, family or household cannot be viewed as natural given categories, but need to be analysed and characterised in their particular cultural, historic and economic contexts.

Cooperative research project (Programme international de coopération scientifique, PICS) by Dymitr Ibrizimow

The 3rd workshop on “Adjectives and concepts of qualification in West African languages” (“Typologie des adjectifs et de la qualification dans les langues africaines”) was held in December 2005 at Bayreuth University. It took place in the framework of a two-year project funded by the German Research Council and the Centre national de la recherche scientifique (CNRS). The project is carried out in cooperation between researchers on African languages at Bayreuth University and at LLACAN (Langage, Langues et Cultures d'Afrique Noire) of CNRS, Paris.

Beside The State: New Forms of Political Power in Post-1990's Africa by Alice Bellagamba, Thomas Hüsken & Georg Klute

International Workshop at the „Università di Milano Bicocca“, 15 - 16 December 2005

[dieser Text ist noch in Bearbeitung - kommt aber bald (ca. 2 Spalten)]

The workshop has been organised by Alice Bellagamba (Department of Human Sciences for Education „Riccardo Massa“-University of Milano Bicocca) in collaboration with Georg Klute (Institute for African Studies - University of Bayreuth), in the frame of an Alexander von Humboldt Fellowship at the University of Bayreuth. The initiative was sponsored by the President's Office, University of Milano-Bicocca, the Institute for African Studies, University

of Bayreuth, the Department of Human Sciences for Education „Riccardo Massa“-University of Milano Bicocca, CREAM (Centro Ricerche Etnoantropologiche Milano), MEBAO (Missione Etnologica in Bénin e Africa Occidentale).

results in Gur language research and thus to reinforce a comparative approach. A selection of papers will be published in the review Gur Papers / Cahiers Voltaïques.

**Between tone and text: Conference on Gur languages in Bayreuth, October 12 – 14, 2005
by Manfred von Roncador**

The 4th Conference on Gur Languages, organized by the Chair of Afrikanistik I and financed by the Thyssen Foundation, took place at the University of Bayreuth from October 12-14, 2005. Whereas the preceding conferences in Ouagadougou (1997), Cotonou (1999), and Kara (2001), organized jointly by the Chairs and institutions in West Africa, were not restricted thematically in order to provide an overview of work in progress, the conference in Bayreuth was a symposium consisting of three thematic work groups on tone, transcategorial derivation, and focus and topic. Each section was introduced by a leading key note paper and followed by a panel discussion at the end. The subdivision of the conference into different thematically motivated groups reflects the progress of research on Gur languages. Extremely poorly documented before, it was given a major impetus by the basic research on these West African languages initiated and carried out by the Bayreuth Chair of Afrikanistik I from 1996 to 2001.

More than 40 specialists from Africa, the USA, and different European countries took this opportunity to discuss the above-mentioned problems in relation to the analysis of Gur languages. The merit of such a conference lies among other things in the fact that it also provides a unique opportunity for our African colleagues to exchange

CONFERENCE ANNOUNCEMENTS

19th Swahili-Colloquium from 26th to 28th May 2006

The Swahili-Colloquium has become an established forum which attracts many Swahili scholars from Germany and abroad every year. Swahili is the common denominator of all the participants who come from different disciplines throwing a cultural, linguistic, historical or literary perspective on the language and its surroundings. This year, the Swahili-Colloquium organized by the chair of Afrikanistik I will take place in Iwalewa-Haus from 26th May to 28th May 2006. Everyone who is interested is highly welcome.

For further information go to the following website

<http://www.uni-bayreuth.de/departments/afrikanistik/swacoll/index.html> or send an email to swahili@uni-bayreuth.de

IN BRIEF

Iwalewa House showed an exhibition of John Liebenberg, one of the most excellent photographers of Southern Africa. Aim of the exhibition was to present an overview of his manifold works.

To call attention to the recent boom of poster production in West African countries as Nigeria, Benin and Ghana, Iwalewa House opened an exhibition on these posters with their highly narrative character and fascinating picture-text combination. The variety of posters covers from indigenous clothes and hair fashion to Afro American Pop and Indian film stars, to soccer, political caricatures, comments on religious topics and world affairs.

The chairs of Religious Studies at the

University of Bayreuth organised a workshop on African Pentecostal churches in Germany and Africa in July. Researches from the Universities of Heidelberg, Berlin (FU) and Oxford contributed to this workshop.

The chair of African Linguistics I organised the 4th international conference on Gur languages in October.

To offer Ph.D. students and persons associated with the University of Bayreuth an opportunity to improve their writing skills, a workshop on "Journalistic writing and science journalism" was organised in January within the SFB graduate training programme. The experienced science journalist Esther Schwarz-Weig acted as course instructor.

Oumarou Boukari, Université de Coudy, Abidjan, Ivory Coast, started recently his PhD research on textual cohesion in Songhay at the chair of African Linguistics I. The German Academic Exchange Service (DAAD) awarded him a scholarship.

Manfred von Roncador, Institute of African Studies, has been invited to teach courses at the University of Kinshasa in March. In his luggage he carried a proposal for a cooperation agreement between the Universities of Bayreuth and Kinshasa.



Tunde Adeniran, ambassador of the Federal Republic of Nigeria in Germany

Tunde Adeniran, ambassador of the Federal Republic of Nigeria in Germany, visited the University of Bayreuth in February. During his reception he has been informed about the manifold

African Studies programs and projects linking Bayreuth with Nigeria. To deepen the already well established interrelationships between the University of Bayreuth and Nigerian Universities – in most cases limited to the field of humanities – future projects in engineering and environmental sciences are taken into consideration.



Uschi Eid, MP and former G8 representative for

Uschi Eid, MP and former G8 representative for Africa of chancellor Schröder, visited the African Studies Center of the University of Bayreuth in March. After being briefed on the multidisciplinary and the long tradition of African Studies at the University of Bayreuth, Eid stressed the importance of improving the link between academic research and decision-making processes in politics.

PERSONALIA

Ibrahim Maina Waziri, University of Maiduguri, Nigeria, returned home in December 2005 after having spent 18 months at the Chair of African Linguistics II (Afrikanistik II) at the University of Bayreuth as an Alexander-von-Humboldt scholar within the framework of the George Forster research program.

Calls and Appointments

Balarabe Zulyadaini has been appointed lecturer for Hausa at the University of Bayreuth in December 2005. After finishing his studies in general linguistics, he worked as a senior lecturer in the department of languages and

linguistics of the University of Maiduguri, Nigeria, where he also defended his PhD thesis ("Dialects Mixture in Hausa Poetry: Metrical Approach").

Stefan Leible, University Jena, has been appointed Professor of Law in the department for civil law IV/civil code, international civil law and legal settlements. He succeeds to Ulrich Spellenberg

Kurt Beck, Ludwig-Maximilians-University Munich, accepted the appointment to the Chair of Social Anthropology (succession Gerd Spittler).

Hilary Dannenberg, University Leipzig, has been appointed Professor for English Literature (succession Mengel). Dannenberg is especially involved in the Anglophone novels in Africa and the African Diaspora.

Brigitte Bühler-Probst, former program coordinator of the Humanities Collaborative Research Center (SFB/FK 560) and editor in chief of NAB (Newsletter of African Studies at Bayreuth University), accepted the post of Research Associate at the Armenian Library and Museum of America (ALMA) in Watertown (Boston), USA.

ulty of Law and Economics, University of Bayreuth. This award is in acknowledgment of his scientific work in the field of comparative law and legal theory focusing on African customary law and legal pluralism. He is also recognized for his important contributions in enhancing the cooperation between his university and the University of Bayreuth in the context of the ERASMUS/SOCRATES students and lecturers exchange program.

Retirements

Ulrich Spellenberg (Chair of Private Law, Private International Law and Comparative Law) retired at the end of the summer semester 2005.

Eckhard Breiting, Prof. for English Literature with main focus on Africa, retired at the end of the summer semester 2005. He particularly engaged in caring for Humboldt fellows. On this behalf, he is still ready to provide help and information (GSP-Building, room 4.371; phone: 0049 - (0)921 - 55 5074).

Awards



Gordon Woodman, honoured with a honorary doctorate of the Faculty of Law and Economics

Gordon R. Woodman, University of Birmingham, UK, has been honoured with a honorary doctorate of the Fac-

PUBLICATIONS

since the last issue in July 2005

- Adogame, Afe & Lizo Jafta
2005 **Zionists, Aladura and Roho: African Instituted Churches**; in: Kalu, Ogbu (ed.): *African Christianity: An African Story*; Pretoria: Univ. of Pretoria, 309-329.
- Adogame, Afe
2005 **Prayer as Action and Instrument in the Aladura Churches**; in: Berner, U., C. Bochinger & R. Flasche (eds.): *Opfer und Gebet in den Religionen. Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie*; Gütersloh: Bertelsmann, 96-110.
- Alber, Erdmute
2005 **Sorcellerie, vindicte populaire et pluralisme du droit au Bénin**; in: Rösel, Jakob & Trutz von Trotha (eds.): *The reorganisation of the end of constitutional liberties? / La réorganisation ou la fin de l'état de droit?*; Köln: Köppe, 199-210.

- 2005 **Hexerei, Selbstjustiz und Rechtspluralismus in Benin**; in: Kappel, Rolf, Hans-Werner Tobler & Peter Waldmann (eds.): *Rechtsstaatlichkeit im Zeitalter der Globalisierung*; Freiburg: Rombach, 375-402 (=Historiae Bd. 18).
- 2005 **Veränderungen von Kindheit und Elternschaft bei den Baatombu in Westafrika**; in: Schnurer, Jos et al. (eds.): *Kinder in Afrika*; Oldenburg: Dialogische Erziehung, 136-155.

- Bellagamba, Alice
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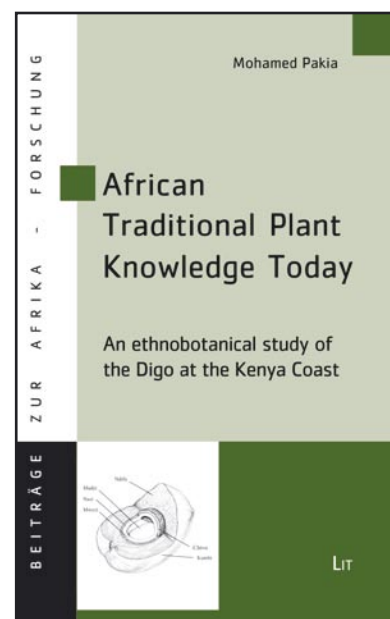
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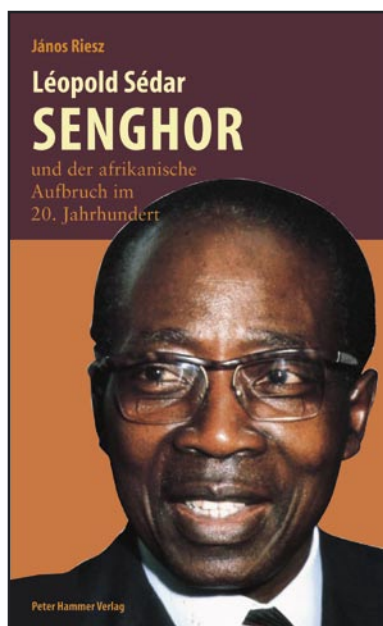
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■ April
26. Wednesday, 4 p.m. H15
Discussion Forum Africa
'Darwin's Nightmare' Film by Hubert Sauper (2005) and discussion

■ May
02. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Die Kunst des „Tuql“-Spiels: Betrachtungen zur Liebe in Ägypten
Dr. Steffen Stohmenger (Berlin/Halle)
09. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Die Frauen von Maroua: Liebe, Sexualität
und Konsum im Norden Kameruns
Dr. Reinhard Kapfer (Polling)
16. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Musik, Migration und imaginierte Heimat
zwischen Afrika und der Karibik
Dr. Hauke Dorsch (Bayreuth/Hamburg)
19. Friday, 8 p.m. Iwalewa House
Concert
Salamat Schiftah – Lieder und Gedichte aus Afghanistan
24. Wednesday, 4 p.m. S42
Discussion Forum Africa
'Bioethics from an African Perspective'
Introduction by Godfrey Tangwa (Yaounde) and discussion

■ June
06. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Die Realität des Imaginären –
über die Affinität von Ethnografie und Fantastik
Dr. Werner Petermann (München)
13. Tuesday, 7.30 p.m. Iwalewa House
Anthropological Colloquium
Anacaona und die kubanischen Frauenbands
der 1930er Jahre: Innovationen in Son und Jazz,
Geschlechterdynamiken und „Afrocubanismo“
PD Dr. Ingrid Kummels (Berlin)
21. Wednesday, 4 p.m. S42
Discussion Forum Africa
Forest in Africa – Narratives and environmental intervention'
Introduction by Martin Doeverspeck (Bayreuth) and discussion

■ July
12. Wednesday, 4 p.m. S42
Discussion Forum Africa
"Modelling nature and land use - science and eco-religion as tech-

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