

des eigenen Vorgehens und seinen Ertrag zu Märkte zu tragen.

**Brenda Cooper / Robert Morrell (eds.):
Africa-Centred Knowledges. Crossing
Fields & Worlds, Woodbridge, Suffolk:
James Currey 2014, 232 S.**

Reviewed by
Susann de Ruijter, Leipzig

The book of Cooper and Morrell is an anthology of articles discussing notions of “knowledge production” in a specific African context from the perspective of sociology of knowledge approaches. It goes beyond Eurocentric and Afrocentric perspectives, offering new theoretical and empirical approaches to specific African contexts. Most of the authors work in African research institutions (South Africa, Ghana and Kenya).

The book is divided into two parts, each consisting of six articles. The first part focuses on the epistemological bases of knowledge orders. The second reflects on these approaches by analysing knowledge production in practice, predominantly in Southern African contexts.

The elaborate introduction opens the field for the discussion of “knowledge” in general and explains the Africa-centredness of this edition. By creating a complex field of tension between binaries (diversity versus unity; the archaic and traditional (Africa) versus the present and future (Europe); scientific/modern versus everyday/indigenous; fluidity and similarity), Cooper

and Morrell locate the space of Africa-centred knowledges “between the polarization of the bad place of Eurocentrism and the immoveable rock of Afrocentrism” (p. 2). The editors see the methodological common ground of the contributions as the analysis of the “process of knowledge production with an angle on Africa” and with focus on local knowledges. The aim is to overcome the “false binary between “tradition” [backward] and “modernity” [progressive]” (p. 17) on a spatial (local and global) and temporal (Africa/past and Europe/future) level.

For their theoretical framework Cooper and Morrell refer inter alia to Richard Rottenburg’s approach, which emphasizes the status of authority of contributors to knowledge production, as well as their agreement about the character of knowledge and the means of knowledge negotiation (codes). This is what Rottenburg labels the metacode. Tracing that metacode of Africa-centrism, the authors examine the (self-)reflexive meaning-maker and the mechanisms in which code-switching functions to develop methodological research tools. This approach provides a platform for the participating disciplines (psychology, cultural and social sciences, linguistics and literature, besides biology and geography) to discuss perspectives of Africans (“Afrocentric”) on the specific varieties of everyday reality. Although having been developed from different disciplinary backgrounds, the empirical examples of each article add important aspects to the question of how meaning-making takes place (Part 1) and in demonstrating the negotiation process in everyday settings (Part 2). All contributors reflect the constraints that determine the emergence of knowl-

edge (opinions, exclusions, epistemology, belief versus science, common sense) and which structure the perception of reality, leading to a redefinition or re-evaluation of the bodies of knowledge encompassing their object of research.

To take one example, the article of Signe Arnfred (pp. 51-63) examines whether gender paradigms, as epistemic codes, have shifted as a result from international conferences (UN Decades for Women 1975-85 and 1985-95 and 1995 Beijing Platform for Action), differentiating “the North” and “the South”. She draws the conclusion that a change has happened in development discourse regarding women and gender on a global scale, but needs to be set in relation to the differing histories of feminist movements in Europe and Africa. On the one hand African gender activists have become more visible by sharing the same metacodes with Northern feminists. On the other hand there arises a huge need for African feminists to reflect their aspirations against the backdrop of their own (Africa-centred) cultural-specific interpretations of the feminist past (p. 63). This need results from the common tendency of international agencies to declare gender equality an instrument for development, drawing upon a conceptual distinction between traditional (Africa) and modern (Europe) as represented in development discourse.

This book contributes a great deal to the discourse around the Southern Theory-approach, as represented by Raewyn Connell, by offering a broad variety of empirical examples. The general critique of the epistemological roots of the social sciences results in a self-reflexive analytical perspective on local African phenomena and

discourses. This well-composed edition of essays makes a contribution to our theoretical and methodological understanding of knowledge emergence beyond the dichotomies and within the framework of an Africa-centred approach. The introduction is crucial to the embedding of the articles into the overall context of the book. Without its discussion of the processes of knowledge production it would be difficult to recognize the common thread linking the different cases discussed.

Sabine Mangold-Will: Begrenzte Freundschaft. Deutschland und die Türkei 1918–1933 (= Moderne europäische Geschichte, Bd. 5), Göttingen: Wallstein Verlag 2013, 539 S.

Rezensiert von
Zaur Gasimov, Istanbul

Die deutsch-türkischen Beziehungen schauen auf eine lange Tradition zurück. Das gemeinsame Vorgehen im Ersten Weltkrieg und die Migration der türkischen Gastarbeiter in die Bundesrepublik seit den 1960er Jahren sind nur ein Teil dieser facettenreichen Verflechtungsgeschichte. Eine intensive Interaktion zwischen Deutschen und Türken fand auch in der Zwischenkriegszeit statt. Die Monographie der Wuppertaler Historikerin Sabine Mangold-Will untersucht die Beziehungen der zwei Staaten zwischen 1918 und 1933.