Table of contents

PART I. PRELIMINARIES

Chapter 0. Introduction 15

0.1. African, anthropological and historical lessons towards a philosophy of interculturality

0.2. Provenance of chapters, and acknowledgements

PART II. THE CONSTRUCTION OF INTERCULTURAL KNOWLEDGE THROUGH ANTHROPOLOGICAL FIELDWORK

Chapter 1 (1969). First religious fieldwork: On popular Islam, highlands of North-western Tunisia, 1968 51

1.1. Preparation

1.2. Collective on-site preparation

1.3. First days in the village

1.4. The interpreter

1.5. Days of distress

1.6. From field data to theory, and back

1.7. Relations with the villagers

1.8. Towards understanding

1.9. Beyond objectifying knowledge

Chapter 2 (1979). Can anthropology become the theory of peripheral class struggle? Reflections on the work of Pierre-Philippe Rey 75

2.1. Introduction

2.2. Anthropology as ideological production

2.3. Fieldwork

2.4. The production of anthropology

2.5. The anthropology of ideology

Chapter 3 (1984). 'The Shadow You Shall Not Step Upon': A Western researcher at the Nkoya girls' puberty rite, western central Zambia 93

3.1. The Nkoya girl's puberty rite: Introductory evocation
3.2. The female puberty rite in western Zambia
3.3. Witnessing the female puberty rite as a North Atlantic anthropologist
3.4. The female puberty rite and women's oppression
3.5. The female puberty rite as women's self-realisation
3.6. Male anthropologist : female puberty rite = North Atlantic ethnography : African societies
3.7. Boundary transgression and identity formation in ethnography

Chapter 4 (1987). Reflections on the future of anthropology in Africa 125

4.1. Introduction
4.2. What is anthropology?
4.3. Class limitations of anthropology within the world-system
4.4. The partial vindication of anthropology
4.5. Towards an answer
4.6. The easy way out? Africanist anthropology and development
4.7. Postscript 2002
4.8. Post-1987 developments in and around Africa
4.9. Post-1987 developments in and around Africanist anthropology

PART III. FROM ANTHROPOLOGICAL FIELDWORKER IN SOUTHERN AFRICA, TO NORTH ATLANTIC DIVINER-PRIEST: AN EXPERIMENT IN INTERCULTURAL PHILOSOPHY

Chapter 5 (1990). Becoming a *sangoma*: Religious anthropological fieldwork in Francistown, Botswana 155

5.1. Introduction
5.2. A meal in the country
5.3. Discussion

Chapter 6 (1998). *Sangoma* in the North Atlantic region: On integrity in intercultural mediation 195

6.1. Introduction
6.2. Integrity
6.3. *Sangomas* in Francistown, Botswana
6.4. Concrete answers
6.5. Instant coffee, or *Arabica*?

6.6. A speedy career?
6.7. Mediumistic trance
6.8. Doubts and contradictions
6.9. University professor and *sangoma*
6.10. A social regime of implicit knowledge acquisition
6.11. Public health
6.12. What does *sangoma*hood mean to me ?
6.13. Integrity as intercultural risk

Chapter 7 (2002). The translation of Southern African *sangoma* divination towards a global format, and the validity of the knowledge it produces.....235
7.1. Towards a global format of *sangomahood*
7.2. Technical procedure
7.3. The oracle as a source of information
7.4. Do the oracular pronouncements constitute knowledge in the technical epistemological sense?
7.5. The *sangoma* oracle as a source of valid knowledge about the world of the senses
7.6. Discussion
7.7. A field of tension: The continuities and contradictions of the intercultural quest for knowledge
7.8. Against cultural and epistemological relativism
7.9. Towards a unitary epistemological stance: The example of the world history of divination systems as early science
7.10. Situating *sangomahood* in the field of tension between universalist and particularist conceptions of truth
7.11. Situating sensorialist rationality and defining its boundary conditions

Chapter 8 (2002). The high priest's two riddles: Intimations of *sangomahood* as a translocal idiom 299
8.1. Introduction
8.2. The high priest's first riddle: The Saviour
8.3. The high-priest's second riddle: The leopard skin as a sign of identity
8.4. The leopard skin in the context of three socio-political identities
8.5. Conclusion: The second riddle's solution

PART IV. FROM CULTURAL ANTHROPOLOGY TO INTERCULTURAL PHILOSOPHY

Chapter 9 (1997). *Sensus communis* or *sensus particularis*? Immanuel Kant in Africa 317

9.1. Introduction
9.2. Why the social sciences have difficulty appreciating Kant's theory of aesthetic judgement
9.3. What Kant has yet to offer to the social sciences
9.4. The Nkoya people and their Kazanga festival: Symbolic production and *sensus communis* in western central Zambia
9.5. The Kazanga festival and constraints of artistic production: Identity, commodification, and embodiment
9.6. Envoi

Chapter 10 (1999). The Janus situation in local-level development organisation in Africa: Reflections on the intercontinental circulation of ignorance inspired by the situation in Kaoma district, western central Zambia 333

10.1. Introduction: Development and knowledge
10.2. Kaoma district, western central Zambia: Struggles over the natural environment.
10.3. The Janus situation in developmental knowledge production
10.4. Discussion
10.5. Recommendations by way of conclusion

Chapter 11 (1997). Reconciliation: Ideas and procedures constituting the African social technology of shared and recognised humanity 349

11.1. Introduction
11.2. An attempt to define reconciliation
11.3. Reconciliation and socio-political organisation: Segmentarity and feud
11.4. Reconciliation and the law
11.5. Reconciliation, ritual and therapy
11.6. Sorcery and social conflict at a macro scale: Two limits to the African symbolic technology of reconciliation

PART V. EXERCISES IN INTERCULTURAL PHILOSOPHY

Chapter 12 (1999). Some philosophical aspects of cultural globalisation, with special reference to Mall's intercultural hermeneutics 375

12.1. Introduction: Towards a philosophy of globalisation?
12.2. Aspects of globalisation
12.3. An invitation to philosophising
12.4. Mall's intercultural hermeneutics
12.5. Conclusion

Chapter 13 (1999). ICT and intercultural philosophy: An African exploration 395

13.1. Introduction: Two worlds?
13.2. The problem as seen from the perspective of intercultural philosophy
13.3. ICT as North Atlantic and therefore as not really at home in Africa?
13.4. ICT inimical to any culture?
13.5. ICT as Northern culture
13.6. ICT as metalocal global culture
13.7. ICT between the local and the global in an African context
13.8. How does the African enculturation of ICT take place?

Chapter 14 (2001). *Ubuntu* and the globalisation of Southern African thought and society 427

14.1. *Ubuntu* in various Southern African contexts and in a researcher's personal itinerary
14.2. Ramose on *ubuntu* and globalisation
14.3. Recognising the utopian and prophetic nature of ideology: The dilemmas of deconstruction
14.4. The value orientation of the village and the kin group is not standard in Southern Africa today
14.5. The anatomy of reconciliation and the role of intellectuals in Southern Africa today
14.6. The format of values, beliefs and images informing village and family life
14.7. *Ubuntu* as a deceptively vernacular term for an etic concept formulated in a globally circulating format
14.8. Why *ubuntu* can yet be expected to make a difference
14.9. Limitations and dangers of *ubuntu*
14.10. Conclusion: The vindication of *ubuntu* as an escape from violence

Chapter 15 (1999). ‘Cultures do not exist’: Exploding self-evidences in the investigation of interculturality 459

15.1. Introduction
15.2. ‘Cultures’ in contemporary society
15.3. The background of the concept of ‘culture’ in cultural anthropology and philosophy
15.4. From ‘holistic culture’ to partial ‘cultural orientations’
15.5. The relativity of an empirical perspective
15.6. Philosophy as empirical science?
15.7. Globalisation and ethnicity
15.8. Beyond ethnography
15.9. From ethnography to intercultural philosophy: Beyond the ethnographic epistemology
15.10. From ethnography to intercultural philosophy: Long-range correspondences in space and time
15.11. Against Eurocentrism
15.12. To intercultural philosophy as a medium
15.13. Cultural diversity and universality

PART VI. REFERENCE MATERIAL

References 525

General index 581

Author index 601

List of figures

Figure 5.1. Geographical space as a constraint on participant observation in a localised community: The fruit of a year's participant observation in an urban residential area: Somerset East Extension, Francistown, Botswana, 1988-1989 161

Figure 5.2. *Sangoma* lodges in Francistown, 1989. 163

Figure 5.3. The author's divining tablets. 168

Figure 11.1. A simple system of segmentation 360

List of tables

Table 7.1. A fragment of the protocol of a *sangoma* divination session, in a globalised format and to be dispatched as e-mail. 241

Table 7.2. An exhaustive analysis of the information input and output of a *sangoma* divination session. 257