

SUMMARIES OF ARTICLES

PATRYK ZAJĄC

Considering the Universal Message of Cultural Texts on the Basis of Hausa and Polish Proverbs

The paper concerns single-sentence texts recorded in different languages according to similar structural schemes, known as proverbs. It focuses on comparing the semantic content of proverbs in Hausa and Polish, but also takes into account the way of illustrating the concepts expressed by means of these contents. The applied methodology draws attention to the words most frequently used in proverbs, which (referring to Wierzbicka 1997) are considered to be cultural keywords, that is: words with a special cultural status. They encode contents that are important to the way the particular community functions. Based on the collection of proverbs by Kirk-Greene (1966), Yunusa (1977), Kłosińska (2011) and Adalberg (1889-94), pairs of proverbs having the same meaning (message) and the way of imaging (the same key words) in Hausa and Polish, have been found. The occurrence of such pairs of proverbs (e.g. *Matambayi ba ya bata* – “Who asks, does not stray”, *Rigakafi ta fi magani* – “Prevention is better than cure”) in languages geographically and culturally distant evokes the question of universal values, independent of the natural and cultural environment. Examples will be presented along with translation and explanation of meaning.

Key words: Hausa proverbs, cultural keywords, linguistic view of the world, comparative paremiology, universality of the message

KINGA LENDZION

The Motivation to Learn Amongst Malagasy Students from Miandrivazo Based on Field Research

International comparative research programmes provide a wealth of knowledge about the results achieved by pupils and the socio-professional status of parents, but there is a lack of research focused on analysing the attitudes of the students themselves towards the learning process and the factors that motivate them to learn. Insufficient in-depth research in the field of education concerns especially sub-Saharan Africa. In June 2016, the author conducted a survey research in all schools

located within the district town Miandrivazo. The study was conducted on a group of 581 students. One of the aims of the research was to identify the motives of students to take up school education. Based on the research, we can clearly see that for the surveyed students, education is an instrumental value, a means to achieve their goals. Knowledge acquired at school is also a value in itself for the students. It is a good, a heritage, and the best thing that their parents can offer them.

Key words: educational research, socio-economic status of the pupil's family, profession, learner, education level, motivation to learn, heritage, knowledge

PIOTR KRUZE

The Concepts of Political Systems in the Colonial Spanish Guinea and Independent Equatorial Guinea

The decolonisation process of Equatorial Guinea had a unique character. It proceeded gradually and peacefully, which gave hope that the Guinean political elites were well-prepared to assume power. The article analyses changes in the political status of Spanish sub-Saharan territories and compares the concepts of the Guinean political system presented by African political activists with projects prepared by the government in Madrid. The author draws attention to the political diversity of ethnic and social groups in Equatorial Guinea, the actions undertaken by the African political parties, various standpoints of the Spanish ministries and the international position of Spain.

Key words: Equatorial Guinea, Fernando Po, Rio Muni, Bubi people, Fang people, Francoism, decolonisation

RENATA DÍAZ-SZMIDT

The Birth of Hispano-African Literature in Equatorial Guinea. Spanish and Guinean Trends in Colonial Literature

The aim of this article is to reflect on the origins of Guinean literature written in Spanish, also known as Hispano-African, Hispanic Negro-African or Hispano-Guinean literature. This literature was born during the colonial period and it was marked by the uprooting of Africans from their traditional ethnic cultures and by forced assimilation, which significantly influenced the content and form of the first literary works. Some of the work by the first Guinean writers can be included in the so-called "imitative trend" literature, whose authors limited themselves to imitating the

patterns of Spanish literature, deemed as the artistic ideal and the only, mandatory point of literary reference. This conviction resulted from the upbringing within the colonial education system and the submission to the ideological colonial indoctrination. Guineans believed in the civilisational and cultural superiority of the white man, described by the creators of the Spanish colonial literature. Although the readers of this literature were mostly those from the metropolis, it is worth analysing it precisely because of the ideology it was submitted to, and which was imposed upon the colonised Africans as a valid model of thinking. In the article, I present the problems of this literature, especially its ideological and political background, starting from nineteenth-century „Orientalism” to the ideology of Francoism. Then, I analyse the first works of the Guinean writers who, despite being subjected to the European assimilation and Christianisation, became the representatives of the first native Guinean intellectual elite. This elite began to develop literary works in the language of the coloniser, contributing to the birth of Hispano-African literature, which with time evolved into the national Guinean literature.

Key words: Equatorial Guinea, Spanish colonial literature, Hispano-African literature, colonial ideology

LUCJAN BUCHALIK

African Antiquarian Market and Tourism. Between Authenticity and Commercialism. The Case of the Dogon and Somba people

The emergence of mass tourism has resulted in changes taking place in the art of West African peoples. As a result, the demand for “original African souvenirs” has increased and practically industrial, mass production of “African art” has emerged. This phenomenon has been analysed on the example of two peoples strongly influenced by tourists (the Dogon and Somba people) and peoples moderately affected by this phenomenon. Changes can be clearly seen when comparing the art of the peoples of West Africa from the beginning of the 20th century, when there mass tourism did not exist, with the art of the early 21st century. Some of them arise from changes taking place inside a given culture as a result of a natural transformation process. Others arise from external changes caused by a mass interest in the art and works of local craftsmen. Masks and sculptures — the main objects of interest for visitors looking for an attractive souvenir — are changing as a result of customer expectations.

Artisan art, most frequently encountered by tourists, although referring to the traditional art of peoples visited by them, responds primarily to the tourists’

demands. Some products are inspired by the tastes of the visiting tourists. In order to sell the products, a craftsman has to react quickly to the customer's needs. The object of traditional art with all its rich symbolism has been taken out of the country of origin; it has become not a souvenir of a stay in the visited area only, but of a visit to Africa as such.

A problem has recently arisen as to what is a copy and what is an original work of art. In the concept of European art, there is only one original work — every other object that looks the same is a copy or a forgery. In artisan art and museums there are many similar masks, sculptures and other objects with artistic qualities, differing only in terms of details and precision, and yet an ethnologist will not refer to them as counterfeits.

Key words: the Dogon and Somba people, tourism, art, mask, sculpture, tourist souvenir

ROBERT PIĘTEK

The Formation of Power Ideology in Soyo in the Second Half of the 17th Century

Soyo was a coastal province of the Kingdom of Kongo. Thanks to its location, it played an important role in the contacts between the Kingdom and Europe. Consequently, European influences were more extensive there than in other parts of the country. Capuchins founded their permanent post in Soyo in 1645. After many battles and skirmishes with Kongolese forces, Soyo became, in practical terms, an independent polity in the 1640s. The political elite created their own ideology of power, comprising Christian and traditional local elements. It underlined Soyo identity and separateness achieved thanks to the overcoming of the Kongolese forces.

Key words: Soyo, Kingdom of Kongo, Christianity, ideology of power