

## ABSTRACTS

### Max Weber and the Religions of India

DAVID N. LORENZEN

This essay discusses the present-day relevance of the discussions of Hindu religion found in the works of the famous German sociologist-historian, Max Weber (1864-1920). Historically, Weber's "value-neutral" approach to the study of so-called world religions can be seen as a great advance over the Christian and European bias found in earlier attempts to analyze non-Christian religions by European and American scholars. On the one hand, Weber clearly used his study of Asian religions as a means to find an explanation for what he saw as the more dynamic growth of European political and economic institutions. His studies of modern Hinduism are now of limited value, mainly because of the limited and inadequate sources he used to study this topic. In particular, he overemphasized the relation between castes and Hindu sects and wrong posited a supposed orgiastic origin for modern Hindu devotional religion. On the other hand, Weber's analysis of the religion of non-privileged social classes has the potential to be of great use for the study of low-caste Hindu religious groups.

### "Mnanionyesha Njia": Creative Expression and Women's (Dis)empowerment in Tanzania

AARON L. ROSENBERG

Scholarship on African verbal art frequently exhibits a polarizing bias toward certain types of artistic expression. However, popular songs, widely distributed, consumed and discussed in their respective countries of origin, are accessible to Africans themselves in ways that literary and traditional verbal art are not. They likewise interact with literary forms in important ways. The song "Mnanionyesha Njia ya Kwetu" by Orchestra DDC Mlimani Park provides compelling evidence of the linkages between these forms of expression when compared with the novel *The Parched Earth* by Elieshi

Lema. The use of narrative elements illuminate the techniques which invigorate both song and novel. The fact that the thematic content of the texts overlaps is further corroboration and substantiates the project of employing popular songs as analytic tools when examining verbal art from Tanzania and throughout the East African region.

## **The Indian Argument for the Existence of God: A Reading through His Critics**

OSCAR FIGUEROA CASTRO

This essay shows the great sophistication reached by Indian philosophical speculation around the problem of God's existence between the seventh and eleventh centuries. To this end, the essay discusses the main points in the argument that Udayana (11<sup>th</sup> century), one of the leading proponents of the late Indian school of logic (*nyāya*), elaborated in order to defend God's existence, partly as a response to the objections that had been previously put forward by the Buddhist tradition, in the figure of Dharmakīrti (7<sup>th</sup> century), as well as by the brahmanical orthodoxy, in the figure of Kumāṛila Bhaṭṭa (8<sup>th</sup> century). Secondarily, the essay questions the understanding that in the form of a too simplistic opposition between reason and spirituality still prevails in the Spanish speaking world about the speculative tradition of Sanskrit India.

## **Who are "the others"? The Ethnic Issue in the Struggle for the Liberation of Mozambique**

MARÍA DOLORES ROCCA RIVAROLA

Just like other Portuguese colonies, Mozambique would achieve its independence later than other African colonies (1975). It has been stated (Chamberlain, 1997) that there is a relationship between certain metropolis' intransigence to develop decolonization processes, and the emergence, in those same cases, of radical liberation movements, even of powerful Marxist parties (MPLA in Angola, Vietminh in Vietnam, and others). Mozambique is an example of that relationship. In some African countries like South Africa

and Rhodesia (Zimbabwe), the centrality acquired by the ethnic cleavage's instrumentation became evident as we looked at the government elites and their policies, which situated them as regimes dominated by a minority of white settlers. Mozambique, on the contrary, just like Angola, had not been a settling colony for the Portuguese population, neither had they known such a crossbreeding process as the one seen in Cabo Verde. Nevertheless, the ethnic issue comes to light in the struggle for independence: Portugal was then assisted by South Africa to continue resisting Angola's and Mozambique's liberation movements. This article is set to approach the ethnicity issue in the case of Mozambique's independence. We will trace the ways this issue appeared in FRELIMO's statements, in a context that is particularly interesting for that issue, given that FRELIMO would be one of the African liberation movements that soon adopted some of the Marxist postulates and approached the USSR, thus becoming a strategic spot in the Cold War.