

Orient

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bulletin

History and Cultures in Asia, the Middle East and Africa

Connections across Boundaries History and Culture of the Modern Orient since the 18th Century

Five new research projects were launched in January 2001 under the heading of the Centre's new overall research theme "History and Culture of the Modern Orient since the 18th century". Their common denominator is an interest in connections that have cut across spatial, political, cultural and social boundaries within and among Middle Eastern, African and South Asian societies and polities over the last two centuries. With the intention of questioning the 'area studies' approach that presupposes rigid continental frontiers and territorially-defined systems of economy, culture and society, and of critically evaluating theories and historiographies that associate non-European societies with bounded localness and homogeneity, they address three distinct but related thematic lines of research. The three projects exploring the concept of *trans-locality* will be presented in this issue, whereas the other two research lines, *public sphere* and *cultures of history*, will be dealt with in one of our next bulletins.

On the basis of the hypothesis that culture, society, economic and political spheres do not necessarily concur with physical territories and nation states, and inspired by the recent discussion on new

social and/or cultural geographies, these projects focus on the cognitive and material practices that generated non-territorial "spaces between" and "translocal discourse communities". They are thus seeking new approaches to conceptualise the interregional and intercultural connections within and between the areas that are being studied at the Centre, notably those that created the Sahara and the Indian Ocean as historical and/or contemporary "landscapes", but also translocally constituted political, social and cultural entities such as Lebanon and Palestine.



Increasingly, as in Lebanon, the internet shapes translocal agency (Photo by A. Peleikis)

Rather than espousing one of the multiple and conflicting definitions of *translocality*, a concept which recently captured the attention of a number of social and cultural scientists, the three projects and their individual research activities described here give priority to stressing its multiple connotations, as will be shown in the following outlines.

No. 3, August 2001

Editorial

This third issue of the Orient Bulletin appears after a period of intensive field work carried out by the fellows of the Centre for Modern Oriental Studies in India, Morocco, the Comoro Islands, Zanzibar, the Lebanon, and across the Israeli-Palestinian "Green Line". Events such as the demonstrations following the controversial Zanzibar elections and the almost-war situation between Israel and the Palestinian Autonomy had an impact on the internal discussions on the future profile of the Centre. Thus the research on "spaces between" presented in this issue is not merely an academic exercise in the proverbial ivory tower, but can contribute to the understanding of how necessary these spaces are for a meaningful approach to conflict transformation and resolution.

calendar

Public Seminars at the Centre

- 11th October 2001, 17.00:
Fanny Colonna (CNRS/MMSH, Aix-en-Provence)

Workshops

- 27th and 28th October 2001:
 La légitimation du pouvoir au Maghreb – XIXe et Xxe siècles
- 30th November–2nd December 2001:
 Anthropology in the Middle East:
 Gendered Perspectives

Current Research at the Centre Projects on Translocality

The research group **Indian Ocean – Space on the Move** attempts to unravel the complex heterogeneity of the societies on the Indian Ocean rim which have been profoundly affected by the long-term exchange of people, goods, and ideas via the seaways that engendered translocal processes of accommodation and interaction, as well as of conflict and dislocation. Concentrating on the western part of the Greater Indian Ocean, this research project explores the transformation of these transoceanic relations in the course of the “long” 19th and “short” 20th centuries, periods which are characterised by colonial expansion, industrial capitalism superseding mercantile capitalism, and the emergence of the post-colonial nation state. By focusing on the making of historical and symbolic spaces and the multiple patterns of social interaction that have evolved in the interstices between land and sea, it favours an approach that assumes the existence of historically changing frames of reference. In the case of the Indian Ocean these frames were shaped – inter alia – by shipping routes, “maritime traffic rhythms”, and migration movements within which the coastal towns and villages of the Indian Ocean rim and its islands emerged as “crystallisation points” of social, cultural and symbolic interaction. On the basis of this common approach, five individual research activities within the wider project seek to examine complementary aspects of the historical development of the Indian Ocean, in the interest of giving more specific meaning to the yet unexplored term “seascape”. At the present stage, “seascape” serves as a working concept to describe a mental map continually being made and (re) shaped by peoples’ movements, experiences, per-

ceptions of localities, and narrative/visual and linguistic representations alike.

Ravi Ahuja’s project, **Maritime Working Culture and Colonial Rule in the Indian Ocean from the Late 19 to the Middle of the 20 Century**, investigates the encounter between fishermen, sailors, and dock- and shipyard workers from the various sub-regions of the Greater Indian Ocean. The ensuing exchange of ideas, social practices and technologies found its expression in a complex of social and cultural forms – conditions and methods of working, living conditions, world views, ways of settling conflicts, modes of artistic expression – which were locally differentiated and translocally contextualised simultaneously. The period under review – 1880 to 1965 – was characterised by the massive quantitative and qualitative transformation of the entire region as a result of the constraints of colonial dominance and world market integration. Against the backdrop of these changes that also shaped maritime working milieus, the research project seeks to illuminate a hitherto neglected aspect of the social history of the colonial harbour cities of Mombasa and Bombay, revealing in particular how subordinate maritime working groups were able to reproduce their “cultural landscapes” in the locality where they lived and worked.

Scholars, Merchants and Mercenaries. Hadhrami Family Networks and their Transformation in the Cultural Space of the Indian Ocean are the focus of Friedhelm Hartwig’s comparative project. Dealing with the longue durée of Hadhrami migration to India (Hyderabad, Gujarat) and East Africa (Mombasa, Zanzibar) and its repercussions on Hadhramaut itself, the project seeks to examine the structures, forms and processes of these migration movements and the translocal family networks created and entertained (relations of power, access to markets, legal

matters, communication, patron-client relations). The two periods of investigation are the turn of the 19th century when increasing European hegemony in India and East Africa led to profound changes in the local economic and social systems, and the 20th century, with emphasis on the post-colonial period. Proceeding on the assumption that these diasporas can be considered indicators of structural changes with regard to indigenous agency and political power, it will be asked to what extent the Hadhrami succeeded in creating new economic and political structures or whether they were merely reshaping those already in existence. The answers are not merely derived from analysing historical documents, but also from examining oral testimonies of contemporary representatives of these diasporas. Special attention will be paid to the question of how they recall or interpret their group and individual careers in retrospect, and to their current situation and future prospects.



*The “Dhowcountries” as an imagined region, Zanzibar film festival 2001
(Photo by F. Hartwig)*

Soko Mhogo Street is a narrow winding street that runs the entire length of Zanzibar Stone Town in a north-southerly direction. In his project, Jan-Georg Deutsch intends to write a **Social Biography** of this particular street **in the Colonial and Post-colonial period**, by way of reconstructing the interwoven family histories of its “Arab”, “Indian” and “African” inhabitants. This methodological approach was chosen as a means of portraying the street as an ever-changing interface between different cultures, a “space between” that provides a common ground for historical experiences and social memo-

ries. The aim is to construct a local history that primarily reflects the perspectives of those who feel at home in this particular locality. Though highly ambivalent, "locality" is used here to describe social relations of different qualities that both chronologically and spatially exceed a narrow territorial definition. It will be argued that translocal and macro-historical events and developments are not external phenomena but rather integral parts of the history of a locality. Thus, the research project strives to contribute to the focus on "translocality", except that in this particular case research will be carried out at one historical "site" only. Oral historical and archival research will be carried out mainly in Zanzibar.



*Soko Mhogo Street in Zanzibar Stone Town
(Photo by J.G. Deutsch)*

Brigitte Reinwald deals with the processing and representation of intercultural relations in the pictographic media in her project **Dhow Culture. Historical and Symbolic Interpretations of Intercultural Relations in the Indian Ocean Basin**. Photos and films are "read" as historical documents, showing symbolic discourses that interpret processes of translocal integration and cultural interaction. Using the methodical approaches of image and film analysis, different readings and versions of history concerning the perceptions of the

Self and the Other in different social groups, as well as the repercussions of historical turning-points and political paradigmatic changes on the production of images and films will be examined. Symbols and metaphors that generate meaning – especially the dhow as a means of transport and a connecting link between localities – will be highlighted to establish the significance of East African coastal and island settlements such as Zanzibar and Mombasa as "anchorage" and "sites" of collectively memorised historical experiences. The material basis for research are photographs, feature film and documentary film documents from the "Dhow countries" – which primarily means productions from India, Egypt, Kenya and Tanzania. Photographic documents comprise the collections of postcards in the various national archives and the photographic stocks of local portrait photographers and owners of photo studios.

The fact that cultural relations within the Indian Ocean region not only resulted in translocal overlapping but also in various forms of dissociating a cultural, religious or social "other" is the starting point of Katrin Bromber's project **Communicating Difference. A Study of Verbal Strategies for Cultural and Social Exclusion in the Printed Media of Colonial Tanzania**, which got under way in January 2001. Employing the methods of text and discourse analysis, the project looks at Swahili and selected English newspaper texts published during the colonial period in Tanzania (1892-1964) and seeks to show how and why certain authors instrumentalised language means to communicate social, cultural, and "ethnic" difference. The focus here is on texts that discuss the access to material and symbolic resources. The main objective of the research is to describe linguistic and conceptual elements of the Swahili newspaper discourse on social and cultural difference and its modification during German and British colonial rule. Considering the production and reception of texts as a dynamic and partly in-group process also means

introducing a more context-related approach as against the common classification of coastal people as "Indian", "Arab", "Swahili" and "African".

A second "space between" that has usually been regarded as a "periphery", outside conventional regional boundaries, is the Sahara desert. The Moroccan trans-Saharan relationships that developed during the last decade are the starting point for the research. The research group **Saharan Relations between Morocco and Sub-Saharan Africa: Reinvention and Revitalisation of Transregional Links** focuses on material and cognitive aspects of translocality and its condensation to the understanding of a "region".

The aim of the project is to look at the intertwining of different fields of relationships – economic, political, and social – as dimensions of contacts that cross the boundaries of nation states, cultural entities and environmental settings. This concerns official, state and government sponsored relations as well as informal ones outside of or in conflict with states and governments. The group is particularly interested in cognitive developments that link material dimensions of contact with the meaning people give to reality ("Lebenswelten" in the sense of Alfred Schutz).

The central question to be approached concerns the overarching regional (not necessarily territorial-based) spaces for agency. Such spaces can be intentionally constructed "from above", but can also emerge unintentionally or "market-driven", as a result of the condensation of material relations. Important is the mode of their "imagination", their mental construction. Recent approaches towards regionalisation focus on the role of ideas, the recognition of mutual interests and the development of a mutual perception about a "region". Public discourses on political and economic developments and strategies contribute to the cognition of a condensed space of intertwined fields and co-operations, and shape the attitudes of individual and collective agencies. The development of collective hyper-identities appears to be crucial to stabilising regional bounding and local condensations of wider spatial and cultural settings. Sometimes regional con-

densation leads to the projection of already long-established historical relations. Although the project emphasises the importance of increased globalisation for the understanding of contemporary developments, it does not disregard the historical perspective.

Stefan Wippel's project **Morocco's Foreign Relations with Sub-Saharan Africa at the End of the 20 Century: Material and Cognitive Aspects of Regional Condensation** focuses on the networking between states and their official representatives. This view on trans-Saharan contacts and local condensations employs a macro-level perspective emphasising agency (individual and collective) that acts "from above". In addition, it concentrates on the national debate in Morocco with regard to what relations with sub-Saharan Africa and belonging to the trans-Saharan space would mean for the country. Of particular interest is the mutual relationship between agency and perception.



Imagined regionalism: A tree with roots in Europe and Africa (Moroccan stamp)

A micro-level perspective that concentrates on agency "from below" in the process of regional and local condensation of trans-Saharan space is used for the project **Small entrepreneurs as 'intercultural brokers': The development of social spaces by economic activities. Relations between Senegal, Mauritania, and Morocco.** This project, which is due to start in October 2001, looks at trans-Saharan traders from West Africa in Morocco. The questio-

nof cognitive potentials to analyse and imagine the social, economic and political practice of trans-Saharan and trans-African relations is central to the research. Traders as "intercultural brokers" moving between places, in different socio-cultural milieus and within multilocal belongings are a further topic. The project assumes a basic tension between activities "from below" that shape trans-Saharan space and demands "from above" to control that space.

Territorial borders define societies. For a long time this assumption was a pointer for social scientists. Societies were imagined as single bounded units contained within the power structure of a nation state. The "territorial trap" that assumed the identity of a nation state and its society is the starting point for the research group **The (Re-) Construction of Nation States through Translocal Social Relationships.** The project highlights the importance of transborder (translocal, transnational) social relationships for the development of social agency and civil society, related to conflicts in processes of (re-) constructing a nation state.

Constructions of translocal discourse communities where the locally bounded community does not exist are at the core of this investigation. The research looks at translocal agency that lives dispersed in cross-boundary and -cross-border contexts, but where social relationships – either by direct or mediated communication – are so neat that the impression of "one place" appears. New social spaces emerge that are defined by the crossing of boundaries, be it of the nation state or the bounded community.

Anja Peleikis' project **Translocal Agency: Vision and Practice of Social Change in Lebanon is situated in a Lebanese context.** The research focuses on secular social actors and their emergence in a translocal space of civil society, and their role in linking Lebanese villages with Beirut and with the

Lebanese migrant communities abroad.

The specific example under review is the discussion on the introduction of a non-religious civil law that emphasises the secularisation of the Lebanese political system. The project looks at the different visions of national identity that develop in contrast, competition and conflict with political-religious movements.

The basic assumption is that both types of collective agency (religious, non-religious) cannot be understood by simply looking at the territorial base of the Lebanese state. The competition for visions about the re-construction of a nation state occurs in translocal spaces and contexts.



Border-making between East Jerusalem and the prospective Palestinian Administration, December 1994 (Photo by Th. Zitelmann)

Katja Hermann's project **Translocality at the Green Line: The Palestinians in Israel between Israeli Citizenship and Translocal Palestinian Community-Building** deals with the issue of how conflict-borne relationships between two territorial entities (the State of Israel, the Palestinian Administration) have an impact on the development and institutionalisation of translocal identity among the Palestinians in Israel.

Beginning with the capacity of Palestinian social agency in Israel, the research group intends to look at the perceptions and discussions in the Palestinian-Palestinian relationship since Oslo. The Israeli-Palestinian peace process and the attempt to solve the 'Palestine Problem' by the establishment of a Palestinian State next to Israel provides the background for the project.

Palestinians in Israel were excluded from the negotiation process on the possibility of a Palestinian state, although their situation, identity and political orientation were influenced by these developments.

At the outset of the project is the basic assumption that the Palestinian minority in Israel is part of the Palestinian people. On the surface, the national narrative of “We are one People” demands loyalty and solidarity. The different contexts in which Palestinian communities are embedded – as Israeli citizens or as inhabitants of the West-bank and Gaza in areas partly autonomous and partly Israeli-occupied – are, however, marked by different agendas and conflicting interests.

While the project was formulated at a time when the Oslo process could still be regarded as a sustainable attempt at conflict resolution, empirical field work began in the year 2000 when a new confrontation emerged.

Resources for Research on Asia, Africa and Latin America in Berlin

activities

For Asian, African and Latin American studies, Berlin is a city with abundant resources. The aim of two ‘side activities’ at the Centre for Modern Oriental Studies is to guide the public through the multitude of academic institutions, libraries, museums, archives and media that Berlin has to offer .

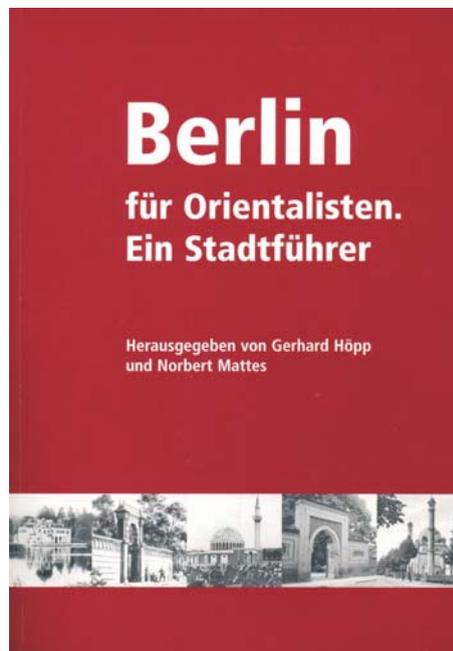
The first activity resulted in the recently published “Berlin für Orientalisten: ein Stadtführer” (‘Berlin for Orientalists’) edited by Gerhard Höpp and Norbert Matthes.

The second activity is the internet presentation of a databank dealing with Asian, Africa and Latin American studies in Berlin. This databank will provide information on academic places,

projects, and individuals that currently provide competence on the “three worlds”, namely in the field of the humanities and their interface with the applied sciences.

Berlin for Orientalists. A city guide

Berlin has the highest concentration of resources for orientalists in Germany. The demand on these resources has increased considerably since the parliament, the government, the diplomatic corps, the headquarters of the parties and their political foundations, and other organisations have moved from Bonn to Berlin. However, locals and visitors, academics, students and an interested public are often puzzled by the



institutional and spatial distribution of these resources. A need expressed by guests at the Institute for Advanced Studies and its Working Group *Modernity and Islam* was taken seriously and the idea of producing a ‘city guide’ for orientalists was born. Gerhard Höpp and Norbert Matthes took on the task. The new publication gives detailed information on places, institutions and individuals in Berlin and the vicinity that deal with the Asian and African countries considered to be part of the Islamic world:

- academic institutions (teaching and research);
- museums;
- libraries and archives;
- collections of unpublished papers of travellers, scholars and diplomats;
- bookstores and publishers;
- current media (periodicals, radio, television) in Turkish, Kurdish, Arabic, and Persian;
- other relevant organizations and periodicals.

The ‘city guide’ includes three essays (in German) that deal with the history of Islam in Berlin and the surrounding federal state of Brandenburg, the history of an ‘orientalising’ architecture in both states, and the history of Islamic Studies in Berlin. For practical reasons, the vibrant “Orient in Berlin”, the customary flair of cultural and culinary activities of Berlin citizens with roots in the Islamic world, could only be touched on briefly.

Berlin Resources for Research on Asia, Africa and Latin America – A Databank and Internet Presentation

On behalf of the Berlin State Government Ministry for Science, Research and Cultural Affairs, the Centre for Modern Oriental Studies conducted a survey aimed at providing comprehensive data on Berlin-based institutional and individual resources and competences regarding Asian, African and Latin American countries and societies. At present, the databank includes about 800 individual and institutional entries with indexed search functions.

The databank includes:

- Institutions devoted to research and teaching, with regional specialization on Asia, Africa and Latin America;
- academics with regional competences for overarching subjects (law, economy, sociology, art, architecture, agriculture, health, etc.);
- academics with medium-ranged projects (at least two years) in the countries concerned;

- partner institutions of Berlin-based researchers in Asia, Africa and Latin America;
- the interface between the humanities and applied sciences, namely in the field of development co-operation;
- libraries, museums, and archives with relevant material on the countries concerned;
- institutions, foundations, and other organisations which regularly publish material that serves academic purposes.

The Centre is currently working on the presentation of the databank in the world wide web (www.). The www. presentation will be in German and English. The web site is due to be launched in autumn 2001. A printed version of the data will also be provided.

Public Seminars at the Centre

- Prof. *Aijaz Ahmad* (New Delhi/Toronto): Globalization and National Culture (14th September 2000)
- Prof. Dr. *Abdel-Raouf Sinno* (Lebanese University, Beirut): Der Libanon am Ende des 20. Jahrhunderts: keine Koaleszenz, zerbrechliche Koexistenz (28th September 2000)
- Dr. *Nadje Al-Ali* (University of Exeter): Standing on Shifting Ground: Occidentalism and the Women's Movement in Contemporary Egypt (5th October 2000)
- Prof. Dr. *Gudrun Lachenmann* (University of Bielefeld): Translokalität und Einbettung. Überlegungen zu einer geschlechtsspezifischen Methodologie (26th October 2000)
- Dr. *Justin Willis* (University of Durham): Clean Spirit: Distilling, Modernity and the Nature of the Ugandan State, 1950-1986 (2nd November 2000)
- *Mohammed Zeidan* (Arab Association for Human Rights, Nazareth): Jeder fünfte Israeli ist ein Palästinenser: Zur Situation der palästinensischen Minderheit in Israel (17th November 2000)
- Prof. Dr. *Dieter Weiss* (Freie Universität Berlin): Offene

konzeptionelle Fragen an die deutsche Entwicklungspolitik, 30. November 2000

- Dr. *Helene Basu* (Freie Universität Berlin): Afrika in Indien - Forschungsperspektiven (25th January 2001)
- Prof. Dr. *Werner Ende* (Albert Ludwigs University, Freiburg): Der Mahdi und die Revolution. Chiliastische Erwartungen in der Zwölferschia der Neuzeit (22nd March 2001)
- Prof. Dr. *Georg Elwert* (Prof. am Institut für Ethnologie der Freien Universität Berlin): Der Kommandostaat. Selbststabilisierung von „korrupten“ und „klientelistischen“ Systemen (26th April 2001)
- *Ferdinand de Jong* (University of East Anglia, Norwich, UK): Modern Secrets: The Power of Locality in Casamance, Senegal (31st May 2001)

- Prof. Dr. *Heike Behrend* (University of Cologne): „Fotoreisen“. Lokale fotografische Praktiken in Kenia und Uganda im Zeitalter der Globalisierung (28th June 2001)
- Prof. Dr. *Sanjay Subramanyam* (Ecole des Hautes Etudes en Science Sociales, Paris): Voyagers' Verities : The World of Indo-Persian Travellers, 1500-1800 (26th July 2001)

- Dr. *Therese O'Toole* (University of Birmingham): Secularising the Sacred – the Debate on Cow Protection in India, c. 1870-1970 (8th August 2001)
- Dr. *Ben Zachariah* (University of Sheffield): Development as National Discipline, India in the 1930s and 40s (9th August 2001)

Working seminars/Staff seminars

(Arbeitsgespräche, internes Kolloquium)

- Dr. *Radhika Desai* (Victoria B.C., Kanada), Culturalism and Right Wing Politics (India in the International Frame) (14th September 2000)

• Dr. *Noha El-Mikawy* (University of Bonn): Moral Economics: The Local and the Global (22nd March 2001)

• Dr. *Mohamed Rabie* (Bethesda): U.S. Policy in the Middle East (28th June 2001)

On 16th October 2000 *Fatima Mernissi* presented her book „Harem: Westliche Phantasien – östliche Wirklichkeit“ (in cooperation with Herder/Spektrum)



Fatima Mernissi

guests

In September 2000, Prof. *Aijaz Ahmad*, New Delhi, came to the Centre.

Professor Aijaz Ahmed works on Indian politics and society in the face of global changes. At the core of his interest is the relation between globalisation, state and nation. In his studies he concentrates on issues like political Islam, post-colonialism and literary criticism. Aijaz Ahmed has published many articles in international and national journals and editions. Among his most important books are “In Theory: Classes, Nations, Literatures”, London, Verso, 1992 & New Delhi, Oxford University Press, 1993, and “Lineages of the Present”, New Delhi, Tulika Publishers, 1996 (revised edition London, Verso, 1999). He is co-publisher of the Journal *Frontline*.

During the second half of the year 2000, the Centre was joined by additional guests:

Prof Dr *Abdel-Raouf Sinno*, Lebanese University of Beirut, June – October 2000

Prof. Dr *Moncef Abdeljelil*, Université du Sousse, November 2000 Université de Sousse

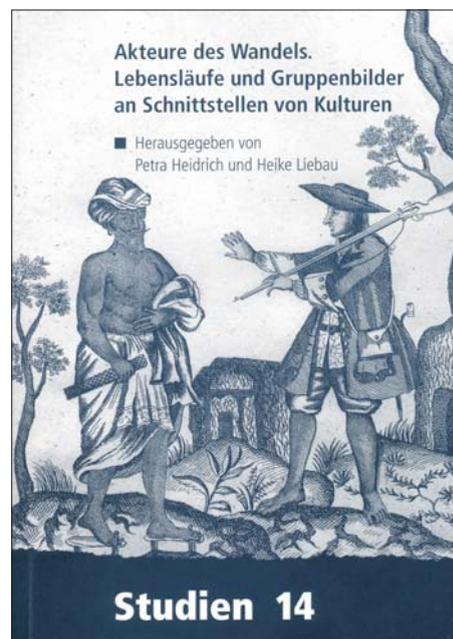
Dr. *Yuri V. Bossin*, Russian Academy of Sciences, Moscow, November 2000

In August 2001, the Centre for Modern Oriental Studies hosted Benjamin Zachariah who teaches South Asian History at Sheffield University. His work has focused on the history of ideas in late colonial India, ranging from the history of sciences and education to that of social and economic thought. For the Indian Ocean Group, Dr. Zachariah's research on the history of developmentalist ideas and their importance for the formation of postcolonial states and social systems were of specific interest. He was, therefore, requested to give a talk on "Development as National Discipline, India in the 1930s and 40s". His stimulating lecture highlighted disciplinarian traits of various anticolonial and nationalist ideological currents in that period and provoked a lively discussion, which was continued in informal rounds. Moreover, Dr. Zachariah made extensive use of the Centre's library and archival collections for his present research projects, namely for a new biography of Jawaharlal Nehru, which seeks to reassess critically the political role of independent India's first prime minister.

Schnittstellen von Kulturen. Berlin 2001, 254 pp.

The papers presented in the volume (in German) are a result of five years of study carried out in the group project "Agents of Change. Conflict and Synthesis of Oriental and Occidental Cultures in Individual Biographies and Group Portraits". The main purpose of the project was to reconstruct the consequences of globalisation with regard to the behaviour and actions of individuals and groups as brokers between cultures.

The authors of the eight case studies focused their attention on selected regions in Africa and Asia from the 18th to the first half of the 20th century.



Against a background of global upheavals, comprehensive social changes and historic turning points, the individuals and groups acted as intermediaries between oriental and occidental cultures and thus became agents of change. They witnessed different forms of cultural encounter and tried to influence or shape them according to their own ideas.

The individual research papers highlight the activities of Christian converts during European expansion in Asia in 18 century South India; the activities of Christian converts in today's Sierra Leone, a region influenced by the USA in the 19 century; the strategies of Islamic movements in India to maintain their position within western modernisation; the role of film producers as social agents in colonial India; the efforts of Indian peasant leaders fighting for national, cultural and social emancipation; the attempts to introduce new ideas and practices in education on the eve of Indian independence, the role of bureaucratic African elites acting as cultural

brokers in former British –Tanganyika, and the way in which West African war veterans interpreted and utilised their experiences in the French Army during World War II after demobilisation.

Two characteristic features determined these encounters. First of all inequality, with violence and pressure on one side and subordination on the other. Secondly, these encounters represented a form of confrontation with modernity that caused far-reaching changes in all of the societies involved.

The examples show the importance of the subjectivity factor in processes of change. Its impact on the form, character and colour of these changes in an often-neglected area of world history becomes apparent.

Vol. 15: *Dietrich Reetz* (ed.): *Sendungsbewußtsein oder Eigennutz: Zu Motivation und Selbstverständnis islamischer Mobilisierung*. Berlin 2001, 248 pp.

This volume (published in German) is a collection of papers read out at a workshop that took place at the Centre for Modern Oriental Studies in Berlin in October 1999. The intention was to look for diversified explanations and interpretations of Islamic activism, its motives and self-images, in all its different forms. The volume focuses on militant and radical politics, contemplative approaches, and popular practices and rituals. Not surprisingly, a variety of social and political factors are at work here, ranging from a sense of mission to self-interest, all of which can be expressed through the Islamic idiom. It is a picture of deep-seated change in society, of readjustment and restructuring. One feature of this volume is its wide geographical scope, as the studies cover a significant area of the Islamic world stretching from Morocco in the west to Pakistan and India in the east, and from Sudan in the south to Uzbekistan in the north. Another feature is its access to various layers of Islamic activism. Accordingly, the studies have been grouped into sections on religious knowledge and piety, on self-definition through concepts, programmes and traditions, and on practical deeds and the struggle for the faith. While no definitive answers should be expected, it is hoped that this volume will contribute towards a better understanding of these movements, generate new research questions and revitalize the academic discourse on a subject that has so far been somewhat short on analysing what moves the agents of Islamic activism.

publications

• ZMO publication series

Studien

Vol. 14: *Petra Heidrich, Heike Liebau* (eds.): *Akteure des Wandels. Lebensläufe und Gruppenbilder an*

Arbeitshefte

No. 18: **Gerhard Höpp**: Texte aus der Fremde. Arabische politische Publizistik in Deutschland, 1896-1945. Eine Bibliographie, Berlin 2001,

No. 19: **Henner Fürtig** (ed.): Abgrenzung und Aneignung in der Globalisierung: Asien, Afrika und Europa seit dem 18. Jahrhundert, Berlin 2001

Schriften des Arbeitskreises Moderne und Islam

Vol. 3 **Gerhard Höpp/Norbert Mattes** (eds.): Berlin für Orientalisten. Ein Stadtführer

• Other publications by the fellows

Bernt Glatzer: Zum Paschtunwali als ethnischem Selbstportrait. In: G. Best/R. Köbler (Hg.): Subjekte und Systeme: Soziologische und anthropologische Annäherungen. Festschrift für Christian Sigrist: Frankfurt a.M.: IKO-Verlag 2000, S. 93-102.

– (Redaktion) News from Afghanistan (ein Internet-Newsletter), erscheint 1-2 mal wöchentlich (archiviert in <http://bglatzer.de/nfa>).

Katja Hermann: Aufbruch von Unten. Möglichkeiten und Grenzen von NGOs in Jordanien, Münster/Hamburg: LIT-Verlag 2000.

Gerhard Höpp: Orientalist mit Konsequenz: Georg Kampffmeyer und die Muslime. In: Rainer Flasche/Fritz Heinrich/Carsten Koch (ed.), Religionswissenschaft in Konsequenz. Beiträge im Anschluß an Impulse von Kurt Rudolph, Hamburg 2000, p. 37-47.

– Gewaltsame Begegnungen. Muslime als Kombattanten, Gefangene und Überläufer in Deutschland – eine andere Seite des deutsch-türkischen Waffenbündnisses im Ersten Weltkrieg. In: *Der Islam*, Berlin-New York 77(2000), p. 307-318.

Heike Liebau: Berliner Missionswerk (Berliner Missionsgesellschaft). In: Quellenbestände der Indienmission 1700-1918 in Archiven des deutschsprachigen Raums, bearbeitet von Erika Pabst. Archiv der Franckeschen

Stiftungen zu Halle (Saale) 2000, S. 8-12.

Achim v. Oppen: Unmaking a periphery: Territorial discourse and translocal practice in a Central African borderland. In: Ulf Engel/Adam Jones/Robert Kappel (Hg.), VAD 17. Tagung „Afrika 2000“ (CD-ROM). Münster, Hamburg: Lit-Verlag 2000, 12 S.

Dietrich Reetz: Options for Pakistan and India in Kashmir: A Viewpoint from Germany. In: Talaat Ayesha Wizarat (Hg.), Conflict Resolution in a New Era: Lessons for South Asia, Karachi: Karachi University, Dept. of International Relations 2000, S. 93-115.

– Optionen für Indien und Pakistan in Kaschmir: Anatomie eines Konfliktes. In: Werner Draguhn (Hg.), Indien 2000. Politik, Wirtschaft, Gesellschaft. Hamburg: Institut für Asienkunde 2000, S. 275-312.

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news

Unfortunately, it was not possible to take a decision in the year 2000 on the appointment of a successor to the late Prof. Dr. Ulrich Haarmann as permanent Director of the Centre. As this newsletter goes to print, a new round for candidates beginning. Six of them have been invited to give public lectures in early September.

However, under the energetic guidance of acting Director Prof. Dr. Ingeborg Baldauf, academic life at the Centre has continued to flourish. Dorothee Peters, the new secretary, has been managing the daily bureaucratic routine since September 2000. Achim v. Oppen, who has now been with the Centre and its predecessors for nearly a decade, has acted as an additional Deputy Director for research since January 2001.

Between the end of 2000 and the first half of 2001, a number of colleagues (Katja Füllberg-Stollberg, Henner Fürtig, Annemarie Hafner, Axel Harneit-Sievers, Petra Heidrich, Elinor Schöne) bid their farewell to the Centre. All of them had cooperated in the Centre's research projects on responses to globalisation. New projects were introduced by Ravi Ahuja, Chanfi Ahmed, Katrin Bromber, Margaret Frenz, Albert Hofheinz, Lutz Rogler and Peter Wien. Heike Liebau and Dietrich Reetz are continuing their cooperation with the Centre in joint projects with the Department of South Asian Studies at Humboldt University.

In the course of 2000/2001 three members of the Centre finalized their post-doctoral theses and lecturing requirements, Jan-Georg Deutsch (in African History), Antje Linkenbach-Fuchs and Thomas Zitelmann (both in Anthropology).

Last but not least, three members of the Centre were congratulated on new arrivals, Sonja Hegasy with Sara (September 2000), Thomas Zitelmann with Maite (Mai 2001), and Katja Hermann with Juli (July 2001).