



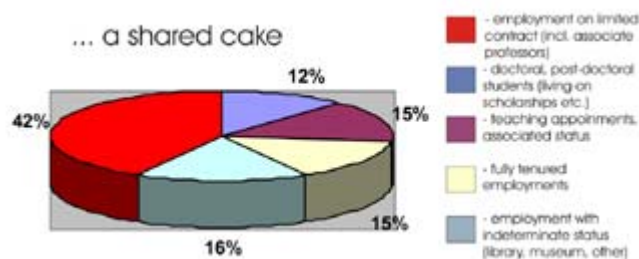
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Berlin - a city of knowledge on Africa, Asia and Latin America

Berlin has plenty of knowledgeable resources on Asia, Africa and Latin America. This is now evident from the data base "Berlin Knowledge Resources on Asia, Africa, and Latin America" (www.zmo.de/ber-waal; see also p. 5) which has just been established at the Centre for Modern Oriental Studies. Among many other aspects, this data base allows an inside look at the producers of these resources. The bulk of teaching and research on Asia, Africa and Latin America in Berlin is carried out by academics with temporary contracts or no contracts at all. 42 % of authors of about 850 individual entries collected for the above-mentioned database fit into this category. Due to limits imposed by German labour laws, temporary contracts range only from two to five years, and enforce frequent changes on the employing institution. Another 12% are post-doctoral students who live temporarily on scholarships. 15% work on the basis of temporary teaching appointments or have an associated status. Only 16% are fully-tenured professors. A further 15% have an indeterminate status, some with unlimited contracts (e.g. museum, library). Altogether, only about 25% of the total have a permanent position.

The new German Higher Education Law (Hochschulrahmengesetz) has brought dramatic changes to employment perspectives for the remaining 75 %. The employment period of post-doctoral staff in academic positions in Germany is now limited by law to a maximum of six years, regardless of a change in institution.



Berlin Resources of knowledge on Asia, Africa and Latin America (Source: database ber-waal, ZMO)

What does this mean for the scholars who provide the bulk of knowledge on Asia, Africa and Latin America in Berlin? The Centre for Modern Oriental Studies is a prime example here. Given the fact that it can rarely offer a permanent academic position, all fellows are aware of the transitory character of their employment and the risks involved. However, the new regulations have turned a risky transit channel into a dead-end. After a maximum of five years at the Centre, they either have to find one of the few permanent academic jobs in Germany or go abroad, unless, of course, they quit academia altogether. This gloomy prospect will be a source of discouragement particularly to the promising young scholars whose advancement the new law claims to support. Under these conditions, how long can Berlin maintain its current reputation as an eminent production site for knowledge on Asia, Africa and Latin America?

Editorial

The 11 September had a tremendous impact on our otherwise contemplative research in the files and in the field. Armies are looking for Usama Bin Laden and a worried public demands explanations from researchers for Bin Laden's self-created realities of religious alliances and enmities. The fourth issue of the Orient Bulletin deals with two projects that focus on the perception and shaping of reality in the Arab-Islamic world. However, as all research at the Centre, they explore backgrounds beyond the news of the day. Both projects are concerned with media-mediated communication (intellectual journals, networking in cyber-space) and their effects on the public spheres of the societies concerned. What can generally be observed is a dialectic of individual empowerment in religious matters and relative loss of established authority.

profiles

Current Research at the Centre

The Media and the reconstruction of public spheres in the Arab-Islamic world

The media play an important role in the construction and reconstruction of our perception of reality. By extension, they contribute to shaping reality itself. Three developments in media technology have been described as revolutionary: writing, printing, and electronic information. This Group Project aims at analysing recent developments of mediated communication in the Arab-Islamic world, with particular reference to structural changes in the public sphere that could be linked to these developments. The 'new medium' par excellence (the Internet) for empirical data is compared with one that is technologically older but which has acquired new functionality in recent years (theoretically-oriented Islamic journals).

As its starting point, the Project considers the recent hypotheses that link mass higher education and the spread of mass media to socio-cultural, religious, and political

transformations in the Muslim world. Challenges to established authorities and the growing significance of translocal and transnational links and lines of communication are seen as the most important aspects of this development. New media help new intellectuals, often trained outside the traditional centres of Islamic learning, to spread new ideas – not least, new views on the meaning of Islam. They address new audiences and help to promote new criteria to judge who is entitled to interpret, to speak and to act, thereby contributing to the introduction of fundamental structural changes in the public sphere.

With a detailed examination and comparison of two different media used in specifically selected contexts, the Project aims to broaden the empirical base for a critical assessment of these hypotheses, and to revise and refine them where necessary. Common points of concern include the extent to which the media in question promote and structure new approaches to religious, political, and socio-cultural issues; how they position themselves towards established authorities and what criteria are used to judge the legitimacy of authoritative public speech and action; and how and to what extent the media link local communicative communities with translocal and transnational publics (from other Muslim communities, the Muslim diaspora, and the non-Muslim world).



The “inaugural” number of al-Muslim al-mu’asir (Beirut, November 1974)



The “special issue” of al-Muslim al-mu’asir on the occasion of its twenty-five years of existence (Cairo, November 1999)

The first project addresses The “majalla fikriyya” as a forum of the intellectual public sphere in the context of Arab Islamic movements (Lutz Rogler). It examines a sample of theoretically-oriented journals (“majalla fikriyya”) in Arabic that have been published within the context of the “Islamic trend” in several Arab countries as well as in the Arab diaspora in Europe and the USA since the beginning of the 1970s. Over the last three decades, the selected journals have played an important role in the development of the religious and ideological repertoire of various (Sunni) Islamic movements in North Africa and the Middle East. They were also a key element in creating communication networks between Muslim intellectuals from different countries and organisations. Hence, the comparative analysis focuses on aspects which characterize the genre of the transnational “majalla fikriyya” as a forum for a distinctly intellectual public sphere in the political and ideological context of the “Islamic trend”.

First of all, the journals function within intellectual and ideological exchange networks that link “political Islam” movements and organisations and, in particular, their respective intellectuals or those loosely associated with these movements. At the same time, they are part of a larger context of communication and discourse on religious issues that is obviously not dominated by religious scholars but by intellectuals, most of whom have benefited from a modern higher education, especially in the field of social sciences, and who entered the public scene during the “Islamic awakening” of the 1970s and 1980s.

So, on the one hand, the journals provide a forum for public debate on religious, cultural, and

political issues and, in some cases, on Islamic legal interpretations, that greatly differs in conceptual approach, style of reasoning, topics addressed etc., from what can be found in established or official religious journals such as the *Majallat al-Azhar*. On the other hand, these journals are not only produced by intellectuals that mostly come from outside established religious frameworks, but are also intended for an intellectual audience sharing similar socio-cultural characteristics and ideological concerns. It is primarily in this respect that they seem to constitute a forum for a distinctly intellectual public sphere.

The “prototype” of the journals examined was *al-Muslim al-mu’asir*, a quarterly published in different places since 1974, which up to the end of the 1980s played a preponderant role in establishing a central forum for the introduction and discussion of new topics, concepts and forms of reasoning in the intellectual discourse of the Arab-Sunni “Islamic trend”. Despite notable differences, *al-Muslim al-mu’asir* and the other journals founded in the 1980s and 1990s have a common ground in their claim to be vehicles for a transnational debate on the elaboration of “modern” societal, cultural, and religious orientations and concepts which correspond to an Islamic worldview, to Islamic values, and to a historical continuity of Islamic identity. The role played by these journals, at least in redefining a certain contemporary Islamic discourse (and in particular the ideological discourse of mainstream Islamic movements in the Arab world), has been largely underestimated so far and merits therefore closer analysis.

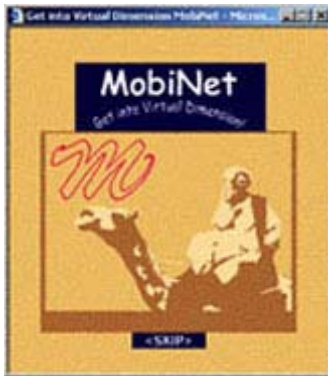
The second project, *Digital jihad – virtual democracy – Allah.com? Cyber-networking in the Arab-Islamic world* (Albrecht Hofheinz), approaches common basic questions with regard to the impact of the Internet, using case studies drawn from field work in three Arab countries (Egypt, the Sudan, Morocco) with three types of communicative communities (Islamic group, secular party or NGO, non-political cultural group).

The project is an attempt to situate ‘life on screen’ in current social practice in order to assess the impact of ‘virtual’ changes on the ‘real’ world more correctly. Most observers agree that the ‘Net revolution’, as other media revolutions before, has fundamental implications for many areas of human interaction and human self-understanding. There is, however, no unanimity on the nature of these implications. While in the mid-1990s, optimistic expectations regarding the ‘democratic’, participatory potential of the Net prevailed, the growing commercialisation of the Internet has led many to view it as a force ultimately strengthening homogenising factors and helping to concentrate power in the hands of the few.

The project aims at anchoring these debates in detailed field research in the ‘real’ world, embedding Internet practice in local socio-economic and political contexts. Four dimensions are analysed: (1) public reflection on the implications of the Internet for the societies concerned; (2) current policies pursued by the three countries with regard to Internet access; (3) the use of the Internet by select groups, analysed with regard to topics addressed, arguing strategies, selections made in making information and sources of knowledge available electronically, and the effectiveness of the Internet in creating public awareness for relevant issues, mobilising public opinion and influencing political and social action in the ‘real’ world; (4) self-representation of those who go public on the net.

Internet use in Muslim majority countries lags clearly behind world average, but is growing steadily. The working hypothesis to be evaluated is that the impact of the Internet in the Muslim world must be seen as a dialectical development. It lessens individual dependence on traditional authorities and empowers individuals to take more self-confident positions vis-à-vis such authorities. However, this takes place within a framework of expanding presence and influence of a limited number of cultural reference systems and within clearly unequal relations of power. The Internet thus appears to further developments that have been going

on in the ‘real’ world for some time.



Mobinet – the first Sudanese provider of mobile Internet connections (since April 2000)



Hemdan El-Shella, mascot of the largest Egyptian online community (1998-2001 El-Shella.com)



activities

Workshops

• Workshop La légitimation du pouvoir au Maghreb - XIXe et XXe siècles (27.-28.10.2001)

On 27th and 28th October 2001 Bettina Dennerlein and Sonja Hegasy organised a workshop on the legitimisation of power and authority in 19th and 20th century Maghreb. The workshop assembled ten scholars working on the Maghreb, using different theoretical and methodological approaches from history and Islamic studies (Dennerlein, el-Adnani, Maghraoui), political science (Hegasy, Zerhouni) as well as architecture and the history of art (Oulebsir). It emerged that the historical depth over two centuries was useful for underlining the contingency of legitimacy.

Sonja Hegasy (Center for Modern Oriental Studies) carried out a detailed political discourse analysis (PDA) of eight speeches by Mohammed VI. Since coming to power in 1999, the young king made use of these interventions to formulate his policies clearly and create a new link between the mahzan and the population.

Saloua Zerhouni (German Institute for International and Security Affairs) presented the results of her field research in Morocco, where she carried out qualitative interviews with 86 members of parliament. In her contribution she analysed in what respect the legitimacy (or illegitimacy) of the parliament served the stability of the monarchy.

Driss Maghraoui (al-Akhawyn University) concentrated on the Moroccan army in the colonial period. He emphasised that not only are discursive aspects important for establishing legitimacy but also coercive measures and institutions such as the Forces Armées Royales.

Nabila Oulebsir (Poitiers University) analysed the discourses that accompanied the ‘Grand Projet Urbain d’Alger’ (1996 to 2000). With the assistance of photographs from the centenary celebrations of the French colonial power (1830-1930) and photographs of today, she showed how monuments are instrumental to a disputable self-presentation of the Algerian capital against the background of the present political crisis.

Bettina Dennerlein's (Centre for Modern Oriental Studies) contribution dealt with the relation between religious and social authority in nineteenth-century Morocco. Taking *Ṭaḥālm al-minna bi-nuḤrat as-sunna*, the work of the Moroccan historian and reformer *Aḥmad b. ʿAlid an-Nāʿirī* (1835-1897) hitherto only available in manuscript form, she demonstrated that his critique of certain Sufi practices did not constitute a break with the "traditional" milieu.

Jilali el-Adnani (Agadir University) analysed the religious and political writings of the historian and member of the Tijaniyya, Mohammed Akenous (died 1877), who served as minister under Moulay Sulaiman. These writings clearly demonstrate the difficulty of being obliged to defend the legitimacy of the sultan on the one hand and the legitimacy of a religious brotherhood on the other hand.

• **Workshop Anthropology in the Middle East: Gendered Perspectives (30.11.-2.12. 2001)**

On 30th November, 1st and 2nd December 2001 an international workshop on "Anthropology in the Middle East: Gendered Perspectives" was convened by Anja Peleikis (ZMO) and Friederike Stolleis (University of Bamberg) at the Centre for Modern Oriental Studies.

The workshop aimed at bringing anthropologists together who work on the Middle East and North Africa and present their work through a gender-aware perspective. It was set in the context of the themes of "translocality" and the "public sphere", two lines of research which shape a variety of research projects at the Centre. By presenting diverse case studies from Palestine, Israel, Lebanon, Jordan, Egypt, Turkey, Morocco and Iran, including transnational approaches, the workshop tried to provide a forum for innovative exploration and the development of emerging perspectives.

In all, fourteen papers were presented and discussed by senior and junior scholars, both female and male, from Leipzig, Vienna, London, Bologna, Helsinki, Amsterdam, Exeter, Ottawa, Dublin, Istanbul, Beirut, Rabat and Beer Sheva. Their different foci structured the workshop in three sections, each dealing with a particular set of interactions. Panel (1) "Locating Anthropology in the Middle East" raised questions on the relations between Anthropology, Middle Eastern and Gender Studies. Panel (2) "Transnational Agency and the (Re)-construction of Gender Relations" focused on the changes and continuities in gender systems within the context of transnational movements and communities. Panel (3) "Gender and the Public Sphere" challenged the usefulness of a public-private distinction for the understanding of contemporary women's lives in the transnational Middle East field. The lively and occasionally controversial discussions proved that it was high time to bring anthropology and the hitherto marginalized concepts of transnationalism and gender in Middle Eastern Studies into the centre of a workshop. A publication of workshop proceedings is forthcoming.

• **Workshop Diversity and Change – Current East Africa Studies at the University of Bayreuth and the Centre for Modern Oriental Studies in Berlin (11.-13.1.2002)**

The papers delivered at the workshop covered a variety of subjects ranging from Islamic education, religious festivals (Mwaka Kogwa) and the historical origins of taarab music to the history of Zanzibar Stone Town (Soko Mhogo Street), media discourses on ethnic difference, the role of Shadhiliyya/Yashrutiyya ulama in transmitting Islamic knowledge, and the effects of immigration regulations on Hadhrami communities in East Africa. Despite their diversity, the research projects are linked by the joint interest of their authors in examining historical agency and the transformation of the public sphere in the colonial and postcolonial context, particularly in the area which was governed by the Sultans of Zanzibar

in the late nineteenth century. The participants agreed that the 1964 Zanzibar revolution constituted a turning-point for the making of historical memory and historiography. Formal and informal modes of knowledge transfers should thus be studied in equal measure. The workshop discussed a number of long-term projects, including the possibility of setting up a summer school, the establishment of a Zanzibar Studies Group and the preparation of an exhibition on Zanzibar's history.

November 2001 saw two additional events at the Centre:

• Salim Alafenish tells Bedouin fairy tales (11th November)

The Centre participated in the 12th Berlin Festival of Fairy Tales. This time the festival was devoted to 'A Thousand and One Nights'. A special invitation was extended by the Centre to Salim Alafenish, a writer and storyteller of Palestinian/Bedouin background with a degree in psychology and social anthropology. For more than a decade now, Salim Alafenish has contributed to new styles of narrative and storytelling in German literature. He was also widely translated.

With an open fire in the background and a hundred children and adults in front of him, Salim Alafenish created a remarkable atmosphere at the Centre with his "fairy tales from the Bedouin tent".

• Open Day (18th November)

A week later the Centre experienced its first 'Open Day'. The programme began at 3 p.m. with a musical introduction by Youssuf el-Tekhin and partner.

Berlin's Senator (minister) for Science, Research and Culture, Ms. Adrienne Goehler, made the opening speech. She underlined the importance of such public events in places like the Centre for Modern Oriental Studies, in particular in response to the effects of the 11th September. Senator Goehler also stressed that the popular activities of the Centre should be included in the planning for the use of the former city palace grounds in the centre of Berlin. Afterwards, acting director Prof. Dr. Ingeborg Baldauf showed the Senator around the Centre.

More than 300 visitors attended the Open Day. Posters informed about activities of the research groups and the history of the building. A highlight of the event was the introduction of the German version of the "Berlin Knowledge Resources on Asia, Africa and Latin America" data bank (ber-waal; see also below) and an Internet café was available for first-hand experience. A further highlight was the presentation of commented historical film material on dhow trade in the Indian Ocean. This served to introduce the Centre's research projects on the Indian Ocean as a "space on the move".

The day closed with a discussion on "Harem – Phantasm and Reality" in cooperation with the 12th Berlin Festival of Fairy Tales, which was moderated by Sonja Hegazy of the Centre. Discussants were Fatima Mernissi, Börte Sagaster (former fellow at the Centre, now working at the German Oriental Institute in Istanbul) and Denise Zintgraff, an art historian working for some time in a Saudi Arabian harem. Although the idea behind choosing this topic was to capture the spirit of "A Thousand and One Nights", the discussion was dominated by the events of 11th September.



Salim Alafenish (Photo Das Arabische Buch)



Youssuf El-Tekhin and partner (Photo T. Zitelmann)



Senator Mrs. Adrienne Goehler and Prof. Ingeborg Baldauf at the Centre (Photo: Irmgard Dietrich)

- The German version of the **Internet data bank “Berlin Knowledge Resources on Asia, Africa, and Latin America”** (<http://www.zmo.de/ber-waal/>) was launched last November. Just as this bulletin was going to print, the English version of the data bank entered the world wide web.

Knowledge resources on Asia, Africa and Latin America are available in Berlin to an inexhaustible degree. Commissioned by the Senate Department of Science, Research and Culture Berlin, the data bank now known as "Berlin Knowledge Resources on Asia, Africa, and Latin America" was created at the Centre for Modern Oriental Studies, drawing on the resources of institutional and individual scholar authorities. Interested users will find a knowledge directory of the numerous academic institutions, libraries, museums, archives, foundations and centres in Berlin that deal with the societies and countries of Asia, Africa and Latin America.

The humanities and the social sciences form the cornerstones of the data base. A major effort, however, has been made to interface the fields of applied sciences, particularly the fields of agricultural science, geo-science, bio- science, eco-science and technology as well as areas relevant to development and cooperation.

The objective is to provide an orientation for institutions and individual experts seeking information and counselling on various fields of knowledge, with particular attention to mutual interactions. With over 1600 indexes categorized under 28 major disciplines, and in combination with over 250 geographical entries, the data base offers an almost inexhaustible pool of query options.

• **Public Seminars at the Centre**

Fanny Colonna (CNRS/MMSH Aix): Voyages fin de siècle dans la Province éduquée.
Egypte, 11 Oktober 2001

Dr Annelies Moors: Gender, Transnationalism and the Public Sphere, 30 November 2001

Dr Sanjay Seth: Changing the Subject: Pedagogy, Politics and Subjectivity in Colonial India,
10 Januar 2002

Dr Roman Loimeier: Conceptualizing Muslim Society, 11 Januar 2002

Dr Anne Bang: Overseas Islamic Intellectual Networks: Waqf as a source for tracing overseas networks between Zanzibar and Arabia in the 19th and early 20th century, 7 Februar 2002

Dr Abdessalam Maghraoui (Princeton University): Giving Politics its Due in the Muslim World: Power and Authority in Morocco, Iran, and Libya, 14 März 2002
Workshops planned in 2002

International Conference "Education in Modern South Asia - Social Change and Political Implications", 23 - 25 May 2002

Groupe de recherche "Relations transsahariennes entre le Maroc et l'Afrique subsaharienne: Réorganisation et revitalisation des liaisons transrégionales" Journées d'études: "Relations transsahariennes aux 20e et 21e siècles - Réorganisations et revitalisations d'un espace transrégional", 11 et 12 October 2002



guests

- 22 October - 5 November 2001: Dr Jillali el Adnani, Rabat: Histoire sociale et religieuse du Maroc; origines et développement de la Tijâniyya
- 1 March - 30 April 2002: Prof Khalid Ben Srhir, Mohammedia University, Morocco: Political and diplomatic history of Morocco (19. and early 20th centuries)



publications

- Gerhard Höpp (ed.), Mufti-Papiere. Briefe, Memoranden, Reden und Aufrufe Amin al-Husainis aus dem Exil, 1940-1945. Berlin: Klaus Schwarz Verlag 2001, 243 pp. (= Zentrum Moderner Orient, Studien, 16)

The collection includes more than a hundred letters, memoranda, speeches and proclamations written by the former Grand Mufti of Jerusalem, Amin al-Husayni (1895-1974), in National Socialist Germany and Fascist Italy between 1940 and 1945, and discovered in German, Swiss and Israeli archives and libraries. The intention of the book is to document al-Husayni's well-known activities as a collaborator for the Axis powers during World War Two, as well as to show his political and ideological development and moral decline in the years of exile. By publishing these documents it is not the editor's aim to denounce al-Husayni as probably the most controversial politician in contemporary Arab history, even less to use them as monstrous weapons against one particular side in the current Israeli-Palestinian conflict, which has been happening for many years in science and journalism; on the contrary, his wish is to contribute to the process of the Mufti's de-demonisation and to call impartially to mind his real historical role both as an Arab nationalist and a pro-Nazi collaborator.

- Achim v. Oppen (ed.): The Making and Unmaking of Boundaries in the Islamic World (=

Die Welt des Islams 41 (200) 3)

Against the background of a remarkable convergence of Western and Islamic ideas on a closed coherent "World of Islam", which seems to have gathered fresh momentum after 11th September, scholarly debates have dwelt for some time on the diversity and historicity of manifold "Islams" (Aziz al-Azmeh). What is still needed, however, are studies on how division and unity, both in imagination and in practice, are linked to each other in this part of the world. A new effort in this direction can be found in a special issue of "Die Welt des Islams" (vol. 41 / 2001, no. 3) on "The Making and Unmaking of Boundaries in the Islamic World" which has just appeared. Five case studies, all by present or former fellows of the Centre, explore particular visions and practices which were instrumental in constructing and transcending various boundaries in Muslim-dominated regions and among Muslims themselves. In a roughly historical sequence ranging from the mid 19th to the late 20th century, they look at declarations of allegiance (bei'a) to the Moroccan monarchy (Bettina Dennerlein), Hadhrami travelogues (Friedhelm Hartwig), correspondence of Al-Azhar missionaries to Sub-Saharan Africa (Chanfi Ahmed), locality concepts among rural Afghan leaders (Bernt Glatzer), and post-war reconstruction efforts in Lebanese villages (Anja Peleikis).

· Henner Fürtig (ed.), *Islamische Welt und Globalisierung: Aneignung, Abgrenzung, Gegenentwürfe*. Würzburg: Ergon 2001, 321p.

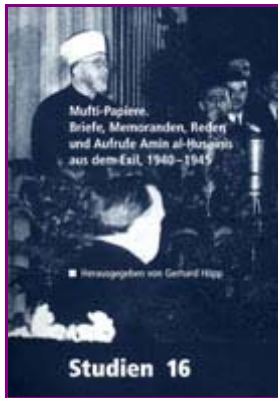
The book summarises the essential findings – researched between 1996 and 2000 - of a research group from the Centre for Modern Orient in Berlin (Henner Fürtig, Sonja Hegasy, Gerhard Höpp, Börte Sagaster, Ellinor Schöne, Steffen Wippel), and contains added contributions from other fellows.

The introduction, which reviews some key elements in the international discourse on this theme, represents a framework for the articles that follow. Entirety was less important here than grouping both Western and Muslim characteristic perceptions, concepts and responses, and putting them in relation to each other.

The first section takes a look at the relation between Muslim perception and response, especially from a political point of view. The principle of moving from the general to the particular is used here, so that a chapter on a theoretically derived overview precedes the case study of an individual country, concluding with the treatment of a prominent Muslim personality.

The second section sets about examining the relation between the Muslim perception of globalisation and the response to it, particularly from a cultural point of view. Both chapters select examples from the latter years of the nineteenth century and the first half of the twentieth century, and thus prove - without being superficial - the relevance and historical depth of the question.

The third section deals with the emerging opportunities for integration, cooperation and development as well as the new constraints, dependencies and exclusions that are part of the Muslim perception of economic interrelations under the conditions of globalisation. The two countries selected as examples are of particular interest since they are situated in an area of the Islamic world that is distinguished by its traditional closeness to Europe – the Maghrib. The fourth section addresses the subject of technology from a social science perspective and focuses on Muslim discussions on the social consequences of technology transfer.



· Other publications by the fellows
(Selection)

Ahmed, Chanfi: Entre dapwa et diplomatie: Al-Azhar et l'Afrique au sud du Sahara d'après la revue Madjallat al- Azhar dans les années 1960-1970. In: Islam et Sociétés au sud du Sahara, 14-15 (2000-2001), pp. 57-80.

Ravi Ahuja : Expropriating the Poor: Urban Land Control and Colonial Administration in Late Eighteenth-century Madras City. In: Studies in History, New Delhi, 17 (2001) 1, pp. 81-99.

Katrin Bromber: The Jurisdiction of the Sultan of Zanzibar and the Subjects of Foreign Nations. Würzburg: Ergon 2001, 89 p.

Bettina Dennerlein: "Legalizing" the Family. Disputes about Marriage, Paternity and Divorce in Algerian Courts (1963-1990). In: Continuity and Change, 16 (2001) 1, pp. 243-261

Gerhard Höpp: Islam und Islamismus in der palästinensischen Nationalbewegung. In: Marxistische Blätter 39 (2001) 4, pp. 60-68.

- Wer schrieb "Ali und Nino"? Zur Archäologie einer Legende. In: Zenith (2001) 2, pp. 59-61.

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) (Internet publication).

Jochen Oesterheld: Vom „Sezessionsgespenst“ zum Koalitionspartner – Regionale Parteien im politischen System Indiens. In: Werner Draguhn (ed.), Indien 2001. Politik, Wirtschaft, Gesellschaft, Hamburg: Institut für Asienkunde 2001, pp. 107-125.

- Trying to comprehend India. In: Der Fremdsprachliche Unterricht/Englisch 35 (2001) 50, Velber: Friedrich Verlag, pp. 8-10.

Anja Peleikis: Lokalität im Libanon im Spannungsfeld zwischen konfessioneller Ko-Existenz, transnationaler Migration und kriegsbedingter Vertreibung. In: Günther Schlee/Alexander Horstmann (ed.) Integration durch Verschiedenheit. Prozesse interkultureller Kommunikation, Verständigung und Abgrenzung. Bielefeld: transcript 2001, pp. 73-94.

- Locality in Lebanon. Between Home and Homepage. In: ISIM (International Institute for the Study of Islam in the Modern World) Newsletter, (2001) 7, p. 26.

- (with Salma Kojok) Municipalité et pouvoir translocal. In: Agnès Favier (ed.), *Municipalités et pouvoirs locaux au Liban*, Beirut: CERMOC (Centré d'études et de recherches sur le Moyen-Orient contemporain), pp. 339-353.

Dietrich Reetz: *The Islamist Parties and the Military Regime in Pakistan*. In: Bettina Robotka (ed.), *Considering the Future of Democracy in Pakistan*. Berlin: Humboldt University 2001, pp. 33-48.

- *Pakistans Gratwanderung*. In: INAMO, Berlin 7 (2001) 28, pp. 27-31.

Peter Wien: *Irak 1941: Der Kailani Putsch*. In: INAMO 27 (Herbst 2001), pp. 46-47.

Steffen Wippel: (ed. with Inse Cornelssen): *Entwicklungspolitische Perspektiven im Kontext wachsender Komplexität*. Festschrift für Prof. Dr. Dieter Weiss, München, Bonn, London: Weltforum Verlag 2001.

- "Fraktale Integration": Überlegungen zu aktuellen Formen und Abläufen wirtschaftlicher Regionalisierung. In: *ibid.*, pp. 65-98.

- *Islam und Wirtschaft: Dynamik oder Desaster?* In: Klaus H. Schreiner (ed.), *Islam in Asien*, Bad Honnef: Horlemann Verlag 2001, pp. 30-53.

- *L'Union Européenne Monétaire et son environnement régional, Les conséquences de l'introduction de l'euro sur le Maroc*. In: *Critique Economique*, Rabat 4 (2001) 2, pp. 69-89.

- *L'attitude des élites marocaines face à une plus grande coopération entre l'UE et les pays du Maghreb*. In: Mohamed Berriane/Andreas Kagermeier (eds.), *Le Maroc à la veille du troisième millénaire - Défis, chances et risques d'un développement durable*. Actes du 6ème colloque maroco-allemand de Paderborn 2000, Rabat 2001, pp. 57-67 (version marocaine).

- *Rückbesinnung auf Afrika: Neue Tendenzen transsaharischer Beziehungen der nordafrikanischen Staaten*. In: *Afrika-Jahrbuch 2000*, Hamburg 2001, pp. 60-70.

- *Geschäfte zwischen Markt und Moral. Islam und Ökonomie: Ethisches Wirtschaften ist ein globaler Trend*. In: *Das Parlament*, No. 3-4, 18./25.01.2002.

Thomas Zitelmann: *Krisenprävention und Entwicklungspolitik. Denkstil und Diskursgeschichten*. In: *Peripherie* 84 (2001), pp. 10-25.

- Max Gluckman: *Order and Rebellion in Tribal Africa*. In: Karl-Heinz Kohl/Christian Feest (eds.), *100 ethnologische Klassiker*, Stuttgart: Kröner-Verlag, pp. 135-137.



news

As this issue of our newsletter goes to print, an answer to the "call" for a successor to the late Prof. Ulrich Haarmann as a permanent Director of the Centre is in sight. This will hopefully bring a long process to a successful end and enable us to introduce her/him in the next issue. Prof. Ingeborg Baldauf, our caretaker Director up to now, left the Centre at the end of 2001 to concentrate fully on her duties as chair of the Department of Central Asian Studies at Humboldt University. Warm thanks for her service were expressed at a farewell party on 21st December, along with hopes for continuing cooperation. Two Deputy Directors, Achim v. Oppen and Thomas Zitelmann, manage the current affairs of the Centre until a new full-time head arrives.

A few other staff changes must be put on record this time. Between mid- and end 2001, Axel Harneit-Sievers and Antje Linkenbach left the Centre after fruitful years of research work.

The former of the two has now taken up a position as the new representative of the Heinrich-Boell-Foundation for West Africa in Lagos. Along with Thomas Zitelmann and Jan-Georg Deutsch, both of them also successfully completed their post-doctoral degrees (Habilitation), with others hopefully following this year. In February 2002, Laurence Marfaing, an experienced historian from francophone West Africa, joined the Centre's project on Transsaharan Relations, with a study on small-scale entrepreneurs as 'intercultural brokers' between Senegal, Mauretania, and Morocco.

