

# Orient

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## bulletin

*History and Cultures in Asia, the Middle East and Africa*

No. 5, September 2002

### **Movement and Institutionalisation. Changing Conditions for "Translocality" in South-South Relations**

Two years into the current research programme at the Center for Modern Oriental Studies, consciously captioned under the broad heading of "History and Culture of the Modern Orient (Middle East, Africa, South Asia)", a voluminous new proposal was presented to the Deutsche Forschungsgemeinschaft (DFG). It passed the evaluation process in September 2002 and was rewarded with very positive marks by the commission of referees. It was a particularly happy stroke of luck that this success coincided with Prof. Ulrike Freitag's taking over the directorship of the research programme (and of the Center as a whole). The topic of "translocality", already a key element during the initial stage of the programme, has now become the main research theme at the Center. From the outset, this topic included the assumption that the modern dynamic of societies in the South cannot be understood by focusing on locally bounded conditions. Instead, it was decided to focus on cross-border connections in the South that are not necessarily dominated by the imperial expansion of the West or by globalisation processes based exclusively on metropolitan interests. This followed the assumption that contexts of modernity in the South are also conditioned by relationships within that part of the world between localities, regions, cultures, agencies and institutions which are usually regarded as separate entities. These relationships have increasing reper-

cussions in the metropolitan areas of the North. The events of September 11th and their aftermath have confirmed the importance of this perspective in a way that was both unexpected and horrifying for the researchers at the Center. In the first round of projects, "translocality" was primarily considered as the form and the result of cross-border relationships. The focus was on the spatial construction of "spaces in-between" and their socio-cultural designs. In the second round, the research focus will shift to translocal processes that can be described as "movements" or "flows" and to the forms of institutionalisation these processes produce. Of particular interest here are the relationships between power, sociality and discourse which, with or without success, are endowed with direction, rules and consistence by the translocal movements themselves. It should be kept in mind that translocal processes can create new conflicts and closures as well as new openings and linkages. Finally, the historicity of translocal South-South relations will continue to be a major research concern at the Center. Popular experiences and perceptions of translocal agency in the form of historical narratives and social memory, as well as other reflexive strategies, are an important aspect here. Details of the new programme phase will be presented in the next issues of the "Orient Bulletin".

### *Editorial*

#### **Good news, bad news**

The Centre for Modern Oriental Studies has a new director at last. On October 1st, 2002, Ulrike Freitag took up her position as head of the Centre. At the same time, she also took up a professorship at the Institute of Islamic Studies at the Freie Universität Berlin. The next bulletin will include a detailed work profile on Professor Freitag, a specialist on the Indian Ocean and particularly on Hadhrami migration to Southeast Asia who has worked in recent years as a lecturer at the School of Oriental and African Studies in London. Her start in Berlin coincides with a time when, in the aftermath of September 11th, efforts for "dialogue with Islam" are increasing, particularly in Europe. So far, so good. It is also a time, however, when scholars in possession of Arab, Asian or African passports may face numerous difficulties applying for visas to attend conferences on Islam on either side of the North Atlantic. This, in our opinion, is not good at all.

### *calendar*

#### **Public Seminars at the Centre**

- 28th November 2002: Dr. *Nelida Fucaro* (University of Exeter): Conceptualizing the Port City in the Persian Gulf
- 10th December 2002: *Patrick Eisenlohr* (Washington University, Saint-Louis, USA): Am mauritanischen Ganges: Hindus, die Replikation sakraler Geographie und Hindi in Mauritius

## profiles

### EDUCATION AS A BONE OF CONTENTION - NATIONAL AND COMMUNAL INTERESTS OF HINDUS, MUSLIMS AND CHRISTIANS ON THE EVE OF INDIA'S INDEPENDENCE

The demand for an indigenous educational system other than the one introduced by the colonial power was an integral part of India's freedom struggle from the very beginning. From the early 20th century onwards, the issue of reducing and overcoming illiteracy was on the agenda of various resolutions and manifestos passed by the Indian National Congress (INC). Other parties, organisations, religious communities and cultural movements in British India were soon to underline the importance of an educational system that would promote national development, unity and social change. Education was not only perceived as a national issue but as a valuable instrument for shaping identity and promoting both group and community interests. Thus, the perception of national education was often linked to the pursuance of particular interests. It is in this context that the project *Education as a Bone of Contention - National and Communal Interests of Hindus, Muslims and Christians on the Eve of India's Independence* focuses on education as an issue of public discourse. Debates on the content and purpose of education took place simultaneously within the ranks of the Indian freedom movement, as well as in different religious, linguistic and ethnic groups. The discourse on education fostered among the participants a consciousness of being Indian and revealed the relevance of their belonging to individual communities with specific social and cultural profiles as well as educational traditions. This aspect became obvious when the Indian National Congress formed governments in the majority of the provinces of British India from 1937 on, and introduced a scheme of "national education". The implementation of the primary education concept met with varying response from different sections of Indian society. It also brought to light the crucial

importance of language, culture and religion in the educational process. Notions of an elitist approach to education, which traditionally excluded certain sections of the population, were challenged, without, at the same time, conjuring up the impression of extinguishing minority cultures with the introduction of a majority culture through the medium of education. Finally, education proved to be a suitable tool for mobilising sections of the Indian Muslim population to support the demand for a separate homeland. The project deals with issues that are still relevant to social and political developments in Indian sub-continent countries today, and partly explain their difficulty in overcoming the burden of illiteracy and communalism. Various aspects of the project are covered in three parts. They analyse educational developments in the provinces of British India, as well as in the princely states, and limit the research timeframe to the last two decades prior to Independence. A fourth part is devoted exclusively to theoretical considerations.

The first project, *Muslim Response to the Educational Policy of Congress Provincial Governments in British India (Joachim Oesterheld)*, focuses on a particular aspect of the educational policy pursued by the provincial governments in the United Provinces, Bihar and the Central Provinces and Berar on the eve of Independence. On the basis of the Government of India Act of 1935, the Indian National Congress (INC) formed governments of its own in the majority of the provinces of British India in 1937 and enjoyed a certain degree of autonomy under British rule. In October 1937, Gandhi took the initiative of convening a conference of educational experts at Wardha. The outcome of the deliberations was a plan for primary education known as the Wardha Scheme, aimed at fundamentally changing the system of education. It formed the basis of the National Education concept adopted by the INC as its official educational policy in early 1938. Provincial governments were asked to begin implementation immediately. The concept recommended free compulsory education for seven years, the use of the vernacular languages, and the involvement of productive work in the education process (learning by doing). There was no provision for religious instruction on

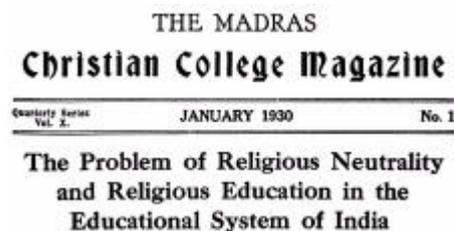
the curriculum. The analysis looks at the debate on various aspects of the scheme among educationists and the wider public, as well as the extent to which it was implemented in all three provinces. The focus, however, is on how this concept was introduced and handled by the provincial and educational authorities. It created resentment among sections of the minority Indian Muslim population, and objections were raised by their representatives, organisations and committees in and outside the provinces addressed. Sections of Indian Muslims in Northern and Central India were told, imagined or began to feel that their cultural distinctiveness as well as their religion and tradition were threatened by a religiously biased Hindu majority. Under the specific historical circumstances of the late 1930s in British India, the educational policy and practice contributed to shaping the notion among Indian Muslims of belonging to a community with a separate identity from that of the Hindu majority. The Muslim League quickly perceived the relevance of the issue of education, with its direct impact on personality, family and identity, as a suitable instrument to mobilize communities and bridge intra-Muslim conflicts. From the early 1940s on, the idea of developing a distinct type of education, based on Islamic religion and Muslim culture, was propagated within the ranks of the Muslim League, and coincided with the demand for a separate Indian Muslim homeland.



Staff of the Jamia Millia Islamia (private)

The second project, *Indian Christians and the Issue of Education in the Madras Presidency, 1930-1947 (Heike Liebau)*, approaches the relevance of education for the awareness and re-definition of the political and social status of Indian Christians in

the Madras Presidency. Mission schools were an important pillar of the colonial educational system in the 18th century. The dominant position of these institutions began to decline with recommendations for increasing state responsibility for school affairs, which were submitted in Wood's Despatch of 1854. Thereafter, Christian



education bodies attempted to adapt to changing circumstances, while maintaining their traditional leading positions in school management. As a response to competition with government and other private schools, Indian Christians had to defend and legitimise their position in the field of education. Under the impact and growth of the national movement at the beginning of the 20th century, leading Indian Christians began to perceive themselves as members of an Indian religious community, but also as an integral part of the national endeavour to gain freedom. They had often been accused of co-operating with foreign mission societies and the colonial power. Education now provided them with an opportunity to prove their strong desire for integration and the overcoming of colonial rule, and allowed them to contribute to the creation of a new Indian state. The project focuses on the Madras Presidency, when several mission societies developed a network of missionary schools at various levels during the 18th and 19th centuries. But the conflict between Indian Christians and foreign missionary representatives was growing, and attempts by Indian churches to free themselves of the influence of foreign mission societies and create an identity as a religious minority in India's plural society increased. Since the 1920s, the National Christian Council had put an emphasis on indigenisation and the creation of an Indian church. Leading representatives of the South Indian Christians and Christian organisations became extremely active in political affairs. One of these organisations was the Madras Rethinking Group.

Founded in Madras in 1930, the group consisted of South Indian theologians and politicians who discussed Christian activities in political life. Among the leading Christian activists were personalities such as Aiyadurai Jesudason Appasamy (1891-1975), who was a central figure of the Indian churches and became bishop of the Church of South India in the 1950s. Vengal Chakkarai Chetty (1880-1958), a convert from a high Hindu caste, took part in the Home Rule Movement in 1917 and the non-cooperation campaign in 1920, and was also editor of the Christian Patriot from 1917 to 1926. During the first half of the 20th century, Indian Christians tried to maintain their position and influence in the educational system of the country, while at the same time opting as a minority community for lasting integration into Indian society.



Vidayambham Ceremony in Kerala: Introduction to writing (Photo by Dileep Kumar)

Focusing on Education Policy and Demand for Education in the Princely State of Travancore (1930-1947), *Margret Frenz* seeks to identify a number of different discourses on and around education that created a stir in early 20th century Travancore. Assuming that education has a broad influence on the social and political relations of different communities, and that especially the southwest coast of India, as part of a global trading network, came into early contact with Western ideas, several questions will be addressed in the project. The formative processes by which certain communities in Travancore tried to establish themselves as a socio-political factor, e.g., demanding access to education, are investigated as a starting point. The Sri Narayana Dharma Paripalana Yogam and the Nair Service Society, in particular, managed

to gain a prominent position and push through their demands for social and political status. Secondly, a closer look is taken at the role of missionary educational ideas and institutions, and its consequences for Indians educated in Western ideas. As Christian educational institutions are still held in high esteem in India today – where the majority of the political and economic „celebrities“ were trained– their influence should not be underestimated. Thirdly, the obvious importance of education as a legitimating tool in Travancore Government policy, inter alia, is analyzed. A significant example of combining educational efforts with Government advantages is the foundation of Travancore University by the Maharaja of Travancore in 1937. By taking all these aspects into account, it is intended to illuminate the contribution of these processes to the formation of the idea and consciousness of citizenship within a political entity, be it Travancore in particular or India in general during the Independence movement.

*Antje Linkenbach-Fuchs* joined the project group in 2001. Her project addresses The Role of Education in the Context of Colonial and Nation States. Theoretical and Socio-historical Perspectives. Beginning with the theoretical discourses in European countries and, later on, in the United States from the 17th and 18th centuries onwards, it deals with philosophers/thinkers and their ideas, respectively, which initiated and later figured prominently in the debates on education in colonial India. Taking into account the debate on the role of education in the formation of the nation state in Europe, characteristics of the development in India are examined. The basic idea of the project is that the introduction of education according to Western ideas was not on the agenda of the colonizers immediately after the conquest of India by the British East India Company (EIC). Whereas early representatives of the EIC, such as Warren Hastings, were greatly interested in Hindu and Muslim educational traditions, this attitude provoked more and more opposition later on. Officials such as Charles Grant and Zachary Macaulay denied the use of indigenous methods and vernaculars within the education sector. In 1883, the Indian Civil Service was opened up for Indians because the administrative

burden was too heavy for British shoulders only. Education, including a knowledge of English, proved to be the precondition for participation in civil society. Educated Indians perceived themselves as an elite, but joined the national movement in large numbers. In the last phase of the freedom movement, the quest for national education gained momentum. The concept of national education was one of the main components in the process of forming the nation state, in shaping national identity, and creating national citizens.

In early 2001, the group went on a research trip to India, where they worked in archives and libraries and exchanged ideas with Indian colleagues. A workshop, held in the Education Department of Delhi University with Indian and French scholars and intense discussions on historical topics as well as on contemporary education issues, provided a forum for new ideas that included methodological and organisational questions related to the project. On 12th July 2001, the group presented its theoretical approaches to education at the Centre's Internal Colloquium. Questions regarding the relation between education and social change were discussed at first. The consequences of the colonial education system for the development of a contemporary one in former colonies, mainly India, were also on the agenda. During the winter semester 2001/2, a course on Education as a bone of contention: Debates on education on the eve of India's independence was jointly held by the project group at the Humboldt University Berlin, focusing on major developments in Indian education, as well as on concepts of leading Indian educationists and politicians. The last quarter of 2001 was devoted to the preparation of the workshop "Education in Modern South Asia: Social Change and Political Implications", which took place in May 2002 on the premises of the Centre (see Activities). Individual members of the project group organized panels and delivered papers on education at the 16th European Conference on Modern South Asian Studies at Edinburgh in 2000, and at the 2nd Interna-

tional Convention of Asia Scholars at Berlin in 2001 (and will do so at the forthcoming 17th Conference on Modern South Asian Studies at Heidelberg in 2002).

#### SUBJECTS, BELIEVERS, CITIZENS - CONCEPTS OF POLITICAL LEGITIMACY IN 19TH AND 20TH CENTURY MOROCCO

The starting-point for the project is the assumption that the basis for legitimate order must be examined in the light of its historical context and as part of changing social practice. The originators of the project use a definition of legitimacy based on the assumption of a dynamic continuum, on a scale that could range from the use of violence, on the one hand, to (rationally, normatively or otherwise) established reasons for the acceptance of power, on the other. In between, there are forms (as well as different combinations) of direct or indirect coercion, spatial as well as political ordering, the exertion of spiritual and political authority, social welfare politics, efficiency, and possibly even other elements. Here, we can partly revert to works in the field of the sociology of law and of power that mark a critical departure from Weberian ideal types of legitimate order (e.g. Möhlig/v. Trotha). At the same time, we try to highlight the interactive character of legitimacy and, thus, break with theories that regard the "submissiveness" and/or "docility" of Arab societies as the sole reason for the continuity and legitimacy of power in North Africa and the Middle East, as well as with interpretations that use notions of "oriental despotism". Instead, looking at the complex processes of legitimisation in the *longue durée*, we would like to stress the fact that these societies did not merely submit passively to their sovereigns for centuries but were actively involved at different levels in mechanisms of participation, negotiation, and competition and/or partial opposition.

Research on the political culture of North African countries has often stressed the surprising stability of certain forms of political power (e.g.

Hammoudi or Tozy), for which different explanations have been put forward. Scientific literature uses very sophisticated arguments with regard to the religious meaning of notions of order in Muslim societies and the role they play in establishing political legitimacy. Firstly, there is an emphasis on the ability of the Moroccan monarchy to claim legitimacy in the name of its genealogy, as well as on the skilful use of religious symbols (be it Maliki orthodoxy, mysticism or the popular veneration of saints and descendants of the prophet). Secondly, the lasting and eminent role of Islamic scholars and other bearers of religious prestige who can help procure legitimacy has been stressed. Thirdly, authors have identified the subservient attitudes that are being transmitted within the family, the framework of the Sufi brotherhoods and the political center (*makhzen*) itself and which form the basis for the stability of the Moroccan dynasty. Most authors concentrate on a specific aspect of the role religion plays in legitimising the existent political order. The individual projects presented here try to combine these aspects analytically and break them down to the level of concrete processes of legitimisation in the light of the definition of legitimacy given above.

The first project on "Islam and Political Integration in 19<sup>th</sup> century Morocco" (*B. Dennerlein*) is devoted to the role played by religious scholarship in the construction of loyalty and political belonging in pre-colonial Morocco. The project covers three main areas of interaction between scholarship and politics: the investiture of rulers through the act of allegiance (*bai'a*), the consultation between scholars (*shūrā*) and rulers on particular legal questions, and scholarly debates with the participation of rulers and religious specialists. Proceeding with a series of case studies, the project aims at reconstructing both the discursive and the empirical practices involved in processes of religious legitimisation of power.

As far as the act of allegiance to the ruler is concerned, the analysis of *bai'a* documents and related sources from the period under consideration helps to understand how the Moroc-

can polity was (re-)produced with the help of religious-legal discourses, as well as the specific procedures linked to it, in which different actors participated. It can be argued that even prior to the modern nation state, political belonging was not simply the effect of unquestioned beliefs or imposition by force, but was brought about by a multitude of discursive strategies as well as processes of political involvement, if not participation. One of the case studies accomplished in the framework of the project shows that beyond its immediate religious-legal value, the significance of the *bai'a* clearly lay in its contribution to representing and acting out a sense of political belonging.

The analysis of consultations and scholarly debates also helps to explain the role played by religious scholarship, which enabled a continuous process of exchange and established a multitude of links between the ruler and his subjects, as well as among the subjects themselves. In a second case study focusing on consultations initiated by the sultan, it is argued that in spite of the diminishing political influence of scholars, the legitimising idiom of Islam continues to play a crucial role in creating room for public debate and critical reflection. The notions used by the actors to designate the act of consulting (*ishāra*) or giving good advice (*naṣiḥa*) are conceived of as being mutually binding obligations for both rulers and scholars. They indicate the close relationship that existed between the obligation to counsel, on the one hand, and of obedience, on the other. The final part of the project will study the scholarly debates in which religious specialists and rulers participated. The aim here is to further our understanding of how the religious field functioned in pre-colonial Morocco. It will be argued that the legitimising role played by religion as a medium for the articulation of ideas about legitimate order actually depended on its being conceived as consisting of a relatively autonomous set of norms and practices beyond the reach of immediate political action.

The second project on "Power and Continuity in a Muslim Monarchy" (S. Hegasy) is concerned with the attitude of youth to the legitimacy of the

new King of Morocco, Mohammed VI. Legitimacy here is not understood as an inherent characteristic of a specific form of rule (caliphate/sultanate, Islamic Monarchy) but as the result of processes of negotiation and counterbalancing, and thus part of a concrete social praxis.



Special stamp on the occasion of the 45th anniversary of FAR (2001)

Since coming to power in 1999, Mohammed VI has used a mixture of both new and established notions of authority in order to secure the stability of his reign. Even though many observers complain that major reforms have not been implemented, there is talk of a so-called "new concept of authority", primarily evident in the young king's self-image, and in his public speeches and performances. The image of Mohammed VI was transformed from an inexperienced, non-political young man to an urbane, sophisticated, clear-cut decision-maker who has surprised close observers several times. One might even go as far as to say that the young king's performance is a re-evaluation of prevalent cultural norms. On the iconographic level, he presents himself as the humble king, the young sportsman, and the benevolent sovereign.

"Royal messages" is the term used in the Moroccan constitution to refer to the king's addresses to the nation, his declarations of war and state of emergency, as well as speeches to parliament on the occasion of passing a bill. However, it does not refer to the frequent oral interventions by Mohammed VI on less spectacular occasions;

he delivered 125 lengthy addresses on various topics between July 1999 and August 2002. Preliminary findings of this project show that his interventions were not mere lip service or courtesy. They have developed into a key medium to transport both his concept of authority and the major political orientation of the new political elite appointed by him. The Moroccan kingdom is in the process of substituting persuasion for coercion as far as its citizens are concerned. The project's underlying hypothesis is that the importance of religious authority and divine legitimacy is diminishing, where two-thirds of the population are under 35 years of age. With the manifest crisis of meaning in the Muslim world, Mohammed VI will have to use different semiological systems to foster legitimacy than those of his father or grandfather.

S. Hegasy is currently preparing an empirical survey that addresses young adults on changing perceptions of the 'Commander of the Faithful' and prime religious scholar. The poll asks about their attitude towards politics in general and, more specifically, towards the monarchy. Do they think the young king can become a father figure for them and for the nation, as Hassan II. was? The interviews, which will be carried out in 2003, are intended to reach 700 – 1000 young adults (between 18 and 35) in Casablanca, Settat and Ourazazate.

## activities

**Workshop Education in Modern South Asia: Social Change and Political Implications** (23-25 May 2002)

The workshop was organised by the project group Education as a bone of contention - national and communal interests of Hindus, Muslims and Christians on the eve of India's independence. The participants tried to find out under what circumstances education promotes and prevents social change in heterogeneous societies. Since education is perceived as an instrument for transporting ideas,

concepts and knowledge and embedding them in future generations, different political, religious and cultural forces strive for a strong position in the educational sector, in order to shape society according to their aims. The papers delivered at the workshop dealt with a wide range of issues. Covering various regions in South Asia, they were related to the theory, history, sociology and politics of education and included historical case studies as well as research on current educational projects. In all, eleven contributions were presented and discussed by scholars from India, Pakistan, France, Great Britain and Germany. The workshop opened with theoretical reflections on education and the process of nation-building in pre-Independence India presented by Antje Linkenbach-Fuchs, which provided a starting-point for further discussions. Papers related to historical aspects of education were Indian Muslims and the Wardha Scheme: Primary education under provincial governments between 1937 and 1947 (Joachim Oesterheld); "Indianization" through education: Indian Christians after the Lindsay Commission (Heike Liebau); Education, self-perception and identity: The experience of Pularayas of Kerala, 1860-1930s (George Oommen) and Competing in the field of education: European and indigenous ideas (Margret Frenz); Current problems in the Indian educational system were discussed by Roger Jeffery (Education and the reproduction of social inequalities in Bijnor, UP), Padmini Swaminathan (The interface between economic development and education: What are the issues, where do we stand and does gender matter?) and Anne Vaugier-Chatterjee (Politics of language in education: Policies and reforms in independent India). François Leclercq presented the results of his field research in Madhya Pradesh (The impact of the Education Guaranty Scheme in Madhya Pradesh: A field study of Betul and Hoshangabad districts). The last day of the workshop began with two papers that took a more holistic approach to educational problems in India and Pakistan. Krishna Kumar concentrated on Education and culture. India's quest for a secular policy; while Rubina Saigol offered an analysis of the educational policy in Pakistan: Glories of the past,

aspirations for the future: Time as a dimension of national education. In the debate towards the end of the workshop, Krishna Kumar summarized aspects of three days of lively discussion. Underlining that education has not yet reached every child in countries such as India, he pleaded for a new understanding of the duality in the functioning and logic of education. In his opinion, perceptions of education can differ enormously. Thus, from the perspective of the elites education works very well, whereas poor people have to strive hard to gain access to it. Krishna Kumar also raised some methodological issues regarding the historical approach to education. "The complexity of education is doubled when we look at it in history", he stressed. "We must not project our present awareness on historical issues. Attention has to be granted to the agents of education in the past." The workshop papers will be published in India.

### **Workshop „About Projects and Projections: Intercultural Learning in the Middle East“ (29 June 2002)**

On 29th June, 2002, a workshop entitled "About Projects and Projections: Intercultural Learning in the Middle East" was convened by Katja Hermann (ZMO) and Lena Foljanty (Free University of Berlin) at the Centre for Modern Oriental Studies. It was organised in co-operation with the ASA-Program (Work and Study Visits in Africa, Asia, Latin America and Southeast Europe), the Carl Duisberg Society education programme for developmental work.

The workshop aimed at discussing the possibilities and difficulties of intercultural learning projects in Middle Eastern contexts. These projects intend to facilitate a better understanding of the diversity of social and political actors and processes in a region that is mainly perceived here as one of crisis and conflict. The well-attended workshop and vivid discussions – students, lecturers, multipliers, NGO-activists as well as professionals from the field of developmental work, took up the invitation to the Centre – demonstrated the need for

reflection on Middle East project activities.

The workshop was structured in two sections. In the first panel, "The Desert as Field: Presentations of ASA-projects", case studies from Syria, Jordan, Israel, and Palestine were presented and discussed, with the focus on project concepts and partners, experiences in intercultural exchange, and methods of re-communicating research results to "the field".

The second panel, "Here and There: Projects in the Middle East Communicated in Germany", focused on establishing relationships between "Here" and "There" in terms of multiple aspects, such as the role of the media, conflict prevention approaches, ways of re-communicating experience gained in the Middle East, and how German history shapes today's project activity in Israel.



The exhibition "Palestinians in Nazareth – Situation of a Minority in Israel" by Lena Foljanty was of additional interest. Shown in the foyer of the Centre, it reflected her impressions during a stay in Nazareth, where she conducted an ASA project with a Human Rights Organisation in 2001.

The workshop concluded with a presentation of the film "Not on any map" (by the "Association of Forty") about the non-recognised Arab villages in Israel.

### **Pictures, Texts, Bits & Bytes – The Center participated in Berlin's second "Long Night of Academia" (15. June 2002)**

Berlin experienced its second "Long Night of Academia" on June 15th. Under the heading "Pictures, Text, Bits & Bytes", the Center presented a

variety of sources and methodological approaches for research in the field of Modern Oriental Studies.

- *Pictures*: Film documents on dhow trade presented the Indian Ocean as a seascape between Africa and Asia.

- *Texts*: Introduction of work with historical documents from the Zanzibar archive and the Indian Missionary archives, and the methodology of oral history.

- *Bits & Bytes*: A guided tour was given to international and national Islamic web sites and an introduction to the database of **Berlin** knowledge resources on **Africa**, **Asia** and **Latin America** (<http://www.ber-waal.de>).

Small exhibitions gave information on the Trans-Sahara research at the Center and presented a collection of regional reactions to 11th September from South Asia, the Middle East and West Africa, as experienced by our researchers "in the field".



About 250 visitors used the splendid summer evening to see the facilities at the Center and talk to researchers. A final highlight of the "Long Night" was the Center's Indian cuisine presentation, prepared by Dr. Ravi Ahuja with assistance from a crew of committed colleagues.

### Public Seminars at the Centre

Prof. Dr. *Andreas Wimmer*, Zentrum für Entwicklungsforschung, Bonn: Staatsbildung und ethnische Konflikte im Irak, 25 April 2002

Dr. *Padmini Swaminathan*, Madras Institute of Development Studies (MIDS), Chennai: The Violence of Gender-biased Development: Going

beyond Social and Demographic Indicators, 16 May 2002

Prof. *Abbas Amanat*, Yale University: The state of Middle East and Iranian scholarship in the US. Some reflections on pertinent issues, 17 May 2002

Prof. Dr. *Keebet v. Benda-Beckmann*, Max-Planck-Institut für Ethnologie, Halle: Veränderungen im Rechtspluralismus in Indonesien, 13 June 2002

Prof. *Moshe Shokeid*, Department of Anthropology, Tel Aviv University: An Israeli Anthropologist as an Ordinary Peacenik, 27 July 2002

### guests

Dr. *George Oommen*, United Theological College, Bangalore, Theological Seminary, 21 May to 1 June 2002

Dr. *Rubina Saigol*, Society for the Advancement of Education, Lahore, 21 to 28 May 2002

Dr. *Anne Vaugier-Chatterjee*, Centre de Sciences Humaines, New Delhi, 21 to 26 May 2002

Dr. *Padmini Swaminathan*, Madras Institute of Development Studies, Chennai; 13 May to 2 June 2002

Prof. Dr. *Krishna Kumar*, University of Delhi, 9 to 30 May 2002

Dr. *Nabil Sharaf al-Din*, Al Ahram Newspaper und Elaph publications, 15 June to 1 August 2002.

Dr. *Gwyn Campbell*, Université d'Avignon Centre Avignonnais de Recherche sur les Organisations, la Mondialisation et les Échanges (CAROME), 5 June to 25 August 2002

Dr. *Driss Maghraoui*, al-Akhawayn University (Ifrane), Morocco, 5 to 30 August 2002

### Workshops planned in 2003

Workshop "Modern adaptations of Sufi-based popular Islam: Concepts, practices

and movements in a translocal perspective", 4 and 5 April 2003

Angola in Bewegung: Transportwege, Kommunikation und Geschichte. International Symposium, Berlin, 24-26 September 2003

### publications

**Space on the Move. Transformations of the Indian Ocean Seascape in the Nineteenth and Twentieth Centuries** by Jan-Georg Deutsch and Brigitte Reinwald (eds.), Berlin: Klaus Schwarz Verlag 2002.

This is the first publication of the Indian Ocean Studies Group at the Centre for Modern Oriental Studies. Its aim is to give the reader an idea of the directions in which the group discussion process has advanced. The volume also seeks to present the preliminary results of the individual research projects.

The volume opens with a review article by Brigitte Reinwald in which she argues that by connecting distant places the movement of people, goods and ideas creates, respectively transforms the spaciality of social life and thus history. Her article is followed by four case studies that exemplify this argument from different perspectives. Friedhelm Hartwig's paper focuses on the history of migration movements and their administrative regulations in Zanzibar and British East Africa. The theme of administrative regulations for the movement of people is taken up by Ravi Ahuja who analyses the employment of South Asian maritime labour in the Indian Ocean in the late nineteenth and early twentieth centuries. Quite a different approach is found in Jan-Georg Deutsch's paper on the naming of a neighbourhood in Zanzibar Stone Town in the post-colonial period. He argues that seemingly local histories are far from local but rather the result of translocal movements and processes, in this case the burgeoning Indian Ocean drug trade. Finally, Katrin Bromber analyses how ethnic differences are treated in Zanzibari newspaper articles in the pre-revolutionary period. She shows how the perception of migration and belonging is contingent on a wider political and social context. The group is planning a further publication on 'Space on the Move' in the Indian Ocean.

**Making or Shaking the State? The Power of Locality.** = *Sociologus*, vol. 52 (2002), no. 1.

This special issue of the distinguished German journal for Ethnosociology presents important research results of the former Group Project "Locality and the State" of the Centre for Modern Oriental Studies. The volume comprises four essays originally presented as papers at an international workshop in 1999. Adopting a historical-anthropological perspective, these essays by former group members take a fresh look at the ways in which locality relates to the modern state in post-colonial societies. Adding to the growing interest in African and Asian studies in this relationship, they present case studies from four different countries. While Achim von Oppen examines the history of a quintessential rural hinterland in Zambia that is striving for greater integration into the nation state, Antje Linkenbach looks at a recent autonomy movement in a Himalayan province of India that is attempting to appropriate ideals of the nation state for itself. Axel Harneit-Sievers, in turn, explores the segmentary dynamic that Nigerian federalism obtains from its successful implementation in localities of the southeast, while, finally, Bernt Glatzer studies new popular visions of an Afghan nation state that has emerged precisely as a result of years of warfare and factionalism. All four contributions aim at overcoming views of the state as an external agency to which "local" communities are subordinated and to which they merely respond more or less creatively. In doing so, the case studies raise the more radical question of how and to what extent localities – seen as particular focuses of agency and debate rather than as distinct entities – exert influence on the continuous making and functioning of the state. The results show evidence of influence on both the "making" and the "shaking", and that these often work hand in hand. Locality seems to be a key source of both confirmation and transformation of the nation state.

**Other publications by the fellows** (selection)

*Chanfi Ahmed:* Ngoma et Mission islamique (Dapwa) aux Comores et en Afrique orientale, Paris: L'Harmattan 2002.

*Bernt Glatzer:* Modern Afghanistan: Death of a Nation? (Contemporary Middle East Series) London: Routledge 2002.

*Heike Liebau:* Country Priests, Catechists, and Schoolmasters as Cultural, Religious, and Social Middlemen in the Context of the Tranquebar Mission. In: Robert Eric Frykenberg/Alaine Low (ed.), Christians and Missionaries in India: Cross-Cultural Communication since 1500, with special reference to Caste, Conversion, and Colonialism. Grand Rapids, Michigan/Cambridge, UK; London: Routledge/Curzon 2002, pp. 70-92.

*Antje Linkenbach-Fuchs:* (with Martin Fuchs) Social Movements. In: Veena Das André Beteille/T.N. Madan (ed.), The Oxford Companion Encyclopedia of Sociology and Social Anthropology. Delhi: Oxford University Press.

*Anja Peleikis:* Lebanese in Motion. Gender and the Making of a Translokale Village. Bielefeld: transkript 2002.

*Peter Wien:* Arab Nationalists, Nazi-Germany and the Holocaust: an unlucky contemporaneity. In: Hans-Lukas Kieser/Dominik J. Schaller (ed.), Der Völkermord an den Armeniern und die Shoah / The Armenian Genocide and the Shoah, Zürich: Chronos 2002.

*Thomas Zitelmann,* Klan, Bürgerkrieg und politischer Islam in Somalia. In: inamo, No. 31 (September 2002), p. 26-30.

**news**

Former and current research fellows of the Centre are successfully pursuing their careers in changing fields. Dr. Andreas Eckert (at the Centre

from 1997-1999) has taken up the professorship for African History at the University of Hamburg. In summer 2002, Dr. Axel Harneit-Sievers (at the Centre from 1993 to 2001) became the representative of the Heinrich Boell Foundation of Germany's Green Party in Lagos, Nigeria. As of 1st September, Dr. Ravi Ahuja transferred to the University of Heidelberg to take up a position as assistant professor in South Asian History. Dr. Jan-Georg Deutsch moves to Oxford in December to lecture in Commonwealth History at St. Cross College. In January 2003, Dr. Anja Peleikis joins the department for legal pluralism at the Max Planck Institute for Social Anthropology in Halle.

Dr. habil. Georg Klute, a social anthropologist and expert on the Tuareg, joined the Centre in May 2002 to develop new perspectives for trans-Saharan research, one result of which was the panel held at the Centre on 10th October to the workshop on trans-Saharan relations at the turn of the 21st century. A report will follow in our next Bulletin. During the winter term 2002/ 2003, Dr. Klute is acting [for the] chair in social anthropology at the Institute of Ethnology, Freie Universität Berlin, which is temporarily vacant due to Prof. Elwert's sabbatical. He is expected to return to the Centre next year to work on a project about modern Tuareg migration.

Not only people have changing careers, houses too. In August 2002, the entrance hall and conference room of the Centre became the setting for the popular TV crime series "Wolff's Revier" (Wolff's District). The title of this episode, "Taxi to the Moon", can be read as a lunatic vision of how to reach highflying aims with down-to-earth means – perhaps clever advice in the face of Berlin's currently bleak budgetary prospects.