

Orient

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bulletin

History and Cultures in Asia, the Middle East and Africa

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Firm Ground and New Horizons

The first researchers of the Centre's new programme on "Movement and Institutionalisation" have started to engage with their projects. They aim at investigating the changing conditions for "translocality" in South-South relations. The concept was first discussed as a result of the late 20th century process of globalisation which was centred on the West. Our research will probe the utility of "translocality" from a historical and non-Western perspective. The researchers will thus continue and expand the interest in historical South-South relations which was inspired by the late Director, Ulrich Haarmann.

On the solid base of this research programme, we nevertheless have to start thinking about broadening our outlook once more. While the focus on the "Southern perspective" should remain central to the mission of the institute and will grow in importance as the international lines of conflict seem to be hardening, we should remain open for new research ideas. For example, it might be worthwhile to take a fresh look at the older and vexed question of how the West was and is perceived in the non-Western world. An example are the contributions in this issue of the Orient Bulletin, which analyse Arab perceptions of and experiences with National Socialism. They demonstrate how people, concepts, and forms of organisation travel, and change in the process. In addition, they enrich both German and Arab history thereby unsettling older historical notions in ways which are sometimes uncomfortable for both sides.

The manifold ambiguities in the image of the West which tend to be suppressed in political polemics are nowhere clearer than in the expectations and attitudes of Arab youth. These have not been investigated in any systematic and satisfactory fashion. Later in the year, a workshop on this eminently political issue will explore the dimensions and possibilities of future studies in this field.

The Centre now enters a new phase of its life after it has passed the half-way mark of its current form of institutional funding. Having established itself successfully as a major Centre of interdisciplinary and transregional research during the past seven years, it now needs to widen its academic networks further and enhance its visibility on the national and international scene. This will rest, first and foremost, on its academic credibility and its ability to remain at the cutting edge of international research. A major challenge will be to strengthen ties with disciplines such as history, economics, cultural and political studies which have traditionally tended to concentrate on national and European themes. In an increasingly interconnected world, we should also not shy away from an engagement with the wider public. Over the last year, fellows have increasingly served the public by providing historical information and commentaries on current events, notably in connection with the war on Iraq. While some of these might be new challenges, the Centre will be able to meet them with the competence and enthusiasm of researchers and staff alike.

EDITORIAL

Prof. Dr. Ulrike Freitag took up the position of director at the Centre for Modern Oriental Studies on 1st October 2002, as successor to the late Prof. Ulrich Haarmann. Her position as director, which put an end to the long stage of interregnum at the Centre, is combined with a professorship for Islamic Studies at the Freie Universität Berlin. Prof. Freitag holds a doctoral degree from the Albert-Ludwig-Universität in Freiburg, where she studied Islamic Studies and History. Her dissertation in 1991 focused on Syrian Historiography, 1920-1990. In more recent years, she lectured in modern History of the Near and Middle East at the History Department of the School of Oriental and African Studies in London. Her own research concentrates on the Indian Ocean area, with special emphasis on Yemenite migration during the 19th and 20th centuries. The arrival of Prof. Freitag marks a further step in a thematic and institutional consolidation of the Centre (see "Firm Ground and New Horizons").

calendar

International Symposium

Angola on the move: Transport routes, communications, and history. Centre of Modern Oriental Studies, Berlin, 24 to 26 September 2003

profiles

PERSONAL EXPERIENCE AND DISCOURSE - ARAB ENCOUNTERS WITH NATIONAL SOCIALISM, 1933-1945

The project looks into Arab encounters with National Socialism and fascism. Contemporary debates on Nazi policy and ideology in Arab countries will be confronted with the personal experiences of Arabs under National Socialist rule. Our focus is on the link between memory and personal experience and between constructed and real encounters with National Socialism. Moreover, we are trying to locate our topic and its function in the memory culture of current North Africa and the Middle East.

The aim of the project is to fill gaps in research on the extent and content of contemporary Arab disputes on Nazism and fascism. So far, the relationship between the Arabs and the Axis and their ideology has been presented favourably from a European orientalist perspective. As a contribution to the ongoing debate, however, our approach intends to provide a genuine Arab point of view based on primary experience. Thus, "anonymous objects" as well as Arab observers and interpreters of these relations will be identified, along with "well-known actors" such as Amin al-Husayni and Rashid Ali al-Kaylani, who were both Arab perpetrators and Arab victims.

The project has been pursued by Gerhard Höpp and Peter Wien since January 2001, with René Wildangel joining them in October of the same year, as a fellow of the Heinrich Böll Foundation. They are carrying out their research in individual projects, on various levels with a variety of approaches and sources. Peter Wien and René Wildangel mainly use published sources to examine how Arabs in Iraq and Palestine perceived National Socialism and Nazi Germany in the contemporary local media, and how they interpreted and received it; Gerhard Höpp

analyses direct encounters of Arabs with National Socialism on the basis of archival sources, and thus reconstructs how Arabs experienced Nazi rule as perpetrators, victims, or opponents, both in Germany and in the occupied territories of Western Europe and North Africa.

Authoritarianism, Totalitarianism or Fascism? Directions of a nationalist debate in Arab Iraq from 1933 to 1941 (Peter Wien)

The historiography of Iraq's socio-political conditions in the 1930s tends to bring an image of a quasi proto-fascist society to the surface. Historians created a "single-thread theory" directly linking the Arab sympathy for Germany that emanated from the German-Ottoman alliance of World War I to the adoption of Nazi nationalist ideology in the 1930s and finally open support for the German anti-Semitic extermination policy. The starting point for this assessment is often the short-lived alliance between the extremely nationalist Iraqi government under Prime Minister Rashid 'Ali al-Kailani and the German Reich in April and May 1941. War between Britain and its Iraqi ally, resulting from London fears of a loss of hegemony in the region to the benefit of Nazi Germany, had provoked this alliance. Numerous researchers have interpreted the rising tide of Arab nationalism in Iraq of the 1930s in the light of these events. However, the increase in extremism throughout the decade must be seen within the framework of decolonisation, a shift in generations and the rising disillusionment of youth with British efforts at democracy.

In the 1930s, Iraqi society embarked on a period of transition from a mainly rural-based community of tribal federations to an urban-dominated society shaped by a state-employed nationalist middle class. The nucleus of this development was the emergence of a small but influential group of educated and professional citizens in the metropolitan areas. These new Arab elites and their interplay with the old Ottoman-based establishment are at the core of this study. It argues that the generational conflict between the two

groups created an atmosphere that drove the self-confident younger generation to authoritarian and partly pro-fascist views. The study provides an analysis of how authoritarianism was presented to the Iraqi general public between 1933 and the second British occupation of 1941.

A close look at genuine Iraqi sources challenges the current thesis of research literature that the pro-German attitude of the nationalist elite in Iraq of the 1930s led to a clear-cut pro-Nazi standpoint and an ideological alliance with Germany. Sympathy for Germany formed part of a much broader and more complex framework of nationalist imagery than the more or less coherent story of pro-Nazi and pro-fascist inclinations of Arab and in particular Iraqi intellectuals. Research in contemporary Iraqi newspapers and publications as well as memoirs does not produce convincing evidence that there was a strong discursive line in Iraqi debates in favour of Nazism as a distinct ideological orientation. There are countless references to leadership and authoritarian methods of shaping the character of the young. Authors glorified self-sacrifice and adhered, for example, to a cult of the superior individual. However, these features are not exclusive to Nazi ideology. Iraqi intellectuals, who mostly kept their distance from Germany during the war, tended to refer to Mustafa Kemal rather than Hitler when seeking a model leader. The aggressive racism central to Nazi ideology was absent in the Iraqi debate. It is arguable instead that politicians and intellectuals in interwar Iraq juggled with a wide range of symbols and terms, borrowing them from several different ideologies. Their adoption was eclectic and mostly superficial, although authoritarian models did have a strong appeal.

The assessment that 1930s Iraq was prone to fascism often relies on the fascist outlook of Arab youth movements of the time and the Iraqi al-Futuwa movement in particular, since it was a state institution and an integral part of the nationalist school system. The perspective of contemporary Iraqi sources helps to tell the story from a different angle. Additionally, the exi-

sting prolific research on European youth movements in the 20th century and earlier provides clues for the analysis of Arab youth movements and especially the Iraqi al-Futuwa. Contrasting the Iraqi Arab debate with the European phenomenon provides hints that the imagery used in Iraq to promote al-Futuwa was much closer to European turn-of-the-century debates than to the assumed fascist models of the 1930s.

To sum up, the Arab nationalist discourse of 1930s Iraq had a multitude of facets. Profound research in this context does not support the "single-thread theory". On the contrary, Iraqi Arab nationalists were quite pragmatic in their choice of models. They adapted aspects from different political ideologies and philosophies to their specific Arab environment and discussed them in the public media.³

Perpetrators and Victims. Arab Personal Experiences with National Socialist Rule" (Gerhard Höpp)

The project inquires into the living conditions and personal experiences of Arabs under National Socialist rule before and during World War II. The area concerned covers Germany itself, Austria as annexed by Germany, German occupied or controlled territories in Europe, especially Vichy-France, and North Africa. Research focuses on groups that had a specific relationship with the National Socialist regime as perpetrators, opponents or victims, such as those active in the German propaganda apparatus, legionnaires in the Wehrmacht, members of Organisation Todt (OT) and the Reichsarbeitsdienst (RAD), lecturers, students, journalists and writers, as well as participants in the Spanish Civil War, soldiers from the Allied Forces, civil resisters, prisoners of war, detained civilians, and prison and concentration camp inmates.

Considerable information is available on the collaboration of leading Arab nationalists in exile, such as Amin al-Husayni, former Grand Mufti of Jerusalem, and Rashid Ali al-Kaylani, former Iraqi prime minister. But what about the "ordinary" Arab helpers who served the National Socialist regime in

its institutions of suppression, propaganda and intelligence? What were their motives and those of Arabs who joined the Wehrmacht, the OT or the RAD? What were the circumstances and consequences of both their recruitment and their commitment?

Simultaneously, and more urgently, we have to ask whether the Arab experience with National Socialist rule was or could be exclusively confined to collaboration, or whether apart from Arab perpetrators there were also Arab victims of National Socialism. Who were the victims and how did they become this?

Finally, we examine if and in what way Arabs resisted National Socialist regimes, physically or intellectually, in Germany and/or in German occupied or controlled territories.

Considering that little is known up to now about the experience of these groups with National Socialist rule, research concentrated on Arabs who had life-threatening encounters with the Nazi system, either as victims or as opponents. It has so far revealed seven cases of repression of victim or opponent groups that have been investigated only superficially or not at all.

Index card of a Moroccan inmate in the Mauthausen concentration camp

1. The "normal" everyday, harassment and persecution of Arab migrants in Germany and Austria before World War II. We found that mostly Arab students had been harassed and persecuted by Nazi mobs in both countries since the beginning of the 1930s because they belonged to an allegedly "black", "inferior" or "alien race" or were mistaken for Jews. In all cases, the authorities failed to prevent hostile treatment of Arabs or make amends

for it.

2. The sterilisation of the so-called Moroccan half-breeds. In 1937, a special commission convened under the auspices of the Gestapo ordered the "secret sterilization of the Rhineland bastards", i.e., the children of German women and "coloured" soldiers from the French forces that had occupied the Rhineland area in the 1920's, among them many Moroccans. The children were sterilised in summer 1937 for belonging to an alleged "race of alien blood".

3. The internment of Arab migrants at the outbreak of World War II. When war broke out, nationals of so-called enemy states were interned in Germany, annexed Austria and occupied Poland, including more than 100 Arabs. The Egyptians among them received "special treatment", i.e., they were used as hostages for German civilians interned in Egypt by the British. They were first released from Wüllzburg camp near Nuremberg in June 1941.

4. The capture and captivity of North African soldiers from the French army after the capitulation of France. In 1940, their number is said to have been over 67 000, in 1944 still as many as 30 000. The majority of them was kept in so-called front stalags in France and Belgium, that is, beyond the borders of the Reich; about 10 000 were found in German and Austrian stalags. Until now, very little is known about their living conditions in the camps. It is, however, certain that the preferential treatment practised during World War I as propaganda, did not take place. As a result of the extremely high mortality rate, especially in the stalags, many prisoners were moved in 1942 to camps in southern France.

5. The recruitment and obligation of Arab civilian workers in France and North Africa. From 1941 until 1943, "volunteer workers" were recruited among the Arabs in France and - up to the landing of the Allied Forces in November 1942 - in North Africa. When the Vichy Regime introduced the "Service de travail obligé" in February 1943, Arab working migrants in France were now also forced to work for Germany. About 40 000 worked for

Nazi Germany in 1943, about 60 000 in 1944. Around two thirds worked for the OT associated with the Wehrmacht or for civil French sub-contractors in different parts of the Reich and occupied Europe, while one third consisted of former prisoners of war whose status had been changed by the "Relève" to that of civilian workers.

6. The persecution of Arabs by police and the judiciary of the Reich. In the more than 70 cases so far investigated, the persecuted were mainly Arab working migrants and civilian workers but also prisoners of war. Among the Arab migrants working in the Reich, Austria and France were active opponents of the Nazi and Vichy regimes respectively, who were convicted of "high treason" and other political offences that led to long years of imprisonment or the death penalty. The civilian workers were mostly sentenced on the grounds of "slow work", "absence of work" and "refusal of work", but also for "falsification of bread ration coupons". As a rule, prisoners of war were accused of "theft", "mutiny" and "rape", offences for which the preferred punishment was isolation and starvation of the prisoners.

7. Arab inmates of Nazi concentration camps. Up until today, more than 450 Arab inmates from all concentration camps have been identified by name, i.e., in Auschwitz (34), Bergen-Belsen (21), Buchenwald (149), Dachau (84), Flossenbürg (39), Gross-Rosen (12), Mauthausen (62), Mittelbau-Dora (39), Natzweiler (37), Neuengamme/Aurigny (110), Ravensbrück (25), Riga (1), Sachsenhausen (42), Stutthof (3), Warschau (2) and Wewelsburg (2), as well the SS special camp Hinzert (3), the protection camp Schirmeck (7) and the annihilation camp Lublin-Majdanek (4). The majority of the inmates came from Algeria, others from Egypt, Iraq, Lebanon, Libya, Morocco, Palestine, Syria, Tunisia and Yemen. The main reasons for sending them to the concentration camps were participation in or support of the French resistance movement, using resistance movement sympathizers as hostages, participation in the Spanish Civil War on the Republican side and association with Jewish people. Furthermore civilian workers and pris-

oners of war were interned, who had been punished with imprisonment for reasons as mentioned above.

Reconstructing the personal experience and fate of Arab victims, opponents and perpetrators under National Socialist rule and rendering them accessible could facilitate overcoming a claim on histories that have been particularised as a consequence of "policies of memory", and thus contribute to a wider conception of the history of Arab-German relations.

The third project, **Palestinian Arabs and National Socialism – Contemporary Perceptions and Experiences (1933-1945)** (*René Wildangel*), is an attempt to illuminate the contemporary Palestinian-Arab perception of National-Socialist Germany. While several studies on German Oriental policies and a vast amount of literature on Jewish-Arab relations and British Mandate politics do exist, an overall evaluation of the Arab experience regarding the Second World War and the perception of Axis policies is missing.

This is especially true for critical voices within the Palestinian elite, since the respective popular and academic literature mostly concentrated on the collaboration story of the 'Grandmufti' Hajj Amin al-Husaini, who had been living in Germany since 1941 and cooperated with the German authorities. The study will therefore try to reconstruct a wider range of Palestinian perspectives, concentrating on the Arab community in Palestine itself. This includes members of the moderate Palestinian elite, the worker milieu and the Arab media and their commentaries on Germany and the Axis. The media, for example, provided detailed information on the misdeeds of German dictatorship, including the discrimination of German and European Jewry, and decisively condemned the imperialist goals of the Axis.

Contrary to this, the popular slogan "the enemy's enemy is my friend" usually serves as an interpretation model for Arab attitudes during the 1930s and 1940s – since Arabs were struggling for independence in Palestine and elsewhere, a drift towards the Axis, particularly during the war, was assu-

med. It is true that Arab nationalists sharply condemned British policies and violently resisted them in the 1930s, as in the 1936-39 'Arab revolt' in Palestine. However, the Arab community in Palestine put an end to their battle against the Mandate Power from 1939 on and now largely supported the war against the Axis. During the Second World War, Arab cooperation with the Mandate authorities had different dimensions: Arab journalists supported British propaganda in the newspapers and Palestinian broadcasting station, Arab intellectuals worked in the Mandate administration, while others served in the Palestinian police force. These pro-British voices, found in the contemporary press and other publications such as brochures and flyers and mentioned in biographical material and sources at British and Zionist institutions, were often regarded in the common narratives of Arab society during the inter-war period and especially during the Second World War as being "pro-Axis" or "anti-British".



رقصة الموت

Hitler's "Deathly Dance". Printed in the Arab Palestinian Daily "al-Gamia al-Islamiyya" on May 9th, 1936

The study will also try to reconstruct the historical circumstances of Arab public opinion in Mandate Palestine, including the relationship with the Jewish Jishuv or the reception and effects of National-Socialist propaganda in Palestine. German Oriental policies and ambition to gain influence in Palestine and the Near East will be reconsidered. This addresses the activity of the Christian German community in

Palestine until 1939 and the war activities of the Mufti and other exiles, including the Arab broadcasting service from Germany to the Middle East they supported during the war. The sources used in this study generally comprise archive material from the Mandate period, which can be found in Israel and Great Britain, and Arab newspapers of the time.

A revision of the respective biographical literature and the development of the discourse after 1945, when the issue had gained political relevance, will complete the analysis and allow an overall assessment of the Palestinian Arab encounter with National Socialism.

activities

International Conference Arab Encounters with National Socialism

(17th - 18th September 2002)

The workshop was organised by the project group and held at the Centre for Modern Oriental Studies on 17th and 18th September, 2002. Besides the presentation of findings, this was an opportunity to make contact with international researchers from related fields and discuss the various historical and political dimensions of the topic, i.e., current debates on fundamentalism and anti-Semitism in the Arab world. Eleven talks examined the subject from different angles:

The first paper was introduced by Jamaa Baida (University Muhammad V, Rabat), who dealt with the reception of National Socialism in the Moroccan press between 1933 and 1945. While the traditionally German-friendly Moroccan elite welcomed the Nazi Regime as a partner in the fight against colonialist France, the ideological implications of National Socialism were merely reflected and had no significant influence on Moroccan society and its political culture.

This "strategic" alliance with German war policies was not shared by the majority of Egyptian society, as Israel

Gershoni (University Tel Aviv) demonstrated in a case study on the Egyptian journal 'Al-Hilal'. Contrary to a popular 'pro-Nazi narrative', Al-Hilal took a clear stance against the totalitarian character, racist ideology and imperialist ambitions of the German and Italian dictatorships.

In the Iraqi case presented by Peter Wien (Centre for Modern Oriental Studies, Berlin), firm criticism of this kind was merely heard; here, the organisational and propaganda elements of the European movements greatly appealed to parts of the Iraqi nationalists. However, members of the educated and politically informed 'New Middle Class' such as Rifa' al Butti and Yunis Sab'awi did not subscribe to Nazi ideology but perceived the new and powerful authoritarian states in Europe as role models for national revival.

The paper by René Wildangel (Centre for Modern Oriental Studies, Berlin) focused on public opinion during the war years in Palestine from 1939 till 1945. While the episode concerning the 'Grand Mufti of Jerusalem' Hajj Amin al-Husayni and his collaboration is well known, some sections of the Arab population in Palestine perceived Germany and the war from a completely different perspective: sharp criticism of the German dictatorship was found among moderate politicians, pro-British circles and in the worker milieu.

In a biographical approach, Christoph Schumann (University Erlangen-Nürnberg) analysed the ideology of Antun Saade during his early years in Sao Paulo. The later leader of the Syrian Socialist-National Party (SSNP) was more impressed at the time by Social Darwinism and authoritarianism than directly influenced by fascism.



Workshop participants

Driss Maghraoui (University al-Ak-hawayn, Ifrane, Marokko) presented extensive source material in his paper on 'Moroccan Colonial Troops and French Anti-Nazi Propaganda during the Second World War', including propaganda leaflets and newspapers that were produced to prepare colonial troops for deployment in the fight against Nazi Germany. Although these troops played a pivotal role in the French war effort, their achievements and experiences were systematically concealed after the war.

That our historical picture of the Arab encounter with National Socialism is far from complete was further documented by Gerhard Höpp (Centre for Modern Oriental Studies, Berlin) in his lecture on forgotten Arab victims of German terror. These victim groups are not present in collective memory although they included POWs, concentration camp inmates, victims of racially motivated discrimination and violence, and forced labourers.

Lutz Rogler (Centre for Modern Oriental Studies, Berlin) presented a portrait of an altogether uncritical apologist of National Socialism: Egyptian philosopher Abd ar-Rahman Badawi, who was fascinated by German philosophical thought, i.e., by Nietzsche, but failed to understand the dimensions of National Socialist ideology and the vicious nature of its character.

Stefan Wild (University of Bonn) traced the history of the emergence of an anti-Semite 'classic' entitled 'Protocols of the Elders of Zion' in the Arab world. The originally Russian propaganda text, which became popular in Alfred Rosenberg's new edition of the 'Third Reich', is widespread in the Arab world today. While the first translation into Arabic had already been issued in 1921 in Mandate Palestine, the Protocols were mostly ignored at the time and only began to attract readers in the context of the escalating Arab-Israeli conflict.

Götz Nordbruch (Middle East Media Research Institute, MEMRI, Berlin) added to this aspect with his paper on 'Current Debates on National Socialism in Egyptian Media' by showing that the spread of revisionist and anti-

Semitic ideology is an everyday phenomenon in the Egyptian press and that few Arab intellectuals reject these historical myths and understand the disastrous impact they have on their own political culture and its external perception by Western observers.

That the popularity of anti-Semitic clichés in the Arab world is probably more strongly connected to current political developments than to historical circumstances became clear in Karin Joggerst's (The Free University of Berlin) lecture on 'Divided Worlds – Divided History(ies)', which explored the relevance of memory cultures in the Israeli-Palestinian conflict. Here, a mutual "race" to acknowledge and deny the other's historical experiences contributed significantly to the conflict.

On the whole, the variety of lectures and sources presented gave an impression of the complexity of the subject, which was presented for the first time with an interdisciplinary approach. The different contributions made it clear that the 'Arab encounter with National Socialism' is a multifaceted field connected to complex historical experiences, which have in some cases been forgotten and ignored by historiography.

The findings of the workshop are to be published in 2003 by the Centre for Modern Oriental Studies in Berlin.

International Workshop „Trans-Saharan Relationships in the 20th and 21st Century. Reorganisation and Revitalisation of a Trans-Regional Space” & Young Scholars’ Panel “The Sahara and its Periphery as a Space in Move” (10th-12th of October 2002)

The research group „Trans-Saharan Relationships between Morocco and Sub-Saharan Africa. Reorganisation and Revitalisation of Trans-Regional Links” at the ZMO (Laurence Marfaing & Steffen Wippel) convened an international workshop at the Centre on the 11th and 12th of October, 2002. The workshop was entitled “Relations transsahariennes aux 20e et 21e siècles - Réorganisations et revitalisations d'un espace transrégional”. Scholars working in this field from Africa (Mo-

rocco, Mauritania, Senegal) and Europe (France, Germany) alike responded to the invitation.

Despite a popular view that perceives the Sahara as a quasi-impenetrable barrier, contacts have in fact existed between the regions north and south of the Sahara for hundreds of years, although the intensity and form of the various flows and flux across the Sahara has changed considerably over time and with the socio-political context. In their 'call for papers', the authors underlined that the past decade has seen a remarkable intensification of Trans-Saharan relationships. This not only holds true for economic or political exchange, but also for “informal” flows of either items or human beings, in particular migrants from countries south of the Sahara on their way to northern Africa or Europe.



Waiting for border crossing in the Sahara

The workshop itself was preceded by a panel entitled “Le Sahara et sa périphérie comme espace de mouvance” (10th October, 2002). The panel was convened by Georg Klute and particularly addressed young scholars working on the topic. Scholars from Morocco, Mauritania, Senegal, Austria, France, the Netherlands and Germany were invited to present the results of their current research and reflections.

Although dealing with the Sahara, the 'call for papers' for the young scholars' panel suggested a perspective that would give attention to the Sahara in relation to its periphery. It was argued that the idea of the Sahara as a transit zone is a perception from the outside, one that is not necessarily shared by its inhabitants. Economically dependent on exchanges with the “outside world”, they were forced to establish translocal relationships.

The papers presented during the panel treated four different issues. In the first section, discussions dealt with the Sahara as an object of political and economic struggle. The second section treated Trans-Saharan migration from Sub-Saharan Africa to the Maghreb. Discussions in the third section focused on emic definitions of the Sahara. The final section dealt with tourism in the Sahara, for which traditional nomad mobility skills are needed.

Several papers presented during the international workshop also focused on the human flux across the Sahara, in particular transnational migration from countries south of the Sahara to northern Africa and, from there, to Europe. On the other hand, processes of disintegration of the sub-region are, however, somehow counterbalanced by integrative moments. The Maghreb states have undertaken various steps in recent years aimed at reinforcing political and/or economic relationships with the states of sub-Saharan Africa. It was asked whether the newly-established North-South and South-North Trans-Saharan relationships on a state level could form the background for an initial “informal regionalisation” in this part of the African continent. Other papers presented historical perspectives. The long history of Trans-Saharan relationships is actually reflected in contemporary representations. More than mere memories of a long gone past, however, the latter are re-negotiated by contemporary social and political actors who use re-shaped historical views to promote their own interests.

The main goal of the workshop was to organise a forum where results of recent research on Trans-Saharan relationships could be presented and discussed in order to demonstrate the diversity and dynamics of both historical and contemporary relations across the Sahara. The papers presented were also to be confronted with “translocality”, the main research concept at the Centre for Modern Oriental Studies.

Thus, the concluding discussions primarily raised questions of an epistemological nature. The participants also discussed several other theoretical concepts such as “regionalisation” or

"geography from below" in an attempt to find out which of these might be a useful tool in their own field of research. The question was raised as to whether the concept of "translocality" could be of any heuristic value for the study of a space like the (Trans-)Sahara. It was argued that the term is first of all helpful in deconstructing the (essentialist) idea of "natural" spaces. Spaces should instead be perceived as social constructs, even the "hostile nature" of the Sahara. The limits of social spaces are in fact continuously renegotiated and re-defined by the various social actors, which may help us to understand the historical, social or political context in which the Sahara was perceived as either a (natural) "barrier" or a transit zone linking its fringes and facilitating contacts and Trans-Saharan relationships.

Public Seminars at the Centre

Dr. *Papa Demba Fall* (Institut Fondamental d'Afrique Noire, Dakar): La diaspora mouride du Sénégal: modalités d'insertion et relations "à distance" avec Touba, 26. September 2002

Prof. Dr. *Joanna Pfaff Czarnecka* (Bielefeld University): „Gemeinschaft“ und „Partnerschaft“ als globale Ideologeme. Kommunikation und Entwicklung aus südasiatischer Perspektive, 31. October 2002

Prof. Dr. *Udo Steinbach* (Orient Institut Hamburg): Im Kampf gegen den islamistischen Terrorismus – der Nahe Osten vor tiefgreifenden Veränderungen? 6. November 2002

Dr. *Nelida Fuccaro* (University of Exeter): Conceptualizing the Port City in the Persian Gulf, 28. November 2002

Dr. *Patrick Eisenlohr* (Washington University, Saint-Louis, USA): Am mauritiani-schen Ganges: Hindus. Die Replikation sakraler Geographie und Hindi in Mauritius, 10. December 2002

Dr. *Farish Noor* (Zentrum Moderner Orient): The Future of Progressive Islam: Challenges and Prospects, 27. February 2003

Prof. Dr. *Marc Gaborieau* (EHESS-CEIAS, Paris): Three Transnational South Asian Movements (Ahmadiyya,

Tablighi Jama'at and Jama'at-i Islami) : a Comparison, 27. March 2003

Other activities

Within the framework of the programme on "Euro-Islamic Dialogue", the Centre co-operated with the Freie Universität in holding a conference on "German-Arab Academic Co-operation", which was sponsored by DAAD (9th-14th October 2002).

Dr. Lam Akol Ajawin, former Sudanese Minister of Transport, discussed the difficulties of the peace process in the Sudan (17th October 2002).

Alice Cherki, French psychoanalyst and writer, introduced the German version of her biography of Frantz Fanon, published by Edition Nautilus (1st November 2002).

As part of the "Society for Research Centres in the Humanities", the Centre co-organised a public discussion on "Perspectives of the Humanities" (5th December 2002).

The new year began with an interdisciplinary get-together to introduce Prof. Dr. Ulrike Freitag, the new director of the Centre, to the wider network of colleagues in Berlin (10th January 2003).



Prof. Dr. Ulrike Freitag

In co-operation with the Heinrich Böll Foundation, the Centre organised a public discussion on "Perspectives on Development in Iraq" (23rd April 2003).

A number of fellows participated in public events relating to the Middle East at Haus der Kulturen der Welt.

guests

Dr. *Papa Demba Fall*, Maître assistant de recherche Institut fondamental

d'Afrique noire Ch. A. Diop (IFAN) Université Cheikh Anta Diop de Dakar, Senegal, 13. September - 15. October 2002

Dr. *Michel Ben Arrous*, AFRIPOG Dakar, 7.-14. October 2002

Dr. *Felicitas Becker*, School of Oriental and African Studies, Oxford, Department of History, 15.-22. March 2003

Prof. Dr. *Marc Gaborieau*, Centre d'études de l'Inde et de l'Asie du Sud (CEIAS), Ecole des Hautes Etudes en Sciences Sociales (EHESS), 26. March - 6. April 2006

Prof. *Alexandre Popovic*, Centre d'histoire du domaine turc Etudes turques et ottomanes - (CNRS ESA), 1.-6. April 2003

Dr. *Mokhtar el-Harras*, Université Mohamed V-Agdal, Rabat, Faculté des Lettres et des sciences humaines, Département de philosophie, sociologie et psychologie, 1.-30. April 2003

publications

ZMO Publication Series

THOMAS ROTTLAND: Von Stämmen und Ländern und der Macht der Karte. Eine Dekonstruktion der ethnographischen Kartierung Deutsch-Ostafrikas. Berlin: Klaus Schwarz Verlag 2003

Ethnographic cartography had apparently never played an important role in the mapping of German East Africa, which was always focused on topographic information. Nevertheless, almost all maps of the German colony show space structured in socio-political and (in its wider sense) ethnographical categories. These include such terms as "Reiche", "Stämme" und "Länder". How did these categories come to be used? How were they defined and how graphically transformed to a map? Why did those involved think that this specific form of mapping was useful and necessary to displaying the colonial territory? And: what happened to the space that was thus displayed or cartographically constructed? How and for whom did this information construct the territory in that way? Answering the above questions leads to a deconstruction of the ethnogra-

phic mapping of German East Africa and brings to light the position of these maps in the context of the political, scientific and individual interests of the time

KATJA FÜLLBERG-STOLBERG: *Amerika in Afrika. Die Rolle der Afroamerikaner in den Beziehungen zwischen den USA und Afrika, 1880-1910.* Berlin: Klaus Schwarz Verlag 2003.



The „Congo atrocities“ (1890-1908) in the so-called Congo Free State are one of the most brutal chapters in the history of European colonialism in Africa. America in Africa verifies that black missionaries from the American Presbyterian Congo Mission were not only among the first to speak out against these acts of cruelty but played a major role in the fight against them. America in Africa exemplifies the rapprochement between Africans on both sides of the Atlantic. Their experiences of oppression and racism in colonial Africa and of white supremacy in the United States brought them together and opened up the way for pan-African joint activities.

Other publications by the fellows (selection)

KATRIN BROMBER (ed. with Gudrun Mieke/Said Khamis/Ralf Großhede) *Kala Shairi. German East Africa in Swahili Poems* (Archiv afrikanistischer Manuskripte, Vol. 6). Rüdiger Köppe Verlag 2002, 503 S.

BETTINA DENNERLEIN: *Savoir religieux et débat politique au Maroc. Une*

consultation des 'gens de Fès' en 1886. In: Hespéris-Tamuda, XXXIX, Fasc. 2 (2001).

JAN-GEORG DEUTSCH (ed. with Heike Schmidt und Peter Probst) *African Modernities. Entangled Meanings in Current Debate*, Oxford: James Currey/Portsmouth: Heinemann 2002.

MARGRET FRENZ: *From Contact to Conquest. Transition to British Rule in Malabar, 1790-1805*, New Delhi: Oxford University Press 2003.

news

Ms. Irmgard Dietrich, who has been a staff member at the Centre since its foundation, retired in November 2002. As a passionate photographer, she made invaluable contributions to the Centre's 'institutional memory'.

November was also the month Karin Joggers joined the Centre and specifically the working group "Personal Experience and Discourse – Arab Contemporary Contacts with German National Socialism, 1933-45", with her dissertation project "History and Narrative – Political Implications of Collective Memory and Counter-narratives in the Israeli-Palestinian Conflict", which is financed by the Heinrich Böll Foundation.

Journalists from international, national and regional print media, radio and television have in the recent past increasingly sought the expertise of members of the Centre on a variety of topics. This hints at the relevance of historical and anthropological research for the current problems in our world. It has also led to the need to restructure the organisational and managerial level at the Centre. At the beginning of the year, Bettina Graef (MA Islamic Studies) began her work as academic assistant to the director, while Claudia Schulz (MA African History) took up her work as assistant in the field of public relations (contact: zmo-pr@rz.hu-berlin.de).

With the DFG approvals from 2002, Dr. Elisabeth Boesen, Dr. Farish Noor and Patrick Krajewski embarked on their projects in early 2003. Within the project "Between Desert and Metropolis:

Modern Migration among Mobile Cattle Pastoralists in the Sahara and Sahel Region", Elisabeth Boesen is working on the sub-project "Modern Nomadism. Pastoralists from Central Niger in West African Coastal Urban Centres". Dr. Boesen is a social anthropologist with long research experience in West Africa, particularly among the Fulani. Within the project "Transcultural Transfer of Islamic knowledge", Dr. Farish Noor has begun work on the sub-project "Transcultural Change via Education: The Islamic Instruction of Malaysian and Indonesian Students in India and Pakistan and the Application of their Knowledge in their Home Country". Dr. Farish Noor is a political scientist from Malaysia and has studied at the University of Sussex and the School of African and Oriental Studies in London. As a former member of the working group on "Modernity and Islam" at the Institute of Advanced Studies in Berlin (1999-2000) and a guest professor at the Freie Universität Berlin, he is already well-acquainted with the research at the Centre. Patrick Krajewski (MA African History), whose doctoral dissertation project centred on "Dhow Trade in East Africa, 1869-1914: an Independent 'African' Economic Sector during the Colonial Period?" is joining the project "Indian Ocean – Transformation of a Seascape". To support research into locally pressing refugee problems, the Centre has started a project-partnership with the German Institute of Human Rights (as the institution administratively responsible) and the Bildungswerk of the Heinrich Böll Foundation. As of 1st June, Fadia Foda and Monika Kadur will carry out a project on "Education, profession and career as a part of integration. Realizing existing obstacles for integration with refugee women" that focuses on female refugees in Berlin and Brandenburg. Foda and Kadur are practitioners with long-term experience in refugee-related work, both in Berlin and in the Middle East. Support from the Centre takes the form of academic supervision of research methodologies and evaluations, as well as issues concerning the cultural background of the refugees. The project is financially supported by the European Refugee Fund and the German Federal Ministry for Families, Senior Citizens, Women and Youth.