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bulletin

History and Cultures in Asia, the Middle East and Africa

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In Memory of Gerhard Höpp (1942-2003)

Following a serious illness, Prof. Dr. Gerhard Höpp has died at the age of 61 on 7 December 2003. His death came nonetheless as a shock to his many friends. German Islamic Studies has lost one of its most original brains and the staff of the Centre for Modern Oriental Studies a gracious, stimulating, tremendously kind, and humourous colleague, and one of its pillars from the beginning.

Despite the fascination for the unfamiliar world of Islam associated to his discipline, Gerhard Höpp was a passionate Berliner. He managed inimitably to make perfect harmony of these two extremes of his interest, long before co-existence of the German majority population and immigrant Muslim minority became a central issue on the current political agenda. Following his school education and vocational training, he studied and completed his doctorate in Leipzig under Karl Reuschel and became his assistant. He later joined the news agency ADN, which took him professionally to Aden in the former People's Republic of South Yemen and eventually to Bagdad. When journalism turned out not to be his cup of tea, he had the good fortune to find a position at the Academy of Science Institute for General History in the former GDR that gave him the freedom to indulge in his special gift for academic research. He was fascinated by the ideological twists and turns of Arabic nationalism and with great foresight predicted the growing significance of radical Islamic ideas. He also observed that numerous researchers working in this field on an international level had far better access to sources and interna-

tional research findings. Thus, although he worked keenly on the topic, he was constantly aware of the limitations. As a result, Gerhard Höpp chose to explore a field that appealed to him and was accessible. This was the history of Islam in Berlin and Brandenburg and the situation of migrants and exiles from the Arab world in the GDR. No one was more familiar with the scene of the latter and its internal ideological trends than he was. After the political "turn" of 1989, his



contacts extended to West Germany and grew to international dimensions due to the high mobility of this group. Regrettably Gerhard Höpp did not have the time to publish his work on the Arab and Muslim exile in the GDR and West Germany.

The other part of his field, the history of Islam in Germany, is a different story. The content of his numerous publications extends from Arab travellers who visited Berlin and Brandenburg in the 19th century and Arab politicians who lived in Berlin during the Second World War to Arab and Muslim victims of the Nazi regime. They are based on astounding knowledge of the most diverse sources.

EDITORIAL

Fifteen years ago the anthropologist Eric Wolf stressed the scholarly need to be inventive in describing the steady increase in heterogeneity, complexity, cross-border interactions, and social and cultural interpenetrations. Dissatisfaction during the 1990s with conventional notions of society as a territorial unit bolstered growth of the "trans-"hyphen as a research pattern (trans-national, trans-local). Over the last four years, the issue of translocality in South-South relations has emerged as the central research topic at CMOS. During this period transoceanic transfers of Islamic teachers, students and knowledge became a special area of interest, as illustrated by the two projects presented in this issue that have just drawn to a close: Sufi networks in East Africa and the missionary activities of the Tablighi movement. However, as Eric Wolf reminds us, the name (be it society or translocality) is not the thing itself, which must first be constructed in space and time. The development of social, political, cultural and religious patterns that occur in multiple forms and are constructed in the course of historical interchanges will remain the core of future research activities at CMOS.

calendar

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Gerhard Höpp was probably the most knowledgeable person on the archives in Berlin, Germany, and even Europe dealing with this subject. Whether in Geneva or Luxembourg, Vienna or Florence - and of course Berlin - he was completely at home there. He not only knew the relevant groups of files inside out but was also well-acquainted with the staff of the various institutions, with whom he enjoyed a lively academic and personal exchange. With almost youthful enthusiasm he would report on his file findings and the cross connections he had discovered with other groups of files. He also knew how to get around the difficulties of examining less accessible documents. Files were more than mere sources to him. He never lost sight of the people behind them. To say that he lived in the files is simply another way of expressing that Gerhard Höpp saw more than pieces of paper covered in dust. To a certain extent he identified with the people concerned in the documents. It therefore comes as no surprise, and may even be some consolation, that the first dramatic indication of his illness manifested itself in the Political Archive of the Foreign Office here in Berlin. He made copies of his findings whenever possible. If this was not feasible, he doggedly jotted down excerpts in rapid, slightly illegible writing, for which he thought he should even apologize.

Gerhard Höpp was an extremely generous man. This applies particularly to how he dealt with archives and files. Whoever needed his advice – students writing a seminar paper, young researchers, German or international colleagues – all of them could rely on his advice and assistance when it came to special sources. It was not unusual for him to hand over copies of his file findings to other researchers with an „I haven't the time for this anyway“ remark. Apart from his work on Arab travellers, the focus of his research included exiled Arab politicians who worked with the German Nachrichtenstelle für den Orient, a joint institution of the General Staff and the Ministry for Foreign Affairs, during the First World War. He had a particular interest in the Nachrichtenstelle-initiated Halbmond-lager in Wünsdorf in the south of Berlin,

where Muslim prisoners of war from the Allied armies were held. With his friend Martin Grzeskowiak and at considerable personal risk, he succeeded in locating the cemetery that belonged to the prison camp. He was also the only person in possession of a complete collection of the newspaper entitled *Al-Jihad*, which was issued for the Muslim camp prisoners. Another research theme of his was the „Mohammedan Cemetery“ on the Columbiadamm avenue in Tempelhof, the history of which he researched with great circumspect. More recently, he pursued the fate of Arabic and Muslim prisoners of German concentration and extermination camps in the Second World War with what could be termed as almost restless research activity. This work will now sadly have to be completed by his colleagues.

In 1992, Gerhard Höpp was appointed coordinator of the newly-established Forschungsschwerpunkt Moderner Orient (FSP). His contribution to the bringing together of the two German science cultures during this period cannot be praised enough. He negotiated, elaborated, and explained, always calm and with a touch of humour, never showing less than unshakeable loyalty. In the face of the unsteady future of this centre and the professional future of its staff, it was he who encouraged the continuation of research, reduced the tension, convinced with well-balanced advice and in so many ways created a fruitful climate advantageous to work. Once the transition of the FSP to the Centre for Modern Oriental Studies had been achieved, he quickly grasped the ins and outs of external research funding and made the most of it. Imaginative and well thought out, his own project applications never failed to meet the unbounded approval of the evaluators.

Gerhard Höpp was a man who loved life and took delight in the small things of this world. Single for the last 20 years of his life, he had many friends in very different circles. He will be remembered by them always as generous, gracious and kind.

Peter Heine

Sacred places, popular remembrance and translocal practices in the southern Swahili space in the 20th century (Chanfi A. Ahmed, Achim v. Oppen)

Considerable public attention is being given to the current revival of Islam in East Africa, with its strong overseas support from the Gulf region and South Asia. It seems to have obscured the memory of the first wave of Islamization that swept through the entire region between the late 19th century and the 1930s

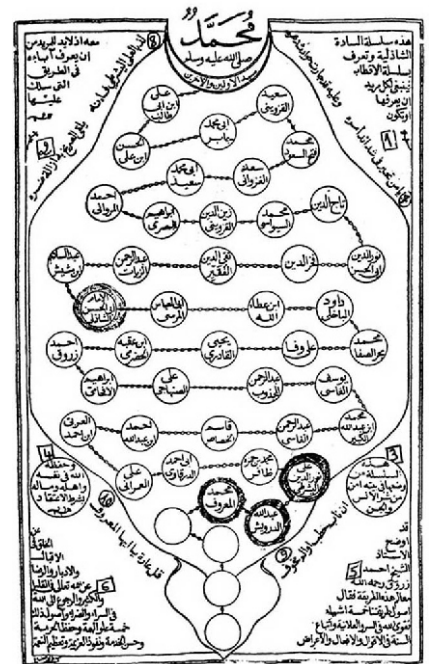


Figure 1

and was no less dramatic or translocally connected than the current one. Today, however, its former protagonists, Sufi brotherhoods (*ṭuruq*, sing. *ṭarīqa*) such as the Qadiriyya and the Sāḍiliyya, seem to be reduced to mere local importance and are being fiercely attacked by “Wahhabi” Islamists for their popular but “impure” religious practices and previous support of “non-Islamic” post-colonial regimes in the region.

In their research project „Sacred Places, Popular Memories and Translocal Prac-



Figure 2

...tice around the Southern Swahili Coast“, which has just been completed, Chanfi Ab. Ahmed and Achim von Open have demonstrated that the notion of a general decline in the Sufi-based Islam of East Africa is in fact premature. They witnessed the remarkable vitality of this *ṭarīqa* during their studies at Šādīliya Yašruṭīya centres on the Comoro Islands and in southeastern Tanzania, including a number of unexpected developments. At a conference held at the ZMO in 2003, it also became clear that in the shadow of more spectacular



Figure 3

new religious movements, these “modern adaptations in Sufi-based Islam”, were a widespread phenomenon in much of the Islamic world.

The leaders and followers of the Šādīliya Yašruṭīya in East Africa are first and foremost themselves active in preserving the memory of their former role, i.e., the establishment of far-reaching religious networks across the region and the spreading of Islam and Swahili civilization to the hinterlands in the early 20th century. They keep memory alive with various forms of religious practice performed around the tombs of their founders, now sheltered by special mosques (*zawiya*), and thus use the sacred sites as markers for their collective

memory. The putting up of spiritual genealogies (*silsila*) in the *zawiya* (see figure 1), the performance of pilgrimages, recitations, singing, dancing and festive meals are all vital aspects of this practice of remembrance. Coupled with the inclusion of guests from many other places, these practices also enhance the collective

identity of the *ṭarīqa* and strengthen in all participants the sense of belonging to a common civilization across national borders. Throughout the region, celebrations culminate annually around the *saba ishrini*, the anniversary of the death of Sayyid Muhammad b. Ahmad al-Ma^ʿruf, who was the first leader of the *ṭarīqa* in East Africa and originally came from the Comoro Islands (see figure 2).

At the same time, these celebrations have developed individual features in different parts of the region. In Tanzania, for instance, the commemoration of al-Ma^ʿruf is fused with that of the local founder on the mainland, Hussein b. Mahmud, and is performed in a highly mobile form of celebration, the „*saba ishrini* caravan“, thus reconnecting centres and peripheries within the country itself. This and other observations point to the new roles of the *ṭarīqa* with regard to national integration, making it more independent of government politics than before.

Another unexpected result is that the communication space in which the *ṭarīqa* operates today goes far beyond its historical range, the Indian Ocean rim, but includes new links to the Middle East and to migrant communities in Europe, especially in France. Thus, through practices that combine religious and secular concerns, such as business and marriage, the *ṭarīqa* constitutes its own access to the Islamic universe, but in a more inclusive way than current Islamist movements. Case

studies of individual ‘*ulamā*’ have shown, for instance, that the same person can be a member of several different *ṭuruq* simultaneously, while ceremonies of this *ṭarīqa* are attended by followers of many others, as well as by non-members. Today, the Sufis have even taken up the Islamist challenge by embarking on new forms of *da‘wa* (Islamic mission; see figure 3).

Findings such as the latter induced the project team to propose a follow-up research project entitled „Islamic Mission in the Multireligious Context of East Africa“, which has, in the meantime, been approved by the Deutsche Forschungsgemeinschaft. It took up its work in January 2004 and will be reported upon in a later edition of this Bulletin.

AvO

The Force of Moral Conviction – the Islamic Missionary Movement of the Tablighi Jama‘at in India and Pakistan and Its Vision of Society (2001-03) (Dietrich Reetz)

The project explored the ideas and practices of this particular Islamic group devoted to the ‘internal mission’. The group intends to reaffirm Muslims in the correct doctrines and practices of the faith. The Tablighi movement came into being in India, where it was founded by Muhammad Ilyas (1885-1944)



Nizamuddin, Delhi: street vendor selling Islamic audio cassettes with speeches by leaders of the Tablighi movement (photo: Dietrich Reetz)

in 1926. Its followers are Muslims from all walks of life, who become lay prea-

chers. For this purpose they meet, mostly at weekends, to undertake joint preaching tours to quarters and localities with a Muslim population. They either head for their immediate environment or regions further away, sometimes even travel to foreign countries. By conducting case studies via interviews and literary research, the project sought to elicit the views of Tablighis on the form society should take if it were built according to Islam. Two



Tablighi followers attending the concluding prayer (dua) at the annual congregation in Bhopal, India, in 2002. (photo: Dietrich Reetz)

context situations were selected: the universities at Aligarh (India) and Lahore (Pakistan), where the movement has many followers, and their annual congregations (*ijtimah*) in Bhopal (India) and Raiwind (Pakistan). Their internal organization and the conduct of missionary work were at the centre of research, since very little has been covered in this area so far. Their social attitudes constituted another line of inquiry dealing with issues such as politics, the media (television, newspapers and cinema), computers, work, education, women, and children. The differences in conduct between Tablighis in India and in Pakistan were also to be considered. While the Tablighis represent the majority of the population

in Pakistan, in India they have to take into account the close cohabitation with other religious communities where Muslims constitute a minority of about 14 percent. The Tablighis are strongly influenced by the Deoband tradition. Their relationship with groups such as the Islamic Party (*Jama`at-i Islami*) and the *Barelwis* is tense at times, for entirely different reasons. Being purist Sunnites they also keep their distance from the Shiites and *Ahmadis*. At the same time, they have maintained the mystic legacy of the Sufi orders as to how the movement celebrates the commemoration of Allah (*zikr*), conducts prayers of supplication (*d'ua*) or explores moral intentions (*niyyat*).

Field research was completed in India and Pakistan in 2001-02. Results will be documented through research articles, some of which have already gone to press. The project will finish with a research monograph on the subject, which will be submitted for publication in the course of 2004.

Questions and remarks may be sent directly to dreetz@rz.hu-berlin.de.

Progress of the project will be documented on the researcher's homepage at www.zmo.de/Dietrich/Reetz.html.

DR

activities

Workshop "Modern adaptations of Sufi-based popular Islam: concepts, practices and movements from a translocal perspective" 4th-5th April, 2003

This conference was jointly convened at the CMOS by Dr. Chanfi Ahmed, Dr. Achim von Oppen and Dr. Dietrich Reetz. It addressed the remarkable vitality of Sufi-inspired forms of faith and or-

ganization in contrast to current reformist and radical tendencies in global Islam, which have tended to gain far more attention. The contributions particularly pursued questions on the significance of translocal, religious and political mobilization for the above-mentioned vitality of Sufi-based Islam. The commitment of the participants, which included both junior and senior scholars from Europe, Asia and Africa, the range of case studies and themes presented, and the intensity of the ensuing debates made the conference an unreserved success. Most of the contributions will be published in early 2005 in a special issue of the *Archives des Sciences Sociales de Religions*, a journal co-edited by the French CNRS and EHESS, on the subject of "Locality and Translocality of Sufi Islam in Africa and Asia".

International Symposium Angola on the Move: Transport Routes, Communications, and History (24 to 26 September 2003)

The Symposium helped to produce, firstly, a better understanding of the dynamics of transport routes and communications, with their fundamental impact on African history for centuries. Secondly, it gave prominence to the case of Angola and its hinterland, which in many respects resembles a microcosm of African history in its entirety. Time and again, long and often precarious lines of transport and communication have played a crucial role in this space.

With support by the Volkswagen Foundation, the Symposium was convened and organized by Drs. Beatrix Heintze and Achim von Oppen. The active participants, twenty scholars specialized on the area, came from three continents and covered a range of different academic disci-



The Angola Symposium

plines: social and economic historians and anthropologists as well as political and communication scientists. Benefiting from the considerable historical depth of sources and research on Angola and its hinterland, they examined long-term processes that began centuries ago as well as the challenges of today, marked by Angola's new departure after the end of the civil war. A wide spectrum of different forms and routes of transport and communication were explored, ranging from local case studies to trans-African and trans-Atlantic connections. The contributions looked at the movement of people and the transport of trade goods, as well as at the circulation of various kinds of knowledge and information.

Five specific areas of debate have been addressed: Firstly, the contradictions of the modernization of transport and communication under the specific conditions of Angola and its hinterland; secondly, the impact of this process on rural histories and livelihoods; thirdly, the shaping of spatial structures of the region by transport lines and communications; fourthly, the everyday concepts of space among people who move(d) through West Central Africa and how they related to the boundaries drawn by the (post-) colonial state; and finally the need to see regional histories of transport and communication as constituents of world history, to be studied by a multitude of complementary approaches.

The proceedings of the Symposium can be visited in a comprehensive web publication: www.zmo.de/angola

Workshop "Empirical Youth Studies in the Arab World" (6 October 2003)

The Centre held a workshop on 'Empirical Youth Studies in the Arab World' on 6th October 2003, organized by Dr. Sonja Hegasy. Primarily intended as an introductory reflection on comparative surveys of political attitudes among young adults in North Africa, it brought together sociologists, Middle East scholars and anthropolo-

gists, all of whom study youth throughout the world using quantitative methods. Participants were Prof. R. Münchmeier (Free University Berlin), Dr. R. Bendit (Deutsches Jugend Institut, München) as a specialist for Latin America, Prof. E. Alber (University of Bayreuth) as a specialist for Sub-Saharan Africa, Prof. M. el-Harras (Université Mohammed V, Rabat), Prof. Asef Bayat (ISIM), and Prof. Ulrike Freitag (CMOS).

The round table addressed two main topics: a) the study of young adults' political attitudes and b) the feasibility of quantitative research in the Middle East. Middle Eastern Studies have long since neglected the study of youth, so that little is known about how young adults judge their own regimes or indeed the rest of the world. There is an urgent need to orient ourselves towards the majority of the citizens in the Arab world, i.e., people under the age of 35. As politics in the Middle East are usually perceived as being implemented by a gerontocracy that miraculously seems to live forever without budging an inch to make room for the next generation, September 11th became a turning point in view of the young, successful, upper-class Arab faces of the people that featured so prominently in the attacks.

As an introduction, Dr. Sonja Hegasy, convener of the workshop, presented her work dealing with 700 young Moroccans between 18 and 35, with whom she conducted interviews in May/June 2003. As part of the project entitled 'Changing Concepts of Political Legitimacy in 19th and 20th century Morocco' (with Dr. B. Dennerlein), she researched the changes in attitude of young adults towards the authority of the Moroccan king.

Dr. Bendit talked about his experience of empirical youth studies in Latin America. In contrast to the Arab world, many Latin American countries have administered national youth surveys within the last ten years. Youth research in this world region has made some key contributions to the theoretical and empirical analysis of groups of young people such as 'popular urban youth' (marginalised youth), 'young women'

of different social origins, working class youth, et al.

The difficulty in defining youth was a common denominator of the contributions. Is youth a biological category? What does youth mean in the Arab context? Prof. Münchmeier stressed that 'modern youth' is not a universal category and that each youth study must clearly define its own theoretical characteristics. Age alone is not sufficient as a definition of 'youth', since it is more than a purely biological category. Do thirteen year-old children still fall into the category of youth if they have been working since the age of six? Can they be compared to 18 year-olds in Germany who have never had to experience responsibility for the family income or the well-being of individual family members? There has been talk in industrialised countries, therefore, of a new biographical phase between youth and adulthood known as 'post-adolescence'.

The use of quantitative methods was a further important topic at the workshop. When applied correctly, they allow for comparison of soft data and hard facts, e.g., social norms can be verified. Prof. Alber underlined that since science is an open process, data always contains surprises that can only be discovered in the course of statistical evaluation. Prof. Freitag emphasised the complementary aspects of both methodological approaches and recommended continuing with a combination of the two. Participants agreed that qualitative approaches still enjoyed greater credibility in the scientific community than quantitative ones.

[The Centre for Modern Oriental Studies invites interested scholars to contact Dr. Sonja Hegasy for cooperation in developing this project proposal.]

Workshop, New Approaches to the Study of Merchant Cities (7-8 October, 2003)

The workshop brought together four fellows from the Working Group Modernity and Islam (AKMI) devoted to Ottoman merchant cities at the Berlin Institute of Advanced Studies. They were joined by interested scholars from Berlin

and some international experts for a discussion on new approaches to the study of merchant cities.

The first day was reserved for a presentation and discussion of the research projects of the AKMI fellows. Dr. Biray Kirli spoke on *A World No More: Christians, Muslims and Jews in Nineteenth-Century Izmir*. Dr. Florian Riedler focused on *Temporary workers and small traders in and around khans and bachelor houses in Ottoman port cities in the 19th Century*.

Dr. Canay Sahin presented a paper on the *Regional and Interregional dynamics of Local Politics in the Eighteenth-Century Ottoman Empire: The Case of the Notables of the Black Sea Region*.

Dr. Meltem Toksöz spoke about her research on *“Furnishing Merchants” of Port Cities*, which focused on the 19th century port of Mersin. General issues conferred on ranged from cosmopolitanism, pluralism and minorities under pre-modern conditions, and transit populations and social control in port cities, to the means of state control and the autonomy of ports and port related activities.

Prof. Julia Clancy-Smith (University of Arizona) gave a talk on *New Research on Subsistence Migration to North Africa*, concentrating on 19th century European and Arab migration to Tunisia and the legal structures that evolved as a result.

The second day brought a contribution by Prof. Gudrun Krämer (Free University Berlin) on *New Research on Minorities in Middle Eastern Cities*. The discussion returned to the issue of pre-modern pluralism in the Middle East, primarily with regard to the continuity and contextuality of conflict and reciprocity between the Muslim majority and non-Muslim minorities. Finally, Dr. Thomas Zitelmann (CMOS) outlined a project (which has meanwhile been submitted to the EU) on *Port Cities and Port Regimes of the Greater Indian Ocean Rim*. The paper focused on the governance of ports by alliances (regimes) of internal and external agencies, and on the development of local, regional, and transnational public goods that emerge from these alliances.

Public Seminars at the Centre

Prof. Dr. *Peter Geschiere* (University of Amsterdam): *Globalization, Autochthony and the Struggle over Citizenship*, 24 April 2003

Dr. *Christoph Herzog* (University of Heidelberg): *Translokale Administration: Der Fall des osmanischen Irak*, 29 Mai 2003

Prof. Dr. *Stefan Reichmuth* (University of Bochum): *Murtadā az-Zabīdī und die Afrikaner: Diskurse und Beziehungen in einem islamischen Gelehrten-Netzwerk des 18. Jahrhunderts*, 26 Juni 2003

Prof. Dr. *Steve Tamari* (Southern Illinois University): *Ethnic Nationalism in Early Modern Syria*, 25 September 2003

Dr. *Susanne Ziegler* (Museum for Social Anthropology, Berlin): *“Klingende Zeugnisse der Vergangenheit” – Musikulturen der orientalischen Welt in historischen Tondokumenten des Berliner Phonogramm-Archivs (mit Beispielen)*, 30 Oktober 2003

Mai Lin Tjoa-Bonatz (Freiburg): *Städtisches Wohnen einer Minderheit in den Straits Settlements*, 27 November 2003

Prof. Dr. *Günther Schlee* (Max Planck Institute for Social Anthropology, Halle): *Die somalische Diaspora und der Friedensprozeß in Nairobi*, 11 Dezember 2003

Dr. *Gertrud Hüwelmeyer* (Free University of Berlin): *“Bräute Christi” – Transmigrantinnen zwischen Welten und Konventen* 26 April 2004

Ingrid Schindlbeck (Museum for Anthropology, Berlin): *Ökonomische und religiöse Mobilität im post-sowjetischen ländlichen Aserbaidschan*, 25 March 2004

Prof. Dr. *Reinhard Schulze* (University of Bern): *Islamische Solidaritätsnetzwerke*, 29 April 2004

Prof. Dr. *Ousmane Kane* (Columbia University, New York): *The Islamic Intellectual Tradition in Africa: Rethinking the African Library*, 27 Mai 2004

Other activities

Public discussion on *„Religion between Violence and Conciliation“*, featuring a recent book edited by Prof. Dr. Angelika Neuwirth (Institute of Arabic Studies, Free University of Berlin) and Dr. Thomas Scheffler (Political Science / Free University of Berlin), with Prof. Dr. Hans Kippenberg (Comparative Religious Studies / University of Bremen (17 February 2004)

Walid Jumblatt, head of the Lebanese Progressive Socialist Party came to the Centre for a public talk, in cooperation with the Friedrich Ebert Foundation (27 January 2004)



Dr. Katja Füllberg-Stolberg introduced her research on *“America in Africa: Afro-Americans, “civilizing mission”, and Pan-Africanism”*, moderation by Achim v. Oppen (CMOS), in cooperation with the Heinrich Böll Foundation (15 January 2004.)

The New Year reception brought a wide network of colleagues from Berlin to the Centre (9 January 2004).

Visit of the Lebanese Minister for Culture, Mr. Ghazi Hani Aridi, at CMOS, in cooperation with the Friedrich Ebert Foundation (14 November 2003).

Dr. Axel Harneit-Sievers, representative of the Heinrich Böll Foundation in Lagos/ Nigeria, talked at CMOS on *“Jihad vs. Miss World: Religion, Politics, and History in Nigeria”* (22 September 2003).

In cooperation with the House of World Cultures (Haus der Kulturen der Welt), Peter Wien (CMOS) moderated a discussion between Samir and Mona Yahia (Cologne), author of the book



Dr. Manabi Majundar, Centre for Studies in Social Sciences, Calcutta, July 2003

Prof. Julia Clancy-Smith, University of Arizona, Tucson, October 2003

Dr. Dilip Menon, Delhi University, Department of History, May/June 2003

Dr. Miloš Mendel, Oriental Institut of the Academy of Sciences of the Czech Republic, Prague, November 2003

“When the Grey Beetles Took Over Baghdad” (‘Durch Bagdad fließt ein dunkler Strom’), which took place after the showing of the documentary film “Forget Baghdad” by Samir (Zurich) (5 July 2003).

The Centre’s Open Day had several highlights and was well attended. Georg Klute (now professor for anthropology at Bayreuth University) spoke on “Tuareg and Sahara Tourism”. Joachim Oesterheld introduced “500 Years of German- Indian Relations”. Dietrich Reetz discussed his research on the Tablighi movement, and Peter Wien talked about the research on “Arabs and National Socialism” conducted at the Centre. A round table presentation of the project partnership “Refugee Women in Berlin and Brandenburg” was organized by Fadia Foda and Monika Kadur and moderated by Thomas Zitelmann (28 June 2003).

Dr. Michel Ben Arrous, AFRIPOG, Dakar, November 2003

Dr. Abderrahmane N'Gaide, AFRIPOG, Paris, November 2003

Prof. Ghislaine Alleaume, CNRS/EHESS, Paris, December 2003

Dr. Mohammad Mahdi Mojahedi, Post-doctoral Fellow of the Working Group Modernity and Islam of the Institute of Advanced Study, Berlin

Dr. Meltem Toksöz, Post-doctoral Fellow of the Working Group Modernity and Islam of the Institute of Advanced Study, Berlin

Sociology of Islam, 5 (2003), p. 89-103.

KATRIN BROMBER (ed. with Albert Wirz/Andreas Eckert): Alles unter Kontrolle. Disziplinierungsprozesse im kolonialen Tanzania (ca. 1850 - 1960). Köln: Rüdiger Köppe Verlag 2003, 272 p.

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

ULRIKE FREITAG: Indian Ocean Migrants and State Formation in Hadhramaut. Leiden: Brill 2003, 624 p. (Social, Economic and Political Studies of the Middle East and Asia, 87).

BETTINA GRÄF: Islamische Gelehrte als politische Akteure im globalen Kontext. Eine Fatwa von Yusuf 'Abdallah al-Qaradawi. „Diskussionspapiere“, Freie Universität Berlin, Berlin: Klaus Schwarz Verlag, 2003, 44 p.

SONJA HEGASY: Double Standards in Reverse. The Debate on Cultural Globalization from an Arab Perspective. In: A. Boeckh u.a. (ed.) Resistance to Globalization. Political Struggle and Cultural Resilience in the Middle East, Russia, and Latin America. Münster 2003, p. 52-67.

KATJA HERMANN: „They ask us to put our lives on hold...“ The Palestini-

publications

CMOS Publication Series

MARGRET FRENZ (ed. mit Georg Berkemer): Sharing Sovereignty. The Little Kingdom in South Asia. Berlin: Klaus Schwarz Verlag 2003, 280 p.

Other publications by the fellows (selection)

CHANFI ABDALLAH AHMED/ACHIM v. OPPEN): Saba Ishirini. A Commemoration Ceremony as the Performance of Translocality around the South Swahili Coast. In: Yearbook of the

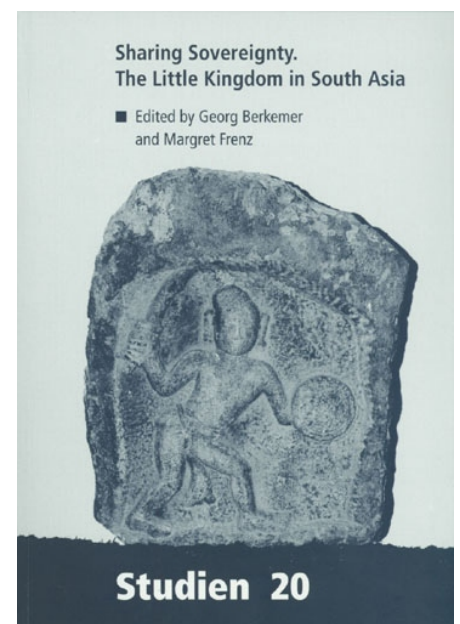
guests

Prof. Dr. Krishna Kumar, Delhi University, April/May 2003

Mary Totry, M.A., Haifa University, June/July 2003

Prof. Dr. Joseph Kostiner, University of Tel Aviv, July 2003

Dr. Jillali El Adnani, University of Agadir, July 2003



an Women's Movement in Israel and the Challenge of Palestinian Identity Politics. In: *Orient*, 44 (2003) 2, p. 205-227.

GERHARD HÖPP: Arab Inmates in German Concentration Camps until the End of World War II. In: Wolfgang Schwanitz (ed.), *Germany and the Near East, 1871-1945*. Princeton: Markus Wiener (in print).

HEIKE LIEBAU: Country Priests, Catechists, and Schoolmasters as Cultural, Religious, and Social Middlemen in the Context of the Tranquebar Mission. In: R. E. Frykenberg/A. Low (ed.), *Christians and Missionaries in India: Cross-Cultural Communication since 1500, with special reference to Caste, Conversion, and Co-lonialism*. Grand Rapids, Michigan/Cambridge, UK; London: Routledge/Curzon 2003, p. 70-92.

LAURENCE MARFAING/STEFFEN WIPPEL(eds.): *Les Relations Transsahariennes dans un espace en constante mutation*, Paris: Karthala 2004, 483 p.

FARISH NOOR: *The Other Malaysia: Writings on Malaysia's Subaltern History*. Kuala Lumpur: Silverfish Books 2003.

DIETRICH REETZ: Flashpoint South and Central Asia: Strategic Aspects of a Historical Relationship. In: Erich Reiter, Peter Hazdra (eds.): *The Impact of Asian Powers on Global Developments*. Heidelberg: Physica/Springer, 2004, pp. 17-40.

THOMAS ZITELMANN: Somalia, das Horn von Afrika und die Gerüchte vom Einfluss Usama bin Ladens. In: Günter Meyer/Robert Pütz/Andreas Thimm (eds.): *Terrorismus und Dritte Welt*, Mainz: Johannes Gutenberg University 2003, p. 59-95.

news

A number of staff changes occurred last year and need to be put on record. Margit Frenz, Friedhelm Hartwig, Katja Hermann, Heike Liebau, and Joachim Oesterheld bid farewell to the Centre. The project "Between Desert and Metropolis: Modern Migration among Mobile Cattle Pastoralists in the Sahara and Sahel Region" was joined by Dr. Baz Lecocq, an anthropologist from the Netherlands, who is now carrying out research on "Modern Tuareg Migration". A new project on "Islamic Mission in the Multiconfessional Context of East Africa" (Achim v. Oppen and Ahmed Chanfi) was joined by Tabea Scharrer, an anthropologist and doctoral student from Berlin, who is working on "Histories of Conversions". Dr. Odile Moreau, a French historian, has joined the project on "Army Reform and Movements of Elites between Maghrib and the Near East (1830 to 1912)". Dr. Moreau is working on "Army Reform as a Profession and Transnational Experiment – Arabo-Ottoman Experts in Morocco". Dr. Roland Wenzlhuemer, an Austrian specialist on South Asian history, joined the Centre to design a project on comparative port history in the Greater Indian Ocean region. Dr. Sonja Hegasy has joined the Centre as an outreach coordinator of public relations. She will also continue empirical research on youth in the Arab World. Melanie Kamp, a post-graduate student of Islamic Studies conducting research on Islam in Germany for her doctoral thesis is attached to the Centre with a grant from the Heinrich Böll Foundation.

The fellows of the Centre are actively engaged in university life and teaching. Achim von Oppen (African History/Humboldt University Berlin), Dietrich Reetz (Political Science/Free University of Berlin) and Brigitte Reinwald (African History/University of Vienna)

have completed their post-doctoral degrees (Habilitation). Brigitte Reinwald received a call as a professor for African History at the University of Hannover. Achim von Oppen was invited for the winter term 2003/04 to the Humboldt University Berlin as a guest professor for African History. In January 2004, Katrin Bromber took six months leave to teach Suaheli as a guest professor at the Institute of African Studies, University of Vienna. Peter Wien was invited to al-Akhawayn University, Ifrane/Morocco, as a guest lecturer in Middle Eastern History and took one year's leave for this purpose. Albrecht Hofheinz received a call from Oslo University to teach Arabic Studies and will take up his new position in spring 2004.

calendar

• CMOS Colloquium

Dr. *Insa Nolte*, Chieftancy and State in Abacha's Nigeria, 24 June 2004

Dr. *A. Oded*, Islam and Politics in East Africa, 30 September 2004

• 45. Deutscher Historikertag, Kiel

CMOS Panel "Die islamische Welt als translokaler Handlungs- und Kommunikationsraum in der Neuzeit", 15 September 2004

• 29. Deutscher Orientalistentag, Halle, 20 - 24 September 2004

Externe Demokratisierung des Vorderen Orients: Anspruch und Realität

• Frankfurter Buchmesse

"Verbot und Tabu. Zensur in der arabischen Welt", International Centre, Hall 5.0, Wednesday, 6 Oktober 2004, 3 - 4.30 p.m.

• ZMO in cooperation with Goethe Institute, Cairo

"Changing values among Youth in the Arab World", 23-24 November 2004