



## **Welcome Address: 1 July 2009, 9:00-9:30**

Prof. Dr. Gabriele Diewald (LUH, Vice-President for Teaching, Academic Programmes and Continuing Education)

Prof. Dr. Brigitte Reinwald (LUH, Spokesperson of the Steering Committee)

## **„Conflict – Law - Violence“: 1 July 2009, 9:30-12**

The effectiveness of law as an alternative to violent conflict resolution appears to be particularly precarious in cases of clashes between groups from different cultural backgrounds. The ongoing processes of globalisation characterised by an increase in political and economical relations across borders as well as transnational migration, however, results in greater numbers of such conflicts. This is also true for western countries that have so far understood themselves as culturally homogenous.

In the process, the parties involved refer to different norm systems and conflict resolutions that are based on specific, often culturally so, understandings of legitimacy. Such situations of legal pluralism reflect power structures within and between the parties concerned (for instance between classes, genders and generations). Therefore, the question arises how a peaceful society that respects cultural differences to the highest possible extent whilst simultaneously protecting universal human rights can be organised.

This panel addresses the relationship between conflicts and different forms of their resolution (legal or violent). In particular, we will focus on conflicts with a religious connotation.

### **Speakers**

**Prof. Dr. Wolfgang Gabbert (LUH)**

*Difference and Conflict: A Research Agenda*

According to the message of most newspaper articles dealing with tribalism or ethnic strife in Africa and Asia, with nationalist conflicts such as those that happened in former Yugoslavia and the Soviet Union or religious conflicts between Muslims, Hindus and Christians the relationship between social conflict and difference and the exclusion of certain social groups seems obvious. People vary in socially important ways - they belong, for example, to different ethnic communities or profess different religious creeds - and therefore get into conflict with one another.

The presentation will show that things are more complicated. Which differences are considered relevant varies and conflicts make certain kinds of difference socially relevant as

much as existing differences lead to conflict. In addition, it will be argued that the categories of difference and the mechanisms of exclusion in Europe and in colonial and postcolonial societies have been more akin than is generally assumed.

**Dr. Willem Assies**

*Crafting a New Bolivian Constitution: Some Reflections*

**Dr. Erin Moore (USC, Los Angeles)**

*Diversity, Law and Violence, The Indian Case Study*

History of Diversity: India was formed from an amalgamation of diversity. Developing from one of the world's oldest civilizations, the Indus Valley Civilization, this region produced four major religions Hinduism, Buddhism, Jainism and Sikhism. British colonialism recognized this ancient past and attempted to study and incorporate local Muslim and Hindu practices into the colonial legal systems. The British honored the standing tradition of allowing each religious community to create and administer their own domestic laws. Thus laws relating to marriage, divorce, and inheritance, for example, would be different for Muslims, Hindus, or Sikhs. The respect for diversity was again codified in the national constitution at Independence. The new nation of India was not founded on the unity of one people and one language group – as nations in Western Europe, but instead on a shared ideology. India's constitution (1950) recognizes 15 languages -- including Punjabi, Bengali, Marathi, Hindi, Urdu, Tamil, Telegu and English. These written recognized languages reflect only a small part of the more than 1,600 dialects. India would come to be known as the world's largest democracy with over a billion people.

Law: A democracy respecting legal pluralism (a variety of forums and pluralistic personal laws) was only one part of the solution to governing the new nation. India also committed to a rigorous program of affirmative action for untouchable castes and scheduled tribes in the national arena and for women in local level governments. An inherent flaw in the nation building was the partition of the South Asia subcontinent into Muslim areas (East and West Pakistan) and Hindu areas, India. As a result, the Muslims that remained in India became an underclass – the less educated and poor. Today with the Muslim population at approximately 13% of the total Indian population, this distinct minority is victim to a growing Hindu fundamentalist movement.

Violence: Islamic fundamentalism in Pakistan has been met with Hindu fundamentalism in the subcontinent. In 2002 riots in Gujarat left 2,000 Muslims dead and 250,000 more displaced. The Indian situation is worsened by the Arab-Afghan “invasion” into Pakistan and Afghanistan, Obama's escalation of war in Afghanistan and the continuing strife in Kashmere.

The future of diversity: Indian diversity has not been viewed as the American “melting pot” that would erase all differences. Instead, diversity has been embraced in the constitution and in all levels of government service. Hopefully this historical commitment can ward off the growing fundamentalism.

**Prof. Dr. Dr. Peter Antes (LUH)**

*Islam in Europe*

The New Islamic Presence has become a big challenge to most of the European countries. This is particularly true in the fields of education and of the relationship between religion and state.

The paper will concentrate on these two issues. It will show that, in Europe, traditional upbringing principles have been replaced with modern forms of education in the late 1960s and how this has afterwards created conflicts with Muslim educational claims. The paper will then illustrate how modern thinking about the role of religion in society is in conflict with the Islamic principle of "din wa-daula", i.e. religion and state being one and the same.

**Chair**

**PD Dr. Kirsten Rüter (LUH)**

**„Difference - Intersectionality“: 1 July 2009, 1:15-3:45**

Intersectionality has recently proven to be a promising approach when analysing complex constellations of difference and inequality. Against this background, the introductory panel examines the following research questions: how to apply methodologically the theoretic-conceptual ideas of intersectionality in social and historical research? and to what extent the intersectional approach, which primarily mirrors the empiricism of the north-western world, can be translated into other social contexts? Both questions are finally linked to the third problem the panel discusses, namely the relationship between diverging social structures and their specific forms of difference and inequality.

**Speakers**

**Prof. Dr. Nina Degele (University of Freiburg) / Prof. Dr. Gabriele Winker (TU Hamburg)**

*Intersectionality as Multi-Layer-Analysis*

The concept of intersectionality is on its way to becoming a new paradigm in gender studies. In its current version, which has percolated throughout the German-speaking discussion for several years, it denominates reciprocities between gender, race and class. However, it is also possible to integrate other categories, such as sexuality, nationality or age. On the other hand, it is left open as to which level the reciprocal effects apply to: the level of social structures, the level of constructions of identity or the level of symbolic representations.

In this presentation, we advocate an intersectional multi-layer analysis, which takes into account reciprocal effects between the various layers. This approach includes an analytical grasping of and methodical reflection on these reciprocal effects as well as making them empirically accessible. Therefore, the aim of our thoughts is multi-faceted: to distinguish between several layers, to methodically specify the concept of categorically defined intersectionality, to merge analytically divided observations and thus to describe, in a differentiated way, the reciprocal effects which provide structures for inequality.

**Pia Garske (Free University Berlin)**

*Intersectionality and Political Education - beyond "Identity" and "Difference"*

The concept of intersectionality derives from multilayered questions of social inequality and the connectedness of social positions and identity, of agency and resistance. Therefore, it shares a common ground with central questions of emancipatory political education. Drawing connections between political education and intersectionality offers two interesting perspectives: First, it provides a scope of practical application to a concept which is discussed almost exclusively in academia. Second, it maps out controversial spots in the theoretical elaboration of the concept of intersectionality, for instance interdependencies between different levels of analysis (i.e. structural, individual), and highlights problems of intersectional approaches focused primarily on the individual or, at the utmost, social groups. Above all, the discussion of intersectionality in the realm of political education leads to the question, how (and which) categories of social inequality can be analysed with tools of intersectionality – and to what outcomes.

In my lecture I will concurrently allocate open questions and desideratums for further research as well as recommend a respectively specific, historical and situational adequate analysis of social interdependencies.

**Eilish Rooney (University of Ulster, Northern Ireland)**

*Intersectionality Theory: a Promising Approach for Transitional Society?*

This essay tackles the panel questions by using intersectionality as an analytical approach within the field of transitional justice. The proliferation of transitional justice as a framework for the resolution of conflicts is a remarkable phenomenon of the post-Cold War era (Bell and Craig, 2000). Transitional justice is understood by its advocates as a mechanism for enabling politically conflicted and/or post-colonial societies to institutionalize universal principles of equality and human rights embedded in liberal democratic norms and processes of state building or regime reform (Teitel, 2003). Intersectionality theory enables critical analysis of the application of these principles in practice. In particular, it poses useful theoretical and empirical questions for explaining gendered experiences of transition in ‘deeply divided’ contexts. In this essay Northern Ireland’s 1998 Agreement is the political and textual site for intersectional analysis. The argument is made that a conceptualization of gender that intersects with other structural dimensions of inequality in state formation provides a promising approach for understanding the challenges facing contemporary societies in transition. The complex tool of intersectional analysis is used to examine the theoretical

tensions and pragmatic implications inherent in universal claims for equality in a situation where recognition of ‘difference’ is enshrined in both the equality legislation and the mechanisms for future democratic representation. The essay affirms the critical relationship between economic inequality and violent political conflict and the limitations of law as a discursive framework for transition (Conaghan, 2007; Ní Aoláin, 2006; Rooney, 2007). The article concludes by recommending that political stability in NI and in other conflicted societies will be strengthened through tackling the corrosive impacts of structural inequalities. The research post-script acknowledges that the ‘promise’ of intersectionality poses intractable methodological problems within different academic disciplines.

## Comments

Prof. Dr. Wolfgang Gabbert (LUH)

### **„Strategies of Inclusion and Exclusion“: 1 July 2009, 4:00-6:30**

This panel deals with the concept of „*Volksgemeinschaft*“ (better translated as “racial community” than as “people’s community” or “folk community”) that is composed of the two terms “Volk” (people) and “Gemeinschaft” (community), both of them having had a very positive connotation in Germany in the beginning of the 20<sup>th</sup> century. Subsequently, “*Volksgemeinschaft*” developed into one of the most stressed yet undefined political keywords of the Weimar Republic.

Among those interpreting it were Hitler and his followers who had widely used it to shape and focus their propaganda up to 1933. After they took over the government that year, they chose “*Volksgemeinschaft*” as the central keyword of their ideology and practice of rule. This allowed Hitler and the Nazi party to utilize the full capacity of political support and consensus they were able to achieve in German society.

The panel first introduces this leitmotif of Nazi Policy that was not only based on the positive frame of “community” or “inclusion” but was also connected indissolubly to the exclusion of the so called „*Volksschädlinge*“ and „*Gemeinschaftsfremden*“. A set of research examples then elaborate on how difference was constructed, executed and experienced under Hitler’s rule.

## Speakers

**Apl. Prof. Dr. Schmiechen-Ackermann (LUH)**

*Racism as a Category of Difference. The Making of the “Volksgemeinschaft” in Nazi Germany*

„*Volksgemeinschaft*“ (better translated as “racial community” than as “people’s community”) is composed of the two terms “Volk” (people) and “Gemeinschaft” (community), both of them having had a very positive connotation in Germany in the beginning of the 20<sup>th</sup> century. Therefore “*Volksgemeinschaft*” developed into one of the most stressed political keywords of the Weimar Republic. The term had no meaning that was accepted everywhere, but was open to different interpretations. In the political debates of the interwar period, protagonists of different parties, pressure groups and social milieus used the popular keyword “*Volksgemeinschaft*” in their own sense, often meaning very different things, sometimes even expressing opposite ideas.

Up to 1933 Hitler and his followers had widely used the very common slogan to shape and focus their propaganda. After they took over the government in 1933, they chose “*Volksgemeinschaft*” as the central keyword of their ideology and practice of rule. This allowed Hitler and the Nazi party to utilize the full capacity of political support and consensus, they were able to achieve in German society. This leitmotif of Nazi politics and propaganda was based not only on the positive frame of “community” or “inclusion”, but also was connected undissolveable to the exclusion of the so called „*Volksschädlinge*“ and „*Gemeinschaftsfremden*“, that should be excluded and eliminated (“*ausgemerzt*”) from the racial community because of their “difference”. The National socialist idea of “difference” was generated from their racial, social biological and political ideas. Only the two corresponding terms and the fixed composition „*Volksgenossen und Gemeinschaftsfremde*“ (so the title of an important book of Detlev Peukert, 1982) constituted the National Socialist model of a racial society. The racial community of Nazi Germany was not only built through violent proceedings, but was also an important instrument that allowed more violence to follow over the years.

There is a connected research project starting right now at the Universities of Hanover, Göttingen, Oldenburg and Osnabrück (all in Lower Saxony). The topic is “National Socialistic ‘racial community’? Construction, social influence and commemoration in the local area”. Based on exemplary and comparative case studies, in this research project the instruments and mechanisms of inclusion and exclusion will be analyzed in relation to social, denominational, economic and especially local conditions.

**Prof. Dr. Karl Christian Lammers (University of Copenhagen)**

*The Nazi Era: "Führerstaat", "Volksgemeinschaft" and "Rassenkrieg"*

“Volksgemeinschaft” (people’s community, national community) was not a concept invented by the National Socialists and the Nazi regime. But it was presented by the Nazis as an idea and concept of vital importance to them, their politics and even the German people.

“Volksgemeinschaft” was presented as an ideal, a utopian idea about a racial founded society or rather community which in the eyes of the Nazis in itself was the realization of a “national socialism” or “German socialism”, it was the community of solidarity. “Volksgemeinschaft” is not only to be seen as an ideal, the concept existed after 1933 as a central myth symbolizing and characterizing new Germany, “the social unity of the German people regardless of social class and origin, founded in blood, joined together through a life of thousand years, connected through fate in success and ruin” (Hitler 1940).

“Volksgemeinschaft” was however also concrete in so far as it was realized as a means to organize every German around the Führer Adolf Hitler, around the “Führerstate”, to create uniformity and later establish loyalty behind Nazi Germany’s war of aggression, a war that was presented in Nazi propaganda as necessary and unavoidable for the survival of Germany and German “Volksgemeinschaft”.

My paper will not take up the concept of “Volksgemeinschaft” as such, but bring into focus the functionality of the “Volksgemeinschaft” for the Nazi regime. It will try to discuss the following items:

a) The organization and functionalisation of the “Volksgemeinschaft”

With the establishment of a range of new organizations – Deutsche Arbeitsfront and affiliated organizations, Reichskulturkammer, Reichsnährstand, Hitler-Jugend, Reichsarbeitsdienst with various functions – the Nazi regime sought to organize the German people as “Volksgemeinschaft”, as racial national community. They succeeded insofar as the main part of the German people in fact was organized, but questionable is if the result was the promised classless community.

b) The production and staging of the “Volksgemeinschaft”

Another important aspect was the staging of the “Volksgemeinschaft” as decoration and mass foundation of the “Führerstate”. The Calendar of ceremonies (Festkalender) brought the masses together with Führer, state and party and contributed thus to the picture of a Führer and Nazi state supported by the majority of the German people. The regime’s repression hit the minorities, not the majority.

c) The function of the “Volksgemeinschaft” for the racial war

War was part of the hidden Nazi agenda from the beginning. The “Volksgemeinschaft” even had a function regarding the war. It should mobilize the Germans and try to secure the loyalty of the German people.

d) The transformation of the “Volksgemeinschaft” during the war into a “Schicksalsgemeinschaft” (community of fate), as it was put forward by minister of propaganda Joseph Goebbels.

The racial war put more and more pressure on the “Volksgemeinschaft”. An end came to its staging, and it was more and more reduced just to support the war effort. The “Volksgemeinschaft” lost definitely since 1943 its attractiveness. To counteract this Joseph Goebbels tried to transform the “Volksgemeinschaft” into a “Community of fate” (Schicksalsgemeinschaft), claiming the war was about the existence and survival of The German people and that “no sacrifice is too much”.

### **Dr. Lu Seegers (LUH)**

#### *Celebrating the “Volksgemeinschaft” in Local Space: Inclusion and Exclusion*

So far, in research on National Socialism, large-scale national celebrations have played a sizeable role, whereas little attention has been given to the numerous less spectacular festivities, precisely in cities. It was not until the recent emergence of so-called consensus or integration research that unspectacular integration alternatives also began to be taken seriously. Here, it is in principle assumed that the process of creating a “Volksgemeinschaft,” or racial community, also takes place in local space. It is therefore important to examine the agents and addressees, settings, figures of thought, and the in-situ forms of participation in the “Volksgemeinschaft” as well as their influence and transgenerational transmission in a way that is differentiated with respect to time.

Based on town anniversaries and cultural events in selected cities (Zwickau, Rostock, Gera) between 1933 and 1939, it is analyzed whether and how the ethnic communities there were made emotionally experienceable in both a practical and symbolic way. In the process, at the level of inclusion it is inquired into how the social and cultural milieus—from laborers, craftsmen, and tradespeople to middle-class associations, the “Heimatmatbewegung” (homeland movement), and the regional farmers—were integrated into the preparation and performance of the celebrations and how they appropriated these. What images from the past, present, and future of these towns were conceived in speeches and performative acts, and by whom? How was the folk community most ideally presented in celebrations? Important in this respect is the analysis of the accompanying media, which not lastly served to channel memories into people’s everyday lives. It must also be asked how the exclusion and persecution of the Jews was justified by posit of the celebrations and how it was perceived by the various social milieus. How were “aliens” dealt with? How were the handicapped and “asocial” persons excluded to the benefit of the “Volksgemeinschaft,” and how was this engrained as a behavioral repertoire? It is ultimately a matter of whether and how political enemies have been thematized.

### **Henry Wahlig (LUH)**

#### *The Exclusion of Jewish members in German Sports Associations and its Different Mechanisms*

German Jews – or more precisely: Germans of Jewish fate – played a significant role in the development of the German *Turn- und Sportbewegung* in the 20<sup>th</sup> century. Besides the establishment of separate Jewish sports clubs since the turn of the 19<sup>th</sup> to the 20<sup>th</sup> century,

numerous Jews were involved in the founding, financing and flourishing of civil German sports and athletic clubs.

Until 1933, the majority of Jewish sportsmen and -women were members in these civil sports clubs. As ordinary members on religiously equal terms, Jews seemed to be widely included in the sportive and social life of their clubs and associations. Broadly spoken, even the sport seemed to demonstrate the extensive assimilation of Jews into the German society.

This assumption changed rapidly, as soon as the NSDAP took over administrative power on January 30<sup>th</sup> 1933. From now on, the creation of a racially homogenous *Volksgemeinschaft* was the primarily goal of the Nazi government: Anti-Semitism, discrimination and exclusion of strangers built the first measures of this “key for the control of first the German society” (Longerich 2007, 4).

German sports clubs and associations participated in anticipatory obedience within this process. Functionaries of sports clubs competed to present their local Nazi party authorities a total Aryan organization free of Jews. Accompanied by the exclusion of other political opponents – communistic and social-democratic members -, German sports organizations therefore implemented to a large extent their own *Volksgemeinschaft* on Nazi terms already within the first months of the year 1933.

Focusing on the mechanism of this exclusion, we observe different strategies within the sports clubs. They range from direct expulsions in written form to amendments of club statutes (“Aryan paragraph”) combined by a self-demission of the remained Jews. On the level of sports organizations, we often find a dynamic radicalisation starting in the regional bodies of the organization. Finally, also local governments partially played their role in putting mainly financial pressure on local sports teams to expel Jewish members.

## **Merit Knees-Steffel (LUH)**

### *The Latter-day Saints in Germany and the Ideology of National Socialism -Convergence and Contradiction*

The Church of Jesus Christ of Latter-day Saints (also called Mormons), established 1830 by Joseph Smith in Fayette/New York developed during the interwar period into a small denomination accepted and respected by Weimar Society.

After the National Socialists seizure of power an enormous will of integration helped the Mormons to an exceptional, endless and sacrosanct position within the dictatorship. Nevertheless they were suspicious and sometimes hostile observed by some institutions of the regime, for instance the Ministry of Church Affairs “Reichsministerium für kirchliche Angelegenheiten”. But the Gestapo never saw a reason to intervene against this religious community, even not when 16 years old resistance fighter and member of the Mormon Church Helmuth Hübener 1942 was fated to die by notorious People’s Court “Volksgerichtshof”.

Mormon missionaries from the United States solicit for new members and declared their creed during Third Reich with approbation of Nazi government. Upon Hitler's personally demand, issued those young Americans education in playing Basketball at several Universities and International Congress Hannover Foyer im Werkhof, Schaufelder Straße 11  
Abstracts

supported sports training for German soldiers. Furthermore they acted as referees during the Olympic Games 1936.

The Mormon Church observed a constant increase between 1933 and 1939. Several parish houses (“branch houses”) were built on German ground. Also the Nazi press had benevolent words for the Mormons. And the American president of the Latter-day Saints, prophet Heber J. Grant, was allowed to preach on large congregations to his adherers on German territory.

Different to sects with similar genesis, international connections and confidential contents such as Jehovah’s Witnesses or Freemasons, Mormons could credible conciliate their loyalty to the reigning system. Obviously analogy of ideologies between Mormonism and National Socialism determined members of the Church of Jesus Christ at first even to greet Hitler euphoric as precursor of Christ or of desired Millennium.

Opportunism, antiindividualism and absolute obedience in direction to authorities next to specific images of motherhood, religious racism and meticulous “genealogy-work” are only a few arguments for tolerating the Church of Jesus Christ during Third Reich. William Dodd, US-ambassador in Berlin, assumed already 1934: “...there must be other than religious aspects to Hitler’s let up on the Mormons.”

## **Comments**

**Kerstin Thiel, M.A. (LUH)**

## **„Mobility- Traces of Social and Narrative Practices“: 2 July 2009, 9:15-12:15**

The increasing consolidation of moving goods, people and ideas is presumed to be a dynamic factor in the softening of territorially designed political, social and cultural organising principles whose frame of reference has long been the north-western nation state. However, as current measures aimed at limiting immigration and obliging assimilation show, dichotomous definitions of autochthony and allochthony as well as mechanisms providing for strategies of exclusion and inclusion continue to matter.

Stereotypes of ‘natives’ and ‘migrants’ - established with reference to perceptual and interpretive patterns and continuously revived in times of crisis – remain legitimising frameworks for reservations and failures of citizenry. They also obscure the complex conditions for, as well as scopes and forms of, mobility.

This panel addresses such factors of mobility. It focuses on actors, the spaces they create and the marks they leave throughout the process of being in motion. In particular, we will analyse how actors handled attributions of difference and related experiences of inequality knowing that they position themselves within social arenas of conflict that are pervaded by ethnic, social, religious, gendered and generational demarcations. The aim of this panel is to learn more about the impact of such structuring principles and to understand how immanent

International Congress Hannover  
Abstracts

mechanisms of exclusion (re-) produce borders, conflicts and tensions. This will be done along the concept of itineraries, in other words paths of motion and mobility strategies, as well as their (media-related) representations.

## **Speakers**

### **Prof. Sara Lennox (UMass, Amherst)**

#### *Postcolonial writing in Germany: Duala Misipo and Kum'a Ndumbe III*

This paper draws upon postulations advanced by postcolonial scholar Simon Gikandi about the use of European modernist literary strategies by postcolonial writers and applies them to the first two postcolonial authors to write in the German language. Dualla Misipo (1901-?) wrote his autobiographical novel *Der Junge aus Duala: Ein Regierungsschüler erzählt* probably around 1960 and published *Korrongo: Das Lied der Waganna* in 1961. In the novel he draws on both traditional Cameroonian epic and sophisticated modernist literature strategies to represent the passage of time and the elaboration of his protagonist's subjectivity as he encounters German colonialism in pre-World War I Cameroon and an increasingly racist Germany during time of the campaign against the "Black Horror on the Rhine" in the 1920's. Because this not very radical writer wants to imagine the possibility of reconciliation between Africans and Europeans, his novel ends quite unconvincingly with the happy acquiescence of the white German parents of his beloved Marianne to their marriage.

Prince Kum'a Ndumbe III (1946-), also a member of the Cameroonian elite sent to Germany to be educated, draws on quite different modernist traditions elaborated by Brecht, Expressionism, and Theater of the Absurd as well as on Cameroonian theatrical tradition. In four German-language plays written between 1968 and 1970, Kum'a Ndumbe III uses documentary material, types, projections, songs and dance, and characters who drop out of their roles to address the audience and each other. His plays examine the destruction for which Germany and Europe were and still are responsible in Africa and also the corruption of African leaders after decolonization.

Since satisfactory outcome for these circumstances can be yet imagined in reality, there is no happy end to these plays. Possibly no longer convinced that in literary texts can intervene to change reality, Kum'a Ndumbe III no longer writes imaginative literature. Nonetheless, if these texts, hitherto almost entirely ignored by literary scholars, can be restored to the German and postcolonial archive, they may provide a new basis upon which postcolonial populations writing in German as a world, not a national, language, might be able to build.

### **Dr. Laurence Marfaing (GIGA Hamburg)**

#### *Women as Migrants in Nouakchott*

Research on migration tends to ignore women as a distinctive group although they represent more than half of all international migration (FNUAP 2006) and have always been particularly active in sub regional west Africa (Manchuelle 1997, M. Rodet 2009). This is true

with respect to colonial times but also today when they move as retailers, pilgrims or within the framework of seasonal work.

In Mauritania women represent 44% of all migrants, in the case of Senegal even 57% thus forming the majority. These women primarily come from the neighbouring countries Mali and Senegal. They move alone, together with a female friend and also in the context of family reunions. Although some risk the ongoing journey to Europe, women are generally speaking more reluctant to join the networks of “illegal migration”.

Most women are Muslims and work as domestic servants or retailers. They often commute between their countries of origin and arrival. In Mauritania, women are integrated in the group of seasonal and international migrants where they take care of daily duties and responsibilities. Initially, they are in charge of cleaning and cooking as a prelude to work activities producing an income that allows for independence.

This presentation deals with specific migration strategies of women in Mauritania. It attends to their daily routine and their role within the group of migrants in a given city. The presentation argues that women mould local developments through their activities and innovative behaviour.

### **Dr. Stefanie Michels (University of Frankfurt)**

*Black Cosmopolitan and Black Imperial Mobility between Cameroon, Cuba and Europe, 1789 - 1919*

The focuses of my presentation are social spaces, networks and itineraries of privileged Atlantic classes. I argue that their cosmopolitanism and their privileges underwent both subtle and severe changes due to historic events (Haitian revolution, European scramble for Africa, formal colonization in Cameroon). Social positions of individuals varied according to time and space and were not homogeneous. The “color line” became acute in Cuba after 1840 and in Duala (Cameroon) only after 1910. Social hierarchies in Germany remained severally interdependent on categories such as race, class (aristocracy/proletariat), and gender. The individual choices and social spaces of the privileged classes - at times subsumed under “Atlantic creoles” - sheds a different light on the historicity of concepts such as “black consciousness” and the “black Atlantic”.

### **Susanne Heyn (LUH)**

*Mobility of German Colonists' Children between former German colonies and the Weimar Republic*

The Signing of the Versailles Treaty in June 1919 marked the formal end of German colonialist rule, however it did not mark the end of further imperialist ambitions. Consequently, the colonialist movement criticised the politics of the mandate powers and the League of Nations, commemorated the former colonies in public and demanded their repossession. Not least, it also referred to German colonists who had remained overseas and henceforth lived under non-German rule. Moreover, emphasizing the importance of

“Germanness” the colonialist movement led an intense debate about the issue of (school) education of German colonists’ children who were growing up in the former colonies, particularly in Southwest Africa. Especially the Women’s League of the German Colonial Society, already founded in 1907, was involved in this field. It was successful in organising a temporary school attendance or apprenticeship for some of these children and adolescents in Germany and thus initiated processes of mobility.

In my presentation I will at first analyze, which kind of diverging intentions the debate’s protagonists pursued while making mobility possible for these children and adolescents. To what extent did they discuss issues of gender, class and “Germanness” as well as of the entanglement of colony and metropole? Which (generational) roles were ascribed to these young people? Subsequently, I will focus on the German colonists’ children staying temporarily in the Weimar Republic. How and what was reported about them and in which contexts were processes of their mobility highlighted? And finally, to what extent is it possible to make a statement about the experienced mobility from the young protagonists’ points of view?

## **Comments**

**Prof. Dr. Brigitte Reinwald (LUH)**

## **Assimilation or Resistance? Strategies of Integration and Defiance by Underprivileged Groups: 2 July 2009, 1:30-5:00**

In consideration of the respective regional and historical contexts – for instance post-slavery societies in the Americas or West European countries of immigration – this panel analyses the social hierarchies that unprivileged population groups have either adapted to or resisted. Among these are:

- Exclusion from higher education and thus other professional opportunities besides agricultural work or unqualified jobs in the service sector.
- Inferior legal status (legal regimes governing colonised populations, laws on aliens and naturalization)
- Cultural attributes (‘barbaric’/‘archaic’ traditions, ‘incapacity’ or ‘unwillingness’ to succeed in education, ‘political immaturity’)

The panel focuses on individual, collective and gendered strategies of integration and defiance developed by the unprivileged to resist political, socio-economic and cultural/educational exclusion in matters of:

- Economic survival
- Personal freedom and mobility
- Cultural and religious assertiveness

- Political influence

The presentations focus on socio-economic, educational-biographic, cultural-aesthetic and/or political strategies of integration and resistance. The approach is comparative and/or entangled placing emphasis on trans-cultural phenomenon, primarily from an actor-centric perspective.

The internal speakers derive their presentations from two research projects currently undertaken within the framework of a newly established programme at the University of Hanover. One deals with ‘The Atlantic Space after Slavery’ whereas the other project examines ‘Trans-Culturality and Education - Hallmarks of successful migration biographies across countries and cultures’. The external speakers, meanwhile, present papers related to these research projects in a broader sense.

## Speakers

### **Prof. Gad Heuman (Warwick University, UK)**

#### *Slavery, Apprenticeship and Emancipation in the Caribbean*

Slavery did not come to an end in the Anglophone Caribbean in 1834. Although the enslaved were declared legally free on 1 August, they were obliged to serve a period of Apprenticeship to their former masters. This meant that ex-slaves were legally obligated to work without compensation for their former masters for up to forty-five hours per week. Their term of continued compulsory labour depended on their status: former field slaves were to be apprenticed for six years while skilled apprentices and domestics were to be fully free after four years.

The historian, Thomas Holt, has called the Apprenticeship ‘a half-way covenant’, since the relationship between the planter and the worker was much the same as slavery during part of the week while the remaining time was negotiable. Beyond the time required by law for the apprentices to serve their former masters, ex-slaves were free to negotiate conditions of work and wages with their former masters or with another employer.

The intent of those responsible for the establishment of the Apprenticeship system was clear: they sought to create the conditions which would ‘perpetuate the established order’ while at the same time protecting the ex-slaves. For this purpose, stipendiary magistrates were appointed, largely from England, to adjudicate disputes between apprentices and their former masters. Although some historians have discussed the institutional apparatus of Apprenticeship and the role of these magistrates, what is less obvious is the perspective of the apprentices themselves. This paper therefore discusses the world of the apprentices and argues that apprentices were able to affect their position in very different ways than they had under formal slavery.

**Prof. Hilary Beckles (University of the West Indies, at Cave Hill, Barbados)**

*A Landless Freedom: The Barbados Model in Black Emancipation in the Caribbean*

**PD Dr. Ulrike Schmieder (LUH)**

*Accommodation and Resistance: Former Male and Female Slaves in the French Colony Martinique from the Perspective of Comparative Post-emancipation Research*

This conference will give a short introduction to both the historical context and historiography of slavery, abolition (1848) and the post-slavery period in Martinique and the, centering around the main topics of post-emancipation history, the transition from slave labor to other forms of work relations, changes of family patterns and gender relations after slavery and slave's striving for personal freedom, mobility, political and cultural rights. Then, the paper will look at the role of education as an accommodation strategy of social advancement for former slaves and present actual research results based on the files of a French religious educational order, the *Frères de Ploërmel*, who were active in the slave mission and primary education for Afromartiniquian boys. This source is also used to reconstruct indirectly the agency and perspectives of former slaves.

The attitude of the Catholic order *Frères de Ploërmel*, who came to reform slavery, not to abolish it, will be compared with the activities of protestant missionaries and their opinions on slavery and "civilizing" people of African origin. The striving for education as a strategy of integration of former slaves will be contrasted with resistance strategies such as the refusal to work or rioting, described in documents of the colonial authorities and Courts, and strategies between adaptation and resistance such as processes before Labor Courts. The research on the agency of former slaves in this context and the educational aims of the *Frères de Ploërmel* as the propagation of marriage and work discipline will also include a gender perspective. The paper will also show how resistance was provoked by the colonial government's stymieing of accommodation strategies by excluding Afromartiniquians from education.

**Prof. Dr. Dirk Oesselmann (Protestant University of Applied Sciences Freiburg)**

*Adjustment and Resistance: Strategies of Integration and Defiance by Underprivileged Groups in Amazonia*

This lecture aims at drawing attention to one of the important global battlefields: the Amazon Area. There, different economical interests clash with the right of the local population to survive. But it is also a conflict of different ways of life, rooted in different cultural and religious perceptions and in different social contexts: On the one hand, modern-urban life with attractive commercialized offers, on the other hand, nature-integrated life exploiting the existing resources of the rivers and forests. In the centre of these complex scenarios, relationships and strategies are formed, based on integration as well as defiance. To have a more detailed vision of this, a team from the Universidade da Amazônia in Belém carried out research among various groups of young people. For the present discussion, I selected two contrasting groups, both with underprivileged backgrounds, one in a river-community and the other in the urban-periferial part of the one-and-a-half-million city Belém. The youths

demonstrated the dynamics of a cultural, religious and social *jam-session* (G. Baumann), creating their own ways of dealing with the increasing conflicts which threaten their direct environment.

**Prof. Sangarappa Narayanasamy (Gandhigram Rural University)**

*Gandhian Perspective on Peace among Different Castes and Religions with Special Reference to Dalit Movement in India*

The general situation in India has undergone serious changes and ominous and frightening portents have developed raising basic questions about the status of Dalits and various forms of conflicts, which continue to send shock waves across Indian society. Mahatma Gandhi toured interior India and proclaimed a sociological theory that “if the villages perish, India will perish too”. The cancerous growth of communalism has visibly eaten away precious parts of the body. Hence, integration of the mind, body and soul of the nation has to be promoted to deliver the message of peace and love.

By the concept of Sarvodaya, Gandhi really means universal uplift or the welfare of all men and not just the welfare, or greatest happiness, of the greatest number. The struggle of the Dalit Movement could be interpreted as the struggle of the Sarvodaya Movement, promoting welfare of all in the country.

The process of assimilation in Indian society is the crux of the problem. Mahatma Gandhi emphasized assimilation by rejecting any violent struggle. As an alternative, he advocated a non-violent struggle and resisting injustice. Similarly, B.R. Ambedkar worked against injustice wherever it existed. His slogan was: educate, organize and agitate. Justice to the minority will ultimately bring peace to the majority. In this context, the influence of Mahatma Gandhi on Dr. Martin Luther King in his fight against injustice may serve as a model for peace and tranquility through non-violent means.

The Constructive Programmes designed by Mahatma Gandhi, in particular Communal Unity and Removal of Untouchability, may be the foundation of the construction of an ideal society. Satyagraha and fasting constitute its imperishable pillars. Ultimately, assimilation becomes the roof of the society and resistance may alter it. Satyagraha without constructive work is like a sentence without a verb. They are known as two branches of a tree. Above all, Truth and Non-violence are the seeds of assimilation.

The underprivileged groups including Dalits need to bridge the gap and assimilate in normal life as well as resist against injustice. Equally, the responsibility of assimilation lies with the majority. The World today, in particular India, continues, however, to stand on the brink of tremendous peril to which Gandhi holds the key and offers a radical solution.

**Prof. Dr. Hartmut Griese (LUH)**

*Strategies of Integration and Defiance by Highly Qualified Transmigrants*

In 2002 Leibniz University Hannover and the University of Bolu in Turkey officially agreed to co-operate. In the following year researchers from both universities began a study on the “socio-cultural skills of students with a Turkish background”. This analysis, which was completed in 2005, for the first time focussed on the potential, resources and special abilities of such students – elements we identified as “socio-cultural skills”. Until then migration studies had rather concentrated on deficits, problems or conflicts those children and grandchildren of Turkish immigrants were apparently confronted with. Our study thus aimed at a paradigm change by conceptually distancing ourselves from culturalistic perspectives.

This paper briefly discusses the finding of this project before focussing on the preliminary results from the ongoing follow-up study on “Educational and Work Biographies of Transmigrants”. In view of today’s panel (“*Assimilation or Resistance*”) respectively of this paper’s subject (“*Strategies of Integration and Defiance by highly qualified Transmigrants*”) three hypotheses are brought forward for discussion.

Paper was not presented due to illness of the speaker

## **Comments**

**Prof. Dr. Asit Datta (LUH)**

## **„Civilizing Missions“: 3 July 2009, 9:15-11:45**

*Impacts and Fiascos*

In the 19th and 20th centuries labour schemes and labour recruitment schemes changed dramatically, in the world and under the auspices of the different colonial powers. In this process, which was critical in the formulation of social difference and which created high potentials for actual conflict, missions, in their capacity as civilising agents, became involved in controlling the implications of exactly such transformations and sources for conflict. Amongst other evangelical objectives, they were particularly interested in promoting family models and family values derived from modern(ising), middle-class, and "European" family practice and, concomitantly, in de-indigenising African converts' lifestyles.

As was to be expected, this ambitious programme of missionary civilisation resulted in comprehensive schemes of control alongside with frames of instruction which mission headquarters used in order to exercise control over mission families "in the field" whose task, in turn, it then became to form, shape and correct processes of envisaged transformation which were underway in their own respective ways in the various mission fields outside Europe. Both missionaries and converts, as well as indentured and tenant labourers, or slaves

and ex-slaves, appropriated mission-implied "civilizational" programmes and placed them within the scope of their own ambitions to form families, individual biographies, and society. All these actors turned a metropolitan-conceived programme into local practice(s), hence contributing to conflictual dynamics in the course of which missionaries as well as converts, or converts-to-be, changed "original" ideas and mission policies. As a result, missionaries and their families, converts and those who rejected evangelisation, were all caught up in a mediating process, and developed their own ways of responding to dynamics that took shape between pressuring mission headquarters and self-dynamics in the local situations in which they lived, worked and communicated.

## Speakers

**Prof. Peter Delius (University of Witwatersrand, South Africa) / Pd Dr. Kirsten Rüter (LUH)**

*JA Winter - Visionary or Mercenary? A Life in Context*

The discipline of history is, above all, the discipline of context;  
each fact can only be given meaning within an ensemble of other meanings  
(E.P. Thompson)

July 2009: What are the appropriate contexts in which to explore the influences on, and outcomes of, the life of a missionary?

JA Winter is, paradoxically, at once a controversial and an underappreciated figure in South African history. In the 1870s as a gifted, highly educated individual from an established missionary family, married to the daughter of H.T. Wangemann, Director of the Berlin Missionary Society, he appeared to be destined for a lifetime of conventional achievement. Instead he elaborated a personal vision of a civilizing mission which led him to become a figure of considerable notoriety in the BMS world. He is blamed by many for the painful secession of the Lutheran Bapedi Church in 1890 and he stands accused of gross immorality in his personal life. The story of his career and family life illustrate how an agenda devised in the metropole could be recast under South African circumstances. His biography is shaped by the way in which Africans appropriated and transformed missionary Christianity. But it also shows how also how a protagonist of the missionary message wrestled with its meaning in a the context of colonization and dispossession.

A now considerable literature has accrued which explores JA Winter's role in the formation of the LBC which is marked by contradictory tendencies to either exaggerate or minimize his significance. Although this writing is rich in insights, it has also become somewhat introverted. The main focus has shifted to organizational and ideological issues within the BMS and in its relationship with converts. The concern of some earlier scholarship to locate the cause and consequence of events within the mission in the context of wider struggles has been neglected.

The world in which Winter operated was dominated by bitter conflicts and corrosive contestations over land and labour in which the differing objectives and perspectives which existed within African, missionary, Boer and industrializing society sometimes intersected but

more often collided. The outcomes of these jarring events had profound consequences for emerging economic, social and racial hierarchies. What has not been fully appreciated in South African historiography is just how significant a part JA Winter played in these struggles. By the same token those unable to lift their eyes from the internal history of the BMS and the LBC have failed to understand the extent to which his ideas and actions and their outcomes cannot be adequately understood outside of this broader set of realities. This paper will make a start on bridging that gap by exploring the intersection and interplay of religious and material struggles.

**Dr. Swithin Ridgeway Wilmot (University of the West Indies, at Mona, Jamaica)**

*The “Politics of Christianity”: White Baptists and Black Voters in Post Slavery Jamaica*

When slavery was abolished in 1834, European evangelical missionaries formed an important part of Jamaica’s religious landscape, reflecting the impetus for slave conversion among the dissenting churches in Britain that had a strong desire to spread the word to the “heathen”. In practice, several missionaries veered towards an ideology of planter appeasement and social control of the black labouring population.

However, the Baptists, with a ‘a political theology’ that linked the spiritual well-being of their members with the pursuit of justice, were an exception, and were the first group in post slavery Jamaica to mobilize the freed people around social issues and planter inspired legislation that threatened the unrestricted enjoyment by the former enslaved of their new status as citizens.

In pursuing their objectives, the missionaries borrowed heavily from ideas and strategies utilized by the Birmingham Anti-Slavery Society. Two essential ingredients of the Society’s programme, ecclesiastical disestablishment and the extension of the franchise, became important features of the Baptist’s brand of ‘the politics of Christianity’ in Jamaica in the immediate post slavery period. The missionaries borrowed not only the ideas of the Birmingham radicals, but also adopted their organizational strategy of applying ‘pressure from without’ by mobilizing men and women, the so called ‘new people’, who were outside the traditional political mainstream. Such an application to Jamaica by the Baptists was grounded in cultural racism since the missionaries assumed that the blacks had to be raised to the level of white civilization and had to be guided in the exercise of the duties of a responsible citizenry.

The Baptist membership was eager to exercise their new political rights and responded enthusiastically to the missionaries’ initiatives which enabled the Baptists to build a strong political movement based on their new free villages. However, by the 1850s when conservative missionaries self-interest led them to moderate their antagonism to the plantation, the voters rejected white missionary leadership in preference for more progressive creole politicians.

**Prof. Dr. Füllberg-Stolberg (LUH)**

*The “Civilizing Mission” of the Moravian Church in the West Indies*

The European missions were similar and in accordance with each other regarding their most important missionary objectives. They expected their followers to distance themselves from their “heathen” African past and demanded an openness to be “civilised” according to the morals and values of the Christian West. These morals and values included abstention from the “sins of the flesh”, which implied monogamous marriage, nuclear families and a correspondingly gendered division of labour. The Congregationalists were also intent to keep their faith pure; they were prohibited from combining Christianity with any native interpretation or religious practice. This accords with the competition between European missions and the emerging Black churches (*Native Baptists*), who practised a syncretised religion that mixed Christianity with elements of African belief systems and rituals.

Both the Baptists and the Moravians were extremely rigid on these questions. Anyone who rejected their basic tenets was excluded from the community. This quickly provoked disillusionment on both sides with respect to the view of the future society-- the ex-slaves had to reduce their expectations in regard to the abolitionist churches' role after emancipation. Also, the idealised view that a number of missionaries held of the freed slaves was gradually replaced by the construction of anthropological constants such as “otherness”, a retarded capacity for development and the new scientific concepts of race.

The development of membership after slavery clearly shows that the attraction of the European missions which tried to implement their rigid value system vanished in most areas after slavery. With the exception of Jamaica and St. Kitts all Moravian congregations dropped in numbers after the first decade of freedom, some of them quite substantially; the DWI and Antigua by more than half in 1875.

## **Comments**

**PD Dr. Ulrike Schmieder (LUH)**

## **„Cultural Difference - Interculturality - Transculturality“: 3 July 2009, 1:00-3:30**

Culture represents a decisive category of difference within the framework of human interactions. In particular, the discourses about forms of appearance and problems of communal life between majorities and minorities are often simplified to the extent that manifestations of culture are understood as static and homogenous.

Such an approach does not allow for the inclusion of other categories of difference like social background, age, ethnicity, religion or language. Criticism to this perspective has been made by many researchers. Concepts like interculturalism (between cultures) and transculturalism (beyond cultures) have recently expanded our ideas about connections and exchanges between cultures.

The current debates on intersectionality gives thought-provoking impulses. During the congress, this concept shall offer new ways of defining categories next to just “culture”.

The contributions to this panel made by members of the consortium as well leading scholars from Germany and abroad, deal with the many ways culture manifests itself. They do so on various levels and from different disciplinary perspectives. The introductory remarks attend to conceptual basics.

They are followed by a socio-political and educational analysis. A different approach to the topic will be provided by international contributions that contemplate manifestations of cultural diversity in different national contexts. The question how to both focus and expand the category culture shall be at the centre of all contributions.

## **Speakers**

**Dr. des Jessica Löser / Dr. Isabel Sievers (LUH)**

*Culture and Beyond: Viewing a Widely Discussed Field from Different Angles*

The presentation “Culture and Beyond” is an introduction into the panel. Based on the assumptions that manifestations of culture are often understood as being static and homogeneous, the term “culture” will be discussed. Often, discourses about forms of appearance and problems of communal life between majorities and minorities are simplified. To offer new ideas, we will use the new approach “intersectionality”. Other categories of difference such as social background, ethnicity, age, language or religion will be included. These introductory remarks offer a perspective for the other presentations which will also use other categories next to culture.

**Prof. Levent Soysal (Kadir Has University, Istanbul)**

*Immigrants and Diversity in the New Europe*

Contemporary migrations are less and less about origins and destinations -leaving homes and settling in foreign places. They are about "border crossings" and "multi-connectedness" - having simultaneous presences here and there. This new condition of migrancy is closely related to the reconfiguration of "the /national/ order of things." In this paper, my goal

is to reconsider the conventions we employ in thinking and writing about immigration and diversity. I will start with the story of the Turk as guestworker on his way to Germany and end with the prospects of migration in a Europe heavily debating Turkish accession to European Union. While doing so, I assert that Turkish migrants in Europe are not prisoners of essential ethnicities ("Turkishness") or religions ("Islam"), living segregated lives effectively outside their host societies. Rather, as I will attempt to show, they are solidly incorporated into the economic, social, and cultural life of Europe that is unfolding before us. Furthermore, with Turkey's accession talks to European Union, Turkish migration to Europe becomes a

matter of "free movement of people" and with the "free movement" the term "immigrant" becomes redundant, signalling the "end of migration".

**Prof. Dr. Isabell Diehm / Prof. Dr. Birgit Lütje-Klose (University of Bielefeld)**

*Language, Culture and Disability – Problematical Constructions of Difference in Education*

The wide spread generalizations, simplifications, short cuttings and equations of categories as culture and language produce problematical effects within the German context of immigration and education. A methodological deficit view on everything concerning (im)migration could be seen as one of the most difficult results coming out of this. The contribution will theorize such processes briefly as well as it will analyze practical problems connected with along two examples stemming from empirical research.

Prof. Dr. Isabell Diehm cannot be present at the congress.

**Dr. John Mugo (Kenyatta University in Nairobi)**

*Cultural Diversity, Cultural Community-building and the Politics of Ethnic Marginalization in Kenya*

Kenya is a rainbow of ethnic groups, with a rich variety of cultural and linguistic landscape. The political history of Kenya is best understood in four phases: pre-colonial (before 1895), colonial (between 1896 and 1963), post-independence (between 1963 and 1991) and new age of multiparty politics (1992 to date). This paper belabours the dynamics of cultural interaction since the colonial times and through the subsequent phases of political evolution. Two critical processes are differentiated and analyzed: politicization of ethnicity and ethnicization of politics. Utilizing the conceptual review approach, the paper establishes that instrumentalization of ethnic identities has taken a *cyclic approach*, in a way that ethnic conflicts can be predicted. At the centre of ethnic marginalization are seen as two key premises: land and the struggle for power and control among the political elite. While transculturation and trans-ethnicization sounds a far dream, the paper assumes an optimistic stance, arguing that ethnic identities are a resource for a national identity. However, this would be a process that every Kenyan must commit to engage in. Critical is seen as addressing the underlying issues, the longterm grievances that ethnic groups hold against each other. Secondly, all parties including the politicians, media, religious fronts and the education system must promote the celebration of diversity, *sustaining efforts to listen to each other; to learn from each other; to respect one another; and to seek common ground.*

**Chair**

**Prof. Dr. Jana Gohrisch (LUH)**

## **Final Roundtable: 3 July 2009, 4:00-5:30**

Prof. Sara Lennox (UMass)

Prof. Dr. Helmut Bley (LUH)

Prof. Dr. Brigitte Reinwald (LUH)

Prof. Dr. Wolfgang Gabbert (LUH)