

Forschung als besonders wichtig angesehen werden. Als vorläufiges, noch zu präzisierendes Thema des zweiten Treffens, voraussichtlich im September 2002, wurde *The human hand in everyday technologies* beschlossen. Für weitere Informationen und Kontakt: mail@mareileflitsch.de, sigaut@cnam.fr.

Mareile Flitsch

International Conference on "Slavery, Unfree Labour & Revolt in Asia and the Indian Ocean Region"

Avignon, 4.-6. Oktober 2001

From October 4-6 the third "Colloque internationale sur l'esclavage" was held in Avignon, France, on "Slavery, Unfree Labour & Revolt in Asia and the Indian Ocean Region". It attracted 46 participants from 17 countries (France, Ethiopia, the USA, South Korea, Mauritius, Thailand, Australia, Nepal, the UK, Italy, Germany, Canada, Senegal, Portugal, India, Tanzania, and South Africa). They included economists, anthropologists, social administrators (such as for example the UNESCO or the Helpless Rehabilitation Society, Nepal), and especially historians.

K.D. Chaudhuri opened the conference with a keynote address on 'State, Power, and Unfree Subjects in the Indian Ocean'. The conference sessions were organized around central themes, each of which was introduced by a discussant before being opened to the floor for discussion: 'Defining Unfree Labour and Revolt' (discussant: Martin Klein), 'Southern & Eastern Africa' (Edward Alpers), 'The Indian Ocean Islands' (Gwyn Campbell), 'Southeast and East Asia' (Anthony Reid), 'Females and Children' (Angela Schottenhammer), 'Islam' (Hussein Ahmed), 'The Indian Sub-Continent' (K. Raviraman), 'Overview of the Asia-Indian Ocean Regions' (Michael Salman), and 'The Indian Ocean/Asian and Atlantic Systems Compared' (Joseph C. Miller).

The conference committee comprised Gwyn Campbell (Université d'Avignon – conference Co-ordinator), Hilligje van't Land (Institute for American Universities, Avignon), Edward Alpers (UCLA), and Michael Salman (UCLA). Sponsors included The International Institute for Asian Studies (IIAS), Leiden, the Institute for American Universities (IAU), Avignon, the Programme franco-indien de coopération en sciences sociales, Maison des Sciences de l'Homme, Paris, the Social Sciences Division, College of Letters and Science, University of California, Los Angeles (Dr. Scott Waugh, Dean), and the CIRA (Comparative and Interdisciplinary Research on Asia), University of California, Los Angeles, and the Université d'Avignon.

In a first session Martin Klein (University of Toronto, Can) introduced two major definitions of unfree labour and revolt. The following sessions were basically arranged according to world regions: Southern & Eastern Africa, the Indian Subcontinent, Southeast & East Asia, the Indian Ocean Islands, and the Islamic world. They were followed by one panel particularly on the role of females and children in slavery. Finally an overview on slavery in Asia and the Indian Ocean was presented by

Michael Salman and John C. Miller (University of Virginia) compared the Indian Ocean, Asian and Atlantic Systems and drew a final conclusion.

Discussions, both in English and in French, focussed on the meanings of 'freedom' and 'unfree labour', the distinction between 'slave' and 'non-slave' unfree labour, the differences between European-run and indigenous slave systems, the nature of 'resistance' to unfree labour regimes, the widespread phenomena of non-resistance, the male-female roles in resistance, the difficulty of applying notions used in the discourse on the Atlantic system to the Asian and Indian Ocean regions, and problems of research, including interpretation of non-Western systems. At the beginning of the conference, starting out from what had been said and defined in the papers, two basic definitions for slavery were provided. The first and most widespread one saw slavery as an institution in which individuals are the personal property of a master – whoever this may be – for whom they have to do forced labour without possessing any rights or receiving any salary. They are legally unfree individuals (legal aspect) doing forced labour for a master – who exploited them for his own benefit and profit (economic aspect) (1). Consequently, slaves can be purchased and sold like commodities. The second definition saw the kinlessness of slaves as their major characteristic (2). This second definition, however, already presupposes slavery and can therefore not really be regarded as an explanation of the term "slavery". Rather does it stick to one particular characteristic of slavery. And, although kinlessness may have been a not unimportant social item of slaves, it certainly does not make up the concept and the crucial point of slavery. In the final discussion of the conference it was agreed upon that slavery should rather be seen as a process than as an institution. This definition tries to do justice to all the different forms of slavery, such as for example the kidnapping and trafficking of young girls, which are in fact very different from the situation of slaves we know from ancient Greece or Rome or from the well-known Atlantic system slavery and slave trade. There, as a rule, slaves played an important economic role, the reason for the enslavement being primarily the search for cheap labour. But, as for example in the case of a young girl who has to work for and satisfy her master in various ways and who is considered his property, the economic aspect is certainly not the major impetus for her enslavement.

The papers mainly concentrated on forms of slavery in the 20th century; some contributions, however, also investigated slavery in earlier periods. Papers were contributed by Hussein Ahmed (Addis Ababa University) 'Benevolent Masters and Voiceless Subjects: Slavery and the Slave Trade in South Wallo, Ethiopia in the Nineteenth and Early Twentieth Centuries'; Richard Allen (Framingham State), 'A Serious and Alarming Daily Evil: Illegal absence, Desertion, and Vagrancy in Colonial Plantation Systems'; Ned Alpers (UCLA), 'Marronage and banditry in La Reunion'; Behnaz Mirzai Asl (York University, Canada), 'Iran's Abolitionist farmans of 1846-1850'; Norbert Benoit (UNESCO) 'Les oubliés de la liberté. Le cas des descendants d'esclaves de l'Île Maurice'; Gwyn Campbell, 'Slavery, Fanompoana and Revolt in Imperial Madagascar'; Mahendra Chalise (Helpless Rehabilitation Society, Nepal), 'Slavery, the Unfree Labour in Nepal'; Kirti Chaudhuri (European University of Florence & SOAS), 'State, Power, and Unfree Subjects in the Indian Ocean'; Francesca Declich (Universita' Di Urbino, Rome), 'Forms of Resistance to

Forced Labour Among "Bantu" People in Southern Somalia under the Colonial Regime'; Isabelle Denis (Université Sorbonne-Paris IV), 'La révolte de 1856 à Mayotte (Comores)'; Jan-Georg Deutsch (Humboldt University of Berlin), 'Absence of Evidence is no Proof. Slave Resistance under German Colonial Rule'; Omar Eno (York University, Canada), "'Gosha/Heer-Goleet" (people of the forest): Runaway Slaves in the Juba Valley of Southern Somalia'; Wendy Wilson Fall (West African Research Center, Senegal), 'Malagasy in Antebellum Maryland and Virginia: Discovering oral traditions and Re-visiting written histories'; Dick Geary (University of Nottingham), 'Brazilian Slaves and European Workers in the 18th and 19th Centuries'; Jim Hagan, Rob Castle & Andrew Wells (University of Wollongong, Australia), "'Unfree" Labour on the Cattle Stations of Northern Australia, the Tea Gardens of Assam, and the Rubber Plantations of Indo-China, 1920-1950'; Janet Hoskins (University of Southern California), 'Slaves, Brides and Other "Gifts": Resistance, Marriage and Rank in Indonesian Exchange'; Eric Jennings (University of Toronto), 'Forced Labour in Madagascar under Vichy, 1940-1942: Autarky, travail force, and Resistance on the Red Island'; G. Roger Knight (University of Adelaide), 'Unfree Labour' and 'Revolt': Dissecting Colonial Categories in Nineteenth Century Java: Military Slaves and Queen Raziyya'; Michael Lambek (University of Toronto), 'Revolted but not Revolting: Reflections on the Sakalava Division of Labour and Forms of Subjectification (Madagascar)'; Pier M. Larson (The Johns Hopkins University), 'Tales of Exile: Meaning in African Narratives of Enslavement'; Pedro Machado (SOAS), 'Slavery & Revolt in Mozambique'; Luisa Martins (CIDEHUS, Universidade de Évora, Portugal), 'Voices and memories of the resistance: their contribution to the historiography of the Nampula's region, in Mozambique'; Kim Bok Rae (Center for International Area Studie, Seoul), 'The Resistance of Korean Nobi (hereditary slaves)'; K Ravi Raman (Kerala Agricultural University), 'Capitalist Plantations and Dalit Protests in Colonized southern India during 1797 to 1947'; Charles Rwejuna, (University College of Lands & Architectural Studies, Dar es Salaam (Tanzania)), 'Unfree Labour & Slavery in the Eastern and Central African Region'; Michael Salman (UCLA), 'Resisting Slavery in the Philippines, 1913-1914: Reflections on the Polymorphous Structures of Domination/Resistance and the Reversibility of Comparisons'; Shigeru Sato (University of Newcastle, Australia), 'Romusha's Resistance in Java during World War Two'; Ralph Shlomowitz, Robin Haines & John McDonald (Flinders University, Australia), 'The Time-Patterning of Slave Deaths in the Middle Passage'; Angela Schottenhammer (Munich University), 'Slavery and Revolt in China'; Karori Singh (University of Rajasthan), 'Why People Revolt?: Learning from Sri Lankan Experience'; Marc Spindler (Professeur émérit, Université de Leyde, Pays-Bas), 'La Position des missions protestantes au XIXe siècle sur l'esclavage'; Megan Vaughan (Nuffield College, Oxford), 'Resisting Interpretation: Maroons in eighteenth century Mauritius'; Timothy Walker (Boston University), 'Abolishing the Slave Trade in Portuguese India: Documentary Evidence of Popular and Official Resistance to Crown Policy, 1842-1860'; Jon Wilson (King's College, London), 'A thousand countries to go to. Submission, Freedom & Revolt in Late Eighteenth-Century Bengal'; Nigel Worden (University of Cape Town), 'Revolt and resistance in Cape slave society, 1658-1854'.

The conference doubtlessly constituted a great opportunity to learn more about the "internationality" of slave trade and forms of slavery in the modern world as well as on particularities genuine to different societies. And, it certainly contributed to shed more light on forms of slavery still existent today, although they are different from what we know as the "traditional, true slavery".

The fourth "Colloque internationale sur l'esclavage" will be held in Avignon from 16-18 October 2002 and will be organized on Women in Slavery – in honour to Suzanne Miers. It will examine the roles of women in slavery across all geographical regions of the world, in different systems of slavery (indigenous and imported), and over time periods from antiquity to contemporary times, as well as trades in female slaves and other means of acquiring them, and their tactics of 'resistance' and other accommodations to the positions in which they found themselves. As Maria Jaschok and Suzanne Miers put it in the introduction to their volume on Women and Chinese Patriarchy, "(p)overty and the patriarchal system in China, British labour recruitment practices, the indifference of both the Chinese and British governments, and the lucrative nature of the traffic all conspired to turn prostitutes into marketable commodities." A minority of the prostitutes did, of course, emigrate by their own "free" will, as they intended to earn money for their families, but most were sold by poverty-stricken parents, kidnapped or lured away by trickery. This is but one form of slavery still existent today, and Suzanne Miers has for many, many years made the role of females in slavery one of the main topics of her research.

Angela Schottenhammer

10th Meeting of the Indo-German Consultative Group

Jaipur, 2.-4. November 2001

The Indo-German Consultative Group (IGCG) is a non-official group of several leading industrialists and a few professors — about a dozen members on each side — which meets once a year to discuss the economic, political and cultural relations between the two countries. The terms of reference of the IGCG are that they write letters to both heads of government containing concrete proposals for the improvement of these relations. The venues alternate between India and Germany. The respective governments provide local hospitality but do not interfere with the agenda. The two co-chairmen of the IGCG are at present Dr. I.P. Singh and Dr. Theo Sommer.

The IGCG was established after the state visit of Prime Minister P.V. Narasimha Rao when he inaugurated the Festival of India in Germany in 1991. He suggested the formation of this group to Chancellor Helmut Kohl who readily agreed to this idea. The first meeting of the group was held at Bonn in 1992. The style of the discussions was initially somewhat cautious and formal, but when the members got to know each other in the course of several meetings, the discussions became more lively, e.g. the present writer who has been a member of the group since its inception gave a talk on "India and Germany: Two Invert Nations" at the meeting at Tegernsee last year which sparked off an intensive discussion.