



# PROGRAMME

## **REMOBOKO Conference**

**University Campuses in Africa and Beyond:  
Training Grounds, Moral Spaces and Political Arenas**

6 – 8 September 2023  
Leibniz-Zentrum Moderner Orient  
Kirchweg 33  
14129 Berlin

### **Convenors**

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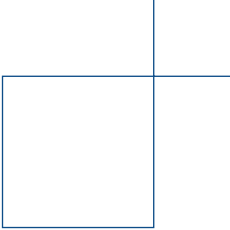
# Concept Note

## University Campuses in Africa and Beyond Training Grounds, Moral Spaces and Political Arenas

A learning and training institution, the university constitutes both a moral space and a social fabric (Nafziger and Strong 2020; Ndofirepi and Cross 2017). Historically, university campuses have been at the heart of social and political imaginations and experiences, and have proved transformative of aspirations, living conditions and power relations across the world. In Europe and America, university campuses offered the breeding grounds for political ideas and aspirations that radically transformed social dynamics, especially in the 1960s; in both colonial and postcolonial Africa, universities emerged as the building sites of the state and the central piece of the political economy of the newly set polities, as they trained the backbone of the state administration (Mellanby 1958; Ike 1977), promised social advancement and even development (Assié-Lumumba 2011; Livsey 2017); in contemporary India, university campuses breed and feed nationalism, exclusionary and identity politics; at the global level, the branching out of universities has become a trend and a model for a knowledge economy that is conquering the world, drawing interest from various walks of the society, but also prompting reconsideration of the added-value of university education and campus experience today (Connell 2019; Guèye 2017; Mellanby 1958; Hauerwas 2007).

While university education can be defined as a social asset, the campus emerges as a political arena (Assié-Lumumba 2011) that often hosts rival and competing ideas and actors working to offer visions of the world, models of social status and even divine salvation. In many countries, as a state institution, the university is at the center of public policies and affects governance, especially since its funding, for example, has implications for both political stability, youth aspirations, economic performance and social coexistence.

Such as a position has turned university campuses into moral spaces, sites of contestations and arenas where various moral agents be they leftist, secular or religious, take roles, acquire influence, and engage in competitions that shape the experience of being student, lecturer, or staff member. What skills and expertise become valued, sought for, and promoted? What social engineering initiatives, moral entrepreneurships and political agendas unfold and mobilize



on university campuses today? How are these agents, claims and agendas co-habiting the same space? How is this process affecting life on campus? What forms, tools and ideas of politics emerge in that context? What moral ecology unfolds, especially when morality rests grounded into religiosity and absolute truth-claims? And then, what are the consequences of the secular dismissal of religion and religiosity, when intellectual culture is built on acute skepticism, evolutionism and even atheism?

With such questions in mind, we claim that university campuses offer a site of a critical examination of morality, aspirations and normative orders. In the quest for social becoming, students in particular, have to deal with a conjunction of moral and knowledge economies often at odds with each other, forcing them to be creative and modular, as they navigate the requirements of an academic curriculum, the constraints of everyday life and the expectations of their broader sociopolitical environment.

In short, this conference seeks to examine how university campuses in Africa and beyond:

- 1) offer training for various skills and know-how which translate into key assets for the social becoming of students beyond the campus;
- 2) become a site of moral activism where competing claims of social good and citizenry lead to projects of self-transformation (individual, collective) and/or even conflicts of norms;
- 3) feed on various forms of engagements (intellectual, religious, political) while developing their own politics (regional, religious, ethnic, ideological, etc.).

## Programme

### Day I – Wednesday, 6 September 2023

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10:30–10:45

#### Opening of the Conference

- Words of welcome from Ulrike Freitag (ZMO Director)

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10:45–11:00

#### Coffee Break

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11:00–12:00

#### Introduction

Discussant: Stefan Kirmse (ZMO, Germany)

- “University in Social Context: Beyond the Academic Curriculum” (Abdoulaye Sounaye, ZMO, Germany)
- Book presentation *Religiosity on University Campuses in Africa: Trends and Experiences*
- Remoboko photo exhibit

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12:00–13:00

#### Lunch

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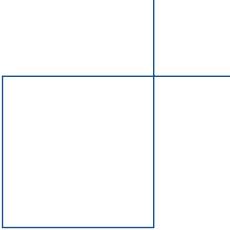
13:00–14:30

#### Panel I

##### Religiosity Outside and Inside the Seminar Room: Social and Epistemological Interactions (Remoboko Research 1)

Discussant: Olutayo C. Adesina (University of Ibadan, Nigeria)

- “‘Let us adapt so that we can spread the Gospel message’: Pentecostal Evangelism at the Abdou Moumouni University in Niamey” (Mahamadou Bello Adamou, Université Abdou Moumouni, Niger)

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- “The Rhetoric of Morality in Niger: Discussing Islam and Politics in Philosophy Seminars at the Université Abdou Moumouni” (Vincent Favier, ZMO / Freie Universität, Germany)

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14:30–15:00

**Coffee Break**

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15:00–17:15

**Panel II**  
**Global Classrooms, Local Realities: Cross-Cultural Academic Experiences**

Discussant: Daniele Cantini (Martin-Luther-Universität Halle-Wittenberg, Germany)

- “Coming to Tokyo and Losing Faith: Interrogating African Students’ Religiosity in Japanese Universities” (Rebecca Babirye Assistant Professor, Tokyo Christian University, Japan)
- “Looking to the West, Comparing Knowledge: Sudanese Teachers and Scholars in North Nigeria in the 1970s and Circulation of Local Intellectuals” (Lucie Revilla, Institut de Recherche pour le Développement, France)
- “Learning Status: University Campuses, Social Diversity, and Conflicting Injunctions in Abu Dhabi” (Laure Assaf, NYU Abu Dhabi, United Arab Emirates)

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18:30

**Dinner**  
Ristorante Tra Di Noi (Lützowplatz 5, 10785 Berlin)

## Day II – Thursday, 7 September 2023

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9:00–11:00

### Panel III

#### A Deep Dive into an Indonesian University: Exploring Extremism, Identity, and Morality

Discussant: Amanda tho Seeth (German Institute for Global and Area Studies, Germany)

- “The Mitigation of the Proliferation of Extremism Ideology at Muhammadiyah Universities in Indonesia” (Muhammad Wildan, UIN Sunan Kalijaga Yogyakarta, Indonesia)
- “The Integration of Morality into the Discourse and Practice of Economic and Business at UIN Sunan Kalijaga Yogyakarta” (Dr. Afdawaiza, UIN Sunan Kalijaga Yogyakarta, Indonesia)
- “Identity Politics and Contestation of Islamic Activism on Campuses: A Leibnizian Theodicy Perspective on Secularism, Moderatism and Islamism in Indonesia” (Robby Habiba Abror, UIN Sunan Kalijaga Yogyakarta, Indonesia)
- “The Importance of Critical Thinking for Students: Case Study of College Dropouts in Yogyakarta” (Shofiyullah Mu-zammil, UIN Sunan Kalijaga, Indonesia)

11:00–11:30

### Coffee Break

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11:30–13:00

### Panel IV

#### Religiosity and Activism on and Beyond Campuses (Remoboko Research 2)

Discussant: Bruno Reinhardt (Universidade Federal de Santa Catarina, Brazil)

- “Religion and University Experience at the University of Ibadan, Nigeria” (Adéjoké Rafiat Adétòrò, University of Ibadan, Nigeria)

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- “Activism Beyond the Campus: The Becoming of Former Christian and Muslim Student Activists in Togo and Benin” (Frédéric Madore, ZMO, Germany)

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13:00–14:00

Lunch

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14:00–15:30

Panel V

**Intersecting Boundaries: Religion, Identity and Gender Dynamics in Higher Education**

Discussant: Sana Chavoshian (ZMO, Germany)

- “Religion, Gender and Morality through Academic Policies and Practices in Indonesia (Best Practices from State Islamic University Sunan Kalijaga Yogyakarta Indonesia)” (Inayah Rohmaniyah, UIN Sunan Kalijaga Yogyakarta, Indonesia)
- “Agency Beyond Subversion and Submission: Constructing the Pious and Educated Ethiopian Muslim Woman” (Yekatit Tsehayu, University of Florida, United States)

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15:30–16:00

Coffee Break

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16:00–17:30

**Film Presentation and Discussion**

Ethnographic film *Karamin Sanîi Kukumîi Née / Little Knowledge is a Dangerous Thing* (Germany / Niger 2023) by Vincent Favier

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18:30

Dinner

Gabana (Breisgauer Straße 12, 14129 Berlin)

## Day III – Friday, 8 September 2023

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9:00–11:15

### Panel VI

#### Contesting the Secular: Religion and Politics within University Spaces

Discussant: Eva Spies (Universität Bayreuth, Germany)

- “The Territorial Bond: Politics, Piety, and Campus Evangelism in Two Nigerian Universities” (Olutayo C. Adesina, University of Ibadan, Nigeria)
- “Pentecostal-Charismatic Christianity and Higher Education in Ghana and Elsewhere: The Case of Lighthouse Chapel International” (Bruno Reinhardt, Universidade Federal de Santa Catarina, Brazil)
- “Making Room for the Sacred in a Secular Institution: Christians, Jews, and Muslims in an American University” (John Schmalzbauer, Missouri State University, United States)

11:15–11:45

### Coffee Break

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11:45–13:15

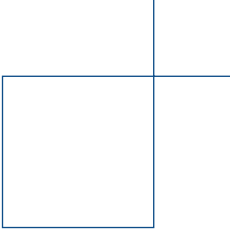
### Panel VII

#### The Campus as a Battleground: Radicalization and Ethnic Violence in Universities

Discussant: To be Determined

- “Emerging Generational Radicalisation in Ghana? An Appraisal of the Influences of Social Network in the Biographies of Students in University Campuses” (Yunus Dumbe, Kwame Nkrumah University of Science & Technology, Ghana)



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- “Understanding Student Aspirations: Unraveling the Complex Dynamics of Ethnic Violence at Quaid-i-Azam University, Islamabad” (Sadia Mahmood, Quaid-i-Azam University, Islamabad, Pakistan)

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13:15–14:15

Lunch

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14:15–16:30

Panel VIII

**Emerging Voices: Exploring Student Activism and Political Engagement**

Discussant: Anandita Bajpai (ZMO, Berlin)

- “‘Golden swords with blunted edges.’ Campus issues, student citizens and the state in the January 1953 Student Movement in Karachi” (Sadia Bajwa, Humboldt-Universität zu Berlin, Germany)
- “Engaging the Postcolonial State: The Muslim Students Society of Nigeria in Times of Political Transitions” (Adeyemi Balogun, Osun State University, Nigeria)
- “Places to Remember – Walking, Speaking and Memorizing Campus Spaces” (Anna Schnieder-Krüger, Humboldt-Universität zu Berlin, Germany)

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16:30–16:45

Concluding Remarks

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19:00

Dinner

AMRIT - Berlin Kreuzberg (Oranienstraße 204, 10999 Berlin)

# Abstracts

## University in Social Context: Beyond the Academic Curriculum

### **Abdoulaye Sounaye (ZMO)**

This paper offers an examination of the university as a socially situated institution, paying a particular attention to its embeddedness and its appropriation by social engineering agendas and self-making ideas. It elaborates on the experience and the fortunes of an institution which has been subjected to both individual and collective life projects while responding to both the demands and expectations of its social context. Often, and primarily defined as an institution of higher learning, the university actually offers more than academic training. Rooted in a social context, it opens to the contingency of life, the aspirations of individual subjects, and becomes a site of both being and becoming. In fact, from its early adoption in most African contexts, the university has been perceived, commissioned and practiced as a fabric of political, intellectual and social conditions. Bringing to the fore the “social” in the attempt to understand higher education from its own historicity and not only from its imagined idea, this paper further draws attention to the personal and societal significance of the university as a transformative (infra)structure. Inviting a nuanced picture of the university and drawing attention to the ways in which non-academic experiences on campus shape life trajectories, inform subjectivities, and offer opportunities for social becoming, this paper suggests attending to what actually happens on campus. It contributes an answer to the banal question: what is a university? and claims that any serious response must take into account the pragmatics and the contingency of life on campus.

## “Let us adapt so that we can spread the Gospel message”: Pentecostal Evangelism at the Abdou Moumouni University in Niamey

### **Mahamadou Bello Adamou (Université Abdou Moumouni)**

Over the past three decades, the Abdou Moumouni University of Niamey (UAM) has seen an increase in proselytising activities by both Muslims and Christians. Although in a minority compared to Muslims, Christian students, especially Pentecostals, are

actively involved in evangelising their fellow students. This study, based on a qualitative approach combining semi-directive interviews and observations, brings to light various Pentecostal actors, both students and evangelists, intervening in this space. While the former seek to gain a foothold in the evangelical organisations of their fellow students, the latter aim not only to strengthen the faith of their Christian brethren, but also to evangelise Muslim students. Through their evangelistic interventions, these actors link the UAM to transnational evangelisation networks.

## The Rhetoric of Morality in Niger: Discussing Islam and Politics in Philosophy Seminars at the Université Abdou Moumouni

**Vincent Favier (ZMO / Freie Universität Berlin)**

At the Université Abdou Moumouni, in Niger, students swapped a long tradition of anticolonial Marxist rhetoric for a revolutionary discourse that is now embedded in Islamic values and morality. While they haven't completely turned their back on Marxist-Leninist revolutionary ideologies, especially on an international level, religion (above all Islam, but also Christianity) increasingly spread on campus during the past two decades. Relatively new, this social development is the outcome of a phenomenon of "re-Islamisation" of society that occurred in Niger since the fall of the Soviet Block, thus confirming the decline of Marxist ideologies worldwide. In any case, the student community stands out from the crowd through the voice of its activists who use the campus as an opportunity to develop political and rhetorical skills. In this educated community who aspires to become the future elite of the nation, but also among an Islamically-conscious urban population, morality has never been so central and Islam both its essence and its body. What does this shift indicate for the Nigerien society and the university as a site of production of knowledge and of social elites? Against the background of an eventful political history marked by several coups – the last one occurred on July 26th this year – of a structural underdevelopment and allegations of a corrupted elite, students, lecturers, imams and politicians regularly mobilise Islamic values in their - often moralising - discourses. This article examines moral discourses on campus through the case study of a philosophy seminar on rhetoric, for which I did participant observation and conducted interviews. In this seminar, debates on society, politics, and religion are vivid and the lecturer, himself a Muslim, tries to alert his students against the traps of rhetoric, whether political or religious, in a context of exacerbated religiosity.

# Coming to Tokyo and Losing Faith: Interrogating African Students' Religiosity in Japanese Universities

**Rebecca Babirye (Tokyo Christian University)**

This paper investigates the religious experiences of African students pursuing higher education in Japanese institutions and explores the contrast to the Remoboko project. It focuses on the phenomenon of losing religiosity among these students, who had previously converted to Pentecostalism during their studies in African universities. The study examines how the pursuit of higher education within a national context that claims to be non-religious impacts their extrinsic religiosity, leading to its decline or complete abandonment.

Drawing upon qualitative data collected from African students studying in Japanese institutions, the analysis presents a concrete manifestation of the globalization process, where the African student acts as a conduit for cultural values. By utilizing the African student as a central subject of study, the research transcends bounded and static frameworks, challenging traditional hierarchical perspectives on the relationship between society and the individual. It recognizes that this relationship fails to fully capture the complex modes of life experienced by individuals in diverse cultural contexts.

In addition to investigating the reasons behind African students' de-conversion, the research also examines how these students manage and negotiate the tensions they encounter in their everyday lives within the diaspora. The study reveals that participants, as a whole, undergo significant changes in their religious practices compared to their home countries, with some even abandoning Christianity entirely. This research provides valuable insights into the religious transformations experienced by African students in the Japanese educational context and contributes to a broader understanding of religious change and adaptation within diasporic communities. By highlighting the interplay between globalization, education, and religiosity, this study offers new perspectives on the complexities of religious experiences in multicultural settings.

## Looking to the West, Comparing Knowledge: Sudanese Teachers and Scholars in North Nigeria in the 1970s and Circulation of Local Intellectuals

### **Lucie Revilla (Institut de Recherche pour le Développement)**

In the 1970s, Sudanese secondary teachers and university academics traveled to North Nigeria to teach Arabic and religious sciences. The first group taught in the elementary and secondary schools that have been opened with the early universal education program (UEP) just implementing by the federal government from 1976. The second group of scholars were recruited in universities to build the departments of Arabic and Islamic sciences. My presentation is based on an ongoing fieldwork with former Sudanese teachers who had taught in the 1970s in North of Nigeria, and on diverse archives and « traces » reflecting the experience of university scholars. It looks at their reflective discourses on their experience and the construction of hierarchies of knowledge. Going beyond the study of Arabization processes in West Africa, I reflect on the influence of Hausa language and relations of power at stake in North Nigeria at that time in the Sudanese teachers' experience.

## Learning Status: University Campuses, Social Diversity, and Conflicting Injunctions in Abu Dhabi

### **Laure Assaf (NYU Abu Dhabi)**

In the Arab Gulf states, higher education has become both a crucial element of nation-building and an essential part of the post-oil economic, political, and social project - preparing citizens for a knowledge-based economy. This dual objective is illustrated in the coexistence of public universities and private "branch campuses", often state-funded, that seek to import the brand of prestigious foreign universities. This communication explores how university campuses are one of the few places where young citizens experience social mixing - with foreign residents and/or with other nationals of different backgrounds. Building on ethnographic research and interviews conducted a decade ago in Abu Dhabi, as well as on my current experience teaching in a foreign university in the Emirati capital, I examine how the university campus is a place where students "learn status", among themselves and in interactions with faculty and staff. At the same time as students learn to situate themselves within dominant social hierarchies, the campus also constitutes for them a place where these

hierarchies can be bypassed or subverted. I argue indeed that the campus operates both as a gateway to other public spaces in the city, and as a place where students encounter strong injunctions on the part of the Emirati state - towards young nationals and foreigners alike.

## The Mitigation of the Proliferation of Extremism Ideology at Muhammadiyah Universities in Indonesia

### **Muhammad Wildan (UIN Sunan Kalijaga Yogyakarta)**

Along with the rise of global Salafism, the temptation of extremist ideology is perceived not only by common Indonesian society at large but also by university students. Muhammadiyah, the second biggest Islamic organization in the country, which is well-known as religiously moderate could not also hinder this challenge, especially at many of its universities. University students who should be quite cautious about such a precarious ideology could not avoid this temptation. Some research found that some of its students have quite extremist ideologies such as the necessity of Shariah at state level, the necessity of Khilafah, the usage of violence in the name of religion (Islam), etc. This paper is trying to observe some phenomena of the widely spread of extremist ideology at some Muhammadiyah universities. Furthermore, this paper will also reveal how the universities have been trying to address the issue and strengthen moderate Islam in their students.

## The Integration of Morality into the Discourse and Practice of Economic and Business at UIN Sunan Kalijaga Yogyakarta

### **Dr. Afdawaiza (UIN Sunan Kalijaga Yogyakarta)**

The integration of Islamic economy within educational institutions has gained significant attention in recent years, with an increasing focus on its implementation at Islamic universities. This research presents a comprehensive exploration of the efforts made to incorporate Islamic economic principles and practices at the Islamic Economic and Business Faculty, State Islamic University Sunan Kalijaga Yogyakarta. The study highlights the rationale behind integrating Islamic economy within the university's curriculum, emphasizing the significance of aligning the institution's teach-

ings with Islamic ethical values and economic principles. The research delves into the various strategies employed to achieve this integration, which includes the development of specialized courses, faculty training, and the establishment of dedicated research centers. Moreover, the study discusses the challenges faced during the process of integration, such as the need for adequate resources, curriculum design, and addressing potential conflicts with conventional economic theories. The study further evaluates the impact of integrating Islamic economy on students' understanding and appreciation of Islamic finance, banking, trade, and business practices. In conclusion, this study emphasizes the importance of integrating Islamic economy within the educational framework of the Islamic University. It highlights how such integration can nurture a new generation of professionals well-versed in Islamic economic principles, contributing to the growth and sustainability of an ethical and inclusive economic system in the broader society. The study also provides valuable recommendations for the better model of integration of theory and practices in the field of Islamic economic and business in the context of Indonesia.

## **Identity Politics and Contestation of Islamic Activism on Campuses: A Leibnizian Theodicy Perspective on Secularism, Moderatism and Islamism in Indonesia**

**Robby Habiba Abror (UIN Sunan Kalijaga Yogyakarta)**

Campus should be the center of educational development, community service and research. But in fact, campuses can become political arenas and contestations between campus activists consisting of students, lecturers and education staff. The pluralistic reality in religious and general campuses in Indonesia cannot be denied that it has dragged the academic community to choose and follow student organizations or religious, social, political and community organizations in it. So that Educational Institutions which should have a neutral position experience shocks of interests and tug of war with these various forces. This research looks at three religious and non-religious (general) campuses that represent several Islamic sect activism, namely: Muhammadiyah-NU as a representation of moderate Islam (moderatism), Salafism with various other transnational Islamic variants as a representation of Islamism and Muslims from the Abangan and some non-Muslim academicians who choose agnostic, atheist or secular attitudes as a representation of secularism. The three campuses in Yogyakarta, Indonesia are Sunan Kalijaga State Islamic University (UIN), Gadjah Mada University (UGM), and Universitas Islam Indonesia (UII). Leibniz tried to

formulate theodicy, which is an attempt to integrate the existence of a good, just and powerful God, with the existence of evil, contestation and suffering that occurs in this campus world. This world is God's best creation according to His wisdom and plan. But Muslim or non-Muslim activists should be able to harmonize in harmony every difference and interact inclusively in understanding social, natural and divine realities. As an effort to advance education with civilization, by understanding the concept and vision of theodicy, it is hoped that every campus activist can understand the theological and philosophical meaning that God is all-good, just and powerful (omnibenevolent, omniscient, and omnipotent) to shape the academic community into better and more mature humans.

## The Importance of Critical Thinking for Students: Case Study of College Dropouts in Yogyakarta

### **Shofiyullah Muzammil (UIN Sunan Kalijaga Yogyakarta)**

Critical thinking is a fundamental skill that every student should develop during their academic journey. It is the ability to analyze, evaluate, and interpret information objectively, leading to informed decision-making and problem-solving. In today's complex and rapidly changing world, critical thinking has become increasingly important for students to navigate through the vast amount of information available and to succeed in their academic and professional lives. This article explores the significance of critical thinking for students and its various benefits. This research departs from the results of a survey conducted by one of the universities in Yogyakarta which looks for the causes of students who drop out of college increasing every year. There are three highest causes of students dropping out of college, namely parents not being able to pay tuition, no enthusiasm to complete college because they do not understand what the benefits of college are (disorientation) and heartbreak due to a breakup left by a lover. The three causes show that students have not applied critical thinking in facing the realities of life. Quick despair, no hope for the future, unable to find a way out of the problems faced are signs of critical thinking is not working. The results of the study found that the cause of dull critical thinking among students cannot be separated from current conditions. Post-truth, new normal, identity crisis, distraction are some of the causes of dull critical thinking among students.



# Religion and University Experience at the University of Ibadan, Nigeria

## Adéjoké Rafiat Adétòrò (University of Ibadan)

Higher education is crucial to personal development and achieving one's aspirations. Religion can significantly impact the university experience by shaping personal identity, worldview, and values and influencing social interactions. The combination of academic and spiritual growth can inspire students to develop an interest in activism, leadership, etc. In some instances, the university has proved to be a space to build intellectuality and grow spiritually. Students also use different approaches to fulfill their religious obligations on university campuses. Religious associations offer students an opportunity to connect with like-minded individuals beyond the academic environment, sharing similar beliefs and values. It is essential to acknowledge the significance of these organizations because their impact goes beyond the limits of the campus. This study delves into the religious activities and practices of the University of Ibadan students, examining their approaches to religious belonging and practices in groups such as MSSN and IVCU. Its primary objective is to interrogate the role of religion and religious associations in students' university experience to ascertain whether students encounter altered perspectives or modifications to their religious practices, beliefs, and aspirations. Data was collected through interviews with alumni, books, magazines, newspapers and event posters to provide a comprehensive view of this topic.

# Activism Beyond the Campus: The Becoming of Former Christian and Muslim Student Activists in Togo and Benin

## Frédéric Madore (ZMO)

The University of Lomé (Togo) and the University of Abomey-Calavi (Benin), like other universities in sub-Saharan Africa, have served as important vehicles for elite formation and reproduction. Since the 1970s and 1980s, the activities and training programmes offered by Christian and Islamic student associations have aimed not only to provide students with religious knowledge and values, but also to equip them with a wide range of skills, norms and moral values to complement their academic training and enable them to become leaders in their societies. How is this social curriculum transferred beyond the campus? How does the emergence of a religious elite on

university campuses affect wider politics and society? What is the capacity of this emerging religious elite, educated in secular institutions, to publicly express divergent opinions from the discourses of the “official” or “self-appointed” representatives of their religious community?

The paper examines what some of these student activists have become after their university studies. Many of them, still driven by a desire to live and promote their faith, have continued their activism after graduation in alumni groups that actively support (and sometimes interfere with) faith-based student associations. Although the Young Catholic Students (YCS) prides itself on having produced a significant number of leaders who occupy important social positions in both countries, the involvement of Catholic intellectuals in political debates has been more mixed, remaining in the shadow of the Bishops' Conference. On the Protestant side, while the links between political power and evangelical movements are obvious, especially in Benin, former Bible Group activists regret that they have not been able to contribute fully to the moralisation of the political world. Interestingly, Muslim student leaders have become more important figures in their religious community. These Francophone Muslim intellectuals have emphasised the importance of active participation in public life, in contrast to other more traditional Muslim leaders educated in Arab countries, who are often accused of colluding with the state and contributing to the political marginalisation of Muslims.

## Religion, Gender and Morality through Academic Policies and Practices in Indonesia (Best Practices from State Islamic University Sunan Kalijaga Yogyakarta Indonesia)

### **Inayah Rohmaniyah (UIN Sunan Kalijaga Yogyakarta)**

The reality of gender injustice, gender-based violence, conservatism and religious radicalism, on the one hand, often make headlines and some have gone viral on social media in Indonesia. News coverage of sexual violence that occurred both in the domestic and public spaces, even in educational institutions including religion based-educational institutions shocked everyone. On the other hand, there is criticism that research results in universities and other research institutions end up in libraries and become piles of papers that are only read to give birth to further research. These studies become discourses in ivory towers that spark debate among the intellectual elite and rarely land or influence social reality. An equally important criticism is that many social movements do not rest on deep-rooted theoretical foundations, act independently, and in

many cases depend on funding agencies for their existence. It is in this context that UIN Sunan Kalijaga (our University) develops theories and discourses which can also be translated into concrete programs as an inherent part of the theory. It is our main vision to show the inescapable relationship between knowledge and human being, as well as between theory and practices. The University's vision is to become an excellent and leading institution in the integration and development of Islamic and scientific studies for civilization. The paradigm of integration and interconnection which presupposes an interdisciplinary approach becomes the basis for understanding reality and finding solutions to emerging socio-religious problems. The word civilization shows the axiological preference of the institution that upholds the principle of knowledge for human benefits. This paradigm is embedded in the policies and theoretical discourses that are developed, as well as the programs that are implemented.

## Agency Beyond Subversion and Submission: Constructing the Pious and Educated Ethiopian Muslim Woman

### **Yekatit Tsehayu (University of Florida)**

The concurrence of political reformism and religious revivalism can describe Post-1991 Ethiopia. Muslim revivalism was facilitated by the political reform that championed diversity, religious freedom, and equal identity rights. The new political leadership also configured a human and economic development project creating access to educational opportunities for underprivileged groups, including Muslim women. Female Muslim students who joined public universities exploited the conducive political and religious situation and established on-campus Muslim students' associations that ran Islamic teachings, piety training, and ideological discussions. Becoming aware of their faith, many students made a conscious pious turn expressed by adherence to personal and public piety. Ethiopia is the home of over eighty ethnic groups; however, the legacy of historic Ethiopia's monocultural tradition—with one religion (Orthodox Christianity) and one language (Amharic) supremacy, still influences everyday lives. Therefore, being a university graduate Ethiopian Muslim woman means dealing with the interlock of religious, gender, and cultural inequalities and negotiating the contending contemporary expectations of the state and the Muslim revivalist teaching. Focusing on university graduate Ethiopian Muslim women in Addis Ababa, this paper explores how participating in on-campus-faith-based Muslim associations equipped them to strive for everyday public and private life aspirations while cultivating the Ethiopian Muslim woman identity that is pious, productive, and nurturing.

# The Territorial Bond: Politics, Piety, and Campus Evangelism in Two Nigerian Universities

## **Olutayo C. Adesina (University of Ibadan)**

The interrogation of faith, learning and politics in the Nigerian university system is an extremely topical one. This is not exceptional in a country whose history included religiosity and politics and their cohabitation as part of public memory. However, since the establishment of the first university in Nigeria in 1948 as a liberal intellectual space, religion has moved beyond the academic curriculum and spaces designated for religious worship into non-religious spaces. This has raised the question of how faith, politics and learning intersect on university campuses in a multifaith developing country. The existence of the phenomena of faith, piety and politics will be used as critiques in the Nigerian university system with special focus on the University of Ibadan and University of Ife (now Obafemi Awolowo University). The question of the intersection of religion, piety and politics is addressed with clear attention to the overriding philosophies and mission of the two universities situated in Southwest Nigeria from a comparative historical approach. While one school of thought believes that the cumulative effects of allowing all three to co-exist produces anarchy and lawlessness, others have seen them as the veritable transmitters of knowledge, faith, belief, values, and culture. The seriousness of the matter under focus is shown in the debates, news, and intellectual disquisitions around the subjects. The campuses represent to a large extent how well religious and secular ideologies have become implicated and integrated into politics and everyday reality.

# Pentecostal-Charismatic Christianity and Higher Education in Ghana and Elsewhere: The Case of Lighthouse Chapel International

## **Bruno Reinhardt (Universidade Federal de Santa Catarina)**

Neoliberal reforms of the state and society have shifted the means, ends and agents involved in the educational field worldwide, including greater porosity to religious projects of social reform. In this presentation, I examine the case of Lighthouse Chapel International (LCI), a transnational Christian charismatic denomination originated in Ghana. Education, both Christian and secular, has been at the center of LCI's strategy of "church growth" and "church planting" since its inception. First, LCI has invested heavily on pastoral training through Anagkazo Bible and Ministry Training

Center, Ghana's largest pentecostal seminary. Second, it has attracted a large number of members and neophyte ministers by entangling Christian discipleship methods in the everyday life of colleges and universities through fellowships. Taken together, these vertical and capillary vectors exemplify a type of Christian governmentality and economic theology I call apostolic power. I show how this twofold strategy has undergirded the shifting design of LCI's ecclesiology over time, including its recent split into the First Love Church and the creation of the para-organization United Denominations. At a more personal level, I explore the role of university fellowships in the conversion careers of LCI ministers of different generations and nationalities. Finally, I reflect on LCI's explicit "brain drain" strategy, which has expropriated "human capital" produced by the state and channeled it toward "enlarging the Kingdom".

## Making Room for the Sacred in a Secular Institution: Christians, Jews, and Muslims in an American University

### **John Schmalzbauer (Missouri State University)**

Theories of secularization have long dominated scholarship on American public universities, portraying state institutions as inhospitable to religious voices. Yet in recent decades, scholars have called attention to the resilience of religion in state institutions. Part of the Landscape Study of Chaplaincy and Campus Ministry in the United States, this paper explores the persistence of the sacred in a Midwestern American public university. Drawing on interviews and observations of Christian, Jewish, and Muslim groups at the University of Minnesota, it looks at the ways that students create sacred spaces next to and within a secular institution. If, as Thomas Tweed posits, religions are about making homes and crossing boundaries, the student groups at the University of Minnesota do both. Founded in 1851, the University has long been a carrier of secular ideologies in the Midwest. Yet from its founding up to the present day, both religious majorities (Christians) and religious minorities (Jews and Muslims) have made room for the sacred, contesting secularism, antisemitism, and Islamophobia. This paper tells their story, from the creation of such groups to their contemporary expressions.

# Emerging Generational Radicalisation in Ghana? An Appraisal of the Influences of Social Network in the Biographies of Students in University Campuses

**Yunus Dumbe (Kwame Nkrumah University of Science & Technology)**

Since the middle of 2015, university campuses in Ghana, which were hitherto characterised by peaceful religious activism, were overwhelmed by new trend of young students espousing extremist religious thoughts. This development is generating debates about the challenges that contemporary youth encounter in their quest for religious activism and the impacts of social networks that they subscribed into. In this study, I analyse the biographies of selected students whose quest for moral values entangled them in extremist networks leading to their radicalisation. Using oral and internet sources, including social media, I argue that the radicalisation among Ghanaian students at university campuses must be seen as an outcome of negative socialisation otherwise called peer influence. Young students were radicalised because they socialise with generational cohorts whose backgrounds were exploited.

# Understanding Student Aspirations: Unraveling the Complex Dynamics of Ethnic Violence at Quaid-i-Azam University, Islamabad

**Sadia Mahmood (Quaid-i-Azam University)**

The recent trajectory of Quaid-i-Azam University (QAU) has been characterized by a series of noteworthy incidents, including instances of ethnic violence, student strikes, and interventions by law enforcement personnel on the university premises. These events have resulted in prolonged closures of the institution, prompting the formation of high-level committees under the aegis of the Prime Minister to address the unrest at one of the nation's largest public universities, situated in the capital city. While recognizing the intricate nature of the violence, some scholars attribute it to the convergence of external political influences with the demands voiced by the students, while others perceive it as a manifestation of broader societal violence, or the manifestation of tribal affiliations brought onto the campus by the students themselves. This paper aims to delve into the nature of politicization at Quaid-i-Azam University, located in Islamabad, Pakistan. It is pertinent to acknowledge that historically, student unions have played

a crucial role in shaping national politics in Pakistan. However, in 1984, these unions faced prohibition owing to a confluence of national and global contexts. The primary objective of this research is to gain a deeper understanding of the unique characteristics that define this university campus amidst the backdrop of ethnic violence, which resulted in the campus being closed for a considerable portion of the semester earlier this year. By examining the intricacies of this phenomenon, this study seeks to shed light on the underlying dynamics of politicization within the university environment.

## “Golden swords with blunted edges.” Campus issues, student citizens and the state in the January 1953 Student Movement in Karachi

**Sadia Bajwa (Humboldt-Universität zu Berlin)**

In a pamphlet published in 1967 in Karachi, a left-wing student organization, stated: “The student community is the mirror that reflects the national mentality. Theirs is the voice through which the people often speak. [...] Pursuit of their academic studies, combined with the regular sharpening of their learning through practical participation in the activities of the nation, is what make [sic] them confident and useful citizens in the years to come; otherwise they will turn out to be nothing more than golden swords with blunted edges.” (National Student Federation, Twenty Years of Student Movement of Pakistan (Karachi, ca. 1967); [Pamphlet], Private Collection B.M. Kutty, Karachi, 7.)

The issues it raises concerning the student politics and its relationship to the nation and the state, of citizenship and of ‘reflecting the national mentality’ are not only relevant to 1967 but are exemplarily of historically evolving discourses and conflicts, that stretch back into colonial times. In this paper, I look at the case of a student movement in nascent Pakistan that was led by the leftist student group, DSF. The movement included students of various ideological affiliations. I trace the events of the January 1953 student movement, which began as a peaceful student demonstration in Karachi for the improvement in the conditions of the educational system and infrastructure. The demonstration was cracked down on violently by the police resulting in 7 student fatalities. I analyse the afterlife of the event through readings of official statements, press reporting and student sources. In doing so I show that students by virtue of being students could speak as citizens. At the same time, students and the state contested the meaning of citizenship. This case studies of student activism in nascent postcolonial Pakistan shows that while students pushed the boundaries of civil society through their street activism, they simultaneously reaffirmed discourse(s)

on ideal citizenship and bought into state discourses of law and order, discipline, patriotism, (moral) leadership and progress. Just as the state presented itself as the paternal benefactor of the student, so did the (paternal) students legitimise their right to speak and protest by pointing to their responsibilities as the future leaders and technocrats of the nation.

## Engaging the Postcolonial State: The Muslim Students Society of Nigeria in Times of Political Transitions

### **Adeyemi Balogun (Osun State University)**

The Muslim Students Society of Nigeria (MSSN) was originally established to promote the religious identity of its members in educational institutions. Eventually, it began challenging the government and its educational policies deemed anti-Muslim on the one hand and encouraging Muslims participation in politics on the other hand. Owing to its political views, the MSSN is considered in some studies as a 'radical' and 'extremist' movement aiming to impose Islamist culture on the school system and the Nigerian state. This study, however, shows that MSSN views in its engagement with the state have ranged between radicalism and conservatism. The three periods of Nigeria's political transitions illustrate this: the late colonial period during which it promoted peace relations with the British administrators; the late 1970s and early 1980s when it rejected the idea of Islamic revolution; and the post-1999 democratic period when it was divided over Muslim participation in democratic government. Furthermore, the study suggests that the MSSN's varied approaches are a result of multiple intellectual traditions of Islam within the organization and the recognition of Nigeria's complex political situation. The data for this study comes from library historical records, interviews, and participant observation within the MSSN in Nigeria.

## Places to Remember – Walking, Speaking and Memorizing Campus Spaces

### **Anna Schnieder-Krüger (Humboldt-Universität zu Berlin)**

Based on empirical research, this paper discusses students' everyday practices with(in) campus spaces in present-day India. The research is located in a political context, where dissent from the academic environment is increasingly framed as "an-



ti-national". I understand campus spaces as transient spaces but also as temporal homes. Focusing on material and structural changes on the Jawaharlal Nehru University Campus in New Delhi since 2014, the paper argues that different ideas of the university are visible within the changing infrastructure of the campus. The ongoing negotiation process around the idea of the university and its role within the "society" massively impact teaching, learning and living on campus. Using a special perspective on the constant interplay between the physical and structural space of the campus and students' everyday engagement with(in) these spaces, the paper wants to add a new perspective to the increasing polarized views on meaning and role of students, academics, research, and the university in general in present-day India.

# Remoboko

RELIGION, MORALITY AND BOKO IN WEST AFRICA: STUDENTS TRAINING FOR A GOOD LIFE

