



Editorial

This October partners from ZMO and Morocco organised a workshop in Rabat in cooperation with team members from Egypt and the Palestinian territories to investigate »spaces of participation« However, participation even in such a small, low level academic meeting proved difficult for the Palestinian partners: One did not obtain a visa as she had travelled to Egypt and not completed her residency proceedings, the other could not leave the West Bank as a Jewish holiday prompted the closing of all border crossings to Jordan. Skype, often hailed as the ecological al-

ternative to long-distance travel, proved a poor substitute: The connection lagged behind or even disappeared at all the wrong moments, i.e. during conceptual discussions or the planning of future activities of what, after all, is a collaborative project. At a time of unprecedented global connectivity and flow of goods and people, this small incident indicates so clearly what tends to be forgotten: how uneven the chances of participation are distributed. While we witness this daily with regard to victims of war, to refugees and members of different social classes or legal status, it is particularly poignant in the privi-

leged field of academia where such conditions should be critically reflected. And while we might by now be sadly used to the rather frequent denial of travel by scholars from The Global South to Europe by European governments, the incident was a sad reminder of the divided state of the MENA region. »How can Arabs write about global history«, asked a student in a global history class, »if they cannot participate in global academic meetings?« In an era of globalisation, global exchange seems more important than ever, and more difficult at the same time.

Ulrike Freitag

War and violence seem to encroach on us...

... from every direction. We see the war in Ukraine where thousands of people flee daily the bombardments by all warring factions, local and foreign. From Syria refugees are arriving on our doorstep and we are confronted with major terrorist attacks and the prevailing fear of their recurrence in Europe. What we tend to see less, though, is the violence happening at the fringes of the international spotlight: The Paris bombs were preceded by major suicide attacks in Iraq, Afghanistan, Lebanon and Turkey in recent weeks, and Northern Nigeria is a terrain of almost daily violence linked to Boko Haram. This is without mentioning the violence exercised by many states in the Muslim world, both independently and in response to terrorist acts. Much of the violence has an added sectarian dimension of a Sunni-Shi'i, i.e. an inner-Islamic struggle, linked to some extent to the hegemonic political and ideological powers of Saudi Arabia and Iran. This is particularly evident in Yemen, where a multi-layered local conflict is currently reduced to a regional hegemonic war.

In the European public debate, the influx of foreigners, notably those who are Muslims,

is seen as a threat to the cohesion of society and – potentially – an uncontrollable way for terrorists to enter Europe. Combine this fear with latent suspicion or even hatred of foreigners, and you understand the rising popularity of right-wing parties, as well as the increasing attacks not just on empty houses designed for refugees but on the very people fleeing from the violence in their countries of origin. Again, much of this is couched in religious, but also in cultural terms; Middle Easterners, but particularly the Muslims among them becoming a quintessential danger not just to Christianity, but to European values and way of life. The growing recruitment of young (and new) Muslims, both of Western and Middle Eastern background, into the Islamist networks, seems to confirm the worst fears.

While it is certainly an imminent task to understand and counteract such trends in our own societies, it might be worthwhile to reflect also on how Muslim societies deal with the challenges. It would be wrong to imagine that the vast majority there are silently applauding extremism, even if the inner-Islamic debate of the underlying causes has been slow to address critical issues, and

fuzzy comments rather than clear positions can be found all too often. Nevertheless, and perhaps all the more so, it is important not to overlook those engaging locally, often under much more difficult circumstances than those fighting for the viability of an open, multicultural and pluralistic society in the West can imagine. A letter from a friend, an Islamic scholar and visitor to ZMO shows a local reaction to recent events. While expressing his individual views and sentiments, it confirms once again that people in different parts of the world do agree on fundamentals, and act accordingly:

»I know that the situation is frustrating, violence increases [...].

I know that the situation is frustrating, violence increases [...]. But this extremism cannot prevail over justice and good, and will not impact on our love for peace...

But this extremism cannot prevail over justice and good, and will not impact on our love for peace... I'm writing you this from a small town in the desert...which suffered from terrorism, and some of its sons were killed due to extremism...this morning I gave a lecture in their university, and in the evening I will meet the young men. I would like to protect them from extremism and spread moderation in their midst...we have to work...we are the ones who (can) plant hope for the future generation.«

Ulrike Freitag

Notes from fieldwork

ZMO supports the qualification of young researchers. In the following, the current four doctoral students in the BMBF research groups introduce their research projects by presenting some notes on their field trip experiences. Annegret Roelcke (*Cities as Laboratories of Change*), Regina Sarreiter (*Trajectories of Lives and Knowledge*), Patrick Schukalla (*The Politics of Resources*) and Julian Tadesse (*Progress: Ideas, Agents, Symbols*) give insights into a quarter around a shrine in Istanbul, a missionary monastery in Bavaria, a potentially future Uranium mining district in Tanzania and encounters with young entrepreneurs in Addis Ababa. For more detailed information on the individual projects see www.zmo.de/forschung/index_e.html.

Annegret Roelcke: Religious Tourism in Eyüp. Constructions of an Islamic Place in Istanbul

When I visited the quarter of Eyüp in Istanbul last Ramadan, I realised that a new sign claiming to mark »Caferpaşa Gate« had been put up at the beginning of Kalenderhane Street, which leads to the central square with Eyüp Sultan Mosque and its shrine. The ornamented sign by the Eyüp municipality carried a dynamic logo with the silhouette of Istanbul's mosques and so-called Ottoman tulips, and the additional phrase »Eyüp Ramadan with inner *huzur* (peace of mind)« – signalling a friendly invitation. Across the street, municipal police guards (*zabıta*) watched the street entrance from a wooden cabin.

Similar signs with names of gates were erected on almost every road leading to Eyüp Sultan Square, though not always accompanied by *zabıta* cabins. Interestingly, next to none of them were actual physical gates.

Still, the notion of gates and their grouping around a certain area implies to mark the entrance to a unit qualitatively different from its surrounding. According to the signs, one of these qualities is *huzur*, a complex concept, lately often associated nostalgically with an Ottoman condition of inner and social harmony. Eyüp Municipality brands itself as »capital of *huzur*«. On Eyüp Sultan Square, a big board entitled »Memory of Ramadan in Eyüp« further explains to what features the identity of Eyüp is to be associated with: The

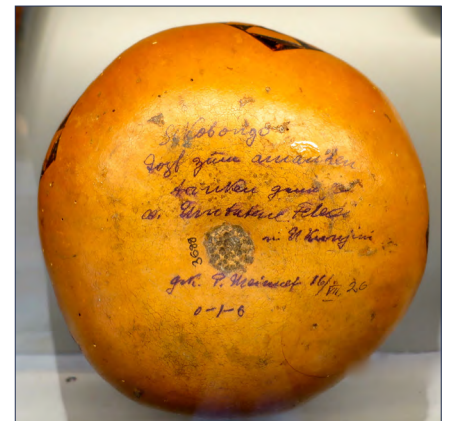
depicted humans – a Sufi dervish and a boatman – seem to be in harmony with their environment – Ottoman architecture (mosque and wooden houses) and nature, symbolised by water and birds. The only reminder of contemporary Eyüp, cabins of the cable car leading to the popular Pierre Loti Café, fit the historic impression through the presentation as an old black-and-white photograph. Contemporary and historical Eyüp have, of course, many other facets that are not portrayed here, for example poverty and pollution related to industrialisation.

The question about what is included and what is excluded during the construction of a place and its identity can be seen at a more spatial scale concerning the gate signs. Gates do not only serve as entrances, but can also limit or deny access. In Eyüp, even without physical gates, marking them and thus the drawing of borders around a certain area while excluding others, and additionally the presence of *zabıta*, show the claim of the municipality to define and control the space. The fact that the position of the signs and the names they assign to gates do not correspond with any present or historical physical gates (Eyüp is an extramural settlement and has never had city walls), reveals – in contrast to the historic rhetoric – the constructedness of the place and identities ascribed to it.



Eyüp Ramadan with inner huzur (peace of mind) – Gate of »Cülus Street« at the entrance of today's Sultan Reşat Street, leading to Eyüp Sultan Mosque, in Ramadan (photo by Annegret Roelcke, 2015)

Regina Sarreiter: The Epistemic Lives of an Ethnological Collection between South Africa, Germany and Tanzania



Inscribed gourd, brought by the missionary and ethnologist Pater Meinulf Küsters from Tanzania in 1926, Mission Museum St. Ottilien (photo by Regina Sarreiter, 2015)

Writing about the lives of an ethnological collection implies following the tracks of the network of all involved institutions, people, objects and stories that the collection consists of.

During my last visit to one of the institutions in this network, the Benedictine monastery of St. Ottilien, I attended the (re-) opening ceremony of the mission's museum. After a renovation period of about five years, the museum that was founded in 1910 opened again. From my school years in St. Ottilien I remember the museum as a dim and dusty place, with moth-eaten stuffed animals watching the visitors from behind glass, and labels on wooden objects fading. Nothing seemed to have changed since the time the museum was opened to prepare future missionaries for the encounter with those »foreign cultures« they were expected to evangelise. One could suspect this museum to be of marginal importance but since it first opened it always attracted quite an audience. With an estimated number of 10,000–15,000 visitors per year it is in the range of the ethnological museums in Berlin and Munich.

After the renovation, every section of the more than 600m² exhibition space has been painted in bright, atmospheric colours, the vitrines are shiny, no grain of dust lies on the wooden carvings, the stuffed animals stand on spotless sand or fresh dry bark; photos from the considerable photo archive of the monastery are aggrandised to wall-paper size. But the most striking difference is not an aesthetic one; it is the usage of text, the textual framing. Every chapter is introduced by a text and accompanied by short biographies of Benedictine missionaries, mainly from St. Ottilien, who founded or worked at mission stations in Africa and Asia. Every object has a label, naming the approximate year of its acquisition and sometimes even the missionary who brought it along. Though the labels date the objects, the display texts – all written in present tense – refuse any historicity to the objects' practical use; contrary to a historical dimension granted to the lives of the missionaries through the biographical notes. During earlier visits to St. Ottilien and the Ethnological Museum in Munich, which supported the mission's museum during the renovation, I gained an insight into the whole process and some of the conflicts that were constantly growing between the curators in Munich and the responsible friars from the monastery about the framing and the display of objects. A shift in the relation between ethnology and mission becomes apparent, which also implies a change in the relationship with the objects in the museum and its depot. Having been objects of study and education or mere souvenirs, they have now become the scenography of the life of missionaries and the mission itself and thus an attempt to legitimise the relevance of the missionary endeavour to today's audience.

Patrick Schukalla: The Politics of Uranium in Tanzania – The Making of a Resource?

Researching the outset of uranium mining in Tanzania means discovering the various processes around what is called the »nuclear front-end«. The production of nuclear energy, or the making of nuclear things, is terminologically subdivided into the stages from the front-end (exploration, mining, milling) to the back-end (reprocessing, waste disposal) of the fuel chain.

During my first research stay I started my empirical enquiry by making contacts and conducting first interviews with different stakeholders involved in the process of making Tanzania a frontier of the nuclear front-end. One of these is TAEC – the



Tanzania Atomic Energy Commission based in Arusha. Although Tanzania does not produce nuclear energy, the commission promotes the »utilisation of nuclear technology for social and economic development«. This postulation can lead to the confusion that it is internal demand fuelling the mining projects. In fact, the driving factor to further uranium mining in Tanzania is not a potential atomic energy programme in the East African country,

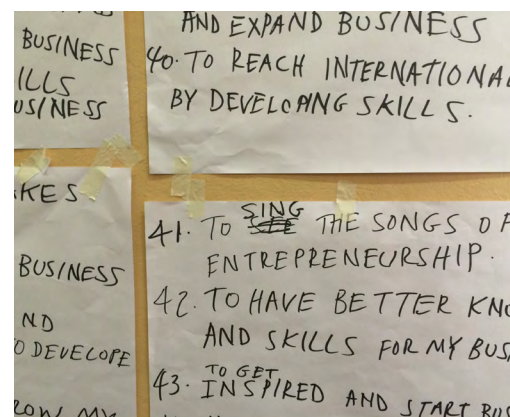
Destination: Atomic Energy – Local bus in Arusha on its way to the Tanzania Atomic Energy Commission's headquarters (photo by Patrick Schukalla, 2015)

but the global demand for nuclear fuel. Meanwhile, projections for future reactor-related demand vary considerably and are highly controversial, hence an economically successful valorisation of geological knowledge about uranium deposits cannot be taken for granted. The way from a producing mine to power production is long. Nevertheless, »Atomic Energy« is already present in Arusha since the commission's location became a bus terminus (see picture). Harder to trace are the activities around prospecting and exploration for radioactive materials, as first interviews and conversations indicate. Far away from the commission's location, in different rural areas, the situation around potential mining sites is teeming with rumours, promises, contradicting information, hopes and fears. While some villagers around the affected localities hope for improved infrastructure, better jobs and economic perspectives, others think they will be left alone with the dust swirled up by four-wheel drive vehicles passing by their homes. In becoming a nuclear front-end frontier, the collection of data (on geological matter and markets for instance), the production of knowledge and (strategic?) ignorance seem to lie close together.

Julian Tadesse: Accelerators of Progress? Entrepreneurship Training Programmes in Ethiopia

On one of the last days of my field research trip I found myself in a café located in one of the hastily constructed high-rise buildings mushrooming all over downtown Addis Ababa. It is not uncommon for these buildings to carry the name of their principal investor. Thus they become the physical representation of entrepreneurial success, serving as a monument to their owner's rise from humble beginnings to a fortune. I was scheduled to meet one of the trainers of a weeklong *entrepreneurship training* (ET), I had taken part during my research, for an interview.

These kinds of trainings are endorsed by the Ethiopian government and supported by international organisations. Their main goal is to curb the high unemployment rate, especially among the youth. This objective is thought to be achieved by changing the attitude and behaviour of the participants. Through a process of self-assessment participants are supposed to identify personal opportunities and goals. Therefore ET is not in the first place about learning



Entrepreneurship training, Addis Ababa (photo by Julian Tadesse, 2015)

how to manage a business – but to learn about and manage one's own personality. After we concluded our interview the trainer wanted to show me his business. Being an *entrepreneurship trainer* was only one of his mainstays. He described himself as an international business owner with several endeavours. We went down to one of the business stalls, which was mostly empty except for a few plastic stools, a desk and a glass cabinet displaying the products for sale. On the wall were advertisement posters picturing people

in front of new cars, prizes for top-salesmen as my interview partner explained. I could join this lucrative business too, he proposed. All it would take was a onetime fee. Thereafter I could join a workshop and acquire the product from him. For every new recruit brought in by me a percentage

of their onetime fee would go to him, if they in turn recruit others I would get a share of their fee – thus a chain would be created were the initial recruiter benefited from all future recruitments down the line. As I learned later, this was called multi-level marketing (MLM) – a business practice crit-

icised for its reliance on the exploitation of personal relationships for profit. I declined his offer. I recalled this episode not in order to moralise the trainer's actions, but to draw attention to the multiple facades and meanings of entrepreneurship in the context of my research field.

activities

■ Conferences & Workshops

Security, Crime, Punishment and Prisons in the Late Ottoman Empire, 9 June 2015, ZMO, Berlin

The burgeoning literature on security, crime, punishment and prisons in the Ottoman Empire presents opportunities to explore not only new archival investigations and methodological discussions about the notions of criminality in the Empire, but also encourages us to rethink the interconnected relation between law, security and penal policy in the empire. The one-day workshop entitled »Security, Crime, Punishment and Prisons in the Late Ottoman Empire« was a chance to discuss recent examinations of the triangle of security, crime and punishment in order to offer new insights into Ottoman social and legal history by providing case studies from throughout the empire.

As in many contemporary states, the nineteenth-century Ottoman Empire saw the institutionalisation of security forces and also the expansion of surveillance mechanisms, such as passport regulations in order to track population movements. More importantly, these mechanisms focused on hastening the process of surveillance of criminals as defined by the state. Furthermore, through administrative and infrastructural urbanisation attempts, particularly in the imperial centre, new understandings of criminality generated novel relationships between Ottoman cities and their residents. This relationship was expressed through adherence, or not, to policies and the eventual construction of new prisons throughout the empire.

The workshop had three sessions and overall seven papers were presented during these sessions. In the workshop's first session Ebru Aykut (Mimar Sinan Fine Arts University) examined the practice of the death penalty and the meaning of justice in the late Ottoman Empire. As the second presenter of the first session, Noémi Lévy-Aksu (Boğaziçi University) focused on the use of martial law (*örfi idare*) in the aftermath of the Russo-Ottoman war



A relaxed and inspiring atmosphere - Ufuk Adak, Yektan Türkyılmaz and participants in the workshop



of 1877-78 in various districts of the Balkans and Eastern Anatolia.

In the second session, Ilkay Yilmaz (İstanbul University/ZMO) presented a paper on hotel registers in the Hamidian Era, which were part of new mechanisms against security threats perceived by the Ottoman state. Nurçin İleri (Binghamton University) touched upon mapping criminality through space and time and analysed the quantitative and qualitative production of crime narratives that shaped the perception of city dwellers. The session's third presenter, Nora Lafi (ZMO) focused on controlling public order and their actors from the classical ages of the Ottoman Empire to the establishment of modern municipality in Tunis as a part of Ottoman reforms in the nineteenth century.

In the last session, Yektan Türkyılmaz (EUME/ZMO) presented two intriguing murder cases that occurred in the first decade of the twentieth century. As an organiser of the workshop, I attempted to examine the ways in which the legal concept of *hapishane-i umumi* (the general prison) shifted in the late Ottoman Empire by focusing on the cases of Istanbul and Izmir.

All of the papers presented at the workshop, organised with the support of *Europe in the Middle East – the Middle East in Europe* and ZMO, where I have been affiliated as an EUME fellow for the academic year 2014-15, share many common grounds in terms of sources

and methodology. These papers are now being edited for publication, which attempt to make a significant contribution to the general framework of Ottoman reform concerning the aspects of security, crime, punishment and prisons in the late Ottoman Empire.

Ufuk Adak

Guest Scholars January – December 2015

Dr Ayşe Çavdar, European University Viadrina ■ Prof Léon Buskens, Leiden University ■ Dr Gisa Weszkalnys, London School of Economics and Political Science ■ Dr Heinrich Hartmann, University of Basel ■ Ulrich Brandenburg, University of Zurich ■ Dr Malek Sharif, Orient Institute Istanbul ■ Catarina Laranjeiro, University Coimbra ■ Dr Silke Strickrodt, German Historical Institute, London ■ Dr Arne Harms, Nalanda University, Rajgir, Bihar ■ Dr Sahera Bleibleh, United Arab Emirates University, Al Ain ■ Prof Abdulkader Tayob, University of Capetown ■ Azzurra Sarnataro, »La Sapienza« University Rome ■ Çağdaş Sümer, Middle East Technical University, Ankara ■ Prof Houchang E. Chehabi, Boston University ■ Aziz Ali Dad, Aga Khan Rural Support Programme, Islamabad ■ Prof Gilbert Lamblin Taguem Fah, University of Ngaoundere ■ Francis Arsène Fogue Kuate, University of Ngaoundere ■ Prof Egodi Uchendu, University of Nigeria ■ Zuhail Çelik, Tunceli Üniversitesi

Les manuscrits de la Mauritanie – évaluation critique et développement d’une stratégie future des activités pour sa conservation, 9–10 September 2015, ZMO, Berlin

Unlike the manuscripts of Timbuktu (Mali), Mauritania’s written cultural heritage is rarely in the focus. However, there exists a heritage of approximately 30,000 manuscripts in around 800 private family collections, of which only a small part is preserved by the IMRS (Institut Mauritanien de Recherche Scientifique, Nouakchott). It consists of mainly scholarly texts like Islamic commentary literature, educational manuals, and personal documents. These writings represent an important part of the cultural heritage of the Sahara Sahel region dating back beyond the 17th century. Such collections are highly exceptional for the African continent and promise, once explored, to shed a new light on the region’s historical development. Their preservation is needed.



Sid’ Ahmed Habott, Association des Bibliothèques du Chinguitti, and Dr Annick Regourd, CNRS Paris (photos by Bärbel Möllmann)

The two-day workshop financed by the Jutta Vogel Foundation (Cologne) in cooperation with ZMO was organised by Dr Britta Frede, an associated research fellow at ZMO. It explored different levels of manuscript preservation by bringing together international experts in the field, providing a platform of exchange and collaboration.

The opening lecture was given by the outstanding German expert on Mauritanian manuscripts, Prof Ulrich Rebstock (University of Freiburg) who has been exploring and registering Mauritanian manuscripts since the end of the 1970s. Rebstock presented the ups and downs of his long-standing research experience, regretting the small achievements when it comes to editing Mauritania’s manuscripts. The following presentation by Giacomello Alessandro (Unita di gestione delle attività di restauro regionale per il patrimonio culturale, Udine) focused on experiences through the lens of a bilateral training programme for Mauritanian archivists. He advocated for a more profound and long-lasting training in future programmes. Subsequently Maria Luisa Russo (University of Hamburg) reported from the coordination

of a German initiative to safeguard Timbuktu’s manuscripts after their transfer to Bamako. The challenges they are currently facing demonstrate that safeguarding activities need to be implemented before collections are endangered through political conflicts. A case of such successful preservation was presented by Dr Annick Regourd (CNRS, Paris) with a report on her safeguarding project in Zabid (Yemen) where texts were catalogued, digitised and preserved and a local team was trained to continue this work. Finally, Meliné Pehlivanian (Berlin State Library) presented a collection of African writings stored at the State Library. Manuscripts from the Western Sahara Sahel are rare in this collection and not yet properly identified through specific listing.

The presentations of the Mauritanian experts started with a lecture by Bechiry Ould Mohamed (IMRS, Nouakchott). He elaborated on the successful achievements during the past two to three years thanks to generous funding of equipment, material and training. He was followed by Mamadou Kane (National Museum, Nouakchott) who shed light on mostly ignored collections in the region of the river Senegal. Two representatives of civil society institutions, Sid’ Ahmed Habott (Association des Bibliothèques du Chinguitti) and Meyabe Ould Hamahoullah, (Association des Bibliothèques du Tichit) elaborated on the richness of these locally collected materials and obstacles they have been facing.

On the second day, Prof Mohamedou Mohameden Meyine, a historian based at the University of Nouakchott and member of the Centre d’Etudes et de Recherches sur L’Ouest Saharien (Nouakchott), reported his experiences with the World Bank’s project for Mauritania’s cultural heritage (1998–2005) where preservation of written material was initially included. Despite its ambitious aims, the results are still not accessible to the public and the material that was sent for preservation was eventually destroyed. In a final comment Prof Bruce Hall (Duke University, Durham) emphasised the seemingly thorough public appreciation manuscript culture receives in Mauritania. Nevertheless, he warned to approach manuscripts not only as precious objects that – when money starts getting involved – will be hidden away and as a consequence access to the texts will be difficult for historians and the public.

The workshop participants in front of ZMO’s main entrance (photo by Bärbel Möllmann)



The final collective discussion aimed towards developing an action plan. Participants formulated short and long-term goals for promoting more structured manuscript safeguarding practices. A bilingual (Arabic/French) publication on the action plan and the presentations at the workshop will be published in 2016.

Britta Frede

Life Writing – Writing Lives. Engaging Knowledge, Time and Self, 30 September – 2 October 2015, ZMO

The *Trajectories of Lives and Knowledge* research group hosted its conference, *Life Writing – Writing Lives: Engaging Knowledge, Time and Self*. Over the three-day gathering, members of the group and international scholars addressed the conference from the perspectives of research in the fields of history, anthropology, literary and cultural studies.

In contrast to a convention that equates life-writing with auto/biography and exclusively engages textual documents, contributions engaged other graphic practices, such as oral histories, diaries, epistolary records, photography, film, and sculpture. Presenters addressed links between life-writing and the production of knowledge, in respect to institutionalised and non-institutionalised adaptations of time and temporality. The conference brief encouraged a more embodied, relational approach to the subject of life-writing, giving equal importance to temporal, spatial, political, and social circumstances by which people adapt, develop, and initiate means to engage and represent their life contexts.

The conference situated life-writing as a nexus between knowledge, temporality,

and self. The research group asked in its concept paper: »How and in what terms are lives embedded in particular circulations of material and imaginary resources? How do people develop and represent a sense of self by critically engaging and creatively responding to their institutional settings? How do individuals actively and meaningfully deal with the fact that they are part of various narratives, conventions of associations and categories of representations? How do differentially gendered, racialised, ethnicised, and nationalised subjects situate their life stories within various narratives, temporal and epistemological inventories?« And: »How do people articulate their self-understanding as departures from, and critical responses to, predominant modes of incorporation?«

Conference presentations included a biography of Fawzi al-Qawuqji, a Palestinian military leader during the 1948 Arab-Israeli



Group portrait in front of ZMO's entrance

War; an exploration of the role of biography in the work of Edward Said; the lifeworlds of post-independence Pakistani progressive intellectuals; and the complexities of unearthing traces of lives from an ethnological collection, such as that of the German missionary Pater Meinulf Küsters, who lived

in KwaZulu Natal in the 1920s (see also Sarreiter's contribution in this Bulletin). Besides in-house researchers, speakers included Laila Parsons of McGill University, Paola Abenante of Milano-Bicocca, Yasmin Saikia of Arizona State University, the Alexandrian novelist Mukhtar Shehata, the LSE's Nilanjan Sarkar, as well as the Berlin-based filmmaker Angelika Levi. A particular achievement of the gathering was to bring the fields of anthropology, history and cultural studies, as well as the regional foci of the Arab world and South Asia, into dialogue. In all, the conference resulted in a productive and unpredictably cohesive rendering of the temporal problematics of life-writing. The *Trajectories* group members are currently working towards publishing the contributions to the conference in the form of an edited volume. *Smaran Dayal*

■ Lecture Series

Urban Studies Seminar 2015/2016, Annual Theme: Refugees in the City, ZMO

organised by Prof Ulrike Freitag and PD Dr Nora Lafi

Present day German cities are being confronted with a massive arrival of refugees that is unprecedented since the end of the Second World War. Refugees are coming from various parts of the world in which security is not guaranteed. Some are directly fleeing war zones in Syria, Afghanistan, Iraq, Turkey, Somalia or Eritrea; others are fleeing inadequate conditions for raising a family or pursuing the minimum condition of wellbeing. This movement of refugees to Germany and other countries is far more substantial than previous ones such as the one following the dismantlement of Yugoslavia. For German cit-

ies today, even if the numbers at stake may seem very low compared to those affecting cities like Amman or Beirut, dealing with and welcoming such newcomers represent a considerable challenge. The influx of refugees not only puts city organisation under pressure, it also reveals its very nature. The idea of the proposed discussion is to bring together scholars and specialists from various backgrounds in order to examine how cities in different parts of the world and in different historical times cope with comparable situations. What are the institutional, civic, and popular responses to such emergencies and

movements of people? How are geopolitical events and urban organisation interrelated? And what happens to cities that are or are not capable of integrating refugees? The Urban Studies Seminar 2015/16 has started on 2 November 2015 and takes place at ZMO biweekly on Mondays until July 2016. For the programme please see www.zmo.de/veranstaltungen/2015/urbanstudies/Urban_Studies_Seminar_Overview_2015-16.pdf

Nora Lafi

Colloquium BGSMCS–ZMO Winter 2015-2016, Engaging with Contemporary Philosophy in the Middle East and Muslim South Asia. Themes, Approaches, and New Perspectives

organised by Dr Nils Riecken and Dr Roman Seidel

Philosophy is a vital component of present-day intellectual and academic discourse in the Middle East (the Mashreq), North Africa (the Maghreb), and Muslim South Asia. Yet Western publics and scholars often assume that philosophy as an intellectual endeavour in the Muslim world ended in the twelfth century with the philosopher and polymath Averroes. As a counterpoint, this lecture series highlights the liveliness and complexity of contemporary philosophical debates in the Middle East and Muslim South Asia. In doing so, the lectures will reveal, first, how these contemporary debates form part of a

continuous tradition of philosophy in the Muslim world. Second, the lecture series draws attention to how modern Muslim philosophers re-read their Islamic intellectual heritage while appropriating elements of modern Western philosophy. As such, this lecture series – by considering both systematic and historical perspectives – is designed to speak to anyone engaged with contemporary philosophical discourses in a trans-regional frame. For more see http://www.bgsmcs.fu-berlin.de/events/lecture_series/lecture_series_2015_2016/index.html

Nils Riecken/Roman Seidel

■ ZMO Library

Historical Academic Journals from Damascus

ZMO library purchased back numbers of three humanities-related academic journals from Dr Adel Freijat, a retired Syrian professor of Arabic literature, currently living in France. The shipment from his private library in Damascus comprises issues of the Syrian history research journal *Dirasat tarikhayah* (1991-2012), the Palestinian literary studies journal *al-Karmel* (1981-2008) as well as the ecumenical theological journal *Risalat al-Islam majallah islamiyah 'alamiyah* (1949-1972). The latter journal is rarely available in libraries and had been published in Cairo by the Dar al-Taqrīb bain al-Madhāhib al-Islamiyah. This ecumenical organisation was founded in 1947 in Cairo by religious scholars with the

objective of facilitating a rapprochement of religious denominations, especially between Sunnites and Shiites. After the end of the journal's publication in 1972 the idea of the ecumenical movement was reanimated in Iran through the establishment of the »Majma'-e jahani taqrib-e madhab-e eslami« by Ayatol-

lah Ali Khamenei in 1991. In the same year all issues of *Risalat al-Islam* were reprinted and presented in a hardback edition, which has been acquired by ZMO library. For further reading on this subject see e.g. Rainer Brunner, *Islamic Ecumenism in the 20th Century – the Azhar and Shiism between Rap-*

prochement and Restraint, 2004; Ulrich von Schwerin, *Sunni-Shia relations. Iran's futile bid for ecumenism within Islam*, *qantara.de* 2015 (<http://en.qantara.de/content/sunni-shia-relations-irans-futile-bid-for-ecumenism-within-islam>).

Thomas Ripper

■ Other Activities

Open Day 2015 at the Mittelhof, 13 September 2015

ZMO is housed in the »Mittelhof«, a historical building worth seeing and part of Berlin's urban heritage. Continuing a tradition of opening its doors and presenting the place and work to the public in a rather relaxed and inspiring atmosphere, ZMO participated in the European Heritage Days, in Germany called »Day of the Open Monument«.

In cooperation with the Historische Kommission zu Berlin (HiKo), ZMO invited friends and interested visitors to enjoy a diverse programme of research related lectures, guided tours through the building plus a concert by the Essad Bey City Rollers. Young visitors were offered a variety of activities ranging from sack races, Arab and Bollywood dance moves to name writing in Arabic and a quiz game on »Cities of the Islamic World«.



The Essad Bey City Rollers performing at ZMO (photo by Bärbel Möllmann)

The Essad Bey City Rollers opened the programme with a splendid concert of Klezmer and Balkan music and the sounds of Berlin's Golden Twenties. The band honours the transnational biography of the author, traveller and dandy Essad Bey, whose life was extensively explored by ZMO researchers, first and foremost by the late Prof Gerhard Höpp. Essad Bey was born as Lev Nussimbaum in Baku in 1905 to a Russian-Jewish family. He fled with his father from Azerbaijan, through the Persian and Ottoman Empires to Paris and later to Berlin, where he converted to Islam and became a German-writing author of novels and nonfiction. As an eccentric orientalist, Essad Bey kept company with the high so-

ciety of Berlin's cultural scene and enjoyed the rather liberal days of the Weimar Republic. In 1942, persecuted by the Nazis, Essad Bey died in Italy.

The spirited performance comprised songs and selected readings from his work, as well as visual material from Gerhard Höpp's rich estate on Essad Bey, hosted and catalogued at ZMO library. The Essad Bey City Rollers delivered an insight into a fascinating enigmatic biography in the turbulent first half of the 20th century.

The guided tours by Dr Silke Nagel and Dr Heike Liebau in and around the building sparked overwhelming interest. The Mittelhof, which celebrated its centenary in 2014, was built by the famous German architect Hermann Muthesius and is inspired by an English country house. The tour guides explained historical and architectural details and told stories about the Mittelhof's original owner, the businessman Wilhelm Mertens (see e.g. Silke Nagel's article in the *GWZ Yearbook* 2013).

ZMO and HiKO offered a broad range of lectures according to their respective research topics. HiKo chairman Prof Michael Wildt gave an insight into Berlin's constitution during the days of National Socialism and its role within the apparatus of power of



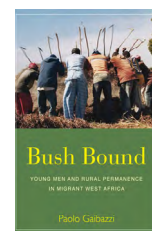
Silke Nagel on a guiding tour through the »Mittelhof« (photo by Bärbel Möllmann)

the ruling Nazi regime. ZMO director Prof Ulrike Freitag depicted impressions from her last visit to Saudi Arabia and talked about the architectural heritage in the Asir region in the light of dramatic changes in the region's urban shape, and Dr Wai Weng Hew gave a talk on the changing face of ur-

ban life in Malaysia and Indonesia through Muslim religious communities. Student assistant Agathe Menetrier talked about her field research and introduced her master's thesis on gender equality and mainstreaming in UN refugee camps in Dakar, Senegal. Blessed with bright sun, the day was very successful and ended with a relaxed get-together of colleagues and guests with barbecue and cold drinks.

Yasser Mehamma

publications



- Gaibazzi, Paolo: *Bush Bound. Young Men and Rural Permanence in Migrant West Africa*, Berghahn, Oxford, 244p, 2015.
- Gaibazzi, Paolo; Marco Gardini: *The Work of Fate and Fortune in Africa: Editorial*

Introduction. Special Issue. In *Critical African Studies* 7 (3), 2015, 203-209.

- Hew, Wai Weng: *Dakwah 2.0: Digital Dakwah, Street Dakwah and Cyber-Urban Activism of Chinese Muslims in Malaysia and Indonesia*. In Nadja-Christina Schneider, Carola Richter (Eds.): *New Media Configurations and Socio-Cultural Dynamics in Asia and the Arab World*. Baden-Baden: Nomos/Bloomsbury, 2015, 198-221.
- Ibrahim, Murtala: *The Rise of Boko Haram and its Socio-Economic Impact in Northern Nigeria*. In Owete, Kingsley et al. (Eds.): *Freedom, Self-Determination and Growth in Africa*. Berlin: Mediateam IT Education Center GmbH, 2015, 51-65.
- Lafi, Nora: *Diversity and the Nature of the Ottoman Empire from the Construction of the Imperial Old Regime to the Challenges of Modernity*. In Steven Vertovec (Ed.): *Routledge International Handbook of Diversity Studies*. London: Routledge, 2015, 125-131.



- Meyer, Birgit: *Sensational Movies. Video, Vision, and Christianity in Ghana*, Berkeley: University of California Press, 2015, 408p.

• Schmid, Larissa: Competing Visions of Area Studies in the Interwar Period: The School of Oriental Languages in Berlin. In *Middle East – Topics and Arguments* (4), 2015, 127-137.

• Sounaye, Abdoulaye: Irwo Sunnance yan-no! 1: Youth Claiming, Contesting and Transforming Salafism. In *Islamic Africa* 6, 2015, 82-108.

ZMO Programmatic Texts

• Bromber, Katrin; Paolo Gaibazzi, Franziska Roy, Abdoulaye Sounaye, Julian Tadesse: »The Possibilities are Endless«: Progress and the Taming of Contingency. *ZMO Programmatic Texts* 9, 2015. Online at <http://d-nb.info/1068474815/34>.

• Chappatte, André: Unpacking the Concept of Urban Marginality. *ZMO Programmatic Texts* 10, 2015. Online at <http://d-nb.info/1071659421/34>.

ZMO Working Papers

Nikro, Norman Saadi: Screening Memory: Violence and Trauma in De Gaulle Eid's Chou Sar? *ZMO Working Papers* 13, 2015. Online at <http://d-nb.info/1077318146/34>.

see also www.zmo.de/publikationen/index.html

news

People

ZMO welcomes back Dr Nitin Sinha, a ZMO colleague between 2008 and 2012. Dr Sinha will act as Principal Investigator on the project »Domestic Servants in Colonial South Asia« (2015-2018) which is funded by an ERC Starting Grant. His project focuses on domestic labour in colonial India. Dr Steven Serels continues his stay at ZMO as an Alexander von Humboldt fellow from September 2015 to August 2016. Dr André Chappatte, current postdoc ZMO Fellow at the BGSMS continues his research at ZMO partly funded by a grant of the Swiss National Science Foundation as of January 2016. Feras Krimsti, presently research fellow at the Forschungsbibliothek Gotha is succeeding him at BGSMS.

Dr Wai Weng Hew, coordinator of the BMBF research group *Cities as Laboratories of Change*, will be a visiting fellow at the Yusof Ishak Institute – ISEAS (Institute of Southeast Asian Studies), Singapore as of January 2016.

Dr Rami Zeedan researcher from New York University, is associated at ZMO with a grant by the Fritz Thyssen foundation since June 2015. He is working on »The Arab Minority in Israel: The Crisis of Local Municipalities«. Alexander von Humboldt fellows Prof Gilbert Lamblin Taguem Fah from the University of Ngaoundere, Cameroon and Prof Egon Uchendu, University of Nigeria, Nsukka

worked between August and September/October 2015 at ZMO. Prof Taguem Fah was accompanied by the doctoral fellow Francis A. Fogue Kuate who works on »Media and Politics in Northern Cameroon (1958-2009)«. The ZMO section of the competence network *Crossroads Asia* has welcomed Aziz Ali Dad as a research fellow from October to December 2015. Aziz Ali Dad's work is concerned with the politics, culture, languages, religion and society of Gilgit-Baltistan, a part of the larger Kashmir territory, as well as broader social issues in Pakistan.

ZMO bade farewell to several colleagues. Prof Ahmed el Shamsy, one year fellow of Volkswagen Foundation and Andrew W. Mellon Foundation at ZMO, returned to the University of Chicago at the end of July. Dr Hagen Findeis, research coordinator at ZMO, left the centre at the end of October and started a new position at the University of Göttingen. TÜBITAK fellow Dr Ilkay Yilmaz finished her stay at the end of September.

EUME fellows Dr Ufuk Adak and Dr Yektaan Türkyılmaz left ZMO at the end of July and two new colleagues, Prof Max Weiss and Prof Erol Ülker started in October. Max Weiss is Associate Professor of History and Near Eastern Studies, and Elias Boudinot Bicentennial Preceptor at Princeton University. While an Affiliated EUME Fellow, Weiss will be working on an interpretive history of modern Syria. Erol Ülker is currently an Assistant Professor of History at Istanbul Kemerburgaz University – Department of Social Sciences. At ZMO he works on the project »Allied Occupation, National Resistance and Turkification in Istanbul, 1918-1923«.

The ZMO Visiting Research Fellows 2016 are Carl Rommel (January–February), Aftandil Erkinov (March–May), Pedram Partovi (June–July), Peter Lambertz (June–August), Farzana Haniffa (September–November) and Thomas Kühn (September–October). ZMO also welcomes visiting fellow Zuhalel Çelik from Tunceli University, who is doing a PhD on »Liberation Theology in Islamic Political Thought«. She will be at ZMO between November 2015 and July 2016.

Library

In October ZMO library was given an estate of scientific books by the historians Dr habil Peter Sebald and Prof Trutz von Trotha. Both collections focus on the history of German colonialism with emphasis on Togo and promise to enrich the ZMO archival collections.

Award

In September 2015 Dr Britta Frede, postdoctoral fellow at the BGSMS and affiliated at ZMO, was awarded the »Annemarie-

Schimmel-Preis für Islamkunde« for her doctoral thesis, prepared during her time as PhD research fellow at ZMO. Her study examines the social and religious history of the Tiğāniya order by analysing their religious ideas and praxis as well as their social organisation. The study was published in 2014 under the title *Die Erneuerung der Tiğāniya in Mauretanien. Popularisierung religiöser Ideen in der Kolonialzeit* within the book series ZMO-Studien at Klaus Schwarz Verlag, Berlin. The Annemarie-Schimmel-Stiftung für Islamkunde lauded Frede's profound knowledge on Mauritania and her sensitive approach to the religious ideas and practices of a Sufi brotherhood. Congratulations!

calendar

ZMO-COLLOQUIUM 2015-2016: THE FUTURE OF THE CITY – CITY OF THE FUTURE: ENVISIONING NEW FORMS OF URBANISM IN ASIA, AFRICA, AND THE MIDDLE EAST

• Shahram Khosravi: Streets and Walls: Mobility and visibility in Tehran, 28 January, 2016, 17h, ZMO

• Tarik Sengul: Authoritarian Urban Planning and the People's Response: Understanding the Protest in Gezi Park, 25 February 2016, 17h, ZMO

LECTURE SERIES: ENGAGING WITH CONTEMPORARY PHILOSOPHY IN THE MIDDLE EAST AND MUSLIM SOUTH ASIA

• Elizabeth Suzanne Kassab: Contemporary Arab Thought and Philosophy: Their Significance to Contemporary Arabs, 14 January 2016, 18h, FU Berlin

• Sarhan Dhouib: Intoleranz und Toleranz in der arabischen Moderne, 28 January 2016, 18h, FU Berlin

For further information see: www.zmo.de/veranstaltungen

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