

>Field Research is Never Complete<

Interview with Tilo Grätz, ZMO's new Vice Director for Research Development

Dr. phil. habil. Tilo Grätz started as the new Vice Director for Research Development at ZMO on April 1st, 2013. Grätz studied Social Anthropology, History and African Studies in Berlin at the Free University and the Humboldt University. He holds a PhD from Bielefeld University (1998), and obtained his habilitation degree in Social Anthropology at the University of Halle-Wittenberg in 2008. Between 1999 and 2005, he has been working as Senior Research Fellow at the Max-Planck Institute for Social Anthropology in Halle/Saale and as a lecturer at the University of Leipzig. After completing a DFG research project at the University of Hamburg, he was a visiting professor at the Institute for Social Anthropology, Free University of Berlin, before joining ZMO.



Tilo Grätz on field research in Kwatena, North Benin, 2001

What career path has led you to ethnology and to ZMO?

TG I am an anthropologist specialising in sub-Saharan Africa. My interest in Anthropology in general and in Africa in particular developed – as it is indeed the case with many other colleagues – as a teenager out of an interest in >far remote places<, foreign cultures and adventures. At that time, I started reading many adventurers' reports and travelogues, both contemporary and historical; and visited anthropological museums that partly – until today – correspond very much to that image of exotic cultures. Later, I discovered that anthropology is not about organising expeditions and writing adventure books. It is about more general questions concerning mankind, and local experiences are compared to others to theorize and to advance scholarly debates based on scientific methods. I was, however, not disenchanted enough and finally started my studies back in 1988, at that time still primarily conceiving anthropology like a philosophical endeavor. The real engagement for that subject began, however, in 1991 when I was participating in a student fieldwork excursion to West Africa. There I was not only confronted with >real< people and their everyday lives, but also with questioning my own behavior, assumptions and positions, which triggered a rather different approach to my studies. Since that time, I am still following a more socio-scientist approach to anthropology. Fieldwork was and is not easy, but it became a key to understanding issues that cannot always be written down.

What does ZMO look like from an insider and from an outsider perspective?

TG ZMO has experienced considerable changes, with respect to its size, scientific endeavor and facilities. I still remember its first location in Berlin-Pankow, where I had the opportunity to attend a workshop and discuss my PhD project with Africanist scholars. Subsequently, I discovered the current venue whilst being a participant to a workshop back in 1999. From an outsider's perspective, the pluridisciplinary, thematic and regional width of research is astonishing, and has even increased over the recent years. Still, research projects revolve around related concepts and main ideas – e.g. focusing on social and cultural links and networks between actors and institutions within the >Global South<. Seen from within, an even larger variety of projects and research interests unfold, e.g. with an interest in the role of architecture or infrastructures in relation to public sphere or social change, and the manifold ways to present research findings in the shape of workshops and book editions. Yet, a sense of scholars' commonality persists, tangible at PVs and social events which is not always the case in other academic institutions. As the current research program is drawing to an end, I feel that some scholars are busy with finalizing their works, yet looking for further employments as we are struggling with limited time contracts as a result of the high level of third party funding.

Which areas of study do you propose for further research development?

TG Next year it is important to start up the BMBF research program and fill the main thematic fields with pertinent projects. For me, it is important to compose innovative research groups, and promote projects that also try to bring about new theoretical approaches and concepts with regard to current changes pertinent to Muslim societies across the globe. I very much hope that we may further enhance our regional scope, to include even more projects on South East Asia, including Indonesia, as well as Southern Africa. Furthermore, it is important to continue along successful research avenues. Here, I primarily think of the unfolding of memory cultures in post-conflict societies, but also the social negotiation of religious pluralism both in Europe and in Africa or Asia. Personally, I would encourage the already ongoing debate on knowledge cultures in the past and present to continue to be at the heart of research, lined with approaches from media studies and STS, as well as a renewed interest in infrastructures, resources and technologies as vectors of social change.

What are your personal research interests?

TG After exploring subjects such as migration, social change, local level politics, violence, ethnicity and memory politics as well as small-scale economies (such as artisanal gold mining) primarily in West Africa, I dedicated much research in the last years to media in Africa. I am interested

in the way in which new media technologies may trigger social and cultural change, and vice-versa: to explore the social-cultural embeddedness of media appropriation. This interest has grown from a coincidence: During my field research on local level politics in Northern Benin in the mid-1990s, a radio station was literally founded before my eyes. In the following years, I have been following the ups and downs of this station in Benin in particular, and the field of radio broadcasting in general, as Radio is still the most important mass medium in Africa. Finally, I started to work more intensively on the topic in 2008 thanks to a DFG research grant. My new and current research projects focus on new media entrepreneurs, e.g. those establishing PR and advertising companies, video and TV producers, ICT entrepreneurs or online editors.

What does social media research mean to you?
TG The particular methodological approach to media I am pursuing is primarily related to a very dense observation of media practices in everyday life, both with regard to media producers and users (with both categories overlapping more and more). I am interested in what people do with (mass and communication) media and what media do with people, be it in professional contexts or in contexts of communication and entertainment, all pertinent to particular spheres of local life. Cultural and social contexts are shaping modes of media appropriation – and vice versa. To gain a better understanding of these processes, I prefer, whenever possible, participatory approaches, e.g. to work as a presenter in a radio station, or as a journalist at a news desk etc., to gain better insights into daily media production processes.

One of the most intriguing experiences in the last years is, however, that fieldwork never seems to be complete, it is never finished. Once an article is published, new developments in the research area may inspire me to revise my texts. Especially, working on and with media in Africa has become a permanent and ongoing endeavor where it is hardly possible to place a full stop: Websites or live stream radio could be constantly consulted to bring about new information but also ideas to continue the research process. Moreover, as new modes of communication connect us to informants, the anthropologist is never ›out of the field‹, he or she is remotely yet permanently involved in social networks across the continents – and thus the ›field‹ seems to have lost its contours.

Questions by Sonja Hegasy

Recent Publications of Tilo Grätz: Goldgräber in Westafrika (Reimer-Verlag Berlin, 2010); Mobility, Transnationalism and Contemporary African Societies (Cambridge Scholars Publishing, Cambridge 2010); Contemporary African Mediascapes (Guest Editor, Special Issue, Journal of African Media Studies, 2011; 3(2):151–160); New Media Entrepreneurs and Changing Styles of Public Communication in Africa (Guest Editor, Special Issue, Journal of African Cultural Studies, 2013; 25 (1): 1–13).

Recent Science in Arabia: Networks of Biology and Evolution in the Gulf Monarchies

Jörg Matthias Determann

Scholars and members of the public have long been interested in and fascinated by medieval Arabic and Islamic science. Science in the modern Arab world, in contrast, has received very little attention. If mentioned, it is often considered ›poor‹. Recent years, however, have witnessed spectacular new initiatives, including the establishment of the ten-billion dollar King Abdullah University of Science and Technology (KAUST) in Saudi Arabia in 2009. To what extent are Arab countries about to (re-)emerge as major producers of science? Or are institutions like KAUST rather ›expensive white-elephant universities‹?

Answering these questions requires a historical view of science in the Arab world since the Second World War. My current project at the Zentrum Moderner Orient and the Berlin Graduate School Muslim Cultures and Societies aims to provide this view. The project is entitled ›Recent Science in Arabia: Networks of Biology and Evolution in the Gulf Monarchies‹. The biological sciences make for a particularly stimulating case study. More controversial than other sciences, they were shaped by often contradictory governmental policies. On the one hand, several Gulf governments banned the teaching of biological evolution and sought to replace it with Islamic creationism. Saudi Arabia also banned pre-implantation genetic diagnosis as a method of ›interfering with divine will‹.



*King Abdullah University of Science and Technology,
 © <http://www.kaust.edu.sa>*

On the other hand, Gulf governments have invested billions of dollars in biological, biomedical and agricultural research with the intention of providing better health care and food security, and preserving wildlife as symbols of national identity. To this aim, they provided much support for foreign researchers. The United Arab Emirates and Qatar even invited foreign universities to establish branch campuses like Weill Cornell Medical College in Qatar. My principal question is to what extent networks enabled Gulf biologists to conduct significant research under the constraints imposed by these contradictory religious and technocratic policies. This entails several subsidiary questions. To what extent did the scientists' integration into global research

networks enable them to use the theory of evolution? To what extent did their networking with oil companies and philanthropists allow them to venture beyond the confines of governmental funding strategies? To what extent did their integration into wider social networks allow them to disseminate new biological knowledge in conservative Gulf societies? In order to answer these questions, I am exploring the role of three types of local and transnational networks in scientific practice: the first of these concerns academic networks, that is, networks between Gulf biologists and their supervisors and colleagues in Europe, North America, and other regions. The second type applies to networks with funders of research, such as ministries, oil companies,

and philanthropic organizations. The third type refers to wider networks with individuals in Gulf societies. In exploring these networks, my project adds to scholarship on the role of networks in the history of science. This scholarship has changed our understanding of science across the British Empire, particularly in the Atlantic and British India, from the core-periphery model to a multi-nodal structure. At the same time, it has neglected science in the Middle East, a region that is still seen as a periphery.

In my research I access a broad range of primary sources. These sources include semi-structured interviews with dozens of biologists who worked in the Gulf monarchies. In addition, I examine the publications by Gulf biologists as well as reports and other ›grey literature‹ produced by Gulf scientific institutions.

Apart from insights into Gulf scientific networks, I expect my project to provide me with a deep knowledge of Arabian environments. In the long term, I hope that this will

enable me to link the two cultures of history and science and to contribute to debates on environmental and evolutionary history.

Jörg Matthias Determann is a Zentrum Moderner Orient Fellow at the Berlin Graduate School Muslim Cultures and Societies, Freie Universität Berlin. He completed a Ph.D. in History at the School of Oriental and African Studies, University of London in 2012. His thesis is entitled ›Globalization, the State, and Narrative Plurality: Historiography in Saudi Arabia‹. Between 2009 and 2011, he was also a visiting scholar at the King Faisal Center for Research and Islamic Studies in Riyadh.

Making Muslim Spaces in Urban Malaysia and Indonesia

Wai Weng Hew

My recent 4-month research trip (from November 2012 to February 2013) has been a truly ›multi-sited‹ experience. I have not only spent time in different cities in Malaysia and Indonesia, but have also visited various places in both countries, ranging from sacred places (Chinese-style mosques), eating places (Chinese halal restaurants) to living places (Muslim gated communities). Such experiences led me to develop a new research project, to study Muslim identities and aspirations in contemporary societies, by examining the constructions of place, claims on space and the architecture of built forms. In the past decade, many scholars have studied multifaceted Muslim religiosity in Malaysia and Indonesia by looking at Muslim political involvement, social activism and popular culture. Yet very few have given attention to the spatial dimension of contemporary Islamic revivalism. This research aims to fill this gap by analysing the production, appropriation and deployment of various Muslim spaces, including both materially and symbolically perceived and lived spaces. It provides fresh ways of thinking about Islam, and more specifically of thinking about Muslims, and their relations to the challenges of urbanisation, modernity and plurality in Southeast Asia.

Promoting Inclusive Islam: Chinese-style Mosques

This project builds upon my current work, ›Translocal and Cosmopolitan Islam: Chinese-style Mosques in Malaysia and Indonesia‹. Since 2000, at least ten Chinese-style mosques have been built in Malaysia and Indonesia. Chinese-style mosque construction is clearly a translocal phenomenon. Inspired by the architectural design of old mosques in mainland China, different actors have built Chinese-style mosques in various cities in both Malaysia and Indonesia to preach the universality of Islam, as well as to show the



The Surabaya Cheng Hoo Mosque, a Chinese-style mosque in East Java, Indonesia, © Wai Weng Hew

compatibility between Islam and Chineseness. Yet, there are also different motivations behind the construction of each mosque. For instance, the Kelantan Beijing Mosque was sponsored by an Islamic party in Malaysia to promote an inclusive image of the party, while the Surabaya Cheng Hoo Mosque was established by the Indonesian Chinese Muslim Association to manifest a distinctive representation of Chinese Muslim cultural identity. In addition, the activities in the mosques are localised, the sermons are conducted in Malay or Indonesian, and most of the congregation members are non-Chinese Muslims. These mosques have also been promoted as sites for religious tourism and symbols of religious inclusivity.

Dakwah using cultural approaches: Chinese halal restaurants

I am currently extending the scope of my research, to include places such as Chinese halal restaurants and Muslim gated communities. In the last ten years, there is a mushrooming of Chinese halal restaurants in Malaysia. Such restaurants attract many Malay Muslim middle-class clients in urban Malaysia. Chinese converts are key players in the Chinese halal food market. They see their restaurants as eating places that can promote ethnic interaction and facilitate religious preaching. Indeed, like Chinese-style mosques, Chinese halal

restaurants are cosmopolitan places where both Chinese and non-Chinese, Muslims and non-Muslims can get together.

Established around the year 2006, Mohammad Chan Halal Restaurant and Sharin Low Seafood Restaurant are the two most successful cases. In 2012, there were eight branches of Mohammad Chan Restaurant and seventeen branches of Sharin Low Restaurant in Peninsular Malaysia. Notably, Sharin Low Restaurant has also expanded its business to Indonesia. It has launched a branch in Jakarta in 2012 and is planning to open another one in Bali by the end of 2013. The successful stories of Chinese-style mosques and halal restaurants reflect a growing trend of accommodating Chinese cultural elements in Islamic preaching.

Creating heaven on earth: Muslim gated communities

In contrast to halal restaurants, Muslim gated communities are exclusively Muslim spaces, which are specifically designed for pious Muslims. In the last few years, there has been an increasing number of Muslim gated communities surrounding Jakarta, the capital city of Indonesia, as a result of growing Islamic piety and market economy. These housing complexes offer a ›modern, green and Islamic‹ living environment to young middle-class Muslim families in urban Indonesia, thus they



Bukit Az-Zikra, a Muslim housing cluster in Sentul, outskirts of Jakarta, Indonesia, © Wai Weng Hew

are ideal sites to investigate how religiosity and modernity are negotiated by various Muslim actors in a real and everyday setting. Villa Ilhami, Bumi Darussalam and Orchid Realty (Organization of Cyber Housing and Islamic Development) are three main property developers for Islamic housing (*Perumahan Islam*) in contemporary Indonesia. For the aim of ›creating heaven on earth‹, each housing cluster of Bumi Darussalam has its own mosque, in which its residents are encouraged to participate in various religious classes and activities. Meanwhile, Orchid Realty identifies itself as ›Indonesia's first Islamic property developer‹ and sees its business as a form of

›economic jihad‹. Situated in Sentul, at the outskirts of Jakarta, Bukit Az-Zikra is another remarkable Muslim housing cluster. It uses the Arabic language to name its streets and adopts ›Islamic‹ feature on its houses. Moreover, there are billboards in Bukit Az-Zikra, stating that its residents should perform prayers, wear Islamic attire and not smoke. There are not only efforts to ›Islamicise‹ housing areas, but also attempts to ›Islamicise‹ the cities in Malaysia and Indonesia. Recently, Kota Bahru in Malaysia and Bogor in Indonesia have proclaimed themselves as ›Islamic city‹ and ›Halal city‹. Kota Bahru municipal government has required all the new commercial buildings to adopt ›Islamic architecture‹ and has implemented a few sharia-influenced by-laws to police the morality of its residents. Meanwhile, Bogor municipal government has planned to ban the slaughtering of pigs and limit the selling of pork in the city. What makes

a city ›Islamic?‹ The case studies of Kota Bahru and Bogor are important to help us rethink Islamic urbanism in contemporary societies. From inclusive Chinese-style mosques to exclusive Muslim housing clusters, we witness numerous place-making projects by different Muslim actors in contemporary urban Malaysia and Indonesia. What are the translocal flows, national politics and local dynamics behind the making of various Muslim places? What do these places tell us about Muslim piety, Islamic modernity, urban politics and spiritual economy? How do these places engage with the existing religious pluralism and cultural diversity in Malaysia and Indonesia? Informed by the academic debates on vernacular cosmopolitanism, translocal religious and spatial politics, I hope this research will provide us insights to these questions.

Wai Weng Hew is a research fellow at ZMO. He graduated from the Australian National University, where he finished his PhD. He completed a postdoctoral fellowship at the International Institute for Asian Studies in Leiden, the Netherlands.



activities

■ Conferences & Workshops

**Geteilt.Vereint.Global:
vom Forschen im geteilten
Deutschland zum Forschen
ohne Grenzen,
ZMO, 6 December 2012**

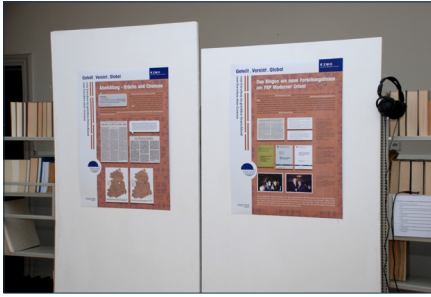
In January 1992 seven humanities research centres (Geisteswissenschaftliche Forschungsschwerpunkte, FSP) began their work in Berlin. They were established as a result of the evaluation and dissolution of the Academy of Sciences of the GDR and formed the predecessor institutions of the Geisteswissenschaftliche Zentren (Centres for Humanity Studies), which were founded in 1996. On the 20-year anniversary of ZMO, in its former emanation as Forschungsschwerpunkt Moderner Orient, ZMO together with the association of friends of ZMO organized the conference *Geteilt.Vereint.Global: vom Forschen im geteilten Deutschland zum Forschen ohne Grenzen* on 6 December 2012. The conference intended to discuss ZMO's history in a broader context of the developments in humanities and area studies in

*Panel discussion.
From left to right:
Prof. em. Jürgen
Kocka, Dr. Christoph
Schneider,
PD Dr. Thomas
Zitelmann, Prof.
Achim von Oppen,
PD Dr. Dietrich
Reetz, Dr. Kerstin
Schwabe*



Germany since 1989. Participants of the event were thus mainly current fellows at ZMO and former colleagues of the FSP as well as decision-makers after 1989. In order to grasp the wide topic, the conference dealt on the one hand with structural questions such as the impact of unification on the institutional developments within humanities, and on the other hand focused on biographical accounts and personal experiences. The main aim was to discuss the chances of the unification processes and to rediscover the works and archives of ZMO's forerunner institution. Conference participants discussed the effects of the evaluation of the GDR's Academy of Sciences on individual biographies and on

the process of unification within humanities as a whole. The ambivalence between structural chances and individual ruptures became evident in the discussions. Before unification, hardly any non-university institution in humanities existed in the Federal Republic of Germany which dealt with the regions and topics that have been and are studied at ZMO. In this regard, the Forschungsschwerpunkt Moderner Orient was something structurally new, so to say an institutional experiment in humanities. During the discussions it became evident that this experiment had not evolved without dispute. However, surprisingly, conflicts emerged not only and not necessarily between former



Poster exhibition on the history of ZMO in the 1990's, ZMO, 6 December 2012 to 1 February 2013



Eastern and Western camps. Disciplinary orientations and regional expertise played a big role for various positions in the course of the debates. Another important insight was that the period between 1992 and 1995 has obviously played a crucial role for later research at ZMO. Important approaches such as regional research with a strong transregional perspective, the importance of socio-historical questions, the preferred focus on actors and the passion for multidisciplinary research provided a solid basis for later work at ZMO.

One lasting, material result of the conference is the poster-exhibition on the history of

ZMO in the early 1990s (conception Sophie Wagenhofer, graphic realisation Marina Thies). The exhibition is accompanied by thematic audio stations including clips of interviews conducted by the organisers beforehand (conception and technical realisation Larissa Schmid). The exhibition, which is now in the hands of the association of friends of ZMO, was shown for two months at ZMO before it was displayed at the library of ZAS. (See also conference report on <http://hsoz-kult.geschichte.hu-berlin.de/tagungsberichte/id=4804>)

Bettina Gräf / Heike Liebau / Larissa Schmid



Roundtable Discussion: Borders and Knowledge Production: A Comparative Perspective, HU Berlin, 11-13 January 2013

Borders have attracted an unprecedented level of scholarly attention over the last twenty years. Organized with the support of Aborne, EastBordNet and ZMO in the frame of the EastBordNet Conference *Relocating Borders* on 11-13 January 2013 at Humboldt University of Berlin, the roundtable discussion brought together nine border experts to reflect on the role of borders in academic knowledge production. Christine Brenner, Henk van Houtum, Chiara Brambilla, Emmanuel Brunet-Jailly, Irasema Coronado, Gregor Dobler, Hastings Donnan, Sarah Green and Conrad Schetter contributed thoughts towards a discussion moderated by ZMO Fellow Paolo Gaibazzi on the development of border-related research in different areas of the world, and on the conceptual and epistemological questions that the study of borders has raised in the social sciences. More info: <http://www.eastbordnet.org/conferences/2013/roundtable/index.htm>.

Paolo Gaibazzi



ZMO-Colloquium 2013/2014: Energy Production and Consumption ›From Below‹: Investigating the Social Consequences of Energy Resource Exploitation

Global appeals to reduce our carbon footprint alongside demands for widening access to energy-intensive lifestyles put energy high on the agenda of current public debates. The upcoming ZMO colloquium series engages with these discussions by examining the local preconditions and consequences of producing, distributing and consuming energy resources in the Middle East, Africa and South Asia. Studies of energy resources such as oil and gas often focus on geopolitical issues, national and regional decision-making. The ZMO lecture series

Energy Production and Consumption ›From Below‹: Investigating the Social Consequences of Energy Resource Exploitation examines how such decisions shape – and are shaped by – the ›small people‹ usually left out of these analyses.

Between September 2013 and January 2014, five international speakers will enquire into the interpretations, actions and impact of various communities of energy producers and users: oil workers in Chad and Oman, Moroccan citizens contesting company and government control of electricity provision,

rural consumers in India turning to solar power, or the energy demands of Iranian middle-class voters. The invited historians, anthropologists and political scientists will engage with the striking differences in the ways in which energy infrastructures and government development plans affect local populations – for better or for worse. Mandana Limbert (CUNY, Michigan) examines the impact of the oil boom and its anticipated end, on Omani society. Andrea Behrends (Martin-Luther University Halle-Wittenberg) draws on her extensive fieldwork experience in Chad to assess World Bank policies in distributing oil revenues and their unexpected repercussions on land ownership and family ties. Kaveh Ehsani (De Paul University, Chicago) meanwhile traces the effect of Iranian energy development policies on the urban landscape of Tehran and oil company towns. The lectures also include two contrasting perspectives on people's reactions to such policies, resistances and the search for alternatives for accessing and managing energy resources. Lamia Zaki (Georgetown University, Washington DC) will examine campaigns and strategies towards ›energy inclusion‹ practised by the inhabitants of Moroccan shanty-towns, while James Cross (Edinburgh University) analyses how social relationships are re-shaped by the sale of low-cost solar energy to people excluded from the electricity grids in India. Our colloquium thus takes up ZMO's comparative perspective in asking how people and societies cope, engage, challenge and/or adapt to the exploitative nature of energy industries. The five lectures will each highlight a different aspect of energy production and consumption patterns that spin multiple connections at the local, regional and global level.

Claudia Schröder / Jeanne Féaux de la Croix



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■ Other Activities

Gesellschaft zur Förderung des ZMO e.V.,
Concert of Tschiltan, ZMO, 22 February 2013



A colourful and informative travel through the musical traditions of Central Asia, performed by Tschiltan

On 22 February 2013 the music group Tschiltan gave a concert at ZMO. In summer 2012, the group had the chance to participate in a two weeks music workshop in Tadjikistan focusing on Central Asian folk music. Since the Association of friends of ZMO had supported an application to receive a travel grant for this journey from the foundation West-Östliche Begegnungen, the concert was also meant as a gesture to thank the Association.

Tschiltan was founded in 1998 by former students of the Seminar for Central Asian Studies at Humboldt University, Berlin. Some of the members of Tschiltan had also been working as student assistants at ZMO. Today the group members work in different areas, some of them still connected to Central Asia through their work in the fields of politics, ethnology, religion, linguistics, music studies and literature and through their many travels into the region.

Tschiltan – in the exact translation means forty individuals – it is a word commonly used in Central Asia to name a group of ghosts who suddenly appear. They have different characteristics, good ones and bad ones and appear as ghosts, children or as a group of singing and dancing dervishes. Tschiltan speaks many languages: Persian, Uzbek, Kazakh, Tajik, Kyrgyz, Turkmenian, Mongolian or even Arabic, Turkish and Russian. Their repertoire includes comical songs, songs of love and marriage, or Sufi and classical singing.

In the concert at ZMO the group not only performed songs in Kazakh, Kyrgyz, Uzbek and Tadjik languages, but also showed photos depicting situations at the workshop and beautiful landscape impressions. The colleagues, members of the association and guests enjoyed this evening very much.

Heike Liebau



Guest Scholars January – June 2013

Dr. Chiara Brambilla, University of Bergamo ■ Joseph Ben Prestel, Max Planck Institut für Bildungsforschung, Berlin ■ Prof. Suraiya Faroqhi (Emerita of Ludwig-Maximilians Universität München/Istanbul Bilgi University) ■ Prof. Brian Spooner University of Pennsylvania ■ Peter Christensen, Harvard University ■ Prof. Anthony Reid, Australian National University/Wissenschaftskolleg zu Berlin ■ Prof. Bruce Hall, Johns Hopkins University, Duke University ■ Prof. D. Parthasarathy, Indian Institute of Technology, Mumbai ■ Prof. Susan Slyomovics, University of California, Los Angeles ■ Dr. Fadma Ait Mous, University Hassan II, Casablanca ■ Dr. Laura Ruiz de Elvira

Carrascal, EHESS, Paris ■ Prof. Koray Çalişkan, Bogazici University Istanbul ■ Prof. Alice Bellagamba, University of Milan-Bicocca ■ Dr. Petar Petrov, Bulgarian Academy of Sciences, Sofia ■ Prof. Saba Mahmood, University of California Berkeley ■ Prof. John Schoeberlein, Nazarbayev University, Astana ■ Karim Medhat Ennarah, Cairo ■ Amarjit Chandan, London ■ Prof. Mukaram Toktogulova, American University of Central Asia, Bishkek ■ Prof. Farish Ahmad Noor, S. Rajaratnam School of International Studies, Nanyang Technical University, Singapore ■ Driss al-Maghraoui, University of Ifrane, Marokko

publications

■ Ahmed, Chanfi: For the Saudi's Kingdom or for the Umma? Global 'ulamā' in the Dār al-Ḥadīth in Medina, *Journal for Islamic Studies*, vol. 32, 2012, 70-90.



■ Berriane, Yasmine: *Femmes, associations et politique à Casablanca*, Rabat: Centre Jacques Berque, 2013, 452 p.



■ Bromber, Katrin, Birgit Krawietz, Joseph Maguire (eds.), *Sport Across Asia: Politics, Cultures, and Identities*, New York/ London: Routledge, 2013, 241 p.

■ Fischer-Tahir, Andrea: The Concept of Genocide as Part of Knowledge Production in Iraqi Kurdistan, in: Jordi Tejel et al. (eds.), *Writing the Modern History of Iraq. Historiographical and Political Challenges*, New Jersey, London: World Scientific Publishing, 2012, 227-244.

■ Hegasy, Sonja: Looking Back to the Future, in: Goethe-Institut (ed.), *Coming to Terms with the Past*, *Art&Thought* 98, 2013, 44-48.

■ Lange, Katharina: Syrien: Ein historischer Überblick, *APuZ* 8, 2013, <http://www.bpb.de/apuz/155119/syrien-ein-historischer-ueberblick>.

■ Lafi, Nora: Mediterranean Cosmopolitanism and its Contemporary Revivals: A Critical Approach, *New Geographies: Journal of the Harvard University Graduate School of Design*, 5, 2013, 325-334.



■ Liebau, Heike: *Cultural Encounters in India. The Local Co-workers of the Tranquebar Mission, 18th-19th Centuries* [Translation of *Die indischen Mitarbeiter der Tranquebarmission (1706-1845)*], Hallesche Forschungen 26, Tübingen: Max Niemeyer Verlag, 2008], New Delhi: Social Science Press, 2013, 558 p.

ZMO Working Paper Series

No. 7.: Makram Rabah, ZMO/UMAM D&R Beirut: *The War of the Mountains in Lebanon 1982-1984: Oral History and Collective Memory*, 2013.

No. 8: Dietrich Reetz, ZMO: *Travelling Islam – Madrasa Graduates from India and Pakistan in the Malay Archipelago*, 2013.

ZMO Programmatic Text Series

No. 5: Ulrich Haarmann, »Orient in Berlin«. *Asien und Afrika in Kultur, Politik und Gelehrsamkeit gestern, heute und morgen*, 2013 [Reprint from *GWZ-Jahrbuch* 1998, 259-269]

news

People Congratulations to our colleague Dr Norman Saadi Nikro who completed his habilitation with a lecture on ›The Fragmenting force of Memory: Self, Literary Style, and Civil War in Lebanon‹ on 30 January 2013 at the Faculty of Philosophy of the University of Potsdam. We also congratulate PD Dr. Nora Lafi on her appointment as Privatdozentin on February 4, 2013 by the president of the Freie Universität Berlin. Dr. Yasmine Berriane qualified in 2013 by the French National Council of Universities to teach Political Science and Sociology. Dr. Soumen Mukherjee, currently on leave as a visiting lecturer at the Institute of Islamic Studies, Freie Universität Berlin, received a call at Presidency University, Kolkata as of October 2013. Dr Jörg Matthias Determann has accepted an offer as assistant professor of history at Virginia Commonwealth University in Qatar. He will start working in Doha in August. We also congratulate Nils Riecken who submitted his PhD thesis on ›Abdallah Laroui and the Location of History. An Intellectual Biography‹ in May. ZMO also welcomed new colleagues, some of them already familiar with ZMO. Julian Tadesse, former student assistant started a PhD on ›Ethiopian Intellectuals in the 20th Century‹ in December 2012. He completed an MA in African Studies, Political Sciences and Sociology at Humboldt University of Berlin. Dr. Knut Graw, former research fellow and now associate (see Bulletin Nos. 14, 17) in the research group *In Search of Europe* will be at ZMO from 1 April to 30 September 2013. As of 1 June 2013 Dr Abdoulaye Sounaye, visiting research fellow in 2012, has taken up a research position at ZMO.

Alexander von Humboldt fellow Dr. Fuat Dundar bade farewell to ZMO at the end of March. During the summer semester he will teach a course on nationalism in the Ottoman Empire and modern Turkey at the University of Erfurt. As of May 2013 a new Alexander von Humboldt fellow, Dr. Reza Masoudi Nejad, an architect and urban morphologist started at ZMO. He received his PhD from University College London in 2009. He is interested in the interaction between society and space with a focus on the broad idea of ritual. Following his previous works' focus on religious ritual and violence in public space, Masoudi's recent research project addresses two subjects: the spatial logic of crowd occurrence and the idea of trans-spatial collective action. Karin Mlodoch, Dr. Sophie Roche and Franziska Roy undertook a 3 month research fellowship, between February and May 2013,

at ZMO. All of them have already worked with the centre. Karin Mlodoch finished her dissertation on women Anfal survivors in Kurdistan-Iraq, Sophie Roche worked on a manuscript on Central Asian Intellectuals (ZMO Studien 32 forthcoming 2013). Roche will move on, as of July 2013, to the University of Heidelberg. She will be group leader of the project *The Demographic Turn at the Crossroads of Cultures* in the Cluster of Excellence *Asia and Europe in a Global Context. The Dynamics of Transculturality*. Franziska Roy, who knows ZMO well from her time as student assistant, studied Philosophy, History, South Asian Studies and Law at Humboldt University, Berlin. She then focused on South Asian and global history at SOAS, London and completed her PhD in 2013 from the University of Warwick on the topic of youth and volunteer movements in British India in the first half of the 20th Century. At ZMO she worked together with Heike Liebau on a German edition of ››When the war began we heard of several kings‹‹. South Asian Prisoners in World War I Germany‹. The book will be published by the end of the year by Draupadi, Heidelberg. Dr. Andrea Fischer-Tahir, former colleague in the SFB 640 *Representations of Changing Social Orders* will take up a post in the research net *Re-konfigurationen von Erinnerung und Geschichte* at Philipps University Marburg as of September 2013.

ZMO welcomes Prof. Mukaram Togtogulova, associate professor from the University of Central Asia, Kyrgyzstan. She is a Crossroads Asia fellow focusing on religious movements in Central Asia. She will work at ZMO from June to August 2013. Karim Medhat Ennarah, an Irmgard Coninx-Fellow at ZMO will work between WZB and ZMO during June-July. He works for the Egyptian Initiative for Personal Rights. His current research project is a qualitative study of incidents of violent engagement between the police and local communities in various Egyptian localities in the year 2012. Prof. Driss al-Maghraoui will be a visiting scholar at ZMO from June to August 2013. He is professor of History and International Relations at Al Akhawayn University in Ifrane (Morocco). He has recently published on the constitutional changes in Morocco of 2011 (see <http://www.constitutionnet.org/vl/item/2011-moroccan-constitution-critical-analysis>).

New Project ZMO will participate in the international project *Cultural exchange in a time of global conflict: Colonialists, Neutrals and Belligerents during the First World War* (CEGC), which will be founded within the HERA Joint Research Programme *Cultural Encounters*. The project will start in September 2013. CEGC will critically examine the term ›cultural encounter‹ in the context of the First World War

as a global conflict. The central research question that this project poses is: How did the First World War create new spaces for, as well as put new pressures on, encounters in Europe between peoples and cultures from belligerent, colonial and politically neutral countries and what were the lasting consequences (in terms of social, cultural and literary memory) for Europe? The project will be conducted by four teams from London, Utrecht, Berlin and Poznan who will approach the overall question from different perspectives.

UMAM D&R, partner of ZMO in the DFG funded research project *Transforming Memories: Cultural Production and Personal/Public Memory in Lebanon and Morocco* has just launched the English web presentation of Memory at Work. A guide for Lebanese on Peace and War (www.Memoryatwork.org). It is a database centred on the history of, and recollection of, the Lebanese wars, particularly those dubbed as being ›civil‹. It is intended as a means to explore, monitor and follow up these wars, not only quantitatively, but also qualitatively through personal and collective memories and reminiscences that have either emerged or been ignored assiduously because of this horrific experience.

Media Humboldt fellow Reza Masoudi Nejad was interviewed on the presidential elections in Iran: ›Wir brauchen unbedingt mehr Stabilität‹, *Cicero* 14 June 2013 (<http://www.cicero.de/weltbuehne/wahlen-iran-wir-brauchen-unbedingt-mehr-stabilitaet/54753>).



calendar

ZMO-KOLLOQUIUM 2013/2014

- 26 September 2013, 18h, ZMO
Dr. Andrea Behrends, Martin Luther University of Halle-Wittenberg:
The Devil's Money: A multi-level approach to the disordering in oil-producing southern Chad

CONFERENCES

- AEGIS/ECAS will be held under the title *African Dynamics in a Multipolar World* from 27-29 June in Lisbon.
- This year the 20th International Congress of DAVO and the 32nd German Oriental Studies Conference will be held together from 23-27 September 2013 at Münster.
- MESA Annual Meeting will take place from 10-13 October 2013 in New Orleans, Louisiana

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