

### Editorial

The inauguration of the ZMO's new research programme "Muslim Worlds – World of Islam?" was accompanied by a marked turnover in personnel. In particular, a number of the more experienced colleagues left for professorships and senior positions in places such as Singapore, Florida, London, Ghent and Bayreuth. While the ZMO was sad to see them leave, a campaign advertising the new programme brought exciting applications, once again from an international field of candidates. The ZMO has recruited new colleagues from London (Dr. Nitin Sinha), Sheffield (Dr. Benjamin Zachariah), Leuven (Dr. Knut Graw), California (Dr. Marc Baer) and Istanbul (Dr. Christoph Herzog), in addition to a number of new faces from Germany (see p. 8). Given that German institutions have for some time begun to complain of a brain drain, and that the attractiveness of Germany as a centre for research is regularly put into question, we feel that both those leaving the ZMO as well as those newly joining it attest to the appeal of conducting research in Berlin in general and at ZMO in particular. The presence of associated research fellows from a variety of disciplinary and national backgrounds has further strengthened the international character of our research environment. Altogether, we feel that we have confirmed and enhanced our position within an international network of institutions producing cutting-edge research in the field of Asian and African Studies.

Ulrike Freitag



State Secretaries Dr. Hans-Gerhard Husung and Michael Thielen with Prof. Ulrike Freitag at the ZMO New Years reception on January 24, 2008

In January, the ZMO started its new research programme "Muslim Worlds – World of Islam?". This is funded by the Federal Ministry of Education and Research (BMBF) and will initially run for six years, from 2008 until 2013.

At the centre of this research programme is the investigation of unity and diversity in the making of Muslim worlds. This is explored in a variety of social, political and economic contexts in Africa and Asia and with a particular view to trans-regional interconnections and relationships (South-South as well as to Europe).

The making of "a world of Islam" refers to conceptual processes of constructing unified patterns of meaning – e.g. through particular interpretations of Islam. The relationships between processes of world-making and the concrete spaces and horizons for agency and social practice in the Muslim world are also of major interest.

In pursuing this programme on a variety of disciplinary levels, researchers draw from the results of the two previous research programmes at the ZMO,

in which particular expertise on historical and social dimensions of globalisation processes and translocality was gained.

Overall, the unity of an "Islamic world", often presupposed by both Muslims and non-Muslims, is examined as an open question. At the same time, the existing complexity of a multitude of networks and life-worlds in which Muslims (and others) are socially embedded and engaged is taken as a starting point. This provides the opportunity to critically investigate unity and diversity in the Islamic world in the context of global history and in the contemporary world.

The three conceptual subfields that provide umbrellas for collaborative groups within which the research is conducted, are: "Concepts of World and Order", "Microcosms and the Practices of the Local", and "Actors in Translocal Spaces". Already in January, an induction day for researchers was held at ZMO, and a research away day in June will be used to further carve out the conceptual profile and the particular directions that this research programme will take.

Kai Kresse

## A Monk's Life with an Espresso Machine and a Bicycle

**I**n September 2007, Achim von Oppen bade farewell to the ZMO after 14 years. As a researcher, employee, works council member, and Deputy Director, he accompanied and molded the history of the Institute from its beginnings. In Fall 2007, he accepted a call as Professor for History with an emphasis on African History at the University of Bayreuth. After he spent a semester at Bayreuth, Katrin Bromber and Heike Liebau wanted to know more about his experiences in the life of the university, his own life between Berlin and Bayreuth, and his research plans.

*KB/HL: Achim, we will begin with a seemingly banal question, but one that greatly interests many colleagues at the Center. The ZMO kitchen and the dining area in the entrance hall, after all, were central sites of your influence, not just because of the good coffee machine, but also and especially because of the many encounters and stimulating talks that took place there. What is Bayreuth like in this regard?*

AvO: First I would like to say that the atmosphere in the city and at the university is very pleasant. Just one example: when I was recently on my way to the train station with my suitcase, a woman whom I didn't know stopped and offered to give me and my suitcase a lift in her car. Otherwise, Bayreuth is a place of short distances.

*"The university has no meeting-place kitchen like the ZMO's. If you want to talk with someone you have good chances of finding him in the cafeteria"*

But to your question about the kitchen. The university has no meeting-place kitchen like the ZMO's. Immediately after I began my work there, I bought an espresso machine – even before my bicycle. I have ¼ of a secretary, who occasionally makes me coffee, but the meeting place here is the cafeteria. I found that out soon. If you want to talk with someone but can't reach him, you have good chances of finding him in the cafeteria. The cafeteria is not bad and it also has vegetarian dishes. Important to me are also the many discussions with my students that I can conduct there. So a

campus-style university has something integrating about it as well.

*KB/HL: You just mentioned your students. Unlike the ZMO, where your tasks lay in research, grant proposal development, and forming theory, now your primary duty is instruction. What does the change feel like and how do you deal with it?*

AvO: All in all, there are fewer students. The throng is greater in Berlin. We have to work to attract students to African History. But the students have high work motivation; and they stand under more stress than when I was studying. The fear of not finding a job after their studies is great. "Advertising" for my discipline also means pointing out employment possibilities and mediating internships. I was just recently able to place an especially dedicated student at the Goethe Institute that is reopening in Dar es Salaam. My position at the interface between a large number of different courses of study is very interesting. The Bachelors and Masters program in History, for example, concentrates on Europe, but also offers interesting potentials for instructors and students to integrate Africa's perspective. I hope that in the long term I will be able to better engage students who want to become teachers and who have thus far used African History as filler for their study plans. At the same time, I try to inject historical perspectives into the fields that focus on Africa.

At the ZMO, the next generation of scholars was present for me primarily in the form of assistants. I dealt with the university more in my free time. Now it

is my primary duty. I really would prefer not to become so involved in lots of administrative tasks and other duties, but rather to be available for my students as much as possible. Extended one-on-one discussions are important and easier to carry out here.

I also still have much to learn about shaping my instruction hours. Probably I need to avoid overloading them; I should incorporate fewer examples, but treat them more comprehensively. But visualizing content costs a lot of preparation time. The overview lecture on African History that I give here is not only an important foundation for the students, but also an interesting challenge for myself.

*"My experiences from the ZMO remain tremendously important for me. That goes especially for issues of globalization and global or entanglement-historical approaches"*

*KB/HL: Characteristic of the work at the ZMO are the interdisciplinary approach and conducting research that transcends regional boundaries. Some key words that have shaped research at the ZMO are globalization and translocality. In Bayreuth, the emphasis is Africa. Do you enjoy concentrating on your region again, or do you miss the global or translocal approach of the ZMO?*

AvO: First I would like to underscore that, in instruction, I am responsible not only for Africa, but work in the framework of the Department of (general) History. So it is looked upon favorably when my teaching comprises broader topics. But the history of translocal and transcontinental entanglement here still needs further development. At the moment, I am trying to strengthen my reference to Europe. After all, I once studied that. A research group is also in planning that

will compare Africa and Asia in regard to developmental processes. The question here is why some facets of “modernization” develop more straightforwardly in Asia, and especially Southeast Asia, than in Africa. A simple comparison is not sufficient; one must also consider entanglements and the discourse on “modernity” that is used here.

*“Contradictory expectations are placed on my role. While the Africa researchers want to locate me as continentally as possible, the historians want me to bring Europe more into the picture”*

My experiences from the ZMO remain tremendously important for me. That goes especially for issues of globalization and global or entanglement-historical approaches. Imperial and colonial relations play a special role in this, of course. To be able to “provincialize” Europe in this context, researchers on Europe have to be brought on board. Here, however, contradictory expectations are placed on my role. While the Africa researchers want to locate me as continentally as possible, the historians want me to bring Europe more into the picture.

Sometimes I would like to sit down and simply take the many transcripts of the ZMO lectures and think through them again. There is still a lot of stimulating, unused potential in them.

*KB/HL: That sounds like a very heavy workload. At the ZMO, you often mentioned that you would like to devote yourself more intensely to this or that research task. Do you still have any time to take up the threads of research that were spun at the ZMO? Are there themes you have taken from the ZMO and are continuing to work on in Bayreuth and that could also form the basis for collaborative relations between the Mittelhof and your new position?*

AvO: There are many approaches, some of them from the earlier ZMO period, that are catching up with me again. Back then the short project phases left us little possibility to think everything through to the end. An example that occurs to me is the group project “Lo-

cality and the State”. At the center of our studies was above all locality as a result of encounter and dealings with global entanglements. We were interested in themes like “new local histories” and “history from below”. At the moment, I am more interested in intra-African connections. Here I am working on regions that were little researched at the ZMO, like Central Africa.

Another area that various projects have already worked on at the ZMO for a longer period is research on the world wars. That would be a possible point of connection for collaboration. I am interested in the wars’ effects on the emergence and shaping of social and religious movements. Especially fascinating are the 1920s and ‘30s and the 1940s and ‘50s, with their new directions and turning points. Here participants and observers became active whose experiences in the wars played a significant role in their societal engagement.

*KB/HL: After 14 years at the ZMO, now you can look back on one semester at Bayreuth. What has changed most for you? How have you changed in this time?*

AvO: My new specialist identities shape me to a degree. In Bayreuth, I am more of a historian again than I was in the recent years of interdisciplinary, conceptual work. This is due above all to my institutional integration, which does not situate me as one division beside the languages and literatures of Africa. For the first time in my professional life, I have no direct superior, but am my own boss, so to speak. That, too, is a new experience for me. Only now is it becoming clear to me how valuable the egalitarian forms of behavior at the ZMO are. The behavior style at the universities is still on the whole much more hierarchical; there are many little princes, but no king.



*Achim v. Oppen in front of his new work-place in Bayreuth (photo: private)*

I am a traveler. My train trips are a good opportunity to think and read. Usually the time flies. But living in two places poses one problem: I have to be better organized than before. Constant planning of my changing stays is a basic precondition for good work. That means packing, unpacking, leaving, arriving. Unfortunately, I no longer see my wife every evening. But we enjoy our time together more consciously.

*“In Bayreuth, I am more of a historian again than I was in the recent years of interdisciplinary, conceptual work.”*

Otherwise, I am currently living a rather monkish life in Bayreuth. But I already have a bicycle and, as I already mentioned, an espresso machine in the office. The place I sleep is outside the university. I have a room with very nice people. The room climate in the office is simply too bad for sleeping.

*(Interview with Achim von Oppen on April 7, 2008)*

## ■ ZMO Workshop

### Neo-Hanbalism Reconsidered: The Impact of Ibn Taymiyya and Ibn Qayyim al-Jawziyya, 23-25 October, 2007

The workshop “Neo-Hanbalism Reconsidered: The Impact of Ibn Taymiyya and Ibn Qayyim al-Jawziyya” was organized by Birgit Krawietz and Lutz Rogler. Selected international and German persons took part. The two-and-a-half-day conference addressed aspects of pre-modern Islamic intellectual history as well as the modern reception of the theologian and legal scholar Ibn Taymiyya (died 1328) and sought an independent assessment of the Shariah

scholar Ibn Qayyim al-Jawziyya (died 1350), who is wrongly characterized as Taymiyya’s eternal “pupil”. The two are probably the best-known and most influential representatives of the Hanbalite legal school, which is generally considered to be especially literal-minded and intransigent. The reception of the two authors was examined not only from a historical perspective, but also – in consideration of the plurality of the Islamic world – geographically. Thus, the Hanbalite legacy aroused especially fruitful interest in the Ahl-I Hadith in British India. Beyond that, two of the conference participants focused on the reception of Ibn Taymiyya and Ibn al-Qayyim, respectively, in Indonesia. The attendees’ papers provided a differentiated recognition of both authors beyond the often-vented general suspicion of proto-fundamentalism. In the foreground were not only Shariah-legal tractates and their character as inflammatory speech, but also theological, Sufi, and other

philosophical dimensions of their work. Precisely the latter are the source of the enormous present influence of their writings. Yahya Michot (Oxford) held the keynote lecture on “Law and Justice According to Ibn Taymiyya, Ibn Qayyim al-Jawziyya and Ibn Kathir: The Challenge of Faithfulness”.

The core aim was to bring together a seemingly nonhomogeneous group in scholarly discussion. Medievalists and experts on traditional Islamic theology met with terrorism researchers and specialists more interested in political science and thereby had the opportunity to discuss their questions in adequate complexity. The goal was precisely not to bring together the “usual suspects”, but rather to at least partially relativize suspicions toward Neo-Hanbalism, which is meanwhile diffusing globally. An English-language conference volume is in preparation. *Birgit Krawietz*

### Violence, Memory and Dealing with the Past in Iraq, 17 April, 2008



*Shazada Hussein Mohammed, Dr. Andrea Fischer-Tahir and Gulnaz Azia Qadir as participants in the panel discussion*

On April 17, 2008 the German NGO HAUKARI e.V. and the ZMO staged a workshop and a public discussion on “Violence, Memory and Dealing with the Past in Iraq. 20 years after the Anfal operations in Kurdistan: The survivors’ perspective”. The conference was prepared in cooperation with the Heinrich Böll Foundation and the German Middle East Studies Association for Contemporary Research and Documentation (DAVO) and funded by the German Federal Foreign Office.

Anfal was the codeword used by the Iraqi regime for a vast military operation against the Kurdish population in the Iraq-Iran-Turkey border regions in 1988. Thousands of villages were destroyed, the population gathered and transported to prisons and camps. More than 100,000 young men and women were deported – most of them without any trace until today. At the heart of the conference in Berlin were the testimonies of two surviving women from the German area in Iraqi

Kurdistan. Mrs. Shazada Hussein Mohammed and Mrs. Gulnaz Aziz Qadir. Both women reported on the extreme violence meted out in the Anfal campaigns as well as on the precarious living situation, especially of women, among the survivors until today.

Their testimonies and demands were complemented by the Kurdish poet and researcher Dr. Choman Hardi. She presented the findings of a research study on the situation of women in Kurdistan who survived Anfal, underlining the taboo and silence lying on their traumatic experiences.

Dr. David Bloomfield, director of the Glencree Centre for Peace and Reconciliation, Ireland, moderated the workshop. He underscored that victims are not paralyzed and mute. Reconciliation starts from the victims, not from the offenders. Dr. Bloomfield stressed the difference between reconciliation and forgiveness; the latter can be a gift from the victims to the offenders, but is not a precondition for a reconciliation process. Although most of the participants were already familiar with the Anfal operations and their impact on Kurdish and Iraqi society, many of them were deeply

impressed by the survivors' own experiences and perspectives. Mrs. Mohamed and Mrs. Qadir said they felt encouraged by finding a platform for their experiences and demands in Germany. For their claim to the construction of a memorial for Anfal victims with the participation of the survivors themselves, the women felt encouraged and inspired by visits to memorial locations in Germany. The most impressive to them was the former Nazi concentration camp for women in Ravensbrück. Here they participated in the ceremony commemorating the 63rd anniversary of the

liberation of the camp. At the ceremony one of the former Ravensbrück prisoners talked about her long way back to a normal life after her release from the camp – an experience shared by Shazada Hussein Mohammed. She resumed: "It was an important and moving acknowledgment for us to be here with these extraordinary women. And it was a look beyond our own experience, beyond our own walls, to find that we do share so many things. The Anfal memorial we are thinking of should also be a place of dialogue and exchange."

*Karin Mlodoch*



## ■ ZMO Colloquium

Between April and November 2007, the ZMO Colloquium was held under the title "Ways of Thinking the World in Africa and Asia". This lecture series was prepared by Dr. Kai Kresse in collaboration with PD Dr. Jens Heise, a philosopher and Japanologist at the Humboldt University. A central idea here was to explore, from a variety of regional and disciplinary perspectives, approaches and processes of thinking "the world" based in Africa and Asia and also how conceptions of "the world" have been negotiated intellectually. Another goal of the series was to present empirically based and regionally contextualized expansions of a still mainly Eurocentric perspective on "world" and "humanity". As points of departure for their respective contributions, speakers took the exploration of religious concepts and debates, the shaping of world-views through language, the historical and geographical documentation of intellectual traditions, and the discussion of regionally formed but universally directed ethical discourses.

Dr. Jens Heise opened the series on 26th April with a lecture on "Views of language – worldviews: on the 'philosophical grammar' of Japanese language", taking up strands of discussion initiated by Wilhelm von Humboldt. Two scholars of Religious Studies followed suit: Prof. Muhammad Qasim Zaman (Princeton), who spoke on "Ijtihad (independent reasoning) and legal change in modern Islam: the discourses of the

Sunni Ulama"; and Prof. Muhammad S. Umar (Wissenschaftskolleg Berlin), whose talk was on "Islamic discourses on European visitors to West Africa in the mid-nineteenth century". In the following lecture, the philosopher Prof. Elmar Holenstein (Tokyo/Zurich) discussed the conceptual and practical difficulties of realising the project of a world atlas of philosophy. Then followed two fascinating talks on Africa that discussed the political dimensions of epistemological categories in different social contexts: Prof. Henrietta Moore (London) provided an ethnographic view of the transformation of initiation rituals in her lecture "Knowledge and ethics: perspectives from Africa", and the Kenyan philosopher Prof. D.A. Masolo (Louisville) presented a critical review of current academic debates in African philosophy. Both lectures provided stimulating and productive engagement with theoretical and practical issues of Eurocentrism and globalisation. Finally, PD Dr. Iris

### ZMO Colloquium from January to June 2008

Prof. Francis Robinson,  
Uni-versity of London ■ Prof.  
Gesine Krüger, University Zurich  
■ Prof. Druv Rhaina, Jawaharlal  
Nehru University ■ Prof. Irène  
Maffi, University Lausanne ■ Prof.  
Jerzy Zdanowski, University of  
Warsaw



Daermann (Lüneburg) gave an innovative reading and discussion of Marcel Mauss' study of the gift, using contemporary readings from Philosophy and Cultural Studies.

*Kai Kresse*

## What is Reform in the Islamic World? Problems and Possibilities of Comparison of Reform in Sub-Saharan Africa, 11 December, 2007



*Prof. Roman Loimeier at the BBAW*

On December 11, 2007 Prof. Roman Loimeier (formerly ZMO, now at the University of Florida, Gainesville) presented a lecture at the Berlin-Brandenburgische Akademie der Wissenschaften. He focussed on the humanities' interest in processes of reform in the Islamic world that often reflect expectations that religious movements of reform point to larger social, economic and political transformations in Muslim societies. At the same time, "Western" perceptions of processes of transformation in Muslim societies drive scenarios of "hope" that Muslim societies might be able to liberate themselves from the "chains of tradition". Such assumptions ignore that the term "reform" has modernizing as well as conservative, liberal, progressive, egalitarian, elitist, activist or revolutionary notions. As the term "reform" includes a broad spectrum of social and religious orientations it loses its analytical force: any group that advocates a programme of whatever change may be labelled "reformist". To establish the proper character of a movement of reform and to define the term "reform" again in meaningful ways, it is necessary to translate the term into the language of the respective society as well as the context of time and region that we intend to study.

Guest Scholars  
from January to June 2008

Dr. Saadi Norman Nikro, Notre Dame University, Lebanon ■ Dr. Joseph Bara, Jawaharlal Nehru University, New Delhi ■ Dr. Huda Zein, University Freiburg ■ Dr. Gasser Auda, Al-Maqâsid Research Centre Al-Furqan Islamic Heritage Foundation, London ■ Anna Neubauer, University Neuchâtel ■ Prof. Dr. Barbara Stowasser, Georgetown University, Washington

ZMO in the Media

... Professor Gerhard Höpp, of the Zentrum Moderner Orient, in Berlin, who was perhaps the single other person in the world who knew about Lev's unique career in Germany, as a result of his comprehensive study of Muslims in the Third Reich: Over the years, we became friends and traded stories and information over heavy Prussian meals in the dark haunts of his native city. Dr. Höpp was himself a man of secrets and a quiet sadness, and I believe his interest in Lev-Essad-Kurban was one of his few pleasures outside of his beloved collection of polar expeditionary stamps. He always asked with great interest when I would finish this book, and I am sorry that I was too slow for him to see it.

Acknowledgments, Tom Reiss: *The Orientalist: In Search of a Man Caught Between East and West*, Chatto & Windus, London, 433 p., Dt.: *Der Orientalist*, Osburg Verlag, Berlin, 2008

Participants in the podium discussion on women in Iran (photo: Cicero Galerie, Berlin)

Other Activities

Gesellschaft zur Förderung des Zentrums Moderner Orient e.V.

The Gesellschaft zur Förderung des ZMO e.V. (Association for the Advancement of the ZMO e.V.), which came into being more than a year ago, held its second annual meeting on February 28, 2008. The chairman, Prof. Dietmar Rothermund, reported on behalf of the managing committee on the work done so far. Dr. Heike Liebau, the treasurer, provided information about the financial situation as well as about changes in the statutes that were necessary for the registration process. These reports were followed by a fruitful and detailed discussion about the future work of the

Exhibition:

Made in Teheran, 21 November 2007 – 19 January 2008



association. The members expressed their wish to actively support the association and to invite further friends of the ZMO to become members. At present, the association consists of 25 friends and promoters.

As in the first year, the second ZMO annual lecture was held on the same day, after the meeting of the association. This year the lecture was given in honour of the 75th birthday of Prof. Rothermund, whose name is connected with the ZMO in manifold ways. The former Director of the Institute of South Asian Studies in Heidelberg was a member of the ZMO Advisory Board for many years and is now Chairman of the Association for the Advancement of the ZMO e.V. Francis Robinson, Professor of the History of South Asia at Royal Holloway, University of London, was invited as guest speaker. In his lecture titled "Crisis of Authority – Crisis of Islam", he examined the nature of authority, focussing particularly on religious authority. He asked how authority was undermined and fragmented by Muslim attempts to respond to the European challenge and how processes of globalisation have produced further fragmentation of authority in the Muslim World.

Heike Liebau

In November together with the Cicero-Galerie and Artefakt Kulturkonzepte, the ZMO organised the exhibition "Made in Teheran" which presented the works of six female Iranian photographers. Having been born between 1976 and 1980, all six photographers – "children of the Revolution" – belong to the post-war generation. They represent a vibrant, young generation of artists whose works show a modern and creative country. The exhibition found broad resonance in the media and was highly appreciated by visitors, also including outside Germany. The British Guardian wrote: "These women are using photography to investigate aspects of Iranian society, rather than simply to document it,

something that has been compared by critics in Germany to the Weimar Republic. In Germany in the 1920s and early 30s, many women photographers used the camera as a tool to help them define their place in a rapidly changing society."

In addition to the exhibition, the ZMO arranged a very well-attended podium discussion on women in Iran with the journalist and scholar of Islamic Studies Katajun Amirpur, artist Michael Wamposzyc and three of the photographers, Mehrahneh Atashi, Gohar Dashti and Ghazaleh Hedayat, moderated by Nushin Maryam Mameghanian-Prenzlow (FU, Berlin) and Sonja Hegasy. *Regina Sarreiter*

Abbas Poya, Maurus Reinkowski (eds.), *Das Unbehagen in der Islamwissenschaft. Ein klassisches Fach im Scheinwerferlicht der Politik und der Medien*, Bielefeld, Transkript, 2008, 71-81.

■ Gugler, Thomas: *Anmerkungen zur Historizität des Krishna*. München, GRIN, 2008, 68 p.

■ Krawietz, Birgit, Helmut Reifeld (eds.): *Islam und Rechtsstaat. Zwischen Scharia und Säkularisierung*, St. Augustin/Berlin, Konrad Adenauer Stiftung, 2008, 152 p. (Engl: *Islam and the Rule of Law. Between Sharia and Secularization*, 136 p.).

■ Krawietz, Birgit: Einleitung. In: Birgit Krawietz, Helmut Reifeld (eds.): *Islam und Rechtsstaat. Zwischen Scharia und Säkularisierung*, St. Augustin/Berlin, Konrad Adenauer Stiftung, 2008, 9-16.

■ Kresse, Kai: Can wisdom be taught? Kant, sage philosophy, and ethnographic reflections from the Swahili coast. In: M. Ferrari and G. Potworowski (eds.), *Teaching for Wisdom*, Amsterdam, Springer, 2008.

■ Loimeier, Roman: Sit local, think global: the Baraza in Sansibar. In: *Journal for Islamic Studies*, thematic issue: *Islam and African Muslim Publics* (ed.: Abdulkader Tayob), vol. 27, 2007, 16-38.

■ Nadi, Dalila: Installations dans une ville de transit migratoire. Le cas de la ville de Tamanrasset en Algérie. In: Elisabeth Boesen, Laurence Marfaing (eds.): *Les nouveaux urbains dans l'espace Sahara-Sahel. Un cosmopolitisme par le bas*, Paris, Karthala-ZMO, 2008, 259-277.

■ Noor, Farish, A.: Wo bleibt „der Islam“ im „islamischen Staat“? In: Birgit Krawietz, Helmut Reifeld (eds.): *Islam und Rechtsstaat. Zwischen Scharia und Säkularisierung*, St. Augustin/Berlin, Konrad Adenauer Stiftung, 2008, 71-76.

■ Mlodoch, Karin: Das prekäre Land. Kurdistan im Irak: Ein Rückblick auf die medico-Arbeit seit 1991. In: *Medico international, rundschreiben* 01/08, 22-27.

■ Pernau, Margrit: Bürger mit Turban. Muslime in Delhi im 19. Jahrhundert (Neue Bürgertumsreihe), Göttingen, Vandenhoeck & Ruprecht, 2007.

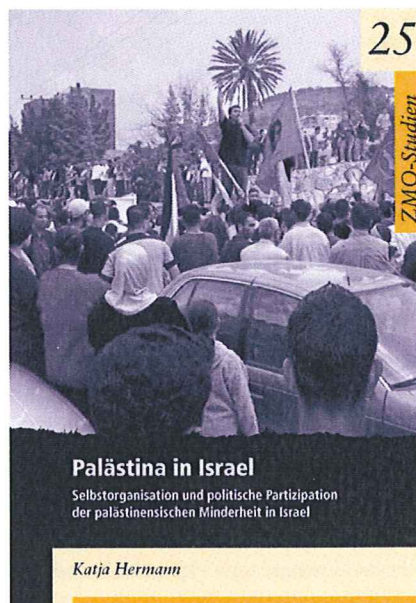
■ Reetz, Dietrich: The "faith bureaucracy" of the Tablighī Jamā'at: an insight into their system of self-organisation (intizām). In: G. Beckerlegge (ed.), *Colonialism, Modernity, and Religious Identities: Religious Reform Movements in South Asia*, Oxford, Delhi, Oxford University Press, 2008, 98-124.

## publications

### ■ ZMO Publication Series

**Katja Hermann: Palästina in Israel. Selbstorganisation und politische Partizipation der palästinensischen Minderheit in Israel, ZMO-Studien 25, Klaus Schwarz Verlag, Berlin, 2008, 400 p.**

The Palestinian civil society within Israel has been experiencing a notable invigoration since the 1990s. Increasing self-organization in the form of non-governmental organizations, political parties and initiatives advocating the interests of the Palestinian minority and acting as agents of collective identity has aided in consolidating the resistance against the structural discrimination of the Palestinian population that lives in Israel. Based on discussions with activists from Palestinian human rights groups, refugee associations, cultural and research institutions, women's organizations and political parties, the book analyzes the background of this development and examines the issues and strategies of the various players in civil society, with particular attention given to the importance as well as the influence of Palestinian translocal and transnational relations.



### ■ Other Publications (selection)

■ Aymes, Marc (ed.): 'Ill-literate Knowledge', thematic issue, *European Journal of Turkish Studies*, no. 6, 2007 (<http://www.ejts.org/document1383.html>).

■ Boesen, Elisabeth; Laurence Marfaing (eds.): *Les nouveaux urbains dans l'espace Sahara-Sahel. Un cosmopolitisme par le bas*, Paris, Karthala-ZMO, 2008, 330 p.

■ Freitag, Ulrike; Bettina Gräf: *Literaturbericht Islam*. In: *Zeitschrift des Verbandes der Geschichtslehrer Deutschlands: Geschichte in Wissenschaft und Unterricht*, Jahrgang 59, Heft 1, 2008, 57-64.

■ Freitag, Ulrike: *Islamwissenschaft aus der Sicht eines außer-universitären Forschungsinstituts: Orient als Islam? In:*

## news

**Bettina Gräf**, assistant to the director from 2003 to 2007, started as a researcher at the ZMO to finish her PhD thesis on "Production and adaptation of fatwas in the era of electronic media with reference to the works of Yusuf al-Qaradawi". We thank her for her tireless and friendly dedication to handle needs on research and administrative levels. Her successor is **Sarah Jurkiewicz**, formerly a student assistant at the ZMO. She studied European ethnology, Islamic sciences and theatre sciences in Berlin and finished her studies in 2007. Her MA thesis will soon be published under the title "Al Jazeera: Journalism as ethical practice". Welcome and good luck!

In the context of the restructuring of the Centre's deputy directorship, **Dr. Sonja Hegasy** took up her post as Vice Director External Relations as of 1 January 2008. From July 2008 on she conducts (together with Prof. Ulrike Freitag) the subproject „Representations of memory and identity in changing Arab societies“ within the SFB 640 (HU/ZMO). **Dr. Kai Kresse**, Acting Vice Director for Research Development since October 2007, is continuing his research on Muslim discourses of reform and the practice of everyday life in postcolonial Mombasa.

With the beginning of the new research programme "Muslim Worlds – World of Islam?" the Centre welcomes various new research colleagues. Since January 2008 **Karin Mlodoch**, **Dr. Nitin Sinha** and **Dr. Knut Graw** have taken new positions up. **Karin Mlodoch** studied psychology at the FU Berlin. Her wide practical experience comprises coordinating work for medico international, Oxfam Germany and the Heinrich Böll Stiftung in Berlin. She is a founding member of HAUKARI e.V., a non-profit association with focus on Iraq. At the ZMO she is working on her PhD thesis "Violence, memory and dealing with the past in Iraq: The example of the survivors of the Anfal operations in Kurdistan".

**Dr. Nitin Sinha** studied history at Jawaharlal Nehru University in Delhi and Patna University and did his PhD in South Asian History at SOAS, London

in 2007. The title of his thesis is "Communication and patterns of circulation: trade, travel and knowledge in colonial Bihar, 1760s-1870s". At the ZMO his research topic is "Circulation on the Ganges, 1700-1900". **Dr. Knut Graw** studied law in Munster, London and Barcelona. After his law degree, he studied Arabic at the Institut français d'études arabe de Damas (IFEAD) and social and cultural anthropology at the Catholic University of Leuven in Belgium. He conducted doctoral research in Syria, Senegal and Gambia on the cultural logic and significance of local ritual and hermeneutic practices. In 2005, he obtained his doctoral degree in social and cultural anthropology from the same university. His present research is on "Migration as postcolonial praxis: Life histories and social theory from the African-European border zone" and deals with the situation of Senegalese and other African migrants in Spain as well as with the dynamics triggered by migration in the respective countries of origin. In April 2008, **PD Dr. Christoph Herzog** started his research project on "Making sense of Turkish history: symbolic and interpretative uses of historiography in Turkey". He studied Middle Eastern and European history in Freiburg, Germany and in Istanbul. In 1995 he completed his PhD thesis on "Geschichte und Ideologie. Mehmed Murad und Celal Nuri über die historischen Ursachen des osmanischen Niedergangs". In 2005 his habilitation thesis "Osmanische Herrschaft und Modernisierung im Irak. Die Provinz Bagdad, 1817-1917" was accepted by the Faculty of Philosophy at Heidelberg University. From 2004 to 2008 he worked as a research fellow at the Orient Institute Istanbul. **Dr. Benjamin Zachariah** will take up a research position at the ZMO in July, on secondment from the University of Sheffield, to work on his current project on "Indian exiles in Berlin". He studied history at Presidency College, Calcutta, and at Trinity College, Cambridge. Since September 2001 he has taught at the University of Sheffield, where he is now Reader in South Asian History.

**Dr. Steffen Wippel** starts in August with his research project on "Tanger – Salalah: globalising 'regional cities'". He studied economics and Islamic studies in Freiburg and France and finished his doctorate in economics in 1996. From 1998 to 2003 he

was associated with the ZMO. As of April 2008, he is a research associate at the Department of Arab World Economy and Social Geography at the University of Leipzig in the project "Between the Arab world and the Indian Ocean: Oman's regional economic orientations" which is linked to his current project at the ZMO.

From May on, **Dr. Rana von Mende** will start at the Centre a two-year DFG project on "The debate on polygamy in the late Ottoman modernisation discourse". She did her PhD in Islamic Studies in Cologne and worked at the Institute for Turkish Studies at the FU Berlin.

Furthermore the ZMO initiated an international research fellow programme in 2008. The Centre invites selected researchers for a period up to three months to work on their projects and participate in the academic life of the Centre.

We would also like to congratulate our former colleague **Prof. Baz Lecoq**, who took up a position as Professor for African History at Ghent University in February 2008. He was a researcher at the ZMO from 2003 to 2007 and worked on "Modern Tuareg Migrations". All the best!

## calendar

■ 5th July 2008, 14.00 - 19.30 h

### Open Day at ZMO

Programme includes:

guided tour: The ZMO in the "Mittelhof" of Hermann Muthesius ■ lecture: An excursion to Saudi Arabia in the „kingdom of humanity“ ■ lecture: Female perspectives on French colonialism. Odette Puigauudeau's travels in the Sahara between 1933 and 1951 ■ introduction: Gerhard Höpp and Essad Bey ■ reading: „Der Orientalist“ ■ exhibition on Essad Bey ■ film: "Looking for God" and other experimental films from Iraq ■ Kora music from Mali

For further information see:  
[www.zmo.de/veranstaltungen](http://www.zmo.de/veranstaltungen)

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