



The second phase of ZMO's twelve year research programme *Muslim Worlds – World of Islam?* began in January 2014 and is now firmly under way. Building on insights from the more conceptually oriented, albeit empirically grounded first phase, we have chosen concrete ›sites‹ and ›fields‹ to investigate how Muslims and their neighbours shape their life-worlds. How is progress conceived, what does progress mean for various social actors, and

ended at ZMO as well as ones newly joining ZMO from around the globe. This process demonstrated the great benefit of research programmes with long-term funding: They have enabled us to develop our programme organically. This will allow us to contribute a much more profound discussion on the different ways in which societies in various parts of Asia and Africa refer to religion, both as a system of belief and ethics as well as cultural practice,

development of today's urban life-worlds. This will show how different globalising and particularising trends and discourses interact in ways far more complex than an exclusively religious explanation would allow us to understand. Programme funding of over twelve years also allows for a much more profound integration of scholars, coming from different national and disciplinary backgrounds, into groups in order to collaborate in a meaningful way. Such



Snapshot of an advertisement of the »Orchid Green Village« Muslim housing complex in Depok, near Jakarta, 2012

to what extent is it shaped by, or expressed in terms of, religious imaginaries? We also ask, when do different kinds of matter turn into a resource? What contributes to the process of economic valorisation and how is it embedded in local discourse? Furthermore we are interested in what kinds of knowledge individuals seek, acquire, embody and transport, and when these different kinds of knowledge are evoked as resources and cultural capital. Finally, we ask: how do cities allow for and accommodate social, cultural and political changes, notably at their margins? Depending on the nature of such margins (spatial, temporal or social, to name a few), how do they interact and/or redefine the ›centre‹?

In order to investigate these and related issues, ZMO put together new research teams, composed both of researchers already experi-

when engaged in different types of social and economic practices. It will also contribute to new perspectives on how other global(ising) as well as local(ising) trends shape their actions and interpretations of reality.

To give an example of this rather abstract approach: in the past decades, gated communities have become a global phenomenon in modern urbanisation. This notwithstanding, certain examples of such projects in Jakarta have presented themselves as the realisation of a moral project, namely the realisation of a pious lifestyle in an ostensibly Muslim, but in reality rather profane, environment. Thus, an investigation of the phenomenon has to take both such claims seriously whilst integrating them into global neoliberal contexts, the increasing securitisation of megacities for example, in order to contextualise this with regards to other concerns guiding the

a programme permits flexible periods of contracts in accordance with the needs of different types of research. It allows for the shortening of projects which prove to be dead ends but the extension of contracts of scholars who are pursuing exciting new topics. They are thus enabled to finish longer, but more profound pieces of work, which ultimately eases their passage to other, permanent positions. It is this organic and concerted development of themes, as well as the malleability in project evolution and contracts which is more than necessary in order to make the most of the intellectual potential of young academics. Our ambition is to create a space for international interaction and cooperation which values exchange, produces high quality academic work and creates international partnerships beyond the limits of research projects.

Ulrike Freitag

Spaces of Participation: Topographies of Social and Political Change in Morocco, Egypt and Palestine

The new collaborative research project at ZMO funded by VolkswagenStiftung for a period of three years within the funding scheme »State, Society, and Economy in Change – Multilateral-Cooperative Research Projects on the Arab World« started with a kick-off workshop at ZMO on October 5-8, 2014. It brought together senior and junior researchers of the project teams from Mohammad V University-Agdal/Rabat in Morocco, Birzeit University in Palestine, Cairo University in Egypt and ZMO. During the workshop the researchers presented their individual research projects, discussed conceptual approaches to space and participation as well as modes of comparison – and planned the milestones of their cooperation for the upcoming three years. The establishment of a network of young researchers from different Arab countries and of their contacts in Germany is one of the main aims of this project. This will hopefully enable a young generation of researchers to cooperate with other researchers from the region and conduct their work in an international framework. In the course of the project two collaborative workshops, various regional seminars as well as a final conference in Cairo shall be held.



Young people in Asila/Morocco,
© Bärbel Möllmann

The main thematic focus of the project lies in the *making of (different types of) participation* in the Arab world through the study of a variety of space-related initiatives in the different countries. These may include cultural centres, media collectives or street protests. Our hypothesis is that these initiatives have a few shared characteristics in spite of their obvious differences: they are generally action-oriented, use decentralised management and creatively resort to public and semi-public spaces as sites of activism. Moreover, they are involved in contestations over ownership of public space and the right to representation. In their claims to the »right to the city«, they combine activism with the practices of everyday life and use a wide range of old and new media and art.

With its comparative approach, the project aims to (re)connect political participation with space – a so far neglected perspective – to expand our analysis of participation and develop knowledge about the political functions of space. One of the emerging questions concerns the types of spaces which are conducive to the development of participatory practices, and the conditions under which this occurs. The concrete spaces that are stud-

ied in the diverse regional teams range from cultural centres and artist collectives to spaces of political protest and digital engagement. They thus cover a wide range of participatory practices that reflect both the common as well as the country-specific forms of participation and protest.

The Moroccan team, led by Prof Mokhtar El Harras, selected two sites for its research. The first one is the square in front of the parliament on the Mohamed V avenue in Rabat, investigated by Hicham Ait Mansour and Mouloud Amghar. This highly symbolic space has been heavily utilised by protests of various kinds over the past 20 years, from protests by unemployed college graduates and protests against high food prices to protests concerning a wide range of human rights issues and more recently the protests for far reaching political reform, known as the 20th February movement. The second site of research in Morocco is the Lbatwar de Casablanca, the old slaughterhouse of the town, located in a historically industrial neighbourhood. Dr Fadma Ait Mous investigates its use as a cultural centre from 2002 onwards. The Lbatwar is used by many cultural youth NGOs (Racines, Casamémoire, L'boulevard des jeunes

musiciens, etc.), and has become a renowned centre for the arts with local and global artists performing and exhibiting as well as a gathering point for the inhabitants of the quartier. In spite of this, it remains a piece of underfunded city property at risk of ruin. The project will focus its analysis on the complex interplay between the city and the different groups/NGOs involved as well as the usage of space by the actors. Whilst the first space (Avenue Mohamed V, Rabat) can be said to be a temporary (or discontinuous) space of continuous tension between authorities and protestors – a tension that often leads to a violent evacuation of the space – the second (Lbatwar) is a relatively fixed space used for cultural expression and activism that despite its »official« support remains a fragile space that could disappear at anytime.

The Egyptian team, led by Prof Randa Abou Bakr from Cairo University, takes a different approach towards participation and the spaces in which this is acted out. The team, composed of three MA students, focuses on initiatives which seek alternative venues of social and political engagement in contemporary Egypt. This occurs against the backdrop of the restriction on public spaces through the

creative extension of territoriality and means of representation. In line with this, Nihal Nour investigates Egyptian visual User Created Content (UCC) as an alternative venue for political participation. She studies how users recreate politically subversive comics from already existing material through digital manipulation to then disseminate it through social networking sites. In so doing, the study seeks to shed light on how the digital context can provide an alternative space for social and political participation, even at times when cyberspace is heavily policed. Mona Khalil in her research looks at digital media and informal youth collectives as a means of social and political engagement by analysing two youth initiatives: the Tweet Nadwa («Tweet forum»), twitter-simulating discussions that are organised offline and Mosireen («Determined», a word play on Masriyeen, colloquial for Egyptians), a non-profit media collective. From a slightly different angle Mai Ayyad investigates a concrete protest form in post-revolutionary Egypt, namely the Rābi'a al-'Adawiyya sit-in by the Muslim Brotherhood that took place in July/August 2013. The main focus of her research is how during this highly contested sit-in space was transformed, appropriated and accommodated.

The Palestinian team, led by Associate Prof Yazid Anani, chose yet another space(s) as its focus of investigation, namely the Birzeit University Museum and RIWAQ – the Center for Architectural Conservation. Both spaces work in the field of culture and its relationship to space and utilise contemporary art forms to understand what has been self-censored and at the same time marginalised from the Palestinian meta-narrative in order to counter the political projects of both the Palestinian Authority (PA) and the Israeli occupiers. The Birzeit University Museum is a pioneering art space which promotes visual cultural practices within the Palestinian community through various exhibitions, training and educational programmes. The second space, RIWAQ, an architectural rehabilitation initiative, is a 13 year old project that has taken over the work of the National Register of Historic Buildings and published extensive volumes on districts and villages in the West Bank, Jerusalem and the Gaza Strip. It employs different spaces within the town, such as old houses and public gardens, where it becomes active.



Dr Sarah Jurkiewicz is a post-doc researcher and research coordinator of the above presented project at ZMO. After her M.A. in European Ethnology, Islamic Studies and Theatre Studies in Berlin, she worked at ZMO as Assistant to the Director until February 2009. In 2012 she completed her PhD at Oslo University with a thesis on the production practices and modes of publicness of young bloggers in Beirut. Her research interests lie in media as well as urban anthropology, translocal entanglements and migration, as well as practice theory.



The participants of the Kick-off workshop in front of ZMO, 8 October 2014

Last but not least, the ZMO team members investigate historical and current forms of participation in the Arab Gulf. Prof Ulrike Freitag's historical case studies draw on her past work on Hadhramaut as well as on current work on Jeddah. She investigates how new types of institutions, such as schools aimed at a broader public, cultural and sporting clubs, boy scouts and other associations, as well as libraries, offered forums for new types of association and activism in the late 19th and first part of the 20th century. Together with extant scholarship on the period in other Arab regions, this can help building a history of activism and contribute to a broader understanding of social engagement often hidden behind a dominant interest in authoritarian statehood. Dr Sarah Jurkiewicz investigates contemporary spaces of involvement in Kuwait city – focusing on urban space and participation. She studies cultural initiatives that actively engage with the urban texture of Kuwait city – such as the urban gardening project The Secret Garden or the Arabana art space, which re-uses a restored old warehouse. At the same time the project sets out to study more marginalised space-making practices conducted by migrant groups and the bedoon («without», i.e. without citizenship, which mainly refers to former nomads without citizenship who are deprived of basic rights such as public education and health care). By analysing how the actors make use of concrete material spaces, emerging modes of urban participation and publicness, both influenced by transnational trends, will be explored.

The variety of spaces and approaches reflect the complexity of participatory practices in the different political contexts, from monar-

chical Morocco, Kuwait and Saudi Arabia via republican Egypt to the Palestinian case that faces two regimes of control (the Israeli and the Palestinian authorities). The case studies thus shed light on the regional diversity of the studied phenomena and the role played by different contextual, structural and historical factors. With regard to these, different modes of participation – be it political protest or cultural activism – are more successful than others in each and every case.

This complexity and diversity is a main element of the project and the challenges of comparison were a focus of lively discussions during the workshop. In order to connect the individual projects even more closely, we further sharpened our common set of questions and decided to focus on (1) the life-time and (dis)continuity of the studied spaces, (2) the usability and accessibility by different actors – looking at gender, class and generation – and (3) the modes of transnational networking.

The next collaborative workshop of the project will be held in Rabat in autumn next year. In the meantime, exchange among project members, organised both electronically as well as by communal teaching or individual research cooperation will take place. Regional seminars and workshops for the junior researchers in the respective teams will further encourage the building of a transregional research network.

Sarah Jurkiewicz



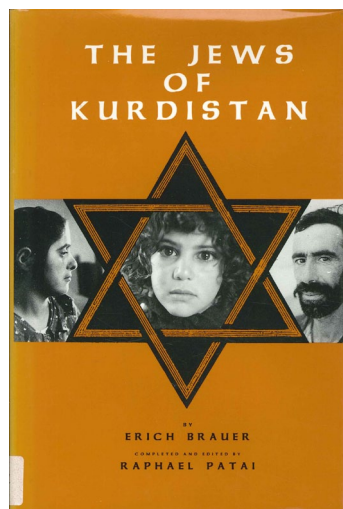
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■ Conferences & Workshops

History of German-language Anthropology of the MENA Region, ZMO, 11-12 July, 2014

On July 11 and 12, the newly founded section on the cultural/social anthropology of the MENA region of the German Anthropological Association held its first regular meeting at ZMO with a one-day-workshop on the history of German-language anthropological research on the Middle East and North Africa.

The three initial papers investigated the problematic relation between physical anthropology (Anthropologie) and social or cultural anthropology (Ethnologie) which characterised much of German-language anthropology during the early 20th century.



Katja Geisenhainer (University of Vienna) discussed the life and work of Erich Brauer (1895-1942). A student of Karl Weule and Felix v. Luschan, Brauer (who was of Jewish descent) initially published on the so-called »Hamitic theory« with regard to the Herero before turning to fieldwork among the Yemenite and Kurdish Jewish communities immigrating to Palestine. His approach combined physical, social and cultural anthropology. The problems this entailed became particularly evident as National Socialists claimed physical and cultural anthropological rationalisations to justify their murderous politics. Felix Wiedemann (TOPOI/FU Berlin) compared representations of »the Bedouin« by Max v. Oppenheim, Alois

Musil and Ludwig F. Clauss who, despite their differences, all portrayed the Bedouin as embodying the virtues of the »ancient (Ur-)semites«. The authors regarded the desert as a reservoir of »uncorrupted« peoples whose cyclical invasions acted as periodic moments of »cleansing« in the history of Middle Eastern sedentary contexts.

Jeanine Dağyeli (ZMO) investigated late 19th and early 20th century German-language ethnographic publications on Central Asia, showing their motivation (at least in part) by an interest in social stratification based on ethnic differences, and the search for the anthropological-historical roots of particular peoples. While Wiedemann showed that in his case study the desert was represented as a reservoir of »purity« and »authenticity«, Dağyeli argued that in early Central Asian ethnography, this role was attributed to the mountains, particularly the Pamir. Two contributions focused on the history of specific institutions. Gebhard Fartacek (Austrian Academy of Sciences) presented an overview of the long research tradition in Vienna on the region, notably the Arabian peninsula, arguing that its strength resides in the cooperation between social anthropologists and text-based Islamic studies. While the Austrian Academy of Sciences, not least because of the very successful work of anthropologist Andre Gingrich, is still engaged in pursuing this strong tradition further, within the anthropology department at the University of Vienna it is gradually coming to an end due to local politics and larger trends which see anthropology as a specific methodological approach rather than as grounded in profound regional knowledge and linguistic skills.

Katharina Lange (ZMO) spoke about Middle Eastern ethnography at the University of Leipzig between 1969 and 1990, discussing ethnographic studies produced by Syrian and, in one case, Lebanese graduates of this institute which (like other publications of Leipzig anthropologists) focused on economic structures and practices while downplaying the role of religious beliefs. In Leipzig, too, the regional focus on the MENA region is currently coming to an end for reasons similar to those mentioned above.

Thomas Zitelmann's paper on German films about Ethiopia (1926-1956), widened the regional and thematic scope of the workshop by highlighting the importance of visual images for producing and popularising anthropological knowledge.

Inken Wiese (University of Konstanz), finally, questioned the methodological distinction between anthropology (Ethnologie) and Islamic studies (Islamwissenschaft), contending that the latter has long since departed from mere text-based studies to

include what she called anthropological methodology, e.g. media studies. Wiese warned against (re)producing the perceived marginality of Middle Eastern anthropology in the German-language arena by overlooking potential opportunities for collaboration between anthropology and Islamic studies.

Katharina Lange



Visible and Invisible Urban Boundaries in the Ottoman and Post-Ottoman World from a Comparative Perspective, ZMO, 22-23 May 2014



Intensive discussions, ZMO, 22 May 2014

Many of today's divided cities, such as Jerusalem, Beirut, Sarajevo or Nicosia, once belonged to the Ottoman world. The workshop convened by Ulrike Freitag, Nora Lafi and Florian Riedler as part of the competence network *Phantom borders in East-Central Europe* examined the larger phenomenon of urban boundaries within a historical perspective, contrasting past with present mechanisms of boundary drawing and their legacies. Eleven source based case studies of different cities in the wider Ottoman world (18th-20th centuries) looked at the way boundaries, between groups of city dwellers, structured urban life, were expressed in the urban fabric and resulted in peculiar spatial practices and imaginations. The workshop's comparative approach revealed the multiple nature of urban boundaries: they could run between different ethno-religious communities as among others in Jerusalem as well as inside specific religious groups such as the Jews of Edirne. They could also be constructed according to status as in Hama, according to political factions as in Gaza or on the basis of class as in the suburbs of Ottoman Istanbul. All cases acknowledged the shifting nature of internal boundaries, some focused directly on the imperial/post-imperial divide as in the papers on Salonica and Iraklion in Crete. While sometimes boundaries were clearly marked in urban space, in other cases they remained an invisible and implicit dimension of Ottoman urban life.

Florian Riedler

Sermon in the City: Africa and Beyond, ZMO, 30-31 October 2014

The international conference was a result of a collaboration between ZMO and Utrecht University, and was co-convened by Abdoulaye Sounaye and Birgit Meyer.

The city, particularly in Africa, has become the site of rapidly changing dynamics, providing opportunities and allowing for new socialities within which religion plays a significant role. The conference aimed to shed light on sermon practices religious traditions in urban settings. How does sermon lend itself to urban dynamics, reverberating with everyday life? The conference tackled this broad question by focusing mainly on Christianity and Islam, and bringing into conversation scholars from various disciplinary backgrounds and at different stages of their careers.

The conference was structured around three main axes: aesthetics, mediation and authority. It engaged sermon as more than a mere religious message, paying particular attention to its aesthetics (voice, body, rhythm, melody), modes of persuasion (argumentation, rhetoric, emotion) and the mediation of its content (amplification, radio, TV, Youtube, street corners, etc.). How sermon becomes a site of religious entrepreneurship, offering preachers – male and female – an opportunity to construct their authority, become major public figures and mobilise constituencies, has also been one of the main questions discussed by participants.

Through eight panels (Sermon: a site of performance; Iconicity of Sound; Voice and Aurality; Powerful Oratory and the Making of Community; Contesting Religious Authority, The Work of Persuasion; Urban Outreach; Sermon in Comparative Perspective) the papers examined sermon by exploring it as practice and experience, its techniques and sensorial forms, the mobilisation of the body and the ways in which urban habitats significantly shape sermons, individual preachers and their audiences.

The major geographical areas covered by the papers include Africa, Asia and Europe. The dynamic and intense exchanges that followed the panel presentations illustrated the pertinence of a critical and comparative engagement of sermon beyond a single religious trend or tradition. They also demonstrated the need for a problematisation of preaching that pays attention to its variety and its inscription in the *longue durée*, especially as sermon has become a site and a mode of expression of urban life. For the detailed programme please see http://www.zmo.de/veranstaltungen/2014/sermon_in_the_city8.pdf

Abdoulaye Sounaye, Birgit Meyer

WOCMES, Ankara, 18-22 August 2014

This August, three researchers based at Zentrum Moderner Orient – Sanaa Alimia, Norman Saadi Nikro and Samuli Schielke – took part in the fourth World Congress for Middle East Studies (WOCMES). Held every four years, this year's congress was hosted by the Middle East Technical University in Ankara, Turkey. Sanaa Alimia is a postdoctoral fellow at both ZMO and the Berlin Graduate School of Muslims Cultures and Societies. As part of a panel on the legacy of colonial borders in the Middle East and Central Asia, she presented her work on the shared lived practices and intersections in Pakistan's cities of, on the one hand, Afghan refugees and migrants and, on the other, the Pakistani urban poor. Through the sharing of informal housing and bazars, Alimia discerns the expression in these novel urban milieus of both modes of belonging alternative to those of the nation-state, as well as a subversion of the arbitrary colonial borders that dissect this otherwise fluid region of South and Central Asia – in short, an instance of what the decolonial philosopher Walter D. Mignolo refers to as »subaltern modernity«, a non-Eurocentric modernity ordered neither

by a »material« logic nor a »rational« one. The literary and cultural studies scholar Norman Saadi Nikro's paper is concerned with the relationship between biography and critical practice in respect to the work of Edward Said. In *précis*, Nikro's WOCMES paper and current project at the Zentrum Moderner Orient investigate the entanglement of intellectual practice and life experience, tracing not so much the trajectory of that entwinement itself, but rather how Said himself viewed it and the significance he attributed to it for his own political and academic work.

Finally, Samuli Schielke's contribution to the panel on Limits of Discourse, which Schielke also co-convened with the Milan-based anthropologist Paola Abenante, discussed the writings of a present-day Egyptian housewife, Abeer, which try to reconcile the »traditional« marital role she finds herself in with the desire for »liberation« and »recognition«. Schielke's engagement with her writing led him to raise questions about the power and powerlessness of words, the (in)adequacy of literary writing, and, as the title of the panel suggests, the very limits of discourse itself.

Smaran Dayal



Narrating the First World War – Experiences and Reports from Transregional Perspectives, WeberWorldCafé, DHM Berlin, 16 September 2014



The Max Weber Foundation and the Forum Transregionale Studien hosted the event in cooperation with the Deutsches Historisches Museum (German National History Museum) in Berlin. The workshop included discussion on several regions: Western Europe, Central Europe, Eastern Europe, North America, Western Asia/Middle East, East Asia, Africa, South Asia (possibly in connection to Oceania). I was invited as an expert on the subject of Western Asia to discuss questions on a micro and macro level related to the situation of the city of Tabriz during the First World War. The WeberWorldCafé opened with a guided tour through the First World War exhibition of the DHM to provide a thematic introduction. This was particularly useful since the group of participants were international young scholars from various disciplines and previous knowl-

edge. This new format offered an open and lively space for inspiring dialogue and surprising results. In the relaxed atmosphere of the Café of the DHM tables were set up and each was hosted by two experts on the aforementioned world regions. Primary sources were used at the tables to make the discussion more accessible to the participants and to directly connect it to scientific research. In accordance with the scale of the war, the chosen regions were comparatively large and included forces that opposed each other. Therefore, two experts were able to discuss conflicting approaches.

The participants visited at least four of these tables and were able to discuss experiences of the First World War from different regional perspectives. This provided a lively and varied account of what it meant for contemporaries worldwide to live through the First World War. The historian Prof Dr Sebastian Conrad (FU Berlin) attended the event and summed up the results of the talks at the end of the WeberWorldCafé. For more information on the WeberWorldCafé please see <http://www.hypotheses.org/>.

Fatemeh Masjedi

■ Lecture Series

Urban Studies Seminar 2014/2015, ZMO

chaired by Prof Ulrike Freitag and PD Dr Nora Lafi

This academic year the seminar, dedicated to the theme »Interdisciplinary Perspectives on Urban Marginality in Africa, the Middle East and Asia« proposes an exploration of the notion of the urban margin from different points of view. The aim of this comparative approach is to discuss the notion in a variety of contexts. Just like every year since 2005, the conveners invited researchers working on a different geographical area in order to stimulate comparison. This year, Simon Gunn (University of Leicester) is going to address the issue from the perspective of British urban history. The rest of the programme is organised according to three main themes. The first relates to the marginalised peripheries of cities (Azita Bathaie on Kabul; Jean-François Pérouse on contemporary Istanbul; Ufuk

Adak on Izmir; Aksana Ismailbekova on Osh). The second concerns the marginalisation of specific groups of urban dwellers (Katharina Zöller on Dar es Salam; Saskia Schäfer on religious diversity in Jakarta and Kuala Lumpur; Jeanine Dağyeli on Bukhara). The third is about the factors that create marginality (Yektan Turkyilmaz on Van; Katrin Bromber on Addis Ababa; Marie Rodet on Kayes; Franck Mermier on Beirut; Stefan Knost on Aleppo). The Urban Studies Seminar is a joint activity of the Zentrum Moderner Orient (ZMO) and Europe in the Middle East – The Middle East in Europe' (EUME), a research programme at the Forum Transregionale Studien, Berlin. It takes place every second Monday, 17h-19h at ZMO. Full programme on zmo.de/veranstaltungen/2014.

Nora Lafi

Guest Scholars July – December 2014

Dr Prof Gregory Starrett, University of North Carolina at Charlotte, USA ■ Dr Nikhil Rao, Dept. of History, Wellesley College, Wellesley MA, USA ■ Dr Parnal Chirmuley, Center of German Studies, Jawaharlal Nehru University, India ■ Dr Naem Jouda, Kerbala University, Irak ■ Dr Nida Kirmani, Lahore University of Management Sciences, Pakistan ■ Prof Mesfer al-Qahtani, Islamic and Arabic Studies Department, King Fahd University, Dhahran, Saudi Arabia ■ Dr Lea Nocera, Turkish Studies, University of Naples L'Orientale, Italy ■ Dr Ginu Zacharia Oommen, Nehru Memorial Museum, New Delhi, Indien

■ Other Activities

Islam, Colonialism and the Modern Age in the Netherlands East Indies, Book Presentation with Dr Nico J.G. Kaptein, ZMO, 10 September 2014



Nico Kaptein (photo by Floris Kaptein)

ZMO had the honour of organising the book presentation of Nico J.G. Kaptein's latest book *Islam, Colonialism and the Modern Age in the Netherlands East Indies* in cooperation with his publisher Brill and the Berlin Graduate School Muslim Cultures and Societies. Kaptein had spent a number of months in Berlin at both insti-

tutions in 2009 and 2012. He is one of the most renowned scholars on the history of Islam in Indonesia as well as on relations between the Middle East and South-East Asia in the religious domain - which is also reflected in his impressive mastering of nine languages. His recent book discusses the life and work of Sayyid `Uthman (1822-1914) of Batavia. Sayyid `Uthman, whose family was originally from the Hadramaut, had a legal status of »Foreign Oriental« in the East Indies under colonial occupation. After studying theology, fiqh, hadith and the Coran recitation and ethics in Mecca and the Hadramaut from 1841 to 1862, Sayyid `Uthman returned as a highly learned scholar and settled in Batavia. Through this religious education in the Middle East, Sayyid `Uthman became a

member of a large international spiritual and scholarly network which Kaptein treats with view to the Pan-Islamist Lobby as well as the Egyptian Reformist Movement. `Uthman became the most prominent religious scholar in the Dutch East Indies and was, in this function, in touch with reformers like Rashid Rida whom he severely criticised. However, `Uthman also did not advocate a puritanical interpretation of Islam close to the Wahhabis. From his writings more than 150 publications survived until today, as well as some photographs. From 1889 `Uthman served the colonial government as advisor for Muslim Affairs and, in this function, worked closely with C. Snouck Hurgronje. He cooperated with the colonial government as he thought, that in this way, he could advocate stricter adherence to Islam in the country.

Sonja Hegasy

Young Academics Visiting ZMO, August 2014

In August 2014 ZMO had the honour to welcome young academics from the Youth Ambassadors Program of the United Arab Emirates. This visit was organised by the Goethe-Institute on behalf of the crown prince household of Abu Dhabi. By visiting various institutions the programme aims to give young academics from UAE's rising scientific elite the opportunity to get a firsthand insight into the proceedings of Germany's education and economic policy. In August, ZMO also welcomed the participants of the 13th International Summer School, Muslims in the West, which was organised



Participants of the Youth Ambassador Program of the United Arab Emirates at ZMO

by the Chair of Muslim Cultural & Religious History of the University of Erfurt. Funded by the German Academic Exchange Service (DAAD) the Summer School is organised as a platform of cultural exchange between young scholars from countries with significant Muslim populations and students from the University of Erfurt. During both events the participants had the chance to gain an impression of ZMO's re-

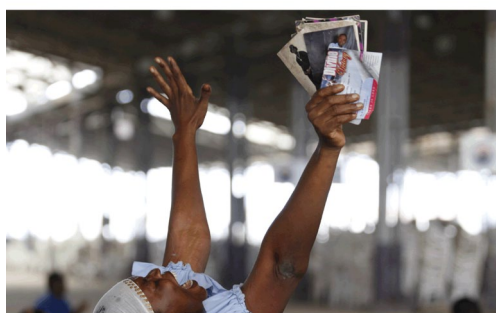
search projects, its publication and outreach activities. Through interesting conversations with different ZMO research fellows the participants discussed the significance of »Islam«, in its religious, political and cultural dimension, as a research topic in the academic landscape of Germany and Europe. Both events generated multiple contacts that open potential research collaborations in the future.

Yasser Mehanna



Exhibition: The Spiritual Highway: Religious World Making in Megacity Lagos, ZMO, 30 October 2014 – 15 January 2015

Photographs by Akintunde Akinleye, curated by Dr Marloes Janson



The Spiritual Highway
Religious World Making in Megacity Lagos
Photographs by Akintunde Akinleye, curated by Marloes Janson

The 120-kilometre long Lagos-Ibadan Expressway that connects Nigeria's economic hub Lagos with the city of Ibadan – the third largest metropolitan area in the country – is considered the busiest and most important road in Nigeria. Opened in 1979 at the peak of the oil boom, it became one of the most accident-prone highways in Nigeria with the popular label 'Highway of Death'. Since the late 1980s numerous Christian and Muslim movements have cropped up along the highway. With this the Lagos-Ibadan Expressway has succeeded as a stage for the performance of public re-

ligiosity to the extent that it can be described as a »Spiritual Highway«. During the summer of 2013 Akintunde Akinleye (photographer and prize winner of the prestigious World Press Photo) and Marloes Janson (anthropologist at the School of Oriental and African Studies in London) recorded and explored these religious centres that have become known as »prayer cities«. While concentrating on one Christian and one Muslim movement, the exhibition challenges conventional assumptions of Christianity and Islam as bounded and distinct traditions and shows the Lagos-Ibadan Expressway as a true crossroad with convergences and blurred distinctions between the two religious traditions.

The exhibition is open from Monday to Friday, 10h-15h (closed from 24-26 and 31 December 2014, and 1 January 2015).



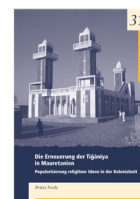
■ ZMO Media Echo

ZMO's long-standing research on the First World War was quite in demand this year: colleagues gave numerous interviews to BBC, The Telegraph, Al-Jazeera, WDR or RBB about the Prisoner of War Camps and the propaganda camps in the South of Berlin (in Wünsdorf and Zossen). Here, Germany's first mosque was erected in July 1915 to accommodate Muslim prisoners from India, Turkey, Russia, North Africa and further scenes of the war. The Germans regarded the prisoners as a target group for their propaganda to change sides and return to the battlefield, this time for the Germans and their Turkish allies. However, this plan did not work out evenly. We allow ourselves to recommend to you the 6 min. film 'Allah's vergessene Krieger' by Behrang Samsami und Martin Donath available at: <http://moscheestrasse.wordpress.com/2014/07/31/video-allahs-vergessene-krieger/>

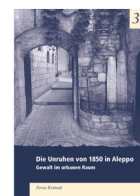
Thomas Ruttig gave an impressive account of Afghanistan during the First World War (see <https://www.afghanistan-analysts.org/afghanistan-in-world-war-i-1-afghans-in-the-kaisers-jihad/>) partly based on the groundbreaking work of our former colleague Prof Dr Gerhard Höpp. The magazines Südlink and INAMO published three special issues about the start of the First World War and encounters with non-European citizens with participation from ZMO researchers. Heike Liebau participated in several radio and TV features which you can access via our website at: <http://www.zmo.de/pressekit/medienecho2014.html>

publications

■ ZMO Publication Series



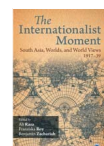
Britta Frede: *Die Erneuerung der Tiğāniya in Mauretanien. Popularisierung religiöser Ideen in der Kolonialzeit*, ZMO Studien 31, Klaus Schwarz Verlag, Berlin, 2014, 576p, ISBN 978-3-87997-716-1



Feras Krimsti: *Die Unruhen von 1850 in Aleppo. Gewalt im urbanen Raum*, ZMO Studien 33, Klaus Schwarz Verlag, Berlin, 2014, 523p, ISBN 978-3-87997-718-5

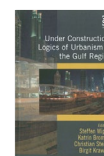
■ Other Publications

- Díaz Rivas, Vanessa: Contemporary Art in Mozambique: Reshaping Artistic National Canons, Critical Interventions, *Journal of African Art History and Visual Culture*, 8(2), 2014, 160-175.
- Liebau, Heike: Südasiawissenschaften am Forschungsschwerpunkt Moderner Orient (1992-1995) und am Zentrum Moderner Orient (1996-2010), in Maria Framke, Hannelore Lötze, Ingo Strauch (eds.), *Indologie und Südasiastudien in Berlin: Geschichte und Positionsbestimmung*, Berlin: trafo, 2014, 285-304.
- Masoudi Nejad, Reza: Religious Procession as a Means of Social Intimacy: Building Communal Harmony in Dharavi after the 1992 Mumbai Riot, in Kosta Mathéy, Silvia Matuk (eds.), *Community-Based Urban Violence Prevention. Innovative Approaches in Africa, Latin America, Asia and the Arab Region*, Bielefeld: transcript, 2014 268-278.



▪ Raza, Ali, Roy, Franziska, Zachariah, Benjamin (eds.): *The Internationalist Moment. South Asia, Worlds, and World Views 1917-39*, New Delhi: Sage, 2014, 316p.

- Nikro, Norman Saadi (guest ed.): *Postcolonial Trauma Studies*, special issue *Postcolonial Text*, 9(2), 2014. <http://postcolonial.univ-paris13.fr/index.php/pct/issue/current/showToc>



▪ Wippel, Steffen, Bromber Katrin, Steiner Christian, Krawietz Birgit (eds.): *Under Construction. Logics of Urbanism in the Gulf Region*, Farnham: Ashgate, 2014, 336p.

ZMO Working Papers

- Schielke, Samuli: There will be blood. Expecting violence in Egypt, 2011-2013, *ZMO Working Papers* No 11, 2014.
- Hegasy, Sonja: Boukhari and Shaftari – »Memory-confessions« of two Arab perpetrators, *ZMO Working Papers* No 12, 2014.

For more please see <http://www.zmo.de/publikationen/index.html>.

People

In July 2014 Yasser Mehanna followed Regina Sarreiter as Public Relations Assistant to the Director. He studied History and Islamic Studies at the Eberhard Karls Universität Tübingen and is currently writing his master thesis on National Socialism in Egyptian debates on modernity in the 1930s.

Dr Sarah Jurkiewicz coordinates the newly initiated cooperative project *Spaces of Participation: Topographies of Social and Political Change in Morocco, Egypt and Palestine* (see p. 2-3)

As the junior research group, *In Search of Europe*, finished after four successful years the two PhD candidates Leyla von Mende and Vanessa Díaz Rivas bade farewell to ZMO in mid-October 2014. Both are in the final throes of their theses and we are eagerly awaiting the results.

Dr Aksana Ismailbekova and Just Boedeker, colleagues in the project Crossroads Asia will be leaving ZMO by the end of the year. As of February 2015 Aksana Ismailbekova will take a senior postdoctoral research position at the Center for Development Research (ZEF), University of Bonn. Dr Britta Frede finished the ZMO fellowship at the Berlin Graduate School Muslim Cultures and Societies to take over a temporary teaching position from October 2014 to January 2015 at the University of Bayreuth. New ZMO Fellow at the BGSMCS is Dr André Chappatte.

ZMO welcomes several longer term research fellows during the second half of the year: Dr Ahmed el-Shamsy and Dr Steven Serels are hosted as Volkswagen-Mellon-Fellows at ZMO. Ahmed El Shamsy is an assistant professor of Islamic thought at the University of Chicago. He studies the intellectual history of Islam, focusing on Islamic law and theology, cultures of orality and literacy and classical Islamic education. He is currently working on »The Reinvention of Tradition: Islamic Thought in the Age of Print«.

Dr Steven Serels (Harvard University, Cambridge, MA) holds a PhD and an MA in History, both from McGill University. His research focuses on the history of the food economy of the Red Sea. He is currently working on an analysis of the long-term social, political and economic factors that led to the development of structural food insecurity in Sudan, Eritrea, Ethiopia and Djibouti. For a period of one year from September 2014 Dr İlkay Yılmaz is a visiting researcher at ZMO with a postdoctoral TUBITAK scholarship granted by the Scientific and Technological Research Council of Turkey. She received her PhD on security policies and controls on geographical mobilisation during the late Ottoman Empire from Istanbul University. She currently works on »Modern State and Regulations on Mobilization in the Late Ottoman Empire«

From August to December 2014 *Crossroads Asia* hosted Visiting Research Fellow Dr Nida Kirmani, Assistant Professor of Sociology at Lahore University of Management Sciences. She is working on Lyari, the famous and difficult district of Karachi, known for its multi-ethnic affiliations with Baloch but also all other ethnic groups of Pakistan engaged in turf wars for social, cultural and political control where transregional social interaction and mobility play out in a particular locality.

Prof Michael Provence (University of California, San Diego) visited ZMO for a second stay as Alexander von Humboldt fellow at ZMO. From June to August 2014, he worked on his project »Colonialism and Armed Struggle in the Making of the Modern Middle East«.

ZMO welcomes two EUME-fellows for the research term 2014-2015, Dr Ufuk Adak and Dr Yektan Türkyilmaz. Ufuk Adak is a historian. His dissertation examines the modalities of the social and political transformations of the major port cities in the Eastern Mediterranean world by focusing on crimes, punishment, social control, and prisons in the late Ottoman Empire. At ZMO he is working on »Ottoman Prison Reform in Izmir and Salonica in the Late Ottoman Empire«. Yektan Türkyilmaz received his PhD from Duke University. His dissertation concerns the conflict in Eastern Anatolia in the early 20th century and the memory politics surrounding it. As a EUME Fellow, he is working on »Urbicide in Van: Destruction and Cultural Death of an Ottoman City«.

Dr Mohamed Ismail Sabry, honorary lecturer at the German University in Cairo – Campus Berlin is affiliated to ZMO for one year as of September 2014. Sabry received a PhD in Economics from the University of Marburg. He is currently working on a project on state-business relations in the Arab spring.

Third party funding

ZMO is proud to announce its participation in the new long term project *THE MODERN INDIA IN GERMAN ARCHIVES, 1706-1989* (MIDA) from November 2014 to October 2026, supported by the German Research Council (DFG). Cooperative partners are Prof Dr Ravi Ahuja, University of Göttingen, Dr Heike Liebau, ZMO, and Prof Dr Michael Mann, Humboldt University in Berlin. The wealth and potential of collections in German archives on modern Indian history has been underestimated so far. These resources can open up new research perspectives and generate innovative research questions for purposes of transnational historical comparison and for the historical analysis of »globalisation« processes through an exploration of the modern history of German-Indian entanglements. Moreover, the resulting twofold expansion of research perspectives creates new chances for a more intensive communication and cooperation

between Indian and German traditions of historical inquiry. For more see http://www.zmo.de/forschung/projekte_2014_2019/das_moderne_indien.html

The BMBF has approved the funding for a second phase of the *CROSSROADS ASIA* project (2015-16). The competence network involves six German, university and non-university, institutions, including the ZMO. The ZMO participates in the network with the coordination of PD Dr Reetz and researcher Dr Antía Mato Bouzas, who will further develop her work on changing figurations in the Kashmir borderland. The first part of the programme was devoted to study emerging figurations around three thematic groups: »conflict«, »development« and »migration«. The second part will be structured along issues of social and geographic mobility/immobility and the various dimensions of borders boosting changes in the territory under consideration.

The competence network *PHANTOM BORDERS IN EAST-CENTRAL EUROPE* (phantomgrenzen.eu) will be extended for another two years from February 2015 with funding by BMBF. The second phase of the programme will be entitled »Actors and Constellations in Motion«. At ZMO Prof Dr Ulrike Freitag, PD Dr Nora Lafi and Dr Florian Riedler will conduct a research project on »Mobility and transport infrastructures from the Ottoman Orta Kol to the Pan-European traffic corridor X«.



calendar

ZMO-COLLOQUIUM 2014/2015: Who Speaks? The Global History of Intellectual Practices: Epistemological, Political and Ethical Changes

- Prof Dyala Hamzah, Université de Montréal: Conceptualizing the Social in 19th-20th century Egypt: Who and for Whom?, 18 December 2014, 18h, ZMO
- Prof Kai Kresse, Columbia University New York: Why We need to Study Intellectual Practice Elsewhere. Conceptual and Ethnographic Reflections from the Swahili Coast, 29 January 2015, 18h, ZMO
- Prof James McDougall, Oxford University: Caliphates and Kings. Secular Anxieties in »Islamic Thought«, 26 February 2015, 18h ZMO

CONFERENCES

- **Modern India in German Archives**, Opening Conference, Humboldt University Berlin, 30-31 January 2015
- **Urban Fragmentation(s). Borders and Identity III**; Geisteswissenschaftliche Zentren Berlin, 16-19 March 2015; see <http://www.bic2015.de/>

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