

The 70th anniversary of the outbreak of World War II has sparked renewed interest in the history of this war. Given its worldwide impact, it is encouraging to see that academic and public interest is turning to non-European experiences. Millions of men from African and Asian colonies were drafted into or volunteered for the British and French armies. Others supported the Axis powers voluntarily or were forced to do so. In many cases, civilian populations watched on as their countries became theatres of a war emanating from Europe.

Various conferences, as well as publications and even exhibitions, are devoted to this theme. ZMO has for some years investigated a number of these issues with a focus on the Middle East, Africa and South Asia and a particular interest in the translocal effects of both world wars.

Mostly in the context of the debate on the Second World War, wider questions about the ideological orientations of non-Western and notably of Arab participants in the war are being asked. In this field, the academic and the public debates seem to be drifting apart, however. Academics have tried to document and analyse the views and motivations of Asian and African actors. Take the most notorious Middle Eastern example of Hajj Amin al-Husseini, Mufti of Jerusalem and infamous propagator of Nazi views among Muslims. To be able to discuss his views properly, it is necessary to document his statements, which can be found in a wide range of newspapers, speeches and letters. Only on the basis of such scholarly work, provided by Gerhard Höpp, among others, can his position be properly evaluated, as well as what he, as a particularly prominent propagandist, transmitted of Nazi ideology to his audience.

Furthermore, various political as well as generational groups developed specific positions vis-à-vis Nazi-Germany and its ideology, where one can often find a policy of »pick and choose«. An important question asked by scholars regards the motivations of these groups and individuals, who considered European ideologies and politics

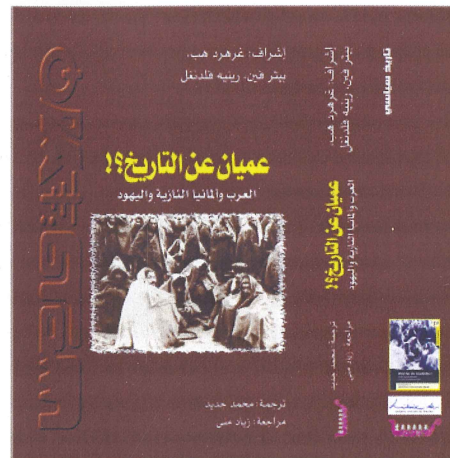
from the perspective of their own political situation. In a context in which, after World War I, Britain and France had divided the former Ottoman provinces into territories that they controlled as mandatory powers, Germany to many seemed a potential ally, in some cases almost regardless of its ideology. However, authoritarian and fascist forms of organisation and government also proved attractive to populations beyond the realm of the Axis powers, including not only non-European lands but also Germany's European adversaries. The question of blatant Nazi anti-Semitism and later of the Holocaust was received in different ways. Some politicians and intellectuals saluted it, notably against the background of Jewish emigration into Palestine and the struggle about who should rule this land. Others differentiated between their opposition to those who aimed at creating a Jewish homeland (Zionists) and those merely professing the Jewish faith. A last group rejected outright the racism underlying the National Socialist ideology.

The current public debate in the West, however, is confounding the questions arising from historical academic research with the complex and emotionally charged

political debate related to the Middle East conflict. As in all political struggle, participants try to construct their own versions of history and to denounce their adversaries by showing their continuous commitment to racism. This can be found in Arab textbooks, which show the supposed continuity of Jewish crimes against Palestinians since the early days of Judaism. It can also be found in attempts to demonstrate overwhelming Arab approval of and involvement in the spread of anti-Semitism and the Holocaust. This political debate, which is documented in speeches and newspapers more than in academic research, has abetted the creation of such unsavoury and historically highly problematic notions as a more or less continuous Arabo- or Islamofascism harking back to World War II and earlier.

A polemical debate about Israel and Palestine, and positions vis-à-vis the related political claims and aspirations, is bound to reproduce and even to intensify such notions. It is worrying, however, if such political polemics lead to the denunciation of serious historical scholarship. By its very nature, academic research poses dif-

*continued on page 2*



ZMO-Studien 19, »Blind für die Geschichte« translated in Arabic (ed. by Gerhard Höpp, René Wildangel, Peter Wien, Damascus 2007)

## World society: A theoretical gateway to study concepts of world and order?

The ZMO research group *Concepts of World and Order* has set itself the task of investigating diverse theoretical approaches to concepts of the world and world society. »World« is here understood as a geographical, social, normative and/or ideological space that is not necessarily all-encompassing. It includes fragmentations, fissures and processes of reorganisation with transformative qualities. Irrespective of whether they focus on local contexts or analyse processes at the macro-level, all projects affiliated with this ZMO-research group consider relations between the local and the global, therefore relating to the world as a frame of reference.

Taking up earlier studies at ZMO that had already understood globalisation as something more than worldwide economic interconnectivity (summarised in Fürtig 2001), the group has looked into theoretical approaches to the »world« that explicitly attempt to examine how agents live under and contribute to globalizing conditions, instead of conceiving globalisation processes solely in economic or political terms. By seeking to foreground globalisation as a daily experience, the working group especially aims at adding a socio-cultural component to globalisation studies, reflecting for that purpose on the notion of *Weltgesellschaft* or »world society«. Significantly shaped by the works of John W. Meyer, the Berkeley School assumes the development of a »world culture« or »world polity« that increasingly serves as global frame of reference. The latter is structured not only by institutions or economic networks, but also by cultural and social processes of global impact, as much as by perceived »world events«, like 9/11. A further, ambitious, system-theoretical

approach has been developed at Bielefeld by Niklas Luhmann and his followers who conceptualised »world society« as a closed system of communication that is structured by and differentiated into subsystems such as law, politics, economy and sports. While these subsystems operate through binary codes (such as lawful/unlawful for law or victory/defeat in sports), the globalisation of communication shifts the systemic borders from the local or national level to that of the world as horizon of expectation and referential framework for individual and collective actors alike. Luhmann thought of world society as an all-encompassing global social system with interactive autopoietic subsystems. His theory, which completely lacks hierarchies (that is, no dominance of economy or politics over other subsystems), considers only lateral and circular interaction by communication within and between systems. Following this approach, Urs Stäheli criticised current globalisation debates that assume the hegemony of the macro-level over the

micro-level and take globalization as a linear and homogenizing process. Instead, he argues against the local-global dichotomy and for an understanding of the reciprocal impact of macro- and micro-level on a global scale. Stäheli further hints at the fact that looking at the world always presupposes a »blind spot«, namely the observer himself or herself. Hence, every worldview is per se incomplete.

Without going deeper into the complexities of system theory or into the sociological and critical debates whether the allegedly non-judgemental stance of Luhmann's theory undermines the emancipatory claim of sociology (Habermas-Luhmann debate), the group benefited from this theoretical engagement in two ways. First, through a discussion of the dialectic influence between local and global, on the presence of the local within the global and vice versa. Second, through an awareness of the problematic application of system theory to our actor-centred research projects – whether young Gambian Tablighis, city-dwellers in the Kashmiri borderland, Kurdish female survivors of the Anfal operation, African athletes, influential journal editors in the Middle East or individual and institutional actors involved in the port of Salalah. A theory that so exclusively relies on communicating systems seems indeed to allow little space to the agency or the worldviews of actors.

**D**yala Hamzah's project **THE WORLD(S) OF ISLAM AS ARTICULATED BY THE PRODUCTION AND RECEPTION OF THE PAN-ISLAMIC JOURNAL 'AL-MANÂR' (1898-1935)** investigates a world success story against the odds. Throughout its four decades, *al-Manâr* surmounted journalistic competition and censorship, chronic financial straits, World War One, the demise of the

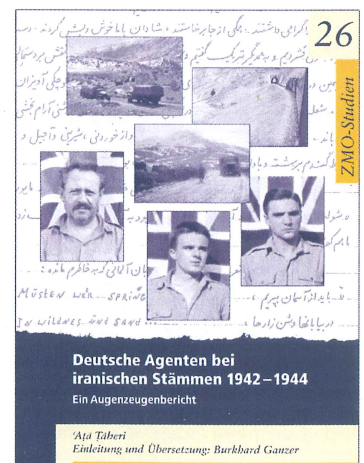
continued from page 1

ferent questions and has to avoid the very pitfall of projecting present struggles back into the past. It is useful and necessary to remind oneself from time to time of the different styles and approaches of political debate and academic research. Where politics poses as academic research, however, and where academics are censored for asking uncomfortable questions or where academics tailor their enquiries, sources and results to suit a political agenda, these boundaries

become blurred. The main victim will be the advancement of knowledge and the result will be the discrediting of scholarly work to the benefit of partisan interest. This is particularly to be regretted in a field in which polemics are already much easier to come by than is serious academic research.

U. Freitag

ZMO-Studien 26, a local account on German agents living with Iranian tribes during World War II, translated and introduced by Burkhard Ganzer





communications and building macro-infrastructures near those areas (such as big dams and highways). While the degree of transnational exchanges is still low and has created mixed reactions, it seems an unstoppable process. Finally, issues of cultural and social reintegration and renegotiation emerge in the debate in terms of a sense of a common place of belonging (although not in exclusive terms) as well as of a strategy of survival in the face of a dominating (global) culture that is threatening local diversity.

**K**atrin Bromber's project **RUNNING AT THE TOP: EAST AFRICAN COMPETITIVE SPORTS BETWEEN NATIONAL HALLMARK, LOCAL BONE OF CONTENTION, AND OBJECT OF SUPRA-REGIONAL TRADE**, relies on case studies in Kenya, Ethiopia, and the Arab Gulf region to investigate the discursive means employed to use success in competitive sports for constructions of the world or for positioning oneself on the global scale. Track and field, in which East African athletes dominate in international competition, especially in the long-distance area, is the focus. In contrast to approaches that theorise world sports in terms of televisualisation, commodification or Americanisation, the project studies sports as a global form of communication in its own right.



Training at Meskel Square, Addis Abeba  
(© K. Bromber)

The introduction of worldwide applicable rules by international bodies, especially the International Olympic Committee, and, for track and field, the International Association of Athletic Federations, provides a basis for comparing success on a global scale and including more participants from all over the world in the benchmarking of sports. Since achievement/nonachievement seems to have replaced the former victory/defeat binary code, the idea of improved performance in recurrent benchmarking procedures of competitions dominates in absolute terms.

As a form of global communication, success in sports communicates more than

bodily capabilities. It also demonstrates the potential of the communities or states that are represented by the athletes. In the case of Ethiopia, success in sports, especially long-distance running, not only communicates talent but a strong will. It counters images of emaciated bodies often associated with the countries of the Horn of Africa. For the Gulf States, their hyper-modern sports facilities and their application for Olympic Summer Games or the FIFA World Cup, sports might be more than an important factor in gaining acceptance as serious players in the post-oil era. However, the visibility of strong national teams in international gatherings that are predominantly composed of recently naturalised successful athletes from the African continent runs counter to all obvious attempts to argue against orientalist images of bodily immobility.

**K**arin Mlodoč's project **VIOLENCE, MEMORY AND DEALING WITH THE PAST IN IRAQ: THE EXAMPLE OF WOMEN IN KURDISTAN-IRAQ** focuses on the experience, perspectives and strategies of agency of women in the Germian area in Kurdistan/Iraq who experienced deportation and imprisonment and the disappearance of their husbands and other relatives during the Anfal operations of the Iraqi regime against the Kurdish rural population in 1988.

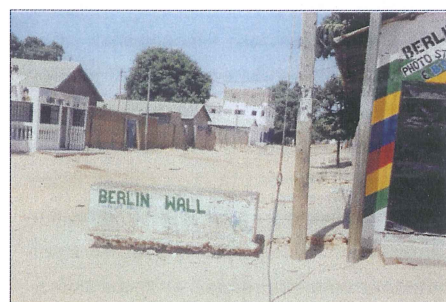
Referring to psychological concepts of trauma, memory and agency, the research looks at the (re)construction and transformation of Anfal-surviving women's individual and collective memories and narratives, shaped by uncertainty about the fate of their relatives, the destruction of social and economic structures and a patriarchal and traditional gender concept, keeping them in the role of waiting women and excluding them from political participation. Immobility in space and time are features of their situation.

In the Kurdish regional discourse, the representation of Anfal-surviving women as symbols of Kurdish victimhood plays a key role in underlining claims for autonomy and power sharing on the Iraqi national and on the international level. In the Iraqi national discourse, Anfal-surviving women's claims for evidence, justice and reparations are sidelined by ongoing violence and the fragmentation of the Iraqi society along ethnic and religious lines, with contrasting and conflicting narratives on past and current violence and

competing victimhood discourses. At the same time, newly developing civil society and women rights groups in Kurdistan/Iraq refer to Anfal-surviving women as pioneering for women's life perspectives without male support. Through new communication networks, Anfal-surviving women enter into exchange with women in comparable situations in Bosnia or Rwanda, despite local restrictions and immobility, and relate and contribute to international debates on trauma and reconciliation.

The research looks into the correlation between individual memories and narratives of Anfal-surviving women and their multiple representations, use and transformation by Kurdish regional, Iraqi national and international actors and the repercussion of these different layers of representation on the individual coping strategies of the Anfal-surviving women. It is in analyzing the interweavement of these layers that the research relates to and benefits from the reflections on methods and theories for understanding the relation between local and global in the working group *Concepts of World and Order*.

**M**arloes Janson's project, entitled **OPERATING WITHIN THE GLOBAL UMMA: GAMBIAN TABLIGHIS' RELIGIOUS BELIEFS AND PRACTICES**, centres on the Tablighi Jama'at, a transnational Islamic missionary movement that encourages greater religious devotion and observance. Despite its worldwide influence on the lives of millions of Muslims, scholars have almost completely ignored the movement's spread in sub-Saharan Africa. To redress the imbalance, Janson's ethnographic research focuses on The Gambia, a country that has over the last decade grown into a flourishing centre of Tablighi activities in West Africa. The Tablighi Jama'at's missionary model and its resulting spread in The Gambia can be seen as features of



The »Berlin Wall« in The Gambia (© M. Janson)

globalisation. At the same time, globalisation has influenced the ways Gambian Tablighis imagine themselves. Not only are Gambian Tablighis moving round the globe, but the global has also grown into a site in their perception. By converting to the Tablighi ideology, they consider themselves part of a global community of Muslims, the *umma*. Tablighis' sense of belonging to the *umma* finds expression in their observance of the Prophetic traditions, their rituals, the religious texts they read and listen to on audiocassettes and their dress code. Although Gambian Tablighis perceive themselves as belonging to the *umma*, at the same time they feel committed to a particular Islamic movement. Gambian Tablighis' sense of belonging to a local movement is expressed, for example, in their discourse. Urdu concepts employed

in South Asia have been appropriated in the local language and endowed with new meanings, and new concepts are invented. A striking example is the concept of *Mashala* (derived from the Arabic *ma sha' Allah*: what God wishes). Many mainstream Muslims refer to Tablighis as *Mashalas*. This expression has become so widespread in The Gambia that it also has grown into a term of self-designation. As such, Janson's project illustrates the challenge Gambian Tablighis face in localizing a global Islamic movement while at the same time globalizing local Islam. By appropriating Tablighi ideology, derived from a South Asian setting, to the local context in which they operate, Gambian Tablighis are entangled in a dialectical process in which the local is part and parcel of the global and vice versa.

ism from below«. During transit, slow processes of opening towards other societies, cultures and identities take place. Yet, the precarious transit situation tends to lead to living side-by-side and the cultivation of one's own identity.

An edited conference volume is in preparation, and will tackle analytically some questions that remained open during the workshop.

D. Nadi, S. Wippel

## ■ ZMO Colloquium

New perspectives on gender and globalisation,  
ZMO lecture series  
October 2009–April 2010

This lecture series explores the impact of processes of globalisation on local articulations of gender. It aims at revisiting the relations between these two – by now classical – fields of social science research by bringing together current perspectives from anthropology, history and Islamic studies. Presenting state-of-the-art research on Africa, Asia and the Middle East, the lectures will investigate ways in which globalisation processes reconfigure gender norms and relations, as well as gendered spheres of action, in particular local settings. The series has started in October 2009 with lectures by Prof. Ellen Fleischmann, Dr. Samuli Schielke, Dr. Filippo Osella, Prof. Annelies Moors, Prof. Mrinalini Sinha, Prof. Victoria Bernal and Prof. Lara Deeb. For further information see <http://www.zmo.de/veranstaltungen/Veranstaltungen2009.html>

## Ottoman Urban Studies Seminar 2009–2010

The choice of the thematic orientation for this annual seminar is an invitation to explore different places and periods outside the strict horizon of Ottomanity: what happened in cities lost by the Ottomans, from Algiers to Salonica and from Sarajevo to Tel Aviv? This is also an invitation to reflect on the treatment of the Ottoman heritage (built, administrative, demographic,

## activities

### ■ ZMO Workshop

Vivre en transit et cosmopolitisme vécu par le bas  
ZMO, 26-27 June 2009

The two-day international workshop was an outcome of current debates in the Working Group *Actors in Translocal Spaces* that led to the organisation of a series of three workshops entitled *Experiences and narratives of migration – at home, on the way and away*.

The second workshop of this series addressed mainly trans-Saharan migrations to Europe via Northern Africa. Even if most African migration movements take place between different sub-Saharan countries and few migrants choose Europe as their destination, new »transit spaces and places« are continuously emerging, provoking concerned countries to introduce new regulations and sanctions to contain such movements. Workshop papers showed a broad range stretching from microscopic, individual perspectives to developing macro-spaces and poli-

tics. With regard to the illegal or informal status and activities of migrants, the main focus, however, was on analysing their individual experiences, relying on narrations of transit and migration.

The workshop aimed at counter-reading conventional concepts of transit by turning to actors' perceptions and practices. During the transit phase, terms such as »place of origin« or »destination country« become fuzzy and are redefined with new contexts and encounters. Some migrants find new opportunities for work and income during their travel, adapt their itineraries or develop new life projects; others have to stop »in between«.

Finally, the workshop sought to explore new developments in transit cities, and studied recent evolutions of living together, referring to the concept of »cosmopolitan-

### Guest Scholars July–December 2009

Dr. Lotte Hoek, University of Amsterdam ■ Dr. Atrayee Sen, University of Manchester  
■ Dr. Bodhisattva Kar, Centre for Social Sciences, Calcutta ■ Andrew J. Eisenberg, Stony Brook University, New York ■ Dr. Nilanjan Sarkar, Taylor & Francis Books India, New Delhi ■ Dr. Ellen Fleischmann, University of Dayton ■ Antje Missbach, Australian National University, Canberra ■ Dr. Saad Sowayan, King Saud University, Riad ■ Prof. Salah Trabelsi, Université de Lyon ■ Prof. Kwasi Wiredu, University of South Florida, Tampa ■ Prof. J.D.Y. Peel, SOAS, London ■ Hatsuki Aishima, St. Anthony's College, Oxford

social, organisational and symbolic) and in the end on the very nature of Ottomanity itself and on urban history in general. This thematic choice is also a step in the direction of a reflection on ideologies as applied to urban spaces and societies. The different forms and expressions of nationalisms and national projects, for example, but also the colonial urban project or an alternative imperial belonging, according to the place and time. Tracking possible Ottoman heritages is in no way an Ottoman nostalgia, but rather a way to help deconstruct the narratives of the national or colonial city. Post-Ottoman is not an urban type, part of a fixed typology, but rather a research perspective aiming to help uncover logics

that don't necessarily fit into dominant narratives. There is of course a vast variety of post-Ottoman situations, extending across various centuries between the 17th and the 20th, and an even vaster variety of configurations. This variety will be explored by scholars from various research horizons. The program is available on the ZMO web page (<http://www.zmo.de/veranstaltungen/Veranstaltungen2009.html>).

The Ottoman Urban Studies Seminar, directed by Ulrike Freitag and Nora Lafi and held every second Monday at ZMO, is part of the EUME research program of the Berlin-Brandenburgische Akademie der Wissenschaften, the Fritz Thyssen Stiftung, and the Wissenschaftskolleg zu Berlin. N. Lafi

16th DAVO Congress, Bonn, 8–10 October 2009

Researchers from the ZMO working on various aspects of the Arab-Persian Gulf region participated in the annual international congress of the German Middle East Studies Association for Contemporary Research and Documentation (DAVO), which took place at the Rheinische Friedrich-Wilhelms-University in Bonn in October 2009. They presented papers at a panel discussion on *Contemporary development in the countries of the Gulf Cooperation Council (GCC)* organised by Ala Al-Hamarneh from the University of Mainz, which focused on the dynamics of the social, economic, political, environmental and spatial transformations since 1990.

Katrin Bromber from the project *Worlds of sport in contest* presented her paper on »National athletic body of the Arab Gulf States«, whereas Birgit Krawietz (co-initiator of this project, now at the Free University) focused on »Animals and sport triumphs in the Arab Gulf«. Out of his comparative project on port cities, Steffen Wippel analysed »The new container port of Salalah (Oman) – geoeconomic position in regional competition«. He also organised the two-session panel *Economic development in the Middle East and North Africa* (together with Anja Zorob, Bochum/Berlin) and the »Werkstattgespräche« (workshop debates) for young scholars (with Christoph Schumann and Heiko Schuss, Erlangen). Henceforth, Bromber, Krawietz and Wippel will be integrated into the broader network of the newly constituted DAVO-GCC working group. S.Wippel

## ■ Other Activities

Terms of analysis in African studies: Do we need ›conceptual decolonisation‹? Roundtable discussion, 20 October 2009



Participants in the roundtable discussion (from left to right): Prof. Andreas Eckert, Prof. Ute Luig, PD Dr. Katrin Bromber, Prof. Kwasi Wiredu, Prof. John Peel, Dr. Kai Kresse

In October, two senior distinguished Africanists were at ZMO as visitors at the same time: the Ghanaian philosopher Prof. Kwasi Wiredu, from the University of South Florida in Tampa; and Prof. J.D.Y. Peel, from the Anthropology Department at SOAS. Wiredu, one of the most renowned academic African philosophers and a central figure in research and publication efforts in African philosophy, had come to give a lecture on the potential for intercultural philosophy based on an African perspective – an event that was jointly organised with the *Society for African Philosophy* based in Berlin at the *Werkstatt der Kulturen* in Neukölln on 24 October. Peel, who is well-known among Africanists throughout the world for his historically sensitive books on Yoruba society and religion and also as general editor of the

*International African Library*, came as a Visiting Research Fellow. He made use of ZMO's research environment to develop further his ideas on Islam in the Yoruba context, which he presented in a public lecture on »The dilemma of Yoruba Islam in contemporary perspective«, on 15 October.

If their lectures were stimulating, their joint participation at the roundtable discussion, was most inspiring. Together with Berlin-based Africanists Ute Luig (Prof. of Anthropology at the Free University), Andreas Eckert (Prof. of African History at the Humboldt University) and PD Dr. Katrin Bromber (Group Research Leader at ZMO) and in dialogue with the audience, they discussed basic structural constraints and conceptual tensions for African Studies in the current post-colonial state of affairs. While reassess-

ing African Studies' terms of analysis, the discussion also got students and scholars with different disciplinary backgrounds and thematic foci engaged in a lively debate about fundamentals in research and teaching.

Early November saw the beginning of a new tradition: the first Thursday of every month has now become a jour fixe for Swahili-speaking researchers from ZMO and advanced students from the Humboldt University. Once a month they will meet at ZMO in an informal setting to present and discuss research projects and ideas in Kiswahili. This follows a joint initiative by Lutz Diegner (Humboldt University), Katrin Bromber and Kai Kresse (ZMO). K. Kresse

Dr. Börte Sagaster: Literatur und Erinnerung in der Türkei.  
Vergangenheitsentwürfe in der türkischen Literatur nach  
1980, ZMO, 16 June 2009



Dr. Börte Sagaster

In 2009 the exhibition *Die Türkische Bibliothek*, initiated by the Robert Bosch Stiftung, Unions Verlag and Stiftung Lesen was shown at ZMO. The exhibition presents Turkish literature from the 19th century to recent works by Turkish authors that have never been translated into German. ZMO organised a reading from the novel »Sich hinlegen und sterben« by Adilet Ağaoğlu at its Open Day and a lecture by Dr. Börte Sagaster from the University of Cyprus, Nikosia. Dr. Sagaster gave an

illuminating presentation on memory in literature in Turkey by elaborating on the importance of literary canons as a means to create a homogenous Turkish identity. She focused especially on the period of transition after 1980. Sagaster highlighted convincingly the beginning process of political liberalisation that affected Turkish historical interpretations and in consequence literature and literary canons. Using the example of compulsory readings at Turkish state schools, she demonstrated not only how their compilation was affected by the change of political circumstances, but also by the changing views of history that were to be propagated. The talk, followed by a lively discussion, attracted a highly interested audience. The exhibition's programme was closed by a lecture by Prof. Dr. Catherina Dufft (University of Hamburg) on images of Istanbul in modern Turkish novels.

L. von Mende, R. Sarreiter

■ Other Publications  
(selection)

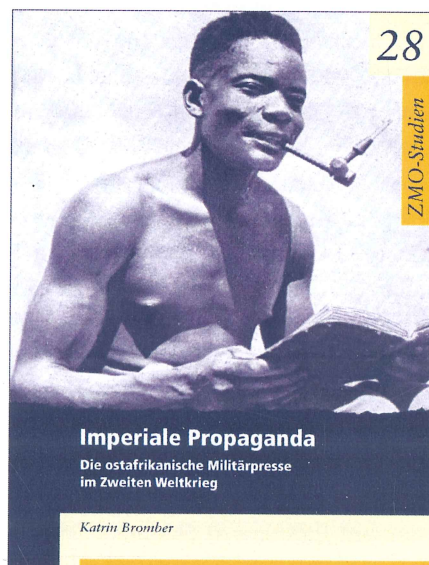
- *Abou-bakr, Randa*: The political prisoner as antihero: The prison poetry of Wole Soyinka and Ahmad Fu'ad Nigm, in: *Comparative Literature Studies*, Pennsylvania State University, vol. 46, no. 2, 2009, 261–286.
- *Ahmed, Chanfi*: Networks of Islamic NGOs in sub-Saharan Africa: Bilal Muslim Mission, African Muslim Agency (Direct Aid), and al-Haramayn, in: *Journal of Eastern African Studies*, vol. 3, no. 3, 2009, 426–437.
- *Baer, Marc*: *The Dönme*. Jewish converts, Muslim revolutionaries, and secular Turks, Palo Alto: Stanford University Press, 2009, 360 p.
- *Gräf, Bettina* (ed. with Jakob Skovgaard Petersen): *The global mufti*. The phenomenon of Yusuf al-Qaradawi, London: Hurst, 2009, 256 p.
- *Freitag, Ulrike*: Zwischen imperialer Festigung und kolonialer Durchdringung, in: Michael Mann (ed.), *Die Welt im 19. Jahrhundert*, *Globalgeschichte, die Welt 1000–2000*, Bd. 6, Wien: Mandelbaum Verlag, 2009, 189–212.
- *id.*: Einführung Europa und die anderen: Der Blick von außen, in: Winfried Eberhard, Christian Lübke (eds.), *Die Vielfalt Europas. Identitäten und Räume*, Leipzig: Leipziger Universitätsverlag, 2009, 575–579.
- *Janson, Marloes* (und Sulayman S. Nyang): Gambia, in: *Encyclopedia of the Islamic World*. Oxford: Oxford University Press, 2009, 283–286.
- *Lafi, Nora* (rev.): André Raymond, *Tunis sous les Mouradites. La ville et ses habitants au xvii<sup>e</sup> siècle*, Tunis, Cérès, 2006, in: *Cahiers d'Histoire, Revue d'Histoire Critique*, no. 107, 2009.
- *Reetz, Dietrich*: Migrants, Mujahidin, madrasa students: The diversity of transnational Islam in Pakistan, in: *Transnational Islam in South and Southeast Asia: Movements, Networks, and Conflict Dynamics*, Seattle, National Bureau of Asian Research, 2009, 53–77.
- *Schielke, Samuli*: Ambivalent commitments: Troubles of morality, religiosity and aspiration among Young Egyptians, in: *Journal of Religion in Africa* vol. 39, no. 2, 2009, 158–185.

## publications

■ ZMO Publication Series

**Katrin Bromber: Imperiale Propaganda. Die ostafrikanische Militärpresse im Zweiten Weltkrieg, ZMO-Studien 28, Klaus Schwarz Verlag, Berlin, 410 p**

More than 320,000 men from East and Central Africa took part in World War II under British command. Military service took about half of them to North Africa, the Levant, Madagascar, or South Asia. To legitimise these missions and to regulate soldierly behavior, the British military employed for the first time propagandistic means on a grand scale – along with radio and film, primarily military newspapers in African languages. Based on archive sources, the study examines propaganda structures and the European and African actors operating in them. A discourse-



analytical view of the newspapers works out the army leadership's and the colonial governments' strategies to pre-structure the African soldiers' ways of viewing their part in victory and their place in the colonial postwar society.

- *id.*: Being good in Ramadan: Ambivalence, fragmentation, and the moral self in the lives of young Egyptians, *Journal of the Royal Anthropological Institute* vol. 15, special issue 1, 2009, S24–S40.
- *Sinha, Nitin*: Protest and mobilisation: Aspects of workers' resistance and control, in: Marcel van der Linden, Prabhu P. Mohapatra (eds.), *Labour matters towards global histories: studies in honour of Sabyasachi Bhattacharya*, New Delhi: Tulika, 2009.
- *id.*: Anxiety, fear and change: 1857 and colonial rule in Bihar, in: *Prajna Bharati: The Jour-*

nal of the K. P. Jayaswal Research Institute, Patna, 2008.

- *Wippel, Steffen*: Marokko in globalen und regionalen grenzüberschreitenden Handelsströmen, in: Ingo Breuer, Jörg Gertel (eds.), *Alltags-Mobilitäten: Marokkanische Lebenswelten im Aufbruch?*, Bielefeld: transcript, 2009.
- *Zachariah, Benjamin*: 1857 in the nationalist imagination, in: Subhas Ranjan Chakraborty (ed), *Uprisings of 1857: Perspectives and peripheries*, Calcutta: The Asiatic Society, 2009, 107–140.

## news

We congratulate our colleague Prof. **Roman Loimeier**, who has been appointed to a professorship for social anthropology with focus on East Africa at the University of Göttingen as of October 2009. Dr. **Knut Graw**, research fellow since 2008, left ZMO to return to his home university in Leuven, Belgium, to work as a Doctoral Assistant at the Instituut voor Antropologie in Afrika (IARA), Centrum Interculturalisme, Migratie en Minderheden (IMMRC). Dr. **Florian Riedler** left the Centre at the end of May 2009.

The BMBF-funded project *Muslims in Europe and their societies of origin in Asia and Africa* ended. ZMO bade farewell to **Melanie Kamp** and **Thomas K. Gugler**. Its coordinator PD Dr. **Dietrich Reetz** began an individual research project on Muslim global networks at ZMO.

**Sybille Wegener**, who started working at the library in February, finished at the end of July to take up a full-time post in Magdeburg. **Ursula Benzin** succeeds her as of mid-October. She was trained as a librarian at the FU and the TU Berlin. Before that, she worked in a consultancy, where she was responsible for the library as well as the setup and maintenance of the archive.

The EUME academic term 2009/10 started in October and ZMO welcomes the new fellows: Dr. Kirsten Scheid, Dr. Nazan Maksudyan, and Dr. Munir Fakher Eldin. **Kirsten Scheid** is an anthropologist and art historian specializing in modern and contemporary visual arts in Lebanon. She is Assistant Professor of Anthropology at the American University of Beirut and her research interests include the history of painting in Lebanon and the Arab world,

colonialism and aesthetics, cross-cultural investments in fine art, and the use of art for negotiating ambiguous social identities such as gender and class. She is currently producing a manuscript, »On civilized art in primitive places: Modern art and the formation of Lebanese society«. Her newest research has taken two parallel paths: the funding of contemporary Arab art and audience cultivation, on the one hand, and elite youth subjectivity formation, on the other. **Nazan Maksudyan** completed her PhD in History at Sabancı University in January 2008 with a dissertation on the history of childhood in the Late Ottoman Empire and afterwards worked as a lecturer at Boğaziçi and Sabancı Universities. She published a number of articles on the history of Ottoman welfare, women, and children. Her current research focuses on the introduction of vocational education in the urban provincial centers of the Ottoman Empire. **Munir Fakher Eldin** received his doctorate from New York University in 2008 in History and Middle Eastern and Islamic Studies. He served as a Visiting Assistant Professor at Skidmore College for one year before moving to Berlin as a EUME fellow. His main research project examines the emergence of the colonial geography of Palestine from the perspective of the late Ottoman and British-introduced land regimes (1858–1948). Through this project he raises questions about political agency (both elite and popular), as well as the intersections of liberalism and colonial governance.

From mid-August to mid-November, Dr. **Nilanjan Sarkar**, Senior Commissioning Editor at Taylor & Francis Books, India,

stayed at the Centre as a visiting research fellow. Dr. Sarkar worked on a research project on »History between memory and imagination: A capital city in medieval Islamic North India«. ZMO also welcomed Prof. **Ahmed Ibrahim Abushouk**, Alexander von Humboldt Fellow, who stayed at ZMO during October and November 2009. He is Professor of History at the International Islamic University of Malaysia (IIUM) and is currently Deputy Dean for Research and Postgraduate at the College of Islamic Revealed Knowledge and Human Sciences. The areas of his interest include Islam and Arabs in Southeast Asia, Islamic revivalism, and British colonial rule in the Middle East and sub-Saharan Africa. Currently he is working on a biography of Ahmad al-Surkitti. Prof. Abushouk will return for a second term at ZMO in 2011.

## calendar

- 8th January 2010, 18.00 h, ZMO  
**NEW YEAR'S RECEPTION**, opening of the exhibition *Wissensstädte - Bibliotheken in Afrika*

### ZMO-COLLOQUIUM

- 10th December 2009, 18.00 h, ZMO  
*Dr. Filippo Osella*, University of Sussex: Male sociality across the Indian Ocean
- 28th January 2010, 18.00 h, ZMO  
*Prof. Annelies Moors*, University of Amsterdam: Gender and globalisation. »Islamic fashion« in cyberspace
- 25th February 2010, 18.00 h, ZMO  
*Prof. Mrinalini Sinha*, Pennsylvania State University: How to bring a global perspective on gender?
- 25th March 2010, 18.00 h, ZMO  
*Prof. Victoria Bernal*, University of California: Cyberspace, diaspora and the public sphere: gender and Eritrean politics online
- 29th April 2010, 18.00 h, ZMO  
*Prof. Lara Deeb*, Scripps College: Piety and pleasure: Youth, sexuality and moral authority in the southern suburb of Beirut

### OTHER EVENTS

- 14th January 2010, 18.00 h, Bosch-Stiftung  
*Dr. Nedim Gürsel*, EHESS: reading and discussion on his novel »Allahs Töchter«
- 29th January 2010, 18.00 h, ZMO  
*Prof. Achim v. Oppen*, University of Bayreuth: Die andere Küste Ostafrikas. Translokale Topographie des Tanganyikasees vor 1900, annual lecture of the Gesellschaft zur Förderung des ZMO

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