



## ZMO's History under Review – East and West at ZMO



*Prenzlauer Promenade 149-152 in Berlin, domicile of the Research Centre Moderner Orient, (Forschungsschwerpunkt Moderner Orient) from 1992-1995, © Sabine Liebau, 2012*



*Kirchweg 33 in Berlin, domicile of the Zentrum Moderner Orient since 1996*

After the recent evaluation of ZMO's research programme and in view of the renewed debate about its institutionalisation, the 20-year anniversary of ZMO in its former emanation as »Research Centre Modern Orient« (»Forschungsschwerpunkt Moderner Orient«) from 1992–1995 was a welcome occasion to reflect on the genesis of the Centre as well as its several thematic foci over time. What, if any, is the legacy of what started as a department for the History of Developing Countries with the Institute for General History in the GDR's Academy of the Sciences?

After having undergone a rigorous evaluation, the new Research Centre seemed to distance itself consciously from its Marxist (-Leninist, as former colleagues stress) past by reconnecting to an earlier Centre of Oriental Research within the Academy of Sciences that had existed between 1947 and 1969. Nevertheless, this was by no means intended as a resurrection of old-fashioned Orientalism, given that the Centre was meant to carry out historical research on Africa and Asia in comparative and transregional perspectives, something not yet very common in West German universities, where many of the regional studies were very much rooted in a philological tradition only slowly opening up to approaches from the social sciences and wider humanities. In addition, different regional studies were often divided among the universities across one or more states, such as African Studies at Bayreuth, South Asian Studies at Heidelberg etc. Only a few universities actually combined a range of disciplinary and regional orienta-

tions that would have theoretically enabled such a broader approach.

Besides preserving the tradition of a philologically based social scientific approach to Asia and Africa, the agenda of the Centre was also to provide the best East German researchers with professional prospects as academics while exposing them to West German approaches by appointing scholars from both traditions to the Centre. The eventual focus on Muslim societies within Asia and Africa was further backed by the recommendation of the German Science Council that the future director ought to be an Arabist or Middle East Studies specialist (Islamwissenschaftler). This might have been partly a reaction to the political climate of the day after the so-called Second Gulf War in 1991, or a more or less conscious result of the composition of the various bodies deliberating academia in former East Germany, or simply a pragmatic decision taken under pressure of time. At any rate, and however much the thus-implied »religious paradigm« has exercised the minds of scholars within and outside of ZMO ever since, it was one way to somewhat limit and concentrate research, but it was also always transcended by many research projects. By focussing on »Muslim societies« without positing Islam necessarily at the centre of investigation, research into historical and present-day entanglements and connections but also differences between societies from Southeast Asia to Western Europe have come to the fore and proven a fruitful agenda for research, placing Muslims and their worlds in the framework of globalising and localising trends extending well beyond them.

The new research programme, which shows a distinct turn to material realities and the ways actors deal with them, illustrates how many of the questions asked by researchers in the GDR have retained their relevance beyond the ideological limits then imposed. This will be reflected in the research programme, which an academic evaluation committee of the Federal Ministry of Education and Research endorsed this past September. By way of four intertwined research fields, we want to explore themes and issues that have emerged as relevant and particularly promising in our respective fields. Four axes investigate Progress and its Discontents, The Politics of Resources, Trajectories of Lives and Knowledge and Cities as Laboratories of Change.

Beyond the on-going relevance of the research questions, the initial process of »unification« has led to a specific style of exchange about theoretical assumptions, concepts and approaches, which we claim is tangible at ZMO today.

Extending well beyond any inner German unification, ZMO nowadays employs the reflexive and dialogical culture thus developed to integrate colleagues from West and East and approaches from different parts of the world, as well as from different disciplines. Such a process, which ideally results in the development of a common language even in the face of on-going differences, continues to require a joint space and time for structured as well as spontaneous debates in order to create an atmosphere of mutual trust, the basis for any fruitful understanding. It is this research agenda, as well as this integrative approach, that makes ZMO as necessary and as unique today as when it was founded.

*Ulrike Freitag*

## Habitats and Habitus: Politics and Aesthetics of Religious World-Making

Directed by Birgit Meyer, Utrecht University/ZMO

In many contemporary African settings, as elsewhere, different religious worlds rub against and interfere with each other in arenas of diversity and pluralism. It is high time to challenge the division of the study of religion into separate anthropologies of Islam and Christianity. Developing research that places Christian and Islamic movements in one framework so as to explore the similarities, differences and conflicts between them, the central concern of this project is to help create new synergies by linking the study of Islam with that of Christianity. This project takes a »material« approach that places centre stage the politico-aesthetic religious practices of forming the world in a concrete sense, whether in buildings and architecture or design, the use of audio-visual and material culture, or the shaping of (gendered) bodies, senses and sensibilities. The approach is grounded in an understanding of religion as a medium that operates via particular »sensational forms« that mould religious subjects, shape strong, desired personal and collective identities and social relationships, and produce a shared environment. Two subprojects focusing on Nigeria and Zanzibar respectively will explore the links between Christian and Muslim techniques of the self – the *habitus* – and the politico-aesthetic practices that shape the material environment (home, city, religious spaces, architecture, circulation of images, scriptures and soundscapes) – the *habitats*.

**Birgit Meyer** (Ph.D. Cultural Anthropology, University of Amsterdam, 1995) is professor of religious studies at Utrecht University. She has worked on colonial missions and local appropriations of Christianity, modernity and conversion, the rise of Pentecostalism in the context of neo-liberal capitalism, popular culture and video-films in Ghana, the relation between religion, media and identity, as well as on material religion and the place and role of religion in the twenty-first century. She is vice-chair of the International African Institute (London), a member of the Royal Dutch Academy of Arts and Sciences, and one of the editors of *Material Religion*. From 2010-2011 she was a fellow at the Institute for Advanced Study (Wissenschaftskolleg), Berlin. In 2011 she was awarded the Anneliese Maier Research Award, enabling her to conduct the *Habitus and Habitats* Project in conjunction with ZMO (2012-2017).

### Sensation, Sight and Sound of Nigerian Religious Movements: A Comparative Study of Christ Embassy and Nasrullahi-Fathi Faith Society (NASFAT)

**Murtala Ibrahim** was born in the central Nigerian city of Jos, Plateau State. He attended the University of Jos where he received a BA in Religious Studies in 2008 and recently completed the Master's Programme in the Sociology of Religion. He also worked for two and a half years at the Institute of Governance and Social Research (IGSR), Jos.

**Subproject** The research project is a comparative study of Christ Embassy and NASFAT and their respective material expressions. Christ Embassy is one of the most ac-



*Sunday worship service  
(Christ Embassy Church Lagos),  
© christembassyfcc3.org*

tive and influential movements in the rapidly growing neo-Pentecostal spectrum in Nigeria. The Church was initiated and led by the highly celebrated Pastor Chris Oyakhilome and his wife Pastor Anita Oyakhilome. According to its website, Christ Embassy nurtures a vibrant TV Ministry, Internet Ministry, Healing School and inner-city mission. The church is represented throughout the Nigerian Federation and has countless branches in all five continents. NASFAT is one of the most important Islamic groups in Nigeria distinct from mainstream Islamic movements. One feature that makes NASFAT stand out from other Islamic groups is the apparent influence of Pentecostal churches on some of its activities and modes of expression.

Although the rise of NASFAT should not be reduced to the challenges posed by the heavy public presence of Pentecostals in Lagos alone, there is no doubt that NASFAT is highly influenced by Pentecostal movements. This influence has yielded remarkable similarities between NASFAT and Christ Embassy, for instance with regard to the emphasis placed on economic empowerment, building businesses, prosperity, success, prayers against dark spirits and enemies, testimonies during worship services, efficiency, the adoption of modern marketing strategies such as the use of branding in the Nigerian religious market, and on establishing diaspora branches abroad.

Both Christ Embassy and NASFAT practice a world-engaging mode of religiosity that produces different kinds of material expression, such as spectacular places of worship, audio-visuals (films and websites), publications, music and images.



*Combined Jumu'at prayer  
(Central Mosque Jos), ©  
Dauda Abubakar, 2006*

The aim of this research, which will take place over the next three years, is to undertake a thorough study of Christ Embassy and NASFAT in a comparative framework. The central focus is on their salient and outspoken material expressive forms: music (DVDs, CDs and mobile phones), texts (most frequently verses from the Bible and the Qur'an, Christ Embassy's Rhapsody of Reality and the NASFAT Prayer Book), images (art works, pictures, posters, calendars, web pages, phones, publications), and buildings (mosques, churches, office buildings, schools).

In the context of the *Habitats and Habitus* project, this subproject asks the following questions: how do the material forms and, more broadly, the religious aesthetics of Christ Embassy and NASFAT operate as media to link members with a spiritual realm? How do the members of the two movements interact with these material forms (e.g., music, texts, images and buildings)? What type of experience or lifestyle results from this interaction? What spatial practices arise from the four material forms? The research methodology will be anthropological and involve interviews and participant observation.

## Scripture Practices in Zanzibar: Comparing Muslim and Christian Contexts

*Hanna Nieber* took African Studies at Leipzig University (MA 2012). She spent a year on the Tanzanian mainland (2008/2009) and recently (2011/2012) conducted research for her Master's thesis »Zanzibari Medicine. The Islamic Practice of Negotiating with a Jinni«. She is interested in the patterns of Zanzibari practices and how they relate to their material manifestations.

*Subproject* Writing a surah above the door, taking notes on biblical verses used in sermons, drinking the washed-off saffron ink with which Qur'anic verses are written, or driving a mini-bus with the words »God is great« in the rear window – these are just some of the practices involving scripture on Zanzibar. As part of the Swahili Coast, Zanzibar can be characterized as belonging to both the African and the Indian Ocean region, since these are formed discursively and practically. Caught within this dichotomy, the habitat of Zanzibar Town displays the materialization of customs through materially bound inscriptions that reflect the two regions and different religious affinities. The dominance of the vast Muslim majority shapes daily routines and practices. Zanzibar's economic and political ties to the main-



Entrance to a consultant for Qur'anic medicine, © Hanna Nieber



Selection of books sold on the streets, © Hanna Nieber



Zanzibari door, © Hanna Nieber

land (with a Christian majority) nevertheless pose a challenge to some of these practices. Although Arabic script is seen frequently, the Latin alphabet is more commonly used. In Zanzibar, Arabic script is strongly connoted to reading and writing practices in an Islamic pious context. Those who read and write Arabic script are therefore perceived as well-versed in Islam and respected as religious authorities. Using religious texts written in Arabic, it is commonly understood, provides access to the transcendent and empowers to heal and protect. Though not attached to a specific script, practices such as raising the Bible into the air while preaching are held to be similarly empowering. The holiness of scripture as a divinely empowering attribute is affirmed through specific, authorized scriptural practices. Consequently, holiness appears to be incarnated in scripture.

Text is not material in itself. If it is to be conveyed and gain endurance, text requires permanent re-materialization via a vast array of scriptural practices such as writing, reading, reciting or singing. The material endurance of scripture reverberates with its constant re-enactment as holy text. Ways of rendering the text holy include practices of reading aloud from the scripture, thereby invoking spirits, or writing God's name on a vehicle so as to communicate customer protection. Through the repeated enactments of scripture as holy text and the practices of gaining access to the transcendent, »scripture« can be analysed as a »sensational form.« Taking the concept of sensational form as a starting point allows us to relate the various practices to each other and to compare Muslim and Christian contexts. Scriptural practices in their multiplicity (reading, reciting, drinking, writing, wearing, holding) form bundles of practices that, although anchored within their specific religious settings, nevertheless shape a common habitat where religiously contested spaces are negotiated. Zanzibar Town, of which Stone Town is the old centre with fifty mosques and two churches, is the urban centre of Zanzibar. Apart from increasing tourist presence and the town's infrastructural adaptations, the urban space of Zanzibar Town is predominantly shaped by its inhabitants. Its sensual perception interrelates with the simultaneous presence of different scriptures and practices. In the context of the larger *Habitats and Habitus* project, this project aims to investigate the prevalent scripture practices and how these shape the habitat of Zanzibar Town. Where does script appear, how is it used and for what purpose? How do scripture practices shape the political aesthetics of urban space in Zanzibar Town?

## ■ Conferences & Workshops

### Big Dams: Investigating their Temporal and Spatial Politics in Africa, the Middle East, and Asia, ZMO, 1–2 June 2012

*Participants in the workshop discover the area around ZMO during a walk around the nearby lake Schlachtensee*



Although the construction of large hydro-electric dams is often associated with the high modernism of the post-war era, such projects have never ceased to proliferate, particularly in the global South. Costs and benefits of these enormous projects are hotly contested: they have long stood as symbols of human ingenuity, signs of progress and »temples« of the modern nation state – as Nehru put it for India. But displaced populations, environmental activists, tax payers and creditors cast serious doubts on the justification for and means of building large dams (Ghosh 2006; Roy 1999; Scudder 2005).

Investigating the spatial and temporal politics of big dams at our workshop meant exploring the tension between dams as global phenomena and dams as the result of local politics and contexts. Big dams share similarities globally in their narratives of modernity and masculinity, development and progress, and in the same firms that provide technical know-how around the world. Our twelve case studies from Asia, Africa and the Middle East also presented numerous parallels in the all-too familiar violence against displaced populations and issues of rupture, loss and marginalization.

Investigating big dams proved an excellent prism to illuminate the interaction of different spatial scales: global and local, regional and transnational processes. Indeed, such dams are often flash-points of social and political critique around these relations and processes, as in

Erdem Evren's description of current conflicts over dams planned in Turkey. The building of large dams provokes and promises transformation on an enormous scale: transforming water into electricity, deserts into fields, »backward« peoples into »modern citizens«. Changes of this kind are generally envisaged as irreversible, while investors hope to generate returns over a very long period. The workshop addressed the politics and heterogeneity of such temporalities in panels on notions of progress, modernization and development in contrast with the loss of »traditional« ways of life, ancient environmental balances and traces of the past. Although dams are often meant to celebrate a radical break with the past, Katiana Le Mentec describes Chinese policies around the Three Gorges Project as asserting continuity: moving cities back to »ancient capital« sites and claiming a long-standing »culture of migration« in the region. Meanwhile Jason Verber's paper on the Cahora Bassa project in Portuguese colonial Mozambique showed that a dam can also be planned to guard *against* change: in this case, Mozambican independence.

These examples demonstrate that dam studies can interrogate our scholarly »politics of temporality« and conventional periodizations, highlighting unexpected connections and discrepancies between periods frequently presented as relatively homogeneous, such as moments of decolonization. The particularity of a historical moment, as well as the changing nature and influence of translocal movements was demonstrated in Valerie Hänsch's case study of Manasir resistance to resettlement resulting from construction of the Sudanese Merowe dam. In 2011, the Manasir and their supporters adopted the methods and momentum of the »Arab spring« to make themselves heard: staging demonstrations, sit-ins and speeches at a site they renamed »Tahrir Square«, for example. As highly loaded symbols of state power and as sites that incorporate specific practices of »governmentality«, dam-building projects bring together actors, materialities and discourses from very different spatial scales. How do and did local activists and populations interact with national and regional governments, international organizations or globally operating companies? Who exactly are dams built *for*? And what of the balance between the dam-building process and the promised product?

The combination of a »politics of promise« (Cyrus Schayegh) and technocratic expertise, and the enormous temporal and spatial impact of large dams tends to occlude concrete political interests, including the huge potential for corruption in funding dams. In order to reflect critically on our relations as scholars to dam politics and activism, we invited Dorothea Härlin of the »Berlin Water Table« and »Commons in Citizens Hands« (GIB) to report on water and privatization struggles in Berlin itself. Our two-day conversation amply demonstrated the potential of historical and social dam studies to shed new light on the parallels and disjunctures of colonial and post-colonial settings, and how different spatial scales can be linked. The question of what distinguishes dam building from other modernizing infrastructure projects was pursued in a second ZMO workshop entitled »Roads as Routes to Modernity«.

*Jeanne Féaux de la Croix*

### Roads as Routes to Modernity, ZMO, 5–6 October 2012

The workshop organized by ZMO colleagues Dr. Florian Riedler and Dr. Nitin Sinha was one of two international workshops planned by the subgroup »Microcosms and Practices of the Local«. Based on the open call for papers, the workshop included a selection of ten contributions by scholars from Turkey, USA, India and Germany and consisted of four panels: »Making Empires«;

»Building the Nation-State«; »Securing Colonies«; and »Moving Along«. A major theme that helped conceptualize the workshop, and one that also emerged in discussions, was the role of roads in different political formations and types of territorial control. In contexts ranging from colonial rule in South Asia and Africa from the late-eighteenth to the mid-twentieth century to the early modern period

of the Ottoman Empire, participants raised the key question of the role of roads as a tool of control (crime and banditry), as a device to strengthen political hold (more pronounced in frontier regions), and not least, as a connecting medium to overcome the divide between »centre« and »periphery«. The historical, regional and temporal diversity that the presentations brought to the workshop made

it clear that the relationship between roads and political control was a complex one, in which the purposes of specific roads, for instance, had changed radically in the wake of multiple local usages.

While some papers prompted intense discussion on the political function of roads, another set of papers raised the issue of planning, survey and mobility. Knowing about new roads in the colonial context of India was arguably also an act of negotiating with the landscape. Roads, however, were part of wider infrastructural planning that included sewage, sidewalks and traffic movement. The contribution on planning provided the link to the mobility aspect, which several papers addressed. Roads acted as spaces of control and resistance between countries and groups, rendering them spaces of »cultural encounter«.

The final topic referred to the labour involved in road construction. Drawing on colonial African and Indian cases, the discussion focused on the different regimes of labour use (forced labour, prison labour, free labour) and the relationship between colonizer and colonized around the issue of labour laws and other disciplinary mechanisms. The workshop was supported financially by the Fritz Thyssen Foundation. *Nitin Sinha*



### Seminar: Partitioning Arab Jews. Taboo Memories, Belated Traumas, ZMO, 25 September 2012

ZMO hosted Prof. Ella Shohat as a guest scholar for a research seminar devoted to her work. Prof. Shohat opened the workshop with a presentation: »Postcolonial Memory: the Question of the Arab-Jew«. In her talk she discussed geographical and discursive modalities whereby Arab Jews are dislocated from their specific cultural and historical Arab backgrounds through relocation to an Israeli/European political and public culture that seeks to erase the messiness or entanglements of these backgrounds. Besides engaging the partitioning of Arab Jews, the workshop also considered the implications of Shohat's »relational«, or »undisciplined« approach to historiographical, geographical and discursive terrains of knowledge production with respect to themes of memory, trauma, and diaspora. Prof. Shohat is based in the Departments of Art & Public Policy and Middle Eastern & Islamic Studies in the Tisch School of the Arts at New York University.

The workshop was organized by ZMO Research Fellows Dr. Saadi Nikro and Dr. Bettina Gräf, and by Saboura Beutel. *Saadi Nikro*

## Wrestling with Multiple Modernities – Traditional Athletic Styles between Nationalization, Regionalization and Internationalization, ZMO, 7–8 September 2012



*Qilis-wrestling in Debi (Tigray, Ethiopia), © Verena Krebs, 2011*

The workshop was convened by PD Dr. Katrin Bromber (ZMO) and Prof. Birgit Krawietz (FU Berlin) as a component of the collaborative project *A Contest between Worlds of Sport: Competing Patterns of Order and Forms of Representation in Body Cultures in Africa and Asia*. It used traditional wrestling styles as a prism to study important cultural processes such as imagining the nation, resisting, emulating or transforming western templates, (re)constructing masculinities and inventing heritage. The latter point was problematized in terms of the Persian *Zurkhaneh* and its role in the »Modern« Era (Lloyd Ridgeon) and recurrent attempts to construct *Turkish Oil Wrestling* as a national heritage (Birgit Krawietz). Focusing on transforming local into national styles through regulation in the Soviet Union (Petar Petrov) and Ethiopia (Katrin

Bromber), the workshop debated on how we can understand the use of sport within the frame of broader nationalist projects. Once these styles have acquired a »national« label, they are confronted, as in the case of *Sumo*, with the tension between embeddedness in the rationality of sports as a modern institution and a consumer spectacle, and its role as defender of national virtues and traditions (Wolfram Manzenreiter). The multiple and changing identities performed and engrained in the wrestler's body were foregrounded with the regional focus on Buriatia, Mongolia, and Tuva (Stefan Krist) and Western Europe (Guy Jaouen). In this context, Tanguy Philippe discussed the extent to which wrestling as a body technique constitutes a *significant* of diverse dimensions, as it represents a challenge, a cultural element and a liminal interaction between the imaginary and the body.

*Katrin Bromber*



### Guest Scholars July – December 2012

*Dr. Michel Tuhscherer, Université Marseille/Aix-en-Provence, CEFAS Sana'a* ■ *Dr. Matthijs van den Bos, Birkbeck, University of London* ■ *Dr. Kashshaf Ghani, University of Calcutta* ■ *Prof. Ella Shohat, New York University* ■ *Dr. Abdoulaye Sounaye, Northwestern University, Evanston, IL, USA* ■ *Dr. Vesna Madzosi, Amsterdam* ■ *Dr. Jason Sumich, NTNU Trondheim* ■ *Catarina Simão, Lisbon* ■ *Dr. Teresa Castro, Sorbonne Nouvelle, Paris* ■ *Stefan Krist, University of Alaska, Fairbanks* ■ *Prof. Dr. Hisham Mortada, University of King Abdul Aziz, Jeddah* ■ *Prof. Milos Mendel, Prag* ■ *Dr. Helmut Draxler, Berlin*



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## Repression of Academic Liberty and Freedom of Research in Turkey, HU Berlin, 27 September 2012

In the political and academic discourses pursued since the uprisings in the Middle East and North Africa, the republic of Turkey has repeatedly been considered a role model for democratization in the MENA region. Indeed, the AKP government of Turkey began a process of reform as early as 2002 – after the country had witnessed decades of heavy repression and violence against left-wing groups, syndicates, intellectuals, and especially the Kurds. This process of opening, however, had already become stagnant by 2006. In October 2011, Turkey once again experienced a massive wave of repression against those who continued to voice criticism of the AKP government and its ideological agenda. Under the pretext of »counter-insurgency«, numerous intellectuals, university teachers, translators and publishers, as well as approximately five hundred students were arrested. Among them was the prominent political scientist Prof. Dr. Büşra Ersanlı of Marmara University of Istanbul. She was released from prison after eight months but still has to stand trial. ZMO and the Berlin group of the solidarity



From left to right:  
Profs. Hans-Lukas Kieser,  
Büşra Ersanlı,  
Christoph Neumann

network Groupe International de Travail »Liberté de recherche et d'enseignement en Turquie« (GIT) organized a panel discussion at Humboldt University to discuss recent developments in Turkey. It was of great fortune that the group succeeded in securing the presence of Prof. Ersanlı at this event, along with Prof. Dr. Hans-Lukas Kieser from Zurich University and Prof. Dr. Christoph K. Neumann from Ludwig Maximilian University Munich, who are both historians and experts on the Turkish higher education system. Hans-Lukas Kieser opened the panel with some insights into the entanglement of politics, higher education and academic research in Turkey since its founding as a republic. Büşra Ersanlı described and analyzed the

current wave of repression within the context of broader political processes in Turkey. In doing so she also places her own imprisonment and that of her colleagues in the context of the ongoing Turkish-Kurdish conflict. Finally, Christoph Neumann contextualized the ongoing repression in the structuration of the current system of higher education. The subsequent discussion centred on the project of a new constitution in Turkey, the relevance of the Turkish-Kurdish conflict, authoritarian tendencies of AKP rule, and the developmental perspectives of the Turkish higher education system. The event was supported by SFB 640 at Humboldt University and the Rosa Luxemburg Foundation.

*Andrea Fischer-Tahir*

## ■ Lecture Series

### ZMO-Colloquium 2012/2013: The Impossible Aesthetic: Situating Research in Arts and Social Sciences/Humanities

Collaboration between academic researchers and artists has become a common phenomenon in recent years. Increased research on art and artistic practices is complemented by a growing emphasis on research practices among artists. The BMBF-funded project ISOE at ZMO exemplifies such developments, since the group project combines research in the social sciences with an exhibition resulting from the collaboration between artists and scholars. The structural shift in art education, i.e., Ph.D. programmes for artists, facilitates this trend. Hence, differences between artistic and scientific practices are becoming more and more blurred.

Reducing the interrelation between scientific and artistic research and knowledge production to structural changes in the academies and funding bodies, however, would be much too simplistic and also conceal their theoretical promise.

Artists are integrating research methods into their artistic practice that match disciplines such as anthropology, history and the natural

sciences. At the same time, scholars are approaching the question of how artistic practice engages with social phenomena and what potential this holds for social scientific inquiry. Last but not least, there is a growing awareness among scholars that scientific practice itself is deeply embedded in aesthetic considerations – bearing in mind Jacques Rancière's understanding of aesthetics as a mode of thinking rather than a philosophical discipline. Our aim in this lecture series is rather to explore the differences between both fields of knowledge production and to discuss where they could meet and engage with each other. To open up the discussion we invited scholars and artists to present their work and share their thoughts with us.

The ZMO Colloquium is a cooperation with Arsenal – Institute for Film and Video Art e.V. and Arts of Africa at the Art History Department of Freie Universität Berlin. For the complete programme please see [http://www.zmo.de/veranstaltungen/2012/Kolloquium-WS12\\_13\\_print.pdf](http://www.zmo.de/veranstaltungen/2012/Kolloquium-WS12_13_print.pdf).  
*Regina Sarreiter*

### Urban Studies Seminar, Annual Theme 2012/2013: Cities as Laboratories of Change

The seminar programme for the academic year 2012-2013 is conceived as a collective exploration of cities as laboratories of change. In this transitional year for ZMO activities, in which research programmes are being redesigned, the idea is to gather expertise and research experiences around the function of cities as places that accommodate change. The specific focus on architecture facilitates not only examination of the role of the built environment in urban and social change and its related decision-making processes, but also the development of new partnerships with colleagues working in this field. The seminar began this autumn with two presentations pinpointing the relationship between tradition and change in architecture. Mohamed Elfateh (Cottbus) presented research on the Sudanese city of Suakin and Hisham Mortada (Jeddah) on Saudi cities. The upcoming sessions will deal with various aspects of urban change in the cities like Istanbul (Yigit Akin), Aleppo (Zouhair Ghazal), Beirut (Joseph Rustom), Cairo (Joseph

Ben Prestel) and Dubai (Steffen Wippel). Other presentations will tackle more transversal approaches to the question of change: Suraiya Faroqhi on the role of guild reforms, Peter Christensen on rail networks, Johara Berriane on migrations, and Yazid Anani and Hanan Toukan on the Palestinian national identity as mirrored by urban change. The colloquium takes place every second Monday from October 2012 to June 2013 from 5 to 7 p.m. at ZMO. The full programme is available under [http://www.zmo.de/veranstaltungen/2012/Urban\\_Seminar\\_2012\\_13\\_Web.pdf](http://www.zmo.de/veranstaltungen/2012/Urban_Seminar_2012_13_Web.pdf).

Nora Lafi



## ■ Other Activities

### ZMO Library

#### Gerhard Höpp's legacy at ZMO



*An original album recording the number of English and French casualties from the Gallipoli Campaign through the end of May 1915 (ZMO, Höpp collection)*

The scientific legacy of Gerhard Höpp constitutes one of the most important aspects of the ZMO library's archive. Gerhard Höpp studied Arabic, Islamic and religious studies in Leipzig and worked there as a research assistant at the Oriental Institute. He received his doctorate in 1972. After working as a translator and research assistant, he was admitted at the Academy of Sciences and Humanities of the GDR (Akademie der Wissenschaften der DDR) with a thesis on the history and ideology of the Arab nationalist movement and its succeeding organizations in 1986. With the foundation of the »Research Centre Moderner Orient« (»Forschungsschwerpunkt Moderner Orient«) in 1992, Gerhard Höpp assumed coordinating duties in addition to his research work. His scientific interests encompassed different intellectual and ideological developments and movements in the Middle East in the 20th century. Later, his main research interest was the lives of Arabs and Muslims in Europe, especially in Germany, between

the beginning of the 20th century and the end of the Second World War.

As a result of Höpp's passion for archival work, the ZMO was provided with a treasure of material that includes original documents, pictures, newspaper articles and secondary literature as well as his own works, correspondence and research notes. The abundant resource has been grouped in a total of 127 labelled archival boxes.

The majority of the documents concern Arab encounters with Nazism. Numerous papers from the holdings of the Foreign Office and the Federal Archives are available in photocopy or microfiche. In addition, there are documents about the lives of Arabs and Muslims in Nazi Germany as well as about Arab prisoners in German concentration and labour camps. A considerable part of the documents deals with the history of Arab and Muslim soldiers in the First World War, especially in the camps of Zossen and Wünsdorf near Berlin. Furthermore, the material also includes the wartime experiences of Muslim and Arab troops beyond the borders of Germany, for example, as part of the French army or during the Spanish Civil War. This compilation of material represents a unique collection for this topic.

As a part of the subject area »Muslims in Germany«, there is also considerable data on Essad Bey. Due to the wealth of material, however, a separate category was created for this German writer of Russian Jewish origin. Documents, articles and excerpts from his work as well as countless smaller pieces of evidence relating to Essad Bey can be found in the Höpp estate. Like the collection described above, this material also reflects a unique repository worldwide.

An overview of the entire legacy of Gerhard Höpp is available on the ZMO website ([http://www.zmo.de/biblio/sammlung\\_hoeppl.htm](http://www.zmo.de/biblio/sammlung_hoeppl.htm)). In the course of the digitalization and the development of the ZMO archive, the work to make available the material of Gerhard Höpp continues. Many of the documents are already accessible in our electronic database and will be completed in the near future (<http://www.zmo.de/biblio/findbuch.html>).

Tilmann Böcker works as an assistant in ZMO library and is in charge of digitizing the legacies and collections that have been donated to the ZMO over the years. In an intermittent series of articles, he continues to introduce some of the more interesting archival materials preserved at ZMO. In Bulletin No. 21, he gave an overview on the library and its stock. He is now working on providing insights into the archival depth of the ZMO.

## ZMO in the Media

*Review Exhibition: Was Wir Sehen. Bilder, Stimmen, Rauschen. Zur Kritik anthropometrischen Sammelns, 15 May – 6 July 2012*

»Denn was wir sehen, ist immer auch: was wir nicht sehen. Oder nicht sehen wollen. Oder einfach nicht verstehen. Eine kleine Ausstellung im neuen Kulturwissenschaftlichen Institut der Humboldt-Universität Berlin spürt unter dem Titel »Was wir sehen« den Verbindungen von Ethnologie und Kolonialgeschichte nach und führt dabei zurück in die Entstehungsgeschichte dieser Wissenschaft. Denn Ethnografen, Anthropologen, Sprachforscher gingen eifrig auf Expeditionen und sammelten, was die kolonisierten Länder hergaben: Skelette, Schädel, sakrale und Alltagsobjekte. All das landete auf dem Markt - oder verschwand in den Depots der Völkerkundemuseen.«

*taz, die tageszeitung, 23.6.2012, <http://www.taz.de/1/archiv/digitaz/artikel/?ressort=ku&dig=2012%2F06%2F23%2Fa0268&cHash=57ea57aad>*



## calendar

### ZMO-KOLLOQUIUM 2012/2013

• 31 January 2013, ZMO 18h, Dr. Clémentine Deliss and Otobong Nkanga: **Artistic Research and Museum collections. Lessons from the Weltkulturen Museum, Frankfurt**

### OTTOMAN URBAN STUDIES SEMINAR

- 14 January 2013, ZMO, 17h, Dr. Joseph Ben Prestel, Max Planck Institut für Bildungsforschung, Berlin: **Feelings in Times of Change: Emotional Practices and Urban Transformation in Cairo, 1860-1880**
- 28 January 2013, ZMO, 17h, Prof. Suraiya Faroqhi, Professor Emerita of Ludwig-Maximilians-University Munich/Istanbul Bilgi University: **Reforms in the Guild System as Laboratory of Urban Change**

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

• **Boedeker, Just:** Cross-border Trade and Identity in the Afghan-Iranian Border Region, in Bettina Bruns, Judith Miggelbrink (eds.), *Subverting Borders: Doing Research on Smuggling and Small-Scale Trade*, Wiesbaden: Verlag für Sozialwissenschaften, 2012, 39-58.

• **Evren, Edem:** The Ones Who Walk Away: Law, Sacrifice and Conscientious Objection in Turkey, in Julia Eckert, Özlem Biner, Brian Donahoe, Christian Strümpell (eds.), *Law Against the State: Ethnographic Forays into Law's Transformations*, Cambridge: Cambridge University Press, 245-265.



• **Fischer-Tahir, Andrea, Matthias Naumann (eds.):** *Peripheralization: The Making of Spatial Dependencies and Social Injustice*, Wiesbaden: VS Springer, 2013, 320 p (published in November 2012).

• **Freitag, Ulrike:** Helpless Representatives of the Great Powers? Western Consuls in Jeddah, 1830s to 1914, *The Journal of Imperial and Commonwealth History*, vol. 40, issue 03, September 2012, 357-381.

• **Hew, Wai Weng:** Expressing Chineseness, Marketing Islam: Hybrid Performance of Chinese Muslim Preachers, in Chang-Yau Hoon, Siew-Min Sai (eds.), *Chinese Indonesians Reassessed: History, Religion and Belonging*, London and New York: Routledge 2012, 179-199.

• **Janson, Marloes:** »We don't despair, since we know that Islam is the Truth«: New Expressions of Religiosity in Young Adherents of the Tabligh Jama'at in the Gambia, in Muriel Gomez-Perez and Marie Nathalie LeBlanc (eds.), *L'Afrique des Générations. Entre tensions et négociations*, Paris: Karthala, 2012, 579-615.



• **Nikro, Norman Saadi:** *The Fragmenting Force of Memory, Self, Literary Style, and Civil War in Lebanon*, Newcastle upon Tyne: Cambridge Scholar Publishers, 2012, 204 p.

• **Riecken, Nils:** Periodization and the Political: Abdallah Laroui's Analysis of Temporalities in a Postcolonial Context, *ZMO Working Papers No. 6*, 2012, 24 p.



• **Schielke, Samuli:** *Perils of Joy. Contesting Mulid Festivals in Contemporary Egypt*, Syracuse, New York: Syracuse University Press, 2012, 296 p.

• **Sinha, Nitin:** *Communication and Colonialism in Eastern India, Bihar: 1760s-1880s*, Anthem Press, London, 2012, 330 p.



• **Wippel, Steffen:** *Wirtschaft, Politik und Raum. Territoriale und regionale Prozesse in der westlichen Sahara*, 2 vols., Berlin: Verlag Hans Schöner, 2012, 1462 p.

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

**People** During the second half of 2012, ZMO bade farewell to several long-standing colleagues. Dr. Ben Zachariah left ZMO at the end of June to become Professor of History at Presidency University in Calcutta. Dr. Dyala Hamzah, ZMO research fellow since 2004, took up a post as Assistant Professor in the Department of History at the Université de Montréal in August 2012. Dr. Nitin Sinha left ZMO in October after almost five years to become a lecturer in Modern History at the University of York. Dr. Marloes Janson, a ZMO colleague since 2006, has a new position as lecturer in Anthropology at SOAS as of November.

Sophie Wagenhofer, research fellow at SFB 640 left the ZMO at the end of June after successfully completing her Ph.D. Dr. Sophie Roche left ZMO at the end of August. Christine Rollin, an associate to the research group »Transforming Memories« (see *Orient Bulletin* No. 22), bade farewell at the end of July to work in the area of politics and media at the Deutsch-Arabische Freundschaftsgesellschaft e.V. (DAFG) in Berlin.

As of January 2013, the ZMO vice director for research, Dr. Kai Kresse, will take up a position as Associate Professor at the Department of Middle Eastern, South Asian and African Studies (MESAAS) at Columbia University in New York. Dr. Ahmed Badawi, ZMO research fellow in the SFB 640 is leaving at the end of the year.

As of October ZMO welcomed a number of new research fellows. Nils Riecken, former assistant to the director (see *Orient Bulletin* No. 21) works on his Ph.D. project entitled »The Journalist, Writer, and Traveller Yünus Şalih Bahri al-Ğabürî (1903-1979) between Anti-Imperialism, Arabism, and National Socialism«. Nushin Atmaca, former student assistant at ZMO received her MA and is currently working on an article on »Constructing Saudi Arabia: Generational Narratives of Global Training and Local Development«.

The project *Habitats and Habitus: Politics and Aesthetics of Religious World-Making* (see *Orient Bulletin* no. 21) set to work in October. The researchers involved introduce themselves and their projects in this issue. Dr. Jörg Matthias Determann, is a Zentrum Moderner Orient Fellow at the BGSMCS as of October 2012. He completed a Ph.D. in History at the SOAS, University of London in 2012. His thesis is entitled »Globalization, the State, and Narrative Plurality: Historiography in Saudi Arabia«.

The new EUME fellows at ZMO for the term 2012/13 are Dr. Yiğit Akin, Dr. Yazid Anani

and Dr. Hanan Toukan. Yiğit Akin is Assistant Professor of History at the College of Charleston. He received his Ph.D. from Ohio State University. His dissertation examines the social and cultural dimensions of Ottoman society's catastrophic experience of the First World War and analyses its impact on the Empire's civilian population. During his EUME fellowship, Akin will expand on his research and prepare a book manuscript based on his dissertation.

Yazid Anani is Assistant Professor of Architecture, Urban Planning and Landscape Architecture at Birzeit University, Ramallah. Anani received his doctorate degree in Spatial Planning from the TU Dortmund in 2006. As a EUME Fellow, he will work on a project entitled »Spatial Change and the Construction of Palestinian National Identity«.

Hanan Toukan received her Ph.D. from SOAS, in 2011. Her thesis was concerned with the institutional structures and associated discourses that shape how people relate to and speak about cultural production. As a EUME fellow, Toukan will work on a book manuscript based on her thesis and expand on it by looking at how the revolutionary upheaval in the region is being lived and sustained by activist, artist and writer collectives. For more information on the EUME programme please see <http://www.forum-transregionale-studien.de/en.html>.

Dr. Fuat Dunder, Alexander von Humboldt fellow at ZMO from September 2012 until February 2013, is working on the project »When Nationalism Starts to Count: The Kurdish Nationalism in Iraq (1933-1974)«.

Dunder has been working on demography and nationalism in the Ottoman Empire, Turkey and Iraq. Our colleague Dr. Soumen Mukherjee is a visiting lecturer at the Institute of Islamic Studies, FU Berlin from September 2012 to February 2013. Dr. Florian Riedler is teaching at the Historisches Seminar of the Christian Albrechts University Kiel from 15 October 2012 until 31 July 2013.

## Media

### PROJEKT JARA'ID

September of this year ZMO hosts the online research tool *Project Jara'id: A Chronology of Nineteenth-Century Periodicals in Arabic (1800-1900)*. This database contains 847 titles, catalogued according to name, organization, location and availability. It was prepared and supervised by Dr. Adam Mestyan, EUME fellow at ZMO in 2011/2012. For further details please visit: <http://www.zmo.de/jaraid/index.html>.