

# Orient

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## bulletin

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*History and Cultures in Asia, the Middle East and Africa*

What could be of particular interest to the President of the 15<sup>th</sup> German Bundestag on his official visit to ZMO on 23<sup>rd</sup> August 2005? The senior SPD politician Wolfgang Thierse is well-known for his genuine interest in matters related to interreligious dialogue and to relations with the Muslim world. Apart from the director and her team, five ZMO scholars took part in the meeting, and presented their projects: Katrin Bromber, Chanfi Ahmed, Katharina Lange, Dietrich Reetz, Melanie Kamp, and visiting Lebanese historian Abd al-Raouf Sinno. All of them are researching different aspects of Muslim life and Muslim societies in Africa, the Middle East, Asia, and Europe, notably Germany.

A lively debate with the distinguished visitor ensued, during which several issues cropped up. Wolfgang Thierse seemed both impressed and intrigued by the practicalities of field research



Wolfgang Thierse, President of the 15<sup>th</sup> German Bundestag, at the ZMO (photo: Sonja Hegasy)

in African, Middle Eastern or Asian societies. While “working *with*” scholars from the South to challenge Eurocentric perspectives rather than “working *on*” those parts of the world has widely been accepted as indispensable, the material and cultural resources have become more scarce. This applies to the fieldwork time frame provided by funding agencies as well as the growing lack of trust vis-à-vis “western” researchers, making the invaluable access to oral and archival data more and more difficult.

Current projects on Arab perceptions of twentieth-century World Wars and British attempts to shape those perceptions among their African troops via the military press during World War II (Bulletin No. 3) were discussed. Questions by Wolfgang Thierse on where projects of this kind should be based led to a discussion on the necessity of transnational perspectives being brought to bear upon both the subject and the process of research. This, in turn, led to an explanation of ZMO’s “translocal” methodology. Its foci of research are neither defined by specific geographical locations, regions or nations, nor by localised research traditions. By concentrating on movements of people and transfers of knowledge *between* places, research at ZMO systematically reflects different perspectives and concepts, and the corresponding interaction and dialogue.

Wolfgang Thierse’s official visit to ZMO was more than a vital recognition of its work. It became a stimulating example for dialogue between academic researchers and political opinion leaders in Germany.

Achim v. Oppen/Claudia Schulz

### EDITORIAL

Sixty years after the end of World War II – in Europe! – our researchers have on many occasions contributed to the public debate on 1945 as a historical caesura. In this issue, Katharina Lange and Lutz Rogler summarize their project on the two World Wars as historical experiences for Arab participants and intellectuals. Together with Katrin Bromber they participated in a joint colloquium with the FU Berlin on experiencing the end of WWII in Asia and the Middle East. It demonstrated that what is perceived as the major watershed of modern European history assumes quite different meanings outside of this region. Similarly interesting for a broader public is the joint project conducted by Chanfi Ahmed, Tabea Scharer and Achim von Oppen on conversion to Islam in East Africa, a region that has increasingly become the scene of conflicting Muslim and Christian missionaries with an often fundamentalist background.

A fruitful exchange with the President of the German Parliament, Wolfgang Thierse, underlined how important it is for the humanities to engage in open public debate. The ZMO, which is the only research centre in Germany that concentrates not only on the Arab world but on predominantly Muslim societies, sees its role as a bridging institution. We regard the results of our basic research on non-Western history and culture as indispensable to understanding current affairs. It is therefore equally important to make this knowledge available to society. The humanities still have to invest in these specialised skills. A joint conference on ‘Studying Youth in the Arab World’ with the Goethe-Institute in Cairo highlights our concern to provide knowledge to a wider public on vital aspects of the so-called global village.

Sonja Hegasy

## profiles

### CONVERSION TO ISLAM IN EAST AFRICA – IDEAS AND MEDIATORS

In recent years East Africa has become the scene of conflicting Islamic and Christian missionary endeavours. These religious movements, often with fundamentalist leanings, struggle for influence and new adherents. Focusing on Islamic movements this development is currently being researched in a project on "Islamic Mission in the Multi-Religious Context of East Africa" at the ZMO, supported by the DFG. Chanfi Ahmed is working on Islamic missionary movements, their leaders and the links to other regions outside of East Africa. Achim von Oppen is looking at historical dimensions of conversion in East Africa, with special attention to competition and convergence between Christian and Islamic practices. My own research focuses on "Narratives of Conversion: Islamic Conversion in Contemporary East Africa as Individual Experience and Social Practice".

The project looks at the perspective of ordinary Muslims concerning the missionary movements mentioned above. Fieldwork was conducted in May-July 2004 and March-April 2005 in the towns of Nakuru, Kisumu (both in Kenya) and Moshi (Tanzania). Approximately 70 interviews were conducted altogether, about 30 of which were biographical interviews. Most of the interviewees, one third of them women, belong to the educated middle class.

The conflicting campaigns of the different religious movements are carried out over discourses on how to live a good religious life, the interpretation of what exactly this means, and the symbols linked to this con-

temptation. In East Africa cinemas are transformed into preaching halls for charismatic Christian churches, and the Islamic community in Nakuru built their new big mosque adjacent to the catholic cathedral. Conversion narratives are also used as a means in this struggle for influence. Missionaries use them to show how easy it is to change religion, how many people they have already convinced, and how conversion should be discussed. Converts seem to take up these narratives readily, which explains why most of the interviews contain the same topics, themes and phrases. Furthermore, these recurrent topics and phrases can also be found in interviews with converts in other parts of the world.

One of the main themes in this respect is the emphasis many converts placed on 'intellectual conversion', as some of them called it. This accentuation follows from the kind of Islamic movement that is now gaining influence, and that stresses Islamic knowledge, while denouncing the somewhat mystical, spiritual approaches to Islam. The conflict is not new, but the tendency is currently so strong that it even displaces the Christian religion in putting the Holy Scripture at the centre of belief. Up to the 1970s, Islam was attractive to many people in East Africa as a result of its colourful and lively festivities, e.g., the well-known *maulidi* celebrations (to commemorate the birth of the prophet Mohammed) in Lamu. This type of celebration is now

condemned as illegitimate innovation by the newer Islamic movements. They prefer to concentrate on the holy book, the Quran. Christian churches, on the other hand, were seen as austere and serious until the spread of the charismatic Pentecostal churches (also known as the born again movement), which have now established cheerful celebrations and emotional religiosity as the dominant form of Christian worship in East Africa.

Two phenomena can be held responsible, at least partially, for this development in the sphere of Islamic knowledge. On the one hand, there is a noticeable trend towards 'Scripturalism', a particularly strict reading of holy books. Many converts in East Africa begin to read the Quran in English or Swahili translation rather than in Arabic. This allows for individual, private reading which has resulted in a broadening of the readership of the Quran and other religious texts, thereby no longer reserving knowledge about Islam to a small group of religious and legal scholars. This change in readership gave rise to conflicts of authority with regard to the interpretation of Is-



Main mosque in Kisumu, Kenya (photo: Tabea Scharrer)

Islamic knowledge and in this context, social hierarchies.

In addition, the rising level of education increased the number of different readers, thereby contributing to this trend. Consequently, not only has the circle of readers changed, but the argumentation, themes and concepts of Islamic knowledge have likewise been affected. Beyond the printing press (books, booklets, flyers, newspapers) other media, such as audio- and videotapes, radio, television and the internet, added to the recent change. The use of this kind of media is widespread in East Africa, especially since the beginning of the 1980s and the Saudi Arabian missionary endeavours of the time. The meetings, for instance, of the Tablighi Jama'at in East Africa, another missionary group with roots in Asia, not only provide an opportunity to meet people and exchange ideas, but also to buy the latest audiotapes (mainly from Tanzania), booklets produced in Africa, Arabia, Asia or Europe, or simply the right clothes to express a religious attitude. Converts mention this type of media frequently in the biographical interviews, stating how they had been influenced by them. One woman even chose her new Muslim name from a book about a conversion to Islam, bought in a bookshop at the main mosque in Nairobi.

These methods of coping with religious knowledge are not confined to the Muslim community, but can be found in the Christian denomination as well, and thus seem to have an affect on society as a whole in East Africa. Only time will tell whether this will lead to peaceful religious pluralisation in the communities, albeit not without conflict, or to a rupture in society.

Tabea Scharrer



Arab legion, Amman, 1946 (photo: The Library of Congress)

## WORLD WARS AND WORLD VIEWS. ARABIC PERCEPTIONS OF WORLD WAR I AND WORLD WAR II

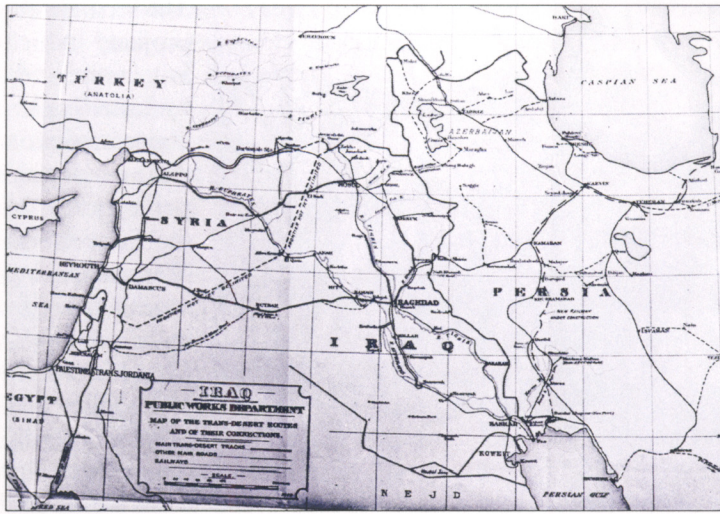
Were the wars of 1914-1918 and 1939-1945 perceived as "World Wars" by contemporaries in the Arab world, or were they regarded as "foreign" wars conducted by colonial powers? What motivated Arabs to participate actively in these wars? Did their experience shape Arabic self-perceptions and world views, and if so, how? How were these perceptions articulated and discussed by contemporary Arabic intellectuals?

These are some of the questions raised in the context of the project "World wars and world views. Arabic perceptions of World War I and World War II". It consists of two sub-projects, the first of which focuses on the immediate, personal war experiences of military and civilian participants, particularly those of Jordanian and Syrian combatants and propagandists during the Second World War. This sub-project was conceptualized by the late Professor Gerhard Höpp, who died in December 2003, and is now being carried out by Katharina Lange.

The second sub-project, which is conducted by Lutz Rogler, concentrates on Arab observers' perceptions of the First World War, focusing more specifically on publicists, historians, philosophers and Islamic religious scholars from Egypt and Syria/Lebanon. Arab experiences of the two World Wars are at the centre of

the first sub-project entitled "Images of war. Arab participant experiences in World War I and World War II". By evaluating written and oral sources pertaining mainly to World War II participants from the Arab East, more specifically Jordan and Syria, Katharina Lange seeks to document and analyse the immediate war experiences of Arab participants, which in turn were partly shaped by their diverse local, social, and political-ideological perspectives (a complementary investigation of Arab civilian experience has been proposed as the subject of a follow-up project). Archival research in Germany and Great Britain, and interviews with veterans in Jordan have been conducted up to now. While this research is still ongoing and definite results cannot be presented as yet, a number of interesting aspects have emerged from the material gathered so far.

A wide range of motivating factors have come to light on exploring why Arab combatants from the Mashriq participated in the Second World War. Apart from conscription, which forced many Arabs to fight in the First World War, for instance, their reasons for participating in one or both of the World



Map of the Middle East in the Interwar Period (photo: The Library of Congress)

Wars were diverse. In many cases the decision to serve voluntarily in the Second World War in one of the armies under European command was taken well before the war began in the areas under French and British mandate. It may have been motivated by personal ambition, the social prestige associated with a military career, or by the desire for material security. This emerges from explanations given by Jordanian veterans of the former “Arab Legion”, which sided with the Allies in World War II (interviews in Amman, April 2005). Or, as a Druze officer in French mandated Syria put it in his memoirs: “The first and most important reason [for young Druze to join the French army] was poverty” (Aş-Şabbāğ, *Memoirs of an Arabic officer in the French mandate army*, n.d. [1978], p. 25). Although it is not possible to establish a quantitative classification of the different motivations, it appears that ideological affinities or political convictions were not the decisive factors in the majority of cases. However, the military alliances on both sides did attempt to exploit this angle in their propaganda. In order to motivate Arabs to support their respective sides militarily, European propaganda presented the war as an opportunity to fight for Arab independ-

ence, or to defend “the Islamic world” against foreign occupation. Propaganda in both World Wars was directed at two groups: firstly, the population of the areas where European armies and/or their allies were fighting against each other (e.g., Iraq, Syria, North Africa) in order to incite “local support” for the different sides; secondly, at active and/or imprisoned Arab combatants in the respective enemy armies. In both World Wars, the European army command sought to enlist “volunteers” from among the Arab prisoners of war. Thus, in many individual cases military service in one of the European armies presented itself as an opportunity of escaping imprisonment or forced labour, raising the question of how “voluntary” the Arab volunteer service in the respective European armies was in each particular case.

How the two World Wars and the participant sides were perceived by Arab contemporaries, the issue central to Lutz Rogler’s sub-project outlined below, is more difficult to answer with regard to the war participants on which Katharina Lange focuses. This is due to the nature of the sources evaluated, many of which were articulated in hindsight or reflect European perspectives (especially where material from European archives is concerned). Preliminarily, however, interviews with Jordanian veterans of the Arab Legion, who had joined the army during the 1940s, indicate that (at least in retrospect, and possibly in contemporary perceptions as well) the Second World War was perceived primarily as a Euro-

pean war played out in the Middle East as an extension of colonialism, rather than a “world” war that directly concerned the Arab world. At this point, however, it is not (yet) possible to say whether this perception is or was shared by other Arabic participants in the Second World War, or, indeed, whether the First World War was perceived differently.

Under the title “World views. World War I and World War II” as historical experiences for Arab intellectuals, Lutz Rogler investigates Arab intellectual perceptions and interpretations of the First and Second World War, and their relevance to the shaping and development of their self-perceptions and worldviews. Hence, the research project puts less emphasis on the evaluation of these wars as political and military events that concerned Arabic societies and their anti-colonial, emancipatory endeavours. Rather, it focuses on the effects of the World Wars on the history of ideas, as they became relevant in discourses and debates in the inter-war years and the aftermath of the Second World War. For the same reason, the investigation is not limited to contemporary perceptions, but explicitly includes representations and interpretations from a temporal distance. Publicists, historians, philosophers, political ideologues and religious scholars who have played an important role in the collective processes of historical interpretation and orientation in the public discourse of their societies are at the centre of this analysis. While the project concentrates regionally on Egypt and Syria/Lebanon, its principal sources are intellectual and cultural journals, historiographic, philosophical, and religious writings, and memoirs.

Arab intellectuals strongly emphasised the historical interpretation of the First World War as a caesura, mainly in terms of a “crisis of humanity” or “crisis of civilization”, and raised questions on the role of science and technology.

Thus, much of the debates in intellectual journals concerned the ethical foundations of “progress”, “civilization”, and the possibility of an international peace order. The Arab intellectual reception of European philosophical discourses, which left considerable doubt about the progressive nature of European civilization, must also be seen in this context. The intellectual discourse on the meaning of the Second World War, on the other hand, focused on the possibility of establishing a political and legal world order that would ensure justice and equity among the existing nation states in order to prevent further wars between them, and to create an “international society” aware of the interconnectedness of interests and constraints in the modern world.

Despite the large numbers of Arabs affected by the two World Wars of the twentieth century, up until now there has been no systematic research on Arabic perceptions and experiences of these wars to complement the largely Eurocentric historical writings on this era. With its specific emphasis on social and cultural aspects, the project outlined above proposes bringing Arabic perspectives on the World Wars to the fore. Ideally, the individual experiences, memories, and perceptions investigated in the first sub-project, and the discourses and representations analysed in the second, will contribute to a more evenly balanced historiography of the World Wars.

Katharina Lange/Lutz Rogler



## activities

### • “World History”-Colloquium

**Global history – topics, methods and critics, Prof. Dr. Wolfgang Schwentker, ZMO Berlin, 7<sup>th</sup> September 2005**

The public presentation of Wolfgang Schwentker’s paper on “Globalgeschichte – Themen, Methoden, Kritik” (global history – topics, methods, and criticisms) brought the ZMO series on world history to a preliminary close. Schwentker gave an extremely fruitful overview of the main debates and complexities of this trendy field of research.

Global history goes back to the science of history. It differs, however, from the older universal history that has its roots in the enlightenment period of the mid-nineteenth century prior to the advent of national history, but it also differs from world history. The latter, which focused on broad cultural units and civilisations, and later on their interactions, first emerged in the twentieth century.

Wolfgang Schwentker outlined two different ways of accessing global history: 1. the history of globalisation: historians should point out the reversibility and the ruptures of globalisation processes. This is a non-linear approach; 2. the heuristic use: the focus here is on objects particularly affected by globalisation and on forms of globality in different dimensions (the economy, communication, politics, society, ecology, culture, morality, religion). This second form of access underlines the intercultural transfer of people, goods and communication structures in relation to the topics dealt with; it relates comparative and transfer research.

In conclusion Schwentker asked critical questions about global history. Are there specific sources? Who has access to them? Is the concept of global histo-

ry eurocentric with regard to access to sources and to relevance, especially in a perspective from the South?

### Other contributors

*Prof. John Voll*, Center for Muslim-Christian Understanding, Georgetown University • *Dr. Jean Schmitz*, Centre d’histoire sociale de l’Islam méditerranéen • *Prof. Michael Mann*, Department of Sociology, UCLA • *Prof. Terence Ranger*, Emeritus Professor of Race Relations, Oxford University • *PD Dr. Matthias Middell*, Universität Leipzig • *Prof. Richard Bulliet*, Director, Middle East Institute, Columbia University

### • Guest Scholars

*Dr. Anwar Alam*, Humboldt Research Fellow, Erfurt • *Lamido Aminu Sanusi*, United Bank for Africa, Lagos • *Prof. Abdel Wedoud Ould Cheikh*, University of Metz • *Dr. Hassan Mwakimako*, University of Nairobi • *Prof. Mohamed Bakari*, Fatih University Istanbul • *Prof. Nezam Abbasi*, Najah-University Nablus • *Prof. Hassan Ahmed Ibrahim*, International Islamic University, Malaysia • *Prof. Abdel-Raouf Sinno*, Libanon • *Prof. Alain Roussillon*, CEDEJ Kairo

### • International Conferences

**“Trans-African Trends in Islam”, at the 1<sup>st</sup> European Conference of African Studies of AEGIS, London, 29<sup>th</sup> June–2<sup>nd</sup> July 2005**

Colonial policies on religion were based on assumptions of a specificity of ‘African Islam’. Assisted by anthropological and historical research, colonial administrations were eager to keep African Muslims apart from the ideologies that prevailed in the Arab world. After political independence, it

seemed as if the new values of secularism had been irreversibly inscribed in African societies and would never be contested again, unlike in various parts of Asia. Recent research has pointed out, however, that ‚Islamic revivalism‘ and processes of religious globalization have far from bypassed Africa. On the contrary, African Muslims actively transcend national and even continental boundaries in order to organize their religious, social, economic and political lives. They are as much connected with Europe and the Middle East as they are with South and Southeast Asia. Today, their trans-African movements and exchanges no longer depend mainly on the personal networks of *ulama* (Islamic scholars), but are frequently organized by traders and workers as well as by intellectuals and politicians trained in a western manner. These days, Islam in Africa is more than ever integrated in a „globalised Islam“, and all that that entails.

The panel on „Trans-African Trends in Islam“ convened by Achim von Oppen, Deputy Director of the ZMO, focussed on these new trends and dealt with the entanglement of faith and translocal practice in reconstructions of Islam and everyday life. The four contributors were either fellows or visiting scholars of the ZMO at that particular time. In his talk on „The Sudanese Mahdiyya: from hyper-Salafism to consistent Maqasidism“, Hassan Ahmed Ibrahim (International Islamic University, Kuala Lumpur) addressed the underlying factors and far-reaching consequences of the ideological and political transformation of the Sudanese Mahdiyya since the turn of the 20th century. He demonstrated the extent to which these attempts to cope with modernity were connected with movements in other countries of the Muslim world. Chanfi Ahmed explored „The rise of the African Muslim Agency – an Islamic, Kuwaiti and trans-African NGO“. This organisation, which was

founded in 1981, is probably the only Arab NGO for development and Islamic proselytisation whose activities are exclusively devoted to sub-Saharan Africa. Ahmed also pointed out the African agency involved in its activities. Mohamed Bakari (Fatih University, Istanbul) spoke on „Kenyan Muslim political activism in the 1990s and the rise of the Swahili Diaspora“. The beleaguered Moi regime responded to the challenges of Muslim activists and other opposition forces with repression, which in turn led many of them to leave. Bakari argued that the resultant exile communities in Canada, Britain and the US played a significant role in connecting Kenyan Muslims with the wider world of Islam.

Finally, the panel devoted itself to Laurence Marfaing’s topic „Islam in support of commercial relations. The Senegalese: from peanut production to migration to Germany (1920-2000)“. She demonstrated how the Senegalese (mostly Mourids) had been driven by economic necessity to extend their established local and later regional (West African) patterns of mobility into trans-African commercial networks, and how religion became a catalyst in the process.

#### „Changing Values Among Youth“, Research Experiences from Germany and the Arab World, Cairo, 20<sup>th</sup>–21<sup>st</sup> June 2005

In June 2005 the ZMO and the Goethe-Institute in Cairo organized a conference on methods of researching youth in the Arab world in cooperation with the Konrad-Adenauer-Foundation. So far, no Arab country disposes of a comprehensive youth study and thus little is known about the beliefs and attitudes of young adults under 35 years of age. Knowing more about this „silent majority“, however, is crucial to the development of Arab societies and the productive use of their resources. The two-day seminar intended to pro-

mote dialogue and exchange among youth study experts from Germany, Egypt and other Arab countries as well as Egyptian government officials and youth activists.

Starting point for the discussion was the German Shell Youth Study. Prof. Münchmeier (FU Berlin) who conducted the 13<sup>th</sup> Shell Study in 2000 gave a critical account of its approach. Many of its questions would not fit into any Arab context. It was therefore of high interest to gather and discuss those studies that surveyed value change in Arab countries. German, Egyptian and Arab social scientists presented their recent findings to discuss theoretical and methodological lessons learned, considering both qualitative and quantitative approaches. A detailed conference report can be found at: [www.kas.de/proj/home/events/18/1/veranstaltung\\_id-14741/index.html](http://www.kas.de/proj/home/events/18/1/veranstaltung_id-14741/index.html)

#### • Other Activities

#### Exhibition „What Do You Think About the West?“, ZMO, 12<sup>th</sup> June–26<sup>th</sup> August 2005



Vernissage at ZMO, 12<sup>th</sup> June 2005 (photo: Bärbel Möllmann)

Bärbel Möllmann and Julia Gerlach asked young Arabs in Dubai what they thought about the West. The audiovisual photo exhibition that resulted from it was shown at the ZMO from 12<sup>th</sup> June to 26<sup>th</sup> August 2005, and was widely reported in the media (see [www.zmo.de/pressekit](http://www.zmo.de/pressekit)). As Julia Gerlach explained in an interview for *qantara.de*: "We have built installations consisting of a photo, headphones, and a short text. The photos were taken with a pinhole camera. So viewers have to look a bit more closely in order to make out the person in the fuzziness of the photo – to get to know him. At the same time they listen to the voice of the person in front of them through the headphones, learn what he thinks about the West, about them. It creates the illusion of an encounter." The exhibition could be seen again in October 2005 at the Frankfurt Book Fair ([www.was-haeltst-du-vom-westen.de/](http://www.was-haeltst-du-vom-westen.de/)).

**"France's Unequal Brothers and the Price of Freedom: African War Veterans between public memory and painful remembrance", Berlin, 14<sup>th</sup> July 2005**

With the public book launch of Brigitte Reinwald's *Reisen durch den Krieg* (ZMO-Studien No. 18) chaired by Achim von Oppen at the premises of the Heinrich Böll Foundation, the ZMO continued its rewarding cooperation with that organisation in the field of Africa-related topics. Brigitte Reinwald chose the history of public appropriation of historical monuments in West Africa to illustrate the role played by the *tirailleurs sénégalais* after the Second World War in their respective societies, on the one hand, and the implication of the French government in their repatriation process, on the other. The large audience was sufficient evidence that the African War veteran problematic, hitherto neglected in public debates on the history of the war, certainly deserves more attention.

Brigitte Reinwald's book can be credited with taking up this challenge.



**"Schauplatz Iran", Berlin, 9<sup>th</sup> June 2005**

"Schauplatz Iran" was the title of an evening discussion at the ZMO. In the run-up to the presidential elections in Iran, Dr. Johannes Reissner, head of the German Institute for International and Security Affairs research unit on the Middle East and Africa, talked to Dr. Katajun Amirpur, journalist and expert on Shi'a Islam, about the most pressing challenges Iranian society faces today. In addition, both gave valuable insights into the presidential candidates and Iran's future political prospects.

**"The End of the War. A Forgotten Caesura", Berlin, 12<sup>th</sup> May 2005**

The Symposium was organized by the ZMO and the Department of History and Cultural Studies/East Asia at the Free University Berlin.

The five contributions of Gerhard Krebs (FU Berlin), Nicola Spakowski (International University Bremen) and ZMO scholars Katrin Bromber, Katharina Lange and Lutz Rogler were presenting different perceptions of the end of the Second World War fundamentally

questioning the validity of its all-encompassing periodization. Emphasizing the actors' perspective – Japanese military elites, Chinese historians, Syrian civilians, East African soldiers or Egyptian intellectuals – they not only elaborated alternative views about the end of the war, but also discussed the significance of this historical caesura in various collective, local or national histories.

(For the complete programme see <http://www.zmo.de/veranstaltungen/index.html>)

**"Café Bagdad", Berlin, 1<sup>st</sup> March 2005**

Journalists Susanne Fischer and Christoph Reuter (STERN) presented their new book "Café Bagdad". *Der ungeheure Alltag im neuen Irak* to a sizeable audience at ZMO. The book details their manifold encounters and the experience both authors gained during their nine months of travel in post-war Iraq.

**• ZMO Publication Series**

*Brigitte Reinwald: Reisen durch den Krieg. Erfahrungen und Lebensstrategien westafrikanischer Weltkriegsveteranen. Berlin: Klaus Schwarz Verlag 2005, 444 p.*

**• Other publications by the ZMO-researchers (selection)**

• *Ahmed Chanfi: Tariqa, état et enseignement islamique aux Comores. Réseaux d'hier et d'aujourd'hui. In: M. Gomez-Perez, (sous la dir.), L'islam politique au sud du Sahara. Identités, discours et enjeux, Paris, 2005, 49-68.*

• *Ahmed Chanfi; Achim von Oppen: Die Praxis der Erinnerung in einer ostafrikanischen Sufi-Bruderschaft. In: Winfried Speitkamp (Hg.), Kommunikationsräume - Erinnerungsräume, Beiträge zur transkulturellen Begegnung in Afrika, München, 2005, 175-192.*

- *Freitag, Ulrike; Achim v. Oppen*: Translokalisierung als ein Zugang zur Geschichte globaler Verflechtungen. In: *geschichte.transnational*, 3.6.2005 (<http://hsozkult.geschichte.hu-berlin.de/forum/type=artikel&id=632>).
- *Hamzah, Dyala*: Is There an Arab Public Sphere? The Palestinian Intifada, A Saudi Fatwa and the Egyptian Press. In: Armando Salvatore, Marc Le Vine (eds.), *Religion, Social Practice, and Contested Hegemonies: Reconstructing the Public Sphere in Muslim Majority Societies*, New York, 2005, 181-206.
- *Hegasy, Sonja*: Marokko: Eine islamische Monarchie im Wandel? In: Hans Zehetmair (Hg.), *Der Islam im Spannungsfeld von Konflikt und Dialog*, Wiesbaden, 2005, 133-142.
- *Hegasy, Sonja*: Demokratie für die arabische Welt - Sicherheit für den Rest der Welt? In: Martin Möllers, Robert van Ooyen (Hg.), *Jahrbuch Öffentliche Sicherheit*, 2004/2005, Frankfurt/Main, 403-409.
- *Lange, Katharina*: „Zurückholen, was uns gehört“. Indigenisierungstendenzen in der arabischen Ethnologie. Bielefeld, 2005.
- *Lange, Katharina*: Biographische Methoden als Zugang zur Geschichte ehemaliger Nomaden in Syrien. In: Jörg Gertel (Hg.): *Methoden als Aspekte der Wissenskonstruktion. Fallstudien zur Nomadismusforschung*, *Orientwissenschaftliche Hefte 17 - Mitteilungen des SFB „Differenz und Integration“* 8, 43-54.
- *Reetz, Dietrich*: Aktuelle Analysen islamistischer Bewegungen und ihre Kritik. In: *Forschungsjournal Neue Soziale Bewegungen. Themenheft „Does Religion Matter? Zum Verhältnis von Religion und sozialen Bewegungen“*, Stuttgart 17, 2004, 4, 61-68.

## news

Dr. Thomas Ripper, born in Rüsselsheim in 1967, took up his position as the new head librarian at ZMO in September 2005. He stu-

ence in Mainz. In 1997, he completed his Ph.D. on „The Marwanids of Diyar Bakr - a Kurdish Dynasty in the Islamic Middle Ages“, which was based on a wide selection of source material in the libraries and institutes of Paris. Later he worked as an academic librarian in the history, classical languages and philosophy section of Bielefeld University Library. He succeeds former chief librarian Heidemarie Dengel, who built up the library since the founding of the Centre. With her colleague Marta Schultz, she ensured the integration of the material from the former Academy of Sciences of the GDR and oversaw the acquisition and cataloguing of the Fritz Steppat and Horst Krüger collections. Dengel has taken leave from working life and can look back on a library containing approximately 50.000 books, 90 journals, 7672 microfiches and 552 microfilms. Daniel Adde, who supported the Centre for one year in the preparation of research projects has also left the ZMO, as have the fellows of the 2004/2005 project „Geschichte von Handelsstädten im Osmanischen Reich“ (see Bulletin No. 8). ZMO welcomes Dr. Ilham Khuri al-Makdisi, a new fellow of the Working Group Modernity and Islam at the Institute for Advanced Study. Dr. al-Makdisi is Assistant Professor of Middle East and World History at Northeastern University in Boston, USA. Her current research project is entitled „Theater and Radical Politics in Beirut, Cairo and Alexandria, 1860-1914“.

Anthropologist Dr. Burkhard Ganzer joined the Centre in April 2005 for six months. He is working on the sojourn of German agents with the tribes of Southern Iran during World War II, as reflected in the memoirs of an elite member of one of these tribes. This project was sponsored by the German Research Council (DFG).

Yasmine Berriane, a ZMO-intern, participated in organising an international Summer School on „Women in Islam: Theoretical Debates and Women's Activisms“ which was held from September 18 to 29 in

Omm Durman, (Sudan) in collaboration with al-Ahfad University for Women and Free University Berlin. In all, 45 participants from Sudan, Germany, Nigeria, Senegal, South Africa and Uganda collaborated in this intellectually and interculturally interesting meeting which was funded by the Volkswagen Foundation.

ZMO scholars, such as Ulrike Freitag and Achim von Oppen, have been lecturing at various universities in Berlin. During the winter term 2005/06 Bettina Dennerlein will be lecturing at Ruprecht-Karls University in Heidelberg on Islam and political culture in Morocco since independence and Laurence Marfaing on transsaharan slavetrade and new forms of dependence in West Africa at Hannover University.

Two members of the staff, Dr. Elisabeth Boesen, and Dr. Laurence Marfaing together with a ZMO-fellow, Dr. Christine Hardung, are partners in a new CNRS project (Laboratoire CITERES in Tours und Laboratoire GSRL in Paris) on „La question du pouvoir dans les recompositions sociales et religieuses contemporaines de l'Afrique du Nord et de l'Ouest“.

## calendar

4<sup>th</sup>-5<sup>th</sup> November 2005

Working Group Meeting for Researchers and Scholars working on transnational pietist movements; women actors and agents in normative Islamic religiosity and new currents of popular Islamic praxis, workshop at ZMO

25<sup>th</sup>-26<sup>th</sup> November 2005

Conversion, Modernity, and the Individual with particular reference to Islam in Africa and Asia, conference at ZMO

8<sup>th</sup>-10<sup>th</sup> December 2005

Entre ville et désert: Mobilité, activités et urbanité dans l'espace Sahara-Sahel, colloquium at ZMO

For further information see [www.zmo.de/veranstaltungen/2005/zmo\\_kolloquium](http://www.zmo.de/veranstaltungen/2005/zmo_kolloquium)