



Editorial

What does »agency« mean in a social world that in popular perception seems dominated and regulated by invisible actors and diffuse structures such as multinational corporations, financial capital or the market? How did, and how does, »agency« change in the light of new digital media and communication methods? To what extent is the category »agency« still helpful in understanding the human (social and individual) potential to do things? Linked to these types of popular discussions but addressing the issue from different disciplinary standpoints in scholarship, a new ZMO Colloquium (see Lecture Series, page 4) will review and investigate the status and dimensions of »agency« as an analytic term in the social sciences and the humanities. Grounded in regional and transregional studies, the series pays particular attention to specific characteristics of social »agency« in Asian and African societies, as well as in translocal contexts.



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*Ways of cooperation:
visit of the Supreme Mufti of Kazakhstan;
Swahili baraza at ZMO, with Abdilatif Abdallah*



Academic and cultural cooperation is often rightly seen as a vital complement to foreign policies that aim to create sustainable international relations based on trust. It is therefore not surprising that much of the funding for academic exchange and cooperation discharged by organizations such as the German Academic Exchange Service (DAAD) or the Alexander von Humboldt Foundation is closely coordinated with and partly funded by the Foreign Office. The same holds true for the prestigious German Archaeological Institute with outposts in Africa, the Middle East and Asia. This is not specific to German foreign policy alone. The French model, for example, sees the presence of historical and social science research institutes abroad – in Germany sponsored by the Ministry of Education and Research – funded by the Ministry of Foreign Affairs. Cultural cooperation through government-funded language or cultural centres follows the same basic logic.

While Germany is investing successfully in its cultural and academic representation abroad, the need to invest in long-term personal and institutional relations appears to be less well understood. Ample funding is available for conferences and short or medium-term visits and projects. Ger-

man teachers, cultural workers or academics work abroad for only limited periods of between a few months and a few years. The problem is even more acute if the academic landscape in Germany itself is taken into account, where institutions are frequently funded as projects and undergo the risk of termination after a number of years. This could happen, for example, to the clusters and graduate schools funded under the »Exzellenzinitiative«. As much as this turnover of people and institutions seems necessary for a variety of reasons, more thought should be given to the problem of balancing the need for change and the desire for continuity over time. The building of reliable international networks usually requires sustained long-term personal and institutional contacts. If the German humanities and social sciences, as one example, are to become more visible abroad, serious long-term investments will be required. Even more time-consuming is the building up of a dependable reputation in regions with which political relations are difficult. To accommodate such declared aims of German policy, it might thus be of advantage to vary the existing instruments of cultural and academic cooperation.

U. Freitag

Central Asia at ZMO

At the beginning of 2010, ZMO integrated Central Asia as a new research area. This allows future researchers to broaden their comparative scope to include an area that shares many features with regions already covered by other ZMO projects.

The states of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan belonged to the Soviet Union for more than seventy years. They emerged after a political restructuring of the area in the 1920s, the early Soviet period. Alternative ethnic and religious affiliations were fixed or simplified and became crucial factors in defining territories. Since the collapse of the Soviet Union, these countries have not only taken their individual political path but have also actively sought to distinguish themselves socially and politically from their neighbours. Despite the communist effort to extinguish religion within their sphere of influence, Islam remained central to most Central Asian people's identity; despite sporadic persecution and the officially advocated atheism, it was widely practiced throughout the Soviet era within the frame of the possible. While some people experienced the break-up of the Soviet Union as a tragic separation from the socialist world, others saw it as liberation and an opportunity to reconnect with the wider Muslim world. The initial enthusiasm for Islam has rapidly become a more complex and diverse picture. Questions such as generational differences in education, world views and life styles are crucial to any study of the region. This also applies to Islam, which is interpreted, practised, studied and negotiated differently by different generations. Groups operating on a global scale have entered the arena, propagating their version of Islam in competition with local religious scholars and other Islamic movements. Discussion clubs, as addressed in Dina Wilkowsky's research project on Kazakhstan, constitute one example of the creation of new groups of intellectuals in Kazakhstan that shape national culture. They interact on various levels with political elites and ordinary people. In Tajikistan, negotiating religious identities takes quite different forms. Here religious movements are observed with suspicion by the state, while popular engagement with Islamic questions is widespread. The debates take place against a background of



Central Asia (weltkarte.com)

recent civil war, where the Islamic Rebirth Party formed the largest opposition group and was eventually incorporated into the state. Sophie Roche's project – in cooperation with Philipp Reichmuth from Oriental Studies in Halle – deals with questions of Islamic ideology among young Tajik men, more in the sense of ordinary people's identification and engagement with such ideologies than as an institutionalized movement. Jeanne Féaux de la Croix's project on relations between rival generations of environmental knowledge conducted in Kyrgyzstan demonstrates that generational issues are not only relevant to religion. The political elites seeking to change rural livelihoods are influenced by foreign donor interests in sustainability and privatization. These actors are generally younger than the farmers they seek to influence. In a context where teaching is expected from elders and deference from youth, this constellation is bound to create tension. Generational relations are far from harmonious when it comes to politics, religion or pastoralist knowledge. The tensions and various forms of conflict between the lifelong experience

of the older generations, the continuing status or denigration of Soviet education acquired by parents and young people's post-Soviet technological know-how are articulated in all our projects, reflecting the region's historical specificity. The three projects are linked by the common question of generational claims and knowledge, and the right to the production of truth and texts, one that allows us and others to generate future discussions.

Jeanne Féaux de la Croix: Relations between rival generations of environmental knowledge in Kyrgyzstan

How do different forms of knowledge about pastoralism such as Soviet science, Kyrgyz nomadic tradition and new ideas of sustainability, interact or compete? The question of pastoral knowledge is particularly salient in Kyrgyzstan, where national identity (defined as ethnically Kyrgyz, despite the multi-ethnic constitution of the population) invokes the nomadic past, and where livestock is the backbone of the subsistence economy for the majority of the population. Centering on conflicting assessments of pasture conditions, where state and development actors assert grave degradations that herders often negate, the debate over the future of pastoralism reflects where Kyrgyz pasture users and institutions see themselves as belonging, and what kinds of knowledge are trusted, practised and inform Kyrgyzstan's economic base.

The government and development policy-makers attempting to direct the rural economy are frequently younger than the farmers they seek to influence. How does this fact affect their interaction? The starting point of this project is to analyse the way elders negotiate and put to work these very different kinds (and generations) of



Herding family at the end of the season. Note the solar panel attached to the roof of the yurt. (© Féaux de la Croix, 2006)

environmental knowledge. This is particularly crucial in a context where young urban families are increasingly turning to the security a pastoral way of life offers, and soliciting the expertise of older herders.

Considering debates on the ›knowledge economy‹ and concerns about the shortness of institutional memories, this study also engages with the question of how younger generations approach the life experience that elders hold. Concretely, how do consecutive generations of pasture users and administrators learn herding expertise from ambiguously valued ›traditional‹ or Soviet forms of land management and newer forms of animal husbandry expertise? Despite the strength of age as a social marker, and the widespread notion that Central Asian elders are respected and highly influential, the regional literature has barely touched on their role.

Post-Soviet Kyrgyzstan offers a particularly compelling field for reflection on ageing and knowledge practices because it has a highly literate rural population and a long-standing history of government interest in modernizing agriculture, while the political system and scientific approach driving these innovations contrast markedly. The Soviet Union offered an alternative model of modernity to ›the West‹, a modernity that is now often looked back on as a second ›tradition‹ in Central Asia. Because Central Asia experienced a radical epistemological break twice in the twentieth century (in 1917 and 1991), there are now multiple competing sources of authority and identity. Central Asians are seeking out and confronting new forms of knowledge such as encounters with Islam, rediscovering pride in the nomadic past or *Kyrgyzchylık* (efforts to revive ›Kyrgyz religion‹, often described as syncretic practice with elements of Islam and shamanism). The contestation of authority is particularly evident in Kyrgyzstan, where the government was overthrown in 2005 and again in April 2010. Such politics of contestation are quite unlike those of Kyrgyzstan's more authoritarian neighbours.

As Central Asia is increasingly drawn into transnational networks of knowledge-making, this study is concerned with how knowledge and power travel. In the Kyrgyz context this travelling is influenced by high levels of population mobility (between the countryside, cities and abroad) and new actors such as World Bank programmes concerned with sustainability and knowledge transfer. In the Kyrgyz context, the project aims to draw parallels with other conflicted domains of knowledge, such as health and appropriate forms of religiosity.



The groom and his peers, Qarotegin, Tajikistan (© Roche 2006)

Sophie Roche: Youth and identity in text and context: interdisciplinary approaches to Islamic fundamentalism among young Tajik men

The research project in cooperation with Philipp Reichmuth from Oriental Studies in Halle investigates the ideological choices and practices of young Tajik Muslim men. It combines an anthropological approach that focuses on their daily life and self-expression with a textual approach to the written sets of circulating ideologies they choose from. This is motivated by our belief that research needs to move away from an institution-oriented perspective on Islam towards the study of Muslims. In our opinion, such a study should take a double-sided approach: on the one hand, it is imperative to investigate social practice by conducting field research with young Tajiks who sympathize and identify in part with certain aspects of Islamist ideologies; on the other hand, the study should focus on the Islamist texts that provide these appealing ideological elements. In our case, we have selected a common mujahideen handbook in Tajik as a prime example and will analyse its sources and discursive context. By working with young people who have been using, spreading, and discussing such texts, we can investigate on a solid textual grounding the sociological questions behind their choice of ideology, and its transmission and role in their lives.

Significant research has been carried out on the textual production of Central Asian Islamic movements (*Hizb ut-Tahrir* or the Uzbek Islamic Movement of Uzbekistan and Akromiyya), including the publication of a number of valuable sources. The ›Mujahid's Handbook‹ (Tajik *Tushai mujohid*, Arabic *Zād al-mujāhid*), a 127-page treatise obtained from interviewees during a previous project is one example of a Tajik text

from the Islamist milieu. The script and language are mixed, mainly Arabic and Tajik. Interestingly, the ›Mujahid's Handbook‹ is largely free of specific references to Tajikistan. Yet, it clearly speaks to a young male audience that sympathizes with ideas of *jihād*, is interested in a clear-cut Islamic morality with an established textual foundation in the Qur'an and *hadith*, and is assumed to be interested in weaponry.

While analysis of the text – here the ›Mujahid's Handbook‹ – provides the necessary background and concepts used in Islamic discourses, the ethnographic research will explore the dimension of these discourses among the focus group. In this way we will avoid opposing written sources and intellectual production within Islam to local practice. Thus the text is a document reflecting the wishes, hopes and ambitions of enthusiastic individuals and transnational movements, whereby the ideas are reshaped, translated, nationalized and adapted to concrete needs and local practices. The ›Mujahid's Handbook‹ may concentrate on transnational ideologies; however, the extent to which it provides a blueprint for religious behaviour has yet to be researched. Hence, we expect that interdisciplinary work will allow us to identify, categorize and contextualize Islamic concepts as used in texts such as the ›Mujahid's Handbook‹, and to relate these to people's construction of conceptual entities such as Islam, the ›umma‹, the Tajik nation and the Tajik ethnic group.

Dina Wilkowsky: Contesting public spheres: discussion clubs in Kazakhstan between politics, science and Islam

The current project engages regionally with Kazakhstan, looking at discussion clubs as a public institutional product of political and social transformations in a post-Soviet society. It intends to determine

the political conditions leading to the emergence of such clubs within local society as well as the factors promoting their innovative dynamics as a new form of intellectual communication in Kazakhstan. The project is concerned with discussion strategies, the social and religious composition of these groups, and the political content addressed in discussion club meetings.

Post-Soviet transformations gave rise to new groups of Muslims and intellectuals endeavouring to contribute to the renewal of Islamic values and national culture. Using modern communication technology – the Internet and conventional mass media – they present their discussions to the public. By comparing strategies and approaches employed by discussion clubs and Islamic organizations, the project seeks to discuss media spheres and methods of presentation used by local actors to spread their ideas on the political and cultural development of the country. While Islam is considered in today's Kazakhstan as a crucial source for the formation of national identity, special attention is paid to



Mausoleum Khoja Achmad Yasawi in post-Soviet Turkistan, South Kazakhstan (© Wilkowsky, 2007)

the question of whether local Islamic organizations represent a challenge to the discussion clubs, how the organizations differ and whether relationships between them are in progress.

Another question is how the clubs view the current transformations taking place in Kazakhstan and the extent to which they are able to create networks that influence local political decisions and religious change. The study focuses on the discourses on socio-political worldviews and their re-

lated practices in the clubs, and the local and transnational authorities that influence them. The project begins with the assumption that discussion clubs constitute innovative platforms for self-expression of local actors, and reflect the moods and intentions of Kazakh citizens. They bring burning local issues to the attention of the public and guide the complex search for national identity in post-Soviet Kazakhstan. Beyond official parties and religious organizations, these clubs represent new spaces in which existing problems and their solutions are demonstrated to society.

In this process, they form a variety of networks that partly compete with each other. Based on empirical data and comparative reflections, the research will contribute to the debates on transformation processes of social identities as a result of socio-political and public interaction. Beyond that, it will boost our understanding of the tensions arising in post-Soviet/socialist public spheres between the local, the national and the global, both past and present.

J. Féaux de la Croix, S. Roche, D. Wilkowsky

activities

■ ZMO Colloquium

ZMO colloquium 2010/2011
 »Agency« reconsidered:
 between life worlds and world
 order in transregional research

The lecture series organized by Katrin Bromber and Heike Liebau will take a fresh and critical look at current debates about »agency«. It will reassess the benefits of employing this term in empirically based research on non-Western societies. The speakers, who come from a variety of disciplines, are invited to engage with three lines of thinking. Firstly, to examine the influence of concepts of world and order on processes of social engagement. Secondly, to ask how actors change or produce locality and how locality influences agency. Thirdly, to engage with translocality as a »social fact« – by this we mean that translocality, imagined or produced (virtually or physically), alters the range of possible action, changing the paths of individual and collective biographies in the process. Hence the lecture series will contribute to the conceptual history (Begriffsgeschichte)



of the term »agency«, which is still in its infancy and stuck in the realm of English language usage. We suggest that engagement with linguistic translation will also help to provide new ways of exploring »agency« and revive a discussion that was in danger of becoming oversimplified. H. Liebau

Annelies Moors: Gender and globalization: »Islamic fashion« in cyberspace
 28 January 2010, ZMO

In her lecture in the ZMO winter colloquium on »New Perspectives on Gender and Globalization« (for a complete list of speakers, see Bulletin No. 17), Prof. Annelies Moors (University of Amsterdam, the Netherlands) pointed out that veils and other modest garments are, as objects of consumption and desire, subject to the dynamics of a constantly evolving global fashion market. By focusing on Islamic fashion web stores, Moors showed that faith and fashion are not necessarily antithetical. Since the late 1990s, these web stores have grown into sites where commerce, ethics and aesthetics converge. Many of these stores, which have recently become linked with other formats of Islamic fashion, such as weblogs, YouTube



videos and Facebook fan pages, are now targeting Muslim women living in the West and the so-called »new Muslims«.

Moors' lecture addressed how the double move from offline to online marketing and from Muslim dress to Islamic fashion reconfigured established conceptions of proper Muslim womanhood, structured around values of modesty and piety. Moors underlined that because the *hijab* has moved along a spectrum of fashionability it is problematic to describe it exclusively as a sign of religiosity, an expression of women's subordination or just a vehicle of emancipation, highlighting that it has to be analysed as a commodity as well. M. Janson

■ ZMO Lecture Series

The world in world wars. Experiences, perceptions and perspectives from Africa and Asia, ZMO April – June 2010

There is a growing tendency in international research to see the history of world wars as global history and to explore regions whose role in these wars has not yet been researched. At the same time, the history of world wars is being examined increasingly from a social history perspective. The focus includes the impact of wars

on civil populations, on the role of women in war time and on the experiences and life histories of soldiers.

Research on the First and Second World Wars carried out at ZMO since the mid-1990s should be seen against the backdrop of these broad international research developments. In accordance with the specialist alignment of ZMO, projects deal with experiences, perceptions and perspectives from Africa and Asia. The motto for this lecture series is the title of an international conference held at ZMO in 2007, which led to the omnibus volume *The World in World Wars. Experiences, Perceptions and Perspectives from Africa and Asia* to be published by Brill in 2010. The discussions and lectures in the series are designed to present ZMO project results and new research approaches and questions but also to act as a platform for objective academic debate on a sensitive topic.

■ Workshop

Regionalizing Oman – political, economic and social dynamics, Institute of Oriental Studies, University of Leipzig, 25–26 March 2010

Group photograph with participants in the workshop in front of the Institute of Oriental Studies, University Leipzig (© Wippel, 2010)

The international workshop was organized by Steffen Wippel in cooperation with ZMO and the University of Leipzig. The two-day conference was an outcome of current debates on »regionalization« and »region building«, and of questioning established »meta-geographies«. The international workshop addressed the historical structures and current dynamics of regionalization processes in Oman.

The meeting was organized around six major panels covering a wide range of issues from internal territorial configurations through transnational social dynamics to integration into wider economic spaces. More than twenty-five active participants from different disciplines such as geography, economics, political studies, history, linguistics, and Islamic and African studies attended.

Among the researchers working on aspects of the Arab-Persian Gulf region in the ZMO context, Katrin Bromber presented an overview of »Working with ›Translocality‹: Conceptual Implications and Analytical Consequences«. The convener presented his paper »Oman and the Indian Ocean Rim –

The series was launched on 23 April with a round table discussion on how historians deal with sensitive topics such as the two World Wars and the related sources, and based on a reading from a text written by our late colleague Professor Gerhard Höpp (with Dr. Joachim Oesterheld and Prof. Werner Ende). The series continued with talks on African combatants during the Second World War (PD Dr. Katrin Bromber, Prof. Brigitte Reinwald) and on the collaboration strategies of Indian nationalists with the German authorities during both World Wars (Dr. Heike Liebau, Dr. Joachim Oesterheld, Dr. Benjamin Zachariah). Two further lectures discussed two books: *The Arabs and the Holocaust* (Prof. Gilbert Achcar) and *Deutsche Agenten bei iranischen Stämmen 1942-1944. Ein Augenzeugenbericht* (Dr. Burkhard Ganzer). For upcoming activities, see the calendar (see page 8). *H. Liebau*



Economic Integration Across Conventional Meta-Regions«. Birgit Krawietz, now at FU Berlin, and Christian Steiner from Mainz chaired several panels. An edited conference volume is in preparation. *S. Wippel*

Guest Scholars January–June 2010

Dr. Nedim Gürsel, CNRS, Paris ■ Prof. Annelies Moors, University of Amsterdam ■ Sami Hermez, Princeton University ■ Prof. Rifat Bali, EPHE, Sorbonne University ■ Prof. Mrinalini Sinha, Pennsylvania State University ■ Abdilatif Abdalla, University Leipzig ■ Dr. Rijk van Dijk, University Leiden ■ Dr. Anke Graneß, University Vienna ■ Prof. Victoria Bernal, University of California, Irvine ■ Sheikh Abdsattar Haji Derbissali, Kazakhstan ■ Dr. Edward Simpson, SOAS London ■ Erdal Kaynar, EHESS, Paris ■ Prof. Scott Reese, Northern Arizona University, Flagstaff ■ Dr. Jason Sumich, London School of Economics

■ Other Activities

Rifat Bali: The founding myths of Turkish antisemitism, 17 February 2010, ZMO in cooperation with Zentrum für Antisemitismusforschung

Rifat Bali is the world's leading expert on the history of Turkish Jewry. In his first book, *Cumhuriyet Yıllarında Türkiye Yahudileri: Bir Türkleştirme Serüveni, 1923-1945* (Turkish Jewry in the Early Republic: An Adventure in Turkification, 1923-1945), published in 1999, Bali became the first Turkish Jewish author to critically examine the experience of Turkish Jews in the first two decades of the Turkish Republic. Relying on newspapers, journals and the speeches of public figures, as well as parliamentary debates and the minutes of the ruling political party's meetings, Bali provides the reader with an extremely well-documented account of the discrimination and anti-Semitism Jews faced in word and deed. The book was the first to discuss the pogrom in Thrace in 1934, forced conscription into labour battalions in 1941, the stripping of wealth and property through capital tax in 1944, the imprisonment in concentration camps of those who could not pay the prohibitive fines, and the sinking of the Struma ship that sent almost 1,000 Holocaust refugees to a watery grave. In response to the tragedy, the Turkish Prime Minister declared callously, »Turkey will not be the home of those not wanted elsewhere«. Since this paradigm-shifting study, which undermined the »500 Years of Peace and Brotherhood between Jews and Turks« thesis propagated by the Turkish government and its supporters, Bali has published over a dozen books, including detailed studies on the pogrom in Thrace, forced conscription, and the wealth tax. His second interest is the so-called Crypto-Jews, known as the Dönme, against whom many conspiracies were hatched in Turkey, making Turkish anti-Semitism unique. His book *A Scapegoat for all Seasons*, published in 2008, is the first detailed study of the Dönme group in post-1950 Turkey. *M. Baer*

Sheikh Abdsattar Qazhy Derbissali: Islam in Kazakhstan. Traditions and current developments, 24 March 2010



Lecture given
by Sheikh
Abdsattar
Qazhy Der-
bissali, 24
March 2010,
ZFL (©
Wilkowsky,
2010)

Post-Soviet transformations led to considerable change in the position of religion in Kazakh society. Recent years have seen the growing impact of Islam as an integral part of national culture and history. Within the framework of the research programme *Muslim Worlds – World of Islam?* and following a joint initiative by Dina Wilkowsky (ZMO) and Galina Nurtasinowa (GKS) in cooperation with the German-Kazakh Society (GKS), ZMO extended an invitation to the Supreme Mufti of Kazakhstan, Sheikh Abdsattar Qazhy Derbissali, the official representative of ›official‹ Islam in Kazakhstan, to visit Berlin (23-27 March). On 24 March the Supreme Mufti of Kazakhstan gave a lecture on Islam in Kazakhstan at

the ZMO sister institution Zentrum für Literatur- und Kulturforschung (ZFL), which was attended by over ninety researchers, students and politicians. The lecture dealt with the peculiarities of Islamization in the region and focused on the legitimization of Islam in Kazakh society under different historical and ideological conditions. Special attention was paid to contributions by Central Asian thinkers and ulama (e.g., Al-Farabi, Al-Bukhari, Al-Balasaguni) in medieval Islamic Culture and Science. In a dialogue with the audience, the Mufti discussed in turn the activities of the Spiritual Directorate of Kazakhstan's Muslims and the Union of Muftis of Central Asia, aspects of local Islamic education, current issues of multi-confessional and multiethnic consolidation in the country, and the relationship between religion and the state. These areas were also debated in the Mufti's official meetings organized by the German-Kazakh Society, both with the German-Central Asia parliamentary group of the Bundestag headed by Dr. Dagmar Enkelmann (Deutsch-Zentralasiatische Parlamentariergruppe) on 25 March and with officials of the Central Asia and South Caucasus Department at the Ministry of Foreign Affairs on 26 March. The lively discussions demonstrate that Islamic issues in Kazakhstan attract wide academic and political interest.

D. Wilkowsky



Gesellschaft zur Förderung des Zentrums Moderner Orient e.V. (Society for the Advancement of ZMO)

The annual general meeting took place on 29 January 2010. The focus of this year's meeting was the election of a new executive committee. The old committee was stood down after a three-year work period. The general meeting warmly expressed its gratitude to Professor Dietmar Rothermund for his commitment. He did not stand for election in this election period. Professor Peter Heine was elected as chairperson. The offices of the other committee members were confirmed (Heike Liebau as deputy chairperson and treasurer; Henner Fürtig as deputy chairperson; furthermore, Ulrike Freitag and Margret Liepach). The Society's opening activity was the traditional annual lecture which was held after the general meeting. The speaker was Achim von Oppen who has a long personal relationship with the Zentrum für Moderner Orient (ZMO). In 1993, he was the first col-

league from today's so-called old West German states to work with the Forschungsschwerpunkt Moderner Orient (Modern Orient Research Group) established in the previous year. His work in composing the first joint application to the German Research Council in 1995 was a pioneering feat. From 1996 to 2000, Achim von Oppen was the lead researcher of the group project *Locality and State* within the framework of a wider research endeavour on processes of globalization at the Zentrum Moderner Orient, which had been founded in 1996. He became deputy director of ZMO in 2001, a post he held until 2007, and in 2002 was made managing director of the institute. In October 2007, Achim von Oppen took up a position as history professor at the University of Bayreuth, focusing on the history of Africa. At this year's annual lecture at the ZMO, he spoke on »Translocal Topogra-

European Heritage Days 2010 in Germany – Open Day at ZMO and Historische Kommission 12 September 2010

On Sunday, 12 September 2010, ZMO will open its doors to the public for the first time in cooperation with its collocator the Historische Kommission zu Berlin (HIKO). Both institutes share the »Mittelhof«, a protected building from 1914/1915 designed by architect Hermann Muthesius. The occasion for this joint event is a nationwide open day of historical monuments under the umbrella of the European Heritage Days. In accordance with the motto »Culture on the move – travel, trade and traffic«, ZMO and HIKO will present their work to an interested public with a stimulating programme from 1 p.m. to 8 p.m. that includes guided tours of the Mittelhof, as well as films and presentations (see also <http://tag-des-offenen-denkmals.de/programm/>).



phies of Lake Tanganyika« and gave an insight into his current research. One of the Society's highlights planned for this year is a colloquium on the subject of »Indian rural history as a research challenge. The current research status and task of Indian social history«. This event, which will take place on 23 September at ZMO, commemorates the seventieth birthday of former ZMO colleague Petra Heidrich (1940-2006) but will extend in its research concern beyond a mere personal dedication. The intention here is to direct the attention of South Asian research/ers to the need for research on Indian rural history and the peasant movement, and to give more weight than is the case at present to this area of research as part of Indian social history. Participants will include Sumit Sarkar, Corinna Unger, Ujjaini Halim, Ravi Ahuja and Michael Mann. H. Liebau

Sami Hermez: A visiting research fellow at ZMO

I came to the ZMO to write my dissertation in Anthropology on the way society in Lebanon functions in an environment of constant anticipation of political violence. My time at the centre was an inspirational experience! Much of this had to do with its location tucked away in a forest outside the city, and, of course, with the people and the kinds of research they brought to the table; my new-found fascination with Berlin was an added advantage.

I had the good fortune to attend various cultural events during my stay and my colleagues were kind enough to take me to the Berlinale during my first week, when my lack of German would have made it an utterly hopeless venture on my own. On a more academic note, some highlights of my stay were learning about research from different world regions and meeting guest lecturers such as the Kenyan poet and political activist Abdilatif Abdalla and Lebanese public intellectual Gilbert Achcar. The comfortable and informal environment of the ZMO allows for intimate conversations with such people, and with other resident researchers should one be interested and take the initiative. Researchers at the centre are also connected to the wider community and were able to put me in touch with scholars in Berlin, such as Norman Nikro and other academics and programmes at Humboldt University.

But I must say, it is the model of the ZMO that I loved most of all. I found it to be a research institute that does not pretend to be another think tank. Rather, it strives to take its research seriously and contribute to academic and intellectual debates around pressing world issues, and is less concerned with reception in government circles. In this way, it combines all the academic integrity and freedom of an institute within a university, while situated at a distance.



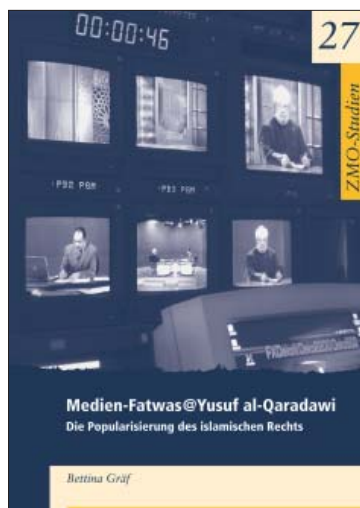
Sami Hermez is a political anthropologist at Princeton University concerned with questions of political violence, social movements, memory, and the state. He stayed at the ZMO as a visiting research fellow from February until May 2010, where he worked on his doctoral thesis entitled »In the Meanwhile: Living Everyday Life in Anticipation of War in Lebanon.«



publications

ZMO Publication Series

Bettina Gräf: Medien-Fatwas@Yusuf al-Qaradawi. Die Popularisierung des islamischen Rechts



The dissertation published here deals with the changes in fatwas (Islamic legal opinions) through the influence of the media. The argument presented is that a genre which used to be legal has evolved into a media genre that functions based on different principles and should be analyzed as such.

By way of example this essay focuses on one actor, his social environment and his fatwas: Yusuf al-Qaradawi, the so-called »media sheikh«, an Azhar scholar born in Egypt in 1926. Qaradawi has been living in the Gulf state of Qatar, the seat of satellite TV station Al-Jazeera, since 1961. The study of the changes in his fatwas presented in various media in both their form and their function demonstrates that Islamic law is becoming popularized and publicly integrated into different legitimization discourses.

ed. by Zentrum Moderner Orient, Geisteswissenschaftliche Zentren Berlin e.V. ZMO-STUDIEN 27, Klaus Schwarz Verlag, Berlin, forthcoming 2010, ISBN 978-3-87997-653-9

Other Publications (selection)

- *Bori, Caterina*: Ibn Taymiyya wa-jama'atuhi. Authority, Conflict and Consensus in Ibn Taymiyya's Circle, in: Yossef Rapoport and Shahab Ahmed (eds.), *Ibn Taymiyya and His Times*, Karachi: Oxford University Press, 2010, 23-52.
- *Bromber, Katrin*: Mapping the Ocean: Visual Representations of the Indian Ocean in the Swahili Military Press during World War II, in: Ulrike Freitag, Achim von Oppen (eds.), *Translocality. The Study of Globalising Processes from a Southern Perspective*, Leiden: Brill, 2010.
- *Freitag, Ulrike, Achim von Oppen, (eds.)*: *Translocality. The Study of Globalising Processes from a Southern Perspective*, Leiden: Brill, 2010, 452 p.
- *Freitag, Ulrike (ed.)*: Saudi-Arabien. Ein Königreich im Wandel?, Paderborn: Ferdinand Schöningh, 2010, 322 p.
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news

New faces at ZMO. Three of them, Dr. Dina Wilkowsky, Sophie Roche and Jeanne Féaux de la Croix, have opened a new research focus on Central Asia at ZMO. They introduce their projects in the current Bulletin (see Profiles). **Dina Wilkowsky** took up her work in January 2010. She gained a Ph.D. in Philosophy and Cultural Studies at the Lomonosow Moscow State University in 1989. At the Al-Farabi Kazakh National University in Almaty she took an active part in establishing Oriental Studies in Kazakhstan and developing its curriculum. She served as head of the Oriental Languages Department at the Faculty of International Relations in Al-Farabi University from 1996-2001. At Humboldt University in Berlin she carried out research on Arab-Islamic organizations in post-Soviet Kazakhstan, focusing on their impact on processes of local re-Islamization. Her areas of interest include the emergence of Muslim organizations and issues of Islamic education, on the one hand, and intellectual-cultural transformations in post-Soviet Kazakhstan, on the other. **Sophie Roche** arrived in March. She studied Anthropology and Central Asian Studies at Humboldt University and the Free University in Berlin, and completed her Ph.D. at the Max Planck Institute for Social Anthropology in Halle in 2009 on the topic of youth bulge and conflict in Tajikistan. She did extensive research in Central Asia, especially in Tajikistan, and is engaged in questions of legal pluralism, trauma, demography and gender. **Jeanne Féaux de la Croix** will participate in the group as of September 2010. She studied History and Anthropology in Edinburgh and

Oxford prior to completing her Ph.D. in Social Anthropology at the University of St. Andrews on the subject of ›moral geographies‹ surrounding Kyrgyz hydro-power, pastures and holy sites. She co-edits a volume on senses of the future and of belonging in Kyrgyzstan, and is involved in collaborative research on ›Sovietness‹ in everyday life, which is funded by the Open Society Institute.

We will welcome another new face, Dr. **Sebastian Prange**, in August 2010. He was awarded a Ph.D. in History at SOAS in 2008 with a thesis on ›The Social and economic organization of Muslim trading communities on the Malabar Coast, twelfth to sixteenth century‹. He has been a postdoctoral fellow at the History Department of the University of British Columbia in Vancouver, Canada, since 2009, where his research centres on Muslim trade and traders in the early modern Indian Ocean world.

Patrick Desplat, who had been an associate research fellow at ZMO in the Graduate School Muslim Cultures and Societies since November 2008, left ZMO at the end of last year to take up a position of Wissenschaftlicher Assistent at the Institute of Anthropology and African Studies in Cologne.

Hatsuki Aishima will take over this position from June 2010 until July 2011. She recently completed her PhD in Oriental Studies at St. Anthony's College, Oxford. Her project is entitled ›Karate as a vehicle to modernity? Islam, sport and popular culture in Egypt‹. In February of this year, Dr. **Caterina Bori** began a two-year DFG project at ZMO. She lectures on the History of Islamic Civilizations at ›La Sapienza‹ University of Rome and is a research associate in the Department of History at the School of Oriental and African Studies in London. Her research interests have focused on the making of social and religious authority in the Mamluk period through the study of historiographical and biographical writing. She is now moving towards traditionalist reform movements in Syria, Egypt and Iraq during the so-called post-classical period (16th-18th centuries).

ZMO is also hosting three Alexander von Humboldt fellows. Besides Dr. **Gilbert Taguem-Fah**, who returned in May after a six-month break and will stay until January 2011, two new fellows take up work in the second half of the year. Prof. **Michael Provence** from the University of California, San Diego, will stay for a year at ZMO as of September 2010 and Dr. **Prem Poddar** for eighteen months as of November 2010.

The Visiting Research Fellowship Programme brings a clutch of interesting researchers to ZMO during the year. The institute has already welcomed **Sami Hermez**, a political anthropologist at Princeton University who

is writing his Ph.D. thesis on war in Lebanon, and **Erdal Kaynar**, EHESS, Paris, whose dissertation deals with Ahmed Riza, leader of the Young Turks, a movement in the late Ottoman Empire. Further guests in the 2010 programme are Prof. **Scott Reese**, Northern Arizona University, Flagstaff, USA, Prof. **Markus Dressler**, Istanbul Technical University, Turkey, Dr. **Jason Sumich**, London School of Economics, UK, Dr. **Atreyee Sen**, University of Manchester, UK, **Navid Fozi-Abivard**, Boston University, USA, **Amir Sheikzadegan**, University Fribourg, Switzerland, Dr. **Tanika Sarkar**, Jawarhal Nehru University, Delhi, Indien, and Dr. **Christian Steiner**, Johannes Gutenberg University, Mainz, Germany.

The World Congress for Middle Eastern Studies (WOCMES) will be held in Barcelona from 19-24 July 2010 and organized by the European Institute of the Mediterranean (IEMed), the Universitat Autònoma de Barcelona (UAB) and the Government of Catalonia. Researchers from ZMO will organize and chair seven panels at the conference: Microcosms and the practices of the local; The politics of amnesia and cultural production in the Middle East (I and II); Muslim worlds – world of Islam? The dynamics of reform: historical and biographical dimensions (I and II); (Hyper-)realities on stage in the Arab Gulf; Being a good Muslim: comparative perspectives on the contested fields of religious and moral propriety. Several researchers will give lectures at these and other panels. For further information, see http://www.zmo.de/veranstaltungen/2010/WOCMES2010/WOCMES_2010_e.html.



calendar

Open Day ZMO and Historische Kommission

- 12 September 2010, 13-20h (see page 6)

Lecture Series : The World in World Wars

- 22 June 2010, 18.00 h, TU Berlin, ZMO-ZfA
Prof. Israel Gershoni, Tel Aviv University:
Confronting fascism in Egypt: dictatorship versus democracy in the 1930's
- 24 June 2010, 18.00 h, ZMO
Dr. Benjamin Zachariah, ZMO: Rethinking (the absence of) fascism in India, 1922-1945
- 30 June 2010, 18.00 h, ZMO
Prof. Marc Baer, ZMO: Turks in Weimar and Nazi Germany

ZMO-Kolloquium 2010/11

- from 30 September 2010 (see page 4)

For further information see:

www.zmo.de/veranstaltungen