



Weapons of a peaceful revolution, II: Patriotism
(© S. Schielke, 2011)

North Africa and the Middle East are going through a historic period of transition comparable to the developments that led to the Soviet Union's demise in 1991. The repercussions will be profound and determine the region's progress over the next 20 years. As ZMO researcher Samuli Schielke points out below, one can neither predict at the moment where this transition will lead nor what actors will be most influential. This is not to say that scholars were caught by surprise when public demonstrations spread from Tunisia and Egypt to neighbouring countries. On the contrary, research on the pluralisation of media (even before the advent of the World Wide Web), public space and political culture, and civil society and social movements over the last 20 years gives us a broader picture of the factors that led to the recent changes. The increase in public political communication in the Muslim world during this time span is impressive – but prior to 2011 it was hardly apparent beyond a circle of interested experts. What came as a surprise to nearly everyone, however, was the timing. In some cases, the factors that led to the success of the protests (meaning that they were not repressed) can hardly be asserted in advance. ZMO intends to publish more about the strategies behind the uprisings and its activists.

One can assume that these changes are consequences of the end of the Cold War, although they did not materialise as quickly as some had expected or wished. In fact, the end of the Cold War was a precondition for the long-term pluralisation of public opinion and the quest for democracy within the societies that seemed to have escaped the influence of the incumbent elites. One of the biggest surprises concerns the relative success of non-violence after two decades of armed *jihād* and the region's response to it. While Osama bin Laden and al-Qaida did not bring down any despotic regime, they did support one: the Taliban in Afghanistan. The majority of people in Egypt, Tunisia or Yemen, however, have not turned to radicalism and violent extremism in despair. In this bulletin, Samuli Schielke elaborates on four main social dynamics that have been instrumental in the events unfolding in Egypt. Schielke went to the country twice early this year and provided a nuanced inside report via his blog, part of which we document here.

The irrelevance of Al-Qaida and other radical groups in the long struggle for freedom, justice and a more equal distribution of wealth has surprised many external observers. To be sure, common sense suggests that the majority of these young Arab societies are not really interested in fighting for gender segregation at the beach or the dictatorship

Editorial

The dramatic changes ushered in by the »Arab Spring« have prompted initiatives to improve cooperation with social scientists and academics working in the humanities. Similar efforts have been hampered in the past. The reliance in scholarship on utilising authoritative texts rather than cultivating the ability to reflect on individuals and their surroundings in multi-faceted ways is partly linked to authoritarian university structures, partly to a lack of essential resources on many levels of the educational system. There is now the hope that some of these structures will be reshaped so that freedom of expression can prevail. However, the increasingly functionalist approach to knowledge exemplified in the proliferation of private schools and universities aiming at the transmission of directly marketable skills – which usually sidelines the social sciences and the humanities – might well counteract such hopes. The creation of structures which encourage critical thinking and independent writing in a free and productive environment will be crucial to the sustainable development of democratic societies.

U. Freitag

of self-styled religious counsellors. But, as anywhere, radical groups get proportionally more attention, which puts the mainstream out of view. Haven't foreign journalists repeatedly pointed out that Germany would be terribly misrepresented if every second interview were carried out with a neo-Nazi splinter group from Dresden?

Common sense also told us that, with the end of the authoritarian regimes in North Africa, the grave human rights violations that kept citizens from migrating to Europe would cease, making it harder for the European

continued on page 2

continued from page 1

Union to turn a blind eye to human rights violations at its southern borders. It is well known that the largest burden from migration has been shouldered by the poorest countries – not the European Union. While

it seems that Europeans have been confronted by a range of novel political events, a number of lessons can be learned today from what is transpiring in the Middle East.

S. Hegasy

cess became whether and to what degree this conglomerate would change in favour of ordinary Egyptians.

The second important dynamic on that fateful day concerned a wave of a very particular kind of religious conservatism that Egypt has experienced for thirty years. Over the past decade, this religious conservatism adopted a markedly apolitical, primarily social orientation, but it turns out that this was due to the constraints imposed by the Mubarak system, which worked systematically to depoliticise social movements. Now religious conservatism has become openly political again (and so incidentally have left wing cultural projects), creating new kinds of divisions. Some of my colleagues have argued that the revolutionary protest has offered a new language of dissent, a new logic for thinking about the relationship between the state, society, religion, and the individual. Hussein Agrama uses the term »asecular« (<http://blogs.ssrc.org/tif/2011/03/11/asecular-revolution/>) to characterise the revolution, because it stands outside the dualism of the secular and the religious. This impression is understandable if one focuses on the utopian moment of a revolutionary protest, but we are now entering the period of transition. The shared spirit of protest could not be sustained once the common goal was reached (which is likely to have some positive effects on Egypt's politics in the next years). The developments of the transitional period have laid the groundwork for a spectacular revival of contrasting new political forms, most disturbingly in the shape of the Salafis with their rejection of the very idea of democracy as un-Islamic, but also, and less destructively, in the guise of leftist and nationalist political actors who are now rearranging their ranks to face the alliance of the old system and the Muslim brotherhood. Applying Agrama's analysis of secularism to its opponents, I argue that the re-politicisation of religious conservatism is not so much providing specific norms – after all Egypt is by large measure a conservative and religious society – than specific questions that it obliges Egyptians to ask and answer. But as F.E., the socialist activist, has pointed out, the peculiar nature of this religious conservatism as an integral part of the neoliberal system of governance is a more pressing concern than who will run the country in the next four or eight years. The power that Islamist political and social ideals have over Egypt is interlinked with the experience of an increasingly amoral, even immoral society moving away from a conser-

profiles



Saturday, 19 March 2011 – After the Revolution

Samuli Schielke

A revolution is a sledgehammer that's good for breaking the walls of oppression and frustration. It is a way of changing things, however, which causes a lot of damage and involves considerable risk. It is also impossible to predict how events will unfold. While one can draw many comparisons to the Iranian Revolution of 1979, the Russian revolutions of 1905 and 1917, the revolutions of the Eastern Bloc in 1968 and 1989, and the student revolutions in Western Europe and Northern America in 1968, what one primarily learns is that revolutions are fundamentally unpredictable. Only afterwards are we able to name the actors, the groups, the dynamics, and the decisions that determined the course of events. Beforehand, it's anybody's guess. What I do know is this: Egypt's revolution on 25 January 2011 built on a number of social dynamics that had already been present in Egypt for many years and which were now being amplified and transformed.

The first key dynamic was the reintroduction of capitalism starting in the 1970s after a period of Arab socialism, and the enormous social impact of neoliberal governance. Where enormous wealth was handed to a political-economic elite and some wealth

Samuli Schielke is research fellow at the ZMO and coordinates the junior research group »In search of Europe: considering the possible in Africa and the Middle East«. His regional research focus is on Egypt where he travelled twice early this year witnessing the revolutionary changes. This essay is based on the last entry of the blog »You'll be late for the revolution«, posted on 19 March. Samuli Schielke's diary of the Egyptian revolution, which he started writing on 30 January, reflects on the ongoing developments in Egypt. Names have been anonymised to protect people's privacy. For more, see <http://samuli-egypt.blogspot.com/>

to a new middle class, there was an enormous gap between the hopes and reality for the majority of the population. In the age of Mubarak, Egypt was a liberal dictatorship that offered vast opportunities for investment and beautiful new malls, resorts and spaces for different lifestyles on the condition of sufficient funds. On the other hand, the country had an extremely stratified social class structure and a brutal and arrogant security apparatus that treated citizens like criminals, while having criminals on its payroll.

Walter Armbrust (<http://www.jadaliyya.com/pages/index/717/the-revolution-against-neoliberalism>) has argued in an early and very fitting analysis that the revolution in Egypt was directed first and foremost against this conglomerate of big money, elitism, family privilege, and everyday oppression. The primary measuring stick by which the people would measure the revolution's suc-



Weapons of a peaceful revolution, V: Social media (© S.Schielke, 2011)

Weapons of a peaceful revolution, III: Satellite television (© S.Schielke, 2011)



vative communal practice towards one that is rooted in competition, social fragmentation and religious norms learned from books. The power of the Islamist promise of a good life rises and falls with the fluctuating utopian and dystopian states of neoliberal capitalism. Although not much of a socialist myself, I nevertheless anticipate that the socialists and the labour movement will have more to say in the future than may be apparent right now.

The third significant dynamic to consider involves the strained relationship between ordinary people and the state. For a long time it has been characterised by the need to seek the patronage of state/business authorities and the humiliation that one experienced while doing so. Burning the police stations on 28 January was a radical, impulsive reaction against this experience, and it has given birth to highly contradictory social forces. Today, there are still few police on the streets of Egypt's cities, although they were technically able to return to their posts weeks ago. This circumstance has in some ways improved everyday life for people, who suffer a lot fewer insults and derision than they used to. It has also made things more vibrant, as street vendors who used to play cat and mouse with the police can now work freely in Cairo's shopping streets. For the most part, however, the lack of police represents a serious problem in the face of the increase in crime – and the fear of it – that followed the revolution. This situation was further aggravated by the large number of police firearms that found their way into private hands on 28 January. The fear of crime and violence is the strongest argument for those who want to return things to the way they were. Those who continue the revolution tend to place blame on the police itself, seeing in their delayed return to the street a continued campaign of intimidation. But, in this case, I would suggest that more is at stake. A main reason for the delay appears to be that the police

officers are simply hesitant to assume their new roles as servants of the people. There is very strong resistance in the police force to undertaking criminal investigations against fellow officers. In the beginning of this week (at the time of writing: the third week of March), police in Alexandria marched out of the courts they were supposed to protect to voice their disapproval of cases involving three police officers accused of killing protesters. This kind of arrogance was widely broadcast by a video circulating on the Internet in early March that showed a police chief telling his officers, »We are the masters of the country«.



Weapons of a peaceful revolution, I: Protection from tear gas (© S.Schielke, 2011)

The burning of police stations by the demonstrators was a traumatic event for the police force, and an ambiguous one: citizens who note with great satisfaction the politeness of the few police officers in the streets also suffer from the threat of violent crime. The precise nature of the relationship between the citizens and the police will remain an open question for a while. There is no returning to the past, but it is also unclear whether a new foundation for policing will be established. Given that the weapons that moved to private hands will stay there, and violent crime is likely to become a more permanent menace in Egyptians' daily life, relations will probably continue to be strained.

The fourth notable dynamic in the revolution is the crisis of patriarchal authority, dramatically played out in the revolutionaries' near-Oedipal deposing of Mubarak, the father-godfather of the nation. I wrote about this issue back in February, but I would now like to point out that the revolution was by no means a completely shared undertaking. A lot of Egyptians did not believe that Mubarak would go until the moment of his resignation, and many did not dare or care to go out onto the streets until that day. These people are also claiming that the revolution is theirs, but for them it has a different emotional significance. And those who did believe that Mubarak would go, and who put their faith into a revolution without visible leaders, had quite different ideas about how the respected and feared collective father figure would be replaced. The movement continues, and where some people search for new reliable sources of authority, others are claiming the freedom to speak out on what is in their hearts, and yet others are experimenting with non-hierarchical organisational structures and pluralistic debate. This shift in the system of authority, along with the sense of entitlement to having a voice, will likely be the

underlying cause of the biggest and most bitter struggle that Egypt will face in the coming decades.

Although things have been destroyed, people have been killed, and the wrong people are likely to seize power, I think that the revolution was a good thing. The Egypt of the past decade was entrenched in conflicted existence, between great promises and high expectations, on the one hand, and a sense of humiliation, depression and frustration, on the other. The revolution of 25 January opened up a different way to feel about the world, which set the circumstances in motion. Some things will return to the way they were, some things will get better, and indeed a lot of things will get even worse. But the developments have been about more

than just the individual lives of people, for Egyptians realize that something positive can be done about their share in the world. So many people in Egypt felt that taking action is futile. For better or worse, they now feel the possibility and need to act.

A revolution is indeed an intense, nerve-racking and stressful emotional state of affairs. It cannot go on for very long. The shift from revolution to transition is also a time of exhaustion and raw nerves. An artist named R. is sick with the »post-revolutionary flu«, as she calls it. Like many others whom I have met, she is worn out and considers the past month and a half to have been the most stress-

ful time in her life. Although I myself spent only three weeks in Egypt after the revolution began, my nerves are wrecked, too, and my sleep is very restless. And yet, unlike many others, I haven't been through any really bad experiences. There is a constant anxiety, nonetheless, and it is the same kind of unease felt by M. who now finds it wearying to have his country as his own. Like so many Egyptians who share this feeling, I am anxious because I care. Having lived so long in a country that seemed so stagnant, so doomed to simply face more and more of the same, I find that it is not a bad feeling to be anxious in this way.

activities

Official Start of *Crossroads Asia* in Berlin

The competence network *Crossroads Asia* officially started with a large opening ceremony in the premises of the Parliamentary Association in Berlin on April 7, 2011. About 150 scientists, politicians, journalists and media representatives attended.

In his welcome address, Dietrich Nelle of the Federal Ministry of Education and Research (BMBF) called the competence network *Crossroads Asia* the »flagship« of the Ministry's funding program for enhancing area studies. The BMBF has allocated four million Euros to *Crossroads Asia*, which is the largest and most ambitious project in this program. Within the four years, its members – seven German universities and research institutions – aim to develop a novel post-area studies approach.

Ingeborg Baldauf of the Berlin Humboldt University presented the concept of the competence network in her key note address. *Crossroads Asia* comprises in geographical terms the region extending from eastern Iran to western China and from the Aral Sea to northern India. This space is characterised by a high mobility of people, ideas and goods crossing territorial and social boundaries. Whereas the usual area studies approach focuses on a clearly defined geographic area, this interdisciplinary project focuses on the actions, perceptions and social networks of its inhabitants which can even transcend *Crossroads Asia*.

In the first of two lectures, Bert Fragner of the Austrian Academy of Sciences emphasised the historical importance of mobility – the guiding idea behind the network – in *Crossroads Asia*. In the second lecture, Magnus Marsden of the School of Oriental and African Studies in London illustrated the concept of *Crossroads Asia* with recent examples of everyday trans-boundary interactions from across Pakistan, Afghanistan and Tajikistan.



The network is constituted by around twenty-five researchers organised within three working groups – development, migration, conflict – who will undertake empirical research within the project's over-arching paradigm of mobility. Hereby the researchers will intensify their collaboration cutting across institutional and disciplinary boundaries.

More information is available at: <http://www.crossroads-asia.de>

ZMO in the Media

(...) Das Zentrum beschäftigt sich weniger mit Ereignissen der Tagespolitik als vielmehr mit mittel- und langfristigen Trends und Entwicklungen in der islamischen Welt. Solche gegenwartsbezogene Befassung mit den islamischen Gesellschaften als Ergänzung zur klassischen Islamwissenschaft, wie sie in Deutschland seit den Tagen der Aufklärung betrieben wird, ist dringend geboten.(...)

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6.6.2011, S.10



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■ ZMO Colloquium

ZMO Colloquium 2011/2012 Not All about Islam: Current Political Conflicts in Africa, the Middle East and Asia

This lecture series, organised by Dr. Antia Mato Bouzas and Dr. Chanfi Ahmed, explores critical dimensions, usually under-represented in the media or underexplored in academic scholarship, of existing political conflicts in the geographical areas in which ZMO members are conducting their research. On the one hand, it examines the relationship between the claims made by the groups that challenge a certain given order, e.g. national or international, political or economic, and the common theories for understanding notions of world order organized by territorially sovereign nation states. On the other hand, the aim of the lectures is to raise questions about the assumed representations of conflicts as brought up by the media and policy-oriented research.

Therefore, the speakers, from the disciplinary perspectives of history, anthropology and political science, are invited to reflect upon a range of issues, such as how parties involved in conflict articulated their claims, e.g. whether these are based on »Western« notions of territoriality, sovereignty, and statehood or otherwise; how concepts of »ethnicity« and »religion« are used (and abused) in understanding conflicts in a non-Western context; and the dichotomies related to conflict management and conflict resolution issues and the possible emergence of post-national trends/claims in the conflict areas under examination. By tackling these aspects, the lecture series addresses a programmatic concern of the ZMO: how certain religious and cultural images of the world have come to be interpreted as a criterion of political difference that has an impact in the interpretation and negotiation of conflicts. The lecture series starts on 29 September 2011 with Eines Ahmed, Institute of Political Studies in Bordeaux (29 September 2011), followed by Markus V. Höhne, Max Planck Institute for Social Anthropology, Halle (27 October 2011); Karin Mlodoch, ZMO (24 November 2011); Ilan Pappé, European Centre for Palestine Studies/Exeter Centre for Ethno-Political Studies, Exeter, UK (15 December 2011); Adeb Khaled, Carleton College, Minnesota, USA (26 January 2012); Seema Kazi, Centre for Women Development Studies, New Delhi, India (23 February 2012); Elisa Giunchi, Università di Milano, Milan, Italy (29 March 2012).

A. Mato Bouzas

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Reflections on the »Agency« Lectures 2010/2011

The ZMO lecture series 2010/11 »Agency reconsidered: between life worlds and world order«, organized by Katrin Bromber and Heike Liebau, aimed to take a fresh and critical look at current debates about »agency«. It set out to engage with them from a multidisciplinary angle and to reassess the benefits of employing this analytical category in empirically based research on non-Western societies. Starting with the question of who should count as an »actor«, the discussion within the series included a look beyond the realm of the »human« as well as positively viewed and constructed concepts of agency (Bruno Latour). Linking up to the current ZMO research program *Muslim Worlds – World of Islam?*, of which the lecture series is a part, the speakers were asked to pursue three lines of thinking: first, to examine the influence of concepts of world and order on processes of social engagement; second, to ask how actors change or produce localities and how localities influence agency; and, third, to engage with translocality as a »social fact« which could alter the range of possible action and thus change the

pathways of individual and collective biographies. The historian Tanika Sarkar from Delhi University started the series with a lecture on women's rights in 19th century India. Nicole Mayer-Ahuja, a labour sociologist at the University of Göttingen's Sociological Research Institute, talked about the »(mis-) interpretation of »agency« in Indo-German software programming«. The anthropologist Magnus Marsden from SOAS/London linked the agency debate to the field of morality. With his presentation »Cultivating a complex character« he also brought critical aspects of anthropological field work to the forefront. This lecture was followed by a challenging theoretical and methodological reflection on the concepts »person, individual, agency and actor« by the anthropologist Thomas Zitelmann. In a historical perspective, the economist Walter Ötsch from the University of Linz discussed the relationship between actor and market. Looking at three hundred years of related perceptions and academic discourses, he considered ideas about the responsible economic actor

as well as the market radical concepts of the Vienna School of the 1920s and the Chicago school of economics. The lecture series was concluded by a contribution from the field of African linguistics by Rose Marie Beck from the University of Leipzig. She discussed the possibility of applying conversation analysis to study verbal interactions in a fieldwork situation, where the researcher lacks the intuitive knowledge of a native speaker. Apart from content, language was an issue insofar as it became clear that the English *Begriff* »agency« can mean very different things once it is translated into German, where the related concepts are rooted in specific academic fields which do not necessarily correspond with Anglo-American lines of thought. The lecture series is thus regarded as part of an ongoing discussion about one of the central categories of most ZMO research projects. It stimulated interesting debates and presented new perspectives on how to think about »agency« in the translocal worlds that will be further explored in our work.

K. Bromber/H. Liebau

■ ZMO Lecture Series Islam and Society in Central Asia

Central Asia has attracted many specialists interested in the relationship between Islam and the post-Soviet states. After the collapse of the Soviet Union, the Central Asian republics became part of the re-Islamisation process observed in many other countries and communities worldwide. Engaging in this debate, the Central Asian Research Group of ZMO organised a lecture series on »Islam and Society in Central Asia« (see Bulletin no. 19) and invited well-known orientalists, historians, anthropologists, and political figures. Three examples examine the wide range of topics and aspects of political and religious dynamics in Central Asia.

Dr. Alikhan Baimenov, Chairman of the Democratic Party *Ak Zhol* and an advisor at the Institute of National Studies in Kazakhstan, gave a lecture on the relationship between the state and Islam in post-Soviet Kazakhstan. He noted that the growth of religiosity among the population should be considered an objective and natural process of increasing national consciousness. The elite of Kazakhstan should recognise this fact in the interest of modernising post-Soviet society on the basis of a close cooperation with clergy, scientists, philosophers and intellectuals, developing common approaches to creating new values and restoring old ones.



*Dr. Muhiddin
Kabiri at the
ZMO*



*Prof. Ulrike
Freitag meets
Prof. Vitaly
Naumkin at
the ZMO*

Dr. Muhiddin Kabiri from the Islamic Rebirth Party of Tajikistan talked about »The Islamic Revival Party of Tajikistan: On the Specifics of Post-Soviet Islamic Dynamics«. The IRP is the only officially recognised party in Central Asia that explicitly includes Islamic values, and Dr. Kabiri is a central figure within political Islam in Central Asia. He reflected on the socio-political conditions in Tajikistan. The genealogy of the IRP is a mirror of the political engagement with Islam. Pushed underground during the Soviet period, it became an important focal point for millions of people after the collapse of the Soviet Union.

A contribution to the debate on the struggle over the religious arena in Central Asia was provided by Prof. Vitaly Naumkin, director of the Russian Institute of Oriental Studies in Moscow, and one of the most prominent Russian scholars on Islam. In his lecture he focused on the stages of Islamisation in Central Asia throughout the centuries. He

noted that Islam has never been dead, not even during Soviet atheistic rule. With the collapse of the Soviet Union, however, the region has experienced a dynamic revival of Islam. Naumkin paid special attention to the rise of Islamic radicalism in the region as well as to the role of local patronage networks which are used by the Islamist movements and parties in their political struggle against the ruling regimes.

The lively discussions and informal talks of various specialists before and after the presentation showed that there is a need for a regular forum to discuss such issues in an open academic setting. The lectures provide diverse insights into local discourses as well as European and Russian approaches and thus go beyond the usual Western perspectives on the question of Islam in Central Asia. For further information, see <http://www.zmo.de/veranstaltungen/Veranstaltungen2011.html>

S. Roche, D. Wilkowsky

■ Workshops

New Media, Pluralism, and Particularism in the Middle East and North Africa, 10–11 February 2011, ZMO



Participants in the public panel discussion

In February, ZMO hosted the international workshop »New Voices, New Media, New Agendas? Pluralism and Particularism in the MENA Region«, a collaboration between ZMO and Sonderforschungsbereich 640. The workshop started with a public panel discussion in the café of the Tageszeitung; Zuhair Al-Jezairy, author and chief editor of the news agency Aswat al-Iraq; Klaas Glenewinkel from Media in Cooperation and Transition; and the Kurdish journalist Siruan H. Hossein discussed recent developments in Iraqi media and political change. On February 10 and 11, the discussion continued at the ZMO. In five panels researchers from the fields of Islamic studies, political sciences, history, social anthropology, and philosophy investigated the role of media in political and social transition, focusing on examples from Iran, Iraq, Kurdistan, Syria, Turkey, Egypt, and the Maghreb states. The point of departure for all presentations was the observation of an increasing pluralisation of both society and the media landscape in the MENA region. However, all parties

concerned can and do use media as a tool: on the one hand, those struggling against injustice and for equality in political participation; on the other hand, those in power, suppressing resistance against state authority. Several of the case studies made it clear that a pluralisation of society and the media landscape is not necessarily an indicator of political pluralism.

How topical the issue of the workshop was became clear soon afterwards with the beginning of regime change in Tunisia and Egypt and mass protests in many other Arab countries. Due to these political events, daily news updates greatly influenced the academic debate and the workshop received greater attention from the German media. However a backdrop of the story was that Ghada Al-Akhdar from Cairo University unfortunately had to cancel her participation, but – thanks to the power of the new media – contributed her presentation via the World Wide Web.

A. Fischer-Tahir, S. Wagenhofer



»listen brother – listen, listen my love – listen, listen respected Sirs«, Historical Audio Sources and Recent Research, 4–6 May 2011, ZMO

Archives are places to store and preserve the past and as such they are treasures for scholars. But researchers often do not pay enough attention to the point that the history of the foundation and development of an archival collection is and should be part of the research itself. The workshop *Historical audio sources and recent research* brought together representatives from several sound archives and researchers from different disciplines such as history, anthropology, and musicology to discuss the history (biography) and characteristic features of sound archives as colonial archives. It was mainly at the beginning of the 20th

century that sounds, tones, songs, music, and languages were collected and archived. Thus the content of such a collection depends on the historical circumstances, the collectors and their intentions, the political initiators and investors.

Audio archives have not been used extensively in the past because of the lack of technical possibilities. Historical equipment and the old sound recording mediums often allowed only a very limited and controlled use. With the digital era, new, seemingly unlimited possibilities emerged. These developments lead to a new interest in and access to the collections. Several speakers

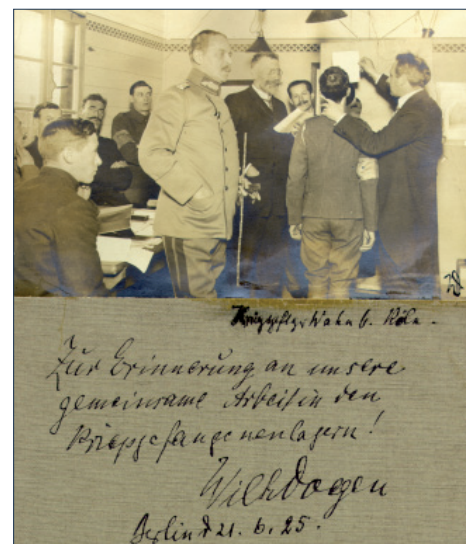
examined ethical and legal questions and new challenges that all archives in general, but audio archives in particular, are facing due to the development of new techniques and ways of communication.

During the three days of the workshop, results of current research or art projects based on sound recordings were presented and methodological issues were discussed, such as how the use of audio sources is different from the use of video sources and textual documents. The perspectives on this question obviously depend on the discipline of the researcher: a linguist, an anthropologist, a historian or an artist – all of them pose different questions to the material and listen to the sources in a different manner. One of the projects presented was the book »When the war began we heard of several kings« *South Asian prisoners of war in World War I Germany* (ed. by Franziska Roy, Heike Liebau and Ravi Ahuja), which is based on an earlier ZMO project and uses sources from the Berlin Lautarchiv.

The program of the workshop was accompanied by visits to sound archives in Berlin. Jürgen Mahrenholz agreed to organize a guided tour through the Lautarchiv of the Humboldt-Universität zu Berlin and Susanne Ziegler showed the participants the rich collection of the Berlin Phonogramarchiv.

The workshop was organised by Heike Liebau and Regina Sarreiter and financed by the Fritz Thyssen Foundation

H. Liebau, R. Sarreiter



Phonographic recordings during the frenzy of the camp undertaken by William Doegen and Anglicist Alois Brandl, October 1916, Humboldt University Berlin, Institute of Musicology and Media Studies, sound archive (courtesy of Harro Brödl)

■ Other Activities

Life after Anfal. A Photo Documentation, 5 December 2010 to 22 January 2011



Anfal survivors with mementos (© Haukari e.V.)

In Iraqi Kurdistan, the survivors of the Anfal operations have struggled since 1988 to gain certainty about the fates of more than 100,000 people who disappeared at that time and for political and social recognition of their traumatic experiences. They have spent many years in uncertainty and precarious economic and social situations and today are still largely excluded from the public debate on dealing with the past in Iraq. In the city of Rizgary, women Anfal survivors are now working for a memorial site, to be designed by themselves as a site of symbolic closure and exchange. With this initiative, the women step outside of their state of years-long waiting and confront the dominant national discourse of Anfal victimhood with their own specific memories and experiences. For the memorial site, local artists are photographing Anfal survivors with mementos of their loved ones who disappeared. 3,000 such photos will later form the entryway to the memorial site. The photos aim to represent the memory of the disappeared and at the same time turn the focus to the survivors. Some of the photos were exhibited in December/January 2010/11 at ZMO.

The project »Memory Forum Anfal« is supported by the association HAUKARI e.V. and has scholarly accompaniment in Karin Mlodoch's research project »Violence, memory, and dealing with the past in Iraq« at ZMO.

For more information see www.haukari.de

K. Mlodoch

publications

■ ZMO Publication Series

Israel Gershoni, Götz Nordbruch: Sympathie und Schrecken. Begegnungen mit Faschismus und Nationalsozialismus in Ägypten, 1922-1937

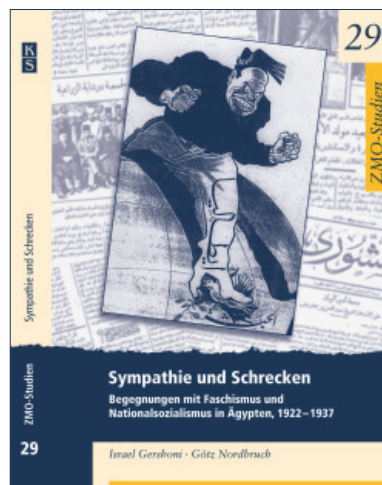
ZMO-Studien 29, Klaus Schwarz Verlag, Berlin, 2011, 320 p., ISBN 978-3-87997-710-9

Some Egyptian observers regarded the developments in Italy and Germany in the 1920s and 1930s as a reference point for needed political and social reforms. The study by Israel Gershoni and Götz Nordbruch casts light on the diverse perceptions with which people followed Italy's Fascist regime and Germany's National Socialism. Broad segments of the public decidedly rejected the authoritarian practices of power and the persecution of Jews and people with differing political views. Italy's imperialistic ambitions were an additional occasion for criticism of Fascist and National Socialist rule.

These debates were not synonymous with a superficial »import« of political controversies from Europe. The study documents how these debates were anchored in the political culture of Egypt in the years between the world wars.

Israel Gershoni is Professor for History at Tel Aviv University. He is the author of numerous books on the history of Arab nationalism and on politico-cultural developments in Egypt.

Götz Nordbruch is Assistant Professor at the South Danish University in Odense. He is the author of a book on encounters with National Socialism in Syria and Lebanon.



■ Other Publications (selection)

- *Freitag, Ulrike*: Introduction: Inter-Oceanic Migrations from an Indian Ocean Perspective, 1830s to 1930s, in: Donna R. Gabaccia, Dirk Hoerder (eds.), *Connecting Seas and Connected Ocean Rims. Indian, Atlantic, and Pacific Oceans and China Seas Migrations from the 1830s to the 1930s*, Studies in the Global Social History, Vol. 8, Brill: Leiden, Boston, 2011, 67-78.
- *Freitag, Ulrike, Nora Lafi* (guest eds.): *Daily Life and Family in an Ottoman Urban Context: Historiographical Stakes and New Research Perspectives*, special issue of *The History of the Family*, an International Quarterly (ed. by Theo Engelen, Jan Kok), Vol. 16, No. 2, 2011.
- *Hegasy, Sonja*: *Representing Change and Stagnation in the Arab World: Re-thinking a Research Design*, in: *The Mediterranean Review*, Vol. 3, No. 2, December 2010, 21-41.
- *Janson, Marloes*: *Living Islam Through Death: Demarcating Muslim Identity in a Rural Serahuli Community in The Gambia*, *Journal of the Royal Anthropological Institute*, Vol. 17, 2011, 100-115.
- *Mlodoch, Karin*: *Zwischen individueller Verarbeitung und gesamtgesellschaftlicher Versöhnung: Vergangenheitsbewältigung im Irak*, in: *Bundeszentrale für politische Bildung, Aus Politik und Zeitgeschichte* 9/2011, 11-17.
- *Prange, Sebastian R.*: »Measuring by the bushel: Reweighing the Indian Ocean Pepper Trade, in: *Historical Research* Vol. 84, No. 224, May 2011, 212-235.
- *Riedler, Florian*: *Opposition and Legitimacy in the Ottoman Empire. Conspiracies and Political Cultures*, SOAS/Routledge Studies on the Middle East (ed. by Benjamin C. Fortna, Ulrike Freitag), Routledge: London, 2011, 114 p.
- *Roche, Sophie, Sophie Hohmann*: *Wedding Rituals and the Struggle over National Identities*, in: *Central Asian Survey*, Vol. 30, No. 1 2011, 113-128.



Guest Scholars January–June 2011

Dr. Soumen Mukherjee, University of Heidelberg ■ *PD Dr. Thomas Zitelmann, University Luzern/FU Berlin* ■ *Dr. Elmira Kochumkulova, University of Central Asia Bishkek* ■ *Dr. Henri-Michel Niéplet Yéré, University Basel* ■ *Prof. Preben Kaarsholm, Roskilde University* ■ *Dr. Stéphane Dudoignon, CNRS Paris* ■ *Prof. Walter Ötsch, Johannes Kepler University Linz* ■ *Prof. Rose Marie Beck, University Leipzig* ■ *Dr. Thomas Pierret, Princeton University* ■ *Prof. Vitaly Naumkin, Russian Academy of Sciences, Moscow* ■ *Muhammad Ali Raza, University of Oxford* ■ *Dr. Zifa-Alua Auezoova, ESCAS/ University of Amsterdam*

With the beginning of several cooperative projects (see Bulletin No. 19), ZMO also welcomed some new colleagues. In January 2011, **Claudia Schröder** joined the DFG-funded project »Urban Violence in the Middle East: Between Empire and Nation-State«. She studied History, Political Science and Media in Potsdam; she graduated with a M.A. dissertation on »Die arabische Unabhängigkeitsbewegung des Jahres 1916 vor dem Hintergrund des osmanisch-deutschen Jihad«.

Dr. **Florian Riedler**, research fellow at ZMO from 2006 to 2009, returned in February 2011 joining the new research cooperative »Invisible Frontiers in Eastern Central Europe« with a project on the comparative urban history of Edirne and Niš from their genesis as modern cities in the late Ottoman Empire to their subsequent passage into the post-Ottoman era.

Four ZMO researchers are involved in the third new project, the competence network »Crossroads Asia«, which started in February 2011. Two of them have already been part of ZMO research staff, PD Dr. Dietrich Reetz and Dr. Antía Mato Bouzas. Two further positions are filled with two PhD candidates, Aksana Ismailbekova and Just Boedeker. **Dietrich Reetz** and **Aksana Ismailbekova** are working together in the project »In and out of South Asia: transnational community-building in religious and ethnic networks«. Aksana Ismailbekova graduated from the American University in Central Asia, Kyrgyzstan. She completed an M.A. at the University of Edinburgh, Scotland, and has recently finished her dissertation at the Max Planck Institute for Social Anthropology, Halle under the title »Native son and blood ties: kinship and poetics of patronage«. At the ZMO she is working on »Conflict dynamics, local strategies and trans-local ties in the Fergana Valley«. Dr. **Antía Mato Bouzas** finished her project on »Centre and peripheries« in the ZMO central research programme »Muslim Worlds« and is now working on »Contested borderlands in a changing scenario: sovereignty, citizenship and sense of belonging in Kashmir and Gilgit-Baltistan«.

In May 2011 **Just Boedeker** started a project on »The Baloch borderlands: the conflict of tribe and state in a globalized world«. He studied Social and Cultural Anthropology, Religious Studies and Near Eastern Archaeology in Heidelberg and at the Freie Universität Berlin. For his M.A. dissertation he investigated on Zoroastrian rituals in the

Saudi Arabian and German students are meeting at the ZMO, 8 April 2011



Iranian city of Yazd. His current doctoral project deals with Baloch identities in the Afghan-Iranian border region.

Feras Krimsti took up his work at the ZMO in January 2011. He studied History at the University of Aleppo and completed his degree in Islamic Studies, Arabic Philology, and History at the FU Berlin in June 2010. His M.A. thesis about urban unrest in Aleppo in 1850 was devoted to the question of the influence of the Tanzimat reforms on the society of Ottoman Aleppo. Feras Krimsti's research interests include Ottoman Bilād ash-Shām and the field of Ottoman Studies. His current research at the ZMO focuses on representations of Istanbul as the capital of the Ottoman Empire in Arab travelogues of the 17th and 18th century. In March 2011, our former visiting research fellow Dr. **Soumen Mukherjee** became a member of the ZMO research staff. He studied History, Economics, and Political Sciences at the University of Calcutta. In 2010 he completed his PhD in History of South Asia at the University of Heidelberg on »Community consciousness, development, leadership: the experience of two Muslim groups in nineteenth- and twentieth-century South Asia«. At ZMO, his research project is titled »Of ›faith‹ and faith-based organisations (FBOs): the case of the Aga Khan Development Network (AKDN) in Post-Colonial India«.

Some colleagues bade farewell to ZMO during the first half of the year. Alexander von Humboldt fellow Dr. **Gilbert Taguem Fah** returned to his home University of Ngaoundere in Cameroon at the end of January. Prof. **Marc Baer** completed his period of appointment on March 31 and returns to the University of California, Irvine. Two additional colleagues are leaving the ZMO at the end of June. Dr. **Hatsuki Aishima**, research fellow in the BGS MCS is leaving, starting on July 1 as assistant professor at the National Museum of Ethnology Osaka, Japan. **Friedhelm Hoffmann**, research fellow in the SFB 640 is leaving ZMO by the end of June.

ZMO is happy to announce that the DFG has approved the research project »Transforming memories: cultural production and personal/public memory in Lebanon and Morocco« in cooperation with UMAM Documentation & Research in Beirut. The project is headed by Dr **Sonja Hegasy** and

Dr. **Norman Nikro** and will be funded for the next two years. Congratulations!

On the occasion of an excursion to Germany, a delegation of Saudi Arabian students from Dar al-Hekma College (Jidda), headed by the President of the College Dr. Suhair H. Al Qurashi, visited ZMO on April 8, 2011. The group discussed current socio-political developments in Saudi Arabia and Germany as well as recent political events in the Arab World with Prof. Dr. Ulrike Freitag, researchers from ZMO, and students from the FU Berlin.



calendar

ZMO-KOLLOQUIUM 2011/12

»Not all about Islam: Current political conflicts in Africa, the Middle East, and Asia«

■ 29 September 2011, 18.00, ZMO

Dr. *Eines Ahmed*, Institute of Political Studies, Bordeaux

■ 27 October 2011, 18.00, ZMO

Dr. *des. Markus V. Höhne*, Max Planck Institute for Social Anthropology, Halle

■ 24 November 2011, 18.00, ZMO

Karin Młodoch, ZMO

■ 15 December 2011, 18.00, ZMO

Prof. *Ilan Pappé*, European Centre for Palestine Studies/Exeter Centre for Ethno-Political Studies, Exeter

LECTURE SERIES »ISLAM AND SOCIETY IN CENTRAL ASIA«

■ 4 July 2011, 18.00, ZMO

Prof. *Ashirbek Muminov*, Institute of Oriental Studies Kazakhstan: Islamic groups in contemporary Kazakhstan and Uzbekistan

OTHER EVENTS

■ 17 June 2011, 18.00, ZMO

Prof. *Bettina Demmerlein*, University Zurich: Der Streit um Familie: Gender, Entwicklung und postkoloniale Kritik in der arabischen Welt, Annual Lecture of the Gesellschaft zur Förderung des ZMO e.V.

■ 1-4 September 2011, Moroccan film days, in cooperation with Arsenal - Institute for Film and Video Art e.V. Berlin

■ 6-9 October 2011, DAVO, Berlin

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

