



Editorial

The good news is out: from January 2014 onward, four research groups will continue pursuing the theme of **Muslim Worlds – World of Islam? Conceptions, Practices and Crises of the Global** from new perspectives at ZMO: »Progress and its Discontents«, »Trajectories of Lives and Knowledge«, »The Politics of Resources« and »Cities as Laboratories of Change«. We are happy to welcome

a number of new colleagues who will join us in projects ranging from Africa to Southeast Asia. A comparison of conceptual and material solutions to the problems arising from the different themes will contribute to the central question of the role Islam (and religion more generally) plays for societal development and its unifying power or lack thereof in different historical phases.

Ulrike Freitag

to retain outstanding researchers or to hire new ones from abroad, which often requires long processes of obtaining visa, work and residence permits, family relocation etc. And if delayed committal of funds causes researchers to start late, it is not always possible to simply »tag on« time at the end, given the constraints of academic schedules and the clear limitations of funding periods. Thus, late approval at times means that projects start late but cannot be completed.

After recognizing the necessity to give scholars time for their work, why not take the next step and adhere to clear schedules to avoid such pitfalls? Those being evaluated need to stick to application and evaluation deadlines, so might it not be possible for funders to do the same to increase reliability and the possibility of serious planning? Good research certainly needs time for reading and writing, but good researchers also need to know whether and when their contracts will start, continue or end. With due respect to the benefits of innovation and variety intended by »project funding«, might it not be a good idea to improve the conditions for such work, thereby increasing the productivity and depth of basic research?

Wouldn't institutionalizing »programmes« that have proven their validity and productivity over decades, having had to reinvent themselves periodically to pass as »new« programmes, save time and money and, in the end, even lead to better results? This requires trust from the funders. Given the amount of trust shown by national and international researchers depending on virtually last-minute confirmations of their next contract, a certain mutuality might be worth considering. Waiting is, after all, not a happy state.

Ulrike Freitag



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The Happy State of Waiting

Academics in the social sciences and humanities are inclined to consider not just their respective archives and »fields«, but also their surroundings as objects worthy of observation. Thus, let us cast a glance at the state of an institution that, in its different forms, has a history of a few decades but that, in its current form, is still considered a »project« rather than an institution. Projects require regular funding applications, followed by evaluations prepared in months of work collecting data and rearranging it in accordance with shifting parameters. Mock inspections prepare the staff for »D-Day« (rumour has it that some institutions rehearse with professional actors) and then the day(s) of reckoning – a visit by a commission – arrive(s) and pass(es). This process, which may vary with the format

and size of the projects, is followed by months and, in some cases, years of waiting and increased uncertainty. The more sincerely a »speedy process of consideration« has been promised, the longer this process seems to take.

Don't get me wrong. This is no complaint about the generous public funding available in Germany for research, which is unrivalled in Europe and possibly worldwide. Giving promising younger researchers and their excellent established colleagues more time for their work is greatly welcomed, as is the intention to internationalize academia in step with internationalization in other fields. However, translating these good intentions into practice, i.e. the regular delays in written confirmation of evaluator-approved funding as well as vicissitudes with regard to the form such confirmation may take, makes it difficult

»I am still transitioning!«

Dr. Abdoulaye Sounaye is a research fellow at ZMO since June 2013. As part of working group Concepts of World and Order he works on »Islam, youth religiosities and sermon practices in contemporary Niamey, Niger«. His research focus links up with the joint research project Habitats and Habitus. Politics and Aesthetics of Religious World Making, directed by Prof. Birgit Meyer, University of Utrecht. Vice Director Dr. habil. Tilo Grätz asked Abdoulaye Sounaye about his research plans, his experiences at ZMO and about first impressions of his life in Berlin.

Abdoulaye Sounaye (right) with managers of an Islamic discotheque, Niamey 2012, photo by Abdoulaye Sounaye



Could you please tell us about your academic career before joining the ZMO?

I studied Philosophy, Sociology and Anthropology in Niger. Later I continued my studies in Dakar, and then won a Fulbright scholarship to study in the US. I decided to go to Arizona State University, where I got a MA in Religious Studies. And then, when I wanted to get a PhD, I transferred to Northwestern University, because of their interest and resources in African Studies. I was affiliated with Anthropology and Religious Studies. I completed my PhD in June 2012 and my dissertation is an ethnography of sermon practices within the context of the Izala Islamic reform in Niger.



Group of young people at a Wazu, Niamey 2012, photo by Abdoulaye Sounaye,

Could you please give us an idea of your current research project?

Basically, my current research project is building on what I have already accomplished in my dissertation. I am going back to this field of sermon practices, focusing on how young people are using these sermons, what they call Wazu, and the communities they are building. I use, for example, the concept of preaching communities and look at how these communities are socially organized. Of course, there is a full social structure around

the preachers, so I am looking at that from a socio-anthropological perspective. But I am also looking at how these communities are mediating their discourses; as they call for the popularization of the Sunna, they want people to practice daily, to keep up with the practice of the Sunna. I am looking at how these discourses are articulated. I am trying also to see how these discourses and practices relate to other Islamic or religious practices in Niger. For example, the young people I am working on claim to be Izala, but actually when you look at what they are doing, they are greatly transforming the Izala by disconnecting themselves and introducing other social logics of organization and new modes of construction of authority. Many of these younger people are not officially recognized as learned, who would then be authorized to preach. And the claims they make are powerfully challenging the official Izala discourse and institutional organization. So there is a transformation of the reform discourse and the social spaces that the reform discourses have created. I have to say that what I am doing now is really quite focused on Niamey. At some point, I would like to extend my research beyond Niamey, and not only within Niger, but also to look at the regional context, e.g. Ghana, Burkina, Benin, Nigeria, because these preaching communities are always moving around in the region.

Why did you choose these subjects?

Religion has always intrigued me as an individual, as a person. I have some philosophical questions when it comes to religion, and more precisely to religiosity. What makes people keep up with the type

or form of religiosity I see in Niger, for example? That is one aspect. The second aspect is that from the 1990s onwards, religion has become very visible in the public arena. It is worth asking what are the social processes, what is happening to the society, why all of a sudden religion has become one of the major social forces. When you look at, for example, what has happened in terms of social transformation in Niger, when it comes to culture, politics, even the economy, Islam or what Muslims are doing when they claim to popularize the Sunna has greatly affected these spheres of public life.

To sum up: I am pursuing two questions, one is philosophical and concerns why religion is so important to people, why religiosity is so prevalent in people's life, and for the second, I am analysing the forces that make religion so important in Niger.

Your interests are much broader, as you also wrote something on traditional healing.

It is a very important topic, but I don't really have the time to work more on those things. But I see a lot of things that really relate to those interests even in my current research. Actually, I am very interested in the domain that in French is called *endogène* (which can't be translated by indigenous, but rather local knowledge in the broader sense). Islam is just a piece of that broader interest.

What do you think about work and life at the ZMO?

I appreciate the way the ZMO is structured, the idea of having working groups. That is important for any researcher. And I think that it is really important, for whatever kind of research you are doing, especially in social sciences; we cannot live in an ivory tower, we have to communicate, we have to interact, because through the flow of interactions and the exchange we build the pertinence of our research. I am just starting, I know that groups sometimes have changing dynam-

ics, but I like the structure at ZMO, because it creates a convivial atmosphere conducive to work.

What are your impressions of Berlin, how did you accommodate here?

I am still transitioning! What I experience is that Berlin has a great transportation system. When you compare this for example to Chicago or Arizona, Berlin is by far the easiest city for me to get around in. So I don't need a car or a bike, the trains are very well organized. The other element is the language. I don't know German, so I am learning it.

I think that when I get to the B or C level, communication will be much easier. For socializing, knowing German would be very important.

Knowing German will also help me with administrative bureaucracy... I had some challenging experiences, but I'd like to stress the positive dimensions: this is telling me that it is important to learn German not only for social life. For research purpose, I am not planning to write any article in German, but maybe there is some research for which I'll need to speak the language a bit. Who knows?

activities

■ Conferences & Workshops

In Search of the Kingdom – Emerging Scholarship on Saudi Arabia. From the First Saudi State to the Present, International Workshop, ZMO, 12–14 June 2013

Research on Saudi Arabia, though previously very limited and on the fringes of disciplines such as history, anthropology and Islamic studies, has been expanding fast in recent years. Increasing publications on Saudi Arabia partially reflect a political opening of and easier access to the kingdom. It is also an expression, however, of an increasing Western public awareness and media interest. In the midst of globalization, post-Orientalism and the Arab Spring, Saudi Arabia still holds out as the exotic »other« per se, evoking images of the desert and the Bedouin, a land of plenty of petroleum and the breeding ground of the 9/11 terrorist attacks. Against this background, this workshop approached new research trends on Saudi Arabia from two perspectives: it aimed at fostering a substantial academic, interdisciplinary discussion within the emerging scholarship on Saudi Arabia, as well as addressing practical and methodological questions on researching the kingdom.

The closed workshop was jointly organized by doctoral students and post-docs at the Berlin Graduate School Muslim Cultures and Societies (BGS MCS) and Zentrum Moderner Orient (ZMO). The presentations were arranged in eight overarching panels: »Foundations«, »(Political) Representations«, »(Directed) Dialogues«, »Constructions and Constrictions«, »Religion Contested«, »Intellectual Fictions«, »Transnational Connections«, »Global vs. Local (?)«. Every panel was chaired by a junior scholar and an experienced senior scholar, who commented on the presentations. Traditionally, academic work on Saudi Arabia has

focussed on the royal family, the modernization and political economy of the rentier state, the relation between religious leaders and the regime and questions of gender segregation. The history of migration, social movements and the role of new media in recent discourses on state and society are vastly underrepresented. The wide range of themes presented and discussed at the workshop exemplified that a new generation of academics is turning towards untouched research themes. It questioned how current scholarship relates to previous studies and how it challenges old narratives.

The workshop also questioned the process of doing research on Saudi Arabia in formal and informal activities around the research panels, such as in a public podium discussion at the German Council on Foreign Relations (DGAP) and in a session on research agendas run by senior scholars with longstanding practical research experience. The workshop

participants discussed the specificities of doing research in Saudi Arabia and the challenges of limited access to archives, the influence of specific local customs and traditions on the empirical evidence collected and the impact of research methodology.

The wealth of presentations and the diversity of topics and approaches treated during the three days of the workshop received very positive feedback from participants and visitors. Further workshops might nevertheless limit the scope of topics, providing more time for each section and research field, thereby giving participants more space for self-exploration and discussion. The strong resonance showed that research on Saudi Arabia is evolving fast. Particularly in disciplines such as history, Islamic studies and anthropology, which traditionally excluded the kingdom, there appears to be strong interest in research from the region. The topical, methodological and scholarly interdisciplinarity of emerging scholar-

Group photograph in front of ZMO's main entrance, 13 June 2013



ship on Saudi Arabia presented at the workshop stood out remarkably.

One of the aims of the workshop was to foster critical self-reflexivity, particular among non-Saudi researchers working on the kingdom. As mentioned in the closing session, we should ask ourselves more intensely why we are doing research on Saudi Arabia (and why none of the presentations at the workshop dealt with the

large presence of non-Saudis in the country).

The organizers' intention to work *with* each other, rather than speaking *about* Saudi Arabia, was met by intense debates about representation, representativeness and authority. 35 years after the publication of Edward Said's »Orientalism« (1978), debates about othering, degrees of exceptionalism, implicit and explicit culturalism and the need for self-

defence still seem to be shaping processes of doing research to a remarkable extent. Are we, then, as a new generation of researchers, as »enlightened« as we like to think, and what would that mean for doing research on a country like Saudi Arabia? The workshop showed that both sides have a lot of catching up to do. The best way to do this would be to continue working together. *Nora Derbal*

African Dynamics in a Multipolar World, AEGIS-ECAS, Lisbon, 26–29 June 2013

The Fifth European Conference on African Studies (ECAS 5), organized by the Africa-Europe Group for Interdisciplinary Studies (AEGIS), was held at the University Institute of Lisbon and comprised a variety of 177 panels and workshops. AEGIS President Paul Nugent noted a stagnation of African studies due to increasing financial problems in many countries, though he also stressed the development of many new projects and co-operations. The inaugural address »The African moment: who is to be ready?« by Carlos Lopes, Secretary of the United Nations Economic Commission for Africa conjured the necessity of a positive picture of Africa. The aforementioned encouraging examples in the area of education, economic growth, political stability and cultural creativity were critically questioned and problematized in the following discussion. Alcinda Honwana's keynote on »Youth, Waithood and Protest Movements in Africa« was also intensively discussed.

The plethora of interesting lectures forces a reductionist sight on ZMO activities. There were several panels and workshops on media development in Africa dealing with new forms of representations through social networks, structural conditions of media development, new spaces for media actors through legal liberalization, different forms of censorship, media-related transcultural encounters and diaspora cultures in urban settings and strategies of particularly young people to change identity in urban contexts.

The participants of the panel »Work Ethics, Labour and Subjectivity in Africa«, co-organized by Paolo Gaibazzi, discussed how notions of fate, fortune and luck across Africa inflect understandings and practices of work and help fashion workers as diverse as miners, traders, the unemployed and online game designers. The panel »Global and Transnational Connections in Contemporary African Arts and Creative Practice« focused on the inter- and transnational positioning of African artists and their cultural production. The panel contributions (among them a paper by Vanessa Diaz on contemporary art in Mozam-

bique) covered topics ranging from fine arts to musical and film productions of the continent. The main topic of discussion was how new technologies affect artists and cultural producers in both their work and how they establish international networks.

Chanfi Ahmed participated in the panel »Africa's Changing Educational Landscape in a Multipolar World«. It explored how and the extent to which the emergence of new global players is contributing to an increased multiplicity of educational opportunities in Africa. Chanfi Ahmed's paper »Educational and training institutions created in Africa by the Gulf countries« analysed the foundation and development of some faith-based universities in East Africa initially bankrolled by Gulf countries.

Katrin Bromber's paper »Muscles, dresses and conflicting ideas of progress: Ethiopia in the 1960s and 1970s« discussed »modern« forms of bodily behaviour that clashed with established cultural norms in Ethiopian urban centres.

A round table discussion »The »popular« and African popular culture« addressed the changing notion of »popular culture«. A crucial concept marking new forms of cultural activities during the 1980s, it has to be critically discussed in the context of increasing market orientation.

The conference was accompanied by a wide range of documentary films, exhibitions, book launches and social events that offered multifarious information and diversion. *Tilo Grätz*

32. Deutscher Orientalistentag Münster, 23–27 September 2013

From 23 to 27 September, several ZMO researchers presented their work at several panels at the 32. *Deutscher Orientalistentag* in Münster. The members of the joint research project *In Search of Europe* had organized a panel on »Still in Search of Europe? Reflections on Europe as a Site of the Possible in Literature, Ideology and Travels«.

Bettina Gräf analysed the biographies of Khalid Muhammad Khalid (1920-1996) and Muhammad al-Ghazali (1917-1996) and their response to »Europe« at the beginning of the Cold War. Knut Graw presented a paper entitled »Continuity and rupture in the memory of migration: A West African trajectory«, which historicized the conditions of migration to Europe and pleaded against hasty theorizations of migration. Leyla von Mende spoke on Ottoman travellers' texts about Sofia and Bucharest at the beginning of the twentieth century and showed how their Ottoman imperial background shaped their views of these two cities. Samuli Schielke showed how two contemporary writers from Alexandria's concern with the category of the other reveals less an essentialist perspective than an appreciation of difference and the awareness that recognizing difference is a societal challenge.

Fatemeh Masjedi presented her research on »Violence and foreigners in Qajar Tabriz, 1905-1918« within the Iranian Studies section. She was concerned understanding modernization, anti-imperialism and violence within the context of urban history in this period. In the Islamic studies section, Chanfi Ahmed presented his research project on the »Encounter of 'ulamā' from South Asia, West Africa and Egypt in the Dār al-Hadīth of Medina at the beginning of Ibn Sa'ūd's regime«. He discussed the different trajectories of the Moroccan Taqiyyu ad-Dīn al-Hilālī (1893-1987) and Aburahman al-Ifriqi (1960-1957).

Steffen Wippel and Leila Vignal convened a panel on »Comparative Studies on Trade Routes, Economic Networks and Regional Integration in the Middle East: Recent Developments and Multiple Forms«. Just Boedeker analysed links between forms of political organization and economic activities in Pakistan's province Baluchistan. He argued that the form of nomadism in the region cannot be explained exclusively by ecological factors, as is often done, but also has to be seen as a deliberate »art of not being governed« (James Scott). Wippel gave a presentation on »Tangier (Morocco) in transnational flows

and networks: regionalization from an urban perspective«. He focused on the development of the port and infrastructure as well as their regional dimensions and effects.

In the panel »Historiography Between Science and Ideology«, Nils Riecken presented a paper on the historical epistemology of the Moroccan historian and intellectual Abdallah Laroui (*1933). He analysed how Laroui conceives the historicization of time as a basic element of cultural criticism. Peter Wien gave insights into the history of the now defunct museum of Egyptian civilization in Cairo. He situated this case within the wider problematic of national narratives and representing national history in museums. *Nils Riecken*



The Image of King Abd al-Azīz Āl Saʿūd in Al-Manār Journal, 1898-1935

Al-Manār was the most distinguished journal in the 19th- and the first half of the 20th-century Muslim world. Founded in 1898 by the Syro-Egyptian Muslim thinker Muhammad Rashid Rida (1865-1935), it remained in circulation until his death in 1935. Its primary objective was to promote social, religious, political and economic reforms in the Muslim world. To achieve this taxing objective, Rida kept shifting his political loyalty from one political leader to another, beginning with Sultan Abdul Hamid II (r. 1876-1908) and ending up with King Abd al-Azīz Āl Saʿūd (r. 1902-1953), the founder of the modern Saudi State, who offered him financial and moral support. This research project aims to collect all the material written on King Abd al-Azīz Āl Saʿūd in al-Manār and to textually analyse it to examine its editor's rationale in supporting King Abd al-Azīz and proposing him as a legitimate and competent leader of the Muslim world. This textual analysis will enable the author to scrutinize the reliability of the available literature that brands Rida a Machiavellian Muslim jurist who kept shifting his political loyalty from one political corner to another, serving his own image and securing the continuity of his journal. The outcome of this analysis will support either this claim or the one that proposes Rida that was a pragmatic Muslim jurist anxious about the future of the Muslim world, which was facing the challenge of European colonial forces.

Prof. Ahmed Ibrahim Abushouk is Professor of Modern and Contemporary History at the Department of Humanities at Qatar University. He was Alexander von Humboldt Fellow at ZMO in 2012 and visited the Centre as a guest scholar between 8 July and 5 August 2013.

■ Other Activities

Difficult Heritage: Transforming Moroccan Secret Prisons

by Susan Slyomovics

Susan Slyomovics is currently a EURIAS Senior Fellow for the academic year 2013-14 at the Collegium de Lyon, France. She is Professor of Anthropology and Near Eastern Languages and Cultures at the University of California, Los Angeles. During May and June 2013, she stayed at ZMO as a guest schola on the invitation of Sonja Hegasy.



View of Agdez Prison from the cemetery, April 2013, photo by Susan Slyomovics

Among the social and political opportunities to achieve repair and redress are national and grassroots movements to erect grave markers, plaques, memorials, monuments and museums to an eradicated past that document a difficult heritage of shame and pain. These activities participate in a body of research emerging around notions of transitional justice in which state-instigated communal reparations in the form of human rights-based site memorializations trace an alternate, sometimes parallel path. Unlike conventional courtroom-centred criminal justice solutions, remedies that include memorializations and museum making assume that acts of recognizing and acknowledging victims are themselves a form of justice.

Demarcating the architectural imprint of the autocratic past is the latest transitional justice phase in Morocco. King Hassan II's death in 1999 ended a thirty-eight-year reign characterized by repression, numerous uprisings, human rights abuses, a network of secret prisons and a vast population of known political prisoners alongside a dark category of those forcibly disappeared. The 2004-05 Moroccan Equity and Reconciliation Commission (also known by the French initials IER for Instance Équité et Réconciliation as well as the Arabic, Lajnat al-Insaf wa-al-Musalaha) developed financial indemnification protocols for one-time, lump-sum payments to individuals. A final report included recommendations to address collective losses and communal reparations to neighbourhoods and regions targeted for punitive underdevelopment wherever a secret prison was sited. Morocco has made it a priority to restore former

secret detention centres, citing for example Casablanca's preeminent torture facility *Derb Moulay Cherif* and, in southeastern Morocco, possible additional sites including Agdez (photo), Kalaat M'Gouna, Skoura, Tagounit and Tazmamart. The intention is to create places that preserve historical memory through architectural restoration and to renovate detention centres as multi-purpose spaces – some as museums, others as cultural centres, social complexes and documentation and citizenship centres.

My research project engages with activists from southeastern Morocco, who as early as 2004 requested collective reparations for their districts of Ouarzazate and Zagora, an area long subjected to environmental abuse and dotted with secret prisons. Numerous village associations joined them to contest, for example, the presence of golf courses in an arid, drought-ridden region, the large numbers of wealthy tourists engaged in rapacious hunting of local fauna in their fragile oasis ecosystem and the practice of uprooting date palm trees from douars to decorate the main boulevards of Marrakesh and Tangier or for national expositions and fairs. For many activists, regional advancement for districts associated with clandestine incarceration and mass graves is to be paired with communal reparations by transforming prisons into social centres, gardens and museums that must accompany, and some insist must precede, proposed road building, infrastructure development and health and social services projects.

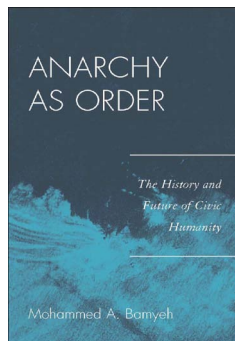
During my two-month stay at ZMO I benefited from the varied presentations, conferences and movie series, as well as the collegiality of the Memory Study Group (Sonja Hegasy, Saadi Nikro, Laura Menin and Makram Rabah) and their projects in

Morocco and Lebanon. In addition, my visits to Berlin's numerous museums, memorials and study centres (e.g. the Stasi Museum, Sachsenhausen concentration camp, Topography of Terror) provided additional comparative context.

Prof. Susan Slyomovics is author of *How to Accept German Reparations* (in press 2014); she is co-editor of *Anthropology of the Middle East and North Africa: Into the Millennium* (2013); editor of *Clifford Geertz in Morocco* (2010); co-editor of *Waging War and Making Peace: The Anthropology of Reparations* (2008); and *The Performance of Human Rights in Morocco* (2005).



Discussing Anarchy as Order in the Arab Revolutions, ZMO, 23 May 2013



In February this year, the following statement in the *Sociology_of_Islam* mailing list attracted my attention: »The presence of anarchist principles amidst the patriotic spirit of the Arab Revolutions, and also its presence (i.e. anarchism) in Islamic heritage, was the subject of a recent interview with the Egyptian TV Channel *Amgad* (Salafite-leaning).« The statement was posted by Mohammed Bamyeh, a professor of sociology at the University of Pittsburgh and author of the book *Anarchy as Order: The History and Future of Civic Humanity* (2009). I thought it would be intriguing to discuss the book with ZMO colleagues, since many share an interest in the history of ideas in a transregional perspective. Taking one political concept like *anarchy* as an example should enable us to reflect upon universalities and particularities when using language and studying politics in different regions and at different times.

In May 2013 we were pleased to discuss the book at ZMO with Mohammed Bamyeh himself. The author's presence took it beyond an abstract exercise in global intellectual history to an inspired debate about the recent Arab revolutions. We discussed the idea of anarchism or un-imposed order (*la-sultawiyya* in Arabic) as a universal principle, on the one hand, and a specific spirit of the Arab Revolutions, on the other. One of our considerations was the tension between un-imposed order and state order. The so-called June Rebellion in Egypt, which was followed by a military coup at the beginning of July 2013, seems to reflect our concerns.

Bettina Gräf

Gesellschaft zur Förderung des ZMO e.V. ZMO Commemorates Dr. Jürgen Herzog (1937-1993)

One of the major aims of the Gesellschaft zur Förderung des ZMO e.V. (Association for the Advancement of the ZMO) is to engage with the history of the institute as well as with the biographies of eminent scholars who worked here. Such debates are entry points to discuss larger thematic issues and probe their relevance for our own research.

On 19 September 2013 we remembered the 20 anniversary of the death of Jürgen Herzog, historian of Africa, by engaging with his thoughts about ecology as a theme in African history.

Herzog's programmatic ideas about how to ask ecological questions as historical questions were trailblazing for African and Area Studies in Germany in the late 1980s and early 1990s. ZMO inherited his thoughts in the form of two publications and an archive that is still to be properly discovered. His main argument was that, also in East Africa, man was not simply an appendix to nature, but related to it through work, i.e. through productive appropriation of the natural environment. This process was interrupted by colonial oppression and exploitation. Fully agreeing with other scholars that the colonial penetration developed unevenly and

not overnight, Herzog warned against arguing that this processual character meant that colonial oppression was not the decisive rupture and that underdevelopment was caused by a combination of natural and social factors finding its real expression in ecology. He argued that such an approach would lead to a *nature-determinist understanding* of social development and to downplaying colonial oppression. As a consequence, Jürgen Herzog insisted on including ecology in the study of African history in general and of the colonial period in particular, but only within the framework of political history – history as the comprehensive theory of social development. The discussion among members of the Association and current ZMO fellows revealed that engaging with Herzog's work also means engaging with the vocabulary of orthodox East European Marxism and to taking the critical potential of Historical Materialism seriously. We thus need help from our former colleagues, who were his contemporaries, with the »translation« of his important ideas. And this also reminds us to historicize our own (previous) work. For details on the life and work of Jürgen Herzog, please see http://www.zmo.de/biblio/sammlung_herzog.html

Katrin Bromber



Fellows Retreat Days 2013, Bad Saarow, 8–10 September 2013



The annual Retreat Days are an important part of work and life at ZMO. All fellows are invited to leave our usual working environment and devote time to intensive discussions and socializing that enrich our collaborative endeavours and build a pleasant atmosphere. This year's Fellows Retreat Days were held from 8-10 September in Bad Saarow, a recreational town on the beautiful lake Scharmützelsee southeast of Berlin. There, the CARITAS Bildungsstätte offered almost perfect conditions to work and communicate for two days. The retreat comprised presentations of the research groups, a thematic workshop and general open debates on publishing strategies and on work and life at ZMO. The results of the three central research groups of the 2008-2013 BMBF programme **Muslims Worlds - Worlds of Islam?** stood in the centre of our reflections. Here, starting with important publications, the groups' overall

results and central concepts were presented and vividly discussed by all participants. The thematic workshop on local historiographies addressed the work of amateur historians, local intellectuals, genealogists, cultural associations and movements and their writings, such as village or tribal histories, oral history, chronicles, genealogies, family name research etc. The last day began with an ample overview of all other current projects and research groups, focussing on their overall state of affairs and recent results. A discussion also focussed on aspects of publishing, both with regard to individual options and the general strategies pursued at ZMO. The final round of debate addressed aspects of improving work and life at ZMO. Various informal encounters and get-togethers, strolls around the site and sport activities completed the busy yet inspiring days in Bad Saarow.

Tilo Grätz

Film Programme »Sights of Memory – Filme aus dem Libanon«, Cinema Arsenal, Berlin, 26–29 September 2013

From 26-29 September 2013, ZMO and Arsenal – Institute for Film and Video Art e.V. organized the film days »Sights of Memory – Filme aus dem Libanon«. During the four-day programme, eight films were screened and discussed with the audience. The selection of essay films, documentaries and features made between 2005 and 2012 – most screened in Berlin for the first time – offered an insight into Lebanese society, which often is fragmented along sectarian, political, generational and gender lines and in which the repercussions of the civil war can be experienced everywhere. With aesthetically varied approaches and taking different perspectives, the films open up alter-

native views of the civil war and its consequences, contribute to the appraisal of Lebanon's collective history and not only call for an examination of the past, but also hint at its presence today. The thematic aspects of the films were as varied as their forms: meetings between victims and perpetrators, the reconstruction of failed revolutionary utopias, the painful wait for the return of those who vanished during the war, emotional isolation and exploration of the city of Beirut. Four filmmakers – Eliane Raheb, Ghassan Salhab, Rania and Raed Rafei – presented their films in person and took part in a lively podium discussion on »The insistence of the past in the present – Filme-



Entrance to the film programme at cinema Arsenal

machen im Libanon heute« alongside the film producer Irit Neidhardt from Berlin and Rabih El-Khoury from the Metropolis Art Cinema in Beirut. 650 people attended the whole series. This shows how valuable and appreciated a glimpse into the artistic examination of today's Lebanon is.

Regina Sarreiter

Interdisciplinary Exhibition Project: In Search of Europe? Equals in an Unequal World, Kunsthaus Bethanien, Berlin, 2 November 2013 – 12 January 2014

ISOE ?



On 1 November 2013, Berlin's art venue Kunstraum Kreuzberg/Bethanien opened the exhibition »In Search of Europe?« (ISOE). It is the result of a collaboration among six researchers from the Zentrum Moderner Orient in Berlin and six artists, most from the countries of the researcher's research focus. From a wide range of perspectives, the works approach

the question of the degree to which Europe is still a standard against which people in other parts of the world measure themselves. Was it ever the role model it likes to see itself as? The exhibition draws a differentiated picture of a world that is not simply divided in two, but that is characterized by mutual entanglements, gazes and relationships.

The eight art works commissioned especially for the exhibition provide a very consciously polyphonic answer to these questions. The exhibition is supplemented by an ISOE framework programme of lectures and debates with some of the participating researchers, artists and guests, along with film screenings. For further information please see <http://insearchofeurope.de/de/landingpage/>

Exhibition (free admission)
2 November 2013 - 12 January 2014,
Kunstraum Kreuzberg/Bethanien
Mariannenplatz 2, 10997 Berlin
open daily from 12 - 7 p.m. (except
24, 25 and 31 Dec. 2013 and 1 Jan. 2014)

Guest Scholars July – December 2013

Prof. Peter Wien, University of Maryland, MD ■ Prof. Ahmad Abushouk, College of Arts and Sciences, Doha ■ Prof Wai-Yip Ho, Hong Kong Institute of Education ■ Masha Kirasirova, New York University ■ Dr. Umar Ryad, Leiden University ■ Henri Onodera, University of Helsinki ■ Dr. Izabella Orłowska, Institute of Ethiopian Studies Addis Ababa ■ Dr. Rachel Ama-asaa Engmann, Brown University, Providence, RI

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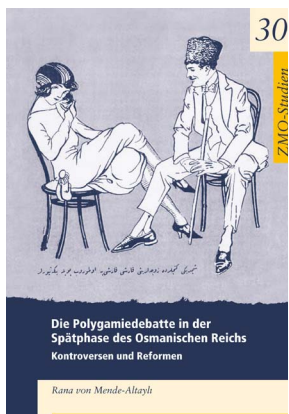
calendar

ZMO-KOLLOQUIUM 2013/2014:
Fuelling Societies: Energy Resources and Politics »From Below«, every last Thursday in the month

URBAN STUDIES SEMINAR
Annual theme 2013/14: The City and its Margins, twice a month, Mondays 5 - 7 pm

For the complete programme please visit our website:
www.zmo.de/veranstaltungen

■ ZMO Publication Series



ZMO-STUDIEN 30

▪ *Rana von Mende-Altayl*: Die Polygamiebatte in der Spätphase des Osmanischen Reichs. Kontroversen und Reformen, edited by Zentrum Moderner Orient. Geisteswissenschaftliche Zentren Berlin e.V., 2014, Klaus Schwarz Verlag, Berlin, 250 p.

ZMO PROGRAMMATIC TEXTS

▪ *Ulrike Freitag*: Researching ›Muslim Worlds‹: Regions and Disciplines, *ZMO Programmatic Texts* No. 6, 2013, 10 p.
<http://d-nb.info/103822571X/34>



■ Other Publications (selection)

▪ *Artefakte/anti-humboldt* (Brigitta Kuster, Regina Sarreiter, Dierk Schmidt, Elsa de Seynes): Afterlives, special issue of *darkmatter*, November 2013. <http://www.darkmatter101.org/site/category/issues/11-afterlives/>

▪ *Boedeker, Just*: Baloch Identities: A Matter of Descent or Mentality? *The Journal of the Middle East and Africa* 4, 2 (2013), 225-243.

▪ *Bromber, Katrin*: Improving the Physical Self: Sport, Body Politics, and Ethiopian Modernity, ca. 1920-1974, *Northeast African Studies Journal* 13, 1 (2013), 71-100.

▪ *Gräf, Bettina*: Yusuf al-Qaradawi, in John L. Esposito, Emad El-Din Shahin (eds.), *The Oxford Handbook of Islam and Politics*, 2013, 222-236.

▪ *Raza, M. Ali*: Looking Towards Moscow: The Ghadar Party's Engagement with Communism, in J.S. Grewal, Harish K. Puri, Indu Banga (eds.), *The Ghadar Movement, Background, Ideology, Action and Legacies*, Publication Bureau Punjabi University: Patiala, 2013, 367-390.

▪ *Swarowsky, Daniela, Samuli Schielke, Andrea Heister* (eds.): In Search of Europe? Art and Research in Collaboration, Jap Sam Books: Heijningen, 2013, 176 p.

▪ *Wippel, Steffen*: Développement et fragmentation d'une ville moyenne en cours de mondialisation: le cas de Salalah (Oman), *Arabian Humanities* Revue internationale d'archéologie et de sciences sociales sur la péninsule Arabique, 2 (2013) [Sanaa: Centre français d'archéologie et de sciences sociales]. <http://cy.revues.org/2599>

▪ *Wippel, Steffen* (ed.): Regionalizing Oman. Political, Economic and Social Dynamics, United Nations University Series on Regionalism, vol. 6, Springer: Dordrecht, Heidelberg, New York, London, 2013, 351 p.

news

People We congratulate Dr. Yasmine Berriane, who has taken up a position as senior research fellow at the University Research Priority Program Asia and Europe at the University of Zurich as of November 2013. Larissa Schmid finished as assistant to the director and started a PhD thesis on »Cultural encounters with and among ›colonial‹ POWs during the First World War« in mid-September 2013 within the newly installed HERA project (see Bulletin No. 24). The new assistant to the director is Nushin Atmaca, already familiar with ZMO. She studied Islamic Studies, Political Science and subdisciplines of Law and received a master's degree in 2012. She developed a master's thesis on »Saudiische Lebensgeschichten: Die ›Generation des Aufbaus‹ im Spiegel zeitgenössischer Autobiographien«. Prof. Marc Baer, affiliated with the London School of Economics and Political Science, is an Alexander von Humboldt fellow at ZMO from October to December 2013. He is working on the project »Hugo Marcus and the first generation of German Muslims, 1922-45«. Since October 2013, Dr. Britta Frede has been a ZMO Fellow at the BGSMCS for one year. After finishing a PhD at ZMO in 2011 she was research fellow at the University Bayreuth. Her current project is titled »Transformation of the concept of Islamic knowledge: A comparative research of female learning circles in Nouakchott and Cape Town«. EUME fellows 2012-13 Dr. Yazid Anani and Dr. Yiğit Akin left ZMO in July, their colleague Dr. Hanan Toukan is staying until the end of the year as a ZMO research fellow. For the academic year 2013-2014, ZMO welcomes the EUME fellows Dr. Naomi Davidson and Dr Mohamed Elshahed. Naomi Davidson is Assistant Professor of History at the University of Ottawa. She

is currently working on the project, »Muslim and Jewish space in the French Mediterranean, 1870-1962«, which focuses on the multiple urban geographies of Muslim-Jewish cohabitation in Paris, Marseille, Algiers and Oran. Mohamed Elshahed has just completed his PhD in Middle East Studies at New York University (NYU). His current project »Revolutionary modernism? Architecture and the politics of transition in Egypt 1936-1967« focuses on modern urban and architectural developments in the Middle East, particularly Egypt, from the 19th century to the present.

The **Urban Studies Seminar**, chaired by Prof. Ulrike Freitag and PD Dr. Nora Lafi has started in November 2013. The Urban Studies Seminar is a joint activity of the ZMO and Europe in the Middle East - The Middle East in Europe (EUME) a research programme at the Forum Transregionale Studien, Berlin. It is part of the EUME research field »Cities Compared«. The seminar aims at presenting and discussing ongoing research of scholars working on cities in regions with Muslim societies with an emphasis on Urban Studies in a comparative perspective. The annual theme 2013-14 is titled »The City and its Margins«. For more see http://www.zmo.de/veranstaltungen/2013/Ottoman_Seminar_2013_14_web.pdf.

Awards The Gesellschaft zur Förderung des ZMO e.V. (Association for the Advancement of the ZMO), founded in 2007, invites competition for the Fritz Steppat Prize for an outstanding scientific text by a young researcher. Considered for the prize will be final theses and other scientific texts by students, graduates and doctoral candidates in the fields represented at the ZMO who have either worked as student staff members at the ZMO or whom ZMO staff members have supervised. The prize will be awarded every second year starting in 2014 and carries a purse of 500 euros.

Dr. Jörg Matthias Determann, ZMO fellow at the BGSMCS until July 2013, received the BRISMES Leigh Douglas Memorial prize for the best PhD dissertation on a Middle Eastern topic for his dissertation »Globalization, the state, and narrative plurality: the historiography in Saudi Arabia« (SOAS 2012). It was published under the title »Historiography in Saudi Arabia« (London: Tauris, 2013).

Media To enhance the visibility of our research, ZMO now has a (German) entry in WIKIPEDIA, please visit: http://de.wikipedia.org/wiki/Zentrum_Moderner_Orient In addition to our website, the ZMO Working Paper series and the Programmatic Texts are now also downloadable via Academia.edu, an emerging platform for scholarly exchange, see: <http://zmo.academia.edu/ZentrumModernerOrient>