



Editorial

“Do you prioritise disciplines, or do you prefer to work within an area-specific centre?” This question was put to me some years ago at Oxford University. After overcoming an initial bewilderment about the apparent dichotomy between discipline and area specialisation, I answered that my work as a Middle-East historian really required both a close collaboration with other historians working on other areas as well as the dialogue with other area specialists conversant in the relevant language, culture etc.

As academic institutions tend to have specific and historically-grown disciplinary structures, which of the two orientations ought to be primary depends very much on the precise context. While it certainly may be advantageous to build

any regional specialisation on a solid disciplinary training, it might be equally useful to concentrate research in institutions where regionally specific expertise can be found. An interdisciplinary research centre such as ZMO, which brings together experts on Muslim societies, considers itself to be a necessary complement to, and partner of, the disciplinary structure found in German universities. We welcome that the Wissenschaftsrat has recognised the need to develop national centres for interdisciplinary research on specific regions. Hopefully, this will also strengthen the recognition by those working on Europe that established disciplinary terminologies and theories will increasingly have to account for non-Western experiences in order to uphold their claims to universality. Ulrike Freitag

It is quite obvious why non-European area studies have an interest in challenging this European hegemony of interpretation – it means nothing less than claiming a position at the centre of academia instead of its periphery and making sure that at the conceptual level, too, global history will not be devised without non-European perspectives.

However, what is often overlooked is that the European studies might profit just as much from this integration. Two aspects may be pointed out here.

First: if we seriously take up the concept of translocality, even Europe cannot be fully understood without focusing on its relations with Africa and Asia. This is not a new insight, but its implications for the structure of academic research have not yet been properly thought out.

Second: the search for a European identity has led to a renewed focus on European specificity, in history no less than in studies of present-day societies. On the level of methodology, however, specificity cannot be shown without an explicit or, at least, implicit comparison: how can a scholar prove that the development of civil society was unique to Europe, if he knows hardly anything about social structures in other parts of the world?

What does this mean for the way in which area studies should be organised? On the one hand, as recently demanded by the German Wissenschaftsrat, we do need strong regional centres with a certain autonomy. An institution such as the ZMO is much more than just the sum total of its projects. On the other hand, communication and collaboration with scholars focusing on European studies have to be developed – not as an extra, but as an integral part of the conceptualisation of research, for European no less than for Middle Eastern, African and Asian studies.

Margrit Pernau

When I started to study Indian history twenty-five years ago, Africa, or even the Ottoman Empire, was so far away from my perception as to seem quite irrelevant – why should someone need to know about them to understand India? One of the most exciting developments in the last ten years has been the extent to which area specialists studying different regions have started to work together. They began not only to discover translocal relations and entanglements, but also to view their area anew from a global perspective.

One area, Europe, has remained conspicuously absent from these collaborative efforts. The simple reason is that neither European history nor European sociology or political science consider themselves as referring to an area. Though they centre on Europe and draw on a European



French researcher unable to reach the summit without “Oriental” support (Photo: Bibliothèque nationale de France)

empirical basis, they at the same time lay claim to universality: European history is not European history only, but History with a very capital H. Universal concepts and theories, so it seems, can only be derived from European experience.

Translocality: An Approach to Globalising Phenomena? 10-Year Anniversary Conference at ZMO



The study of globalising processes has been a major concern in ZMO research programmes. Taking a perspective “from the south”, i.e. from the Middle East, Asia and Africa with their predominantly Muslim societies, the Centre has developed considerable expertise in the study of communications and interactions across spatial boundaries. From 2003, “translocality” has been the key term of ZMO’s research programme. The term is understood here both as a reference to particular realities and as a broad research perspective that endeavours to overcome a number of difficulties which mar related paradigms such as “globalisation” or “transnationalism”.



Prof. Freitag, Prof. Heine, reception translocality conference, 27th September 2006

The 10th anniversary in 2006 of ZMO in its present form offered an excellent occasion for reviewing achievements and open questions in this direction. For this purpose, an international conference was held from September 26th to 28th in Berlin on *Translocality: An Approach to Globalising Phenomena?* Following an inspiring keynote lecture by James Pis-

catori (see article in this issue), some 45 active participants had two days of intense discussion in the *Mittelhof*, ZMO’s home. The participants comprised senior and junior scholars from a variety of disciplines and backgrounds, from the regions under study as well as from Germany, other European countries and North America. Many of them had been involved with research work at ZMO at some point during the last ten years, either as fellows or as guests.

In six thematic panels and two round table discussions, convened by current fellows of ZMO, the participants’ contributions were discussed by commentators and the plenary. Each panel addressed a particular field of conceptual debate about globalising processes, reviewing it with regard to particular facets of the “translocality” concept. The contributions consisted in empirical case studies addressing the broader issues from particular regional and disciplinary angles.

Spaces in between: regions and networks

Panel 1 asked for ways to conceptualise historical spaces from a perspective of translocality. The contributions by Bromber (on the Indian Ocean during World War II) and Scheele (on a Kabyle village) took movements of people and transfers of goods, ideas and symbols as their starting points and asked for the ranges of activity and constructions of space that resulted from them.

Two other contributions (Müller and Riedler) reviewed existing conceptualisations of space with regard to the Balkans and the Ottoman Empire respectively. They all argued against the globalisation paradigm’s tendency to take the spaces and ranges of historical interaction and mobility for granted, i.e. to classify them as either “local” or “global” with a linear trend from the first to the second. Instead, the contributions showed that a plurality of scales and regions between the extremes, at various “meso”-levels, need to be addressed and analysed in their mutual

entanglements. Another question of debate, brought up in the comment by Abdul Sheriff, was the definition of boundaries of such units of analysis. Translocal mobilities may open up new spaces but often also create new borders or foster certain regimes of regulation. The contributions also illustrated that different ranges of activity or communication and different concepts of space are often hierarchically ordered. Finally, they proved that attention to “meso”-level categorisations by historical actors themselves is particularly conducive to transcending the boundaries of disciplines and area studies (see page 1 of this issue).



Participants in Panel 1 on historical meso-regions as conceptual frames for the study of translocal phenomena

“Network”, a specific concept that is often applied to translocal spaces of action and communication, was discussed in Panel 6. Focussing on such diverse topics as Islamic mission organisations (Ahmed), Muslim scholars (Hartung), pre-colonial African rulers (Heintze), international women’s NGOs (Lachenmann), and informal value transfer systems (Zitelmann), the contributions emphasised the variety of discourses and practices through which these networks are constructed. They do help both in creating relations between distant actors and in channelling knowledge and power across social and spatial divides (Stefan Reichmuth in his comment). The outcome, however, often contradicts the egalitarian notions that are often transported by the term “network”.

Mediated and marginal mobilities

Studies informed by the perspective of translocality are particularly interested in actors and institutions that are mobile by definition. In this context, Panel 4 sought to stimulate debates about “transnational communities” of Muslims. Globalisation

and new technologies of communication have contributed much to the development of “mediated” diasporas that are intensely connected in all directions – among themselves, with their host societies as well as with their societies of origin. Through modern media of communication and representation (such as Turkish newspapers in Germany – Schumann), they play important roles in mediating knowledge between these different settings. Over the past few decades, globalised media themselves have become important actors, up to the recent global controversy regarding the cartoons of the Prophet Muhammad (studied by Noor and Lemièr with regard to South-East Asia). The two papers made it evident that the media are now a crucial factor in the generation and reproduction of shared identities in an increasingly globalised world. The discussion, opened by a comment of Martin van Bruinessen, asked *inter alia* about the extent to which different types of media are in fact tied to diasporic groups or, rather, are instrumentalised by particular governments.

Panel 5, in turn, suggested that different social actors take part in mobility processes in very different ways. Many of them are marginal in the sense that they are dependent on dominant actors, or that their economic contribution is regarded as relatively unimportant, their activities are not in accord with social norms or violate notions of decency, they are socially and politically undesired, and so on. Examples studied in the papers included South Asian seamen (Ahuja), Fulani women in West Africa (Boesen), children in globalisation (Kumar), Chinese women migrants to Europe (Guerassimoff), and former World War combatants in the Arab East (Lange). Despite their marginality these actors may have important repercussions on wider social and cultural contexts. Their movements may reinforce rather than overcome social differences and control, while also giving rise to distinct “cultures of mobility” (as pointed out by Mirjam de Bruijn in her comment).

Locality and beyond

“Translocality” refers not just to what is “beyond” locality, but implicitly also to the “local” itself. The contributions to Panel 3, commented on by Kate Crehan and Randi Deguilhem, provided evidence that bounded identities (of place or re-

gion) are often enhanced by increased mobility of people and goods, values, and discourses. Two different types of localising response to such situations were discussed. In one type of cases, an emphasis on the essence of locality, notably on place and land, can be observed. To these, notions of autochthony and local memory are attached (Geschiere, Peleikis). It is a highly exclusive construction which externalises certain categories of inhabitants,



Participants in round table discussion on hermeneutics (from left: Lambek, Janz, Kresse, v. Oppen, Hamzah)

dubbed as “immigrants” or “strangers”. In other cases, translocal mobility is not repressed but instrumentalised. Transfers of Muslim dress codes (Pernau), ethnic music (Erol), Western consumer goods (Werthmann) or entire religious groups (Mendel on the notion of *hijra*) are used to mark belonging to particular localities and groups. Inclusive attitudes vis-à-vis the outside world, however, correspond with social distinction, if not exclusion, within the same locality.

Intersecting globalities

A main concern of the translocality paradigm is to challenge globalisation as a genuinely Western phenomenon. Panel 2 therefore explored globalised Islamic networks and communication as well as constructions of “world” that emerge with it. After an overview paper (Reetz), case studies were presented on a Muslim student movement in India (Ahmed), the Tablighi Jama’at in the Gambia (Janson), and translocal concepts of time (Loimeier). They showed that globally-oriented forms of connectedness and belonging have become hegemonic for many Muslims at very different levels and scales – from nationality and civil society up to

the *umma*. If in fact globalisation and globality are unfolding from the “South” as well as from the “West”, a key question is how the former are related to the latter – as culturally different types, as competitors, or as dependents? To avoid the pitfalls of such notions, Abdulkader Tayob in his comment introduced the term “intersecting globalities”.

Besides the six thematic panels, methodological concerns of “translocality” were

discussed in a round table on hermeneutics. Revisiting Gadamer’s image of *the fusion of horizons* – with the idea that the process of human understanding is very much a translocal phenomenon – Kai Kresse, Michael Lambek, Bruce Janz, Achim von Oppen and Dyala Hamzah discussed the potential and problems of hermeneutical approaches for empirically-based research at ZMO.

In a final round table, Ulrike Freitag, Peter Geschiere, Gerd Spittler and Hans-Jürgen Puhle reviewed the results of the conference. “Translocality”, they pleaded, had stood its test as a fruitful perspective for research on globalising processes. It appears capable to help de-occidentalise and, at the same time, de-essentialise “globalisation”; to keep in mind its historical and power dimensions, and to counter dichotomic distinctions between “Western” and “non-Western”, “global” and “local”, or flow and closure. Still more work was called for, however, to understand the interrelations between these apparent oppositions. Translocality, it was concluded in the discussion, has proceeded from challenging ideas of the local to problematising the global. Achim von Oppen

• ZMO Colloquium

Reinventing the Umma? The Translocality of Pan-Islam



Prof. Piscatori, Prof. Freitag, opening lecture 10th anniversary conference, 26th September 2006, Heinrich-Boell Foundation

In his key note lecture at the opening of the ZMO conference *Translocality: An approach to Globalising Phenomena?* on 26th September 2006, Prof. James Piscatori (Centre for Islamic Studies in Oxford) gave a valuable introduction into the complex interrelationship between diverse elements of the return of Pan-Islamic ideology. Prof. Piscatori is well-known for his extensive publications on modern Muslim societies, notably on Islam as a transnational force and the ways in which it became entangled with the project of nation-states. His major publications include "Islam in a World of Nation-States" (CUP 1986) and "Monarchies and Nations: Globalisation and Identity in the Arab States of the Gulf" (IB Tauris 2005). In Berlin, he presented an interesting outline of the origins of Pan-Islam and its wide presence in contemporary Muslim thought. Today, he suggested, a new political geography may be emerging. Frontiers are less fixed and new mobile groups as well as social movements have emerged, who all have competing claims and counterclaims for an increasingly global impact. Prof. Piscatori referred here to the deterritorialising tendencies of large-scale and long-

range migration, which, he pointed out, have furthered new emphases on race and ethnicity as markers of difference. In this vein, he argued, new media produce a "virtual Islam" that takes Muslims into some ethereal neighbourhood and understates physical, even perhaps cultural distances.

Prof. Piscatori concluded that "Pan-Islam has always been the source of out-

side anxiety." He ended his lecture with a very emphatic statement: "In the end, the construction of the *umma* will continue to depend not so much on what the non-Muslim world or a grand monolith such as 'Western civilization' wants. Rather, it will largely depend on the possibilities – and indeed the limits – of the conversation *within* Muslim societies."

Nesrine Jamoud

ZMO Colloquium from April to December 2006

Dr. Knut Graw, Catholic University of Leuven • Prof. Werner Schiffauer, Europa-Universität Viadrina • Prof. Ulrike Freitag, ZMO • Prof. Mamadou Diouf, Michigan University • Prof. James Piscatori, Oxford University • Prof. Manu Goswami, New York University • Prof. Shalini Randeria, University of Zurich • Dr. Bettina Dennerlein, ZMO

The State of Globalisation: Legal Plurality, Overlapping Sovereignties and Ambiguous Alliances between Civil Society and the Cunning State in India



Prof. Randeria and PD Dr. v. Oppen

On 30 November 2006 Prof. Shalini Randeria (University of Zurich, currently WZB Berlin) gave a talk at the ZMO-colloquium. Prof. Randeria's lecture addressed the overlapping sovereignties between international financial and trade organisations, national governments and local as well as global NGOs. The consequent fragmentation of state action and the increasing unaccountability of all these actors characterise the new architecture of global governance. Shalini Randeria introduced the idea of the cunning state in an attempt to shift the focus of study from a consideration of state (in)capacity measured against a Western ideal to a delineation of state strategies. She argued that whereas weak states lack the capacity to protect the interests of vulnerable citizens, cunning states show strength or weakness depending on the domestic interests at stake. Her lecture focused on the dynamics of legal politics against impoverishment and dispossession caused by the new global designs of intellectual property protection, biodiversity conservation and privatisation of the commons in India. Her case studies revealed pragmatic issue-based alliances between civil society and the state. Prof. Randeria pointed out the need to ground the study of globalisation in a fine-grained ethnography, linking the little to the large, and to explore the specificity of various trajectories of legal plurality and its transnationalisation in particular contexts and cases.

● ZMO Workshop

The two World Wars (1914-1918; 1939-1945): Experiences, Perceptions and Perspectives from the Arab East, ZMO, 30th - 31st March, 2006

As part of the research project on Arabic experiences and perceptions of the two world wars of the twentieth century, Katharina Lange and Lutz Rogler organised a two-day workshop on social, cultural and intellectual effects of the world wars on the Arab East. The workshop, which brought together researchers from France, Germany, Lebanon and Syria, had two main focuses: firstly, empirical studies on specific aspects of Arabic experiences and perceptions of the two wars were invited; secondly, Arabic intellectual representations, interpretations and discussions of the two wars, and their influence on Arabic self-perceptions and world views were discussed. The first day of the workshop was devoted to the presentation of empirical case studies, all of which focused on examples from Syria. On the second day, the geographic scope was

widened to include papers on Lebanon, Egypt and (in a slight extension of the geographic areas covered) Iran; thematically, the papers presented on that day shifted the focus from empirical studies to issues of representation and interpretation of the world wars and events related to them.

Two extremely rich and stimulating papers on the effects of the First World War in the Syrian countryside opened the discussion. Abdallah Hanna's (Damascus) exposition of the social and economic consequences of Ottoman recruitment practices from the mid-nineteenth century up until the First World War pointed to the reinforcement of socio-economic stratification (in rural Syria, mainly sons of poor and landless families were recruited) and especially the strengthening of the position of large landowners as a consequence of the First World

War. This discrimination against poorer and landless peasants led to the distancing of large parts of the population from the War, which they perceived as a "foreign" war in which they were forced to participate against their will. The large number of desertions from the Ottoman army during the war is one of the well-known consequences of these perceptions. Another consequence of the



Group of Turkish soldiers in Jerusalem (Photo: The Library of Congress)

First World War, the increasing poverty of a large portion of the rural population and the resulting general insecurity and increase in armed bands roaming the countryside, was pointed out during Hanna's presentation. Nadine Méouchy (Lyon) took up this issue in detail in her paper on the development of the Syrian 'isabat movement ('isaba meaning a kind of armed group) in the wake of the First World War until 1921. In her discussion of Yusuf Sa'dun, a local ra'is 'isaba from Northern Syria who participated in Hanano's revolt against the French mandate power (1919-1921), the importance of the First World War experience for this movement became evident: not only were the weapons used in this revolt leftovers from the First World War, but as most 'isabat members (including Sa'dun) had fought in the War, their military training and fighting abilities, as well as the or-

ganisational shape of the 'isaba, owed much to their World War experience. The presence of the European powers and their role in regional politics during the mandate and world-war period affected local and regional politics. As one example of this, Eva Savelsberg (Berlin) discussed the movement for regional autonomy of the Syrian Jazira during the 1930s and early 1940s. Her presentation demonstrated the development of this movement which was carried mainly by Kurdish and Christian elites in a contested field influenced by personalised, charismatic leadership as well as international, national and regional politics, and the gradual increase of ethnic nation-

alisms in the region which in the 1940s replaced identification processes relating to regional allegiance. In the realm of Syrian economy, the Second World War had more lasting effects. The notable increase in prices as well as in circulating currency, the increased demand for agricultural products, especially foodstuffs, and the scarcity of imported goods during the war, all led to an economic boost in urban producing industries and to an increasing industrialisation of agricultural production. In his presentation, Ali Elsaleh (Damascus) pointed out that especially urban entrepreneurs, large-scale merchants and large landowners profited from these developments, while smaller urban employees and rural tenants experienced an overall impoverishment. These developments were by and large enhanced by the regulatory economic policies and measures introduced by the

allied Middle East Supply Centre during the war years, some of which were retained by the Syrian state after the war. Narratives of specific world war experiences, situations and events which are recounted today may draw parallels between past and present events, or may even be told as a commentary or statement about the present. Drawing on local memories of a battle which occurred in the Syrian Euphrates valley in 1941 involving local tribes as well as allied troops, Katharina Lange's (Berlin) paper showed how narratives about the allied intervention in a local conflict are retold in the light of the US-led invasion of Iraq in spring 2003, drawing parallels between the world war era and today.

In contrast, direct military engagement in the Second World War remained "virtual" for tribes in Iran. Burkhard Ganzer (Berlin) showed in his presentation of a tribesman's memoirs about that time (which contrast perceptibly with one of the German officers' account of his stay in Iran), the presence of a small group of German agents between 1942 and 1944 among the Qashqa'i and Boir-Ahmadi. This fuelled local hopes of German military help against the British and had direct consequences on inter- as well as intra-tribal politics in the area. On the level of the majority of tribes-people the impact of the Germans' presence on the local economy and the excited expectations of a grand influx of goods, especially weapons, from Germany were not without similarity to a "cargo crisis".

Arab intellectuals' perceptions and interpretations were at the centre of the two concluding papers. Focusing on the example of Lebanese-born Shakib Arslan and his relations with Germany, Abdelraouf Sinno (Beirut) spoke about Islamic intellectual and public perceptions of the alliance between the German and the Ottoman Empire during the First World War. Lutz Rogler (Berlin), finally, presented and analysed continuities and discontinuities in Egyptian intellectuals' representations and interpretations of the world wars.

The detailed empirical studies presented at the workshop, which brought Middle Eastern perspectives to the fore, may be regarded as a contribution to a more evenly balanced historiography of the cultural and social effects of the world

wars, which until now has been written with a strong emphasis on the European context. In order to make this research accessible to a wider public, a ZMO publication bringing together a number of studies presented at the workshop is envisaged for 2007. Furthermore, a second conference entitled *The World in World Wars: Experiences, Perceptions and Perspectives from the Global South* planned for June 2007 will take up the underlying questions of the March 2006 workshop while broadening its geographical scope.

Katharina Lange

● Other Activities

Malte Fuhrmann: Der Traum vom deutschen Orient



Prof. Kellner-Heinkele, Dr. Malte Fuhrmann

On November 11, Prof. Barbara Kellner-Heinkele presented the Ph.D. thesis of Dr. Malte Fuhrmann from ZMO which was published under the title "Der Traum vom deutschen Orient" with Campus-Verlag. The monograph analyses German wishes, fantasies, and projects pertaining to the Ottoman Empire in the 19th century. It demonstrates how Germans had an impact through settlements, archaeological "discoveries", religious and secular missionary activities as well as trade colonies. Even without formal colonies, the German-Ottoman encounter left traces on both sides in infrastruc-

ture, educational institutions, museums, and the image of the other and the self. In this way, the study combines the history of discourse with the history of events. Barbara Kellner-Heinkele, Professor of Turkic Studies at FU Berlin, who has treated the Turkish-German encounter in historical perspective in several of her publications, considered Fuhrmann's book a long-awaited desideratum. The subtext of imperial mentality had been palpable in literature from and about the 19th-century German-Turkish relationships, but this had so far not inspired any systematic analysis. According to Kellner-Heinkele, Malte Fuhrmann's study is convincing because of its intricate source-based research.

Ottoman Urban Studies Seminar

Organised by Prof. Ulrike Freitag and Dr. Nora Lafi

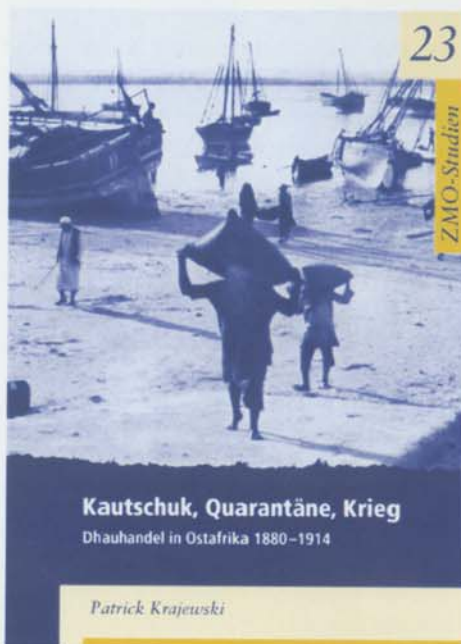
What is the historical experience of cities in the former territories of the Ottoman Empire – in the Balkans, Anatolia, the Middle East, and North Africa – in dealing with the impact of global changes and the transformation from Empire to nation-states? How did people of different cultural, social and religious backgrounds live together? How are such examples of conviviality, conflict, migration, and urban regimes of governance and stratification conceptualised? And how have urban traditions been reinterpreted, and what bearing does this have on modern conceptions of civil society, multicultural societies, migration, or cosmopolitanism. These and other questions will be addressed in this seminar from October 30, 2006 to July 2, 2007 (for the programme see <http://www.zmo.de/veranstaltungen/2006/Kolloquium-Austausch-OttomanUrban-Studies.pdf>)

Guest scholars

Motaz al-Khateeb, Umm-Durman-University • Prof. Peter Gran, Temple University • Dr. Scott Reese, Northern Arizona University • Dr. Edward Simpson, Goldsmith College, University of London • Dr. Abdallah Hanna, Damaskus • Dr. Timothy Lovering, University of Sterling • Prof. Mohamed Saeed El-Gaddal Saeed, Khartoum University • Prof. Abdul Sherif, Sansibar • Prof. Dr. Manu Goswami, New York University • Prof. Abdelraouf Sinno, Lebanese University, Beirut

● **ZMO Publication Series**

Patrick Krajewski: Kautschuk, Quarantäne, Krieg. Dhauhandel in Ostafrika 1880-1914, Berlin: Klaus Schwarz Verlag, 2006, 362 p



Hundreds of Arab and Indian overseas trade dhows arrived at the commercial capital of Zanzibar in the middle of the 19th century to carry out trade exchange with East African products. The existence of this precolonial trade system was threatened from 1890 onwards, as direct steamer links to Europe were created, colonial trade restrictions brought in and harbours closed, and the competition between European and Indian trade companies intensified. The present research on the African economy that existed parallel to the colonial system sheds new light on processes of economic transformation in the early stages of the European colonial era, and clarifies the marginalising of individual regions.

At the same time, the reconstruction of dhow trade provides strong evidence that the Maji-Maji War from 1905-1907 was fought in a region that had long been relegated to the periphery of the colonial economy and whose coastal trade was in decline.

For further information on ZMO publications see <http://www.zmo.de/publikationen/index.html> and Klaus Schwarz Verlag Berlin, www.klaus-schwarz-verlag.com

● **Other Publications**

Ahmed, Chanfi: Le renouveau de l'islam soufi. Introduction: Réveils du soufisme en Afrique et en Asie. Translocalité, prosélytisme et réforme. In: Archives de sciences sociales des religions, no. 135, 51ème année, juillet-septembre 2006, pp. 9-15.

- Networks of the Shādhiliyya Yashruṭiyya Sufi Order in East Africa. In: Roman Loimeier and Rüdiger Seesemann (eds.), The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa, Berlin: Lit, 2006, pp. 317-342.

Bromber, Katrin: Ustaarabu. A Conceptual Change in Tanganyikan Newspaper Discourse in the 1920s. In: Roman Loimeier and Rüdiger Seesemann (eds.), The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa, Berlin: Lit, 2006, pp. 67-81.

Freitag, Ulrike: Gibt es eine arabische Gesellschaftsgeschichte? In: Jürgen Osterhammel, Dieter Langewiesche, Paul Nolte (eds.), Wege der Gesellschaftsgeschichte. Geschichte und Gesellschaft, Sonderheft 22, Göttingen: Vandenhoeck & Ruprecht, 2006, pp. 161-177.

Gräf, Bettina: Qatar. In: Gerhard Robbers (ed.), Encyclopedia of World Constitutions, New York: Facts on File, 2006.

Janson, Marloes: The Prophet's Path: Tablighi Jama'at in The Gambia. In: ISIM Review 17, 2006, pp. 44-45.

- Gift, aalmoes of loon? Griottes' en lofprijzing op de markt van Basse Santa Su (Oost-Gambia). In: Jan Jansen (ed.), Sub-Sahara Afrika. Perspectieven en plaatsbepalingen, Amsterdam: Aksant, 2006, pp. 97-120.

Kresse, Kai: Debating Maulidi: Ambiguities and Transformations of Muslim Identity along the Kenyan Swahili Coast. In: Roman Loimeier and Rüdiger Seesemann (eds.), The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa, Berlin: Lit, 2006, pp. 209-228.

Loimeier, Roman: Translocal Networks of Saints and the Negotiation of Religious Disputes in Local Context. In: Archives de sciences sociales des religions, no. 135, 51ème année, juillet-septembre 2006, pp. 17-32.

-Der dhikr: Zum sozialen Kontext eines re-

ligiösen Rituals. In: Der Islam, Zeitschrift für Geschichte und Kultur des islamischen Orients, vol. 83, 2006, pp. 170-186.
- *Loimeier, Roman, Rüdiger Seesemann* (eds.): The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa, Berlin: Lit, 2006, 409 p.

Mwakimako, Hassan: The 'ulamā' and the colonial State in the Protectorate of Kenya. The Appointment of Shaykh al-Islām Sharīf 'Abd al Rahmān b. Ahmad Saggaf (1844-1922) and Chief Kadhi Sh. Muhammad b. 'Umar Bakore (c. 1932). In: Roman Loimeier and Rüdiger Seesemann (eds.), The Global Worlds of the Swahili. Interfaces of Islam, Identity and Space in 19th- and 20th-Century East Africa, Berlin: Lit, 2006, pp. 289-315.

Oppen, Achim v.: The Village as Territory. Enclosing Locality in Northwest Zambia, 1950s to 1990s. In: Journal of African History, 47, 2006, 1, pp. 57-75.

Reetz, Dietrich: Sufi spirituality Fires Reformist Zeal: The Tablighī Jamā'at in Today's India and Pakistan. In: Archives de sciences sociales des religions, no. 135, 51ème année, juillet-septembre 2006, pp. 33-51.

news

In the course of the year some people left the ZMO and a number of new faces arrived.

Dorothee Peter who managed the ZMO-office for six years decided to meet new professional challenges. Her successor is **Dr. Silke Nagel** who studied history, social anthropology and Latin American literature in Berlin and worked during the last five years in the administration of an international enterprise. She took up her new post in April.

Martina Febra became the new assistant librarian as from September. She studied library science at the University of Applied Sciences at Cologne. Ms. Febra succeeded Marta Schulz, who worked at the ZMO library for ten years, devoting her time to the cataloguing of the ZMO's donated collections besides her everyday duties.

Dr. Margrit Pernau took up a new position to support the development of ZMO's future research programme in November 2006. She read South Asian History, Eu-

ropean History and Law in Saarbrücken and Heidelberg. After finishing her Ph.D. on "The Passing of Patrimonialism. Politics and Political Culture in Hyderabad 1911-48", she was research fellow at the University of Erfurt and at the Wissenschaftszentrum Berlin. In February 2006 she completed her habilitation on "Multiple identities of Muslims in Delhi in the 19th century" at the University of Bielefeld.

Tabea Scharrer, for the last two years researcher in the ZMO project *Islamic mission in the multi-religious context of East Africa* was granted a scholarship from the Evangelische Studienstiftung Villigst to complete her Ph.D. on "Narratives of Conversion: Islamic Conversion in Contemporary East Africa as Individual Experience and Social Practice" as a ZMO associate.

Last but not least **Dr. Saeed Ur Rehman** arrived at ZMO. He succeeds Dietrich Reetz in the DFG project *On the secularisation of Islamic institutions. Local projects and translocal effects in the Islamic world* at ZMO. He will be researching secular education in Islamic institutions in Pakistan. Previously he was Assistant Professor of Post-colonial Theory at Beaconhouse National University in Lahore, Pakistan. His research interests include critical theory, discourse analysis, knowledge production, and Pakistani Islam.

PD Dr. Dietrich Reetz has become the coordinator of a collaborative programme on *Muslims in Europe and their societies of origin in Asia and Africa*. Sponsored by the Federal Ministry of Education and Research, two further ZMO researchers are part of it. **Melanie Kamp**, already associated to the institute, is now working on "Islamic training institutions in Germany". **Thomas Gugler** and **Dietrich Reetz** deal with "Strategies of dissociation and adaptation". For further information, also on other parts of the programme associated to other institutions, please see http://www.zmo.de/muslim_europa.

The ZMO also welcomes new fellows in its joint programme with Wissenschaftskolleg and Berlin-Brandenburgische Akademie der Wissenschaften *Europe in the Middle East – the Middle East in Europe*. **Dr. Zerrin Özlem Biner** and **Dr. Zafer Yenil** started their research in the

beginning of October. Dr. Biner studied social anthropology at the University of Cambridge and recently obtained a Ph.D. degree for her research on the ethnography of the state and minority citizens in south-east Turkey. Her current research includes the social memory and legal practices surrounding the migration of the Syriac Christian citizens into Turkey. Dr. Yenil is Assistant Professor of Sociology at Bogazici University in Istanbul. He graduated from Binghamton University, earning a Ph.D. in Sociology with his doctoral thesis on "The Culture and Political Economy of Food Consumption Practices in Turkey". His new project deals with "Culinary Cosmopolitanism: Changing Forms of Conviviality in the late Nineteenth Century and Early Republican Istanbul".

On October 1st, **Dr. Egodi Uchendu** took up her work as a Georg-Foster-Fellow of the Alexander-von-Humboldt-Stiftung, associated to ZMO. She is a lecturer at the Department of History/International Studies of the University of Nigeria, Nsukka. She finished her Ph.D. in 2002 on Social History and Gender Studies. Her research at the ZMO is on the advance of Islam in south-east Nigeria.

In November 2006 **Dr. Sonja Hegasy** was elected Vice-President of the DAVO at its annual meeting in Hamburg.

The new face of Orient Bulletin No. 11 will not have escaped our readers. **Jörg Rückmann** has created a design that combines familiar components with new elements in this attractive relaunch. In this sense the bulletin will continue to provide detailed information on ZMO's research activities and events, while simultaneously drawing attention to fresh ideas and developments

Obituary

Researchers and staff of the ZMO mourn the death of **Prof. Dr. Fritz Steppat**. He acted as provisional director of the Forschungsschwerpunkt *Moderner Orient* from 1992 to 1993 and intensively accompanied and supported its successor institution ZMO. The Centre's library owes him particular gratitude for a rich collection of approximately 10,000 documents, the Fritz and Gertraud Steppat Donation. Prof. Steppat died on August 7, 2006 at the age of 83.



calendar

24th January 2007

Muslims in Europa – Möglichkeiten und Grenzen öffentlich gelebter Religiosität, Eröffnungsveranstaltung des BMBF-Verbundprojektes *Muslims in Europa*

26th January 2007

Brigitte Reinwald, Inquiring Personal Archives: Itineraries and Narratives of West African Combatants in the Second World War

27th January 2007

PD Dr. Achim von Oppen, Ein virtueller Rundgang durch den modernen Orient in Berlin, Salon der Berlin-Brandenburgischen Akademie der Wissenschaften

For further information see www.zmo.de/veranstaltungen

Impressum

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