The past year has been a challenge for everyone. For anthropologists and other scholars whose work is fundamentally contingent on being mobile and establishing close contact with other human beings in their daily lives, it raises particular difficulties. The restrictions imposed to counter the Corona Virus pandemic are a sudden rupture to concepts of fieldwork that rely centrally on face-to-face encounters. Travelling has become difficult, while spending time with people and sharing everyday life become impossible when physical social contacts are associated with the threat of contagion and are generally avoided, if not outright prohibited. As a consequence, at the beginning of the pandemic some researchers were “stuck” in their fieldwork locations. Many others had to change their plans, as long-prepared research designs were suddenly not feasible anymore, while only a few colleagues were able, against all odds, to carry out fieldwork as planned (see Vincent Favier’s report in this issue).

Inaccessible research sites

While the pandemic is unprecedented in the extent and scale to which it has impacted researchers around the globe, the methodological issues and questions raised by involuntary immobility go beyond the current moment. When seen from a historical perspective, engaging remotely with communities studied is nothing new. For decades, exiled researchers have had to develop strategies to gather material and testimonies remotely; others have been denied access to their field sites by virtue of their nationality, religious convictions, political engagement, or for other reasons. Going back to observations by Margaret Mead in 1953, we see that research sites may be inaccessible both spatially (because of pandemics, warfare, visa regimes, or other barriers to travel) and temporally (through physical destruction or extreme alteration due to development, war, natural disasters, etc.). In a number of settings today, the two dimensions painfully conflate: take the examples of Syria and Yemen, which many researchers of Syrian, Yemeni, or other nationalities have been unable or unwilling to visit due to the violence that has rapidly and irrevocably altered and destroyed local life-worlds. In the face of such destruction, the archival character of remote fieldwork becomes more pronounced, while also raising explicit methodological questions.

Being ‘here’, researching ‘there’ – workshop at ZMO

On 2–3 December 2020, twenty scholars came together in virtual space for the international ZMO workshop “Being ‘Here’, Researching ‘There’: Reflecting on Spatial and Temporal Remoteness in Ethnography” to discuss the methodological questions that involuntary remoteness presents for ethnographic projects. A number of contributions, addressing examples from 1920s Soviet ethnography to current university policies and funding structures, showed how specific political settings may encourage remote fieldwork while discouraging long-term stays in the field (Moskvina/St. Petersburg; von Pezold/Hong Kong). Structures of research funding and the duration assumed to be typical or advisable for projects may encourage research designs that can do with limited or no participant observation – a technique that needs, first of all, time, necessitating long-term stays in the “field”, and that typically gives in-depth understanding and background knowledge for contextualising insights from interviews and other types of research, but that rarely leads to quantifiable results. Moreover, political conditions in the regions of research may change radically even in the course of an ongoing project, prompting decisions to revise or even break off ongoing research projects (Fradejas-Garcia/Barcelona). The workshop also showed that researchers develop alternative methodological approaches to respond so such constraints in innovative and creative ways. One reaction to enforced immobility has been an increased reliance on global team-based approaches, which include intensified or newly initiated collaboration with local researchers (Zuntz/Edinburgh, Lavanchy/Geneva; and others). This echoes longstanding practices at
Traffic infrastructure affects us in many ways. It can alleviate or impede our movements and those of others; lengthen or shorten our travel; turn the experience of moving into a pleasurable act or torture. Even when we do not move, it has a direct sensual effect on us: traffic can be loud; can smell (whether of car, ship, or airplane exhaust or horse droppings); can be an object of contemplation or an eyesore. More often than not, it has a material impact, as well, through ticket prices, taxes, tolls, levies, subsidies, rising rents, and prevented or augmented business opportunities.

Therefore, it is not surprising that, in many cases, changes and especially construction of new infrastructure are highly contentious. Traffic infrastructure is discussed mostly either on a local or national level, and national publics usually develop their own particular ways of reflecting upon this issue. Often, roads, railways, airports, or subways are material evidence to gauge the state of progress in the respective country. In Southeast Europe, it is a common trope that the states of the region are within reach of achieving the state of the art in infrastructure developments, but presently fall short of this goal and are in a state of underdevelopment. Political promises to overcome this lag in implementation as well as resistance against infrastructure development for the sake of the natural environment or the archaeological heritage or due to the assumed ineptitude of those in power are also recurrent elements in the political debate.

My DFG-funded project "Developmentality in Southeastern Europe" analyses this particular discourse on traffic infrastructure in Bulgaria and Turkey in the Debate on Traffic Infrastructure.

Malte Fuhrmann

Country trip to a railway construction site in the Ottoman Empire, 1895. Photo: SALT Research (https://archives.saltresearch.org/)

Traffic infrastructure affects us in many ways. It can alleviate or impede our movements and those of others; lengthen or shorten our travel; turn the experience of moving into a pleasurable act or torture. Even when we do not move, it has a direct sensual effect on us: traffic can be loud; can smell (whether of car, ship, or airplane exhaust or horse droppings); can be an object of contemplation or an eyesore. More often than not, it has a material impact, as well, through ticket prices, taxes, tolls, levies, subsidies, rising rents, and prevented or augmented business opportunities.

Therefore, it is not surprising that, in many cases, changes and most especially construction of new infrastructure are highly contentious.

Traffic infrastructure is discussed mostly either on a local or national level, and national publics usually develop their own particular ways of reflecting upon this issue. Often, roads, railways, airports, or subways are material evidence to gauge the state of progress in the respective country. In Southeast Europe, it is a common trope that the states of the region are within reach of achieving the state of the art in infrastructure developments, but presently fall short of this goal and are in a state of underdevelopment. Political promises to overcome this lag in implementation as well as resistance against infrastructure development for the sake of the natural environment or the archaeological heritage or due to the assumed ineptitude of those in power are also recurrent elements in the political debate.

My DFG-funded project "Developmentality in Southeastern Europe" analyses this particular discourse on traffic infrastructure in Bulgaria and Turkey in the Debate on Traffic Infrastructure.
Turkey (and also their precursors, the Ottoman Empire and its Danube Province) within the framework of political legitimacy and attempts to reconstruct its origins, its immanent dynamics, and its evolution over time throughout the modern era. The claim that developing roads and railways would lead to general prosperity initially appears in the Ottoman domains from the 1830s on and can be clearly traced to influences from eighteenth-century France and the Habsburg Empire and their mercantilist and cameralistic dogmas. While the mid-nineteenth-century Ottoman state propagated roads and railways in order to develop commerce, the central bureaucracy’s failure to implement substantial infrastructure development contributed to the delegitimisation of the government reforms in the provinces. Moreover, the autonomous Bulgarian principality created in 1878 not only cultivated a strongly negative image of the Ottoman state’s development efforts, but also considered the efforts of non-Ottoman companies, engineers, and workers as part of an attempt at colonisation. Remaining true to the nationalist trope, one of the first actions of Bulgaria upon its declaration of independence in 1908 was to nationalise the railways and use them as both a symbolic and a practical vehicle of national unity. In the Ottoman Empire, despite vociferous protest against foreign infrastructure companies and their exploitation of the country, the leading politicians of the Young Turk regime stayed true to Sultan Abdulhamid II’s course of collaboration with foreign capital-based railway companies, due in no small part to these companies’ efforts to make leading politicians dependent on them. Only after the establishment of the Turkish Republic did the country adopt Bulgaria’s path of nationalised railways. In both countries, railway development and in particular the head of state’s personal involvement were now marketed as means of “inner colonisation” and the promise of a new autochthonous path to prosperity. New standards in photography, design, and propaganda served to support these efforts. Following the regime change in both countries after World War II, the interwar efforts at development were not only discredited; it was also claimed that there had never been any serious intention behind them. New paths, no longer of autochthonous development, but in clear subservience to foreign models, experts, and capital, either the so-called American or Soviet way of life, were once again euphonically proclaimed. Nonetheless, their failure to do justice to Turkey and Bulgaria respectively and especially to deliver on the recurring promise of prosperity developed into a trope in novels, such as those of Orhan Pamuk and Blaga Dimitrova. The history of the discourse in these struggles over the creation of infrastructure, the concomitant promise of prosperity, and both symbolic and physical violence accompanying them should be kept in mind when assessing today’s conflicts. In both Bulgaria and Turkey, the highly successful, but also extremely controversial ruling parties derive their legitimacy in no small part from their development projects and are faced with many recurrent resistance movements against them. Discussions of the pros and cons of roads, airports, or canals often mimic either those of the neighboring country or the tropes of similar struggles in past decades or centuries.

ACTIVITIES

WORKSHOP

“Decide for Yourself?”: GDR Newsreels and their Images of India, ZMO/MIDA

Reyazul Haque

On 19 November 2020, a small group of German and Indian scholars from various disciplines (among them film and media studies) met to discuss the methodological framework that should be used to explore newsreels focused on India that were made in the German Democratic Republic between 1946 and 1980 (https://www.zmo.de/veranstaltungen/decide-for-yourself-gdr-newsreels-and-their-images-of-india). The idea for this workshop emerged from the PhD project “Movements and Concepts: Production of Images of India in GDR Newsreels”, carried out at ZMO by Reyazul Haque within the DFG-funded long-term project MIDA (Modern India in German Archives).

Looking at Indo-GDR history both with regard to aspects of international political history during the Cold War period and within the framework of film history and media culture, participants first discussed how to see, contextualise, and interpret the images of India presented in these newsreels. Clearly the reports about India were not made to impress or influence India directly, and they sometimes very subtly refer or try to mirror the self-perception of the GDR itself, for instance when a film about Indian partition (shown in 1949) is set in relation to imperial politics of dividing and ruling in general. How can one study this interplay between images of India and the GDR’s self-perception? And to what extent do they help us to understand and write history? Thus, questions of entangled

Matte Fuhrmann has spent many years doing research and teaching in Istanbul. He is the author of “Port Cities of the Eastern Mediterranean. Urban Culture in the Late Ottoman Empire (2020), “Konstantinopel – Istanbul. Stadt der Sultane und Rebellen” (2019), and co-editor of “The City in the Ottoman Empire: Migration and the Making of Urban Modernity” (2011) with Ulrike Freitag, Nora Laß, and Florian Riedler. He is currently working on a DFG-funded project on the evolution of developmental discourse in Bulgaria and Turkey in the debate on traffic infrastructure.
and overlapping temporalities were discussed. Imaginations of a new time and space were embedded in the newsreels. Through constant emphasis on solidarity, internationalism, anti-militarism, and democracy, these reports invoke a new sense of society. The age of the Cold War, on the one hand, and strong ideas of internationalism, on the other, are over. The GDR does not exist anymore. How can we film and media researchers address and work with such a material today? What role can new technical methods of digitisation play?

Exploring the newsreels from the perspective and as a form of entanglement, discussions revolved around the way key actors involved in the film production worked, the way the production house functioned, and the way films deal with different visual memories of historical events and identities.

Another crucial question was related to the audience. While it is very clear that these films were made for a German audience, cinema goers in the GDR, it is very difficult to explore their perceptions of or reactions to the newsreels and therefore the impact of these films on the audience in general. Witnesses often remember movies that they saw in GDR cinemas, but rarely newsreels. It was suggested, however, that we should contextualise them not only with regard to historical developments as such, but also with regard to other contemporary media, such as radio and newspapers.

In the end, participants expressed the view that there is a need for a continued discussion around the methodological themes, and hence the workshop ended with the possibility of a follow-up workshop in near future.

Conceptualised as a physical workshop, it was eventually organised online due to the Covid-19 situation; it was funded and supported by DFG project “Modern India in German Archives (MIDA)” and the ZMO research unit “Representations of the Past as a Mobilising Force.”

**ACTIVITIES**

**ZMO COLLOQUIUM 2021/2022**

**Political Economies of Original Inhabitation**  
Jacob Nerenberg

In recent years, claims to autochthony, or original inhabitation, have taken on greater significance in academia and in a range of political situations. While these initiatives often contest exclusionary structures, there is a need for renewed attention to the construction of value relations – in a broad sense – that often underpin the politics of autochthony or indigeneity, both on the global scale and across different national and regional contexts. Such analysis could examine mechanisms of land-use regulation, performances of authenticity involved in customary land tenure claims, resource extraction rents, “affirmative action” employment quotas, targeted development programmes, and legacies of various types of labour and trade migration. This series engages not just moral, cultural, or tactical aspects of autochthony claims, but also various economic dimensions of claim-making frameworks, in relation to (post)colonial histories, (inter)national markets, and changing environmental realities. The colloquium will be held from September 2021 to February 2022. The first lecture will be given on 30 September 2021. The programme will be available at https://www.zmo.de/en/events/lecture-series.

**ACTIVITIES**

**BOOK PRESENTATION**

**Cairo collages. Everyday Life Practices after the Event**, Mona Abaza, 1 February 2021, ZMO

Lena Herzog

"Egyptian elevators are evidently a ticking bomb within the Cairene texture. But then again, who is afraid of Cairene elevators? They are unique, fascinating, exceptional spaces; no two look alike. Their slowness, their picturesque appearance, and their art-deco doors in the downtown buildings are a charming reminder that these objects have been left behind as colonial memorabilia." When Mona Abaza, Professor of Sociology at the American University in Cairo, read these lines out of her recent book “Cairo collages” (Manchester University Press, 2020), she was telling a very personal story of trauma, resilience and everyday life after the revolution. The elevator became the (anti-)hero of the book, a symbol of general neglect and corruption connected to buildings all over the city with many reports of elevators collapsing and causing fatalities, thus also becoming the centre of a “battlefield” and negotiations to follow with Abaza’s neighbours in her apartment building. This and many other episodes that she retells in the book about her life in Cairo reveal the city’s char-
character that has evolved since 2011. "Cairo collages" is a rather atypical academic book as also the moderator Samuli Schielke (ZMO) noticed, but no less fascinating, linking personal experience with the greater picture of society and change in urban space. For Abaza, writing the book was something she called an "inner exile". After developing a strong feeling of disappointment in 2014, she wanted to do at least something and started to become active in her near vicinity, her neighbourhood, seeing writing as the way to survive that daily struggle.


**ACTIVITIES**

**BOOK A SCIENTIST**  Sophia Hoffmann

On 10 November 2020, Dr. Sophia Hoffmann, participated in "Book a Scientist", an outreach format organised by the Leibniz Association that allows members of the public to “book” a 30-minute personal conversation with a scientist of their choice. Dr. Hoffmann’s three time slots and her hot topic – intelligence agencies – were in great demand. In the end, she had conversations with a political science/Islamic studies graduate student from Munich and a student from the Steinbeis-Hochschule-Berlin, which offers courses in investigation and forensics. Both students were especially keen to learn more about the German intelligence agency Bundesnachrichtendienst (BND) and about how parliaments control and oversee intelligence. Dr. Hoffmann really enjoyed running her ideas and knowledge past members of the public, especially in such a personal exchange. Always good to leave the ivory tower! "Book a scientist" was held again on 18 March 2021, this time with several ZMO scientists “on offer” – including Noura Chalati, who this time spoke about Syrian intelligence.

**ACTIVITIES**

**FIELD RESEARCH IN THE PANDEMIC YEAR**  Vincent Favier

Before the first Covid-19 case was reported in Lagos on 27 February 2020, people in Nigeria thought the virus was something faraway. During my research stay from January to March 2020 for my doctoral project at the University of Ibadan, Nigeria, it was speculated that the hot climate would curb the risk of infection and that the population of Asia and Europe. But as the pandemic dynamically spread, there, too, tension and the potential for violence grew. Unpleasantly, people sometimes shouted out “Corona” at me on the street in Ibadan. When in March Europe’s borders were closed in summary proceedings, I also had to interrupt my field research before international air traffic was suspended. According to current media presentations, West Africa has been less affected by the pandemic than the international community had feared. But the inadequate test capacity on site raise the suspicion that such statistics underestimate reality.

After seven months in Germany working at home, I felt the urge to return to field research. I decided to give up my comparative project and to concentrate on a single research site, the Université Abdou Moumouni de Niamey in Niger, although the security situation in the Sahel region had meanwhile worsened. After consulting with my doctoral supervisors and the institute leadership, I was permitted to go on my professional trip shortly before Germany’s second lockdown.

When I arrived in Niger, my backpack was coarsely “disinfected” with a solution that smelled a lot like bleach. Seven days in quarantine after arrival is mandatory, but it is questionable if the sanitary authority has the logistical means to proceed to control visits. In the taxi, I could already see that, despite Corona, life in Niamey had hardly changed. The university had been closed for a few months, but operations were normal again in October. Most students attended large events without masks and with-
out keeping their distance. Falling temperatures make December and January a time of “common colds”: people sneezing and coughing would be jokingly suspected to be infected by the virus. When I flew back via Paris in February for a short vacation in Germany, I experienced the contrast of the drastic restrictive measures taken in France, which was alarmed by the new mutations: between the plane and the terminal, I was asked four times about my PCR test; in Berlin, I hadn’t been asked once. On the return trip, again via Paris, I had difficulties with emigration, for which I, as a French citizen, would have had to provide a professional travel justification. Doing fieldwork in Corona-times is challenging. The chaos of rules, the radical and rapidly changing measures, and planning uncertainty currently demand great flexibility.

Vincent Favier is a doctoral candidate in social and cultural anthropology at the Freie Universität Berlin. He started his PhD at ZMO in 2018 within the project “Religion, Morality, and Boko in West Africa: Students Training for a Good Life”. His research project is titled “Preaching and Teaching: Religiosity, Knowledge and Performance at the Université Abdou Moumouni de Niamey, Niger”, where he is currently doing fieldwork from November 2020 until May 2021.
The Leibniz Collaborative Excellence research project HISDE-MAB started in October 2020. The research group at the Centre is headed by Nora Lafi and includes PhDs Robin Schmahl, Abdel Qader Amer, Ahlem Hajjaji, coordinator Maija Susarina (see Bulletin 38), and student assistant Simon Baumann. ZMO welcomes back Nora Lafi, who is chairing the project. She is specialised in the study of the Ottoman Empire and of the societies of the Middle East and North Africa. She has been a longtime senior research fellow at ZMO, and in 2020, she was Senior Fellow of the Max Weber Kolleg at Erfurt University. Robin Schmahl is preparing a PhD at the Freie Universität Berlin on “A Tale of Two Narratives: Deliberative Systems in Egypt during the French Military Campaign of 1798–1801 and the Inception of the Modern Middle East”. He has previously served as a research intern at the Orient Institute in Beirut. Abdel Qader Amer is doctoral fellow at IFPO Amman. He holds a Master’s Degree in political science from The University of Jordan and is interested in democratic transition issues. His PhD project is dedicated to “British Colonial Authorities and Pre-existing Forms of Civic Life in Iraq (1914–1932)”. Ahlem Hajjaji is a doctoral candidate at the Université de la Manouba in Tunis. Her research focuses on the Jewish Community in Tunisia under French Colonisation. In the framework of HISDE-MAB, she particularly investigates Communal Jewish Deliberative and Election Practices in Colonial Tunis. Student assistant Simon Baumann currently conducts his undergraduate studies in Political Science as part of the Franco-German double degree Political and Social Sciences. For further information on the project, see https://hisdemab.hypotheses.org/about. Rand El Zein represents Maija Susarina during her absence from March to July 2021 as a coordinator for the joint research projects HISDE-MAB and REMOBOKO. She obtained a Master’s degree in Media Studies from the American University of Beirut and a Doctorate degree in Communication Studies from the Universität Salzburg in Austria.

The ERC project “Timely Histories: Social History of Time in South Asia” started in January 2021. It is headed by Nitin Sinha, a long-term senior fellow at ZMO. The research group consists of two PhD fellows, Minerwa Tahir and Sagnik Kar, and two post-docs, Samuel Wright and Ritam Sengupta. Minerwa Tahir started in January 2021. She is a multi-disciplinary researcher who will look at a social history of time in Karachi in the late 19th and mid-20th centuries. She holds an MA in Gender & Sexuality from SOAS University of London, and an MA in Mass Communication from the University of Karachi. Sagnik Kar joined ZMO in February 2021. He completed BA and MA degrees in History from Presidency University in Kolkata and the University of Hyderabad, respectively, as well as an M.Phil. degree from the Institute of Development Studies, affiliated with Calcutta University. His PhD will look at how technology influenced “gendered” experiences of time. Samuel Wright started in the project in mid-February 2021. He has taught previously in India at Ahmedabad University and Nagaland University. His research areas include the history of philosophy, emotions, and temporality in South Asia and engage with these themes across multiple early modern archives, especially those in Sanskrit and Bengali. Ritam Sengupta completed the group as of March 2021. He finished a PhD in History from the Centre for Studies in Social Sciences, Calcutta. His thesis dealt with the introduction of electrical current and electrical technologies in colonial Calcutta as a question of energy transition and the politics of technology. Within his research at ZMO, he investigates the relationship between time and work in modern South Asia. Sophie Wilske, who’s been working at ZMO
as a student assistant in recent years, started a new job. For the year 2021, she provides research assistance to the ERC project "Timely Histories" and represents the secretariat one day a week. She's about to get her Master's degree in Social Sciences from Humboldt University.

In February 2021, the Re mobility research group welcomed the postdoctoral fellow Frédéric Madore, who is working on the project "Salafism and Pentecostalism on University Campuses in Benin and Togo". He has conducted fieldwork in Côte d'Ivoire, Burkina Faso, Benin, and Togo, focusing on Islamic activism among youth and women, their appropriation of (new) media, and Muslim politics since the 1950s. Madore is a historian by training, but his approach brings together history, anthropology, and political science.

The PhD student Jamshid Hussein joins the research group "Normality and Crisis" between March and July 2021. He studied Sociology in Syria at the University of Damascus and at the Freie Universität Berlin. He is interested in gender studies in the context of migration and integration. The title of his research project is "Re-interpretation of Family Socialisation among Syrian Immigrants in Germany".

ZMO also welcomed several associates and guest researchers. Mohammed Hashas participated from November 2020 to March 2021, finalising the edited volume "Contemporary Moroccan Thought: On Philosophy, Theology, Society, and Culture". Besnik Sinani joined the research unit "Contested Religion" for one year in February 2021. He is working on a project titled "Post-Salafism: The Contestation of Contemporary Saudi Salafism", funded by the Fritz Thyssen Foundation. He completed his PhD in 2020 in History and Islamic Studies at the Freie Universität Berlin, where he wrote his dissertation on Salafism in Saudi Arabia.

Shadia Hussein de Araújo is an Alexander von Humboldt Fellow at ZMO between December 2020 and November 2021, in the research unit "Environment and Justice". She is a professor for Economic Geography at the University of Brasilia (Brazil), working on sustainability and food production in Islamic contexts. Her current project is on "‘Green Halal’: Multiple, Translocal, and Enacted through Encounters".

Oleg Yarosh, a researcher at the Institute of Philosophy of the National Academy of Sciences of Ukraine, joins ZMO between March and May 2021 with a DAAD fellowship. He is working on "Sufi communes in the West: transculturation, charisma and cohesion".

Franziska Fay received the first Oman Research Grant, working on "Young Omani Swahili-speakers and the Zanzibar Diaspora" from October to December 2021. The fellowships in 2021 have been granted to Zahir Bhalloo (mid-April to mid-July 2021) and Crystal A. Ennis (mid-September to mid-December 2021).

ZMO also bade farewell to some colleagues during the last months: Inana Othman left at the end of September 2020. Although David Leupold’s contract ended in December 2020, he is still an active associated researcher. Jeffrey Culang’s one-year fellowship ended by the end of 2020; and Claudia Ghrawi left at the end of February 2021.

New project
The ZMO colleague Hilal Alkan will start a DFG-funded project "In the Company of Plants: Multispecies care and migrant home making in Germany" from September 2021 until August 2024. Within the research unit "Environment and Justice", she looks into the relationships that different waves and generations of Turkish and Syrian migrants develop with the plants they grow and care for in Germany, in order to shed light on the significance of multispecies networks in the processes of home-making and integration.

Awards & Prizes
Maria-Magdalena Pruß was one of the winners of the DAVO (German Middle East Studies Association) Dissertation Award 2020. The laureate defended her dissertation at Princeton University in 2019 and joined ZMO in 2020 as a member of the research group "Contested Religion". Congratulations! For a laudation, see https://religion.princeton.edu/news/maria-magdalena-prus-wins-davo-dissertation-award-2020/. Nazan Makсудyan, a former colleague at ZMO, was a co-winner of the AMECYS (Association for Middle East Children and Youth Studies) 2020 book award competition for her 2019 publication "Ottoman Children and Youth During World War I". Congratulations!

Impressum · orient bulletin. History, Society and Culture in Asia, the Middle East and Africa · published by Leibniz-Zentrum Moderner Orient, Geisteswissenschaftliche Zentren Berlin e.V. · editorial board: Svenja Becherer, Sonja Hegasy · photos without reference: ZMO · contributors to this edition: Katrin Bromber, Vincent Favier, Malte Fuhrmann, Reyazul Haque, Lena Herzog, Sophia Hoffmann, Lisa Jöris, Katharina Lange, Jacob Nerenberg · ISSN 2191-3226 (print); 2191-3234 (online) · please require permission for use and reproduction of the content · we welcome your comments: svenja.becherer@zmo.de