

## The Predicament of Positioning – Discussions Continue

Heike Liebau



Close cooperation with scholars and academic institutions in those regions of the world on which ZMO conducts research has become a trademark of our institute. Right from the start, an important concern for us has been to do research together with colleagues from those regions and not simply study history and culture as outsiders. Prerequisites for such an approach to scientific work include not only excellent language skills, but also interest in and willingness to engage in continuous exchange. With a focus on societies in the Middle East, Africa, Eurasia, and South and Southeast Asia, colleagues at ZMO are often faced with questions such as: how can research be carried out in areas of crisis, violent conflict, or under authoritarian government? There is often no simple solution, and thus patience and tact, but also perseverance and tenacity are required.

### Ways to support scholars from Ukraine

Since 24 February 2022, when Russia invaded its neighbour Ukraine in violation of international law, questions about how colleagues in Ukraine could be supported were immediately discussed at ZMO, as well as how joint research and research exchange could continue under the conditions of war. Keeping in line with its support in the past for scholars at risk, ZMO is committed to finding concrete ways to support scholars working in

Ukraine. A Russian colleague from the Institute of Oriental Studies at the Academy of Sciences of Ukraine, Kyiv, who visited our institute in 2019, now works as a guest scholar at ZMO in a joint scheme under the auspices of the Leibniz Association and ZMO. Researchers at ZMO also emphasise explicitly that our solidarity includes the many scholars and students from the Global South working in Ukraine and that we stand in support of those in Russia, Belarus, and elsewhere who courageously raise their voices against war in the face of real dangers not only for their professional position, but also for life and limb. Since the outbreak of war, several petitions of protest have been circulating and have been signed by hundreds or sometimes thousands of intellectuals. However, some quickly became victims of censorship and were taken off the Internet.<sup>1</sup>

### Freeze scientific cooperation with Russia?

Immediately after the outbreak of the war, the Allianz der Wissenschaftsorganisationen, an association of the most important scientific and research organisations in Germany, recommended freezing scientific cooperation with state institutions and commercial enterprises in Russia and not initiating new cooperation projects at

present.<sup>2</sup> But we strongly believe in the necessity for further scientific collaboration with our colleagues even if official cooperation with Russian institutions is frozen. Projects dealing with the history and culture of the Russian Empire, the Soviet Union, and post-Soviet countries, as well as their relationships with other regions, have been carried out at ZMO over the last decades. In the early years of its existence, ZMO benefited from contacts that originated in part in the cooperation between the Academy of Sciences of the GDR and academic institutions in the USSR. Among the first generation of ZMO scholars were colleagues who had studied at prestigious Soviet universities. Later – especially from the 2000s onwards – new generations of academics established new cooperation contacts with scholars and academic institutions across the independent post-Soviet republics. In current projects scholars at ZMO explore the afterlives of socialist cities in post-Soviet Central Asia, the effects of Soviet uranium mining, and the history of Eurasian borderlands. One project compares attitudes toward care for the elderly in Soviet and post-Soviet Central Asia. Colleagues from post-Soviet countries including Russia and Ukraine have been guests at ZMO, participated in conferences organised by our colleagues, and published in volumes

<sup>1</sup> <https://zeitgeschichte-online.de/node/58630>

<sup>2</sup> [https://www.wissenschaftsrat.de/SharedDocs/Pressemitteilungen/DE/PM\\_2022/PM\\_Allianz\\_Ukraine.html](https://www.wissenschaftsrat.de/SharedDocs/Pressemitteilungen/DE/PM_2022/PM_Allianz_Ukraine.html)

edited by ZMO colleagues or in the ZMO online working paper series.<sup>3</sup> Among them are not only specialists in disciplines such as Central or South Asian Studies, but also in Linguistics, History, and Islamic Studies. Colleagues from ZMO are involved in the supervision of doctoral students at universities in Russia and other post-Soviet countries.

<sup>3</sup> Zilola Khalilova, "Believers don't do politics" The practices of Soviet madrasa students and Soviet cultural policy in the Middle East, 1955–1991, ZMO Working Papers 27, 2021.

### Critical collaboration or how to go on

As a scientific institution that is financed with public funds and that has to communicate its results to the outside world, we feel the responsibility to prudently and thoughtfully build our academic contacts further. The collaborative ethos at ZMO of "doing research with" being a guiding principle of our work does not mean uncritical collaboration. It rather means that we build cooperation responsibly and cultivate it if it is on a solid scientific and ethical basis, but also challenge or question, or even interrupt it, if science and research are instrumentalised to

serve ideological polemics, prejudices, omissions, and falsifications.

We feel that, instead of predetermined restrictions, we need continuous discussion about the conditions and criteria for cooperative and dialogical research. We are convinced that an intensive exchange with colleagues in areas of crisis, violent conflict, or under authoritarian government is indispensable, not only about our common research topics, but also about how conflicts and crises are being negotiated in societies and how we can support critical voices. Currently, this is also a question of dignity and respect for ourselves and our colleagues in Russia.

## PROFILES

### Timely Histories: A Social History of Time in South Asia

Ritam Sengupta, Nitin Sinha

In the broadest terms, the objective of this project is to subject the constitution of time to historical enquiry in order to analyse temporality as an object of everyday practice and as a medium of crafting social relations. The project's regional focus is on South Asia and it seeks to deal with a period spanning the early modern and modern eras.

The question of time could of course appear as only too universal for any historical query. On the other hand, "modern" temporality's supposed claim to an always-already abstract character points to a dimension of human life that is potentially situated outside the contingency of actual experience. This abstraction, however, is a result of a historical process. The project seeks to investigate a host of these processes related to various sites of human interactions, such as work and home, law and labour, factory and farm, devices and practices, and not least (ideas of) past and future.

A simple perusal of temporal phenomena in contemporary South Asia reveals that time continues to remain deeply implicated in manifold,



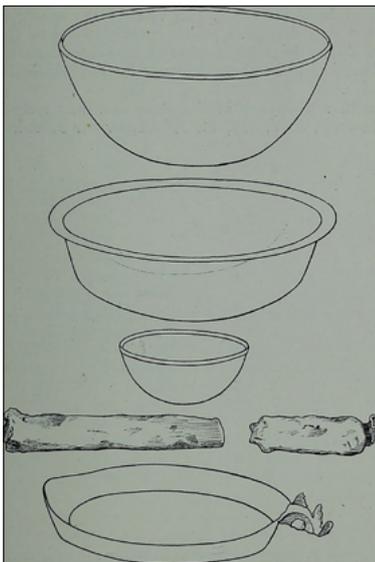
Workshop "Early Modern Temporalities of South Asia, 1500–1800 CE", 26 October 2021

concrete considerations ranging from religious prognostication and ceremonies, through weather-borne and economic cycles of agrarian production and human movement, to intense moral and political contestations over the durations of work in both industry and service as well as at home. Any proposition about the abstractness or singularity of only one mode of time reckoning without an understanding of such complex phenomena is likely to give only a partial, and worse, an inaccurate picture of the past, as well as of the present. The project thus seeks to relocate time and temporality within the push and pull of human

relations and activities in order to establish how it becomes implicated in the making of society and in negotiating the imbalances and hierarchies of life and power.

The critical interrogation of "modern" time in South Asia has been limited mostly to either exploring temporality's meta-character – cyclical or linear – or as the moment of difference and deferral in the suspended mode of encounter with colonialism. Drawing upon postcolonial and anthropological frameworks, the question of historical time has usually been cast as the question of the time of History – its arrival, (politics of) de-

nial, inscription, and re-adaptation (to reinvent the mythic past of the nation, for instance). As illuminating as these approaches are for understanding the long-term evolution of historical time, historical inquiry in South Asia has largely remained silent on the more basic tenets of the social history of time. We know little of what ordinary people did with time; how they made sense of it in their everyday lives; what sorts of multiple time-reckoning instruments/methods/systems they used to organise their lives; and how the articulation of social contestations took on temporal forms.



Waterclock: A popular instrument of time reckoning in South Asia

One way in which the “Timely Histories” project intends to move beyond an exclusive focus on historical time is by re-inserting the history of early modern temporalities within a consideration of the making of “modern” time in South Asia. Going beyond/before the encounter with European colonialism, the project, especially through the module of Postdoctoral Researcher [Samuel Wright](#), explores how everyday temporal existence in early modern South Asia could follow from the use of

chronometric instruments like the water clock or the almanac, from knowledge of astronomy and astrology, and from interactions between courtly and bureaucratic regimes and popular modes of living. Focus has also been placed on the histories of certain knowledgeable actors – almanac readers, diviners, and the like – who mediated between “time” and “society” using their skill and power (and continue to do so). Moreover, early modern South Asia also saw the reorganisation of “economic” practices – work agreements, mercantile exchanges, and tax structures – around the axes of time. A workshop on “Early Modern Temporalities of South Asia, 1500–1800 CE” conducted in October 2021 sought to encompass some of these concerns. It discussed the making of early modern temporal cultures through the lenses of both “macrotemporalities” – of epic, millenarian, or other such varieties of conceiving historical embeddedness – and more quotidian ways of making time a part of the lives and livelihoods of ordinary people.

Apart from the invocation of historical time, studies of the making of modern temporality in South Asia and elsewhere have often emphasised the use of devices, some to the extent that the device becomes the main protagonist of historical transformation. The second half of the nineteenth century was indeed a period in colonial India when the use of mechanical clocks proliferated and the use of railways expanded – the two technologies that played a significant role in the (relatively) globalised standardisation of temporal experience. However, the social meaning and social effects of technologies are derived from social practices: what did people do with the medium of clocks, calendars, and



means of transport and communication? Instead of attending to this question, existing histories focussing on the railways or the proliferation of mechanical clocks have too easily assumed the framework of a modern social formation based on notions of linear, empty, and homogeneous time. Moreover, industrialisation, capitalist acceleration, and technological shifts have usually become the prime movers in explanations of the making of “modern time”. A tautological approach comes in: to explain the making of modern time, the sites that are readily identifiable as part of emerging modernity become the subject of historical investigation. Factory, school, army, railways, etc. are the usual areas of inquiry. Without being too critical of this stance, it is useful to emphasise that that an overt focus on certain specific spaces and technologies tends to marginalise other sites where the changing character of temporal practices was equally pronounced.

While remaining true to its goal of adopting a people- and practice-centric approach to the concrete historical study of time, the “Timely Histories” project also moves beyond the canonical sites, devices, and technologies of modern temporal standardisation to analyse certain “othered” spaces of modernity. Postdoctoral Researcher [Ritam Sengupta](#) thus takes on the question of temporal reorganisation in the realm of peasant production since the mid-nineteenth century in colonial North India. Modernity as a temporal regime has often been plotted as a departure from the arguably cyclical temporal orientation of peasant practices crafted out of a natural conditioning of agricultural production. Agrarian production linked to rhythms of commerce, debt, irrigation, and the revenue calendar is one area

that is thus overlooked when the victory of capitalist, abstract time is narrated. Yet, seen through the intersection of these socio-economic indices, the ecological determination of agrarian production time appears much more complex than a mere replication of “natural rhythms”. There is then scope to rethink capitalist time-making by incorporating the ecological and commercialised time of agriculture that is reproduced on specific temporal scales and through concrete temporal practices, continuing through the present.

A similar “othered” site is studied by Doctoral Researcher [Sagnik Kar](#), who focuses on the home as a terrain of temporal remaking and synchronisation in colonial Bengal. To resist cultural forms of colonisation, the late nineteenth-century Bengali intelligentsia resurrected the home as the pure repository of tradition. However, as the world outside was changing in various ways – ranging from types of employment to modes of conveyance, from the introduction of new idioms of punctuality to that

of the new sensibility of speed and delay – the home, too, could have undergone related changes. It is especially critical here to understand how conjugality and care came to be reoriented in terms of effective time management, particularly in terms of the gendered division of housework, over the nineteenth and twentieth centuries. Doctoral Researcher [Minerwa Tahir](#)’s work takes on yet another much-ignored feature of the making of modern time – the puzzle of what to do with issues of accidents, delays, disability, and the futures that they portend within temporally standardised regimes of work that are almost naturally attuned to able-bodied, male breadwinners. She studies a relatively more “industrialised” workplace, the Karachi port, between the late nineteenth and early twentieth centuries. Imperial trade sought seasonal synchronisation and spatial trajectories congruent with a new hinterland-port relationship. But such connections were effected only by timing out certain extant subjectivities, processes, and techniques

of social and economic coordination. The primacy of standardised time in this colonial modern transformation, however, also had to contend with newer questions of interrupted work, accidents, and characteristic effects and expectations of futurity that were produced by monetised offerings of compensation, debt, and pension.

Finally, Principal Investigator [Nitin Sinha](#) intends to study the time of the night through the histories of legality and work, on the one hand, and through the night’s cultural meanings and representations, on the other. Covering the period from the mid-eighteenth to the mid-twentieth century, with numerous trespasses into early modern and contemporary periods, the research will foreground the relationship between time and law through a set of case studies. It will also make use of vernacular literary materials, films, songs, and other cultural artefacts to arrive at the vivid meaning(s) of nocturnality and darkness attributed to them by different sections of the society.

## Notes from Fieldwork

Lotte Knotte

After I had to postpone and restructure the plans for my doctoral fieldwork several times due to the on-going COVID-19 pandemic, I was finally able to embark on a six-month long ethnographic research journey to Zanzibar, Tanzania from the end of September 2021 to the end of March 2022. I travelled to East Africa together with my 8-year-old child to spend my days among seaweed and sponge farmers on the shores of the South East coast of the island Unguja. Unlike most other countries that were still grappling with incidence numbers and recurring lockdowns in the second half of 2021, Tanzania had become one of the few countries worldwide that was spared almost all restrictions, due to the political decisions of its late President John Pombe Magufuli, who had kept its borders open during the onset of the pandemic. This resulted in a quite



Seaweed farmers preparing ropes for their farms with bundles of seaweed, Jambiani, Zanzibar.

specific community of tourists, digital nomads, and emigrants “escaping” from the global North that we had to navigate. After we had settled and found a home in the small village of Jambiani and my child enrolled in the



Seaweed farmers carrying the heavy harvest home on their head during low tide, Jambiani, Zanzibar

local international school, I began exploring the farms in the intertidal zone of the Indian Ocean floor, where local female farmers work during low tide under the bright equatorial sun: the main focus of my research is the impact

Photos: © Lotte Knotte

of climate change on the livelihoods of female aquaculture farmers on the Zanzibari coast. Due to rising water temperatures and changing weather patterns in the last two decades, many farmers have abandoned the previously widespread practice of seaweed farming as the seaweed became more susceptible to diseases and the women could not maintain their profit margins.

Through participant observation at the seaweed farms and a sponge farm project, I learned not only a lot about aquaculture and farming

practices, but also about the impact of tidal and lunar schedules on the women's lives and their everyday struggles. After I had spent a lot of time getting acquainted with the women and their work on the farms, I started to conduct qualitative narrative interviews and got to know more about their private lives and how their work influences gender roles within their families and personal relationships. Doing fieldwork as a single mother with a child in tow was definitely more demanding than during my previous research stays as a student, but nevertheless it was a very

rewarding experience for both me and my daughter, who also quickly adapted to the new environment. Many of my research participants were also single mothers, running their households by themselves or with the help of other female family members, so our shared experiences would often be a topic of conversation. These encounters will constitute the basis of my empirical dissertation chapters and ethnographically illustrate the entanglements of Zanzibar's aquaculture sector within translocal networks of the tourist and cosmetic industry.

## ACTIVITIES

## COLLOQUIUM & WORKSHOPS

### Reflections on the ZMO Colloquium Winter 2021–22 Series

Jacob Nerenberg

The politics of the recognition of indigeneity and autochthony has preoccupied scholars, notably those focused on contexts in which regional economies depend on generating value from land. The recently completed ZMO Colloquium Series for Winter 2021–22, on the theme “Political Economies of Original Inhabitation”, drew attention to historical and contemporary situations in which frameworks for recognising prior residence have (re)oriented political and economic relations.

The anthropologist Tania Li (University of Toronto) examined a tendency to portray indigenous populations as inherently non-productive and weary of markets. Discussing how such associations inform representations by both opponents and promoters of corporate agribusiness (notably in Indonesia's oil palm sector), Li placed current denials of smallholder productivity in a context stretching back to colonial concerns for protecting both plantation monopolies and peasant self-sufficiency.

In a related vein, the historian Bodhisattva Kar (University of Cape Town) considered how the post-colonial Indian State's granting of certain forms of authority to “tribal” representatives in India's Northeast rearticulates elements of a coloni-

al history in which the type of citizenship extended to “tribes” was connected to payment agreements that gave corporations access to sought-after territory.

The political economy of recognition is also central to the work of the economist Jean-Philippe Colin (Institut for Research Development, Montpellier), who examined the postcolonial institution of *autochtonie* in Côte d'Ivoire, where cash-crop planters leased land from land-

holders recognised as *autochtones*. Changes in the country's economic conditions destabilised these rural economies, as the terms of land-use agreements became contested.

The presentation by the historian Zozan Pehlivan (University of Minnesota) showed how the economic cohesiveness of nineteenth-century Ottoman Kurdistan was based on coordination by merchants of agrarian and pastoral production – highlighting the broad



Residents of Tolikara (Papua, Indonesia) carry government-distributed rice, Photo: © Jacob Nerenberg, 2014

role of rural commodity production in shaping political histories.

Across contexts, the collection of land rents, in different forms, appears as a feature of citizenship for those recognised as prior inhabitants. While not focusing on resource rents per se, the sociologist Balihar Sanghera (University of Kent) examined the rise of non-productive forms

of investments (such as luxury real estate) in post-Soviet Central Asia to show how rentier economies can galvanise moral critique. The question of the (in)justice of rent economies can thereby be seen to run through different types of political contexts.

The thematic presentations shared a broad interest in analysing forms of belonging and citizenship

that arise when rents, and particularly those flowing from the export of natural resources and agricultural commodities, mediate how populations relate to one another and to the State. The discussions that emerge from this focus highlight the need for research that registers the historical depth and translocal character of political economies of recognition.

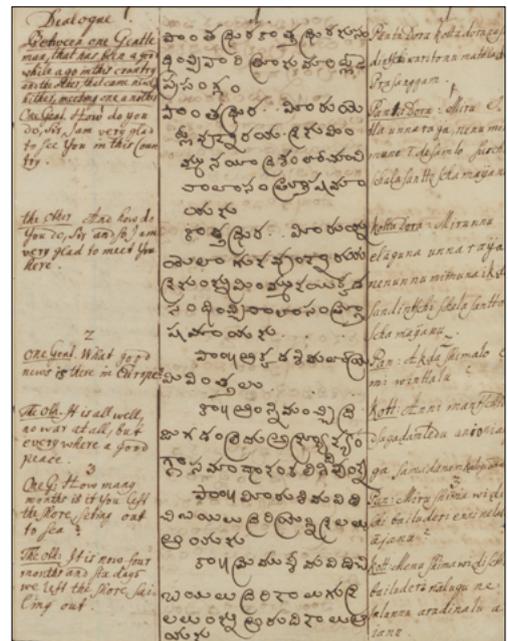
## Benjamin Schultze's Dialogue Book on Madras. A Critical Approach to a Cultural-Historical Missionary Source, online 1–2 March 2022

Heike Liebau

Benjamin Schultze, Mehrsprachiges Gesprächsbuch, Madras 1730, Franckesche Stiftungen zu Halle, Archiv, AFSt/H J 69

The two-day interdisciplinary expert workshop was organised by MIDA (Das Moderne Indien in Deutschen Archiven; <https://www.projekt-mida.de/>) in cooperation with the Franckesche Stiftungen, Halle (<https://www.francke-halle.de/en/>). At the centre of the academic exchange was one particular missionary source: a dialogue book written in South India in 1728. The aims of the workshop were to ex-

About the source: Benjamin Schultze (1689–1760) was one of the most prolific, but also most controversial missionaries in the context of the Danish-English-Halle Mission, which worked in South India in the eighteenth century. His conversation book “The Large And Renowned Town Of The English Nation In The East-Indies Upon The Coast Of Coromandel, Madras Or Fort St. George, [...]” was originally written in English and Telugu (including a transliteration in Latin script). Schultze had worked on the manuscript in Madras between 1728 and 1730. The text was never printed in its entirety with both the original languages, English and Telugu, together. Instead, a separate German and an English version were published in Halle in 1750.<sup>1</sup> The text lost its original character as a language-learning book for Telugu and became a modern travel guide instead.



Porträt von Benjamin Schultze, Franckeschen Stiftungen Halle

plere its significance as a socio-cultural source and to discuss the potential of a critical source-related publication.

Participants dealt with the original two-language manuscript as well as the monolingual publications based on it. The texts were analysed in their relevant historical contexts and from the perspectives of different disciplines (mission studies, history, anthropology, linguistics, and area studies). Contributions concentrated on the following thematic complexes: 1) The source and its afterlife: here emphasis was placed on the conditions and circumstances of the creation, publication, and use of the manuscript and later the published books; the actors involved in creating the manuscript; and the envisaged audiences. 2) The author and his oeuvre: papers dealt with Schultze's position as a missionary

1 Downloadable versions of both books can be found here: <https://digital.francke-halle.de/fsaad/content/titleinfo/162121> <https://digital.francke-halle.de/fsaad/content/titleinfo/162122>; the original manuscript is available here: <https://digital.francke-halle.de/fsha/content/titleinfo/1206235>.

and linguist within the Danish-Halle Mission and beyond, as well as with the role Telugu played in Schultze's linguistic interests, compared with Tamil and Hindustani. 3) Schultze's dialogue book as a language textbook: since the book was originally meant to be a textbook, contribu-

tions dealt with other contemporary language textbooks in the form of conversation books that might have served as models for Schultze. 4) The dialogue book and socio-cultural aspects: papers focused on the book as a unique cultural-historical source describing encounters and ways of

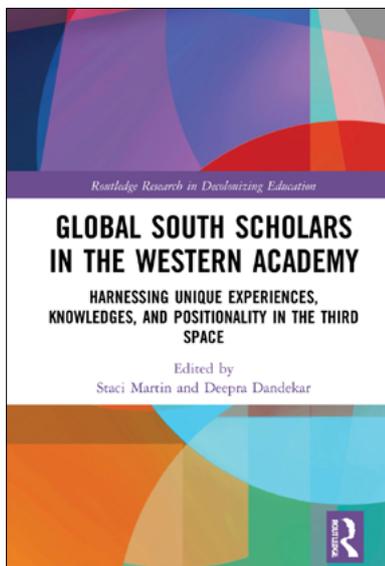
communication between Europeans and locals in the city of Madras in the first half of the eighteenth century.

The results of the workshop will be published with the Francke Foundations Halle in an edited volume planned for 2024.

## OTHER ACTIVITIES

### Global South Scholars in the Western Academy, book presentation online, 24 January 2022

Deepra Dandekar



The volume *Global South Scholars in the Western Academy: Harnessing Unique Experiences, Knowledges, and Positionality in the Third Space*, edited by Staci B. Martin (Portland State University) and Deepra Dandekar (Leibniz-Zentrum Moderner Orient), was published in early 2022 by Routledge (New York, and London). The volume, to which co-authors from the Global North and South were paired, brought scholarly description and voices to the forefront that co-created knowledge about the West and the South in Western Academia as a third space.

The central idea was to bring into collaboration and solidarity a diverse group of academics from the Global North and South on BIPOC and

migration issues and experiences in Europe, UK and the United States. This solidarity and collaboration resulted in an exchange of vision and knowledge, and the possibility of articulating a sharedness. This shared space, or third-space as we, the editors called it, co-created a theoretical middle-ground, expressed through languages of knowledge-making, that would deconstruct, dismantle and question discursive binaries that served to solidify structures of discrimination against the Global South academics in the Western Academy. Though we borrowed the nomenclature of third-space from Homi Bhabha, much water has flown under the bridge since Bhabha first coined this term. While the term itself has been criticised as functionalist – of positing binaries as pre-known, and of reproducing them through conceptual third-spaces emerging between them, our adaptation of the nomenclature has not invented and consolidated any pre-known binary. Instead, operating within an ordinary social/gender/ethnic justice frame, our book brings together personal stories and experiences of how junior and middle-level scholars from the Global South understand Western

academy, to further negotiate and subvert it, in the hope of successfully strategising and mastering their challenges. Migrants or people of BIPOC backgrounds don't automatically integrate into the West – a notion that naturalises the myriad discriminations of the West; migrants and people of BIPOC backgrounds 'learn' to adapt and integrate into the Western Academy. This learning imbued with hope of personal success, itself constitutes knowledge about the Global North, produced collaboratively through solidarity with Western colleagues.

The event was well attended and included other co-authors from the same time zone, who actively participated in the discussion. The editors received encouraging feedback



© Staci B. Martin

on how the volume functioned as an analytical model and was applicable to other political structures that were

equally imbricated with unequal hierarchy outside the Global South.

Introduced by Dr Aksana Ismailbekova (ZMO), and moderated by Dr Sonja Hegasy (ZMO), the discussion began with introductory remarks from Staci B. Martin, who described the volume's episteme, organising sections, and underlying inspiration. Deepra Dandekar summarised the discussion by highlighting the importance of the volume as a key contribution to knowledge-

making processes about the South and North in the North.

Two authors, Dr Marcella Chirromo (SUNY Canton) and Prof Marcia Schenck (Potsdam University), accompanied by their co-authors, also presented their chapters. While Marcella discussed how experiences of acculturation between host culture and heritage culture, especially for black and BIPOC persons in the US, constitute a third space of learning, Marcia and Dr Kate Reed

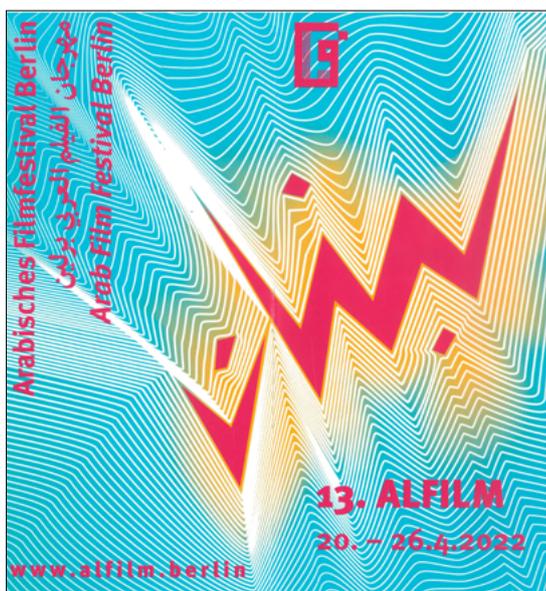
presented their oral history project among refugees in the Kakuma refugee camp in Kenya. This last presentation was joined by co-authors, some of whom were still living in the camp.

The book discussion event brought to light how epistemes built across conditions of instability constituted rich theoretical strongholds of knowledge building that generated hope and tenacity and informed the future of the Global South.

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## Miguel's War, Q&A: Norman Saadi Nikro with the Director Eliane Raheb, Kino Kulturbrauerei, Arab Film Festival Berlin (20–26 April 2022), 23 April 2022

Norman Saadi Nikro



This year's Arab Film Festival in Berlin devoted the "Spotlight" section to Lebanon. Titled *From Civil War to Chaos: A Tribute to Filmic Resistance*, the section included Eliane Raheb's docudrama *Miguel's War* (2021). The film focuses on Miguel/Michel, specifically his gay sexuality, in relation to his childhood in Lebanon, his eventual participation in the Civil War (1975–

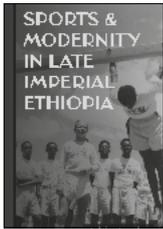
1990) in the 1980s, and his subsequent life in Barcelona. ZMO Research Fellow Norman Saadi Nikro held a discussion with the director after the screening of her film.

He began by asking Raheb about her experimental, tensional cinematic style and how her on-screen/off-screen relationship to Miguel provides a dynamic approach to memory. She described how she first met Miguel in Barcelona in 2014 and how she became interested in his life story.

Similar to her earlier docudrama *Sleepless Nights* (2012), in which she worked with the former fighter Assaad Chaftari, Raheb often includes aspects of film production in the final cut of the film itself. For example, in a number of scenes, she has Miguel sit beside her while she auditions actors to play a role in her film, either as his mother, a former fighter with whom he'd had a relationship, or the figure of Jesus, to whom he had felt a strong attraction in his youth. This not only provokes him to discuss his past, but also situates memory as a process of rendering the past significant for the present.

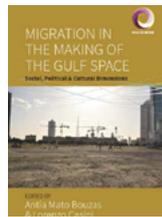
*Miguel's War* is designed to be provocative, questioning certain identifications in Lebanon by which people become subjects of political, religious, and related ideological attachments. Like other filmmakers in Lebanon, such as Mohamed Soueid and Rana Eid, Raheb explores personal neuroses through conventions of social and public decorum, drawing attention to their debilitating effects. In this sense, her films function as exercises of "filmic resistance."



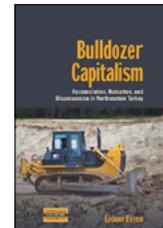


**Bromber, Katrin.** 2022. Sports & Modernity in Late Imperial Ethiopia. James Currey, Suffolk, 240p.

## Alumni



**Mato Bouzas, Antía; Casini, Lorenzo.** Eds. 2022. Migration in the Making of the Gulf Space. Social, Political, and Cultural Dimensions. Berghahn, New York, Oxford, 182p.



**Evren, Erdem.** 2022. Bulldozer Capitalism, Accumulation, Ruination, and Dispossession in Northeastern Turkey. Berghahn, New York, Oxford, 158p.

## Working Papers

**Ferreri, Veronica.** 2022. The wondrous life of legal documents. Transformations and continuities in the encounter of Syrian papers with German bureaucracy. ZMO Working Papers 31, 12p. Online urn:nbn:de:101:1-2022020115122599211030.

**Lange, Katharina.** 2022. "Normality" and "Crisis": encounters, memories, and new beginnings between Germany and Syria. ZMO Working Papers 32, 15p. Online urn:nbn:de:101:1-2022020115164996680374.

**Hussein, Jamshid.** 2022. "Was ist mit mir in Syrien geschehen?" Zur Re-Interpretation der familiären Sozialisation bei syrischen Zuwander\*innen in Deutschland. ZMO Working Papers 33, 12p. Online urn:nbn:de:101:1-2022031512340733879852

**Kirmse, Stefan B.** 2022. Territorial organisation and autonomy in Russian history, ZMO Working Papers 34, 13p. Online [https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/workingpapers/zmo\\_working\\_paper\\_34\\_2022\\_kirmse.pdf](https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/workingpapers/zmo_working_paper_34_2022_kirmse.pdf).

**Hegasy, Sonja.** 2022. Hermeneutische Schikane. Ein Beitrag zu Migration und Erinnerung in Deutschland, ZMO Working Papers 35

## Texts in Context

تاريخ من لا تاريخ لهم يوميات السجين أحمد سويدان 1992–1991 (History of Those Who Have None. Diaries of Prisoner Ahmad Suwaydan 1991–1992), prepared and introduced by 'Abdallah Hanna, foreword to the introduction by Ulrike Freitag. Texts in Context 1, 2022, 199p. Online [https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/Texts\\_in\\_Context/ZMO\\_TiC\\_1\\_2022\\_suwaydan.pdf](https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/Texts_in_Context/ZMO_TiC_1_2022_suwaydan.pdf).

## Berlin Southern Theory Lectures

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For more see <https://www.zmo.de/publikationen/index.html>



Jasmin  
Mahazi

ZMO is pleased to welcome new colleagues.

Dr **Jasmin Mahazi**, who started a two-year DFG-funded post-doctoral research project at ZMO in January 2022. She holds a PhD in Social and Cultural Anthropology from the Berlin Graduate School Muslim Cultures and Societies, Freie Universität Berlin and an MA in African Studies, Arabic Studies, and Anthropology from the University of Bayreuth. Her current research, titled “Bahari Yetu” (our ocean/genre) is a matrix-focal anthropological study of oral archives and embodied knowledge practices along the Swahili coast.



Ritam  
Sengupta

Dr **Ritam Sengupta** finally arrived at ZMO from India in March 2022. He has already been part of the ERC project “Timely Histories” since 2021. His project is concerned with timing work in the North Indian countryside, c. 1800s–1900s (see “Profiles”).

**Sophie Wilske**, part-time representative in the secretariat in 2021 and assistant in the projects HISDEMAB and Timely Histories, left ZMO at the end of May.



Rakiya  
El-Matine

On 1 May 2022 **Rakiya El-Matine** became Deputy Coordinator for the projects HISDEMAB and Remoboko. She studied Arabic (Bachelor) and Islamic Studies (Master) at Freie Universität Berlin. The focus of her studies was and is mostly LGBTIQ\* and women’s rights in Islamic societies, especially in the Maghreb. In her master thesis, submitted in

2022, she dealt with intersectional discrimination of sex workers in Morocco.

On 1 June, **Florian Coppenrath** took the position of a scientific editor at the German secretariat of the German-Russian Historical Commission, hosted at the University of Hamburg’s North-East Institute in Lüneburg. There he will be responsible for the editing and release of the commission’s scientific publication and the planning and development of its new website.



Nico Putz

In February 2022, elections were held for the GWZ works council representatives. From ZMO, **Nico Putz** and **Alisher Karabaev** were elected new members of the GWZ works council (see also <https://www.zmo.de/en/about-us/organigramme-und-organe/works-council>).



Alisher  
Karabaev

After the April election of the ZMO equal opportunity representatives, PD

Dr **Katrin Bromber**, Dozent Dr **Samuli Schielke**, and Dr **Hilal Alkan** form the new team for the next two years (see <https://www.zmo.de/en/about-us/opportunity>).



Katrin Bromber Samuli Schielke Hilal Alkan

Between January and June 2022, ZMO has welcomed several visiting scholars. **Prima Dona Hapsari** (Universitas Gadjah Mada, Yogyakarta, Indonesia) was a visiting researcher between mid-January and mid-March working on a PhD project in anthropology on a religious movement in Bali, Indonesia. Dr **Ole Birk Laursen** was Visiting Research Fellow of the research unit Representations of the Past between February and March working on his project “Entangled Radicalism: Indian Anticolonialism, Antimilitarism, and Anarchism in Interwar Berlin”; he is now an affiliated researcher. From April to June, Dr **Diliara Brileva** joins the research unit “Contested Religion” with her project on “Public theology: the formation of new theological discourse in the periodical press of Muslim Tatars in late imperial Russia”.

In the context of the cooperation in Omani Studies, three fellows were hosted by ZMO. Dr **Nathaniel Mathews**, Assistant Professor at State University of New York, Binghamton, is working on “National belonging in Oman and the mnemo-history of East African decolonization, 1964–2019” between mid-March and mid-June. Dr **Roberta Morano**, Research Fellow at University of Leeds, is at ZMO between April and June and is continuing her research on “Qoḥḥ al-ṣomanī: what is ‘pure Omani?’” **Sebastian Żbik**, a PhD student at the University of Warsaw, was staying at ZMO in April and May, working on Oman–Zanzibar relations (1856–1964).

ZMO is very delighted to welcome Prof. **Abdulkader Tayob** (University of Cape Town) as a guest between mid-May and mid-July 2022. The sojourn is part of his Georg Forster Research award in 2020. Amongst others he will hold a workshop on the Moral Economies of Religion at the ZMO on 12 July 2022.

## All beginnings are...?



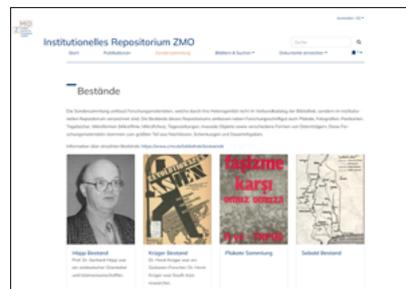
Project team: Lena Herzog, Lisa Jöris, Pamina Henke

From February to December 2022, ZMO is hosting a project in the framework of the Science Year 2022 – Participate! (<https://www.wissenschaftsjahr.de/2022/english>), funded by the Federal Ministry of Education and Research. The project titled “Aller Anfang ist...? Ankommen multiperspektivisch – Schüler\*innen forschen nach” (“All beginnings are...? Arrival from multiple perspectives – students conduct research”) aims to introduce high school students to social science and humanities research processes. To do so, the project provides the teenagers with tools to conduct qualitative interviews with “Zeitzeug\*innen” (contemporary historical witnesses) in order to research what political and social circumstances meant for the everyday lives of their interlocutors. The schools are free to choose different topics for their research projects, so the term “arrival” is studied in different contexts. The project is led by [Lisa Jöris](#) and [Lena Herzog](#). Lisa Jöris is a research fellow at ZMO and used the qualitative methods taught to the students in her own PhD research project. Lena Herzog is ZMO’s knowledge transfer officer and brings her experience as a political scientist and science communicator to the project. More information (in German) about the project can be found here: <https://www.zmo.de/wissenstransfer/projekt-aller-anfang-ist>.



## The Institutional Repository

To improve the research infrastructure at ZMO and as one of the steps toward the aims of FAIR Data principles (Findable, Accessible, Interoperable, Reusable, see <https://www.go-fair.org/fair-principles/>) and Open Science, the centre has initiated the establishment of an Institutional Repository. Alisher Karabaev, a colleague in the ZMO library since 2018, finished a two-year Masters qualification on Digital Data Management in May 2022 and is accompanying the implementation of the technical structure and integration of the data.



Screenshots from the Institutional Repository

The Institutional Repository serves to collect, archive, and disseminate the institute’s diverse intellectual output. The special collection of the library and the publications area will profit from this new technical infrastructure. Furthermore, the ZMO Institutional Repository offers solutions for compliance with and challenges from Open Access Policies and research data management; it is also useful in helping researchers comply with funder mandates on the accessibility of research data. Scholarly works such as articles, pre-prints and manuscripts, ZMO publications like working papers, theses and dis-

sertations, and research data can be catalogued, archived, accessed, and disseminated. The institute’s scientific output will be disseminated with help of OAI-PMH API on search engines for academic web resources such as BASE and German Digital Library/Archivportal D. The repository will be instrumental for the special collection of the library; it will assure systemic digitizing, the preservation of digital objects, and showcasing the cultural heritage of the institute.

## New ZMO online publication series

ZMO has launched two new online series, *Berlin Southern Theories Lectures* (<https://www.zmo.de/publikationen/berlin-southern-theory-lectures>) and *Texts in Contexts* (<https://www.zmo.de/en/publications/texts-in-context>).



The first refers to the annual *Berlin Southern Theory Lecture* in collaboration with Freie Universität and Ethnologisches Museum Berlin that foregrounds southern theory and epistemology. It honours diverse starting points and relations – “from”, “with”, and “for” – forms of theorising whose trajectories often depart from dominant Euro-American traditions. This lecture series thereby redresses lingering postcolonial asymmetries and aims to decentre and diversify theoretical debates in the social sciences and the humanities. The first publication in the series is the lecture Prathama Banerjee held in 2020 and published in late 2021 (<https://www.zmo.de/fileadmin/Inhalte/Publikationen/>



Berlin\_Southern\_Theory\_Lecture/bstl\_2\_banerjee\_2020.pdf).

The ZMO online series *Texts in Context* (<https://www.zmo.de/publikationen/texts-in-context>) focuses on

texts (written and oral) of various kinds, historical and contemporary, from the ZMO regions of research; they are presented in their original version, as well as in English or German translation. The range of topics and thematic foci is open and variable. It will provide access to primary materials that reflect important voices and discourses within the internally diverse and contested debates that shape social life and political or religious interaction studied by (or interesting for) ZMO-based and international research. Each of the texts published and presented here is introduced and accompanied by a short essay that elaborates upon the relevant

contexts (including, if possible, the circumstances of writing) and provides relevant information on the author (if known). A main task of the essay is to lay out the relevance and significance of the source text presented, providing also some pointers on the relevant research fields and scholarly debates within which the respective text has to be seen and understood. The first publication is the manuscript of the "Diaries of Prisoner Ahmad Suwaydan 1991–1992," introduced and contextualised by Abdallah Hanna and Ulrike Freitag ([https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/Texts\\_in\\_Context/ZMO\\_TiC\\_1\\_2022\\_suwaydan.pdf](https://www.zmo.de/fileadmin/Inhalte/Publikationen/PDFs/Texts_in_Context/ZMO_TiC_1_2022_suwaydan.pdf)).

## NEWS

### AWARDS AND DISTINCTIONS

PD Dr Nora Lafi was nominated by the Leibniz-Association to AcademiaNet, the expert database for outstanding female academics of the Swiss National Science Foundation (<https://www.academia-net.org/profil/nora-lafi/1947685>).

Dr [Juliane Schumacher](#) won second place in the Austrian Erika

Danneberg Essay Prize 2022 on "Solidarity today!" See [http://www.ag-of-fene-literatur.net/sites/publikationen/preis\\_danneberg/2022\\_danneberg\\_schumacher.html](http://www.ag-of-fene-literatur.net/sites/publikationen/preis_danneberg/2022_danneberg_schumacher.html)

Dr [Sonja Hegasy](#) was awarded a fellowship and will be based at the M.S. Merian-R. Tagore International Centre of Advanced Studies "Meta-

morphoses of the Political" (ICAS:MP) in New Delhi for five months in the academic year 2022/23. ICAS:MP is a project under the aegis of the Max Weber Stiftung India Branch Office. Sonja Hegasy will be part of the research module "History as a Political Category". Congratulations.

## CALENDAR

### 100 years Deutscher Orientalistentag

ZMO invites with a tour of the villa's translocal history, short lectures by Saadi Nikro "Getting Personal with Edward Said" and

Samuli Schielke "On exiles and alternatives: An ethnography with writers in Alexandria, and a little bit Berlin", 16 September 2022, 13–17pm, ZMO

For DOT programme see <https://dot2022.de/>

For further information on ZMO events and activities please visit <https://www.zmo.de/en/events>

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