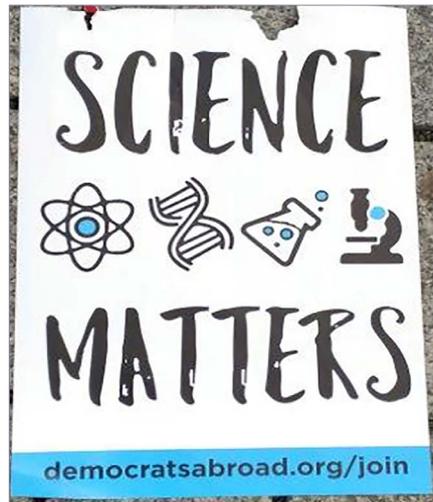


»Staying silent is a luxury that we can no longer afford« – Academic Freedom under Threat

Academic freedom is currently being restricted to an alarming extent on a global scale. In many countries, research funding for the humanities and social as well as natural sciences is being cut. New policies constrain researchers' possibilities to communicate their results to a wider audience, not least by establishing a dangerous discourse about »alternative facts«. We, scholars at ZMO, are especially worried about the threats to critical humanities and social sciences.

We stand up in solidarity with our colleagues who have been denied the very basis of their academic work. This includes countries in and with which ZMO has longstanding research interests and collegial relations. In Turkey, after the attempted coup in July 2016, thousands of researchers have been removed from their jobs in the course of an ongoing wave of political purges aimed at academic as well as other public institutions. Those scholars who had signed the petition Academics for Peace in January 2016, protesting the Turkish army's violent campaign in the country's Kurdish Southeast, were especially targeted. Despite the various acts of intimidation and harassment, and as an attempt to keep democratic Turkey alive, Solidarity Academies in Koceli, Izmir, Ankara, and Mersin have become a platform to teach the public about important current issues that are increasingly being eradicated from the curriculum of Turkish universities.

In India, social sciences and humanities are also being marginalized. History as a discipline is especially in the focus of public campaigns and attacks via-á-vis growing tendencies to »nationalize« historical narratives. Currently, there is a great danger that the admission of MA and PhD students will stop at the Centre for Historical Studies (CHS) at Jawaharlal Nehru University Delhi, one of the most influential centers of history teaching in India and an institution of high



March for Science, 22 April 2017



international reputation. ZMO researchers have cooperated with colleagues from CHS for decades. Highly qualified scholars who were trained at CHS are working in ZMO research teams.

Within the European Union, too, academic freedom has recently been threatened by oppressive legal measures: in April 2017, the Hungarian parliament passed a new

university law restricting the operation of foreign-funded universities. This affects specifically the Central European University in Budapest, which has acquired an excellent scientific reputation since its foundation in 1991. However, in recent years it has also become a symbol of opposition to the current nationalist-conservative Hungarian government under Victor Orbán.

These developments come along with growing populist movements worldwide that not only question trusted scientific facts, but also foster a negative image of scholarly expertise and academic knowledge and, thus, also create a significant threat to democracy. Given these circumstances, solidarity is not an option, but a responsibility. Through special programmes for imperiled and persecuted scholars, many German institutions have been able to open their doors to colleagues who have been forced out of their jobs and even saw the need to leave their country due to the deteriorating political situation. Many colleagues at ZMO have felt an increasing need to close ranks and protest against developments threatening academic freedom worldwide. Following the call of the Alliance of Science Organizations in Germany – a union of the most important German research organizations including the Leibniz Association – we participated in the March for Science, which took place on 22 April in over 600 cities worldwide. In Berlin, the march was joined by 11,000 people, who came to speak for the social sciences and humanities as well as natural sciences, medicine, and other disciplines. The German term *Wissenschaft*, rather than differentiating between natural sciences and humanities, is inclusive and comprises all academic fields. In this inclusive manner, Jutta Allmendinger, President of the WZB Berlin Social Science Center, emphasized in her speech that academia in its entirety

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What Did Female Islamic Scholars Contribute to the Manuscript Tradition? // Britta Frede

Since 2012, I have been working on female scholars in Mauritania. Starting with contemporary women teachers in Nouakchott's Islamic schools (*maḥādir*), I soon focused on the historical dimension of their activities. One aspect of my work is the question of the extent to which women scholars participate in the production of local scholarly texts. Altogether, I was able to identify fifteen authoring female Islamic scholars since the 18th century. Furthermore, manuscripts containing texts authored by female scholars are often anonymous, and if they can be identified, they are mostly autographs – an indication that they were not widely copied and therefore disseminated only on a small scale. As a result, the data collections in bio-bibliographical reference works often remain incomplete when listing female authors' work. This is true, for instance, for Fāṭima bt. Muḥammad Maḥmūd b. 'Abd al-Fattāḥ al-Abyairiyya (d. before 1882, known as Tūt bt. al-Tāh). She was obviously an important Islamic scholar of Shaikh Sīdiyya's 19th-century Sufi community. She was famous not only for her beautiful script, but also for authoring around sixteen texts, of which only two are mentioned in Rebstock's *Maurische Literaturgeschichte* (Würzburg, 2001) and two others in the more recent *Arabic Literature of Africa V* compiled by Stewart (Leiden, 2016). I managed to find three additional titles as manuscripts stored in a private collection in Nouakchott. The whereabouts of the remaining eight are still unknown. Women scholars' texts were obviously not widely disseminated, but they often contributed to local scholarly debates. Such a case is 'Ā'isha bt. Aḥmad Maylūd al-Ḥājjiyya's (d. late 19th century), who commented on one of the texts of Ḥamādan b. al-Amīn al-Būḥamdī al-Majlisī (1756/7-



Fāṭima bt. Muḥammad Sīd Aḥmad al-Ḥabīb, *Kitāb Āl Hāshim (sīra)*. 19th century, seven folios, recto and verso, main text with diacritics and commentary in the margins without diacritics, f. 1r (photo: Maktabat Aḥmad Zarrūq, private collection, Nouakchott)

1848/9) in the discipline of *sīra* (a biography of the Prophet and his companions). However, women not only commented on local scholars' texts, they also eventually even introduced commentaries to the local scholarly tradition. This is true most prominently for Khadija bt. Muḥammad al-ʿĀqil al-Daimāniyya (d. 1835/6), who was one of the scholars who introduced *manṭiq* (logic) into the local *maḥḍara* curriculum. She wrote the first commentary in the Western Sahara on al-Akhḍarī's (d. 1575) *al-Sullam al-murauniq fi 'ilm al-manṭiq*. Furthermore, she was the teacher of many famous scholars of her time who debated within the discipline of *manṭiq* (logic). One of her students was Mukhtār b. Būna, who composed the *Tuḥfat al-muḥaqqiq fi ḥall mushkilāt al-manṭiq*, the most outstanding work of her time in that discipline.

Most female scholars I identified as composing text came from families with outstanding scholarly traditions. It was either their fathers or their brothers who were famous; most of them actively taught in an Islamic school. There is only one author, Fāṭima bt. Muḥammad Sīd Aḥmad al-Ḥabīb, about whom I couldn't find any personal information. Possibly she was a female scholar who did not come from a scholarly family with a written tradition, but who may have married into one; alternatively, it could be that all other writings of her family are lost with no traces. All of the 19th-century manuscripts written by female scholars that I have found contain anonymous texts: the names of authors are not mentioned, nor are the dates of compiling or of copying. Such missing information is widespread in the Western Saharan manuscript tradition, and in many cases, only the owner of the manuscript collection can provide more details. No doubt, some female scholars composed their own texts, and we are still at the beginning of discovering their contribution to the Western Saharan manuscript tradition.

Britta Frede is specialized in Islamic Studies, focusing on the Western Saharan region, especially Mauritania. She is interested in processes of religious and social transformation since the 19th century and has worked on the history of Sufism in 19th- and 20th-century West Africa and contemporary Muslim education. Frede published her PhD in 2014 in the series ZMO-Studien under the title »Die Erneuerung der Tiḡāniya in Mauvetanien. Popularisierung religiöser Ideen in der Kolonialzeit«. She is currently preparing her book on female scholars in contemporary Nouakchott.

continued from page 1

is under threat. To counter the emergence of »alternative facts«, she continued, we need new ways of communicating our research results to the public, on whose support we depend, in an accessible manner. This represents a real challenge for an institute such as ZMO, which first and foremost is engaging in basic research (*Grundlagenforschung*).

Furthermore, we need a democratization of academia that will give young researchers a more reliable future. The instability built into most academic careers in Germany not only leads to precarious livelihoods – it also constrains academic freedom. It is our aim at ZMO to use the impetus from the March for Science to stand up

against simplistic and populist narratives, restrictions of academic freedom, and hostility toward scholarly findings by critically questioning our own practices and the structural conditions under which we conduct research and disseminate our findings.

Katrin Bromber / Katharina Lange / Heike Liebau



»In Europe formerly kissing a lady's hand was done to honour her especially, but it is not common anymore, and only few gentlemen still know how to kiss a lady's hand.«, Abdullah Cevedet, *Mükemmel ve Resimli Âdâb-ı Mu'âşeret Rehberi*. Yeni Matba'a, İstanbul 1927, p. 129



»Kissing the hand of a lady is an art difficult to achieve. The man must bow down to the hand granted and touch it lightly with his lips and not force the woman to lift her hand.«, Abdullah Cevedet, *Mükemmel ve Resimli Âdâb-ı Mu'âşeret Rehberi* Yeni Matba'a, İstanbul 1927, p. 129

Books about morals and manners have formed a literary genre of their own in many societies since Antiquity. Usually they propagate moral values sanctioned by religion; only later were non-judicial norms included. Normally they aimed at fixing existing norms; occasionally, in times of change, they tried to convey new norms. Originally, *edeb* (pl. *âdâb*) in Ottoman Turkish means »good manners« in accordance with the conventions of society. In the second half of the nineteenth century, the term *âdâb-ı mu'âşeret* (Turkish *görgü*) came into use for good manners, which can be understood as »rules of good manners« or »etiquette«, and it lost its moral and religious connotations.

The changing social structure during the nineteenth century brought about changes in the etiquette books, too. Industrialization, the emergence of new classes, changing politics, migration, urbanization, the detachment of private from public space, and the reorganization of daily life had their parts in this.

Unlike pre-modern Ottoman literature on good manners and correct etiquette (*ahlâk literatürü*), late Ottoman books of this kind (*âdâb-ı mu'âşeret kitapları*) are simply guides on how to behave correctly individually in daily life. They developed in the wake of the transformation process of the late Ottoman period and changed from traditional morals to Western or modern etiquette respectively. French etiquette books were either translated or adapted to local conditions. They also addressed women and varied in form and content, presenting specific

rules of conduct and physical bearing in public and private life. In addition, the new etiquette took for granted that the reader had enough material wealth to comply with the requirements of clothing, grooming, housing, eating, and drinking. But also in this period, books of manners were written that do not refer to Western literature. Early Republican books on good manners follow the late Ottoman examples, but unlike them, they threaten sanctions for failure to follow the rules. Modern good behavior, in Ottoman times a personal affair, becomes a public mission in the Republican period. It serves the building of the nation.

The most important function of the new books on good manners between 1889 and 1939, and even later, is to teach the female and male reader the correct gender relationship in public and private space. This does not mean table manners alone, but in general the fixed rules for the two sexes; and the authors try to codify the norms of modern behavior for a new society without segregation of the sexes in public or private space, something that was not easy in a civilization based on this principle for centuries.

European manners are a good example to show how the relationship between men and women changed and how military officers, civil officials, and intellectuals were particularly important intermediaries.

With this project I want to find out how the etiquette books present the two sexes in public and private life and which roles are imposed on women in the new sur-

roundings. To what degree do these books reflect and register the valid norms for women and men? What kind of tensions are there between the new and old gender relationships? In this context, the question will also be discussed whether the changes in gender relationship can be characterized as Europeanization and whether they provide an eclectic model or a different creation.

Rana von Mende-Altaylı is a scholar of Islamic Studies. For several years, she has taught Ottoman language and history of the nineteenth century at the Turkological Institute of the Freie Universität Berlin. She has done research on Muslim women in late Ottoman times and published on this subject »Fâtima 'Aliyye / Mahmûd Es'ad: Ta'addûd-i Zevcât Zeyl. Continuation of the Debate on Polygamy in 2010« and »Die Polygamiedebatte in der Spätphase des Osmanischen Reiches als Teil der Reformdebatte. Kontroversen und Reformen« in 2013. Her current ZMO research is funded by the Deutsche Forschungsgemeinschaft.

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■ Conferences & Workshops

Modalities of Coexistence across Religious Difference. Critical Terms for the Study of Indigenous Religion, Christianity, and Islam in Plural Settings in Africa and Beyond, ZMO, 22-24 March 2017



Hanna Nieber, Birgit Meyer, Murtala Ibrahim

This workshop was the final event organized by the research project *Habitats and Habitus. Politics and Aesthetics of Religious Worldmaking* conducted at ZMO from 2012-2017 thanks to the Anneliese Maier Research Prize awarded to me in 2012. The research project arose out of discontent with the division of the study of religion in Africa into groups of scholars focusing on either Christianity or Islam who rarely talked to each other, even though to some extent they explored similar processes, such as encounters between indigenous worship and Islam or Christianity and the dynamics of reform. The project was chaired by Marloes Janson (formerly ZMO, now SOAS), Kai Kresse (formerly ZMO, now Columbia University, New York), Abdoulaye Sounaye (ZMO), and me, and it involved two PhD researchers, Murtala Ibrahim and Hanna Nieber, who conducted research on Muslim-Christian encounters and interfaces in Nigeria and Zanzibar. The central theme of the workshop was the co-existence of Muslims, Christians, and traditionalists in various minority-majority configurations in the past and present. The aim was to assemble and discuss a set of detailed studies situated in various time frames and regions across Africa, so as to further our insights into how people from different backgrounds manage to live together, as well as to develop a heuristic framework for studying coexistence (and thus the interfaces and encounters through which difference is constituted and negotiated). The workshop (https://www.zmo.de/veranstaltungen/2017/Konferenzen/Modalities_of_Co-existence.pdf) offered lectures by Martha Frederiks, Tomas Sundnes Dronen, Kai Kresse, Benedict Pontzen, Ebenezer

Obadare, Abdoulaye Sounaye, Dorothea Schulz, Eva Spiess, and Devaka Premawardhana; presentations of the PhD research in the context of the *Habitats and Habitus* project by Murtala Ibrahim, Hanna Nieber, and Birgit Meyer; and two more general roundtables focusing on comparison (with Hansjörg Dilger, Daan Beekers, and Michael Lambek) and the study of religious diversity (with Marian Burchardt, Christoph Baumgartner, Pooyan Tamimi Arab, and Annalisa Buttici). The focus on modalities of coexistence proved to be a very productive entry point not only for investigating the dynamics of plural configurations – for instance, in Ghana, Nigeria, Tanzania, and Cameroon – but also for getting a deep sense of the complex historical trajectories that shape current modes of living together: transregional entanglements of Africa with Europe and the Middle East, the institutionalization of the category of religion and the politics of distinction in the colonial era, the introduction of secularity as a mode of governance. Many of the themes discussed transcend the regional focus on Africa and speak to debates about religious diversity and pluralism at large (see the blog by Daan Beekers on the workshop: <https://www.religiousmatters.nl/buildings-images-and-objects/article/talking-about-religious-co-existence-in-africa/>). Based on this inspiring final workshop and the summer school, we are now preparing a volume on »Muslims and Christians in Africa. Coexistence, Conviviality and Conflict in Plural Religious Fields«. Many thanks to the ZMO for hosting this stimulating workshop and the *Habitats and Habitus* project!

Birgit Meyer

Les chemins buissonniers de la démocratie participative en Afrique. Entre importations procédurales et innovations locales, Maison des Sciences de l'Homme Paris Nord, 5 April 2017

The study day was organized by Joseph Désiré Som I, research fellow at the Leibniz-Zentrum Moderner Orient and a PhD student at Sorbonne University Paris Cité (France), and Giovanni Allegretti, Senior Researcher at the University of Coimbra, Portugal. This activity benefited from financial and logistical support from the Leibniz-Zentrum Moderner Orient and several other institutions.

This gathering brought together some twenty researchers representing several disciplines (law, sociology, political science, and anthropology) and coming from institutions in several regions (the Maghreb, Western Europe, Sub-Saharan Africa, North America, and South America). The papers and the discussions were in French and English.

This study day was tied to the publication of a special issue of a peer-reviewed journal. It intervened after receipt of the first version of the contributions and therefore



Study Day, 5 April 2017 (photo: Osmany Porto de Oliveira)

prepared the drafting of the latest version of the articles. This first thematic dossier on participatory democracy in Africa aims at making an inventory of the devices, actors, stakes, and effects of such participation on this continent. It sought to open discussion both on the variety of these arrangements and on the way they promote or fail to promote the wider participation of citizens on the public, local, and national levels. It is also far from the taxonomic debates about what is involved and the types of political regimes, turning first to the questions of the circulation of participatory schemes in Africa, their historicity, and the way they are situated in the competing temporalities of actors and their political instrumentation. This will pave the way for the enrichment of social science questions on participatory democracy.

Joseph Désiré Som I



Mohammed Hashas and workshop participants

ZMO organized a workshop with Dr. Mohammed Hashas (LUISS University, Rome) on »Political Transformations in the Middle East and the Role of Modern Philosophy«. The workshop aimed at introducing the oeuvre of the contemporary Moroccan philosopher of language and ethics, Taha Abderrahmane (b. 1944). Hashas, who spent a six-week research stay at ZMO, is one of the first scholars to engage with Abderrahmane's works. More specifically, the workshop examined two aspects: the role of the intellectual in contemporary Arab society and the quest for change in the region.

The lack of knowledge and engagement with modern Middle Eastern intellectual thought, let alone awareness and familiarity with a younger

generation of scholars who started to review and work with its thinkers, still needs to be explored. Unlike the work of Abdallah Laroui (see Nils Riecken), Mohammed Abed al-Jabri (see Sonja Hegasy), and other Middle Eastern intellectuals like Nasr Hamid Abu Zaid and Sadik al-Azm, Abderrahmane has so far hardly been studied in Western academia. The paper Dr. Hashas presented is the first to introduce Taha Abderrahmane's approach and worldview to the English-language reader. Abderrahmane's work centers on ethics and spirituality, out of which a renaissance of Arab thought can arise in its own historical context. Abderrahmane emphasizes humankind's trusteeship of nature, the state, society, and the individual using reason and rationality. Hashas pointed to global injustices, including environmental catastrophes, as an example of the obvious shortcomings of »Western« rationalistic life-worlds. Abderrahmane is one of those thinkers who ground Arab-Islamic philosophy closely in its authentic tradition and sources. As a philosopher of language, he aims at a renaissance

of modern Arab-Islamic thought by introducing an indigenous terminology, which distinguishes his projects from others and marks its strengths and originality.

Hashas' presentation was followed by comments from Nils Riecken with a view to the notion of history, historicity, and the dynamics of ethics in the works of Abdallah Laroui, as well as to the ongoing epistemological break in modern Arab thought. Discussing Abderrahmane, Hashas concentrated on the sources of a future ethics: is it »reason, revelation, or both?« In his works, Abderrahmane emphasizes the bond between the two and stresses the importance of *praxis in ethics*. In his view, questioning, as the very basis of philosophy, already implies taking responsibility – a responsibility to find an answer to that question, but also the philosopher's responsibility to translate it into an ethical praxis. Ideas without praxis (*al-'ilm* without *al-'amal*) are thus not valid. Abderrahmane poses a question to us, namely: how valid is ethics, if it is not applied by the intellectual himself or herself? This bares the double potential of tackling the region's main predicaments and at the same time of rejuvenating Western-European philosophical practice through the question of ethics.

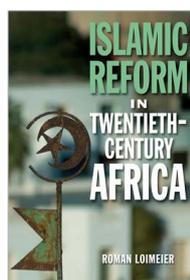
Sonja Hegasy / Mohammed Hashas

■ Gesellschaft zur Förderung des ZMO e.V. (Association for the Advancement of the ZMO e.V.)

Book Launch: New Perspectives on Islam in Africa, Humboldt-Universität zu Berlin, 2 May 2017

Islam in Africa has been an important topic within ZMO's research agenda for the past twenty years. Two recent publications by our former colleague Prof. Dr. Roman Loimeier (now University of Göttingen) and our current research fellow Dr. Abdoulaye Sounaye add new insights to this field. Therefore, the Gesellschaft zur Förderung des ZMO e.V. organized a book presentation under the title »New Perspectives on Islam in Africa« at the Seminar for African Studies (Humboldt-Universität zu Berlin) on 2 May 2017.

Roman Loimeier's monograph *Islamic Reform in 20th Century Africa* (Edinburgh University Press, September 2016) explores the question of how the development of Islamic reform movements in Africa can or should be assessed. He traces major historical lines, shows the exemplary and the particular, and focuses on structures and exceptions. His book dis-



cusses the difficulties of comparison and asks about the meaning of reform in different contexts. As became clear in the discussion, the book is an attempt to systematize Islamic reform in Africa on distinct analytical levels: doctrine, symbolism, social segregation, and spatial segmentation.

In contrast, Abdoulaye Sounaye's book *Islam et Modernité: contribution à l'analyse de la ré-islamisation au Niger* (Edition L'Harmattan, November 2016) is a case study with much room for detail. The author discusses religion and religiosity with a clear focus on the rise and expansion of Islamic reform in Niger. He argues that the re-Islamization process is the manifestation of a modernity that found inspiration in a religious tradition. Challenging the secular normative framework, this modernity manifests itself in various processes, such as the restructuring of the public sphere and the rise of an Islamic civil society, all informed by modes of putting Islam to work. During the discussion, Abdoulaye Sounaye explained what it means to study »Islam beyond the text« and the degree to which this opens up new possibilities to contribute to philosophical debates beyond the Europhone dominance.

Katrin Bromber

■ ZMO Library

A small part of the files to be archived



In 2015, the ZMO library was given 50 archival boxes containing the estates of Dr. habil. Peter Sebald and Prof. Trutz von Trotha with material on the history of German colonialism and especially on Togo. Their research on the smallest of the African colonies of the German colonial empire is regarded as pioneering for studies of colonial history between 1884 and 1919. Born in 1934 in Niesky, Saxony, Peter Sebald studied African history in Leipzig and worked as chief editor of the periodical *Asia – Africa – Latin America* and as a research associate at the Institute for General History of the Academy of Sciences of the GDR. Trutz von Trotha was born in Freiburg im Breisgau in 1946, where he studied sociology, political science, and modern history. From 1989 to 2009, he taught sociology at

the University of Siegen, and he died in 2013. The two friends had agreed that the first one to pass away would leave his materials on Togo to the other, who would then leave both collections to an institution of his choice. The material contains, inter alia, maps with important data on German residents of and visitors to the colony. The material's incorporation into the ZMO library's inventory was launched in autumn 2016 and it has since been catalogued, sorted, arranged, and stored in special archive boxes. The files are sorted in accordance with three categories: materials on the regional history of Niesky, which will be given to a local historian in Niesky; private documents such as letters and testimonies, which will be handed over to Mrs. Sebald; and the academic materials of Sebald and Trotha, which will remain archived at ZMO. Books that do not correspond to any of the aforementioned purposes were sold and the proceeds donated to charity.

Thomas Ripper

■ Other Activities

Films from North Africa in Berlin – ALFILM & AfricAvenir



From 31 March to 7 April 2017, the 8th edition of the Arab Film Festival Berlin – ALFILM took place in a handful of Berlin neighborhood cinemas: Arsenal in Berlin-Mitte, City cinema in Wedding, and the Berlin Kreuzberg locations fsk and Eiszeit showed current Arab films ranging from documentations and feature films to surprising shorts. The ALFILM festival shows its importance especially in the light of the rising populism in Europe against any kind of immigration from Muslim and/or Arab countries. More than just an event of pure entertainment, the festival aims to deconstruct stereotypes by drawing a multifaceted picture of Arab culture and promoting intercultural dialogue through film. The main selection of movies focused on a variety of themes and was supplemented by three short film sections entitled »Water«, »Time«, and »Belonging«. This time, the retrospective was dedicated to the Alexandria-born director Shadi Abdel Salam.

ZMO participated in the festival by offering academic support with background and contextual information. With her profound expertise on the history and politics

of Morocco, ZMO's vice director Sonja Hegasy did a Q&A with director Hicham Elladaqi on his film »The Bread Road« (BE/FR/MA 2015), a documentary depicting the tough everyday life of workers in Marrakesh. Elladaqi and Hegasy shed light on the role of peons in Morocco and their almost invisible stance in society and discussed the obvious discrepancies between, on the one hand, the touristic side of Marrakesh with its visitors from mostly rich Western European countries and, on the other hand, the poor working inhabitants of the city.

Beside ALFILM, ZMO has been actively involved for years in other cultural networks. In January, Nora Lafi attended the premiere of »Le Puits« (The Well, 2016), a drama directed by award-winning filmmaker Lotfi Bouchouchi. The feature film tells the story of an Algerian village embargoed and besieged by French soldiers during the Algerian War of Independence. In the subsequent discussion, Lafi and Bouchouchi answered questions from the audience on the historical circumstances of the plot and discussed French colonialism's impact on and role for Algeria's society and identity. The event was organized in cooperation with AfricAvenir.

Daniel Kraft

Commemorating Dr. Jan-Georg Deutsch (1956-2016), ZMO, 2 May 2017



Exchanging memories on Jan-Georg Deutsch, ZMO conference hall, 2 May 2017

Former colleagues and current ZMO fellows met to commemorate Jan-Georg Deutsch. Georg, as we usually call him, joined ZMO in 1996 at a time when it was still in the process of completing the transition from an institute of the Academy of Sciences of the German Democratic Republic into a research institute that had to fit into the (West) German academic landscape. With full engagement and expertise in the field of African History, which he had gained in Germany and Great Britain, he was among those who pushed ZMO to the forefront of this discipline. His *modus operandi* was described as friendly competition and a great deal of cooperation. This also meant that Georg generously shared both his knowledge and his international network; especially the one that he had established during his time in Great Britain. We also remember Jan-Georg Deutsch as a scholar who very actively fostered the study of African History in Berlin. Together with Albert Wirz, he edited the volume *Geschichte in Afrika. Einführung in Probleme und Debatten* (History in Africa: Introduction to Problems and Debates, ZMO-Studien 7, 1997), which summarized for the first time in German the rapidly expanding scope of knowledge about the core topics of the African past. He was very much interested in conceptual debates that emerged from the linkage between history and anthropology. With his research on the Indian Ocean from an East African perspective, Jan-Georg Deutsch contributed in a fundamental way to the development of one of ZMO's key concepts – translocality. Apart from his interest in conceptual debates and theoretical issues, Jan-Georg Deutsch was a researcher with a keen interest in details and sound empirical work, i.e., developing concepts from »below«.

In our meeting we spoke, of course, about »Georg in the field«, i.e., during his field and archival research in Nigeria and on Zanzibar. He was very close to the people whose history he studied. He did not turn away from them when help was needed most. Georg not only was aware of injustice, but also effectively organized protest when his colleague and friend Prof. Abdul Sheriff (Historian of East Africa and the Indian Ocean) lost his job for political reasons. We remember Jan-Georg Deutsch as a warm-hearted colleague and friend, as an innovative historian of Africa, and as someone who loved to laugh – loudest about himself.

Katrin Bromber

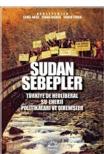
publications

■ Publications (selection)



- Ahmad, Ali Nobil (ed.): *Cinema in Muslim Societies*, Abingdon: Routledge, 2016, 164p.

■ Chappatte, André: Encounter between tiredness, dust and Ebola at a border checkpoint of northwestern Côte d'Ivoire. In: *Basel Papers on Political Transformations* No. 10, October 2016, 9-23.



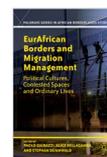
- Evren, Erdem; Cemil Aksu, Sinan Erensu (eds.): *Sudan Sebepler: Türkiye'de Neoliberal Su-Enerji Politikaları ve Direnişleri*, Istanbul: İletişim, 2016, 528p.



- Faath, Sigrid; Sonja Hegasy, Volker Vinnai, Achim Vogt: *Herausforderungen in arabischen Staaten. Die Friedrich-Ebert-Stiftung im Nahen Osten und in Nordafrika*, Bonn: J.H.W.Dietz, 2016, 408p.



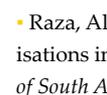
- Fischer-Tahir, Andrea; Katharina Lange (eds.): *Ethnographien des Wandels im Nahen Osten und Nordafrika*, Leipziger Universitätsverlag, 2016, 271p.



- Gaibazzi, Paolo; Alice Bellagamba, Stefan Dünwald: *EurAfrican Borders and Migration Management: Political Cultures, Contested Spaces, Ordinary Lives*, New York: Palgrave Macmillan, 2017, 302 p.



- Schielke, Samuli: *حتى ينتهي النفط: الهجرة والأحلام في ضواحي الخليج Migration and Dreams in the Suburbs of the Gulf*, Sefsafa: Cairo, 2017, 144 p.



- Raza, Ali; Franziska Roy: *Paramilitary Organisations in Interwar India*. In: *South Asia: Journal of South Asian Studies* 38 (4) 2016, 671-689.

■ ZMO Working Papers

- Ahmad, Ali Nobil: *Disaster governance at the urban-rural interface: the 2010 floods in Pakistan's smaller cities*, ZMO Working Papers 15, 2016, 14 p.
- Freitag, Ulrike: *Urban life in late Ottoman, Hashemite and early Saudi Jeddah*, as documented in the photographs in the Snouck Hurgronje collection in Leiden, ZMO Working Papers 16, 2016, 12 p.
- Schielke, Samuli; Mukhtar Saad Shehata: *The writing of lives. An ethnography of writers and their milieus in Alexandria*, ZMO Working Papers 17, 2016, 25 p.

For more see

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

■ Alumni Publications

ZMO is pleased to announce the following publication by its Alexander von Humboldt alumni, Prof. Abd al-Rauf Sinno: *Saudi Arabia and Lebanon, 1943-2011 (in Arabic)*, 2 volumes, al-Furat (Beirut) 2016. The book is an essential reference work for all possible aspects of the political and economic relations between the two countries, ranging from Arab politics to investment politics and details on Saudis living in or visiting Lebanon and vice versa. The author is to be commended on his use of an extraordinary wide range of official as well as published sources of different origins.

- Fischer-Tahir, Andrea; Sophie Wagenhofer: *Disciplinary Spaces. Spatial Control, Forced Assimilation and Narratives of Progress since the 19th Century*, Bielefeld: transcript, 2017, 300p.
- Moreau, Odile; Stuart Schaar: *Subversives and Mavericks in the Muslim Mediterranean. A Subaltern History*, University of Texas Press 2016, 232p.
- Mukherjee, Soumen: *Ismailism and Islam in Modern South Asia: Community and Identity in the Age of Religious Internationals*, Cambridge University Press, 2017, 300p.
- Noor, Farish A.: *The Discursive Construction of Southeast Asia in 19th Century Colonial-Capitalist Discourse*, Amsterdam University Press 2016, 304p.

People

ZMO welcomed four new PhD students in the first half of 2017. In January, Thiago Pinto Barbosa and Joseph Désiré Som I started their research. Thiago Pinto Barbosa holds a Master's degree in International Relations from the University of Potsdam, Freie Universität Berlin, and Humboldt-Universität zu Berlin (2015), and a Bachelor in Social Sciences from the Federal University of Minas Gerais in Brazil (2011). He's currently pursuing a PhD in Social and Cultural Anthropology at the FU, with a research project that analyzes the circulation of knowledge on »race« in and between Germany and India. His special research interests include the intersection between science and politics, (de)coloniality, racism, and political ecology. He is part of the research area »Trajectories of Life and Knowledge«. Joseph Désiré Som I is a PhD candidate at the CEPED at the University of Sorbonne Paris Cité in France. His research focuses mainly on resources policies and youth politicization; in particular, he tries to understand how and why the protests against the state by the young people of the rural regions in Tunisia and Cameroon have their origins in the public resources policies. Other areas of his research include participatory democracy in local government and social identities. Som is part of the research area »Politics of Resources«. In February, Kyara Klausmann arrived at ZMO. She graduated from the master's programme in Global History at Freie Universität Berlin and Humboldt-Universität zu Berlin, where she focused on social and political developments in the Soviet Union, Central Asia, and Afghanistan in the 20th century. As a PhD student she works on the project »A Global History of Political Thought at Kabul University, 1964-1992«. It investigates how students engaged with the influence of local political movements and international actors in their visions of a progressive future for Afghanistan. Klausmann joins the research area »Progress: Ideas, Actors and Symbols«. In March, the fourth candidate arrived. Tika Ramadhini is a doctoral student at the Department of Southeast Asian Studies of Humboldt-Universität zu Berlin. She is currently working on a research project about women from Southeast Asia who studied in Mecca in the period of the early twentieth-century. She too joins the research area »Trajectories«. ZMO has also welcomed back Dr. Antía Mato Bouzas, who in May started a three-year DFG-funded project »Emerging transnational Spaces: Migration and Development

Networks between North-Eastern Pakistan and the Gulf«. The project examines the transnational spaces produced by migrant and development networks between north-eastern Pakistan and the Gulf.

Prof. Randa Aboubakr from Cairo University and a partner in the *Spaces of Participation* project will be hosted at ZMO as an Alexander von Humboldt fellow from mid-May to mid-June. She is Professor of English and Comparative Literature at Cairo University and founder and principal coordinator of the Forum for the Study of Popular Culture (FSPC). She was already at ZMO in 2009 as an AvH associate.

In 2017, there are five Visiting Research Fellows at ZMO: Dr. Sezai Ozan Zeybek from Istanbul Bilgi University, Turkey (March-May); Dr. R. Santhosh from the Indian Institute of Technology in Madras (June-July); Dr. Lorenzo D'Angelo from Milano-Bicocca University, Italy; Dr. Chuka Fred Ononye from the University of Nigeria, Nsukka (both in September); and Dr. Elizabeth Saleh from the Orient Institute Beirut (October-November). ZMO has also hosted several other guests, among them Sara Marzagora from SOAS, London (February-April), Prof. Anna Baldinetti from the Università degli Studi di Perugia in Italy (March), Dr. Mohammed Hashas from LUISS Guido Carli University, Rome (April-May), and Prof. Pedro Monaville, NYU Abu Dhabi (May).

As of 2017, there are five new members of the Advisory Board: Prof. Ildikó Bellér-Hann (University of Copenhagen); Prof. Harald Fischer-Tiné (ETH Zurich); Dr. Nico J. Kaptein (Leiden University); Prof. Filippo Osella (University of Sussex); and Dr. Jörg Schumacher (Deutschlandradio). A warm welcome! The colleagues are looking forward to inspiring ideas and critical discussion.

We congratulate our colleagues Dr. des. Suaad Al-Ghafal (PhD) and Jan Brauburger (MA) for finishing successfully their final degrees in May 2017.

Award

Dr. Ali Nobil Ahmad was the third-place winner of the Karachi Literature Festival German Peace Prize 2017 for his book *Masculinity, Sexuality, and Illegal Migration. Human Smuggling from Pakistan to Europe* (Karachi: Oxford University Press Pakistan, 2011). The prize is a yearly award that is jointly organized by the Consulate General of Germany in Karachi and the Karachi Literature Festival, and it aims to recognize authors who contribute – on a small/local or on a large/international scale – to the causes of tolerance, interreligious relations, and peace. See <http://www.karachiliteraturefestival.org/peaceprize>

red.

Religious Matters in an Entangled World

This is the title of a new research programme chaired by Prof. Birgit Meyer at Utrecht University. Kicked off in September 2016 and slated to run for a period of eight years, it studies religion in plural settings in Europe (especially the Netherlands) and Africa (especially Morocco, Ghana, and Kenya) from a material, comparative, and transregional perspective. The programme involves a multidisciplinary team of junior and senior researchers. Taking a material approach to religion, we look at the acts and material forms through which religions are present, coexist, and possibly clash with each other in particular plural settings. The programme involves four phases that focus on 1) buildings, images, objects, 2) food, 3) bodies, and 4) texts. In April 2017 we launched the Religious Matters website, which introduces the programme goals and our team, offers audio-visual materials from our research, presents blogs in which we report on our activities and ideas, and announces events organized by the programme as a whole or by its members. The site, which we developed together with journalists from Scienceonair, is not confined to academia alone; we also try to reach out to a broader audience (also in Dutch). Please visit <https://www.religiousmatters.nl/buildings-images-and-objects/>

Birgit Meyer

calendar

LECTURE SERIES

AT THE CENTRE OF THE WORLD?
A SPATIAL APPROACH TO THE HAJJ
PILGRIMAGE, ZMO / IAAW / BGS MCS,
• Nile Green, University of California,
Los Angeles / Eileen Kane, Harvard
University, BGS MCS, 29 June 2017

URBAN STUDIES SEMINAR
RETHINKING URBAN-RURAL RELATIONS IN
AN AGE OF MIGRATION, DISPLACEMENT,
ENVIRONMENTAL TRANSFORMATIONS AND
FRINGE URBANIZATION, ZMO, 5 pm, No-
vember 2016 to July 2017

CONFERENCE

• »New Man« in Africa, Asia and the
Middle East: Practices, Networks and Mo-
bilization, c. 1910-1960, International Con-
ference, ZMO, 27-29th September 2017

OTHER EVENTS

• »Cours, cours, camarade, le vieux monde
est derrière toi – Run, comrade, run, the
old world is behind you – The Cinema of
Med Hondo«, Film festival, 27 August - 3
September 2017, Cinema Arsenal, Berlin
• Tag der offenen Tür 2017, »Stadt – Macht
– Pracht«, 9 September 2017

For more see www.zmo.de/veranstaltungen/