Urban Studies Seminar 2018–2019

The Urban Spatialities of Religion in the Middle East, Africa and South-East Asia

19 November 2018, Yahia Shawkat (Co-founder 10 Tooba, Berlin): Pacta Sunt Servanda: Socialism, Islamism, Neoliberalism and Rent Conflicts in Egypt

3 December 2018, Susanne Rau and Jörg Rüpke (DFG Programme Religion and Urbanity, Erfurt): Religion and Urbanity: A Research Agenda


28 January 2019, Farhan Karim (University of Kansas): Islamic Pop: A Postcolonial Invention of Islamic Architecture

11 February 2019, Magdi Guirguis (Kafrelsheikh University Cairo, EUME Fellow 2006-2007): Reconstructing Eastern Christianity under Ottoman Rule: Cairo’s Christian Spatialities

25 February 2019, Lucía Cirrianni Salazar (BGSMCS): (Un)closed Lodges: Sufism and Space in ‘Post-Secular’ Turkey

8 April 2019, Ahmed Saadaoui (Université de la Manouba, Tunis): Islam and the Urban Space in Ottoman Tunis

13 May 2019, Nora Cherfan (ENSA, Strasbourg): Changing Confessional Boundaries in Contemporary Beirut

20 May 2019, Mohamed Dali (Helwan University, Cairo; EUME Fellow 2007-2008): Historical Observations on the Relationship between Politics and Religion in Modern Egypt

3 June 2019, Rahal Boubrik (Centre des Études et des Recherches Sahariennes, Rabat; Fellow at Wissenschaftskolleg zu Berlin 1998-99): Religiosity and Spatial Configurations in Pre-Colonial Saharan Cities


1 July 2019, Tika Ramadhini (ZMO, Berlin): The New Spatialities of Islam in Urban Indonesia

15 July 2019, Ebtisam Al-Gerafi (National Center for Documentation Sanaa): A Map of Urban Religious Landmarks in Sana’a during the Ottoman Era

The objective of this academic year’s seminar is to propose critical reflections on the relationship between urban spaces and religion. The idea is to bring together scholars who work on a variety of places and times and explore religion as a vector in complex processes of the social production of space. In this approach, religion is not seen as an external element floating above urban spaces but as one of the multifaceted forces that take part in the socially constructed definition of space itself. The presentations thus consider not only mosques, churches, synagogues and shrines, but also other public spaces and their interrelation with religious influxes as well as notions of propriety, intimacy and all the spaces of in-betweenness.