

Turkey's War and the Struggle of its Academics

Turkey's elections on June 7th last year saw the unprecedented entrenchment of pro-democracy forces and the bringing to an end of one-party rule by the Justice and Progress Party (AKP) for the first time since 2002. Even more significantly, for the first time in the history of the country, a political party that emerged from within the Kurdish Liberation Movement, the HDP (People's Democratic Party), passed the 10% threshold necessary for entering the parliament by successfully catering to the demands and grievances of a wide-range of groups including left-wing liberals, middle class Turks, anti-capitalist Muslims, LGBTI activists and Turkey's stigmatised ethno-religious minorities.

This powerful alignment of the democracy block, however, urged the AKP government to show its totalitarian tendencies more explicitly. Following the elections, a series of intricate extra-legal and political moves taken by President Erdoğan and his entourage helped to drag the country to elections once again on November 1st to quickly re-constitute the party's and its leader's power. The ultra-nationalist mobilisation that the AKP set in motion by decisively terminating the peace talks with the Kurdish political movement and giving the green light to a long-lasting military campaign against Kurdish towns and neighbourhoods, partly account for this success story. This is accompanied by round-the-clock curfews and indiscriminate targeting of Kurdish bodies in Turkey's Kurdistan, the oppression of any form of dissent and the prosecution, and the arrest and detainment of thousands of political opponents (Kurds, socialists, dissident journalists and adherents of the Gülen movement, a former ally of the AKP).

While the outrageous state violence initially reminded several observers of the earlier state of emergency rule in the Kurdish provinces, the scope of the oppression quickly exceeded that of the 1990s with the bombardment and widespread destruction of Kurdish towns. Another important difference between these two eras concerns the stance of Turkish academics towards the state's conduct of war in Turkey's Kurdistan. Whereas Turkish intellectuals and academics remained largely silent and thereby became complicit to the continuation of the most brutal forms of state violence in the 1990s, this time many of them did not hesitate to show solidarity with Turkey's Kurds. A petition titled »We will not be a party to this crime« was initiated by the group Scholars for Peace (Barış için Akademisyenler) and signed by more than

two thousand academics with the aim of putting pressure on the government »to prepare the conditions for negotiations and to create a road map that would lead to a lasting peace which includes the demands of the Kurdish political movement«. This was not, however, an ordinary statement that merely calls for a ceasefire. The petition in effect recognised the Kurdish political movement as a negotiable and legitimate political agent. Given the fact that countless representatives of the Kurdish political movement have been labelled as terrorists or criminals throughout the history of Turkey, the signatories invited the public to go beyond the state-drawn framework in understanding the Kurdish political struggle in Turkey.

This call for peace and intervention in the framing of the »Kurdish/Turkish Question« immediately led to the signatories' stigmatisation as traitors and sympathisers of terrorism by President Erdoğan. As a result, a total of 513 disciplinary investigations and 412 legal investigations have been launched against the signatories since the declaration of the petition in January 2016. So far, 31 academics have been suspended, 37 dismissed and 33 detained.

Three academics spent 40 days and one scholar spent 22 days in pre-trial detention before their first court hearings, whereas others were released within a day. It is not easy to predict the exact outcome of this witch-hunt against the academics for peace over the next few months as several administrative and criminal investigations are currently pending.

To act in solidarity with their colleagues in opposing the current oppression they are experiencing in Turkey due to their political opinions and the nature of their research, the signatories from Berlin established a group in March called the »Berlin Network for Academics at Risk in Turkey and Beyond« (BNAR). BNAR is actively collaborating with the Scholars for Peace group in Turkey to publicise the issue and facilitate and create funding opportunities and academic posts for those academics who are at risk to continue their research activities in Germany. If you are interested in taking part in the activities of the group or would like to get more information, please send an email to academicsatrisk@googlemail.com.

Erdem Evren / Deniz Yonucu



<https://www.facebook.com/bariscinakademisyenler/>

Edward Said: Biographical Impulses and Heterophonic Resonance

Saadi Nikro

As I have come to appreciate, there are many challenges in undertaking a research project on what I have been calling biographical impulses resonating in and through the work of Edward Said. These challenges concern not only the prodigious amount of publications addressing his work. They include the variegated preoccupations and interests of the secondary liter-

Like Khatibi, Said practiced this other-thought as a temporal exercise of inhabiting the present as an incessant beginning, a constant launching of himself into a »future that is continually translating itself« (Khatibi, *Love in Two Languages*). Whether directed towards a short novel by Joseph Conrad, an early twentieth-century parliamentary speech by Arthur Balfour, or a

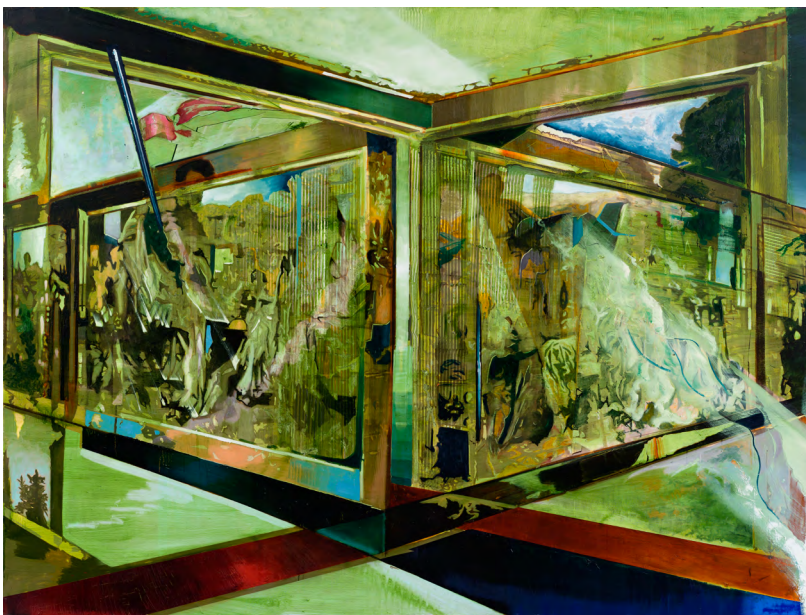
The ten long years between his first book in 1964 (on Conrad) and his second book in 1975 (*Beginnings*) no doubt constitute an apprenticeship towards maintaining a balance between losing and finding his way. But besides his diverse range of interests and the secondary literature, another theme has to do with the very *rhythm* and *pulse beats* of his work. Both critically and symptomatically, Said's style was always attuned to an oscillating tension between *sound* and *noise* – between the significance of a remark or observation and the surrounding circumstances in which a remark or observation makes sense. In respect to one thread of my research I have been finding it fruitful to describe this oscillating movement as *heterophonic resonance*. I can share an example.

In the Introduction to his Wellek Library Lectures of 1989 – published two years later as *Musical Elaborations* – Said evokes a personal register (as he often did in his introductions and prefaces), referring to what he calls his »non-Western background.« This is a remark on his difference to Theodor Adorno, whose work otherwise informs much of his arguments in the book. Said writes: »...my non-Western background has not allowed me to assume many of the values and teleologies he takes for granted.«

It is somewhat of a curious observation, when we consider that his lectures are overwhelmingly preoccupied with European and North American classical music. And yet it is an observation that not only suggests Said's abiding interest in foregrounding his life inventory, but is steeped in his sense of thought resonating beyond its context.

To explain this, we can recall the third essay of *Musical Elaborations*, »Melody, Solitude and Affirmation«, where Said refers to his boyhood experience in Cairo of the Egyptian diva Umm Kalthoum. Here, he reflects on how he came to appreciate her repetitive and interminable style through his developing taste for dissonance and what he calls »heterophony« in »Western classical music.« He goes on to distinguish the haunting, echo-like reverberations of heterophony from »the strictly centralised rigor of polyphony.«

Does this suggest that he came to reconcile his various cultural affiliations? Does he view



Oren Eliav: *Transfiguration*, 2014
(by courtesy of the artist)

ature, matched by the variegated genres of writing and border-disciplinary work Said himself practiced.

Besides writing essays and books in English, European and American literary cultures, the former professor of comparative literature at Columbia University in New York engaged de-colonial theory and historiography; wrote music criticism and political journalism; published a memoir in 1998; penned a book on Palestinian experience of history; and articulated his concerns and reflections in numerous interviews.

Restless and passionate about his pursuits, Said in his work was temperamentally attuned to the pulse beats of what the late Abdelkebir Khatibi once called a *pensée-autre*, an *other-thought*. The term implies a temporal rhythm by which thought transpires not so much as a reflection of context, but as a gathering and initiation of context. To write and publish a book on orientalism, for example, is to gather a number of historical threads and initiate contexts by which such threads come to be thematically addressed.

door handle in an art exhibition of Mona Hatoum – Said was always launching himself into prisms of other-thought that had yet to be thought-out.

Never content with received wisdom, Said was a quintessential experimenter who found it more convenient to express himself in *essays*, a particular mode of writing that lies somewhere between science and art. Said was also very much an embodiment of the *amateur*, undertaking guerrilla-like forays into fields of intellectual inquiry that lay beyond his initial training in literary studies.

It is unimaginable that the book *Orientalism* could have been written by an insider. Said's errant foray measures up to Thomas Kuhn's notion that »paradigm shifts« in a field of intellectual inquiry are often performed by the uninitiated, who can thus see otherwise, think otherwise, engage an other-thought. But this, to be sure, does not come about without effort.

Umm Kalthoum's rhythms through his experience of western classical music, or rather the latter through the former? Temperamentally and intellectually, Said was too preoccupied with dissonance and contrapuntal currents to invest any energy in trying to reconcile divergent streams of thought.

Attuned to such rhythms, my research project consists of two crisscrossing movements—that of biographical impulses *in* Said's work, and that of biographical impulses *in relation to* Said's work. In my interviews I am tracking how others have been influenced by the rhythms of his work.

PD Dr. Saadi Nikro is a Research Fellow at ZMO, and Privatdozent in the Department of English and American Literature and Culture at Potsdam University. At ZMO he is associated with the research group »Trajectories of Lives and Knowledge«. His current research project focusses on the significance of biography in the work of Edward Said.

Domestic Servants in Colonial South Asia

Nitin Sinha

The ubiquity of domestic service and servants in contemporary South Asia has strangely received scarce historical attention. Although quantitative sources under-represent the number of domestic servants dramatically, it is clear that they were the third largest sector in the Indian working population during the nineteenth century. One way to understand the invisibility of the domestics is to turn to certain ideological and theoretical assumptions of labour historiography. The history of labour has structured work as »productive« and »un-productive«, bearing two implications: first, it relegated the household and family to the domain of unproductive; second, it rendered household work uneconomic. In this conceptualisation, family became the site of cultural and moral but not economic value. The fixation with productive labour has not been entirely abandoned in gender-informed studies on labour. This absence becomes even more telling when one turns to Subaltern Studies. The radical theorisation that promised to make subalterns the subjects of their own history, failed to discover the subaltern at home. The identity of the insurgent subject donned various guises but never turned up as a servant.

This project centrally situates servants at the intersection of households, labour and forms of relationships. Primarily within the household but also outside, everyday relationships between servants and masters were based upon labour and wage on the one hand and intimacy and affect on the other. The master's dependence and the servant's submission was not fixed and frozen in time but was performed in everyday encounters in various types of households. The failure to locate servants in households is symptomatic of a particular way in which histories of households have been written. They have remained heavily focused on the late nineteenth century, tracing the contours of »new« domesticity emerging in dialogue with British legal and discursive interventions. Domesticity in this conceptualisation involved the construction of normative ideals of the wife and the family.



»Servants, 28/5/85 – J.B.« - a photo from a British album (probably showing a regular set of Indian domestics), http://www.columbia.edu/itc/meacli/pritchett/00routesdata/1800_1899/britishrule/servants/servants.html

The home became the recluse of maintaining the purity of tradition, and inside that home, women epitomised the essence of purity.

An interesting structural similarity of these arguments with recent literature on memsahibs is discernible. They also became the carriers of normative ideals but their function was to enact and perform the politics of empire. The crux of the similarity is that in both these conceptualizations, the home became the site of the political; in one case the national, in other the imperial. However, within the home it was the wife that bore the burden of the imperial and the national. The historiographical impulse to understand colonialism and imperialism through its »bigger« interventions inadvertently pushed the quotidian figure of the servant to the margin.

This project attempts to understand the role of servants and service relationship as mediated within households and domesticities and through that, to cast new light on the processes of class and status formation. Any history of servants will remain incomplete if it doesn't deal directly with their lives. Servants should not be confined to

their work places alone; both in metropolitan centres such as Calcutta and in provincial towns of eastern and northern India, they inhabited the social worlds that started from their homes and huts in *bastis* (native quarters) or in neighbouring villages and then went along streets, bazaars and barracks to end at their employers' households. Resident or not, they straddled the worlds of the inside and the outside on a daily basis. And often, they did so by being the shadow of their sahibs, memsahibs and *maliks* (native elites).

History of servants therefore needs to move beyond the employer's household into the realm of ghettos, streets, bazaars, barracks, hospitals and mission houses. It was part of the broader history of political economy, the formation of the labour market, the changing nature and notions of domesticity and not least, of nationalism and, international migration. The growth of public institutions such as schools and hospitals created greater demand for domestics. The ties that existed between the household and the public got a new push towards formalisation.

A critical engagement with sources – judicial, administrative, vernacular literary,

and visual – spanning over two centuries allows us to map the changing nature of domesticity within these households, and to trace the shifting importance of certain groups within the service class.

The project comprises two research units that cover the period from the mid-eighteenth to the mid-twentieth centuries. This ERC

funded three-year project (2015-18) is led by Nitin Sinha as the principal investigator, with Nitin Varma, a postdoctoral candidate based at Re:Work, Humboldt University, Berlin. The period of the eighteenth and early nineteenth centuries will be tackled by the PI and the period from the nineteenth to the twentieth centuries by the Postdoc.

Dr. Nitin Sinha is a historian with focus on South Asian History. Between 2008 and 2012 he worked at ZMO with a project titled »The Ganga: Landscape, Community, Religion, 1760s–1960s«. From 2012 to 2015, he taught Modern History at the University of York. His areas of interest include histories of labour, agro-ecology, transport and communication and Hindi vernacular print.

activities

■ Conferences & Workshops

Begegnungen – Archäologie und Ethnologie im Dialog. Erfahrungen und Reflexionen aus der Praxis in Vorder- und Zentralasien und Nordafrika, 27 November 2016, Technical University Berlin

The colloquium discussed methodological and thematic intersections, common interests and points of difference between archaeology and social/cultural anthropology. The two disciplinary traditions share an interest in the diversity of human cultures and societies and have a long history of collaboration and mutual influences. The colloquium presented diverse experiences of practical encounters and interactions between archaeologists and anthropologists working in the Middle East, Central Asia and North Africa. The case studies were complemented by discussions about theoretical aspects and political dimensions of these experiences. An important example among others was mediation at an archaeological cultural heritage site in Jordan which

showed the importance of involving the local population in projects which aim at raising awareness about archaeological heritage and developing sustainable concepts for preservation and education. Another discussion dealt with the role of researchers in contexts shaped by political crisis or war. The participants formulated a clear responsibility to be committed to present or former colleagues. A third focus was the shifting structures and requirements of funding for archaeological work and their implications for

interdisciplinary projects as well as international cooperation.

This interdisciplinary colloquium was organised by ZMO and the Fachgebiet Historische Bau-forschung at Technical University Berlin in cooperation with SFB 1070 »Ressourcenkulturen« (University of Tübingen) and the Österreichisches Archäologisches Institut. It was financially supported by the Fritz Thyssen Foundation.

Katharina Lange

Colonialism, War & Photography (Part II): Photographing Colonial Soldiers & Spaces, 10 March 2016, ZMO

The First World War was a turning point in the history of photography; it was the first war to be documented meticulously in photographs. Official military and newspaper photographers, but also ordinary soldiers and civilians, created millions of images recording events at and behind all the fronts and in the occupied territories. Given the sheer volume of photographic sources, it is surprising how little systematic attention these have received from historians. In the absence of written records or memories of war participants, such as colonial soldiers, these largely neglected photographs become even more important.

The HERA workshop *Colonialism, War & Photography: Photographing Colonial Soldiers & Spaces* was organised by Larissa Schmid (ZMO) and Daniel Steinbach (King's College London) at ZMO in March. It explored the multiple histories and intense meanings concerning war, colonialism and photography. The workshop developed out of an event held at King's College London in September last year on colonial photography during the First World War with the aim to deepen and broaden the themes identified there. Through exploring the role of photography in colonial spaces in general and in the colonial wars of the 20th century in particular, the second workshop

opened up debate on the role of colonial practices of photography before and after 1914.

The ZMO workshop consisted of three sessions: 1) the representation of colonial soldiers prior to and during the First World War; 2) the internment of colonial soldiers as prisoners-of-war in Germany and the role of photography for propaganda and scientific purposes; 3) photographs taken in military campaigns outside Europe, and the interdependence between

»Oriental« landscape, soldiers and active war.

After ten fascinating paper presentations, the general discussion evolved around the distinctions between »war photography« and »colonial photography«, and mapped out the continuities and changes in photographic practices before and after 1914-1918. As a result, the participants traced a fascinating continuity in the colonial aesthetics of war photogra-



*Participants
outside: group
photo in front
of ZMO's
main entrance*

phy, not only leading up to the First World War, but also to photographic practices in the Second World War. There was general consent that the category »colonial« in First World War-photography had multi-layered meanings which depended on each particular context. It became clear that reading photographs as sources of an »entangled

history« requires reflection not only on distribution, technical aspects, audience and the collection, but most importantly on power relations in and of a »captured moment«. It is, for example, not enough to label a war photograph overtly and simply »colonial« just because it depicts Indian colonial troops in the background. Instead,

the workshop participants concluded, it is necessary to study time and space of the depicted situation thoroughly, because what sometimes fits too easily in a simple »colonial framework«, reveals more about our current imaginations of »the colonial« than an understanding of the historical complexities at play.

Larissa Schmid / Daniel Steinbach

Contested Desires. Figuration and Sensation in Abrahamic Traditions, 14–17 March 2016, ZMO

Convened by Birgit Meyer (religious studies/anthropology, Utrecht University, ZMO) and Terje Stordalen (biblical literature, University of Oslo), this multidisciplinary workshop was a follow-up to an earlier meeting held in April 2015 at the Centre for Advanced Study in Oslo. The starting point of the initial workshop was the observation that all three of the so-called Abrahamic traditions are commonly perceived as having more or less uneasy relations with pictorial media. There is a tension between word and image in Judaism, Christianity and Islam alike. And they all tend, at least nominally, to privilege verbal over pictorial media, preferring the spoken, sung or written word. However, when inspecting actual practices in these religious traditions, the matter turns out to be rather more complex. In history and in contemporary practice, forms of figuration are used to render the presence of the absent. »Abrahamic« trajectories appear to have formulated specific visual regimes: embodied habits, traditions and standards for seeing, displaying, and figuring the sacred. In these traditions desires for rendering the invisible visible and for experiencing the beyond are paradoxically confirmed, contested and controlled by the various visual regimes in vogue. This generates episodes of iconoclasm, icono-clash, blasphemy charges and other negotiations of visual religion. Certainly, a qualification of these traditions as basically aniconic would be much too simple.

The main aim of the two-day workshop was to develop a clearer understanding of divergences and resonances between attitudes towards the imagination and visualization of the divine in Islam, Judaism and Christianity by taking into



Participants inside: ZMO's conference room

account the standpoints of anthropology, art history, biblical literature, religious studies and Islamic studies. Presentations applied theoretical, material, or historical perspectives – or a combination of these. At the core of the presentations and discussions were sensory experiences, visual regimes and the performative dimensions at play when sensing figurative media in Christian, Islamic and Judaist traditions. Questions addressed included: What are the conventions that shape whether and how the divine or the sublime can be figured (and why and how not)? Which figurations are privileged and why? How are such figurations seen, sensed and addressed, on the part of religious experts and in everyday practice? The workshop will yield a volume that will show the importance and surplus value of a broader conversation in the study of religion and arts across the usual divide between theology and religious studies, and which opens up to perspectives from Islamic studies, Jewish studies, art history, philosophy and anthropology.

Birgit Meyer

■ Lecture Series

ZMO-Colloquium 2016/2017: At the Centre of the World? A Spatial Approach to the Hajj Pilgrimage

The hajj, the Muslim pilgrimage to Mecca, is among the largest annual gatherings in the world. It can be seen as the performance of prescribed religious rituals in Mecca, but it is first and foremost the pilgrimage itself, the journey to and from the holy places. In the latter sense, it can be seen as a world in itself, a global, mobile and transient existence, centred on spirituality, blessing and reward in the hereafter, but involving such worldly matters as travel, trade, scholarship, politics, etc.

Recent scholarly attention inscribes the hajj as a defining manifestation and catalyst of

globalisation in its core definition. From the earliest expansions of Islam, via the 19th-century developments in transport, health and communication, to the current trends in global mass tourism, capital movements and service industries, the hajj has helped to shape them all, and was in turn shaped by them. These are probably the very reasons why the hajj has become such a popular topic of research with a broad spectrum of humanities and social sciences dealing with globalisation, thus re-inscribing orientalist regional studies into the mainstream of social sciences.

Addressing such topics as state policy, ritual practice, identity discourse, biography, technology, and emotion, the lecture series seeks to explore how »hajj spaces« are produced, transformed or appropriated by various actors, on different epistemic scales; i.e. trans-/local, trans-/national, trans-/regional, and global, and in different time periods. Concrete questions may include the following: How were space and place socio-historically transformed in relation to the hajj? What are the technologies for producing »hajj spaces and places« and how have these technologies been changed through

time and space? How does the hajj pilgrimage facilitate physical or virtual encounters with the »Muslim Other«? How do these encounters in turn relate to the conceptualisation of the Muslim Ummah? How do they produce intellectual, material or emotional spaces in which these differences or similarities can be negotiated, thus articulating identity and belonging? And finally, how can the

various spaces produced through the hajj pilgrimage be characterised or defined? Are they »open« or become rather »closed« as result of a particular policy or a technological novelty, for example? When, and by whom, are hajj spaces and places perceived as »policed« or »free«? Do the Muslim encounters mentioned above promote cosmopolitan habits or rather forms of provincialism, or

both? How do »religious spaces« interact with »secular« ones, and how or what turns the hajj pilgrimage into »gendered« spaces? The lecture series is organised and hosted in collaboration with ZMO, BGSMCS, and IAAW, Humboldt University of Berlin, and will take place during the academic year 2016-17. The programme will be published on the ZMO website.

Katrin Bromber

The Middle East and South Asia in Conversation: Interventions, Control, and Resistance in the 21st Century



Organised by Sanaa Alimnia, Sadia Bajwa, Sarah Holz und Hanan Toukan *Interventions, Control, and Resistance in the Middle East and South Asia in the 21st Century* is a working series of

lectures, book launches, and reading groups taking place in the 2015/16 academic year in Berlin. The series aims to explore how contemporary external and internal military interventions and political, economic, and

epistemological modes of control in the Middle East and South Asia are shaped by the legacies of colonial rule and the post-colonial order, by contemporary developments – particularly the impact of neoliberal peacebuilding –, and local political interests. Using an interdisciplinary approach, it asks what are the responses to these interventions by the state as well as non-state actors, such as ordinary citizens, including refugees, activists, opposition groups, and collaborating groups

The series is hosted by the Berlin Graduate School Muslim Cultures and Societies (BGSMCS), Freie Universität Berlin and the Institut für Asien- und Afrikawissenschaften

(IAAW), Humboldt-Universität zu Berlin. Collaborating partners include the Zentrum Moderner Orient (ZMO) and Dahlem Research School Co-Fund Fellowship, Freie Universität Berlin.

The lectures and book launches are open to the general public as well as to students, researchers, and academics at the Freie Universität, Humboldt-Universität, ZMO, and other institutes in Berlin. The reading groups will be open to interested students, researchers, and academics from the IAAW, BGSMCS, and the ZMO. For the programme see http://www.bgsmcs.fu-berlin.de/events/lecture_series/lecture_series_2015_2016_interventions/index.html

■ Other Activities

Throw the Spotlight: Jewish-Arab Identities, 7th Arab Film Festival – ALFILM, 6-13 April 2016, Berlin

The 7th Arab Film Festival in Berlin – ALFILM brought a variety of features, documentaries and short films from the Arab World to Berlin. Due to the festival's overarching aim of drawing a multi-faceted picture of Arab culture, and to promote intercultural dialogue through film, the organiser *makam – Center for Arab Film, Arts and Culture*, put a focus on historical and contemporary Jewish-Arab identities in a special section of its programme, titled »Spotlight 2016 – Cousins: Jewish-Arab Identities in Postcolonial Cultural Discourse«.

The collection of historical and contemporary feature and documentary films depicted Jewish-Arab identities and reintegrated them as a historical component of Arab and Jewish culture and memory. By deconstructing hegemonic Eurocentric perspectives, which in the light of the Palestinian-Israeli conflict commonly present »Jewishness« and »Arabness« as binary opponents, the programme pursued the goal of detecting and discussing blind spots in the official historical narrative and revising the latter by artistic means.

ZMO participated in the festival by offering academic support through background and contextual information. With her profound knowledge of the history



Hassan Benjelloun, Nora Lafi

of Jewish-Arab urban communities in the Arab World, Nora Lafi gave an introduction to the Algerian documentary *El Gusto* (2011) and took part in a roundtable discussion on the Moroccan feature *Where are you going Mosché?* (2007). While *El Gusto* tells the story of a 50-year-long lasting separation of a Muslim-Jewish Chaabi music ensemble from Algiers, *Where are you going Mosché?* examines the migration of Moroc-

can Jewish communities to Israel after the death of Muhammad V. In her introduction to *El Gusto* Lafi pointed out the connection between colonialism, Algeria's struggle for independence and nationalism framing the documentary. The roundtable was marked by a vivid discussion on the political dimension of *Where are you going Mosché?* between Nora Lafi, director Hassan Benjelloun and the audience.

Yasser Mehanna



Max Weber Stiftung, CC BY 2.0

During the last couple of years, Europe and particularly Germany, have had to deal with the arrival of a large number of refugees and migrants. What will be the impact of this phenomenon on cities in Germany and worldwide? Will people be included or excluded in the city? How will it affect the relationship between the state and civil society? And how did cities in different historical contexts face similar situations? The idea and concept of this event of the Weber World Café (WWC) dedicated to »refugees in the city« have

been proposed by Ulrike Freitag, Nora Lafi (both ZMO Berlin) and Georges Khalil (EUME / Forum Transregional Studies Berlin) in cooperation with the Max Weber Stiftung, Europe in the Middle East – the Middle East in Europe / EUME (Forum Transregional Studies), the Landeszentrale für Politische Bildung Berlin and the association *Gesicht Zeigen! Für ein weltoffenes Deutschland*. It was organised in the rooms of the exhibition 7x young in Berlin-Mitte, which are usually dedicated to Holocaust education programmes. The WWC is an interactive format of the Max Weber Foundation and the Forum Transregional Studies that brings together experts and pupils from four schools in Berlin: the Walther-Rathenau-Gymnasium, the Theodor Heuss

Community School, the Nelson Mandela School / State International School Berlin and the Paul Löbe School (integrated school). Teachers from all schools were also active partners in the project. The discussion was organised as four roundtables with Nora Brezger (Berlin Refugee), Marwa El Chab (EHESS, Paris), Reinhard Fischer (State Centre for Political Education Berlin), Erol Ülker (Istanbul / EUME), Ela Gezen (Massachusetts / EUME) Miriam Stock (Schwäbisch Gmünd), Daniel Heinrich (German wave), Julia Prosinger (Tagesspiegel), and Sanaa Alimia (ZMO). It was a very rare opportunity to interact with each other on themes like the welcoming culture, cultural clichés and educational opportunities for refugee children. Gentrification and food culture were also part of the discussions. Berliners of various origins, including very recent ones from Iraq, Syria, Palestine, and the east of Turkey discussed how they perceived themselves in the city.

Nora Lafi

Gesellschaft zur Förderung des ZMO e.V. (Association for the Advancement of ZMO) Annual Lecture, 11 May 2016, ZMO

Since its foundation in 2007, the Association for the Advancement of ZMO has held an annual lecture inviting members of the association or former colleagues of ZMO to give a talk on significant research topics. The annual lecture of 2016 took place on 11 May at ZMO. The speaker was Ravi Ahuja, Professor of Modern Indian History at the Centre for Modern Indian Studies at the University in Göttingen.

Ravi Ahuja was one of the founding members of the Association for the Advancement of ZMO in 2007. He worked at ZMO between 2000 and 2002 while carrying out a project on maritime work culture and British colonialism in the Indian Ocean. A second stay at ZMO from 2006 to 2007 included a project on Indian prisoners of war in Germany during the World War I. Ahuja maintains close connections to ZMO as a member of the Association, but also as the main initiator and one of three principal investigators of the DFG-funded long-term project *Modern India in German Archives, 1706-1989* (MIDA). This project aims to discover collections on modern Indian history in German archives and describe them in an online database. Today, Ahuja is professor for Modern Indian History at CeMIS (Centre for Modern Indian Studies) at the University of Göttingen. He joined CeMIS as its founding director in 2009 and acted as its director from 2010-2012. Profes-



From left: Heike Liebau, Katrin Bromber, Annemarie Hafner, Ravi Ahuja, Svenja von Jan, Britta Frede

sor Ahuja has worked on various aspects of India's social history from the 18th to the 20th centuries including urban history, the history of infrastructure and the social history of war. Recently, his research interests have moved towards contemporary history. Current research projects examine the social history of South Asian seafarers and the emergence of a labour-centred social policy in mid-twentieth century India. In the lecture »Produce or Perish: The Crisis of the late 1940s and the Place of Labour in Postcolonial India«, Ravi Ahuja addressed a major strike movement in India between 1946 and 1950. During this period, he argued, strikes spread widely over India and mobilized factory labourers, small-scale artisans and officers of the state apparatus. Also women became more visible in their social roles after the Second World War. Ahuja

explained that as a result of this big and highly differentiated strike movement, labour became a political force.

He demonstrated how looking at labour history as political history can offer a new perspective on social and political developments in India during that period. According to Professor Ahuja, the strike movement was related to a general crisis of Indian society, and revealed specificities of the Indian context as well as an influence of global tendencies and developments. In a lively discussion, the topic was linked to current debates at ZMO such as the role of the postcolonial state as a major force of regulation, as well as the relationship between normativity and life worlds.

Heike Liebau

Impressum • Orient Bulletin, History, Society and Culture in Asia, the Middle East and Africa ■ published by Zentrum Moderner Orient, Geisteswissenschaftliche Zentren Berlin e.V. ■ editorial board: Stefan B. Kirmse, Svenja Becherer ■ photos without reference: ZMO ■ contributors to this edition: Sanaa Alimia, Katrin Bromber, Erdem Eoren, Nora Lafi, Katharina Lange, Heike Liebau, Yasser Mehanna, Saadi Nikro, Larissa Schmid, Nitin Sinha, Daniel Steinbach, Deniz Yonucu ■ ISSN 2191-3226 (print); 2191-3234 (online) ■ please require permission for use and reproduction of the content ■ we welcome your comments: svenja.becherer@zmo.de

publications

ZMO Programmatic Texts

• Katharina Lange, Ali Nobil Ahmad, Jeanine Dağyeli, Erdem Evren, Patrick Schukalla, Juliane Schumacher, Steven Serels: (Re)valuing natural resources in the Middle East, Africa and Asia (2016) ZMO Programmatic Text No. 11, 2016

ZMO Working Papers

• Sarah Jurkiewicz: Cultural activism through spatial practices: walking tours and urban gardening in Kuwait City, ZMO Working Paper No 14, 2016

For more see publikationen/index.html

news

People

ZMO welcomes Dr. Stefan B. Kirmse, research coordinator at ZMO since March 2016. With a PhD from the School of Oriental and African Studies (SOAS) in London, he previously coordinated research and research applications at Humboldt University's department of East European History. At the intersection of history and social anthropology, his own work focuses on the everyday lives of Muslims in the Eurasian space. Feras Krimsti, who has been connected to ZMO for many years, returned to the centre and now works as a ZMO postdoctoral fellow at BGSMCS with a project on »Man and Society in Early Modern Arabic Travelogues and the Res Publica Literaria between Aleppo, Istanbul and Paris«.

As of April 2016, Dr. Rana von Mende-Altaylı has started a three-year DFG project on »The Appearance of Gender Roles in Literature on Decency and Behavior during the End of the Ottoman Empire and the Early Republic«. She was at ZMO from 2008 to 2010 with a project on the debate on polygamy in the late Ottoman modernisation discourse.

ZMO also welcomes several longer-term research fellows. Dr. Deniz Yonucu is an Alexander von Humboldt Fellow at Forum Transregionale Studien and ZMO from February 2016 to January 2018. She holds two MA degrees in Social Sciences from the University of Chicago and in Sociology from Bogazici University and received a PhD in Social Anthropology from Cornell University in 2014. Her dissertation »Operations of Law and Sovereignty from Below: Youth, Violence and Disorder in Urban Turkey« focuses on marginalised, Alevi-populated working class neighbourhoods in Istanbul and analyses the

complex relationship between law, violence, counter-violence and sovereignty in Turkey. Yonucu is currently working on her first book project tentatively entitled »Violence and Counter-Violence in Istanbul's Working-Class Alevi Neighbourhoods: Crime, Policing and Counter-Police Policing«.

Dr. Jakob Kraus has been affiliated with ZMO since December 2015 thanks to a research grant by the Gerda Henkel Foundation. He finished his PhD in Islamic Studies at the Berlin Graduate School Muslim Cultures and Societies. At ZMO he is working on his project »Sports and Modernity in the Colonial Arab World: Algeria, 1910-1962«.

Prof. Hossein Abadian arrived in May and will be a guest fellow during the second half of the year. Abadian studied Modern History at the universities Tehran and Qazvin in Iran and earned his PhD in 2000 from Shahid Beheshti University. His field of research is the socio-political history and intellectual history of Iran. At ZMO he works on the political and cultural history of Iran between the two world wars (1918-1939), the impact of Iranian refugees in Berlin, and the formation of new styles and schools of literature, historiography and political thoughts in Iran during these years.

Dr. Carl Rommel, visiting research fellow at ZMO in January and February 2016, continues to be affiliated with the working group *Progress: Ideas, Agents, Symbols*. Rommel is a social anthropologist and is currently working on a book project that ethnographically explores the emotional politics of Egyptian football, before and after the 2011 Revolution. In parallel, he is also preparing a new project which is set to examine how the Egyptian state mobilises sports to shape young men's ethics, politics and bodies. It will be based on ethnographic fieldwork at a handful of Cairo's »youth centres« (*marakiz al-shabab*): a nationwide network of state-run cultural, educational and sporting institutions.

Fatemeh Masjedi, PhD research fellow in the cooperative project *Urban Violence in the Middle East*, bade farewell to ZMO at the end of January 2016.

Azzurra Sarnataro, research fellow at ZMO since July 2015 returned to her home university in Rome at the end of April. Sonja Hegasy, Vice Director of ZMO, is a Fulbright Visiting Research Scholar at the Graduate Center, City University of New York from February to July 2016.

Nils Riecken, ZMO research fellow in the BMBF group *Trajectories of Lives and Knowledge*, is guest lecturer at the Institute of Islamic Studies at the Freie Universität Berlin during the summer term 2016.

Fritz Steppat Prize 2016

In 2016 the Gesellschaft zur Förderung des ZMO (Association for the Advancement of ZMO) will award the Fritz Steppat Prize for an outstanding scientific text by a young researcher. Considered for the prize are final theses and other scientific texts by students, graduates and doctoral candidates in the fields represented at the ZMO who have either worked as student staff members at the ZMO or whom ZMO staff members have supervised. The winner will be announced in September during the association's annual meeting.

Summer School

Christians and Muslims in Africa. Towards a Framework for the Study of Multi-Religious Settings, Summer School, 14-20 July 2016, ZMO, Berlin.

Convened by Birgit Meyer (Utrecht University/ZMO), Abdoulaye Sounaye (ZMO), Marloes Janson (SOAS), Kai Kresse (Columbia University/visiting fellow BGSMCS).

The summer school will bring together around 25 PhD students and postdocs from Africa, Europe and the United States and a number of senior scholars whose research focuses on Muslims and Christians in Africa and who wish to situate their research against a broader comparative horizon. The central aim of the summer school is to further the development of a conceptual framework for the study of Christianity and Islam in multi-religious settings in Africa. The summer school involves a mix of small working groups in which participants receive feedback on their work in progress, panel discussions and lectures.

calendar

LECTURE SERIES: THE MIDDLE EAST AND SOUTH ASIA IN CONVERSATION

- Dr. Toufic Haddad: Palestine Ltd: Neoliberal Peacebuilding and Statebuilding in the Occupied Palestinian Territory, 29 June 2016, 18h, Grimm Centre, Berlin
- PD Dr. Andrea Fleschenberg dos Ramos Pinéu: Gender Mainstreaming Interventions in (Post-)Conflict Contexts: Post-2014 Afghanistan, 5 July 2016, 18 h, IAAW, Berlin

OTHER EVENTS

- 11 September 2016: Day of the Open Monument / Open Day, Zentrum Modern-er Orient and Historische Kommission

For further information see:
www.zmo.de/veranstaltungen/