

Annual Report 2016

OIB ORIENT
INSTITUT
BEIRUT
المعهد الألماني للأبحاث الشرقية



The Orient-Institut Beirut (OIB) is a German academic research institute that engages in and supports research in the humanities and social sciences relating to the Arab world. The OIB's endeavours find common ground in the interdisciplinary research undertaken in historical and contemporary studies, the systematic approach to understanding voices and visions in the region and in cooperation with actors and institutions in Lebanon, the Arab world and the wider Middle East. Increasingly the institute's research considers links between the Arab world and processes and phenomena outside the region.

The OIB maintains an important public research library. It publishes two series in book form and an online series as well as occasional titles (Extra series). The institute organises research seminars, lecture series, international conferences and workshops. To design, fund and realise its projects, the OIB forms local and international academic partnerships.

A core aim of all OIB activities is the facilitation of links between research interests in the Arab world and academic institutions in Germany and Europe so as to encourage multi- and interdisciplinary perspectives.





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Director's Address

STEFAN LEDER



This is the first annual report of the Orient-Institut Beirut to be produced in English. The institute has published annual reports in German since the beginning, and the reports from 2011 onwards are available online. Yet, for most of our academic partners in the region, German is not accessible. Moreover, during the past few years the institute's fellowship programmes and the team of employed researchers on duty have come to constitute an international research team mostly using the lingua franca of academic communication.

While the current situation in the Middle East exposes Lebanon to considerable pressures and constraints, the social and political environment favours academic and cultural activity and endorses, or at least tolerates, their claims to autonomy. In this way, Lebanon stands out from many countries in the wider vicinity, and one may hope that these standards will be preserved, and even further developed, in the future. The emergence of a politically engaged civil society, manifest again in the municipal elections of 2016, sustains and reflects aspects of social innovation and thus adds a fresh element to a political system otherwise dominated by the power balancing between the established leaders and their camps. As conviviality and cohabitation remain sensitive issues in Lebanon, the representation of all major groups and parties on the political scale and the protection of the status quo are a priority for many. The risk, however, that fears of disadvantageous change may cause a deadlock of the political system, seems to have become a bitter reality.

The OIB is witnessing an increasing interest in its fellowship programmes, which may be indicative also of the significance of Beirut and Lebanon as an academic hub and cultural forum. Lebanon, with its social and political affairs as well as cultural dynamism, is a natural focus of the institute's research. Beyond this interest, the OIB hosts and organises a plethora of disciplinary or interdisciplinary approaches to research on the region's past and present. History and social studies, philology and cultural studies, educational studies, anthropology and political sciences, the wide framework of Islamic studies discussing a rich and often unearthed heritage, the history of ideas more generally, including philosophy and theologies, thus coexist, regularly exchange and sometimes cooperate in the framework of our workshops and conferences.

Many researchers stay for rather short terms at the OIB, and even those who are in charge of the OIB's institutional work for several years will, subsequently, pursue their academic engagement elsewhere. The individuality of research and career paths is a condition of the institute's work. The resulting contingency, with respect to a concurrency of research interests and approaches, is counterbalanced by the structural element of research clusters that also inform the selection of short-term fellows.

Our report presents 31 research projects. They illustrate the diversity and vitality of international research on the region at the institute, yet also display shared perspectives and common research objectives. Against the backdrop of the apparent political trend of bolstering the centrality, if not autocracy, of the state and its agents or occupiers, prevalent in major countries of the Middle East and beyond, it becomes even more important that research in the humanities and social sciences responds to matters of common interest as defined by its proper agendas. Research, in any case, entertains many links with the contexts and concerns that it reflects, but this perspective rather accentuates an aptitude of involvement that many projects and approaches at the OIB indeed share. A selective and interpretative synopsis of the institute's research activities may help to illustrate this particular point of view.

Urban development in Beirut is examined from two perspectives, highlighting the increasing importance of the financial sector for real estate development, particularly through direct investment (MARIEKE KRIJNEN), and describing the mechanism of urban renewal by demolition, which includes the systematic neglect of decayed houses (SAMAR KANAFANI). A seemingly alternative projection of development models connected with the political project of defiance against Western hegemonies and interventions is discussed in the study of FOUAD GEHAD MAREI.

Our research also reaches out to non-urban topographic and mental landscapes. A long-term historical approach to non-urban, rural and desert-like areas of the Syrian steppe allows ASTRID MEIER to trace the traits of Bedouin society – economy, power structures and perceptions – in their relation to a very distinctive environment and to the climatic and political changes that affect it. Different types of knowledge on the Syrian environment and their political implications and effects during the Great Syrian Revolt of 1925 are highlighted in ADRIEN PAUL ZAKAR's study. Common to urban and Bedouin societies is the representation of proximity through lineages, the historical and contemporary aspects of which were discussed in a workshop (*Nasab: Lineage and genealogy in the Arab East*, ASTRID MEIER).

Gender issues surface in several projects. ELIZABETH SALEH prepares an ethnographic monograph dealing with gendered labour in the rural Kefraya region; the interaction between women and the state in Saudi Arabia is the object of a study that takes account of the current softening of otherwise harsh legal frameworks (ZINA SAWAF). The practice of civil marriage in Lebanon – extraterritorial because of the lack of a Lebanese civil law in matters of personal status – reflects the accommodation of intimacy in a multi-sectarian society that values family-making (MICHELA DE GIACOMETTI). The history of female slavery and the sexual and cultural roles of slave women are reconstructed from legal and literary texts of the Abbasid period, which constitutes an early climax of Arabic culture (KAREN MOUKHEIBER).

Analysing constructions of and claims to authority, as well as manners of legitimising political power, is the objective of several studies. A local and contemporary aspect of it is clientelism, which grants the survival of political elites in post-war Lebanon (PETER BLANK). Several projects pursue a historical approach stretching over the early and middle periods of Islamic history. The correlation of oratory performance and political leadership in 8th-century Iraq seen in the context of late antiquity (PAMELA KLASOVA), and the role of religious and political authority in creating the doctrine of the inimitability of the Qur'ān (HANS-PETER PÖKEL) are topics referring to literary and theological traditions and tradition building. The inherent relationship between language and power is also one aspect of the study of diplomatic letters of the time of Saladin (STEFAN LEDER ET AL.). TORSTEN WOLLINA traces new authorial practices in scholarly literature at the end of the 16th century as indicative for the reconceiving of intellectual and textual authority; he also organised a workshop on *Arabic Historiography in Transitional Periods*. Examination of the extensive discourse on legitimate power and good governance allows us to discover its theoretical premises, political objectives and dynamics over five centuries – 11th to 16th – in the specific framework of local sovereign rule (STEFAN LEDER). The idea of exploring the concept of change in universal terms, implicitly present in most of these projects, is problematised in a study that relates European philosophy and Arabic rhetorical theory (SARAH DOEBBERT EPSTEIN). Reception processes, as indicated by Ibn Bāğğā's reconceptualisation of eternity in his Aristotle commentary (FARAH CHERIF ZAHAR), may also be revealing in this context.

Political perspectives 'from below' are exemplified in studies on modern or contemporary social movements. Typically, they bring together individuals from very different backgrounds and of diverse political orientations. This phenomenon, especially in its anti-establishment orientation, is the object of two studies. One concentrates on movements in new media, or cyberactivism (DINA MANSOUR-ILLE), the other on a pivotal period of the Arab left, 1967–1979 (LAURE GUIRGUIS). Both projects also organised workshops: *Social Movements in the Digital Age: Activism, Dissent and Rebellion*

in the Post-Arab Spring and Left-Wing Trends in the Arab World: Bringing the trans-national back in. The figure of the popular intellectual in social media among the Syrian opposition exiled in Lebanon, Turkey and elsewhere is indicative of how, and to what effects, popularity is constituted in this field (ADÉLIE CHEVÉE). Taking a long-term historical perspective, TILL GRALLERT's study on food riots in the Middle East (mid-18th to mid-20th centuries) gives particular attention to female agency in the framework of a "repertoire of contention" in the public space.

The constitution of a public sphere in cultural realms, and its political implications, is an issue that interconnects a number of research endeavours. Whereas cultural institutions in Lebanon establish representations of culture that respond to impulses from specific social groups and reflect the ambitions of state policies in this realm (NADIA VON MALTZAHN), the discourse on art, between academic reservation against modern aesthetical trends and avant-garde practices in the early 20th century, negotiates conflicting and contradictory approaches to modernity (MONIQUE BELLAN). An international workshop, *The Avant-Garde and its Networks*, emphasized the European – Near Eastern entanglement in matters of modern art (MONIQUE BELLAN ET AL.). Rethinking the role of the artist in society, and exploring the possibilities and leeway of uncensored expression, marked a short period of liberated cultural activity in the first decade of our century in Syria (CHARLOTTE BANK). Islamic artistic heritage, rearranged and transposed to modern installations and contexts, instigates new representational practices that seem to distance themselves from hegemonic Western patterns (ELIZABETH RAUH). Discursive regimes connected to commercial pop music production in the MENA region are indicative of how local and pan-Arab perspectives are constructed and balanced (INES FABIUNKE). Arabic rap music and hip-hop culture in Lebanon and Algeria illustrate, due to the local language employed and international dispersion, the emergence of a public that fuses both elements (FELIX WIEDEMANN).

Higher education at public and private universities in the region, its conditions, strategies and effects, constitute a topic that has been part of the OIB's research work for several years. Currently, reform efforts in academic institutions are discussed from different angles. For an assessment of the academic impact of newly established interdisciplinary doctoral schools at the Lebanese University, JONATHAN KRIENER studies in how far this new academic framework affects history writing – a particularly sensitive issue in Lebanon. Deciphering the overwhelming perception and discursive presence of crisis in Egypt, which justifies demands, reform proposals and informs actors' strategies in the higher education sector, DANIELE CANTINI discusses the underlying subtle changes in the conception of the role of state and the governance it may offer. He also organised the final conference of a previous project on *Knowledge Production at the Doctoral Level in Egyptian Universities*, in Cairo.

The OIB engages in academic cooperation with individuals and academic institutions, mainly in Lebanon and Egypt. This aspect of our work is a constant concern. The long-standing partnership with the American University of Beirut resulted, this year, in organising the conference *Books in Motion: Exploring concepts of mobility in cross-cultural studies of the book*, which looked into the diversity of notions of 'the book' and its mobility (SONJA MEJCHER-ATASSI ET AL.). An international workshop was co-organised and dedicated to the introspective aspects of Islamic mysticism as seen from the perspective of Western psychology (*East Meets West*, HANS-PETER PÖKEL ET AL.). Research on rural life in the Nahr al-Jauz valley was conducted together with the University of Balamand, resulting in the first workshop on *Cross-disciplinary Approaches to Hydraulic Landscapes of the Eastern Mediterranean 1200–1900 CE* (ASTRID MEIER ET AL.). The OIB also co-organised an international doctoral school on *Reading and Analysing Ottoman Administrative Sources*, in Amman (ASTRID MEIER ET AL.). Together with the Mashyakhat al-Azhar, the Office of the Grand Imam of al-Azhar, and Professor Ahmad al-Tayyib, the institute organised, in Cairo, a series of debate-oriented Islamic-Christian lectures on mostly methodological issues of the theologies (*Theology – Humanities – Social Sciences*, STEFAN LEDER ET AL.).

The latter event is also indicative of local language policies in academic communication, as the use of Arabic – and simultaneous translation for participants not familiar with the region – is rather common in the Egyptian context, but quite rare for OIB activities in Lebanon.

Apart from research, the OIB departments have realised major achievements. The completion of the digital library catalogue and its integration into the German Online Public Access Catalogue (OPAC) is an asset. The IT department and administration have developed their structure and services. The publication department has further consolidated, and also expanded its activity *hors-série*. When we mention this effective commitment to further enhancement in summary here, we are nonetheless aware that the performance of our institute is largely due to the reliability and creativity of the work of the administration, IT and publication departments.

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The OIB conducts and supports research on the Arab region and the wider Middle East. Research addresses historical and contemporary matters, yet, generally, shares the commitment to a systematic study of primary sources, regional agents, local conditions, discursive contexts and the methodology of research. This provides a common conceptual framework for the work in and between the academic disciplines represented at the OIB, such as history of the Middle East, Islamic studies, Arabic studies, social sciences, anthropology and cultural studies.

The OIB grants support to doctoral students during their fieldwork or the writing phases, and gives postdoc fellows the opportunity to join the OIB research community for up to one year in order to conduct their projects. Individual and collaborative projects of the research associates and the directorate are developed over several years. The weekly Internal Colloquium is the arena where researchers regularly meet to present their projects, up to twice a year, and exchange their insights and experiences.

Research clusters organise mid-term research projects of the associates and the directorate. They secure continuous research perspectives, each sustained by several projects. They incorporate externally funded research projects and include team-based, as well as individual endeavours. Clusters highlight research questions that inform, or at least are an integral part of, several projects, and thus foster a collaborative aspect of our work.

Culture, Art and the Public Sphere

Projects in this cluster share an interest in the political character of innovation in cultural production, of forms of articulation and of publicness. In particular, this cluster deals with processes of transformation of existing aesthetic, political and social orders, as well as with the reflection, and possibly the theorisation, of artistic practices. The role of institutions in shaping identities – and be it by rejecting the institution – is central to the analysis.

Apart from the two individual projects, described in the pages that follow, Monique Bellan and Nadia von Maltzahn have also initiated a number of joint projects within the framework of the cluster. One of these deals with the question of challenges posed by the migration of institutional patronage, as in the case of the art salon in the Arab region that emerged in the colonial and post-colonial context in cities like Tunis, Cairo, Damascus and Beirut. Another joint project looks at questions of liberation and emancipation in art and cultural practices in the region, by examining the relationship between cultural players and authority. The agency of the artists or cultural players is in the foreground, positioning them within their time and space.

The projects in this cluster adopt a transregional perspective either by analysing developments and phenomena in different countries in the region and beyond, or by relating the analysis of a particular country to its regional and international context. The translation and circulation of knowledge and practices is another field the cluster looks at, by taking into account the role of networks and the interconnectedness of developments that relate the different regions of the world to each other.

Cultural Policies in Lebanon // Cultural institutions between state and society

NADIA VON MALTZAHN

FEBRUARY 2013 – JANUARY 2018

"Everyone used to go, the crowds were amazing ... only the *crème de la crème* of society," recalls Lebanese novelist Hanan al-Shaykh about the Sursock Museum's Salon d'Automne on the occasion of the reopening of the museum after an extensive renovation (*The Guardian*, 7 October 2015). The inherent tension between *everyone* and the *crème de la crème* hints at one of the central preoccupations of this research project, which deals with the question of how cultural policies and cultural actors contribute to the creation of a public sphere in Lebanon. The question of who cultural institutions address and how they do so is one of the themes of this project, which examines different types of institutions involved in cultural and knowledge production. Can cultural institutions play a unifying role in a fragmented nation? What does it mean to speak about cultural policies in the Lebanese context, where the cultural sector is largely driven by private and individual initiatives? And what do cultural practices tell us about the relationship between state and society?

Cultural policies define a vision for culture, and provide frameworks for institutional practice to translate this vision on the ground. Cultural policies also determine what role various actors play in cultural production. This project takes three cultural institutions, the Lebanese National Library, the Sursock Museum and the Baalbeck International Festival, and investigates the power dynamics at play and the arenas in which frameworks are determined and policies are made. It also asks what roles these spaces and institutions play in the public sphere, and how they mediate between state and society. The case of the Lebanese National Library, for instance, the reopening of which is one of the priorities of the Lebanese Ministry of Culture, highlights some of the struggles around cultural policies. These include the reliance on foreign expertise and funding, the lack of clearly allocated funds, the difficulty in passing a law that regulates the status and work of cultural institutions, the competition between different ministries and the reliance on private foundations. These points have been further elaborated in a forthcoming article entitled "*What Cultural Policies?*" *Explicit and implicit cultural policies in Lebanon* (META 7, 2017, pp. 75–84).

Public outreach is one of the missions of the newly expanded Sursock Museum, mentioned above. Nicolas Ibrahim Sursock (d. 1952), from a wealthy landowning family, in his will bequeathed his mansion and art collection to the city of Beirut, to be held in a *waqf* and turned into a public museum. First opened in 1961, the Sursock Museum became known for its annual Salon d'Automne. The latter aimed to guide the artist and public taste, and was one of the main channels through which the museum acquired art. This subject has been explored in two conference panels on the impact of the art salon in the Arab region this year.

The third case study examines the role of the Baalbeck International Festival in contributing to a debate on culture, looking in particular at the relationship between the festival and its location. It analyses the appropriation of heritage as a tool for tourism and a source of national pride. Initial results were presented at a conference in Heidelberg in October.

The project thus examines the relationship between cultural policies, cultural production and the public sphere through an analysis of these three case studies. In parallel, a series of research studies on different aspects of cultural policies are prepared in the framework of a working group on cultural policies in Lebanon.

Visitors at the Sursock Museum's 7th Salon d'Automne, 1967–1968.

COURTESY OF THE NICOLAS IBRAHIM SURSOCK MUSEUM.



Talking about Art and Aesthetic Reflection in Egypt and Lebanon since the 1920s

MONIQUE BELLAN

APRIL 2013 – APRIL 2018

This project is situated in the field of politics and aesthetics and looks at developments concerning the discourse on art since the early 20th century. It sets out to explore the way art is debated and discussed in various media, such as newspapers, magazines, exhibition catalogues and archival material. The project focuses on Lebanon and Egypt and investigates developments that took place simultaneously in these two very diverse political and cultural contexts, drawing a comparison with similar debates underway in Europe and elsewhere. The project aims to delineate the most pertinent of these debates and to track a highly political discourse on art.

Starting with the debates of the defenders of academic art in Lebanon (i.e. Georges D. Corm, 1896–1971), who looked at modernism and its protagonists with suspicion, the project seeks to examine different phases since the 1920s until the present. One guiding question is how the changing concepts of beauty and morals were discussed through time and place and if any theoretical discourse apart from political or national concerns can be identified.

One focus is on surrealism, which, as an avant-garde movement, generated intense artistic and political controversy and debates on aesthetic as well as political questions. These revolved around notions such as 'truth', 'beauty' and 'morality', and the way they could be experienced, challenged and redefined in a society dominated by bourgeois values and ideals. The Egyptian surrealist movement *Art et Liberté* (1938–1948) and its Lebanese counterparts – who were a group of friends discussing surrealist ideas but never formed an official group – are analysed against the backdrop of an artistic and political establishment that was the stimulus for their aspiration towards liberation and emancipation. Part of this research also concerns the exhibition practices of *Art et Liberté* and those of the surrealist movement in general, which challenged the aesthetic and political order and the ways of displaying artworks. The definition of a work of art (and, indeed, of the artist itself) was challenged, as well as national affiliations and the often dubious liaison between art and political power. The surrealists were totally disengaged from any nationalistic concerns and believed in a frontierless state of mind and world.

The picture shows the first issue of the group's monthly magazine *Al-Tatawwur* (Evolution), which had only seven issues and ran from January 1940 through September 1940. The perspective of the group is clearly directed towards the future and implies a profound revision and change of the values that Egyptian society is built upon. The opening article starts with a credo and emphasises the common identity of the group by repeating the word *nahnu* ('we'), as opposed to the 'other', several times: "We believe in constant evolution and continuous change. We fight against myths and fairy tales and we combat the inherited values, which were set up to exploit the power of the individual in his material and spiritual life" (translated from Arabic). Egyptian society in its current state, says the article, is considered "a sick society" that is out of balance. The group *Art et Liberté* therefore wanted to promote an intellectual exchange among the members of the young generations and offer a platform for free thought that could insert new ideas into the society and stimulate the desired change. For a more systematic analysis of surrealism in the region under scrutiny, a workshop on *The Avant-Garde and its Networks: Surrealism in Paris, North Africa and the Middle East from the 1930s* was organised in collaboration with Deutsches Forum für Kunstgeschichte Paris (DFK) on 14–15 November in Beirut. The presentations discussed concepts of modernity, translation processes, the reception and circulation of surrealist art and literature as well as artistic and literary interconnections.

First issue of the magazine *Al-Tatawwur*, issued by *Art et Liberté*, Cairo, January 1940.

IN: HISHAM QISHTA (ED.), *AL-TATAWWUR*, CAIRO: ELIAS PUBLISHERS, 2016, P. 26.



Higher Education as the Subject and Object of Critical Discourse

The importance of universities can hardly be overestimated. Their numbers have grown massively, as have the number of the people enrolled in them relative to the total population worldwide. They exert multiple functions in the production and dissemination of knowledge. Moreover, they are ascribed the role to evaluate and certify knowledge in the form of professional and scholarly status, curricula, as a basis for policies and more. As universities themselves have a share in the definition and proclamation of social problems and goals, they can easily turn into contested terrain in the claim for the right interpretation of social phenomena and the right ways to address them. Unrest on university campuses, dense security regimes and long closures in the aftermath of political change in several Arab countries testify to that, as well as the continued control over teaching and research activities.

The growing body of debate and research literature about higher education in the Arab world suggests that universities are vital for the attainment of many developmental goals and plans. In relation to these, however, the literature perceives the Arab university landscape as defective, lacking the means and the concepts to attain those goals. Hence, universities have been subject to reform measures to enhance and assure the quality of their impact, to make them compatible with international standards, certificates etc.

The projects in this cluster address the two strings of critique that are attached to the social sciences and humanities at universities in Arab countries. On the one hand, we ask in which ways the roles of universities are coming under increased political and societal scrutiny, and are redefined according to changing notions of what valuable knowledge is. On the other hand, we ask how reform measures have changed the perspectives and dynamics of knowledge production in the humanities in times that have also, politically, been very eventful.

Higher Education and Citizenship in Egypt // An anthropological critique of the crisis narrative

DANIELE CANTINI

SEPTEMBER 2016 – AUGUST 2017

This project looks at the configurations of society, legitimacy, knowledge and power in Egypt, from the vantage point of the higher education sector, which Daniele Cantini has been researching since 2007. It focuses on the university as a fundamental institution in the contemporary configuration of knowledge and power – what universities are for, how they will be funded, what they will produce – in combination with the recent anthropological interest in global assemblages, in this case higher education as a 'glocal' technology of governance.

According to both local and international sources, the educational sector in Egypt has been in deep crisis for decades, and this is usually traced back to an even deeper crisis of citizenship. There are different versions of what the crisis is about: official studies tend to highlight an increasing quantitative burden on educational institutions, with a consequent decline in the quality of education and the erosion of educational infrastructures, or they focus on the inadequacy of the curricula and of teaching methodologies. Other, more critical, observers point to a break in the social contract between the state and the populace as the fundamental reason for the educational crisis, emphasising the mismatch between educational promises and the realities of the labour market. Notwithstanding differences of standpoint, most people involved in the educational sector would agree that the system is experiencing a crisis, and that the situation demands key questions be addressed: governance of the system and its institutions, possible reforms, the role of international cooperation and a spectrum of subjective choices and coping mechanisms. The prevailing sense of crisis imparts value (even if fading) to education and informs a historical narrative that uses education to exemplify differences across the decades. Moreover, the discourse of crisis seems to be used to justify a disengagement from the actual learning and research process while calling for appropriate policy reforms, e.g. supporting the introduction of private for-profit universities, increasing some forms of international cooperation and reforming public institutions, and it is a guiding force for actors, who, unconsciously, help to co-create the crisis.

Empty classroom,
October 6
University, Egypt,
in 2012.

© DANIELE CANTINI



Hence, this project analyses how the discourse of the crisis of education in Egypt is enacted by different authors, from different theoretical, political and moral viewpoints. The goal of this research is to discuss how significance is made by resorting to the crisis narrative – how different modes of organisation and reforms are introduced and how social actors adapt their evaluations to the changing context. In this sense, the project has a significance that goes beyond Egypt and the higher education sector, since similar processes are at play elsewhere. Ultimately, the project investigates the changes in the conception of what the state is and should be, between social and economic considerations, both locally and internationally oriented, through the lens of the higher education sector. Here, the attention lies in the structuring and governance of education and research, in the reforms discussed and (rarely) implemented (as the image suggests, despite promises of different learning and teaching methods, as well as air conditioning, the rooms in a private university look rather standard), a crucial aspect of the crisis itself, as well as in the international cooperation efforts, particularly (though not exclusively) with Europe.

History Writing at Lebanon's Universities //

Dynamics of connectivity under the impact of reform, innovation and political turns

JONATHAN KRIENER

OCTOBER 2015 – SEPTEMBER 2018

Reports about the participation of countries in global knowledge production treat it as an indicator of how societies fare in benefitting from the effects of globalisation. With regard to the social sciences and humanities, the discourse is also about who partakes, and to what extent, in the interpretation of world history, international politics, economic and cultural relations.

On the level of nations and other social groupings, these aspects of knowledge production are reflected in discourses that charge education with promoting collective progress and competitiveness, and with forging collective identity or social coherence. In emerging nation states, universities are seen as vehicles and symbols of intellectual and economic self-sufficiency and social and cultural integration. Consequently, besides scientific and educational quality, the assessment and critique of universities deals also with their potential to foster social and cultural integration, not only nationally, but also regionally and globally.

When reform measures are conceptualised and implemented, international agencies often provide the concepts and the discourse that make their solutions look practical and legitimate (Steiner-Khamsi, Gita and Florian Waldow. 2012. *World Yearbook of Education 2012: Policy borrowing and lending in education*. London: Routledge). The European Commission's Tempus programme (2002–2013) was such an agency for academic cooperation within the EU and with "neighbouring countries and the countries within its wider vicinities". Its background and objectives statements addressed many often-stated expectations directed at higher education in the MENA region, such as societal innovation, social cohesion and human rights, as well as a successful transition to a knowledge-based economy, growth and competitiveness, and the capacity to cooperate internationally and continually modernise.

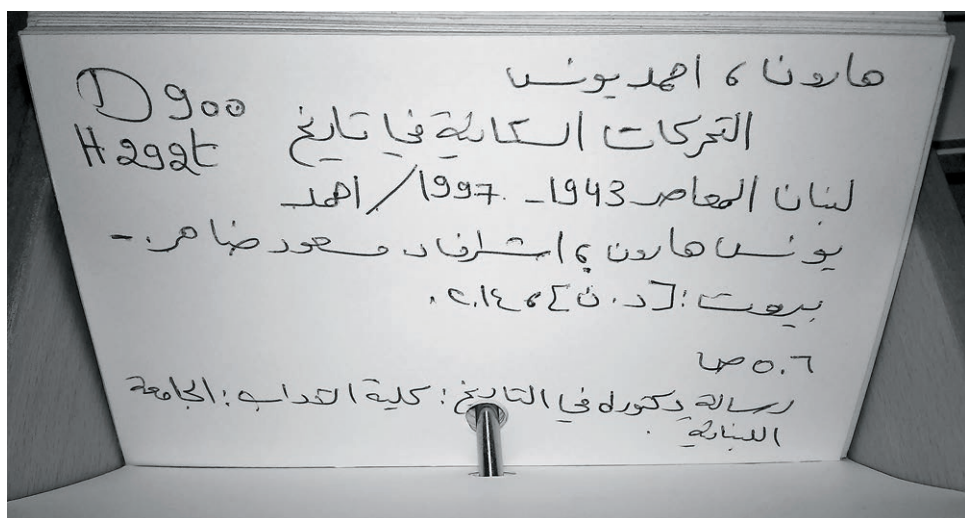
In cooperation with TEMPUS, Lebanon has established three doctoral schools at its national university, the Lebanese University (LU), that enrol students of all disciplines: sciences and technology, law, politics and business, as well as humanities and social sciences, from universities in Lebanon and the Arab region. These bodies provide training in collective research to professors and graduate students, and in research supervision to professors. In 2016, 951 graduate students were enrolled in the the largest of them – the Doctoral School for Literature, Humanities & Social Sciences. Besides

fostering and developing academic research, its mission is to create ties with the Arab world and internationally. Whereas before its foundation in 2007, doctoral studies in Lebanon were pursued at different faculties of different universities, today, doctoral studies at LU can be pursued only at the doctoral schools with their structure of training programmes, supervision, seminars and workshops.

Applying concepts from organisational sociology and sociology of education, this project asks for changes that the establishment of doctoral schools for social sciences and humanities has effected on history writing at universities in Lebanon, as different from changes that result from differing degrees of digitisation (see illustration) or from turns in the political environment. How does the local, regional and international connectivity of history writing change with the establishment of the new structure? Indicators for change are shifts in the variety of topics, in perspectives of time and space, in reference literature, as well as theoretical and methodological approaches. These are quantified through an inventory of works of history writing after 1992, both within the framework of the doctoral schools and outside of them. For a sample of these works, then, the project traces the processes of writing them and their place in their authors' biographies, in order to locate areas of continuity and change that respond to the establishment of the doctoral schools.

Catalogue card from the Faculty of Humanities at the Lebanese University showing a doctoral thesis of 2014.

© JONATHAN KRIENER



Power and Legitimacy

The convergence of power and the legitimacy of rule or order of the state and society is an ubiquitous phenomenon. As such, it has occupied political actors as well as authors continuously throughout history. Authority and political order also rely on discursive strategies for the generation of their legitimacy, and thus are intricately intertwined with knowledge production more generally.

The projects outlined in this cluster explore the dynamics of interplay between authority, knowledge, legitimacy and power in diverse historical contexts. They share a common interest in the concrete social and political context of knowledge production and the impact said knowledge has on the institution of power and legitimacy. Thus, these investigations are not restricted to the political sphere as such, but explore power and legitimacy within social and intellectual hierarchies as well.

This cluster includes projects on the Islamicate medieval political advice literature, on the generation of theological knowledge and belief systems within its political and social context, and on the importance of the organisation of knowledge in the dynamic process of establishing and instituting scholarly authority. As premodern Islamicate societies did not experience levels of institutionalisation as high as elsewhere, discursive strategies and patterns were perhaps more central in the establishment of social and political order. Yet, the consideration of the specific spatial-temporal conditions also invites a critical reflection of dichotomies in the present, well beyond that region.

Authority and the Organisation of Knowledge in 16th-century Bilad al-Sham

TORSTEN WOLLINA

MARCH 2014 – FEBRUARY 2019

What makes a scholar? More precisely, how does a scholar achieve a position of authority, both within their peer group and within society at large? These are the central questions this project explores through an analysis of the manuscript corpus of the 16th-century Damascene scholar Muhammad Ibn Tulun (d. 1548).

Muhammad Ibn Tulun came from a rather obscure – albeit rather wealthy – family. Nonetheless, by the time of his death he had become a, if not the, local authority on diverse fields of knowledge, including prophetic traditions, genealogy, law, grammar, history and biography.

Ibn Tulun is not known as an original or innovative author. Apart from his first-hand observations on current events, many historians have seen the value in his writings rather in their quantity than their intellectual quality. This project makes the claim that Ibn Tulun was, however, innovative in terms of what today would be called 'information management'.

He was famous for his broad range of (often anecdotal) knowledge acquired through oral/aural teachings and individual reading alike. While some have attributed this to extraordinary feats in memorisation, this project makes the claim that, rather, Ibn Tulun created an effective system that relied heavily on writing. This is evidenced in the almost 800 works Ibn Tulun lays claim to in his own list of titles, and can be traced in the roughly 140 works for which autograph manuscripts have survived. Yet, this interpretation cannot be proven by an analysis of (the content of) his works, but rather hides in their codicological context and arrangement.

The project adopts approaches from book history, materialist philology and reception studies to explore this system of information management on three levels: the composition, publication and preservation of his works for posterity. At the current time, research focuses on the latter two aspects. In order for his legacy not to be lost – he was the last survivor of his family – Ibn Tulun endowed his books at the Umariyya Madrasa, in the suburb Salihiyya. In itself, this was not exceptional, but the longevity of this collection was.

In the centre of the page depicted on the image a partially visible reader's note attests that this multiple-text manuscript (MTM), as with several of Ibn Tulun's other manuscripts, had still been in the same place in 1265 AH (1848 CE). Immediately below it is a second note that testifies to its acquisition shortly thereafter.

Barely visible, however, is one reason for the high survival rate of Ibn Tulun's smaller works. What has been smeared out in this image is a contents statement in the author's own hand, which once could be found in all of his autograph codices, be they 'mono-graphs' or MTMs. Together with his work list, they constituted a helpful finding aid to his corpus, easing access to specific works for later readers. As other indexing tools and finding aides, they have not been studied in depth before.

This bibliographical tool was an integral part of his publication process. Indeed, the MTM seems to have been Ibn Tulun's preferred publication format (both in writing and teaching) and appears to have been produced as one continuous codicological unit. Not only did he produce several identical copies of the same collection of works, but he also taught codices as a whole, instead of their distinct textual items separately.



Index page of an MTM by Ibn Tulun.
STAATSBIBLIOTHEK ZU BERLIN - PREUSSISCHER KULTURBESITZ, ORIENTABTEILUNG, MS LANDBERG 704, FOL. 1R.

Chancery and Diplomats //

Exemplified by the Correspondence of al-Qāḍī al-Fāḍil

STEFAN LEDER / MUHAMMAD HELMY /
MUHAMMAD AL-MAASARANI / ANAS SUBHI

SINCE JANUARY 2012

As the head of Saladin's chancery, al-Qāḍī al-Fāḍil (1135–1200) was a key figure during the time of the emergence of a new regional power, the Ayyubid confederation, as well as for the Fatimid Egypt before 1170. Medieval and modern historians have been sensible to his extraordinary importance. Its main witness is the extensive diplomatic correspondence that he left. Yet archives are rare or practically non-existent in the pre-Ottoman Near East, and no original documents of his outstanding activity, exemplary for the alliance of politics and sophisticated literary refinement, have been preserved. This may also be due to the oral dimension of diplomatic correspondence at the time, which required that envoys would read the letters out to their addressees. Contemporaries, however, recognised his letters as an essential source for political and intellectual history, combining perspicacious insight, exemplary stylistic elegance and extraordinary intellectual capacities. Scribes and literati therefore engaged in producing edited collections of his letters in manuscript form. We also discovered copies produced at chanceries, most probably for the use of scribes themselves, as these copies do not adopt the format of an edited manuscript.

The aim of this project is twofold: to produce a critical and online accessible edition of 756 letters from 29 manuscripts and 10 major historiographical sources that reproduce single letters, and thus have to be considered as a historical reproduction of the letters. In addition to the critical apparatus, the edition also offers indexes.

The book will be available online, as usual, in the institute's series *Bibliotheca Islamica*. In addition, it is our ambition to offer digital access, by producing a fully searchable html version from our source file. A final redaction of the entire work (or its first version) will be produced in June 2017.

The letters, now made available in a documented form that comes as close as possible to the original, serve as a basis for the study of the conceptual and practical dimension of the state administration and the diplomatic use of rhetoric as a means to construct and maintain alliances and power relations. It also pursues an exploration of the institution of the chancery and its role in political administration, diplomatic correspondence and literary production in the Ayyubid and Mamluk periods, as a contribution to our understanding of the administration and representation of government at that time.

ان يتسرع لاجل هذا من ابدنا ولينكر ان الله الذي كان رجوا ان يصل اليه وقضى الامر
 ونزل النصر ووافوا الفريخ 12 احكام وها هو يوم وفودك داخل في الظلام وسلم
 اهل الدنيا حيايم بما فيها من صميم الملوك العالمة وتخلاتهم الغالبية وقتلوا في
 الرجال اعظم قتل وواجبه ولم يخسروا الا من يعرض دونه اظهرتجاه وسلم
 ما يحيا بنا الحياه فلم يخسروا الا من نزع لبسه ورمى في البحر نفسه وقرب من ارب
 العدو وللفظ من طلبها عاينا من اصحابها ونجا نوحها هاربا من غلبها فقام اصحابها
 البحر على حضر المالك المذكور فخنسوها وانفوها فقلت بعبه المالك هاربا وجاتها
 احكام الله العالمة وبقي العدو من قبل وعرف واسر وورق واحترق منهم مله
 فارسه واسر نزل فاختزل حمله وراى اصحابا تقابلوه الى الكره وها سكونوا
 الى ان خفي النهار والى ان جبطوا امانا غلب اهل البلد عليهم فعدوا ومن اسر
 وطكرهم وصار حال مشهور الامر كان ثم من الشوا الى جميع شملها فاما
 الماخوذ من البركه والنعيم والمنافع والمصاغ والالات والاسلحه فكلنا
 انه ما لا يملكه بله ولا يعرف نظره ولا يوصل لفرج ثايم اليه واما الخيل
 فانها اكله من قوتها ولم يعدمهم فارس واحد منها الا من كان له عده
 افترض في النزول على اعداء واقام هذا الاستطوال على الغرام الخمس في ذلك
 ولا يعلم ان يقصد من البلاد والاموال على انه لا يقدر منه كبح ولا لعل وكان
 عروا بقتلا وكان خطبه جليلا الا ان اصحابنا ذكروا ان مكيدتهم في القفاه
 ضعيفا وطعمهم في البلاد قويه وعند الانتهاء الى هذه المخلصه من عملا
 خيانتهم الما شورين استخبروا من ابناء اصدق في ايجاد فذكر ان القصة كانت
 في الفارس من كنه اشهرهم الف فارس منهم سبعه فقدرته من ابناء من اناشاه
 المجهه عبر المجر الى عراقيل من قهرهم ومنهم من لم يمسوا بنا وامنهم
 له ما به دنار مرشاه فليهم مصافا الى الموهبه واراها فطاعتها فلما له صل
 وان التركوب عليه فخر ما به لكل منهم حقه دنابا ومووت على فليهم على ان له
 فوسا الموت ومنهم من له عتبه دنابا فمزيد من كلهم فمضى بهم اشهر
 والبريه لطل جل عتبه دنابا وللفا بدو الراسين عروا واللسفره
 طالتا وقصرت مع الموهبه وازال العدو ما هذا لعل الف رجل خارجا

عن جريحه وسن جنديه على نفوسنا صه جند الف رجل وصناع ولم تقار بطرح
 على البلاد التي خرجت منها وعلى الملك موبه وحقن دونه المالك ما في
 شتى وجن طيله وان الخلفا وسبها من من عرسه للثوبيله وبه العدو
 الخاله لا من جهم من له قوسا والرماء البركوبيله لا يجل النساء سواهم وان منهم
 من اخرج جده على يد طيله ونفقه يلوون ذنارا لطل ادمهم ومعهم من الخلفا
 عتبه وعلا بان عتبه وان المالك من ايجاد واختار ما لوكه من الخلفا
 منه على ابراج لكافها وان مقدميه بالاثنا حرم اس عتبه ملكه وهونهم
 جمع عساكره الكافه والغايه وان هذا الطاغية على قنود فرج ان لم يلبا ط
 وجوعه عنها مع من عتبه صاحب المصطط عليه له عليها اراد ان يهزم بقدره ولا
 يستعصم يغبس وطوقها هو اعظم فربط ليسون عليها ونظر في قوامين
 الفريزير وثقافتها من المجهش بالاثنا حرم اس عتبه ملكه وهونهم
 لا طيله لا لشركي فلي واخلفهم من الصبا نه عتبه على انهم بالامن خيما
 فخر ميسر ثلها في وما روت اذ روت ولكن الله رمى انهم ذلك والرائي اعلان
 ومنهم من عتبه كتاب شد جوا الى بلدين
 من السن جوا عتبه كتاب ودرجته
 ادله الله انا المالح لعل ولا طلت منه اوطان السلطان ولا اراد من كره بلان
 الاحسان واورت يده العالبيه صفره لزام الان والاقبي ما وحرما جلال
 الصد حرم الحبان ولا اسك على عتبه في سبل الله مكانه كان ورد على
 الملوك الا بالارهم ووقف منه على السبا التي في قهرضيه والاعمال في اصيل من
 اعين والفصل بعد ما كانت مستقرها منه عرضة فانه عرض له في وقت الصل
 عرا ما كالا لا يرسله عن توابها وعرضت عليه وجوه المنايا كانه عسل
 اناها وعزم لقوه ضعف عتبه وقهر لزياده وفيه انهم بالمدح بنتظر الليله
 عر سبوا لجلها ولها ولست في القصة مما لعل انقضا وها هم تداركده رحمة
 ربه فثبتنا لهما من امد والله محمود وحمل نفسه على المسير والبريه جوارا
 مجهود وكافه هذا من السن وقلا عتبه لعا فيد من من قهرها وجمع عليه
 السعاده كما بالمولي فشكر الله الميم بها وما قبله ان كروا المكتوبه ميها
 عتبه فميسر وبه ولا ان من من بلادهم

Interreligious Discourses in the 'Abbāsīd Period // The inimitability of the Qur'ān (*i'jāz al-qur'ān*) in intellectual contexts

HANS-PETER PÖKEL

AUGUST 2014 – JUNE 2019

Theological and interreligious discussions concerning the unique character of the Qur'ān played a central role in the emergence of Muslim identities within the context of the 'Abbāsīd Empire (749–1258). These debates took place in a tense relation to social and political challenges at a time, when the Qur'ān became an arena for public dispute, especially between the 2nd/8th and 4th/10th centuries.

The project analyses the interaction of politics and 'religion' by shedding light on the generation of theological knowledge and the development of hermeneutical approaches to the Qur'ān within its intellectual context. It focuses on the early history of the so-called inimitability of the Qur'ān (*i'jāz al-qur'ān*), which is the technical term for the theological and literary uniqueness of Muslim scripture that reflects and rationalises its sensual experience as an expression of 'metaphysical beauty' within the framework of the Arabic language. The content and the literary style of the Qur'ān, understood as the speech of God specifically in the Arabic language, was, and is considered particularly in its recited form, the most eloquent, even surpassing the highly esteemed ancient Arabic poetry. Given the background that the uniqueness of God's speech in comparison to human expression does not need further explanation, Muslim scholars developed arguments as a testimony for the legitimacy of the Qur'ān as a holy scripture within the framework of monotheistic traditions.

Since the Qur'ān denies any hint of miraculous signs (*āyāt/dalīl*) for the prophecy of Muḥammad, Muslim scholars considered the Qur'ān itself as a miracle of divine origin (*mu'jiza*) in response to the controversial Christian disregard of the Qur'ān as a revelation of divine origin.

The initial idea and theological warranty of an inimitable scripture is thus given by the Qur'ān itself: the *āyāt al-taḥaddī*, the challenge verses, reflect the denial of the Qur'ān by the Meccan detractors of the prophet Muḥammad, who were commanded to produce something similar to the Qur'ān or even to its smallest unity (*āya/verse*). Since the question of whether the challenge was met is not answered by the Qur'ān, Muslim scholars were much devoted to elaborate the essential aspects of this challenging character. The theological and literary background of the inimitability of the Qur'ān is interestingly situated in the context of debates surrounding the 'nature'

of the Qur'ān – if created or not created – which recalls from an interreligious perspective Christological disputes on the nature of the Logos in the early Church. The discourse of the inimitability of the Qur'ān has to be seen within the context of two major convergent developments. First within the framework of monotheistic traditions and the initial focus on scripture as an expression of the divine and the hermeneutical endeavour to generate meaning. This included not only Muslim but also Christian Arabic scholars in their attempt to approach the word of God. Muslims and Christians alike had to face similar difficulties in understanding and explaining scripture in the framework of monotheism as well as foundational pillars of their faith by applying rationalistic argumentation rather than referring to holy scripture itself. While Muslim scholars had to reflect on the relation between God and His speech, Christian scholars were deeply concerned to explain the Trinity and Incarnation comprehensively, as fundamental pillars of Christian monotheism. Secondly these debates mirror the historical and intellectual conditions during the 'Abbāsid Empire, when exegetical and Arabic philological disciplines emerged. The trajectories of the theoretical foundations of the inimitability of the Qur'ān can only be taken seriously if these sociocultural and interreligious challenges are taken into account.

Another point of interest concerning the inimitability of the Qur'ān within a broader spatial-temporal framework focuses on discussions about translations and the translatability of the Qur'ān. This field was, and is, of importance for Muslim communities themselves, since translations have played a significant role since the early intellectual history of Islam. Translation is, within this field, considered as a hermeneutical practice related to the processes of understanding and explaining. Translations of the Qur'ān into European or other Muslim vernacular languages reflect the struggle to approach scripture as an expression of the divine.

One of the so-called *ayāt al-taḥaddī*, which provide the initial idea for the inimitability of the Qur'ān. QUR'ĀN 17, 88F.

كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لِّينِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا
بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

SCRIPT // Source Companion for Research on Islamic Political Thought

STEFAN LEDER

SINCE FEBRUARY 2016 *

As a tool for understanding how the heritage of political thought in the Middle East developed during its intellectually most productive periods, SCRIPT will offer access to a vast and varied literature, in Arabic and Persian, which flourished from the 12th to the 16th centuries in the Islamic world from Andalusia to India. Addressing local sovereign rulers or referring to local sovereign rule, this literature conceptualises legitimate rule and discusses the structure and ideal organisation of the polity. The online publication platform SCRIPT collects entries in English and Arabic (English translations are provided), exploring the historical context and conceptual significance of 65 source texts on political philosophy, political advice and administration.

The assumption that political thought was especially productive in the framework of local sovereign, or Sultanic, rule informs this endeavour. Due to the prevalence of modern Islamic and Orientalists' debates referring to the caliphate and the early Islamic model, still present in Muslim images of history today, the significance of the period and of the structure of local sovereign rule for the history of political thought has largely been undervalued. Political issues such as the entanglement of political and religious authority, the division of labour between the jurisdiction of the state and sharia institutions, the interrelation of public order, justice and social welfare, and the principles of preservation and delegation of power appear in this literature, in an axiomatic manner that links it to ongoing discussions.

SCRIPT is the continuation, and result, of *Conceptualisation of Ruling and Governing – The Sultanate as a Paradigm*, an OIB research project funded by the Fritz Thyssen Stiftung. The guiding perspectives of the research achieved in this framework, through the study of discourses on the foundations of rule, forms of its representation, its legal frameworks and purposes, as well as on governance, the competences delegated to it, its organisation and administrative tasks, all serve to organise the theoretical framework of SCRIPT, as these perspectives inform the entries surveyed.

* The transfer of the content to the online platform awaits a final agreement on the hosting institution.

Furthermore, our endeavour intends to contribute to the retrieval of political thought in Islamic tradition generally. We therefore plan to connect the political literature examined at this stage with its further development in Ottoman political literature, and to include at a later date the subsequent encounter with Western constitutional thought that gave rise to attempts to harmonise this constitutional impulse with an Islamic ideal.

The *Source Companion for the Research on Islamic Political Thought* addresses students of political thought as well as experts on Middle Eastern history. Entries on source texts therefore attempt to connect the material presented with generally valid categories of political thought and modern theory. All entries provide bibliographies and illustrative translations. Systematic links connect the entries and offer access to source texts and research literature.

To download further readings from the project:

www.orient-institut.org/research/research-clusters/power-and-legitimacy/script/

Draft version
for the home
page of the
online platform
SCRIPT.



Processes of Transformation in Urban and Rural Societies

The projects in this research cluster share a focus on the effects of change, transformation and long-term development in both urban and rural societies of the Middle East since 1500. They aim to shed light on the constitutive fabric of urban-rural relations in the political, administrative, economic and cultural life of Middle Eastern societies. With a particular emphasis on often overlooked and marginalised groups and settings, such as the Bedouin or rural areas in general, we counter the widespread neglect of a wide range of non-urban and non-elite actors in scholarly research as well as in political analysis.

The cluster puts those interactions and correlations centre stage that link specific urban and rural societies of Bilad al-Sham with social, political and economic trends and stimuli on local, regional, imperial and global levels. Special attention is paid to the impact of environmental factors. We posit that the intensification of such links during the time under investigation is of particular interest to help understand the region's past and present.

The discussion group *Ruralities: Lebanon and beyond* is one of the activities of the cluster. It adopts a cross-disciplinary approach that promises new insights into the workings of rural and urban societies as well as keys to understanding the historical trajectories of state formation in the Eastern Mediterranean. Interested in diverse aspects of rural life from a long-term perspective, this network of researchers and activists aims to discuss recent approaches to rural history and opens a forum for the debate of new research angles and projects.

Rural Societies in an Age of Urbanisation, 1550–1850

ASTRID MEIER

OCTOBER 2013 – SEPTEMBER 2018

In the winter of 1861/1862, Emily and Reverend Charles T. Beke came to the village of Sikkā, near Damascus. The British couple wanted to meet the owner of the village, Johann Gottfried Wetzstein, the Prussian consul of Damascus, a well-known expert on southern Syria. The travellers sought his guidance for their onward journey. They also visited his other village, called al-Ghassūla.

All three left writings in which they described what they saw on their journeys. Emily Beke included in her book *Jacob's Flight* an illustration of al-Ghassūla that, we would assume, was based on a drawing. This may be the case, but Emily Beke was also a photographer, a pioneer of that art. She actually took a picture of the village, according to a remark by Wetzstein: "Mistress Beke hat als ein trefflicher Photograph eine Menge damascener Ansichten aufgenommen und ihrer Güte verdanke ich ein Bild meiner Colonie Gassūle." (J. G. Wetzstein, "Über die Reisen des französischen Archäologen Herrn W. H. Waddington in Syrien, während der Jahre 1861 und 1862", *Zeitschrift für allgemeine Erdkunde*, N.F. 13, 1862, p. 216.)

Researchers are still looking for these photographs. As early witnesses, they could tell us much about the people, animals, buildings and landscapes of the time. In the meantime, the texts also provide interesting information about the rural investments of a foreign dignitary, the organisation of Bedouin-village relations (*khuwa* payments) and the seasonal markets in nearby settlements, such as Ḥijāna and Muzayrīb, information which is often not detailed in Arabic contemporary writing.

These explorations of the desert edge are part of a book project of a long-term history of the Syrian steppe (*Bādiyat al-Shām*), tentatively entitled "Bedouin Syria", from the Ottoman conquest up to the present, co-authored by Johann Büssow (Eberhard Karls Universität Tübingen). The book gives consideration to the configurations of people, wealth and power in this region, and traces their connections in both space and time. In so doing, the long-term perspective allows us to gain a more comprehensive picture of the changes in livelihoods, ways of life, social organisation and identity constructions of Bedouin groups, which are in many ways paradigmatic for more general trends in Middle Eastern history.

This book belongs to a wider project which aims to explore the dynamics of rural-urban relations in the Arab provinces of the Ottoman Empire between 1550 and 1850 from the perspective of the 'rural'. The period usually counts as a time of profound transformation, in the form of both momentous change and long-term developments, in an increasingly globalised world. This includes the transition from the early modern to the modern. The project regards the disparities that are characteristic of these processes and puts the primary focus on the rural side. It started with developing a more comprehensive framework of how to understand the various aspects of 'rurality' and the role of rural communities in economy, society and politics.

To refine the comparative angle of the overarching project, a contrastive case study is being developed in parallel to the book. This study is part of a cross-disciplinary and international research project that aims to investigate the economic, social and political life of rural communities in the Nahr al-Jawz valley, northern Lebanon, in its long-term trajectory. It offers the opportunity to explore some of the same questions in a landscape that differs from the 'Open Country' of the Syrian steppe, and not only in environmental terms. The workshop *Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900 CE*, held at the OIB and the University of Balamand in April, was a first result of this cooperation. The results of these cross-disciplinary debates will be published in a special issue of the journal *Levant*, scheduled to appear in early 2018.

Ghassule, in:
Emily Beke,
*Jacob's Flight or
a Pilgrimage to
Harran and thence
in the Patriarch's
Footsteps into the
Promised Land.*

LONDON: LONGMAN,
GREEN ETC. 1865,
FACING PAGE 205.



"Women on the Streets!"

A genealogy of food riots in the Middle East, 1734–1943

TILL GRALLERT

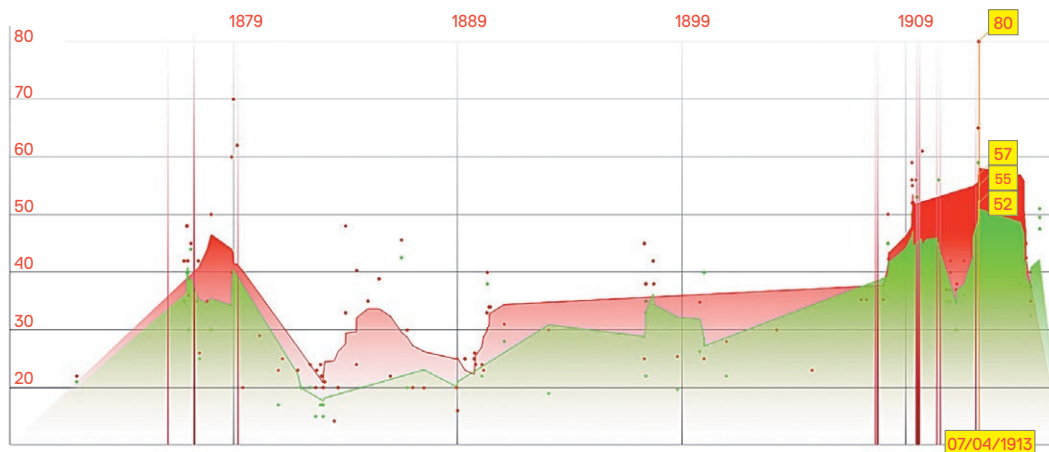
AUGUST 2014 – NOVEMBER 2018

Ever since the beginning of the ill-labelled Arab Spring, crowds, collective action and popular contentions have become the core of scholarly scrutiny as well as political and public discourses. Yet, the genealogy of popular participation and urban popular contentions in the Middle East remains obscure on an empirical as well as an analytical level. This research project aims to close this gap by establishing the genealogy of a specific contentious repertoire, the urban food riot between the 18th and 20th centuries in the Eastern Mediterranean. It provides empirical traces of the commonly invisible commoners, the Everyman and, even more importantly, the Everywoman of Middle Eastern urban societies during the emergence of the paradigm of modernity. The very focus on food riots provides a unique glimpse into this otherwise invisible poor majority of society, who did not leave material traces of their own, but surface only when they contested the hegemony of the ruling (and record-keeping) strata. Almost 30 years ago, Edmund Burke III made three claims in his attempt to apply C. Tilly's "repertoire of contention" to historical Middle Eastern societies: invariably contentions started at the chief mosque of a city, the crowds attacked food stores and food riots disappeared with the 19th century. Retaining Tilly's analytical framework, this project proves all three claims wrong by systematically analysing food riots in Bilād al-Shām between 1734 and 1943, with a particular focus on female agency and women's participation in genuinely political struggles in public places. Based on the empirical observation of no direct causal relation between food prices and food riots (see figure) and only rare cases of looting, the author argues that food riots were neither particularly riotous nor predominantly concerned with food. Instead, the demand for *bread* had a symbolic value and was part of a relatively stable "repertoire of contention" that protestors could resort to in negotiations over political legitimacy *within* the existing political order as based in the provision of *just rule* and the *safety of life*. The project scrutinises two main questions:

What is the *function* of food riots – immediate remedy for hunger, lower and stable bread prices in the long term, political change?

What are the *implications* of food riots for the study of Middle Eastern societies in terms of gender relations, the assumed Islamicate nature of protest, the role of notables and the assumed public-private divide?

The project is divided into two phases by period under the headings of study and methodology. The first phase focuses on food riots during the last two decades of Ottoman rule and, in particular, World War I. Research is mainly based on primary sources, such as the regional news press, consular files, the Ottoman archives and first-person accounts. Developing and applying markup for the machine-guided analysis of food prices, I was able to confirm the hypothesis of no direct causal links between food prices and food riots: high food prices do not necessarily result in food riots, even though food riots tend to occur in times of high food prices. In addition, food riots have no discernible impact on food prices (see figure). In 2016, the author continued the study of primary sources and further developed the argument, which was presented and discussed at talks and with students at the American University of Beirut. Initial results were formulated in a paper that will be published in an edited volume on the 'dangerous classes' in the Middle East and North Africa in 2017. The second phase will then aim to establish a genealogy of food riots over the *longue durée* by combining the findings from the first phase with accounts of food riots between the mid-18th and the mid-20th centuries as well as outside Bilād al-Shām, notably Iran, scattered throughout secondary literature.



Prices of wheat
per bushel
in Damascus
(in piaster).

CC BY-SA 4.0.

To Render Textual Sources Accessible

Producing critical editions of Arabic texts extant in manuscripts is part of the OIB's mission. The Arabic manuscript heritage is tremendously rich, and in some parts of the Arabic world extends well into the 20th century. A large part of such texts, preserved in public libraries or remaining in private property, has never been printed. Many more manuscripts were printed without being properly edited. Humanities as well as exact sciences need a reliable reference to this legacy of Arabic knowledge production, not for archival or antiquarian purposes only, but for a proper understanding of history and its perception up to the current day. Although facsimile editions and undocumented prints may be of great use, the critical edition, based on all available testimonies of the text, or on a selection of the relevant ones, serves to establish the text in a way that makes editorial decisions transparent and helps the reader find access by offering additional linguistic and historical data and indices. Besides manuscripts, early printed Arabic material can also be submitted to a similar treatment.

Texts accepted to be published on the institute's series *Bibliotheca Islamica* are meticulously revised (BARRAQ ZAKARIA). This may include checking the manuscripts used by the editor.

All publications of this series are available online. A further dimension of rendering textual sources accessible is the digitisation of Arabic source material. The OIB is dedicated to developing this new approach by digitising its edited texts in the future, starting with the correspondence of al-Qāḍī al-Fāḍil (see p. 32), and by supporting the digitisation of source material that does not imply printed editions.

Open Arabic Periodical Editions (OpenAraPE)

TILL GRALLERT

AUGUST 2014 – NOVEMBER 2018

OpenAraPE establishes a framework for and produces open, collaborative and fully referenceable scholarly digital editions of early Arabic periodicals. Beginning with editions of Muḥammad Kurd 'Alī's *Majallat al-Muqtabas* and 'Abd al-Qādir al-Iskandarānī's *al-Ḥaqā'iq*, the project shows that through repurposing well-established open software and by bridging the gap between popular, but non-academic, online libraries created by volunteers and academic scanning efforts, as well as editorial expertise, one can produce scholarly editions that offer solutions for most of the problems pertinent to the preservation of the early periodical press in the region: active destruction by war and cuts in funding for cultural heritage institutions; focus on digital imagery due to the absence of reliable OCR technologies for Arabic fonts; absence of reliable bibliographic metadata on the issue and article level; anonymous transcriptions of unknown quality; and slow, unreliable Internet connections and old hardware. Scraping digital texts from grey online libraries, such as al-Maktaba al-Shāmila, transcriptions are transformed into XML following the *Text Encoding Initiative* (TEI)'s guidelines. We then add light structural markup for articles, sections, authors and bibliographic metadata, and link each page to facsimiles provided through the British Library's *Endangered Archives Programme* (EAP) and HathiTrust (in the process of which we also make first corrections to the transcription). To ensure easy access for both our readers and to assist in carrying out the correction process, we provide a basic web display that adheres to the principles of GO::DH's *Minimal Computing Working Group*. This web display is implemented through an adaptation of the TEI Boilerplate to the needs of Arabic texts and the parallel display of facsimiles and transcriptions. By linking facsimiles to the digital text, readers can validate the quality of the transcription against the original. We thus remove the main source of disciplinary contempt among historians and scholars of the Middle East. Finally, we provide structured bibliographic metadata for every article as *Metadata Object Description Schema* (MODS) and BibTeX files that can easily be integrated into larger bibliographic information systems or individual scholars' reference managing software. To improve access to our editions, this data is also publicly accessible through a constantly updated Zotero group. All code and the editions are hosted on

the code-sharing platform GitHub (www.github.com/OpenArabicPE) under MIT and Creative Commons CC BY-SA 4.0 licences for reading, contribution and reuse. Improvements of the transcription and markup can be crowdsourced with clear attribution of authorship and version control using .git and GitHub's core functionality. Such an approach, as proposed by Christian Wittern, has recently seen a number of concurrent practical implementations, such as project GiTenberg, led by Seth Woodworth and Jonathan Reeve's Git-Lit. In addition, all code is archived through CERN's new Zenodo platform, which also provides stable DOIs for every release.

In 2016, OpenArabicPE was significantly expanded beyond a single journal, while continuously working on editions of *al-Muqtabas* and *al-Ḥaḡā'iq*. The project's progress was documented in a blog; ideas were discussed at various occasions in Beirut, Cairo, Cologne, Durham (Duke) and Princeton; and a paper was accepted for the conference of the Association of Digital Humanities Organizations (ADHO), in Kraków, Poland. An extended version of this presentation will be published in 2017.

Maḥmūd al-Kāshgharī's Dīwān Lughāt at-Turk

STEFAN LEDER / ELENA ŞAHİN

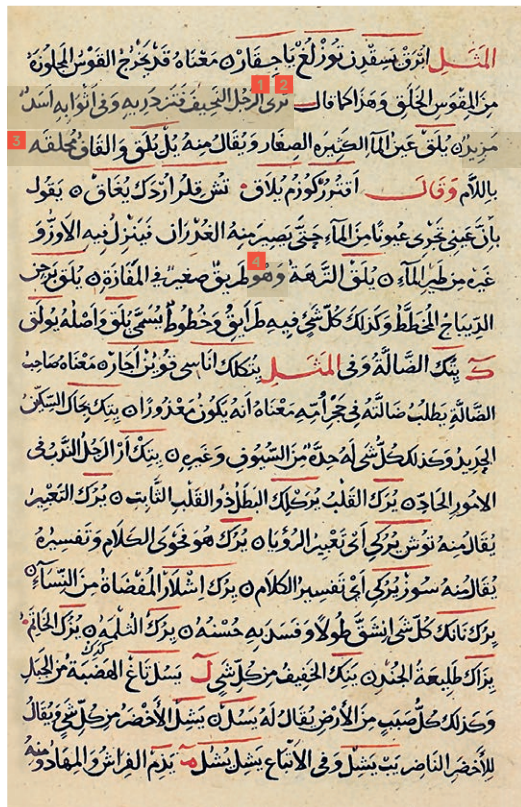
SINCE JANUARY 2016 *

The famous systematic description of Turkic languages, written in the seventies of the 11th century, is widely known among specialists from the unique manuscript produced in Damascus in the 13th century as a copy of the author's autograph, and a print version drawn from it that was published in 1917–1919. Both have been reproduced many times since then. As an early testimony of Turkic languages, and a mine of information about language and habits of Turkish peoples of Central Asia, the text constitutes a primary source for modern Turkish studies. In the eyes of many of today's speakers of Turkic languages, it is a monument, giving evidence of the long history of national Turkic languages.

The critical edition offers a standardised Arabic text, based on a detailed documentation of the manuscript, and explains the author's linguistic usage and linguistic explanations by referring to his Arabic sources, respectively the Arabic lexicon of his time. The edited text will allow the reader to better assess the author's methodological approach based on the analytical instruments of Arabic linguistics at his time (*al-'Arabiyya*). It will explain the particularities of the Arabic that he wrote and the cultural codes underlying his account of Turkic languages.

The projected critical edition will also produce a digitised text.

* Formatting of text,
notes and annotations for
a digitalized print and online
publication (part time).



1 Find references

تَرَى الرَّجُلَ النَّحِيفَ فَتَزْدَرِيهِ وَفِي أَثْوَابِهِ أَسَدٌ مَزِيدٌ

(al-Khalil ibn Ahmad: *Kitāb al-Ayn*)

Significance:

a Eventually correcting the version given in the manuscript

تَرَى الرَّجُلَ النَّحِيفَ فَتَزْدَرِيهِ وَفِي أَثْوَابِهِ أَسَدٌ مَرِيدٌ

b Assessing the author's reference texts

c Understanding the role model of al-Arabiyya

2 Find parallel texts

تَرَى الرَّجُلَ النَّحِيفَ فَتَزْدَرِيهِ وَفِي أَثْوَابِهِ رَجُلٌ مَزِيدٌ

(al-Fārābī: *Dīwān al-Adab* and in later lexicography)

Significance:

Assessing the author's choice of sources; evidence that the author is not fully dependent of his main source, al-Fārābī.

3 Correct the scribe's mistakes

Should be:

وَمُحَلَّقَةٌ

وَمُحَلَّقَةٌ

4 Correct regularly occurring linguistic inconsistencies

وَهِيَ

Slide of a power point presentation illustrating some of the editor's work.

Post-Doc Projects



Scrapyard findings.

©ELIZABETH SALEH

Configurations of Labour, Gender and Money in Rural and Urban Lebanon from an Anthropological Perspective

ELIZABETH SALEH

SEPTEMBER 2015 – AUGUST 2016

During her fellowship, Elizabeth Saleh worked to develop the ideas that surfaced from the conclusions of her PhD thesis, entitled *Trade-marking Tradition: An ethnography of the Lebanese wine industry*. The thesis explored strategies of legitimisation through which elites secure control over land and labour in rural Bekaa. As a postdoctoral fellow, Elizabeth worked on her book proposal for an ethnographic monograph about gendered labour in the Kefraya region. She benefited greatly from her engagement with OIB colleagues, who not only come from different disciplinary backgrounds, but also have original insights about the region. Elizabeth worked closely with historian Astrid Meier to establish a research network covering rural-related issues in the Levant. Their first meeting, in February 2016, was well attended.

The OIB's outlook to research also helped to shape Elizabeth's second project on the social currency of money in the Arab world. The project broadens its scope to examine the historical dimensions of money in the Arab world and posed methodological questions requiring interdisciplinary engagement – a discussion that she continues to have with former OIB colleagues. Her new project focuses on the social currency of money within the content of urban space and the informal economy of Beirut. Syrian labour has long constituted a majority of the workforce within Beirut's informal economy, even prior to the start of the Syrian conflict in 2011. Her research, in this regard, extends its focus to consider how this hugely disparate system of informal labour has changed within the past five years. For example, in an article recently accepted for publication in the journal *Contemporary Levant*, she demonstrates, through the example of Lebanon's biggest export, the scrap metal industry, how an increased porousness between the formal and informal economy transpires into everyday life for underage (boys) and adult male informal workers at a scrapyards in Beirut (see picture). Most notably, the space of marginality they occupy at the interface between the formal and informal economy of scrap metals production is not only contingent to the inefficiency of governmental policies toward migration and displacement, but also in relation to the country's ongoing rubbish crisis and the fluctuation of global market prices for scrap metals.

Music and Gender in Kitāb al-Aghānī //

Reflections on women's cultural roles in classical Islam

KAREN MOUKHEIBER

OCTOBER 2015 – SEPTEMBER 2016

This study examines a selection of biographical narratives of slave and free women (and men) musicians and singers from 'Alī ibn al-Ḥusayn al-Iṣfahānī's *Kitāb al-Aghānī*. It focuses on how slavery and gender transformed the engagement of slave and free women with music in the formative period of Islamic history and investigates how these changes were reflected in the narrative strategies of al-Iṣfahānī's discourse on women and music. The research undertaken at the OIB analysed narratives describing, on the one hand, musical performance and, on the other, manifestations of *ṭarab*. The research findings on musical performances were presented in the summer, at the International Medieval Congress in Leeds and at the Conference of the School of Abbasid Studies in Leiden. The presentations explored the biographical narratives in *Kitāb al-Aghānī* of three musicians of the early Abbasid period: two women musicians, 'Ulayya bint al-Mahdī and Shāriya, and, for comparative purposes, the biography of a male singer, Ibrāhīm ibn al-Mahdī. Analysing the representations of clothing, body posture, vocal and verbal skills in the musical performance of these musicians, they engaged in constructing a more complex understanding of the cultural boundaries shaping musical production in the early Abbasid period. It was argued that the biographical narratives of 'Ulayya bint al-Mahdī, Shāriya and Ibrāhīm ibn al-Mahdī reflect an argumentative discourse in which clothing, vocal and verbal expertise as well as body posture are instrumentalised to negotiate the feminine and masculine cultural boundaries of musical production. 'Ulayya's and Shāriya's musical performances are described as primarily vocal and verbal, while Ibrāhīm's performance is mainly vocal and physical. Ibrāhīm, as a free man, and Shāriya, as a slave woman, are represented as explicitly negotiating and legitimising their musical cultural agency. As a free woman, 'Ulayya is depicted as being wary of explicit subversive behaviour and inclined to negotiate and gain legitimacy through creative concealment.

The research findings analysing *ṭarab* will be presented at the conference held by the International Society of Cultural History, in Umea, Sweden, in June 2017. There, biographical narratives from *Kitāb al-Aghānī* will be analysed, depicting manifestations of *ṭarab* in audiences and revealing, at times, the polemics with which they were associated. The paper seeks to answer the following questions: How did female performances differ from male performances in their ability to prompt *ṭarab* in the audience, and why? How did the gender of the performer shape the manifestation of *ṭarab* in an exclusively male audience? More generally, how does the gendering of *ṭarab* inform us about the spectrum and boundaries of ethical feminine and masculine emotional behaviour in the formative period of Islamic history?

Reinventing Revolutions // The moral politics of cyberactivism in the case of the Egyptian secularist movement

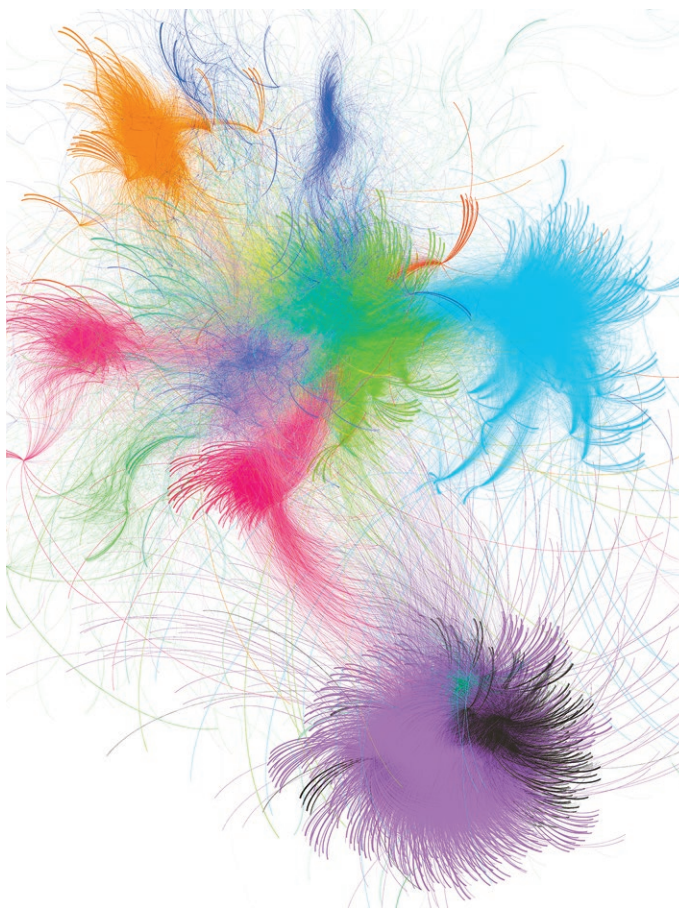
DINA MANSOUR-ILLE

JANUARY – AUGUST

The pivotal and unprecedented role that digital technology has played in instigating as well as documenting the Arab Spring has, without a doubt, renewed the interest in social movements beyond the traditional realm of the 'physical'. As the revolution in digital technology is slowly transforming the way in which people communicate, debate existing norms and are exposed to other social and cultural practices and forms of governance worldwide, it also provides new means for coordination and mobilisation. In the advent of the Arab Spring revolts throughout the region, it became clear that digital technology has successfully pushed its way into politics – allowing people across borders, class and formal venues of associations to debate, coordinate and transform the 'digital' into the 'physical'. This theme has been the basis of an international workshop entitled *Rethinking Social Movements in the Digital Age: Activism, Dissent and Rebellion in the Post-Arab Spring*, organised and held at the OIB in July, which brought in experts from across the region to share their work on the topic (see p. 129).

On the other hand, this research project, which was concluded in August, focused on the 'moral politics' of cyber activists on Facebook and Twitter in relation to the Egyptian secularism movement. Within this context, secularism encompasses those who advocate for the complete separation of state and religion regardless of their own religious beliefs. Building on E. P. Thompson's examination of the 'moral economy' of the English crowd, this work examines the intricate online 'networks' formed by activists that define and affect their relationship to the state. These networks alter the means of coordination and mobilisation, provide the venues for signalling violations of advocated norms and enable participants to call for global support, which can ultimately materialise into a physical 'offline' movement (see graph). Through a wide-ranging survey of over 200 participants and in-depth interviews with secularist Egyptian activists on social media networks, most notably Facebook and Twitter, this project examines how Egyptian secularists advocate for civil and political rights that defy the 'morality' and confines of religion imposed and guarded by society and implemented by a state that defines itself as 'Islamic'. The questions of the survey aim to understand the dynamics of online group formation; the underlying social and political motivations of such groups to come together and form an online 'community';

their means of resistance and their shared ideals, beliefs and ideologies on the relationship between state and religion; as well as on human rights issues and secularism in Egypt. The study employs both quantitative and qualitative methods of research and analysis. The results of the survey analyse the social dynamics of the Facebook groups examined through interviews and 'virtual' participant observation. It thus provides a renewed understanding of existing theories of social movements in relation to digital activism, as well as extending Thompson's conceptual framework underlying the concept of the 'moral economy'. The results of this work have been presented at the 2016 *Internet, Policy & Politics* conference organised by the Oxford Internet Institute at the University of Oxford.



Network formation of selected focus groups of cyber activists on Facebook.

Left-wing Trends in the Arab World //

Third worldism and the post-Cold War order (1967–1979)

LAURE GUIRGUIS

JANUARY – DECEMBER

This long-term research project places Arab left-wing trends in the 1960s and 1970s in the broader dynamics of a transnational reference framework. It intends to bring a contribution to the emerging scholarship on the Global Sixties, the New Cold War history, and Arab left-wing trends by combining the history of power play, changing coalitions, and broken relationships, with the study on the circulation and reframing of representations, passions, hopes, and know-how. By crossing the transnational and the generational approaches, this research will allow a better understanding of the ebb and flow of revolutionary processes and passions on the long-term. Starting from three revolutionary sites – Egypt, Lebanon and Yemen-Dhofar (Oman) – viewed as circulation nodes, it focuses on the three axes of interaction between the Arab world and China, Cuba and France.

During her scholarship, Laure Guirguis paid special attention to the Lebanese and Omani sites, as well as to militant trajectories between France and the Arab world, seeking to identify processes of deterritorialisation and reterritorialisation of militant trajectories, networks, and struggles. Drawing on various written and oral sources, this research brings into conversation 'grey literature' (tracts, activists' documents, newspapers and memoirs, administrative and governmental archives), literature, artworks, and cinema. During her stay at the OIB, Laure Guirguis started to collect militant publications and testimonies. She studied writings published between 1967 and 1975 by the Lebanese New Lefts, which have paid great attention not only to emancipation struggles throughout the world, but also to student uprisings, especially in France. Some militants' publications are accessible in a few libraries, such as the weekly journal *al-Hurriya*, which was initially affiliated with the Marxist–Leninist Democratic Front for the Liberation of Palestine (DFLP) and tentatively became the joint organ of the DFLP and the Organization for the Communist Action in Lebanon. Although left-wing actors often remain the sole depositaries of numerous artisanal publications, several memoirs and biographies have been published, and have sometimes even been translated into English or French (the writings of Kamel Mohanna or Karim Mroue, a leading member of the Lebanese Communist Party).

Laure Guirguis also organised two screenings related to her research (*Our Heedless Wars*, 1992, by Randa Chahal, followed by a discussion with Nahla Chahal, and *Beirut Al-Liqa*, 1981, by Burhan Alawiye and Ahmad Beydoun, followed by a discussion with Ahmad Beydoun) as well as an international workshop entitled *Left-wing Trends in the Arab World: Bringing the Transnational Back In*. In this workshop, as in the project, Laure Guirguis addressed the paradoxical legacy of the Arab left on contemporary politics on national, regional and global scales: after acknowledging the defeat, how to resist "left-wing melancholy" (Brown, Wendy. 1999. Resisting Left-Wing Melancholy. *Boundary*, 2 26 (3))?

Voyage Toward an Impossible Exteriority //

Crossings of European philosophy and Arabic rhetorical theory

SARAH DOEBBERT EPSTEIN

OCTOBER 2016 – SEPTEMBER 2017

This one-year fellowship is intended to develop the core of a book on the basis of ongoing research in a new area termed 'comparative critical thought'. Engaging trends in continental philosophy and Arabic theory, as well as their intersections, this book project considers the work of moving between the 'inside' and 'outside' of 'philosophy', while interrogating Eurocentric conceptions of those limits. It thus opens a critical conversation, in which a new ethical/political opening towards the other is at stake. The goal of the book is to begin articulating a new type of critical intervention that could arise from between critical tropologies of thought and their mutual (linguistic/historical) displacements.

One approach to this endeavour involves radicalising the implications of certain Derridean and Heideggerian observations about the necessarily schematic and figurative nature of abstract thought (Derrida, Jacques. 1982. *Margins of Philosophy*. trans. Alan Bass. Chicago: University of Chicago Press; Heidegger, Martin. 1990. *Kant and the Problem of Metaphysics*. trans. Richard Taft. Bloomington: Indiana University Press), as it relates to conceptions of the universal, the particular and the meaning of philosophy itself, in a world in which there is arguably no universal language of abstract thought, and in response to demands articulated from within the realm of postcolonial studies and across the humanities for decentering the relationship between one particular critical tradition (that of European philosophy) and its others (including, in this case, Arabic critical discourses, see Spivak, Gayatri. 2005. *Death of a Discipline*. New York: Columbia University Press; El-Desouky, Ayman. 2013. *Beyond Spatiality: Theorising the Local and Untranslatability as Comparative Critical Method*. In: Küpper, Joachim (ed.). *Approaches to World Literature*, Volume 1, WeltLiteraturen/World Literatures Series. Berlin: Akademie Verlag, pp. 59–86).

Of central concern is how to think across different linguistic, historical and theological/metaphysical contexts. This is not to suggest that the different traditions of critical thought are absolutely separate or distinct from each other, either conceptually or historically, nor would it entail defining essences to be compared – but it does entail recognising that their framing categories must not always be assumed to be the same, and that these conceptual categories or headings have particular schematic histories.



*Birds Over
Tower Bridge.*

PHOTO J. KEITH
BERGER, ©JKB
PHOTOGRAPHY

Rather than translation, in a traditional sense, the project involves theoretical work that Derrida calls "the philosophical frontier between languages" – resulting in philosophical invention, or "the gift of a new idiom". This image of a bridge, by the artist J. Keith Berger (see image), evokes the potential trans-schematisation of thought across critical contexts, via the construction of a series of conceptual crossings or linkages – a process which encapsulates the core of this project, and to which the subtitle alludes.

The book will be structured in relation to both the classical *qaṣīda* and to a series of abstract rhetorical concepts (*jinās*, *iltifāt* and *majāz*) – all of which are categorised as instances of *taghyīr* (or change), understood by Ibn Rushd to comprise a central facet of the poetic (considered in relation to the potential plasticity of philosophy itself, beyond its traditional 'margins'). Philosophical analysis is interwoven throughout, via the trans-schematic network of conceptual crossings. Philology crucially facilitates this possibility by making visible the processes by which schematism occurs, and by which words become concepts (consequently enabling their conceptual plasticity across linguistic/historical trajectories, chapter by chapter).

The Financialisation of Home in the Middle East // A study of Lebanon's mortgage markets: Tracing regulatory changes

MARIEKE KRIJNEN

NOVEMBER 2016 – OCTOBER 2017

This project focuses on the increasing interconnections between real estate and finance in Lebanon. Real estate has always been dependent on the financial sector for loans, but the financial sector itself has become increasingly involved in real estate development, with its own subsidiaries and active investments. The financialisation of real estate is part of a larger movement towards the financialisation of the economy, which began during the 1980s when the capitalist system increasingly created money out of money in order to grow in the face of stagnation and inflation. Academic interest in the interconnections between real estate and finance increased massively following the global financial crisis in 2008, which was caused, in part, by the volatility that secondary mortgage markets had created.

When the financial crisis hit the global economy in 2008, Lebanon experienced one of its biggest economic booms, especially in the real estate and banking sectors (see picture). It escaped the crisis because its banks had not participated in the risky lending practices that led to major real estate and financial market crashes in other contexts. Subsequently, a large number of expatriate Lebanese and Gulf Arabs transferred their money to Lebanese banks and invested it in real estate projects in Beirut. The large amount of funds sitting in the banks constituted a risk of overaccumulation, i.e. a situation where there was too much capital and too little profitable investment opportunities for this capital. In order to prevent devaluation, excess capital was 'switched' into the stagnating Lebanese real estate market. This was done in several ways: from mortgage lending incentives provided to the Lebanese domestic banks by the Central Bank, to the increasing involvement of banks in real estate development via separate companies. The project currently traces the regulatory changes that underlay this switch, and ultimately seeks to understand its political, geographic, social and economic consequences. It gauges whether the switch and accompanying new regulations, housing markets and banking products lead to increasing interdependencies between the real estate and financial sectors in Lebanon via the creation of secondary mortgage markets, the development of capital markets and/or sub-prime lending, and what this means in terms of the volatility of the Lebanese economy and its regional and global position.

The Lebanese real estate and banking boom as visible in newly finished projects in the Corniche en-Nahr area, Beirut
© MARIEKE KRIJNEN



It also seeks to understand the switch's social consequences, as increasing numbers of households are becoming subject to the risk and insecurity of financing a home via credit, and are judged on their ability to treat their housing need as an investment and financial asset. Finally, the project looks at the impact of a financialised real estate market on the rent gap, political-sectarian geographies of housing and the geographies of capital at the metropolitan scale.

During the OIB fellowship, the project's focus lies on fieldwork, beginning with the collection of laws and regulations that pertain to the switching of capital from the banks to the real estate market, and the interviewing of relevant actors at banks and public institutions. The dissertation is planned as three articles, one of which was completed in December 2016. Moreover, a workshop is planned for October 2017 in order to bring together international experts on interconnections between finance and real estate and enable an exchange of expertise between them and Lebanese experts and stakeholders.

Governing Dahiya //

Resistance, piety and city-making in Beirut's southern suburbs

FOUAD GEHAD MAREI

NOVEMBER 2016 – OCTOBER 2017

Since 2006, Lebanon's Shi'i community witnessed major transformations, shaped by the large-scale socio-urban interventions led by Hezbollah and spearheaded by various actors and associations affiliated with the party. This project investigates how these interventions reveal latent spaces of compatibility between a political project of perpetual defiance to US-led globalised politics of intervention and development models and economic rationales associated with it.

For that purpose, the complex processes of city-making in Dahiya, Beirut's southern suburbs, are explored. The work interrogates 'governance', asking: Who governs? How? Where does 'governance' take place? It examines the triangulations of the Resistance project, Shi'i 'piety' (and faith-based political activism more broadly), and models of governance and urban revitalisation associated with neoliberal globalisation. The project calls into question the 'new state spaces' and examines the relationships and interactions between the various entities and actors that shape and regulate the processes of city-making in Dahiya and 'govern' the everyday lives of its inhabitants. Simultaneously, ongoing transformations of Shi'i ritual practices and the cultural productions associated with the Resistance project are examined. In particular, the research investigates how geopolitical developments in the contemporary Middle East were recast into increasingly de-vernacularised expressions of faith and promote a state of perpetual resistance. The study is particularly concerned with the agency of 'ordinary people': How do they partake in the constitution of the worlds within which they exist? How do they interact with the structures and practices that 'govern' them? How do they reinterpret, appropriate and resist these processes in their everyday-life experiences and the vernacular landscapes they inhabit? These activities are intended to result in two articles: the first maps some of the actors and networks involved in the articulation of 'the Resistance project' and promoting its values of social change; the second, *Governing Dahiya*, examines the processes of city-making in Dahiya and the transformation of governance practices in Beirut's southern suburbs. In addition, the sojourn in Lebanon provides an opportunity to conduct fieldwork aimed at informing and developing a research project entitled *A Theatre of Resistance: Shi'i Ritual Practice as Politics and Performance*, which investigates transformations of Shi'i ritual practice as well as cultural productions associated with 'the Resistance project'.



Wa'ad Reconstruction is the urban mega-project launched in the aftermath of the 2006 Israeli war on Lebanon. The Hezbollah-led urban intervention is guided by Nasrallah's promise to "make Dahiya better than it was".

© FOUAD GEHAD MAREI

Doctoral Projects

Made to Fall Apart //

An ethnography of old houses and urban renewal in Beirut

SAMAR KANAFANI

OCTOBER 2015 – SEPTEMBER 2016

During the reconstruction that followed the Lebanese Civil War, Beirut experienced a building boom, which spread from the city's historic and war-torn centre to the rest of the Lebanese capital. In the process, old structures were systematically demolished under state policies and market forces that converged to make real estate a pillar of the neo-liberal economy, while offering no housing, social or economic policies to redress the gentrifying effects. Kanafani's thesis scoped the conditions that produce decayed houses from the mid-1990s until the end of her fieldwork in 2015, in neighbourhoods on the fringe of Beirut's gentrified city centre. It asks: What have these circumstances prompted urban dwellers to do with their decayed houses? How have dwellers with different positions of entitlement to property been differently enabled to respond to decay and impending renewal in the quest for continued dwelling in the city? What sentiments and strategies emerge from this interplay? How have social relationships and notions of dwelling, and indeed of decay, been reconfigured in the process? After fieldwork, Kanafani spent her OIB doctoral fellowship developing her chapters and the main argument of her thesis. She proposed 'institutionalised neglect' as a central concept to capture the circumstances that expedite the decay of old houses in Beirut, arguing that this neglect aims to keep land available for real estate profit-making while rendering urban renewal by demolition a dominant form of urban intervention. Her thesis also revealed how such systemic neglect integrated into dwellers' sensibilities about and strategies towards prolonged dwelling close to the city centre, as they endure the neo-liberal urban regime or attempt to extract gains from its straining conditions. Conversations with colleagues, internal colloquia (as attendee, chair or presenter), and remote supervision with her home university, proved an enriching experience that was conducive to her writing and thought process at the OIB. She submitted her thesis from the institute's fellows' room on 26 September, under the supportive gaze (and profuse photographing) of other fellows-turned-friends.

The Eighth Book of Aristotelian Physics and its Commentaries //

Simplicios and Ibn Bājja

FARAH CHERIF ZAHAR

JANUARY – SEPTEMBER

During her OIB fellowship, Farah Cherif Zahar worked on the two Arabic manuscripts of Ibn Bājja's commentary on the *Physics*, an important witness for the Arabic reception of Aristotle's work: the manuscript of Oxford Pococke 206 and the Berlin Manuscript Wetzstein I.87. For practical reasons, she decided not to propose a critical edition of the whole text, but to offer the French reader a translation of the edition of M. Ziyāda (based on the Oxford Manuscript), with notes every time she followed the Berlin Manuscript instead of the Oxford Manuscript. She also completed her translation and notes of the edition with a comprehensive philosophical and text-critical commentary that provides the reader with a better access to this very difficult text. This part of her work is included in a long section of her doctoral thesis, entitled *Annexes*. It has been partly published in 2016 in the French review *Les Etudes philosophiques*, under the title "L'éternité du mouvement chez Ibn Bāğğā (Avempace): de la définition générique à la définition numérique. Le commentaire des chapitres 1 et 2 du livre VIII de la *Physique* d'Aristote". This article demonstrates that Ibn Bājja changed his interpretation of the eighth book of the *Physics*, moving from a determinate understanding of its object and issues – which Cherif Zahar proposed to call "generic eternity of movement", and which he exposes in his main commentary – to another understanding, which she named "numerical eternity of movement", which Ibn Bājja adopts in the second appendix to his commentary on the *Physics*. Cherif Zahar also showed in this article to what extent Ibn Bājja's reading is indebted to al-Fārābī's lost treatise *On Changing Beings*, and highlighted the role of this reading in the evolution of Averroes' interpretation. The work accomplished at the OIB now forms the basis of her current research at the University of Cologne, which consists in a critical edition of Ibn Bājja's commentary of the *Physics*.

Civil Marriage in Lebanon //

Transnational trajectories and registers of intimacy

MICHELA DE GIACOMETTI

JANUARY – DECEMBER

Located at the intersection of legal anthropology and the anthropology of kinship and the state, this research focuses on the experience of Lebanese couples who contracted a civil marriage and on activists who appeal the state for a civil law of personal status and marriage. It explores the way the process of family-making is enmeshed with political, sectarian and economic issues, and conveys a discourse of the state. Michela de Giacometti's 18-month-long ethnographic fieldwork, which was carried out in Lebanon (2016/2017) and Cyprus (2017), is dedicated to addressing the categories of community, individuality and the processes of subjectivation, which manifest themselves in conjugality.

Michela studies the question of how civil marriage is raised in two ways: on the one hand, she looks at the attempts to legalise civil marriage in Lebanon along with the legal architecture of personal status laws; on the other, she focuses on the celebration of civil marriages in Cyprus together with the displacement of wedding rituals.

With its 18 historical religious sects coexisting under the administrative formula of 'political sectarianism', the Lebanese state recognises only religious marriages, but acknowledges civil marriages legally contracted outside of Lebanon. The lack of a Lebanese civil law in matters of personal status, which engenders a problem of legal sovereignty, became the object of advocacy for a civil personal status and marriage in Lebanon, starting with the mandate period. However, couples travel abroad (especially to Cyprus) to endorse their union with a civil contract. First, the study considers getting married abroad as a process of the reconfiguration of social and power relations, which also entangles a mobilisation of the symbolic capital of family-making. Second, it looks at the public dimension of family-making to show the interconnected nature of intimacy, religious and civil family laws within a multi-sectarian society.

Encountering the State //

Women and intimate lives in Riyadh, Saudi Arabia

ZINA SAWAF

FEBRUARY – AUGUST

This PhD project is an ethnographic study of embodied encounters between women and the processes, offices and officials of the state, as well as its documentary practices, in Riyadh, Saudi Arabia. It unpacks how Saudi society, through women and their intimate lives, encounters the state by turning to it as a source of justice, or by experiencing it as an unpredictable impediment to their causes.

The dissertation accounts for the state as the most salient force impinging on the way people are able to be *with* each other and *for* each other. In the context of gender reform in the post-September 11 period, the state is increasingly engaged with the woman question, and the relationship of women to the state is gradually more direct. The state is neither imposing nor monolithic, and its cacophony of voices and institutions enables women to reimagine what it can offer them in terms of rights and resources, all the while aware of how the state itself hampers their efforts to obtain these rights. This has shaped the ways women turn to the state in order to initiate and obtain divorce as well as to make themselves legible to the state through carving out for themselves a space in genealogical representation.

Zina Sawaf completed the writing of her dissertation during her doctoral fellowship at the OIB. She defended it in December and was awarded *summa cum laude* with *félicitations du jury*.

The Contemporary Art Scene in Syria 2000–2010 // Between the legacy of social critique and a contemporary artistic movement in the Arab World

CHARLOTTE BANK

MARCH – MAY

The first decade of the 21st century ushered in important changes in Syria. Bashar al-Assad succeeded his father, Hafiz al-Assad, as president of the country and an economic opening, already begun under Hafiz, gained in momentum, leading to greater consumerism and to a larger gap between rich and poor. In the artistic and cultural field, it was hoped that the rigid censorship of previous decades would turn into greater leniency towards artistic production. Artists in Syria had often positioned themselves critically towards the authoritarian state and sought to express critique of political and social issues. In order to circumvent censorship, they had developed a particular language of metaphors and allegories within which to speak.

During the decade 2000–2010, a generation of young artists came of age who started to experiment with contemporary artistic media, such as video and installation art. They sought to rethink the role of artists in society, thereby connecting with former generations of artists and their committed criticality. Likewise, they were intent on connecting with their peers in the region, whose works gained an important place on the international art scene, with critical works, especially through the medium of video.

The project investigates the artistic production and working conditions of this young generation and its relation to the legacy of socially critical art in Syria. While it focuses on works produced up to the present uprising-turned-war, many practices developed during the 2000s anticipated the important changes that have characterised Syrian artistic production since 2011.

The OIB fellowship made relevant literature available in its library, as well as private archives and libraries of gallerists and collectors. The opportunity to supplement the initial research with interviews with Syrian artists present in Beirut added important new findings to the project.

The Great Syrian Revolt of 1925 //

A history of biocultural diversity in the post-Ottoman era

ADRIEN PAUL ZAKAR

APRIL – JUNE / SEPTEMBER – DECEMBER

Adrien's dissertation explores the history of the Great Syrian Revolt of 1925. Scholarship in Ottoman and Middle Eastern studies portrays the event as the exemplary failure of modern, Western, science to match the local population's knowledge of the landscape. Instead, he examines how adversaries embraced different approaches to the natural environment, which they all presented to be modern and scientific, but that reflected their own political project for the region. In his analysis, he follows French military strategists, Jesuit missionaries and Syrian revolutionaries in order to explore how these players' agenda shaped their understanding of both cultural and natural diversity in Syria and Lebanon while their knowledge of the environment guided their strategies throughout the revolt.

The broader significance of Adrien's project for the humanities consists of offering an alternative model for writing the global history of environmental thinking. Current environmental histories of the region focus heavily on empirical data and pay too little attention to the historical actors responsible for producing knowledge on the natural environment. Consequently, they depict French military strategists, Jesuit missionaries and Syrian revolutionaries either as shrewd political actors or as unbiased scientists, but never as representatives of both categories.

Adrien's dissertation is the product of his continued engagement with two fields of research: Middle Eastern studies and the history of science, technology and epistemology. On the one hand, Adrien traces how cultural attitudes towards diversity, including scientific processes of classification and representation of natural variety, were forged during the late imperial period and continued throughout the national formation of Syria and Lebanon. On the other hand, he examines how international politics shaped the scientific study of both cultural and natural diversity in the Middle East. By focusing on three protagonists to the Great Syrian Revolt of 1925 not as separate case studies but, instead, as competing historical actors, his dissertation project envisions them from a single narrative standpoint as simultaneously political and epistemic communities. He proposes a methodological intervention in the practice of cultural history by situating their scientific narratives and investigative techniques in the political context of the revolt. During his time at the OIB, Adrien has completed two-and-a-half chapters of his dissertation, which will include five core chapters, an introduction and a conclusion.

An Arab(ic) Hip Hop Nation?

FELIX WIEDEMANN

SEPTEMBER – DECEMBER

This doctoral project investigates Arabic rap music and hip hop culture. By focusing on language choice, processes of cultural 'glocalisation' and supra-regional networks, it discusses the existence of an 'Arabic Hip Hop Nation'. To this end, hip hop cultures in Lebanon and Algeria are taken as starting points and comparative case studies. The project, which started in early 2016, continues Felix's previous work on Arabic rap in Algeria and Tunisia. Its research material comprises rap lyrics, data collected from online social networks, qualitative interviews and notes taken during field research. Methodologically, it draws on, for example, social network analysis and close reading techniques.

During his time at the OIB, Felix Wiedemann completed his first phase of exploratory fieldwork in Lebanon. He conducted semi-structured qualitative interviews with rappers in Beirut, attended concerts and open mic sessions. He also collected rap albums and songs, transcribed song texts and made these openly accessible on the genius.com platform. In October, he travelled to Algeria to establish contact with the *Centre national de recherche en anthropologie sociale et culturelle* in Oran, and with several artists. These contacts will benefit him further, as another longer phase of fieldwork in Algeria is planned. Moreover, Felix wrote an article entitled "The Local and the Global in Networks of Lebanese and Algerian Rappers", summarising the preliminary results of his research, and submitted it for review.

Al-Ḥajjāj ibn Yūsuf al-Thaqafī //

Language, rhetoric and the making of an ideology for Umayyad Iraq

PAMELA KLASOVA

SEPTEMBER 2016 – JULY 2017

Broadly defined, this study examines the issues of language, rhetoric and power and the emergence of Islamic identity in the first century of Islam and situates them within the larger trends of late antiquity. Traditionally, Arabic and Islamic studies have suffered from a high degree of isolation, which, especially in the case of early Islam, with its diverse multi-lingual and multi-religious populations, has created a distorted image of the formative period of Islamic civilisation. This work, in contrast, considers early Islamic culture in its late ancient context, and charts the development of Near Eastern culture as an integrated and dynamic whole. The dissertation looks at these broader questions through a case study of al-Ḥajjāj ibn Yūsuf (d. 714 CE), the powerful governor of Iraq and an admired orator. His persona and speeches are an excellent window into these questions and shed light on how the Umayyads used oratory and language to implement their imperial ideology. Due to the common view among Western scholars that early Arabic speeches are all fabrications penned by later Muslim historians, the whole body of Umayyad speeches has been neglected. The project deals with these historiographical issues inherent in the genre of speeches in general and in the early period of Islam in particular. It focuses on situating the Arabic oratorical traditions in the late antique framework and argues that Arabic oratory did not exist in a vacuum, as it is usually perceived, but that it shared cultural space with rhetorical traditions of the non-Arab populations of the Near East. To examine the nature of cultural interactions between these various traditions is one of its main goals.

Mediating Islamic Heritage in Modern and Contemporary Art Practices

ELIZABETH RAUH

OCTOBER – DECEMBER

This dissertation project examines the modern dynamics of Islamic artistic heritage. Each encounter of art-making provides the opportunity to study various moments of modern art practice within the broader scope of exploring the transformative effects of modernity in the Islamic world on its artistic materials and practices. While these progressions have been the focus of much interest in recent studies of Islamic art, scholars have largely been concerned with issues of collecting, exhibition and display, and the field's own historiography incorporated within the broader paradigms of art-historical scholarship. Overlooked in all these efforts to question and contend with the nature of articulating Islamic artistic expressions during the modern period are the artists themselves. These agents made work equally, if not more, concerned with defining, articulating and contending with Islamic artistic traditions and objects within their own creative world-making.

During the fellowship period at the OIB, Elizabeth was able, for the first time, to survey Lebanese museum collections, public archives and private art collections, while consulting scholars and cultural practitioners in the field and participating in Beirut's cultural and academic events. She consulted the OIB's extensive research library in order to better situate herself within local discourses and broader intersections between the politics of regional cultural heritage and modernity. And most vitally, she conducted interviews with artists based in Beirut who wield visual and historical materials drawn from Islamic art practices.

Such works collapse the past into the present, mediate sacred images into new representational practices (such as abstraction to installation work) and amplify correspondences between different media and methods in both premodern historic materials and modern ones. Works by artists deploying Islamic materials refuse to operate within existing narratives or frameworks of modernist art or conventional Islamic art history. They reconfigure modern art practices within an Islamic artistic genealogy instead of a Euro-American-centred modernity, and ultimately counter the claim that Islamic artistic traditions died out at the onset of colonisation or industrialisation in the Muslim world.

Representing the Subaltern //

Popular intellectuals of the Syrian Revolution, 2011–2017

ADÉLIE CHEVÉE

OCTOBER – DECEMBER

This research focuses on the evolution of the Syrian intellectual field since 2011 in Turkey and Lebanon. After the 2011 Arab uprisings, renowned Arab thinkers witnessed their own overall irrelevance in the mass mobilisations, as they had been unable to predict or lead them. A "new generation of critics and rebels" engaged in representation of the people's voice" (Kassab, 2014). Taking Syria as a case study, the project investigates whether these popular intellectuals succeeded in achieving intellectual authority.

Intellectual legitimacy, or the question of representation, has been approached by reference to either expertise (autonomous knowledge) or authenticity (organic affiliation). However, these interpretations do not take into account the role of war and exile in legitimating an intellectual's authority.

Using Pierre Bourdieu's notion of "symbolic power" and Jacques Rancière's assumption of "equality of intelligence", Adélie Chevée's thesis questions the role of the 'experience' of war in the formation of an intellectual subject. Based on a discourse analysis of print periodicals distributed locally in Syria, narratives of popular intellectuals' engagements and a socio-historical study of Beirut's and Istanbul's worlds of exiled intellectuals, she discusses the impact of war and exile on social mobility in the intellectual field.

During her fellowship at the OIB, Adélie Chevée conducted interviews with Syrian intellectuals and non-participant observation of intellectual events, in preparation for her sociological monograph of the Syrian intellectual field in exile in Beirut.

Producing Arab Pop //

Cultural industries, identities, and locality

INES FABIUNKE

OCTOBER 2016 – MARCH 2017

This project examines how contemporary popular music in the MENA region is produced today by focusing on the production of commercial pop music ('Arab Pop'). Both popular and controversial, contemporary commercial Arab pop music is part of everyday life for millions in the Arab world. Often criticised for declining musical standards compared to the *tarab* heritage and for its representation of gender, it initiates ongoing social negotiations about legitimate Arab culture that can be seen in the context of a wider postcolonial debate about Arab identity.

The Arab music industry has witnessed fundamental structural transformations during the past two decades, such as the launch of satellite TV and the concentration of power through changes in the ownership and organisation of music production. Today, production and financing are transnationally organised and the pan-Arab music industry consists of mainly three production centres (Beirut, Cairo, Dubai), producing musical and media texts that target different subregional markets (North Africa, Egypt, Mashreq, Gulf region).

Given the transregional music production and an ongoing symbolic struggle about cultural influence played out between the production centres (especially the Gulf region, whose influence is visible in other cultural and media fields as well), this research is interested in the dynamics of cultural production on a pan-Arab scale. It investigates the discursive regimes in which the production of commercial pan-Arab pop music is embedded and examines how meanings, especially with regard to identity politics, are created and negotiated throughout the production process on a micro-level. Conceptually, it draws on Stuart Hall's work, in which popular culture is a site of strategic contestation, as well as on the work of media industry/production studies in which not only culture itself but also cultural production is a terrain where conflict and contest over meaning take place. Ethnographic in approach, the project builds on fieldwork conducted in Beirut, Cairo and Dubai that will be presented in the form of case studies in the final thesis. While fieldwork in Beirut will be completed in April 2017, additional fieldwork of at least four months will be conducted in Cairo and Dubai in 2017.

Changing Patterns of Clientelism // From war elites to political elites in post-war Lebanon

PETER BLANK

NOVEMBER 2016 – APRIL 2017

This study examines the transformation of former leaders of armed groups into leaders of political parties after the Lebanese Civil War. It aims to understand how and why these elites still play a crucial role in Lebanon's political field more than 25 years after the peace agreement of Ta'if and how this affects Lebanese politics. Comparing three case studies – the Amal Movement, the Lebanese Forces and the Progressive Socialist Party – the project intends to investigate how these political parties and elites adopted new strategies, structures and political alliances after the civil war. Emphasising the importance of patron-client relations, the research explores the exchange of different forms of capital between three different levels of analysis: elite, mid level and followers. During Peter Blank's stay at the OIB, one part of his field research was dedicated to collecting documents, newspapers and magazines published by political parties as well as literature on armed groups and political parties of the civil war and post-war period in public libraries and private archives. Furthermore, he conducts interviews with journalists, academics, experts and activists as well as officials and members of political parties.

Research

Cooperations and Third-party Funding

Third-party Funding

RESEARCH PROJECT *Knowledge Production at the Doctoral Level in Egyptian Universities*, funded by the German Federal Ministry of Education and Research (BMBF) (see p. 125).

RESEARCH PROJECT *Cultural Policies in Lebanon*, funded by al-Mawred al-Thaqafy.

PANEL SERIES // 18 SEPTEMBER, 6 NOVEMBER, 4 DECEMBER *Theology – Humanities – Social Science*, funded by the German Embassy in Cairo (see p. 131).

PANEL SERIES // 2 FEBRUARY, 23 FEBRUARY, 11 APRIL, 21 SEPTEMBER, 18 OCTOBER *Dialogues on Social Innovation*, funded by the German Academic Exchange Service (DAAD) (see p. 145).

Co-funding

INTERNATIONAL WORKSHOP // BEIRUT AND BALAMAND, 21–23 APRIL *Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900 CE*, co-funded by the OIB, the University of Balamand and the Danish Institute in Damascus (see p. 126).

INTERNATIONAL CONFERENCE // BEIRUT, 5–7 MAY *Books in Motion: Exploring concepts of mobility in cross-cultural studies of the book*, co-organised and co-funded by the OIB and the American University of Beirut (AUB) (see p. 127).

INTERNATIONAL WORKSHOP // BEIRUT, 11–12 JULY *East Meets West: Western psychology in dialogue with Islamic mysticism*, co-organised and co-funded by the OIB and the AUB (see p. 128).

INTERNATIONAL DOCTORAL SCHOOL // AMMAN, 31 AUGUST–3 SEPTEMBER *Reading and Analysing Ottoman Administrative Sources*, co-funded by the OIB, the Institut français du Proche-Orient (Ifpo), the Institut français des études anatoliennes and the French research interest group GIS Middle East/Islamic World (see p. 130).

INTERNATIONAL WORKSHOP // BEIRUT, 14–15 NOVEMBER *The Avant-garde and its Networks: Surrealist ideas between Paris, North Africa and the Middle East from the 1930s*, co-organised and co-funded by the OIB and the Deutsches Forum für Kunstgeschichte Paris (DFK) (see p. 133).

Commissioned Academic Works // fee contracts

Various Projects

ALI, HAGGAG Publication project on the critical theory of the Frankfurt School
BEHRENS, MARCEL Retro-digitalisation of OIB library catalogue
BRENN, DANIEL Critical Text Editor manual
HUJEIRI, MOHAMMED Revised edition of Safadi's al-Wafi bi-l-Wafayat, Volumes 3 and 4
MANSOUR, ALY / AHMAD, FAROUK Max Weber translation project
ŞAHIN, ELENA al-Kashgari edition project

Theology – Humanities – Social Sciences // German Embassy, Cairo

ABD-ELSALAM, AHMED Organisation of three events

Knowledge Production in Postgraduate Studies at Egyptian Universitie

ALI, HAGGAG
DESSOUKY, NAFISSA
MANSOUR, AHMAD
CANTINI, DANIELE (Project leader)

Edition of the Correspondence of al-Qadi al-Fadil

HELMY, MUHAMMAD
AL-MAASARANI, MUHAMMAD
SUBHI, ANAS

Researchers

Research

Charlotte Bank

Stefan Leder

Monique Bellan

Nadia von Maltzahn

Peter Blank

Dina Mansour-Ille

Daniele Cantini

Fouad Gehad Marei

Adélie Chevéé

Astrid Meier

Michela De Giacometti

Karen Moukheiber

Sarah Doeberdt Epstein

Hans-Peter Pökel

Ines Fabiunke

Elizabeth Rauh

Till Grallert

Elizabeth Saleh

Laure Guirguis

Zina Sawaf

Samar Kanafani

Felix Wiedemann

Pamela Klasova

Torsten Wollina

Jonathan Kriener

Farah Cherif Zahar

Marieke Krijnen

Adrien Paul Zakar



Charlotte Bank

Doctoral Fellow

CHARLOTTE BANK is an art historian and independent curator. She is a PhD candidate at the University of Geneva and, from 2013 to 2016, she was a member of the research project *Other Modernities: Patrimony and practices of visual expression outside the West*, funded by the Sinergia programme of the Swiss National Fund. From March to May she was a doctoral fellow at the OIB. Her research has been presented at conferences such as the Ernst Herzfeld Colloquium (Hamburg, 2014), the World Congress for Middle Eastern Studies (Barcelona, 2010 and Ankara, 2014) and conferences organised by the Association for Modern and Contemporary Art of the Arab World, Iran and Turkey (Singapore, 2015 and Abu Dhabi, 2016).



Monique Bellan

Research Associate

MONIQUE BELLAN joined the OIB as a research associate in 2013. She holds a PhD in Middle Eastern studies from Freie Universität Berlin and has previously worked as a research associate at the collaborative research centre Aesthetic Experience and the Dissolution of Artistic Limits at Freie Universität Berlin and at the Performing Arts Section of the Academy of Arts in Berlin. She is the author of *Dismember Remember: Das anatomische Theater von Lina Saneh und Rabih Mroué* (Reichert, 2013) and co-editor of *Divercities: Competing narratives and urban practices in Beirut, Cairo and Tehran* (Orient-Institut Studies 3, 2015). Her current research project focuses on the ways art is debated and discussed in various media since the early 20th century and seeks to trace a discourse on aesthetic reflection. She has organised an international workshop on surrealist networks in the regions of North Africa and the Middle East in collaboration with the Deutsches Forum für Kunstgeschichte Paris (DFK), where she presented a paper on European surrealists in Lebanon in the 1960s and 1970s and their local reception. Her research interests include modern and contemporary art in Lebanon and Egypt, with a special interest in surrealism as an 'avant-garde' movement; art theory; politics; and aesthetics.



Peter Blank

Doctoral Fellow

PETER BLANK is a PhD candidate and research assistant in Middle Eastern studies at Friedrich-Schiller-Universität Jena, Germany. As such, he is currently pursuing field research in Lebanon, during the time-frame of his OIB fellowship, from November 2016 to April 2017. He studied at Friedrich-Schiller-Universität Jena and the Institut d'études politiques de Rennes, and holds a master's degree in political science and Islamic studies. Prior to coming to Beirut, Peter was a visiting researcher at the Department of Peace and Conflict Research in Uppsala, Sweden, and completed internships with several organisations in the Middle East and Germany in the field of peace and conflict research and Middle Eastern studies. His research interests include war-to-peace transitions in the Middle East and North Africa region, clientelism and social movements in Lebanon.



Daniele Cantini

Research Associate

DANIELE CANTINI joined the OIB as a research associate in September 2016. He earned his PhD in social anthropology at the University of Modena and the University of Milan-Bicocca in 2006, with a thesis on the Jordanian university system and its students. After this, he was affiliated researcher at the Centre d'Études et de Documentation Économiques, Juridiques et sociales (CEDEJ, 2007–2010), working on different projects dealing with university education and its privatisation, citizenship worries, youth, religious minorities and migration. In 2011, he moved to Germany, where he was a senior research fellow at the research cluster *Society and Culture in Motion* at Martin-Luther-Universität Halle-Wittenberg (MLU, 2011–2016), and where he led a German Federal Ministry of Education and Research (BMBF)-funded project, managed by the OIB, on doctoral studies at Egyptian universities (2013–2016). Daniele taught a variety of courses at the University of Modena (2008–2015) and at MLU (2012–2015) on the anthropology of the Middle East, social and political anthropology and the ethnology of the Mediterranean. He is the author of *Youth and Education in the Middle East: Shaping identity and politics in Jordan* (London: I.B. Tauris, 2016).



Adélie Chevéé

Doctoral Fellow

ADÉLIE CHEVÉE is a graduate in European affairs from the Institut d'études politiques de Paris, and in international relations from Université Paris I Panthéon-Sorbonne. Adélie Chevéé was a Jenkins Memorial Scholar at Oxford University, where she achieved an MPhil thesis on the political activism of Syrian refugees in Lebanon. Drawing on the work of French philosopher Jacques Rancière, she explored how a politically qualified subject is articulated in light of experiences of exile, through a study of the discourse of Syrian refugee communities in Lebanon between 2011 and 2014. Parts of her research findings have been published in French (Berthelot, 2014). Her research also led her to discuss the principle of distinction between civilians and combatants in international humanitarian law (*Saint Antony's International Review*, 2015). Her interests include international relations theories, politics of the Middle East, post-structuralism, sociology and refugees and forced migrations studies. Chevéé is now a PhD candidate in politics and international studies at the School of Oriental and African Studies (SOAS), University of London.



Michela De Giacometti

Doctoral Fellow

MICHELA DE GIACOMETTI is a PhD candidate in social anthropology at the School for Advanced Studies in Social Sciences (EHESS) in Paris. Based on a long ethnographic fieldwork in Lebanon and Cyprus, her thesis examines the nexus of family laws, intimacy and the state by exploring experiences of Lebanese couples who contracted a civil marriage. Michela joined the OIB as a doctoral fellow from January 2016 to January 2017 to pursue her fieldwork. She holds a master's degree in cultural anthropology and ethnolinguistics from the University of Venice, with a research project that focused on youth narratives of the Lebanese civil war. Michela also conducted work on the politics of reconstruction, memory and remembrance in a post-catastrophe Italian context and she published an article in *Studi Tanatologici*, entitled "Cimiteri senza senso. La ricostruzione dopo la catastrofe nell'area del Vajont in 2014". In 2011, she collaborated with the University of Venice in the realisation of the Research Project of National Interest (PRIN): *Among Four Paradises. Experiences, ideologies and rituals about death between East and West*.



Sarah Doeberbert Epstein

Postdoctoral Fellow

SARAH DOEBBERT EPSTEIN joined the OIB as a postdoctoral fellow after completing her doctorate at the School of Oriental and African Studies (SOAS), University of London. Her doctoral thesis was entitled "From a 'Philosophy of the Limit' to a 'Poetics of the Horizon': A comparative critical approach to language, subjectivity and alterity in poststructuralist thought and Arabic critical discourse". She also holds a master's degree from SOAS in Arabic literature (with distinction) and a BA in government (summa cum laude) from Smith College, Massachusetts, United States. Prior to joining the OIB, Sarah Epstein was a Fulbright research fellow at the Center for Maghrib Studies in Tunis (CEMAT), and an Andrew W. Mellon postdoctoral fellow at the American University of Beirut's Center for Arts and Humanities (CAH). During her Mellon fellowship, she designed and taught interdisciplinary courses in philosophy, Islamic studies and literature at AUB. She is currently affiliated with AUB's philosophy department as a visiting faculty member.



Ines Fabiunke

Doctoral Fellow

INES FABIUNKE worked in the field of community media before obtaining her MA in Middle Eastern studies and musicology from Leipzig University. She is currently a doctoral candidate in Middle Eastern studies at the Institute of Oriental Studies, Leipzig University. Since January 2016, she has been conducting her dissertation fieldwork in Beirut on production practices of the Arab music industry, facilitated by grants from the German Academic Exchange Service and the OIB. Her research concerns processes of cultural production, popular culture and the political economy of production, consumption and leisure in urban Arab contexts. A first article on the dynamics of authenticating gender inside the Arab music industry will be published in the *Middle East Journal of Culture and Communication's* forthcoming issue *Writing Arab and Minority Popular Music* in 2017.



Till Grallert

Research Associate

TILL GRALLERT is a research associate at the OIB. He completed his PhD with a thesis titled "To Whom Belong the Streets? Property, Propriety, and Appropriation: The production of public space in late Ottoman Damascus, 1875–1914" in 2014 at the Berlin Graduate School Muslim Cultures and Societies. His current research project, under the working title "Women on the Streets" aims to establish a genealogy of urban food riots in the Eastern Mediterranean between the 18th and the 20th centuries. In addition to the social and spatial history of late Ottoman cities, he developed a strong interest in digital humanities and the sociolinguistics of early Arabic newspapers. This resulted in the online publication of a chronology of 19th-century Arabic periodicals and known holdings (*Project Jarā'id's* first iteration) and a contribution to the recent collection of essays titled *The Digital Humanities and Islamic & Middle East Studies* (ed. Elias Muhanna, 2016). He currently works on open, collaborative and scholarly digital editions of early Arabic periodicals, such as Muḥammad Kurd 'Alī's journal *al-Muqtabas* and 'Abd al-Qādir Iskandarānī's *al-Ḥaqā'iq*. He is a co-organiser of the Digital Humanities Institute, Beirut, and occasionally blogs at tillgrallert.github.io.



Laure Guirguis

Postdoctoral Fellow

LAURE GUIRGUIS a graduate in philosophy and in Chinese, achieved a PhD in political studies at the School for Advanced Studies in Social Sciences (EHESS) in Paris and spent two years at the University of Montreal as a Banting postdoc fellow before joining the OIB postdoc team. Drawing on the scholarship on identity politics, nationalism and sectarianism, her PhD dissertation shows how social and individual practices reproduce a political order based on the multilayered subjugation of Christian citizens and explores Coptic strategies of resistance to such state-imposed minoritisation processes. A revised version of this text has been published in French (Karthala, 2012) and in English (Stanford University Press, 2016). Guirguis is especially concerned with the issues of war and political violence; nationalism and identity politics; and revolutionary passions and processes. Her research critically engages in debate with transnational and global history, postcolonial studies and critical theory. The postdoctoral fellowship at the OIB has enabled her to launch a new research on revolutionary imaginaries and left-wing trends in the Arab world in the 1960s–1970s, which, on the one hand, pursues a reflection on violence and identity politics and, on the other hand, establishes a new research field located at the crossroads of various disciplines and emerging academic trends.



Samar Kanafani

Doctoral Fellow

SAMAR KANAFANI is a social anthropologist residing and working in Beirut. Her research interests, mainly in writing but also in artistic practice, have been about urban change, decay, dwelling, materiality, nationalism, migration, gender and the body. She has taught part-time at the American University of Beirut (AUB) and the University of Manchester. In 2015–2016, she was a doctoral fellow at the OIB. In February 2017, she defended her PhD dissertation titled *Made to Fall Apart: An ethnography of old houses and urban renewal in Beirut*. She is a resident at Mansion, the art and cultural collective housed in a formerly abandoned villa in the neighbourhood of Zuqaq al-Blat. She is presently also an instructor of urban theory with AUB's Graduate Programs in Urban Planning, Policy and Design.



Pamela Klasova

Doctoral Fellow

PAMELA KLASOVA is a doctoral candidate in the Department of Arabic and Islamic Studies at Georgetown University, USA. Her dissertation examines the role of rhetoric and language in the formation of early Islamic imperial ideology through a case study of the persona and speeches of al-Ḥajjāj ibn Yūsuf al-Thaqafī (d. 714), the Umayyad governor of Iraq. Her research falls into the field of early Islamic literature and history, and her ambition is to contribute to the attempts at bringing early Islam out of isolation onto the world stage of late antiquity. She holds a master's degree in Middle Eastern studies from Leiden University, in the Netherlands, and a magister degree in Arabic and Dutch philology from Charles University, Prague. She has also studied Arabic and Persian language and literature at universities and institutes in Beirut, Damascus, Cairo, Tunis, Amman and Tehran. She is a member of the School of Abbasid Studies and the Holberg Seminar on Islamic History.



Jonathan Kriener

Research Associate

JONATHAN KRIENER Before joining the OIB as a research associate in October 2015, he has been a doctoral fellow at the Institute of Advanced Studies in the Humanities, in Essen, a visiting fellow at Marburg's Center for Near and Middle Eastern Studies and a research fellow at the Georg Eckert Institute for International Textbook Research, at the OIB, and at Ruhr-Universität Bochum. He graduated with a doctoral degree in Oriental studies from Ruhr-Universität Bochum in 2010. In his thesis, he explored secular and religious conceptions of state and society taught at Lebanese schools (Ergon, 2011). Jonathan taught courses about the 20th-century histories of Lebanon, Israel and the Palestinians, as well as recent Arab educational thought and reform at Ruhr-Universität Bochum and Eberhard Karls Universität Tübingen. His publications deal comparatively with history, civics and religious instruction at Lebanese, Palestinian and Israeli schools, and higher education institutions in Egypt and Lebanon. His current project, about academic history writing in Lebanon, combines his interest for academically produced expressions of collective identity with institutional practices of the social sciences and humanities.



Marieke Krijnen

Postdoctoral Fellow

MARIEKE KRIJNEN holds a PhD from Ghent University, Belgium, and an MA from the American University of Beirut. Her research interests centre around the geographies of capital investment in the built environment and how these constitute and reflect the dynamics of the capitalist system on a larger scale. Her dissertation connected detailed studies of processes of urban change in Beirut to Lebanon's political economy of public debt, the circulation of capital through the country's large diaspora and capitalist dynamics of over-accumulation in Europe and the Gulf, linking rent gap and gentrification theory to economic and financial geography. Krijnen is also interested in the geographies of highly skilled labour in the Middle East, and has worked with two financial geographers on exploring the role of highly skilled Lebanese expatriates in manning circuits of value leading to and from Beirut and the Gulf. Through her research, she seeks to decentre knowledge on the production of space, which still is too often based on research conducted in the Global North.



Stefan Leder

Director

STEFAN LEDER has been director of the Orient-Institut Beirut since 2007, including the institute's Istanbul branch (Orient-Institut Istanbul) until 2010, and was Professor of Arabic and Islamic Studies at Martin-Luther-University Halle-Wittenberg since 1993. Prior to his engagement with the OIB, he was the coordinator of the interdisciplinary research project *Nomadic and Settled People in Steppe Landscapes and within Statehood* funded by the DFG (German Research Foundation). At his university, he was head of department for many years, and elected member of the senate of the university in 1997–1998. He is currently board member of university centres in Germany and Hungary. A former fellow of the Studienstiftung des Deutschen Volkes and the Heisenberg-Programm (DFG), he has gathered experience with fellowship programs as a beneficiary, and later served, and still serves, as an expert for fellowship programs. His research topics combine history, literature and textuality, applying text criticism, discourse analysis and intertextual analysis. His published work covers Arabic historiography, with particular attention given to narrativity; Islamic tradition under the perspectives of authority of knowledge, transmission and moral politics; and the Bedouin patrimony in Arabic thought and discourse. He also writes on the history of Oriental studies in Europe.



Nadia von Maltzahn

Research Associate

NADIA VON MALTZAHN joined the OIB as a research associate in 2013. She is the author of *The Syria-Iran Axis. Cultural Diplomacy and International Relations in the Middle East* (I.B. Tauris, 2013, 2015), and holds a DPhil and an MSt in Modern Middle Eastern Studies from St Antony's College, University of Oxford. She received her BA Honours in Middle Eastern and Islamic Studies from King's College, Cambridge. Nadia co-edited *Divercities: Competing narratives and urban practices in Beirut, Cairo and Tehran* (Orient-Institut Studies 3, 2015) and *Inverted Worlds: Cultural motion in the Arab region* (Orient-Institut Studies 2, 2013). In 2016–2017, she taught a course on "Cultural Policies in the Arab Region and Iran" at the Otto-Suhr-Institut, Freie Universität Berlin, and acted as a reviewer for the *Middle East Journal of Culture and Communication*. Her research interests include cultural policies and urban governance, artistic practices and the circulation of knowledge. Her current research project at the OIB deals with cultural policies in Lebanon, looking in particular at cultural institutions and their role in the public sphere. She is an active member of the *Working Group on Cultural Policies in Lebanon*.



***Dina
Mansour-Ille***

Postdoctoral Fellow

DINA MANSOUR-ILLE is a senior research officer in the Politics and Governance Programme at the Overseas Development Institute (ODI) in London, UK. Her experience and background is in the political economy of human rights; migration and refugee studies; and gender, with a particular focus on the Arab Middle East and EU-Mediterranean politics. She holds a PhD in politics, human rights and sustainability from the Sant'Anna School of Advanced Studies, in Pisa, and an MA in international human rights law from the American University in Cairo. Before coming to ODI, Dina was based in Beirut as a post-doctoral researcher working on cyberactivism and secularism in Egypt at the OIB. Dina has taught courses in international law, human rights, migration and refugee studies, gender and development in Lebanon, Italy and Germany. She is also the co-editor of the journal *Studies in Ethnicity and Nationalism*.



***Fouad
Gehad Marei***

Postdoctoral Fellow

FOUAD MAREI is a postdoctoral fellow at the OIB and a lecturer in Middle Eastern and North African Politics at Freie Universität Berlin. He holds a PhD in international relations from Durham University, UK. Marei is also the recipient of the 2015/2016 Research Grant Award of the Arab Council for the Social Sciences and the Swedish International Development Cooperation Agency for his project *Resistance, Piety and Development: Hezbollah's capital of resistance as global city*. Based on fieldwork in Lebanon, Syria and Morocco, his broad research agenda focuses on state-society relations, governance and religious activism in contexts of neo-liberal developmentalism and conflict and post-conflict situations. Currently, his research investigates hybrid and emerging forms of governance and urban revitalisation strategies in Beirut's southern suburbs as well as Shi'i-Islamic activism in Lebanon and beyond. In 2015/2016, he undertook a pilot study of Syrian refugee settlements in the Bekaa, Lebanon. The study assesses the situation of refugee and host communities, identifies priorities and vulnerabilities, and maps local, national and international actors involved in crisis response plans.



Astrid Meier

Deputy Director

ASTRID MEIER joined the OIB in October 2013 as deputy director. A historian by training, she holds a PhD from the University of Zurich, Switzerland (1994). She worked as a research assistant at the history department of the same university (2006–2011) and taught as a lecturer at the universities of Zurich, Basel, Bern and St. Gallen. During 2011 to 2013 she was visiting professor of Islamic studies at the Institute of Oriental Studies at Martin-Luther-Universität Halle-Wittenberg. Her research project at the OIB focuses on the early modern history of rural societies in Bilad al-Sham under Ottoman rule. Her research interests include the social and cultural history of the Middle East in the early modern period; theory and practice of Islamic law; famines, hunger and food systems; and environmental history. Astrid Meier is a member of the scientific boards of the journals *Comparativ* (Leipzig) and *Annales islamologiques* (Cairo). In 2016, she served on a master's thesis committee at Balamand University and acted as reviewer for the *Journal of the Economic and Social History of the Orient*, the *Journal of Islamic Studies* and for Brill Publishers.



**Karen
Moukheiber**

Postdoctoral Fellow

KAREN MOUKHEIBER received her PhD in Middle Eastern and Arab history from the American University of Beirut (AUB) in 2015. Her main interests are Abbasid female slavery, gender, sexuality and cultural studies. Her PhD thesis titled "Slave Women and Free Men: Gender, sexuality and culture in early Abbasid times" investigated the masculine conceptual framework defining the sexual and cultural roles of slave women in a selection of Abbasid legal, literary and historical foundational texts. She held a postdoctoral fellowship at the OIB from August 2015 to August 2016. She currently holds the position of assistant professor of cultural studies at the University of Balamand. Her forthcoming publications are "The Abbasid Slave Courtesan: A cultural mediator for an ethical appreciation of pleasure", in Nagy, Piroska and Naama Cohen-Hanegbi (eds.). *Proceedings of the 2013 International Medieval Congress* (Brepols Publishers) and "Hisba: an ordering principle for an Islamic way of life", in Mourad, Suleiman (ed.). *Kamal Salibi's Memorial Volume*, AUB Press.



Hans-Peter Pökel

Research Associate

HANS-PETER PÖKEL joined the OIB as a research associate in 2014. Previously, he taught classical Arabic literature and early Islamic history at Freie Universität Berlin and was a research associate at the research centre *Episteme in Motion*. In his PhD he has worked on the figuration of eunuchs in the works of al-Jāḥiẓ (d. 255/869) within the cultural context of the 'Abbāsīd period. In his current project, he is interested in theological questions in classical Arabic literature within its interreligious context of the 'Abbāsīd period. He investigates the negotiation, production and transmission of theological knowledge in the 'Abbāsīd period and its entanglement in interreligious discussions. He focuses on literary debates on the Qur'ān about its inimitability by paying attention to discussions about its translatability from a historical and comparative perspective. Peter Pökel's research interests include anthropological questions, gender studies, the history of sexualities and emotions and the conceptions of the human body in the field of classical Arabic literature.



Elizabeth Rauh

Doctoral Fellow

ELIZABETH RAUH is a PhD candidate of Islamic art history at the University of Michigan. She specialises in modern art and visual culture of the Middle East, along with artistic practices in the history of the Islamic world. Her research project examines the modern dynamics of Islamic artistic heritage in the Arab world and Iran through mediations of Islamic materials in modern and contemporary art practices. In 2011, she co-curated an exhibition of posters from the 1979 Iranian Revolution and Iran–Iraq War at the University of Chicago. Following the 2009 presidential protests in Iran, she completed her master's thesis at Indiana University on the visual arts of the uprising, later published as: *Thirty Years Later: Iranian visual culture from the 1979 Revolution to the 2009 Green Movement*. Her forthcoming article on the 2011 Pearl Roundabout protests in Bahrain will explore the transformative effects of iconoclasm in spurring new creative forms of popular dissent.



Elizabeth Saleh

Postdoctoral Fellow

ELIZABETH SALEH works in the fields of political and economic anthropology, with a special focus on labour, gender, resistance and social transformation. She obtained her PhD in Social Anthropology from Goldsmiths, University of London. Her doctoral research examined the entrepreneurial strategies of members of the wine industry as they converged in the Kefraya region of the West Bekaa. In 2015, Elizabeth commenced a new ethnographic study examining the reconfiguration of Syrian labour at the interface between Beirut's formal and informal economies. Most of her fieldwork takes place at a scrapyard in a working class neighborhood in Beirut, where she explores the effects of the Syrian conflict and the policies of the Lebanese state toward migration, labour and waste management in relation to the prosperity of the scrap metal industry. Elizabeth has held posts at the OIB, the London School of Economics and Goldsmiths. She received an MA in Anthropology and Cultural Politics at Goldsmiths in 2004 and obtained a Postgraduate Certificate in the Management of Education and Learning from the same university in 2014. She currently works as a Senior Researcher at the Asfari Institute hosted by the American University of Beirut.



Zina Sawaf

Doctoral Fellow

ZINA SAWAF is presently a lecturer in anthropology at the American University of Beirut (AUB). Recently, she submitted and defended her doctoral dissertation titled "Encountering the State: Women and intimate lives in Riyadh, Saudi Arabia", based on long-term ethnographic research in the Arabian Peninsula at the Graduate Institute of International and Development Studies in Geneva, Switzerland. She holds an MS in social anthropology from the London School of Economics and an MS in foreign service from Georgetown University, USA. She headed the *Youth in the Arab World programme* at the Issam Fares Institute for Public Policy and International Affairs, AUB, before embarking upon her doctoral project. Since 2014, she has been first an affiliated and later on a doctoral research fellow at OIB.



***Felix
Wiedemann***

Doctoral Fellow

FELIX WIEDEMANN has stayed at the OIB for three months as a doctoral fellow. Currently, he is a stipend holder at the Hans Böckler Foundation, a PhD candidate in Arabic studies at the University of Bamberg and an MA student in library and information science at Humboldt-Universität zu Berlin. He holds an MA in Arabic studies from Bamberg University and a BA in Islamic studies. As well as studying Arabic at the Université Paris-Sorbonne (Paris IV) and Persian at the Loghatnameh Dehkhoda Institute in Tehran, he has experience of working in Morocco, the West Bank and the United Arab Emirates. Previously, he had worked as an academic assistant in the research network Re-Configurations at Marburg's Centre for Near and Middle Eastern Studies. His publications include his MA thesis *Code-Switching im algerischen und tunesischen Rap*, which was published by Bamberg University Press in 2015, and the recently published article "L'alternance codique dans le rap algérien et tunisien", in *L'Année du Maghreb*, 14.



***Torsten
Wollina***

Research Associate

TORSTEN WOLLINA Since 2014 he has been a member of the OIB, where he is responsible for the book series *Beiruter Texte und Studien*. He studied at the Friedrich-Schiller-Universität Jena, Germany. He did his PhD, which he defended in 2013, at Freie Universität Berlin and the Annemarie Schimmel Kolleg at Rheinische Friedrich-Wilhelms-Universität Bonn. Before coming to Beirut, he worked at the Georg Eckert Institute in Braunschweig, Germany. Torsten Wollina's research interests include the social and economic history of the Levant and, more generally, book history and manuscript studies.



Farah Cherif Zahar

Doctoral Fellow

FARAH ZAHAR is a former student of the École Normale Supérieure, Paris, and graduated from the Institut d'études politiques (Sciences Po, Paris). She holds an *agrégation* in philosophy, a licence in Arabic and three master degrees: in philosophy from Université Paris-Sorbonne (Paris IV); in political science from Sciences Po; and in Islamic studies from the École Pratique des Hautes Études, Paris. Between 2011 and 2016, she worked on her doctoral thesis entitled *Aristotle's Treatise on the Eternity of Motion: A translation and a commentary on Physics VIII*. Between 2011 and 2014, she taught at Paris-Sorbonne before being awarded a one-year fellowship from the Fondation Thiers (Centre de Recherches humanistes) in 2014–2015. Between January and September, she joined the OIB as a doctoral fellow. There she completed her dissertation, which she defended with success in December. Since October she has been working as a research associate at the Thomas-Institut der Universität zu Köln.



Adrien Paul Zakar

Doctoral Fellow

ADRIEN ZAKAR is a doctoral candidate in history at Columbia University, New York. His dissertation project explores the history of what we now call biocultural diversity throughout the transition from the Ottoman Empire to the nation states of Syria and Lebanon. Adrien spent six months at the OIB between March and December 2016. He published "The End of Ottoman Positivism: The Gökalp-al-Husari debate of 1916" in the *International Journal of Middle East Studies* 47(3) in 2015 and holds a licence in international relations from the Graduate Institute of International and Development Studies in Geneva, Switzerland, and an MA in Arab studies from Georgetown University, USA.

Affiliated Researchers and their Projects

SINA BIRKHOLZ Freie Universität Berlin, Berlin Graduate School for Transnational Studies. *Struggles of Legitimation in a Hybrid Space: An analysis of domestic actors' legitimation discourses in the internationalised political sphere of Lebanon* // JANUARY – JUNE, NOVEMBER – DECEMBER

ANTONIO DE MARTIN University of Kent, School of Politics and International Relations. *Change and Adaptation in Political Parties: The decline and resilience of the Amal movement in Lebanon* // JANUARY – JUNE

LIZA FRANKE Georg-August-Universität Göttingen, Institut für Ethnologie. *Private Pieties – Mundane Islam and new Forms of Muslim Religiosity: Impact on contemporary social and political dynamics* // OCTOBER 2016 – JUNE 2017

SONA GRIGORYAN Central European University, Department of Medieval Studies. *Abū l-'Alā al-Ma'arrī and His Poetry Collection Luzūmiyyāt* // SEPTEMBER – OCTOBER

THOMAS SCHEFFLER Political scientist, Berlin. *Clergy and Conflict Management in Lebanon, 1965–2005* // JANUARY – NOVEMBER

ALINE SCHLAEPFER Université de Genève, Faculté des lettres. *The Role of Lebanon in the Formation of Nationalism in Iraq. Transnational trajectories (1921–1958)* // MAY – DECEMBER

Publications

Publications

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Bibliotheca Islamica

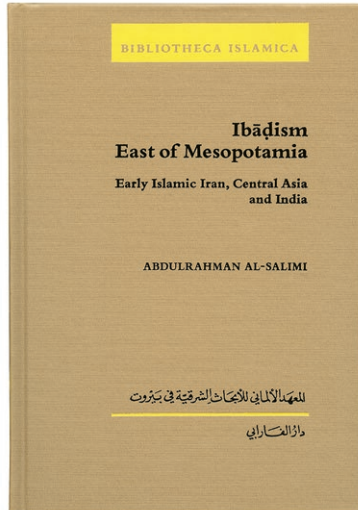


Bibliotheca Islamica (BI) is the OIB's platform for the critical edition of mainly Arabic, but also Persian and Turkish, manuscripts. The series dates back to 1929, when Hellmut Ritter edited the *Kitāb maqālāt al-islamiyyīn wa-khtilāf al-muṣallīn* of Abū l-Ḥasan 'Alī al-Ash'arī, a seminal text on dogmatic positions in the early Islamic period. Since then, the OIB has published more than 50 titles in this series. Among the most prominent are the 30-volume biographical lexicon *al-Wāfī bi-l-wafayāt* (BI 6), by Ṣalāhaddīn Khalīl al-Ṣafadī (d. 1362), and the monumental history of Egypt and the Syrian lands entitled *Badā'i' al-duḥūr*, by Ibn Iyās (d. after 1522) (BI 5). Both these editions have recently been completed with the publication of extensive and detailed indices. The OIB adopts an open-access policy. New publications of the BI series become available in electronic format (unsearchable PDF) without an embargo period. All published titles of the series (even those which are out of print) can be displayed page per page or downloaded in their entirety in PDF format from the OIB's website via the link to the MENAdoc collection, hosted by the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle, Germany. Three new titles were published this year (see below), and one will become available in early 2017, which is Badr al-Dīn Muḥammad al-Shiblī's *Ākām al-marjān fī aḥkām al-jānn*, edited by Edward Badeen (BI 57). During this year, the OIB has also been working on the publication of the correspondence of al-Qāḍī al-Fāḍil (BI 56), Kāshgharī (BI 50) and the final volumes of *Ansāb al-Ashrāf*, by al-Balādhurī (BI 28). The OIB is preparing a new edition of volume 3 of Ṣafadī's *al-Wāfī bi-l-wafayāt* (BI 6.3), based on additional manuscripts, to be published in early 2017. A number of currently out-of-print titles will be reissued in cooperation with our distributor Dār al-Farābī, Beirut.

BI 51

**Ibāḍism East of Mesopotamia.
Early Islamic Iran, Central Asia and India**

Abdulrahman al-Salimi



Beirut
204 pp., English and Arabic text
ISBN: 9783879976997

This volume presents the edition and translation of three Ibāḍī *siyar* (epistles) from the 4th and 5th centuries AH (11th and 12th centuries CE). *Siyar* are a literary form frequently found among Muslim groups during the early Islamic period. Best described as epistles or statements of faith and dialectics, they are a blend of history, literature and discourses on ethics from a theological and political angle.

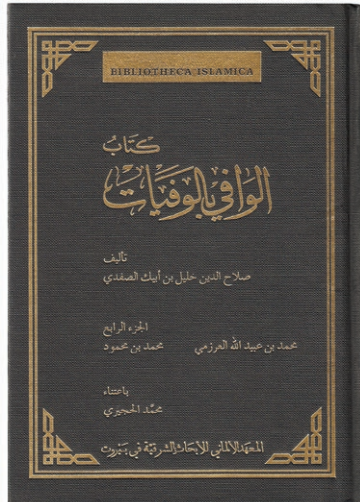
The three *siyar* were recently discovered in Oman and are now published for the first time. These texts provide an accurate picture of doctrinal, jurisprudential and intellectual debates that were taking place in the Ibāḍī school during the time they were written.

This new source material is used here to study the elusive history of the Ibāḍī communities in Eastern Mesopotamia, Khorasan, Central Asia and Sind during the period up to the 12th and 13th centuries CE. The epistles reflect the vibrant theological and intellectual debates of the day, and they provide information about contacts between local groups or, as in one case, between a local group and a ruling imam of Oman's second imamate in the 5th century CE. They can be read as evidence of an Ibāḍī presence in these geographical areas that no longer exists today.

BI 6.4

Das biographische Lexikon des Ṣalāḥaddīn Ḥalīl b. Aibak aṣ-Ṣafadī // Part 4

Edited by Muḥammad al-Ḥujairī



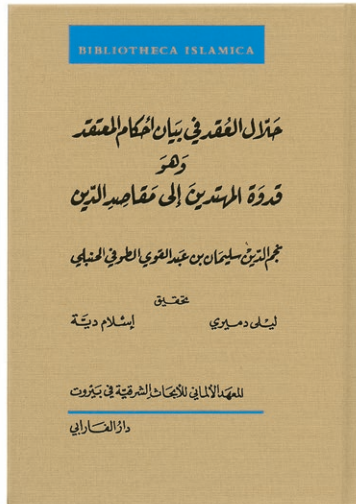
Revised edition
Beirut
706 pp., Arabic text
ISBN: 9783879970933

Ṣalāḥ al-Dīn Ḥalīl b. Aibak al-Ṣafadī (d. 764/1363) was a historian of Turkish descent best known for his *al-Wāfī bi-l-wafayāt*, a biographical encyclopaedia, which in the BI includes 30 volumes with two additional volumes of indices.

Nearly 50 years after its first publication, this new edition of volume 4 (Muḥammad b. 'Ubad Allāh to Muḥammad b. Maḥmūd) is based on three additional manuscripts, which enabled the revision of the text and the expansion of the number of biographies included in this volume. It is edited by Muḥammad al-Ḥujairī.

**Ḥallāl al-'uqad fī bayān aḥkām al-mu'taqad
or Qudwat al-muhtadīn ilā maqāṣid al-dīn
Najm al-Dīn al-Ṭūfī**

Edited by Lejla Demiri / Islam Dayeh



Beirut
128 pp., Arabic text
30 pp., English text
ISBN: 9783879977062

Ḥallāl al-'uqad fī bayān aḥkām al-mu'taqad (Untying the Knots in Expounding the Principles of Faith), also known as *Qudwat al-muhtadīn ilā maqāṣid al-dīn* (The Exemplar of the Rightly Guided to the Objectives of Religion), is an early 14th-century theological treatise. The *Ḥallāl* is perhaps the only surviving text in which al-Ṭūfī expounds his theology in a brief and systematic manner with the intention of providing a short and uncomplicated outline of the principles of faith. Its author, Najm al-Dīn al-Ṭūfī (d. 716/1316), is a key Ḥanbalī scholar of the Mamluk period. His writings manifest considerable creativity and erudition. The critical edition is based on a single surviving manuscript (Staatsbibliothek Berlin). The study was prepared by Lejla Demiri and Islam Dayeh. Lejla Demiri holds a doctorate from the University of Cambridge and is professor of Islamic doctrine at the Centre for Islamic Theology, University of Tübingen. Islam Dayeh holds a doctorate from Freie Universität Berlin, where he is assistant professor of Arabic studies.

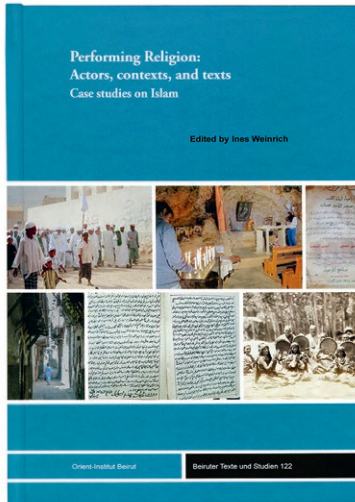
Beiruter Texte und Studien



Beiruter Texte und Studien (BTS) is the OIB's peer-reviewed book series for research on the historic and contemporary Middle East. Since its inception in 1964, the series has published more than 130 books and has served as a platform for innovative studies. Most volumes of the series, namely all volumes published before 2012, are available online, with MENAdoc providing open access to the documents. In 2016, volume 122 and 137 were published, and, due to continuing demand for BTS 97, *History, Space and Social Conflict in Beirut: The quarter of Zokak El-Blat*, a second edition has been printed. A full list of the series' titles can be seen on the OIB website, where a link to MENAdoc is also provided.

BTS 122
Performing Religion:
Actors, contexts, and texts.
Case studies on Islam

Edited by Ines Weinrich



Beirut
220 pp., English text
11 colour images
ISBN: 9783956502354

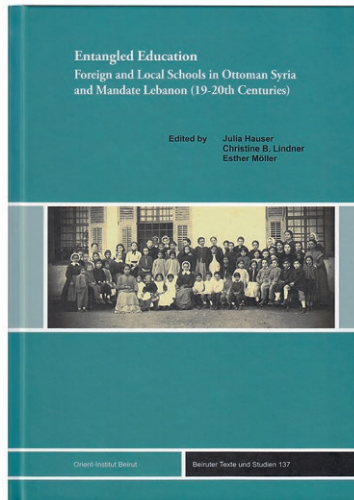
Performing Religion investigates the relationship between texts, actors and contexts in the study of Islam. Research in Islamic studies to date has taken texts primarily as a medium of information. This volume emphasises the material quality of texts, both written and oral. It focuses on the sound and rhythm of their performance, on non-verbal elements and practices of framing and embedding. *Performing Religion* also looks at the interpretation of religious practices that are not based on lengthy textual foundations, but which, nevertheless, constitute an important part of believers' lives. The assembled case studies encompass contemporary as well as historic perspectives and include examples from Andalusia, Egypt, Italy, Greater Syria, Turkey, Central Asia, Yemen, Iran and India.

Part I explores objects, actions and notions in the context of the acquisition of blessing (*baraka*). Part II asks how believers use, alter and publically enact texts in ritual settings and what kinds of performance are inscribed into the text. Part III analyses the negotiation of meanings, aesthetics and identity which occur in new and often transcultural contexts. Rather than viewing texts as a repository of ideas, the present volume accentuates their ritual functions and the aesthetic experiences they provide.

BTS 137

Entangled Education: Foreign and local schools in Ottoman Syria and mandate Lebanon (19–20th centuries)

Edited by Julia Hauser /
Christine B. Lindner / Esther Möller



This volume approaches the exceptionally dense landscape of diverse educational institutions in the region from a new and innovative perspective. Previously, research has focused on individual institutions or movements. This volume emphasises the entanglements of individuals, concepts and practices, and thereby challenges the established narrative. Stemming from an international workshop held at the OIB in April 2012, the studies on local and foreign schools collected in this volume illuminate the manifold debates that entwined students, teachers and the public over how to create a modern Arab society and the role education could play within this endeavour.

Beirut
291 pp., English/French/Arabic text
several illustrations
ISBN: 9783956501333

OIB Series

Orient-Institut Studies

OIS

Orient-Institut Studies (OIS) combines regional and trans-regional perspectives in Middle Eastern and Euro-Asian Studies. Launched in 2012, this series is published jointly by the OIB and the Orient-Institut Istanbul. It is an e-publication hosted by perspectivia.net. The digital format facilitates the integration of images and diverse audio-visual material. Its open-access policy makes OIS particularly attractive.

OIS 4. Media Culture in Transformation: Political communication, social networking and transition in Egypt

Edited by Hanan Badr



[www.perspectivia.net/
publikationen/orient-institut-
studies/4-2016](http://www.perspectivia.net/publikationen/orient-institut-studies/4-2016)

This volume is based on the findings of the research project *Media Culture Transformation: Political communication, social movements and transition in Egypt*, hosted by the OIB and sponsored by the German Federal Ministry of Education and Research (BMBF). The project's central aim was to scrutinise how social movements used social media to justify their claims and arguments about the Egyptian constitution during the transitional period of 2011 to 2013. The constitutional debates lie at the heart of the project. The research provides a deeper understanding of the public sphere that is a primary context for political communication on a contested issue. This volume is highly relevant to the current political situation in Egypt, as it explains the societal processes and public debates that underlie ongoing political processes. On a theoretical level, this issue addresses the public sphere in a non-democratic Arab context, and thus contributes to media and communication studies.

Hanan Badr, editor and head researcher of the project, is a postdoctoral research associate at the Institute for Media and Communication Studies at Freie Universität Berlin. Hanan obtained her PhD from the University of Erfurt. Her research interests include comparative media systems and the public sphere in the Arab world.

Other Publications (Extra Series)



Extra Series

The OIB also supports the publication of academic works connected with the institute's research objectives outside its established series. It encourages the publication of monographs, conference proceedings and other manuscripts in Arabic, German, English and French in cooperation with other academic and scientific institutions or publishing houses. In 2016, two volumes of conference proceedings were produced in cooperation with a Lebanese and a German printing house (see below). In early 2017, the OIB expects the publication of a volume of conference proceedings, entitled *Practicing Philosophy in Lebanon: Authors, texts, trends, traditions*, edited by Nader El-Bizri.

**A'māl mu'tamar niẓām al-ta'līm fī sharqī al-mutawassiṭ bain
al-'aṣrain al-mamlūkī wa-l-'uthmānī**

Edited by Maktabat al-Sā'ih in cooperation with Orient-Institut Beirut

*Beirut 2016
264 pp., Arabic text
ISBN: 9786589096924*

Schrift, Offenbarung, Dogma im christlich-muslimischen Dialog

Edited by Stefan Leder

*Friedrich Pustet Verlag
Regensburg 2016
262 pp., German text
ISBN: 9783791728322
Arabic edition in preparation*

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MONIQUE BELLAN

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DANIELE CANTINI

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STEFAN LEDER

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WITH TORSTEN WOLLINA

Vom 'Sinn' und 'Unsinn' eines 'islami-schen' Mittelalters.

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WITH HANS-PETER PÖKEL

Vom 'Sinn' und 'Unsinn' eines 'islami-schen' Mittelalters.

In: *Die Gegenwart des Mittelalters*. Weltweit vor Ort. Das Magazin der Max Weber Stiftung, 2016/1, pp. 10–11.

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Between Beirut, Cairo and Damascus.

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Devotional book use in early modern Damascus.

In: Faini, Marco and Alessia Meneghin (eds.). *Domestic Devotions in the Early Modern World*. Leiden: Brill [accepted].



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Conference Reports

Knowledge Production at the Doctoral Level in Egyptian Universities

INTERNATIONAL CONFERENCE

Cairo, Deutsches Wissenschaftszentrum (DWZ)

4–6 March

Coordination: Daniele Cantini

(Martin-Luther-Universität Halle-Wittenberg)

Within the framework of the project *Knowledge Production at the Postgraduate Level in Social Sciences and Humanities at Egyptian Universities* (funded by the German Federal Ministry of Education and Research, 2013–2016), a final conference was organised with the support of the OIB.

The three-day conference consisted of six panels, with approximately 20 researchers and practitioners actively participating as paper presenters and discussants. The first panel offered some theoretical perspectives on the theme of knowledge production, including a keynote speech by Sari Hanafi, American University of Beirut (AUB). Panels 2 to 4 introduced the themes that had been researched during the second year of the project (critical theory, gender and heritage); each panel saw the presentation of the researcher involved in the project, plus one to three interventions of scholars and, in two cases, practitioners (i.e. members of non-governmental organisations), with the aim of broadening the scope of the actual research carried out, which was limited to knowledge produced at the doctoral level, to include scholarly and practitioners' perspectives. The fifth panel presented the results of the first year of the project, to offer a comprehensive view of the work done, while the last panel discussed different aspects of the co-production of knowledge, namely through international cooperation and through professor-student interaction as seen in one faculty.

The case studies that were explored confirmed the relative weakness of knowledge produced within the university at doctoral level, but focused on the actual conditions of its production. The project results, explored through two case studies of doctoral studies at specific faculties and three thematic case studies, are currently under review for publication in *Iḍāfāt*, a leading sociology journal in the Arabic-speaking world (peer-reviewed and open access). The special issue includes an overarching introduction on doctoral studies in Egypt, as well as two additional papers. The project results will also be published in English as an edited volume.

Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900CE

INTERNATIONAL WORKSHOP

Beirut and Balamand, OIB and University of Balamand

21–23 April

Coordination: Astrid Meier (OIB) /

Souad Slim, Elie Dannaoui (University of Balamand) /

Stephen McPhillips (University of Copenhagen)

Specialists of archaeology, history and anthropology based in the Eastern Mediterranean (Lebanon, Jordan, Greece and Tunisia) came together for a three-day research meeting with colleagues from universities in Europe, Iran and North America. Co-funding was provided by the OIB, the University of Balamand and the Danish Institute in Damascus.

A "hydraulic landscape", to borrow from British archaeologists Tony Wilkinson and Louise Rayne, here refers to micro-regions where the managed use of water is the dominating or structuring physical or societal feature. Waterways also act as structuring agents in their physical or symbolic relationships to movement and connections in the landscape, such as bridges, crossings or routeways, or as a physical barrier, acting as a boundary or interface.

The aim of the workshop was to explore the potentials and difficulties of cross-disciplinary research on hydraulic landscapes or 'waterscapes' in a trans-regional perspective. Highlights included papers about new research in Lebanon, such as Simon Abdelmassih's historical study on the remarkable 'Ain al-Muṭrān project, financed by émigrés in Brazil, to bring water to Lebanese villages in the Zghorta region at the end of the 19th century, and ethnographic work on the little-known phenomenon of water tunnels in the High Matn in the 19th century, by Reda Salim Bou Fakhreddine. Souad Slim described the results of recent explorations in monastic archives, revealing the economic intricacies of water milling in the Jawz valley. From the Balkan, Greek and Anatolian areas, Galina Fingarova combined the analysis of religious iconography and bridge architecture to produce a most exciting effect in the context of the hydraulic landscapes of the late Byzantine Empire, while Rebecca M. Seifried brought historical and archaeological surveys into play in looking at the interaction of fresh and saltwater resources in the post-medieval Mani Peninsula.

An important outcome of the workshop will be the publication of research papers in a special issue of the journal *Levant*, scheduled to appear in early 2018.

Books in Motion // Exploring concepts of mobility in cross-cultural studies of the book

INTERNATIONAL CONFERENCE

Beirut, AUB and OIB

5–7 May

Coordination: Torsten Wollina (OIB) /

Sonja Mejcher-Atassi, Hala Auji, James Hodapp (AUB)

This conference, which was organised jointly with the AUB, investigated notions of 'the book' and its mobility within and between societies through varied inter-disciplinary approaches and from a diachronic perspective. The conference brought together international and regional scholars and artists from the fields of book history, art history, literary studies, digital humanities and cultural studies, discussing cases from Middle Eastern/Islamic, African and Asian contexts.

The conference was organised in thematic panels, addressing *Knowledge Production to Travel and Exchange* and *Material Transformations* on the first day, and considerations on *Aesthetics and Politics* and *Digital Remediation* on the second. The conference was framed by two keynote lectures, a book exhibition at AUB's Jafet Library and a concluding discussion.

The conference offered a wide panorama on the trajectories of books, but the inter-disciplinary discussions would have benefited even more from an explicit clarification of the applied concept of 'the book'. The second keynote by Lydia Liu (Columbia University) was exemplary in carving out the semantic field the book inhabits in the Chinese language, with connotations to archiving, writing and, more generally, to both the material and textual definitions of the book. This, of course, is also true for Arabic, European and African languages, and a comparative investigation into the peculiarities or similarities between these semantic fields would be a great step forward for the field of book history. Even so, the conference has, with its focus on 'mobility', contributed to the development of this field. Book history emerged as a subject matter, which can only be studied under consideration of the transposition of textual and material units across imagined temporal and spatial divides, long before the book's remediation in digital formats.

East Meets West //

Western psychology in dialogue with Islamic mysticism

INTERNATIONAL WORKSHOP

Beirut, OIB, AUB

11–12 July

Coordination: Stefan Leder, Hans-Peter Pökel (OIB) /
Samir Mahmoud (AUB) / Bernard Sartorius (ISAP)

The objective of this workshop was to start a dialogue and to build bridges between the Western psychological and the Islamic mystical tradition. It focused on Carl Gustav Jung's (1875–1961) approach to religion as an archetypal, symbolical and mythical expression of the unconscious and the mystical writings of Ibn al-'Arabī (d. 1240).

The workshop was co-organised with the AUB and the International School of Analytical Psychology (Zurich) and followed the approach of the Eranos meetings, where specialists on Islam and other religious traditions held regular discussions with psychologists such as C. G. Jung and others to exchange their research and experiences within an "atmosphere of freedom and spontaneity". The objectives of these meetings was to explore topics that were not central to mainstream academia, but were, and still are, vital and essential for the spiritual well-being of humankind.

The workshop took place at the OIB and the AUB, and included a keynote lecture on the Egyptian psychoanalyst Yousuf Mourad (d. 1966), who adapted Western psychological approaches specifically into an Islamic context.

The question of how to understand the articulation of religious experience can be a sensitive and challenging topic, which became clear within the inspiring and intensive discussions between participants. The presentations were given by local and international experts in both fields of research. The contributions of the workshop will be published, and it is intended to continue the dialogue in further events.

Rethinking Social Movements in the Digital Age // Activism, dissent and rebellion in the post-Arab Spring

INTERNATIONAL WORKSHOP

Beirut, OIB

29 July

Coordination: Dina Mansour-Ille (OIB)

The pivotal and unprecedented role that digital technology has played in instigating, as well as documenting, the Arab Spring has, without a doubt, renewed the interest in social movements beyond the traditional realm of the 'physical'. Employing satirical language in the critical reproduction of news, as well as developing cartoons and videos, digital activism has taken on a new face that bridges cultures and allows a wider public to engage in and relate to political, social, economic and cultural debates. Examples from around the world can demonstrate how social media, in particular, are becoming a venue for dissent, activism and campaigning for social, political and even economic causes.

Activism in social media has furthermore reflected existing social and political debates in societies around the world. During the Arab Spring revolts across the region, it reflected not only the ideological, but also the political divides between people across various spectra. Social media networks became flooded with debates on identity, religion, politics and the rising polarities and peripheries of secularism and Islamism. This workshop featured contributions from scholars across disciplines and social media activists, shedding light on the increasing role of the digital in mediating state-society relations, particularly during and after the Arab Spring revolts. Part of the contributions were theoretical in nature and examined the role of the digital in rethinking social movements and the changing nature of activism, (political) dissent, rebellion and revolutions. Some contributions were more empirical, exploring particular venues of the digital, or presented case studies across the Arab region.

Reading and Analysing Ottoman Administrative Sources

INTERNATIONAL SUMMER SCHOOL

Amman, University of Jordan and Ifpo

31 August–3 September

Coordination: Astrid Meier (OIB) /

Vanessa Guéno, Falestine Naili, Norig Neveu (Ifpo, Amman) /

Philippe Bourmaud (IFEA, Ifpo)

The Institut français du Proche-Orient (Ifpo), the Institut français d'études anatoliennes (IFEA), the OIB and the University of Jordan, supported by the French Groupement d'intérêts scientifiques Moyen-Orient et Mondes Musulmans (GIS), organised a summer school devoted to reading and analysing Ottoman administrative sources. During the three-and-a-half-day programme, young researchers were introduced to reading and analysing the various manuscript sources that have been issued by Ottoman administrative institutions at both provincial and imperial levels. The objective was to encourage the use of source materials in different languages by facilitating the identification and understanding of archival holdings and introducing the often no longer used terminology necessary to understand such texts.

The summer school brought together 25 students, mostly MA and PhD candidates, but also some postdocs, enrolled in universities in Algeria, Egypt, France, Germany, Jordan, Turkey and the USA. In addition, a dozen senior researchers came from various institutions across the wider region. The presentations and workshops of the summer school in Amman underlined the need to create such opportunities for exchange between beginners and specialists in order to facilitate access to the variegated materials produced by the Ottoman administration on different levels and in various languages. A continuation of the summer school is planned for 2017.

Theology – Humanities – Social Sciences

LECTURES AND DEBATES

Cairo, OIB and Al-Azhar

18 September, 6 November, 4 December

Coordination: Stefan Leder / Ahmed Abd-Elisalam

The Orient-Institut, in cooperation with the Office of the Grand Imam of Al-Azhar (Mashyakhat al-Azhar), organises in 2016 and 2017 six events at the Al-Azhar conference centre in Cairo, presenting an Islamic and a Christian theological lecture followed by a public debate. The topics address issues related to methodology and basic principles of the theological argument. The events allow the use of Arabic and English, simultaneous translation is provided. We document the lectures in in both languages and shall publish them in Arabic and English.

The forerunner program of this series *Theologies, Humanities Social, Sciences* was a lecture program organised in 2012/13 under the title "Epistemological Dimension of Religions". The second German edition of the book documenting these meetings is available since 2016 (see p. 114) and the Arabic edition of that book is ready for print. From this starting point, we want to proceed towards an even more ambitious aspiration. We therefore consider the present efforts of reviving and further developing the systematic aspects of Islamic theology away from the one-sided attention to a literal understanding of the normative aspect of sharia, which has somehow dominated Islamic thought especially during the second half of the 20th century. Our events encourage the discursive approaches of theology towards value, and they offer the opportunity of revisiting and elaborating the conceptual dimension of theologies. Discursive approach of course means to develop inclusive positions, which take account of the other, and of conflicting points of view.

The program is funded by the German Ministry of Foreign Affairs.

www.orient-institut.org/research/research-clusters/theologies-humanities/

Arabic Historiography in Transitional Periods

WORKSHOP

Beirut, OIB

30 September

Coordination: Torsten Wollina (OIB)

This one-day workshop explored the connections between political events and historiography. Concentrating on periods of transition, the workshop discussed social practices – and their social and institutional contexts – that inform the production and reception of historiography.

The workshop approached these topics over four sessions, where one case study per session was followed by a discussion. John Meloy spoke about the re-emergence of historiographical and biographical writing in 15th-century Mecca. The change in this context is thus visible in the of historiographical writing, which, however, obstructs investigations as to its own causes.

Boris Liebrecht gave a presentation on a recently discovered notebook, or commonplace book, by a 16th-century Aleppo-based weaver. Made up of short reports on events and information about the development of the author's own craft, it allows us to understand Arabic historiography as a pertinent social practice that was not restricted to scholarly circles.

Philip Bockholt traced a very different case of textual transmission in his presentation on the 16th-century Persian-language universal history *Ḥabīb al-Siyar*. This work was repeatedly rewritten and dedicated to both Sunni and Shia rulers in the Persianate world and served as a symbol of authority and continuity, while, at the same time, it was carefully adjusted to suit changing political contexts.

Finally, Adrien Zakar examined a modern historiographical debate in the late Ottoman context. The two sides of the debate argued about the forces that move history forward and the position of the discipline within academia at large, both of which were closely connected to the participants' political stances.

Discussions on the treatment of political and social developments in Arabic and Persian historiography featured strongly, and the diversity of historiographical genres and audiences was also addressed in the concluding remarks. Yet, there remain desiderata on how historiography and the imaginaries it created, in turn, might have influenced these same developments.

The Avant-Garde and its Networks //

Surrealism in Paris, North Africa and the Middle East from the 1930s

INTERNATIONAL WORKSHOP

Beirut, OIB

14–15 November

Coordination: Monique Bellan (OIB) /

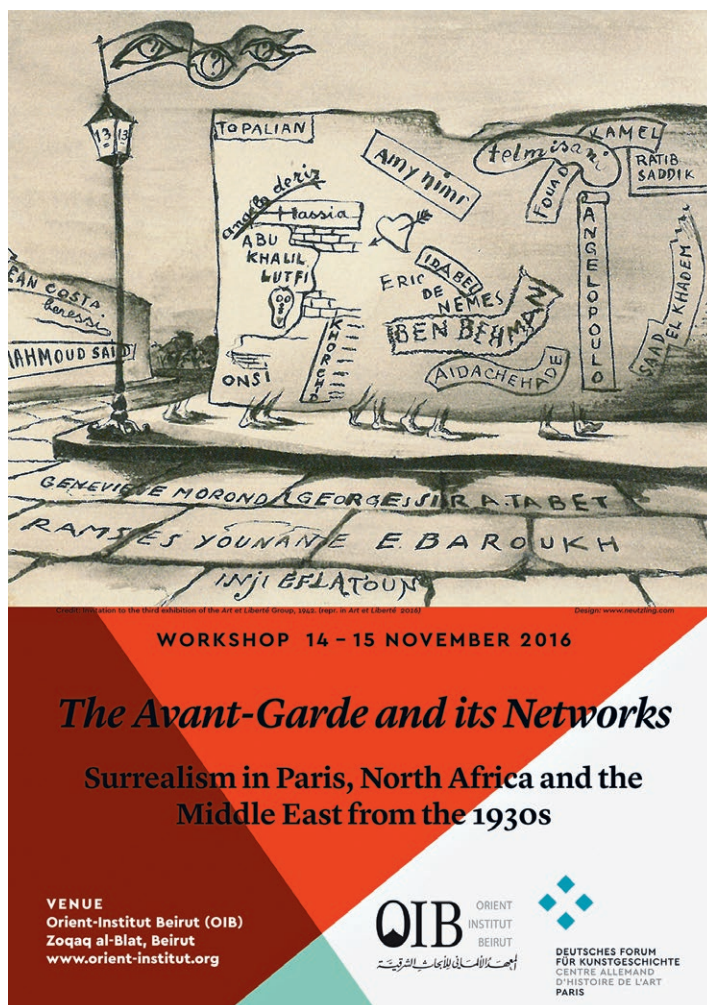
Julia Drost (DFK)

This two-day workshop on surrealist networks in the region from North Africa to Iran was intended to shed light on surrealism as a political, social, literary and artistic phenomenon that migrated beyond Europe and was translated into different contexts. Therefore, the workshop focused on international networks and translation processes between Paris, Beirut, Cairo and other cities from North Africa to Iran. It also addressed the question of how the circulation and reception of artistic and literary ideas and practices have affected the concepts of surrealism and modernity.

The presentations provided an overview of the diversity of surrealist experiences in the different regions and their changing definitions through time and place. While surrealist experiences remained individual in most of the regions in question, the Egyptian *Art et Liberté* was an example of an organised political, artistic, intellectual and literary group that was aiming for a profound change in life.

The assumption that Paris played a central role in these relations was confirmed, at least for the early stages of surrealism, when artists and writers travelled to the French capital and encountered some of the main figures of European surrealism. Later on, the importance of Paris diminished and other influences came to the fore as new artistic hubs emerged (i.e. London and New York). The importance of Paris as the headquarters of surrealism was defied when the Egyptian *Art et Liberté* pushed forward its own political standpoints and thereby emancipated from André Breton. The idea of a power relationship between the 'centre' and its 'peripheries' is therefore obsolete, as surrealism in the different regions of the world developed quite simultaneously and independently from each other. Therefore, speaking of surrealisms in its plural form appears quite tempting, as it corresponds to the notion of modernities rather than modernity, which has gained ground in the field of transregional studies. Nevertheless, for some artists and writers, such as Lebanese poet Georges Schéhadé, Paris remained an important intellectual playground that provided them with the necessary infrastructure, such as publishing houses and galleries.

The workshop showed some unexpected interrelations on an individual basis. The role of art patrons and influential members of society, who either held regular gatherings in their private houses (and thereby initiated many fruitful encounters) or gave financial, moral or infrastructural support to artists (e.g. Gabriel Bounoure, in Lebanon and Egypt, or Maria Cavadia and Amy Nimr, in Egypt), should not be underestimated. The workshop provided a first very valuable insight into these connections, which still need to be investigated more systematically before the history of surrealism in the region can be written.



Poster of the workshop showing the invitation card to the third exhibition of the Art et Liberté Group in Cairo, 1942.

IN: SAM BARDAOUIL AND TILL FELLRATH (ED.), *ART ET LIBERTÉ*, PARIS, 2016, P. 59.

Nasab // Lineage and genealogy in the Arab East

WORKSHOP

Beirut, OIB

1 December

Coordination: Astrid Meier (OIB)

This half-day workshop explored the modern and pre-modern knowledge of *nasab* and related social practices in the Arab East, in Saudi Arabia in particular, in a long-term and cross-disciplinary perspective (cultural anthropology, history, Islamic studies, etc.). *Nasab*, or at least one signification of the term, relates to social belonging and proximity through lineages (descent). Genealogy (*'ilm al-nasab*) aims to preserve and elaborate/define lineages. As genealogy has to come to terms with the complexity of social practices, it is more intricate than concepts of sanguine (or genetic) purity. Schematic depictions of *nasab* (trees, pedigrees), whether of groups or individuals, are more abstract than genealogical discourse. Therefore, they may resemble the files used to document the pedigree of the 'pure' Arabian horse, as elaborated in the presentation of Christoph Lange (Universität zu Köln).

This focus on lineage and (pure) origins was followed by a round table discussion, including two substantial inputs: Stefan Leder (OIB) talked about the identity-related concepts used in Arabic genealogical literature and OIB doctoral fellow Zina Sawaf (University of Geneva) highlighted some aspects of *nasab*-related practices in contemporary Saudi Arabia that affect the lives of women, in particular divorce procedures initiated by families claiming a disparity of status between wife and husband. The ensuing discussion touched upon the common appreciation of well-established 'proper' descent lineages as a marker of social distinction in contrast to the dynamic aspect of *nasab* practices through processes of fusion or the integration of external elements. Talking about *nasab* always means talking about concepts, not biology, which is important to recall both in historical and contemporary perspectives.

Left-Wing Trends in the Arab World (1948–1979) // Bringing the transnational back in

INTERNATIONAL WORKSHOP

Beirut, OIB

11–13 December

Coordination: Laure Guirguis (OIB)

This workshop addressed four issues. First, the question of the sources and their transmission were raised. The left has been defeated, although we do not always excavate stories and histories of what Ranciere would call "les sans-noms" or "les sans-part". Rather, several former militants are, or have been, prolific writers and, especially, historians. Thus, it seems that there are, at the same time, too many and not enough sources and material. Too many, as several documents remain unexplored; not enough, as many archives have been destroyed, stolen or lost. Two of the presentations paid special attention to this question, from two very different perspectives. As a writer and a former militant, Dalal al-Bizri faced the challenge of searching and deciphering the traces of memory, in the process of writing her memoir. From a pedagogical angle, Abdel Razzaq Takriti exposed the difficulties of building *The Palestinian Revolution* website, hosted by the University of Oxford.

Second, the histories of the left were interrogated by taking up the invitation of Dina Khoury to think about "the idea of an Arab radical tradition" and ask: "Do Arab radical intellectuals constitute a tradition? If so, what are the political and intellectual uses of positing such a tradition in the context of the current politics of the Middle East, dominated as it is by questions of Islamism, sectarianism and the persistence of authoritarian rule?" Radicality can be understood as the critical gesture opposing the transformation of tradition – any tradition – into an authority that legitimates a hegemonic project. The presentations of Michaelle Browsers, Giedre Sabaseviciute and Jens Hanssen addressed this question by drawing on the study of different attempts to elaborate a counter-hegemonic project, their legacies and their limits: To what extent, and how, can critique become a tradition, a counter-hegemonic authority? And in what sense would it be Arab? To be sure, radical endeavours take shape from within a specific historical and political configuration, and seek to address it. But, reflecting upon an Arab radical tradition, attention was also paid to its transnational genealogies. Which networks have contributed to its formation and transmission, in the Arab

world, between and beyond the East and the West, and, to borrow the formulation by Jens Hanssen, "across Afro-Asian geographies of anti-imperialism"?

Third, this workshop assumed that the national scale of analysis does not allow one to take into account the revolutionary hopes, discourses, strategies and networks involved: they have been shaped in the interplay of local, trans-regional and transnational interpretative frameworks inspired by Marxism and embedded within the wider context of the Cold War and emancipation struggles. Arab left-wing revolutionary movements, however, have long been set apart from the recent field studies on the global 1960s. Scholars then started to pay closer attention to South-South connections, and addressed from the 'periphery' the issues of revolutionary movements and the transformation of political subjectivities. This workshop has presented emergent trends in scholarship that replace the Arab lefts in the broader dynamics of a transnational frame of reference. It combined the history of power play, changing coalitions and broken relationships with the study on the circulation and reframing of representations, passions, hopes and know-how.

Fourth, we have turned to the tensions and convergences between socialism and nationalism. At a first glance, one could be tempted to sharpen this dichotomy between, on the one hand, *qawmiyya*, *waṭaniyya* and, maybe more broadly, identity politics, and, on the other hand, socialist and internationalist ideals. Yet, the papers presented here have painted a more complex picture, by focusing on the unexpected blurring of boundaries and cross-fertilisation processes.

Public Research Seminars

12 JANUARY // BOOK LAUNCH AND DISCUSSION Julia Hauser/Christine B. Lindner/Esther Möller: *Entangled Education: Foreign and local schools in Ottoman Syria and Mandate Lebanon (19th–20th centuries)*

16 FEBRUARY // BOOK PRESENTATION AND DISCUSSION Amine Beyhom: *On Priests and Modes: Or how the author finally got to understand Byzantine chant theory and praxis*

24 MARCH // PUBLIC RESEARCH SEMINAR Muhammad al-Tabarani: عناية المحدثين بالإسناد (*Ḥadīth Scholars and Ḥadīth Criticism*)

28 APRIL // PUBLIC RESEARCH SEMINAR Nadia El Cheikh: *Women, Islam, and Abbasid identity*

12 MAY // KEYNOTE LECTURE Eric Dursteler: *The "Abominable Pig" and the "Mother of All Vices": Pork, wine and culinary encounters in the early modern Mediterranean* (conference *Insatiable Appetite. Food as a Cultural Signifier* organised by the Arab-German Young Academy of Sciences and Humanities working group *Common Heritage and Common Challenges*)

26 MAY // PUBLIC RESEARCH SEMINAR Alfred El-Khoury: *"Who are you, Nadja?": Unsi al-Ḥājj and the encounter of Arabic literature with surrealism*

9 JUNE // BOOK PRESENTATION AND DISCUSSION Aline Schlaepfer: *Jewish Intellectuals in Baghdad: Discourses and allegiances (1908–1951)*

16 JUNE // PUBLIC RESEARCH SEMINAR Nora Schmidt: *Majāz al-Qur'ān: "Pre-scientific" philology or late antique linguistic knowledge?*

11 JULY // KEYNOTE LECTURE Edward Alam: *Islamic Mysticism and Philosophical Psychology: Undergirding the bridges* (international workshop *East meets West. Western psychology in dialogue with Islamic mysticism*)

22 SEPTEMBER // PUBLIC RESEARCH SEMINAR Mara Albrecht/Bassel Akar: *The Power of Remembrance: Political parties, memory and learning about the past in Lebanon*

13 OCTOBER // PUBLIC RESEARCH SEMINAR Björn Bentlage: *A Tale with Two Stories: Legal development from the perspective of (inter-)discourse*

3 NOVEMBER // PUBLIC RESEARCH SEMINAR Ala al-Hamarneh: *The Political Economy of Higher Education in the UAE and Beyond in the GCC States*

10 NOVEMBER // PUBLIC RESEARCH SEMINAR Danilo Marino: *Pleasure and Intoxication as a Literary Topic: Eating ḥashīsh in Mamlūk literature*

8 DECEMBER // PUBLIC RESEARCH SEMINAR Christopher Bahl: *Changing Frameworks of Transmission and Enactment: The dissemination of Arabic grammar treatises across the Western Indian Ocean region, 1400–1700*

13 DECEMBER // KEYNOTE LECTURE Gilbert Achcar: *The New Arab Left of the 1960–1970s and the Global New Left: Commonalities and differences* (international workshop *Left-Wing Trends in the Arab World 1948–1979: Bringing the transnational back in*)

Internal Colloquia

12 JANUARY Samar Kanafani (OIB DOCTORAL FELLOW): *Once Upon a Place: An ethnography of urban renewal and the aesthetics of decay in Beirut*

19 JANUARY Hans-Peter Pökel (OIB RESEARCH ASSOCIATE): *Disambiguating the Ambiguous: Muslim discussions about the translatability of the Qur'ān*

26 JANUARY Karen Moukheiber (OIB POSTDOC FELLOW): *Music and Gender in Kitāb al-Aghānī: Reflections on women's cultural roles in classical Islam*

4 FEBRUARY Michela de Giacometti (OIB DOCTORAL FELLOW): *Is Civil Marriage Good for Re-thinking the Family in Lebanon? An anthropological enquiry of personal status laws, intimacy and inter-sectarianism among 'civil couples'*

18 FEBRUARY Laure Guirguis (OIB POSTDOC FELLOW): *Leftwing Radicalism in the Arab World (1947–1979)*

25 FEBRUARY Farah Cherif Zahar (OIB DOCTORAL FELLOW): *The Arabic Reception of the Eighth Book of Aristotle's Physics*

10 MARCH Till Grallert (OIB RESEARCH ASSOCIATE): *Hacking Academia? Open scholarly digital editions of the Damascene journals al-Muqtabas (1906–1919) and al-Ḥaqā'iq (1910–1912) between Shamela.ws, HathiTrust, and GitHub*

17 MARCH Wulf-Marten Frauen (OIB AFFILIATED RESEARCHER): *Considerations and Reflections on Doing Ethnography in Palestinian Refugee Camps in Lebanon*

24 MARCH Thomas Scheffler (OIB AFFILIATED RESEARCHER): *Between Communalism and Statism: Lebanon's Christians and the challenges of the new Arab disorder*

14 APRIL Sebastian Ille (LEBANESE AMERICAN UNIVERSITY): *The Evolution of Sectarianism and the Collapse of Human Reciprocity and Cooperation*

21 APRIL Daniele Cantini (HALLE UNIVERSITY): *Knowledge Production at the Post-graduate Level in Social Sciences and Humanities at Egyptian Universities: Conditions and constraints of research at a junior level*

28 APRIL Aline Schlaepfer (OIB AFFILIATED RESEARCHER): *Does What Happens in Beirut Stay in Beirut? A trans-regional perspective on Iraqis in Lebanon during the monarchical period*

5 MAY Charlotte Bank (OIB DOCTORAL FELLOW): *Critical, Dissident, Engaged: Some reflections on "committed" artistic practice in Syria*

23 JUNE Adrien Zakar (OIB DOCTORAL FELLOW): *Jesuit Science and the Central Metaphor: Protectorate, particulars, and the epistemology of sectarianism in Lebanon (1900–1930)*

30 JUNE Samar Kanafani (OIB DOCTORAL FELLOW): *Magnitude, Materiality and the Magnanimity of Life*

14 JULY Julia Tierney (OIB AFFILIATED RESEARCHER): *Discourses of War: Hezbollah, the United States treasury and warfare by other means*

15 SEPTEMBER Sebastian Elsässer (KIEL UNIVERSITY): *Education and the Family System: An inside view of the Muslim Brotherhood*

6 OCTOBER Sona Grigoryan (CENTRAL EUROPEAN UNIVERSITY): *Abu l-'Alā al-Ma'arrī and His Poetry Collection al-Luzūmiyyāt*

13 OCTOBER Islam Dayeh (FU BERLIN): *Arabic as a Living Organism. Jurjī Zaydān (1861–1914) and the pathology of language*

20 OCTOBER Pamela Klasova (OIB DOCTORAL FELLOW): *The Speeches of Ḥajjāj Ibn Yūsuf and the Question of Umayyad Oratory*

27 OCTOBER Elizabeth Rauh (OIB DOCTORAL FELLOW): *An Artist Curating Islam: Ali Jabri and the Jordan Museum of Popular Traditions*

10 NOVEMBER Zina Sawaf (OIB DOCTORAL FELLOW): *Intimate Life and the State in Riyadh: The case of khulū' or tearing off your husband*

24 NOVEMBER Laure Guirguis (OIB POSTDOC FELLOW): *Revolutionary Hopes in the Arab Sixties: Overview, theoretical and methodological challenges*

1 DECEMBER Christoph Lange (COLOGNE UNIVERSITY): *From the Arab Bedouin Horse to the Modern Straight Egyptian: Discourses of ancestry, genealogical purity and blood-lines in the global breeding industry of the Arabian horse*

8 DECEMBER Marieke Krijnen (OIB DOCTORAL FELLOW): *The Financialization of Real Estate in Lebanon: A research agenda*

15 DECEMBER Sarah Doebbert Epstein (OIB POSTDOC FELLOW): *What is 'Comparative Critical Thought' ?*

Cairo

Dialogues on Social Innovation

2 FEBRUARY Georges Khalil (Forum Transregionale Studien, Berlin) and Mohamed Elshahed (independent architect and researcher, Cairo), *Debating the Urban Fabric: Local initiatives and perspectives for transregional research*, discussant: Dr. Florian Kohstall (Freie Universität Berlin, Cairo Office)

23 FEBRUARY Dr. Markus Steinmayr (Universität Duisburg Essen, Higher Education Development) and Prof. Dr. Abdel Meguid Kassem (Cairo University, Medicine), *Cross Cultural Perceptions on Scientific Objects: Considering the examples of 'water' and 'human body'*, discussant: Dr. Rasha Sharaf (Helwan University, International and Comparative Education)

11 APRIL Prof. Christian Welzel (Leuphana Universität Lüneburg, Political Science) and Prof. Magued Osman (Baseera Center for Public Opinion Research, Cairo), *Values as Drivers for Social Innovation*, discussant: Dr. Jan Völkel (Cairo University, Political Science)

21 SEPTEMBER Dina Mahdy (Universität Stuttgart, Architectural Engineering) and Franziska Laue (Universität Stuttgart, Architectural Engineering), *Social Innovation as a Derivative of Scarcity of Resources: Cases from 'rural' and 'urban' areas in Egypt*, discussant: Dr. Mohamed Salheen (Ain Shams University, Architectural Engineering)

18 OCTOBER Dr. Olaf Horstick (Ruprecht-Karls-Universität, Heidelberg, Medicine) and Dr. Mostafa Hunter (Cairo University, Medicine), *Global Health in the Local Context: From Alma Ata to sustainable development goals*, discussant: Dr. Ahmed Morsy (Cairo University, Biomedical Engineering)

Research Seminar

1 FEBRUARY Oriana Gaetaniello (Freie Universität Berlin, Graduate School Muslim Cultures and Societies), *Ideas in Practice: Muhammad Rashīd Riḍā in the Context of Cooperative Activism?*

Theology, Humanities, Social Sciences

18 SEPTEMBER Dr. Sonia Lotfy (Azhar University, Islamic Studies for Girls) and Prof. Dr. Reinhold Bernhardt (Universität Basel, Theology), *Dynamics of Religion in Modern Contexts*, Sheikh Zayed Hall, Nasr City, Cairo, moderation: Dr. Ahmed Abd-Elsalam (Westfälische Wilhelms-Universität, Münster, Center for Islamic Theology)

6 NOVEMBER Prof. Dr. Abdullah al Naggar (Azhar University, Dean of Postgraduate Studies) and Prof. Dr. Friedrich Wilhelm Graf, *Pluralism and the Principles of Religious Ethics* (Ludwig-Maximilians-Universität, München, Theology), Al-Azhar Conference Center, Youssef Abbas Street, Nasr City, Cairo, moderation: Dr. Ahmed Abd-Elsalam (Westfälische Wilhelms-Universität, Münster, Center for Islamic Theology)

4 DECEMBER Dr. Muhammad Abdel Fadel Abdel Rahem (Azhar University, Dialogue Center) and Prof. Dr. Ansgar Kreutzer (Johannes-Kepler-Universität, Linz, Theology), *The Political Dimensions of Religions*, Al-Azhar Conference Center, Youssef Abbas Street, Nasr City, Cairo, moderation: Dr. Ahmed Abd-Elsalam (Westfälische Wilhelms-Universität, Münster, Center for Islamic Theology)

Workshop

4–6 MARCH *Knowledge Production at the Postgraduate Level in Social Sciences and Humanities at Egyptian Universities: Conditions and constraints of research at a junior level* (see p. 125)

The OIB set up an information booth at the GERMAN SCIENCE DAY 2016, at the German Science Center (DWZ) in Cairo on 28 May.

Presentations & Moderations

MONIQUE BELLAN

"The Egyptian Avant-Garde Defying the Salon", Part I of the panel "The Art Salon in the Arab Region: Migration of institutional patronage and its challenges" co-organised with Nadia von Maltzahn, XIII annual conference of the Italian Society for Middle East Studies (SeSaMO), UNIVERSITY OF CATANIA // 17–19 MARCH.

Guest lecture on Lina Majdalanie's video "I had a Dream, Mom" (2007), at the seminar The Voice and the City: Audio-visual discourses in Lebanon, FREIE UNIVERSITÄT BERLIN // 30 JUNE.

"Introduction", international workshop The Avant-garde and its Networks: Surrealism in Paris, North Africa and the Middle East from the 1930s, OIB // 14–15 NOVEMBER.

"European Surrealists in Beirut in the 1960s–70s: Reception and connections", international workshop The Avant-garde and its Networks: Surrealism in Paris, North Africa and the Middle East from the 1930s, OIB // 14–15 NOVEMBER.

Chair of Panel "Reception and Circulation", international workshop The Avant-garde and its Networks: Surrealism in Paris, North Africa and the Middle East from the 1930s, OIB // 15 NOVEMBER.

"The Egyptian Avant-Garde Defying the Salon", Part II of the panel "The Art Salon in the Arab Region: Migration of institutional patronage and its challenges" co-organised with Nadia von Maltzahn, 50th annual meeting of the Middle East Studies Association (MESA), BOSTON // 17–20 NOVEMBER.

DANIELE CANTINI

"Youth in Education – An ethnographic analysis of university students in Jordan", XIII annual conference of the of the Italian Society for Middle East Studies (SeSaMO), UNIVERSITY OF CATANIA // 17–19 MARCH.

"The University as an Institution, and its Role in Enabling Critique", conference The Civic Role of Arab Universities, Lebanese Association for Educational Studies, AMERICAN UNIVERSITY OF BEIRUT (AUB) // 21–22 APRIL.

"Resisting Reforms, Reimagining Citizenship: University student movements in Jordan", XIV biannual conference of the European Association of Social Anthropologists (EASA), MILAN-BICOCCA // 20–23 JULY.

Panel "Youth, Education and Democracy in the Middle East", co-organised with Ayca Alemdaroglu, 50th annual meeting of the Middle East Studies Association (MESA), BOSTON // 17–20 NOVEMBER.

"Youth in (Higher) Educational Spaces – Researching university students in Jordan, ethnographically", 50th annual meeting of the Middle East Studies Association (MESA), BOSTON // 17–20 NOVEMBER.

TILL GRALLERT

"Wessen Strasse ist die Strasse? Brotunruhen und die Produktion öffentlicher Orte in Städten der Bilād al-Shām in spätoomanischer Zeit (1875–1920)", Lecture at the Institute of Geography, JOHANNES-GUTENBERG-UNIVERSITÄT MAINZ // 26 JANUARY.

"The Journal al-Muqtabas Between Shamela.ws, HathiTrust, and GitHub: Producing open, collaborative, and fully referenceable digital editions of early Arabic periodicals – with almost no funds", DiXiT Initial Training Network Convention 2 "Digital Editions", UNIVERSITÄT ZU KÖLN // 15–18 MARCH.

"Genealogy of Food Riots in Bilād al-Shām as a 'Repertoire of Contention'", Seminar session in the framework of the course Food and Culture: An anthropological perspective, taught by Dr. Elizabeth Saleh, AUB // 8 APRIL.

"The Journal al-Muqtabas Between Shamela.ws, HathiTrust, and GitHub: Producing open, collaborative, and fully referenceable digital editions of early Arabic periodicals – with almost no funds", Lecture at the American University, CAIRO // 12 APRIL.

"Majallat al-Muqtabas Between Gray Online Libraries, Large-scale Scanning Efforts, and Programming Tools: Producing fully open, collaborative, and scholarly editions of early Arabic periodicals", conference Books in Motion, AUB, OIB // 5–7 MAY.

"Digital Ottoman Project", workshop at the Institute of Advanced Study, PRINCETON // 19–25 JUNE.

"Jara'id 2.0—Indexing the Early Arabic Public Sphere: A workshop in Arabic digital humanities", workshop at DUKE University, DURHAM // 11–12 AND 14 NOVEMBER.

JONATHAN KRIENER

"For Whom is the University? Opportunities and constraints for social science faculty and students at Egyptian and Lebanese universities", at the conference Knowledge Production at the Doctoral Level in Egyptian Universities, Martin-Luther-Universität Halle-Wittenberg, OIB, at the German Science Center (DWZ), CAIRO // 4–5 MARCH.

Chair of panel "Producing Knowledge on Gender", conference Knowledge Production at the Doctoral Level in Egyptian Universities, Martin-Luther-Universität Halle-Wittenberg, OIB, at the DWZ, CAIRO // 4–5 MARCH.

Events

STEFAN LEDER

"Ibn Khaldûn's Cultural Approach to History", Institute of Humanities and Cultural Studies, TEHERAN // 8 JANUARY.

"Political Power, Ethics, Law: How legitimacy was negotiated in the past", Faculty of Humanities, TEHERAN UNIVERSITY // 10 JANUARY.

"Love – the 'Udhri experience and the concept of sublime love", Faculty of Humanities, UNIVERSITY OF ISFAHAN // 14 JANUARY.

"Scientific Knowledge Production in Arabic Manuscript Culture (9th to 16th century)", Lecture at the conference Books in Motion, AUB // 6 MAY.

"Extraterritoriale Begegnungen – Spielarten des Politischen in islamischen Kontexten und die Kritik der Debatten", Centre for Euro-Oriental Studies, UNIVERSITÄT ERLANGEN // 25 NOVEMBER.

"Genealogy and History", Workshop Nasab: Lineage and genealogy in the Arab East, OIB // 1 DECEMBER.

NADIA VON MALTZAHN

"Guiding the Artist and the Public? Salon d'Automne at Beirut's Sursock Museum", Part I of the panel "The Art Salon in the Arab Region: Migration of institutional patronage and its challenges" co-organised with Monique Bellan, XIII Annual Conference of the Italian Society for Middle Eastern Studies (SeSaMo), UNIVERSITY OF CATANIA // 17–19 MARCH.

"Cultural Diplomacy and Cultural Policies" (in Arabic), Tajamu'a al-Bahithat al-Lubnaniyat, BEIRUT // 21 APRIL.

"Ministry of Culture or No Ministry of Culture? Lebanese cultural players and authority", Lecture at the Université Saint-Joseph, BEIRUT // 13 MAY.

"Cultural Policy and International Cooperation in the Arab World: Lebanon", at Satellite Beirut 2016, International Network for Contemporary Performing Arts (IETM), BEIRUT // 6–9 OCTOBER.

"Heritage, Tourism and National Pride: The Baalbeck Festival in Lebanon", at the conference Making, Sustaining, Breaking – The politics of heritage and culture, RUPRECHT-KARLS-UNIVERSITÄT HEIDELBERG // 12–14 OCTOBER.

"Guiding the Artist and the Public? Salon d'Automne at Beirut's Sursock Museum", Part II of the panel "The Art Salon in the Arab Region: Migration of institutional patronage and its challenges" co-organised with Monique Bellan, 50th annual meeting of the Middle East Studies Association (MESA), BOSTON // 17–20 NOVEMBER.

"Cultural Policies and Cultural Activism in Lebanon – An Exception?",

Seminar at the tri-national research atelier "The Role of Arts in Transitional Tunisia – Rethinking cultural policy & international cultural relations", Universität Hildesheim, University of Tunis and University Hassan II Casablanca, TUNIS // 22–28 NOVEMBER.

"Overview of the Cultural Policy Context in the Arab Region and State of the Arts", Keynote lecture at the 9th ENCATC Young Researchers' Forum, BRUSSELS // 16 DECEMBER.

ASTRID MEIER

"Introduction", at the international workshop Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900 CE, OIB, UNIVERSITY OF BALAMAND, DANISH INSTITUTE IN DAMASCUS, BALAMAND // 21 APRIL.

Chair of Panel "Scarcity and Abundance in Hydraulic Landscapes", at the international workshop Cross-disciplinary Approaches to the Hydraulic Landscapes of the Eastern Mediterranean, 1200–1900 CE, OIB, UNIVERSITY OF BALAMAND, DANISH INSTITUTE IN DAMASCUS, BALAMAND // 22 APRIL.

Discussant of Panel 1 "Environment Systems Across the Early Modern", at the conference Empires of Water: Water management and politics in the arid regions of China, Central Eurasia and the Middle East (16th–20th centuries), LINGNAN UNIVERSITY, HONG KONG // 26 MAY.

"Communal and Imperial Water Management in Arid Lands: Case studies from early-modern Ottoman Syria", at the conference Empires of Water: Water management and politics in the arid regions of China, Central Eurasia and the Middle East (16th–20th centuries), LINGNAN UNIVERSITY, HONG KONG // 28 MAY.

"Ottoman Studies and the Rural: A historian's perspective", lecture at the National University of Singapore, MIDDLE EAST INSTITUTE // 31 MAY.

Chair of Panel "Dream, Time, and Essence", at the conference East meets West: Western psychology in dialogue with Islamic mysticism, OIB // 11 JULY.

"What we Can Learn from Sijillology: Uses and constraints of local qadi courts records (Damascus, Hama)", workshop at the international doctoral school Reading and Analysing Ottoman Administrative Sources, University of Jordan, Ifpo, AMMAN // 31 AUGUST–3 SEPTEMBER.

Chair of panel 2, at the workshop Arabic Historiography in Transitional Periods, OIB // 30 SEPTEMBER.

"Performing 'Family': Nasab, waqf, and the umm al-walad", at the workshop Mechanisms and Frameworks of Transmission, 2nd Workshop of the Research Programme Dynamics of Transmission, Institut français d'archéologie orientale, CAIRO // 21 NOVEMBER.

Chair of Panel "Fashioning the Ruler", at the conference 1516: The year that changed the Middle East and the World, AUB // 9 DECEMBER.

HANS-PETER PÖKEL

"Murū'a als Ideal vorzüglicher Männlichkeit. Das Buch der 'lenkenden Herrschaft' in Ibn Qutaibas (gest. 889) Adabenzyklopädie", at the Colloque International: Masculinité(s) – Féminité(s) au Moyen Âge/Maskulinität(en) – Feminität(en) im Mittelalter, Deutsches Historisches Institut Paris/Institut historique allemand, PARIS // 2–4 MARCH.

Chair of panel "Experiences and Archetypes", at the international workshop East Meets West. Western psychology in dialogue with Islamic mysticism, OIB, AUB // 11–12 JULY.

"How to Talk about „Religion"? Third/ninth-century writers on the hermeneutics of holy scriptures, at the *Conference of the School of Abbasid Studies*, LEIDEN // 12–15 JULY.

TORSTEN WOLLINA

"Working with Books in the Digital Age. A user's perspective", at the conference Books in Motion, AUB, OIB // 5–7 MAY.

Chair of panel "Food and Social Status", at the AGYA conference Insatiable Appetite: Food as a cultural signifier, AUB, OIB // 12–14 MAY.

"Book Circulation in 15th-century Damascus. Practices of reading and collecting between purchases, endowments, and lending", at the International Medievalist Congress, LEEDS // 4–9 JULY.

Organisation of panel "Books and Book Collections in the Medieval Middle East", International Medievalist Congress, LEEDS // 4–9 JULY.

"Appropriating a City. The Ottoman conquest and the sacred landscape of Damascus", at the EAUH conference, HELSINKI // 24–27 AUGUST.

Chair of panel 1, at the workshop Arabic Historiography in Transitional Periods, OIB // 30 SEPTEMBER.

"Surrogate Family? Muhammad Ibn Tulun (d. 955/1548) and the Meccan Banu Fahd", at the 2nd DYNTRAN Workshop, CAIRO // 20–22 NOVEMBER.

"Arabische Texte und TEI-Kodierung", at the workshop Digital Humanities, Max Weber Stiftung, BONN // 24–25 NOVEMBER.

Chair of session "Incorporating the Provinces", at the international conference 1516: The year that changed the Middle East and the World, AUB // 8 DECEMBER.

Library



The library holds an acclaimed collection of printed books and journals to address the research needs of OIB scholars. In addition, we welcome external academic users and provide remote library services to researchers abroad. Our current collection of more than 130.000 volumes, which is predominantly in Arabic, is specifically rich in books and newspapers published during the Lebanese Civil War, as well as in the Levant and Egypt throughout the last 100 years.

By the end of December, the library had increased its holdings by another 2.083 titles and renewed its ca. 300 journal and two database subscriptions. Our close cooperation with regional publishers, bookshops and libraries remains a particular strength of the library. Purchases at the book fairs in Beirut alone comprised nearly one quarter of the annual book acquisitions, i.e. 365 titles at the Arabic and 115 titles at the French fair.

The library is also regularly offered rare and antique books by local vendors and in 2016 substantially added to its collection of rare books from the Arab Academy of Damascus. The library achieved a huge milestone by completing the retro-conversion of all acquisitions from its foundation in 1961 until 1995 into our online catalogue. OIB decided to outsource this project to the company BBI – Daten Digital in Mühlhausen, which completed the task efficiently within the estimated execution phase of 9 months. A total of 54.115 scanned catalogue cards got processed. Fortunately, we were able to win Marcel Behrens, OIB head librarian until 2013, to control the processing of the conversion. Because of his intimate knowledge of the card catalogue, he has been a valuable asset towards the success of this project. Henceforth researchers worldwide can comfortably access our entire record through one search either via our OPAC, the GBV union catalogue in Germany

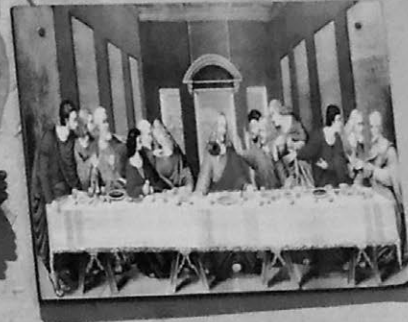
or Worldcat. As the library has also completed the shift towards an electronic registration of book circulation, library users are now able to place requests from our closed stacks, to renew loans and reserve titles online at any time via the library OPAC.

The OIB library is a significant contributor of catalogue records for Arabic publication to the German union catalogue GBV. Within this context, we adopted the new international cataloguing rules (RDA) on the appointed date of 1 January. Stefan Seeger and Dina Banna attended a one-week training on RDA in Göttingen for librarians of the Max Weber Foundation, after which Stefan Seeger conducted an adapted training of RDA for Arabic language material for OIB library staff. OIB cataloguers are also continuously enriching union catalogue and authority records of Arabic publications by adding original script entries.

To further improve on climate control for the preservation of its stock, in March the library installed hydrothermal loggers in all its stacks. The analysis of the data collected over several months led to the conclusion that all existing air conditioners should be upgraded in order to maintain optimal conditions. After carrying out feasibility studies, the OIB assigned the company Société Libanaise d'Ingénierie to execute this work.

At least 1.410 library patrons were using the reading room throughout the year. Moreover, 116 external researchers either newly registered or had their annual membership renewed. Library staff completed 32 requests for the delivery of documents from abroad in addition to assisting scholars in Germany with book purchases in Beirut. Upon request from the AUB, the head librarian provided introductory sessions for regular MA as well as PhD summer school students in February and June respectively.

Administration & IT



During the period under report, two projects funded by the German Federal Ministry of Education and Research (BMBF) were concluded both in terms of research as well as administratively: *Media Culture Transformation – Political communication, social networking and transition in Egypt* and *Knowledge Production in Postgraduate Studies at Egyptian universities*. Likewise, the long-term project *Conceptualization of Ruling and Governing. The Sultanate as paradigm*, funded by the Fritz-Thyssen-Stiftung, was concluded in this year. The head of administration participated in both of the administrative meetings of the Max Weber Foundation (MWS). It is planned to centralise the management of MWS's properties. The regular auditing of the OIB's accounts was conducted by a commission of the BMBF in the autumn.

The OIB has recently hired Mr Patrick Mzaaber as a part-time IT assistant in order to support the IT manager in relation to daily IT operations (end-user support, software/hardware installation and maintenance, website administration etc.).

Throughout 2016, the IT team implemented a number of projects related to security, availability, efficiency and productivity:

Installation and configuration of hydrothermal (humidity & temperature) sensors in the nine library stores (collaboration with Khater Engineering).

Reorganisation of the library ordering system by installing an online process.

Deployment of an improved separate WiFi network for library guests.

Integrating the German Reiner SCT Attendance Solution in terms of hardware and software for the new flexible working hours' arrangement.

Installation, deployment and configuration of data cache equipment alongside a redundant Next-Generation Firewall for Internet bandwidth optimisation and a high availability solution regarding cybersecurity.

A website restructuring project in collaboration with COM FU.

Installation/configuration of a redundant (in terms of ISP/technology) microwave-based Internet connectivity.

Furthermore, the IT manager developed the local IT *Rahmenkonzept* for the forthcoming two years (valid until September 2018) and attended the MWS IT staff meetings at our central office in Bonn (April and September).

Team

DIRECTORATE

Director

**Prof. Dr.
Stefan Leder
Dr. Astrid Meier
Hussein Hussein
Caroline Kinj**

Deputy director

Director's office

ADMINISTRATION

Head of administration

Administrative assistant

IT manager

IT assistant

**Olaf Dufey
Nirvana Ghandour
David Kattan
Patrick Mzaaber
(since 15 September)
Muhammad Syala
Rabia Omeirat
Ali Wehbe**

Janitor

Cleaning staff

LIBRARY

Head of library

Librarian

Library assistants

**Stefan Seeger
Dina Banna
Juliana Younan
(until 31 August)
Nasma Tayara**

RESEARCHERS

Dr. Monique Bellan

Dr. Daniele Cantini

(since 1 September)

Dr. des. Till Grallert

(on parental leave since 8 August)

Dr. Jonathan Kriener

Dr. Nadia von Maltzahn

Dr. Hans-Peter Pökel

Dr. Torsten Wollina

PUBLICATIONS

Academic editor (Arabic)

Barraq Zakaria

Publications consultant

Dr. Bettina Fischer-Genz

CAIRO OFFICE

Scientific coordinator

Nora Derbal
(until December)

Andrea Jud
(since October)

Administrative assistant

Menatullah Shedid
(until December)

Interns

1 FEBRUARY – 11 MARCH

Juli Singer

Ludwig-Maximilians-Universität München

1 FEBRUARY – 11 MARCH

Eva-Maria Thiele

Martin-Luther-Universität Halle-Wittenberg

14 MARCH – 22 APRIL

Rosalie Niehaus

Friedrich-Schiller-Universität Jena

14 MARCH – 30 APRIL

Dimitar Dragnev

Universität Tübingen

1 MAY – 30 JUNE

Sarah Stegemann

Albert-Ludwigs-Universität Freiburg

1 MAY – 30 JUNE

Layla Youssef

Universität Paderborn

15 JULY – 31 AUGUST

Matthias Sulz

Universität Wien

1 AUGUST – 9 SEPTEMBER

Dominik Oesterle

Friedrich-Schiller-Universität Jena

1 SEPTEMBER – 30 NOVEMBER

Beya Derouiche

Universität Hamburg

1 OCTOBER – 30 NOVEMBER

Hala Hussein

Universität Hamburg

1 NOVEMBER – 29 NOVEMBER

Carla Maria Issa

American University of Beirut

Scientific Board

PROF. DR. TILMAN SEIDENSTICKER (CHAIR) **Friedrich-Schiller-Universität, Jena, Institut für Orientalistik, Indogermanistik, Ur- und Frühgeschichtliche Archäologie**

PROF. DR. FRIEDRIKE PANNEWICK (DEPUTY CHAIR) **Philipps-Universität Marburg, Centrum für Nah- und Mittelost-Studien**

PROF. DR. BETTINA DENNERLEIN **Universität Zürich, Orientalisches Seminar**

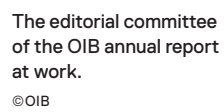
PROF. DR. THOMAS EICH **Universität Hamburg, Asien-Afrika-Institut**

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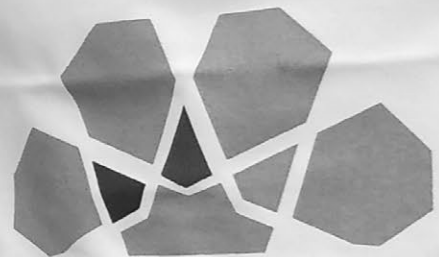
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Visitez Le Liban

معامل الفا

1619

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In 1961 the German Oriental Society (Deutsche Morgenländische Gesellschaft), an academic association founded in 1845 to promote the study of the languages and cultures of the 'Orient', established the OIB as a base for German oriental studies abroad. The institute gained legal recognition from the Lebanese government in 1963 and moved to its present premises in the former Villa Maud Farajallah, in the Zokak al-Blat quarter, near downtown Beirut. The OIB was designed to foster German research links throughout the region and it came to benefit from the advantages of Lebanon's unique position as an intellectual centre and barometer of the contemporary Arab world.

As the only German research centre devoted to Arabic and Islamic studies based in the Middle East, the OIB has helped to train generations of German scholars who specialised in the region. Even during the most turbulent periods of Lebanese history academic activities at the institute continued, although in 1987 the German staff had to be evacuated to Istanbul temporarily. The directorate and some of the research staff returned to Beirut in 1994, but as a result of the evacuation the institute developed into a bilocal entity, with branches in both Istanbul (OII) and Beirut (OIB). In 2003, the institute became part of the German government's Max Weber Foundation, a publicly regulated body funded by the Federal Ministry of Education and Research (BMBF). This is an umbrella organisation for the currently ten German research centres in the humanities located outside the German Federal Republic. The OII became an independent institute in 2009 and the OIB maintains an office in Cairo since 2010.

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