Annual
Report
2019

OIB ORIENT
INSTITUT
BEIRUT

المعهد الألماني للأبحاث الشرقية

The Orient-Institut Beirut (OIB) is an independent academic research institute, part of the Max Weber Foundation and mainly funded through the Federal Ministry of Education and Research in Germany. It conducts interdisciplinary research on the Arab world and the region of the Middle East and North Africa at large. Its research community comprises long-term research associates and short-term visiting fellows from all over the world, who represent the major disciplines of the humanities and social sciences, including Islamic and Arab studies, history and anthropology of West Asia, as well as sociology and political sciences. The OIB is a long-standing partner of academic institutions in Lebanon and the region at large. It aims to foster academic relations across the MENA region and increasingly conducts its research in transregional perspectives.

One of the great academic treasures of the OIB is its public research library, which holds important collections of books, journals and newspapers. It comprises around 130.000 volumes relating to Middle Eastern and Islamic Studies in the broad sense. The OIB publishes two major book series and additional titles through extra series. The institute engages with a larger academic community through regular research seminars, lecture series, international conferences and workshops. Local and international partnerships are crucial in designing and funding the institute's projects. In particular, the OIB is at the forefront of facilitating research collaborations between institutions in the Arab world and institutions in Germany and Europe. It thereby seeks to encourage innovative academic perspectives on the region.

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Director's Address

BIRGIT SCHÄBLER

As I am writing this address the world has shut down and so has Lebanon and the Orient-Institut. SARS–CoV–2, the new coronavirus was discovered for the first time on 21 February 2020 in Lebanon in a human being infected with respiratory disease COVID–19. Exactly one month earlier, on 21 January, an interim government of technocrats (which in Lebanon means the second tier of political personnel endorsed by the ruling coalition) had been appointed. This partially fulfilled the demand of the popular movement which had been shutting down the country since 17 October 2019 with peaceful protests and roadblocks. Initially charged with solving the huge economic and political crises which had accumulated over the last thirty years, the new government found itself confronted with yet another, global one, the Corona pandemic and reacted swiftly and determinedly by locking down the country officially and a good bit earlier than most countries worldwide. This led to a flat curve and a low number of infections and deaths. To date the Lebanese have been following the lockdown measures in good spirit and with the remarkable resilience acquired and tested in many crises before.

The OIB is operating under lock-down, with only a small emergency team made up of IT, housekeepers, a part of the administration and the directorate coming regularly to the institute. Half of the German staff has left, the international researchers, including the visiting fellows have stayed and the OIB's research community continues to meet on a weekly basis through video conferencing, email lists and other communication channels. So, while the year 2020 began with an official lockdown, 2019 had ended with inofficial shut-downs.

A new generation of Lebanese, growing up in post-Civil War society, had already in previous years taken to the streets to voice discontent. Already in 2005 after the assassination of former PM Rafiq al-Hariri, but especially in 2015 in Lebanon's "waste crisis" new civil society actors and movements had sprung up and made their voices heard. Frustration over the many shortcomings of the political and economic situation in the country flared up again in October 2019, when the government decreed a tax on the messenger service whatsapp which is used widely throughout the world, for free. This was obviously the last straw and on 17 October the squares and streets of Beirut began to fill with protesters which soon comprised all age groups and layers of society. The economic crisis has been smoldering since at least autumn 2017, when then PM Saad al-Hariri resigned in Saudi Arabia in front of a TV camera, which he took back soon after. From this point on, there was an ever-increasing outflow of capital in hard currency from Lebanese banks by rich Gulf investors, which in spring 2019, still largely

unnoticed by the public and concealed by politicians and the central bank, became virulent. Until October 2019 it was still possible to invest dollars in Lebanese banks at eight percent interest and many Lebanese as well as foreigners were holding deposits of all sizes in Lebanese banks. A system of burdening the state by reselling the investments to the central bank, which financed them with government bonds for decades has made Lebanon the third most indebted state. The government reacted to the crisis by raising taxes which outraged large parts of the population fed up with suffering from a lack of government services and all the while witnessing the increasingly brazen self-enrichment of a number of their ruling elites.

The social movement (al-thaura, al-intifada) of 17 October 2019, which for the first time ever in Lebanon's history encompassed all cities and regions of the country and did not remain centred in Beirut only, was also a remarkable eruption of creativity, of imaginative protest also in the artistic and educational field, organized by a network of civil actors and based on the minimal consensus of national unity – only the national flag was allowed, only the national anthem, any expression of party and sectarian group affiliation was prohibited. The demonstrations often resembled large parties, but were marked by remarkable tenacity and perseverance, especially when it came to road blockings, which paralyzed the country with the aim of achieving a general strike. The banks immediately seized the opportunity to close their doors for weeks on end, trying to blame the popular movement for their home-made crisis.

The protest movement brought down the government of PM Saad al-Hariri, who resigned on 29 October 2019 in response to the movement. The transitional technocratic government which includes six women in important ministerial posts, works independently as far as the space it is acting in allows, and quite transparently. The new government's decision not to service the Eurobond debt for the first time was a responsible one and could be, in the best of cases, the first step in a restructuring of the banking sector, the economy and politics in the country – in other words, a long overdue reform of the state – admittedly after a serious crisis and now in the midst of a severe worldwide recession following the pandemic – a giant challenge which the country cannot shoulder without support from outside.

Since 17 October 2019, the OIB thus has been functioning throughout different kinds of emergencies. Our partners, the universities and other scientific institutions, closed their doors for weeks on end, the cultural institutions (including the Sursock Museum) closed in solidarity with the protest movement. The ever-changing roadblocks made it difficult for employees from outside Beirut or from more distant parts of the city to reach their work place. At no time were these roadblocks dangerous, even though many older Lebanese felt reminded of the civil war and Western media reveled in martial images of burning car tires (a ritual of protest, which in Lebanon originates in the civil war, but is known to be widespread throughout the region). At the OIB, a variety of measures taken allowed us to function. We kept the library open throughout and only cut down on our public events in line with our partner research institutions.

The year saw some new and vigorous interaction of the OIB with the Max Weber Foundation. Activities started off in January with the WeberWorldCafé in Berlin, under the OIB's theme of the year: neighbourliness, i.e. relations within neighbourhoods. In May then, for the very first time since the OIB joined the Foundation in 2002, its committees convened in Beirut. All the directors of the OIB's nine sister institutes, the members of the advisory board of the MWS and the representatives of the Ministry of Education and Research, enjoyed the hospitality of the institute and the city of Beirut. The program outside of committee meetings included a very interesting evening with fellow researchers from some of the OIB's partner universities and research institutions who impressed the German colleagues with the variety, high professionalism and excellence of Lebanon's academic institutions. The delegation also went on a historical tour along the former green line in the hotel district, guided by the director of the OIB. An optional program after the meetings further impressed the guests with Lebanon's attractions, not least its cuisine. For nearly all of them it was their first time ever in Lebanon.

Directly following these meetings and to save on international travel, we officially kicked off the research project "Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991" with our sister institutes in Warsaw and Moscow whose directors had come to Beirut, and the roughly a dozen international young scholars making up the research group. Fruitful discussions and highly interesting interaction between all participants made the kick-off a successful and enjoyable event. Looking back, it turned out to be a stroke of luck that our big event, the international Annual Conference of the Max Weber Foundation in December had been planned for Cairo and not Beirut – and thus did not have to be cancelled.

Since the theme of neighbourliness had garnered a lot of interest, and not everybody found it easy to travel to Cairo, we organized an attractive sequel in Germany. In addition to this Annual Conference the OIB organized, co-organized and hosted eight other conferences and workshops, with topics ranging from Digital Humanities and open access publishing to Politics of the Machines, Politics of the Archive, Cultural Heritage in Conflict, Self-Representations of the Mediterranean and Changing Neighbourhoods. Our institutional partners were DFG (German Research Association), AGYA (Arab-German Young Academy), TRAFO (Forum Transregional Studies) and Lebanese universities. Of course, as everywhere else in the country, our program also suffered losses – quite a few planned activities, from lectures to workshops, had to be cancelled in winter. We were pleased that our panel discussion with colleagues from Lebanese universities on the 100th anniversary of the publication of Max Weber's text "Science as a Vocation", also written in turbulent political times (in 1917), materialized and was very well received and attended by students who were, at this point in time, usually rather out on the street.

The OIB hosted two exhibitions, one on "Contested Landscapes, Emergent Archives" with an impressive video installation and wonderful short documentary. The other exibit was the work of German students and Syrian refugees from Erfurt University on the brief "Syrian spring" of popular protest in 2012 and the so-called peaceful revolution in the GDR 1989 which was scheduled to be exhibited at the Goethe Institut later in the year – which did not materialize as this cultural institution also closed its doors in solidarity with Beirut's cultural institutions and the popular movement.

Within the institute, we embarked on new and unprecedented endeavours. For the first time in living memory (and thus probably for the first time ever) we undertook a thorough library inventory – a mammoth task. The project was responsibly and committedly led by Dina Banna and started in the summer after the departure of the library director. The slowing down in the library in autumn was a chance to finish the work in the library's magazines until the end of the year. The library team received solidarity and support from all over the house (all employees helped with alternating shifts one day a week). The new head of library, Dr. Hans-Peter Pökel, having had a penchant for libraries all along his career and several years of library experience, also chipped in even before he officially took up his post. We are currently devising a new concept for our research library, focusing on its holdings as a research theme in its own right.

A new event was added to our activities: the Book Fair. In order to bring some relief to our overflowing book depositories a substantial number of books was sold with buyers flocking to the institute from all over Beirut.

There were also twenty-five visiting fellows at the institute, a very international crowd with exciting projects, as every year. A special feature was expanding the Hans Robert Römer fellowships. We welcomed a Yemeni colleague and opened a special section of the fellowships for scholars from Iran.

One more success needs to be proudly mentioned. Nadia von Maltzahn was awarded an ERC Starting Grant for her project LAWHA – Lebanon's Art World at Home and Abroad: Trajectories of Artists and Artworks in/from Lebanon since 1943.

We are looking back at an exceptionally eventful year with a rather dramatic turn of events at its close. To steer the OIB successfully through all its activities and events was only made possible through the hard work, dedication and solidarity of all of its staff, researchers and non-researchers alike. I am truly grateful to them all.

Written in Beirut under lockdown,

Birgit Schäbler

Research Profile

In 2017/2018 OIB's long-term researchers developed the new broad research profile of "relations" in order to generate innovative research questions and sub-fields within the institute's research community of resident researchers, visiting fellows and other affiliates and partners. While questions of entanglement, connectivity and interrelatedness in the moves of people, goods and ideas have been on the international research agenda for several years now, especially in transnational and transregional frameworks, the nature of the relations established within these moves has been neglected. Yet, broadly speaking, the basic concept of relations lies at the heart of just about any human social activity. We focus on four different fields of relations: between HUMANS themselves, between humans and their PRODUCTIONS, between humans and their ENVIRONMENT, and between humans and the DIVINE.

Human-human relations can be inter-personal on the micro-level of analysis, they can be inter-social on the meso-level and they can be inter-national or inter-regional on the macro-level of analysis. On the micro-level relationships of kinship, friendship and neighbourship are in our research focus. How do such relationships work and how can we analyse them? Kinship relations, for example, can no longer be looked at solely through the lens of genetics. Friendship is not solely an emotional relation of pure voluntariness. It can also have an important political side to it. Both are in many ways imagined and constructed. Conversely, neighbourship or neighbourliness is a predominantly spatial form of relations. Neighbourliness has been a successful theme which met with great interest and generated two international conferences and a workshop. Looking at the human connectivity between state and society, and the quality of relations between state actors and society actors as well as intra-society relations (labour relations, gender relations, generational relations) is of particular importance. Therefore, within the theme of relations between humans and their productions, we focus on relations between media and the public, between the wide field of scholarly, artistic and literary production and their reception in different groups and media.

The relations between societies and their natural environments encompass also the anthropogenic changes to it, in nature as well as through architecture and archaeological heritage. Here interdisciplinary environmental and landscape studies can open up new research fields. When looking at relations between humans and the divine, the focus is on the human production of theological and religious knowledge also in its encounter and competition with philosophy.
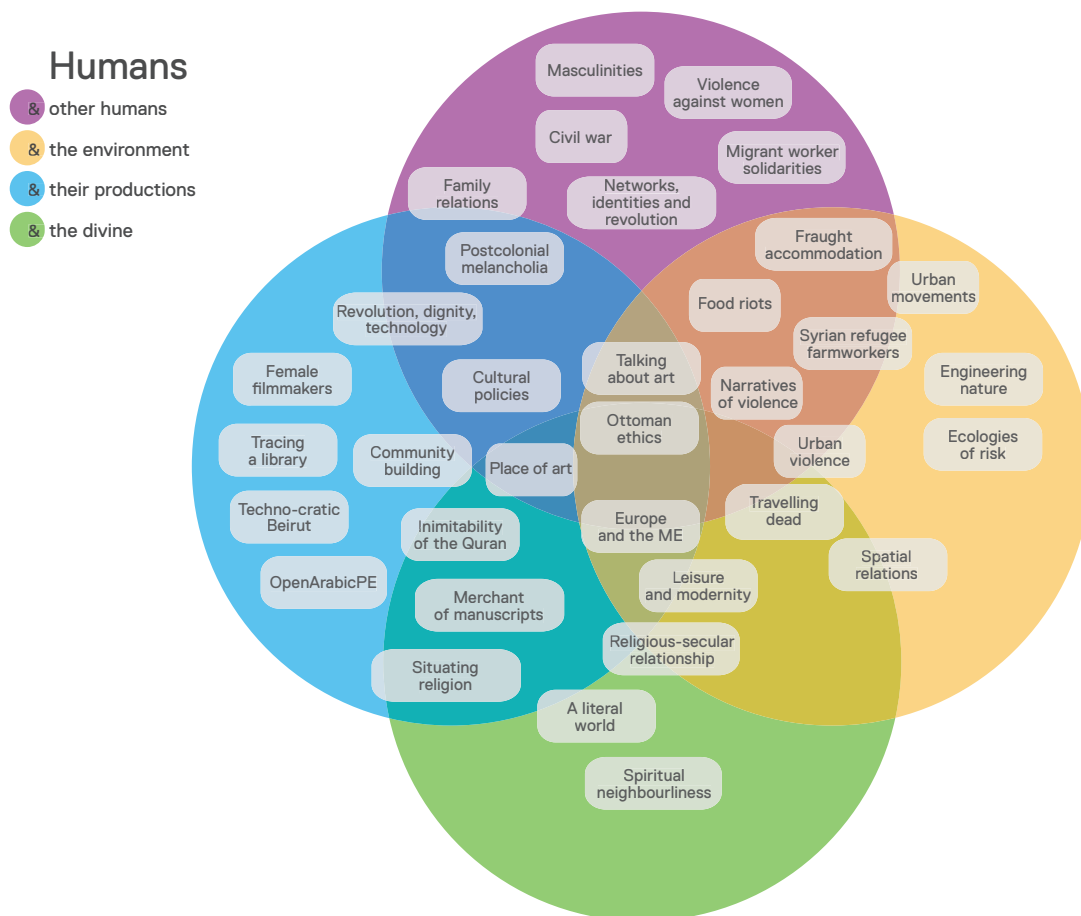
On the macro-level the relations between the Middle East and other world regions (Europe, Asia, Africa, the Americas) raise theoretical questions which can only be answered by consulting the theories and approaches of a number of disciplines (International Relations, History, Sociology, Psychology), but also Islamic Middle Eastern and other Area Studies. This also entails the problematic of disciplinary knowledge and area knowledge.

This broad profile on "relations" and its four sub-fields thus created academically innovative and intellectually productive overlapping webs and conversations within the OIB's research community. A circle of resonating intellectual questions and fields of enquiry provided an integrative framework and a chance for everybody to relate to the new research profile in different degrees of intensity.

The research profile attracted interesting research projects from Western and Middle Eastern scholars. Two examples from the Arab world are in order here:

Chafika Ouail from Algeria received a fellowship for her project "Neighbourliness as a Spiritual Paradigm in Islam", which she presented very successfully at the Annual Conference "Neighbourliness in Global Perspective". Abdulghani Alhawri applied with the topic of "Family Relations in the Shadow of Social Media Addiction". He won recently the King Abdul-Aziz Prize for Childhood and Development and was our first Hans Robert Römer fellowship holder ever from Yemen.

Please see the graphic for an overview of our research projects this year within the thematic subfields:

Humans

& other humans
& the environment
& their productions
& the divine

Masculinities

Violence against women

Civil war

Migrant worker solidarities

Family relations

Networks, identities and revolution

Fraught accommodation

Urban movements

Postcolonial melancholia

Food riots

Syrian refugee farmworkers

Revolution, dignity, technology

Engineering nature

Female filmmakers

Cultural policies

Talking about art

Narratives of violence

Ecologies of risk

Tracing a library

Community building

Ottoman ethics

Urban violence

Techno-cratic Beirut

Place of art

Inimitability of the Quran

Europe and the ME

Travelling dead

Spatial relations

OpenArabicPE

Merchant of manuscripts

Leisure and modernity

Situating religion

Religious-secular relationship

A literal world

Spiritual neighbourliness

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Research

Humans & other humans

Europe and the Middle East

BIRGIT SCHÄBLER

Three research projects had been generated within this framework. First, the book *Moderne Muslime. Ernest Renan und die Geschichte der ersten Islamdebatte 1883*, which brings together the issues of nineteenth century transregional reform movements in the Muslim world/Islam and Orientalist discourses, has been translated in a first version into English and Arabic. The latter was commissioned following the suggestions of colleagues in Beirut. The book thematizes and contains the most relevant rebuttals by Muslim intellectuals of Ernest Renan's take on Islam in his notorious lecture at the Sorbonne in 1883. These rebuttals are little known. In this book, they have been translated for the first time from their original languages, Namik Kemal's answer from Ottoman and Ataullah Bayazitov's treatise from Russian. In the Arab world, also Jamal al-Din al-Afghani's full response to Renan is not well-known.

The research theme of relations in neighbourhoods and the concept of neighbourliness in particular resulted in two international conferences. "Reconstructing Neighbourhoods of War" was a particularly apt topic for the OIB as it is located in Zokak al-Blat, a historical quarter on the green line of the Civil War, where a number of bourgeois villas from the nineteenth century still stand as ruins, overgrown by shrubbery. It is also a hot topic for the city of Beirut as a whole, the reconstruction of which is a much debated issue. The conference drew comparisons with the reconstruction of European cities after World War II. The conference volume is in the making. A conference blog can be found on the TRAFO Blog for Transregional Research trafo.hypotheses.org/19512. Focusing more specifically on the neighbourly relations themselves, the second conference put the concept of neighbourliness into global perspective. It started from the assumption that neighbourly relations are the most contingent relations in the triad kinship – friendship – neighbourship. Neighbours are close because they live close, not because we feel close to them as in friendships or are related to them through bonds of kinship. The conference discussed the practices and ethics of neighbourliness in different eras and in different regions of the world, but also in overarching contexts. Scholars from various disciplines approached the topic from historical, theological, literary, anthropological and political perspectives. Defining a form of (mostly involuntary) spatial proximity and relation to specific dispositions and practices, neighbourliness as an analytical concept opens up diverse and innovative possibilities for exploring human coexistence in its ambivalent shades – from solidarity to social control to violence.

Poster for Alumni meeting for
graduates of Russian universities
in Beirut, May 2019.

As the conference demonstrated, it is possible to apply the concept to both individual and collective actors (social groups, states). Thus, the concept can also be fruitfully discussed at different levels of analysis (micro, meso, macro). The conference papers are in the making. So far there is a conference blog on neighborglob.hypotheses.org/.
The third project concerns relations of knowledge and the space they create. It is well known that thousands of students from the Middle East went to study in the former Eastern Bloc. The Eastern Bloc is a space created by a common ideology, an "ideoscape" (Appadurai). The project "Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991" traces and studies the complex relationships which were forged through the mobility and migration of students from the Middle East and North Africa to these countries (especially PPR, CSSR, GDR, USSR). These relationships have often been highly persistent, far beyond the end of the Cold War. The political topicality and high relevance of such a relationship is in some cases obvious today. With the opening of the archives in Russia and other countries of the former Eastern Bloc, research is now possible alongside private archives and oral history in the countries of the Middle East. The research project is part of the larger research project "Knowledge Unbound" of the Max Weber Foundation.

Research Group
Relations in the Ideoscape // Middle Eastern
Students in the Eastern Bloc, 1950's–1991

BIRGIT SCHÄBLER

The OIB heads the research network "Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc" within the larger project "Knowledge Unbound", which brings many of the institutes of the Max Weber Foundation into collaboration. The OIB with its branch office in Cairo cooperates in the project with the German Historical Institutes in Moscow and Warsaw, as well as external supporting partners.

The Cold War or East-West conflict has so far been mainly studied as a political and potentially military conflict between the USA (leading the "Western Bloc") and the USSR as the leader of the "Eastern Bloc". The manifold relations within the blocs have attracted less attention. This project argues that a good part of relations were shaped in a special way as "relations of knowledge" between (and among) the metropolises of the Bloc and numerous countries of the so-called Third World. In this vein, the Eastern Bloc can be described as a social space which was created through a common ideology which in turn created its own forms of knowledge – a 'knowledge space' marked by the flows and also the tensions and contradictions within the "ideoscape" (Arjun Appadurai).

An international group of researchers thus studies the relationships, actors and fields of knowledge created within the USSR, GDR, People's Republic of Poland (PRP), and Czechoslovak Socialist Republic (CSSR) and the Middle East/North Africa. Research is based on archives and on oral history interviews with former students enrolled in the humanities and the social sciences as well as art and architecture, which were sought after for the study of "communist/socialist modernism". It was "modernism" that the countries of the Middle East had been striving for since the nineteenth century and after the end of the Second World War it was "available" in a "Western" and a "socialist" form. Knowledge was thus also a commodity on the global market within the competition of ideological systems.

The research projects cover a wide range of interrelated topics. Iraq's Ba'th Party worked with the PR of Poland to carry out its architectural projects in socialist/communist modernism. In art, young men and women from all over the Arab world studied socialist realism, which they combined with anti-colonial, internationalist, Arab-nationalist or traditional Arab style elements.

Palestinian students of social sciences in the GDR noticed the contradiction between the Marxism-Leninism they were taught at university and the real life worlds in the GDR, but the shared language and culture of the ideoscape was a strong bond between

Inaugural Conference
in Beirut, May 2019.
©OIB

Palestinian and German society – a common intellectual-emotional home. These bonds were long-lasting and are still being maintained in Egypt, Lebanon, Jordan and other countries through old and even newly created very active alumni organisations. Algerian students, who studied in Kiev and Moscow and became important journalists and intellectuals, discovered the Middle East on the campuses of their host universities.

While Egypt and Algeria maintained official relations in the field of higher education and culture – ballerinas of the first generation Egyptian ballet were trained at the Bolshoi Theatre – Iran and Turkey were Western-oriented. So mostly political activists from the communist/Marxist parties of Iran studied in the Eastern Bloc. An interesting point of friction was the question of women's rights as a "secondary contradiction", more virulent even when the Soviet-backed Tudeh Party turned to "Islamic Marxism". Exiled Iranian intellectuals migrated through the Eastern Bloc to Maoist China creating a complex web of transregional knowledge relations.

Turkish students who had studied in the Eastern Bloc were active in underground radio stations in Turkish language, broadcasting for an audience of illegal movements/parties in Turkey. Radio activists often came from different national-intellectual milieus within the ideoscape which made for interesting dynamics within the editorial staff of the radio stations.

Knowledge relations of the metropolises of the Bloc with the countries of the Middle East/North Africa thus were largely not the "educational-political development aid" the metropolises sought to administer, but were fueled by interests of Middle Eastern governments and of the activists themselves and went far beyond one-sided transfers of ideology. For a list of researchers and projects see www.orient-institut.org/research/current-projects/ideoscape.

Masculinities in Contemporary Lebanon

SARAH EL BULBEISI
NOVEMBER 2019 – OCTOBER 2022

My postdoctoral project examines the re-negotiation of gender norms, images and roles in the broader context of *objective violence* (Žižek), i.e. violence emerging from economic and political systems and reverberating on a discursive level. Colonial violence and violence of political elites led and lead to civil war, clientelism and the deprivation of people's rights and resources. The global crisis of the reproduction of traditional forms of masculinities, as embodied in the popular notion of the *toxic masculinity*, manifests itself much stronger in the countries of the Global South.

In light of the above, my research project explores the life paths and gendered self-conceptions of men in different social milieus (city and countryside/centre and periphery, LGBTIQ communities, sectarian communities, the military, the political elite, civil society protest and grassroots movements, etc.) as well as their personal approach to affective and physical intimacy.

The project wants to examine variations along different social axes, such as generation, class, sect and political affiliation. To discern the governing representation of masculinity, hegemonic male-coded discursive figures like the "father" state, the political leader, the family father or the revolutionary subject will be identified and located in relation to their embeddedness in various group identities.

Special attention will be given to the repercussions that the symptoms of objective violence (such as civil war, materially precarious living conditions, deprivation of basic civil rights, and the patriarchal nature of society) have on the lives of parents – especially mothers – and their sons. How does parents'/mothers' experience of violence and their coping patterns influence the relationship with their sons, their personal development and their (gendered) self-image? Psychoanalytically-oriented research has shown that attachment disorders – caused by experiences of violence – play a pivotal role in the transgenerational transmittance of violent experience.

To what extent does the parent-child relationship generate expectations that cannot be fulfilled, and experiences of frustration and injured self-esteem? How do mother-son relationships effect moments of closeness men experience in love relationships?

Protesters in Hyde Park.
FLICKR

Since it is assumed that women's imaginaries contribute considerably to representations of masculinity, women in general will be asked about their conceptions and expectations of manhood.

Theoretically, the work draws on psychoanalysis, particularly the Freudian concept of the *unconscious*, but also on theories from social and cultural anthropology, as well as gender studies (socialisation theory, interactionism, and discourse analysis). The data to be analyzed consist of life stories, conversations and participant observations. The research methodology comprises a combination of discourse analysis and psychoanalysis (transference/countertransference, equally tempered attention, and free association), since the interlocutors are not conceived of as absolutely sovereign and conscious subjects. Whereas the subjects' speech is always regulated and limited by discourses that determine the space of the speakable, the unconscious arises in the ruptures of the speech, as for example in contradictions or slips of the tongue.

# A Genealogy of Food Riots in the Middle East (1734–1943)

TILL GRALLERT

SINCE AUGUST 2014

Parental leave of absence: June – November 2019

This project argues that food riots – the established analytical term for contentious gatherings during which protestors call for the provision of food at affordable prices – were neither particularly *riotous* nor predominantly concerned with *food*. Instead, the demand for bread had a largely symbolic value, and these protests shared *claims* and *forms* to the extent that allows us to speak of a shared and stable "repertoire of contention" (C. Tilly). Based on a sample of more than 20 food riots across the late Ottoman Eastern Mediterranean, this project establishes the components of this shared repertoire that played out with only minor variations. I argue that protestors could resort to the repertoire of the *food riot* in negotiations over political legitimacy *within* the existing political order as based in the provision of *just rule* and *safety of life*. As such, food riots in *Bilād al-Shām* were similar to subaltern struggles in other regions – instead of revolution, calls for social change and orientation towards an unknown future, protestors demand the return of the "good old days" and the restoration of a bygone (and largely imaginary) just order.

For this annual report, I will focus on two challenges to the larger field of Ottoman urban studies raised by my analysis of food riots – namely, the striking absence of two common scholarly tropes: the repertoire is devoid of any particularly Islamic scheme of reference and does not fit into an all-encompassing "politics of notables" (Hourani). Despite its restorative demands, the repertoire took the claims of the modern(ising) state at face-value. Protestors addressed the state and its institutions (see maps). Crowds gathered at and targeted the seat of the local government with a clear preference for the highest local representative of the Ottoman state – from the governor general (*vālī*) of Damascus to the *ḳaymaḳām* of Homs. There, they peacefully raised their complaints about hoarding merchants and their demands for the authorities' intervention to ensure affordable bread and grain, through the enforcement of a *just price*. Unlike other forms of contentious performance, such as soldiers' mutinies or inter-communal violence, protestors did not take recourse to an Islamicate repertoire or to the "politics of notables". While mutinying soldiers frequently staged lengthy occupations of central Friday mosques in their bid for payment of arrears and discharge papers for time-expired soldiers, we do not have a single report of protestors in food riots gathering at a mosque (see maps) or of notables acting as intermediaries between the populace and the ruling authorities.
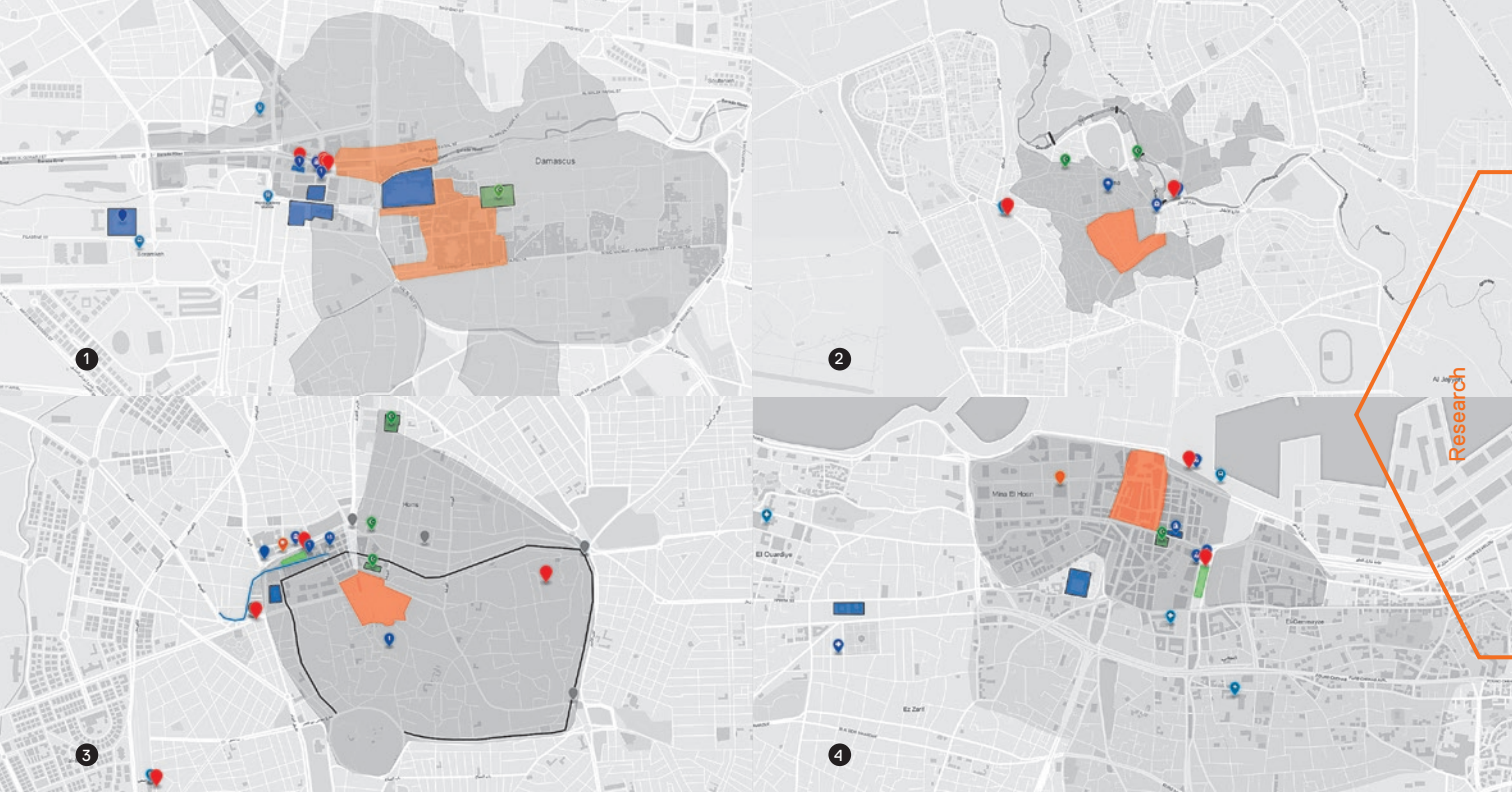
1 Damascus
2 Hama
3 Homs
4 Beirut

GREY: BUILT-UP AREA
BLUE: GOVERNMENT INSTITUTIONS
GREEN: MAJOR MOSQUES
ORANGE: ECONOMIC CENTRE
RED: FOOD RIOTS

UNDERLYING MAPS COURTESY OF MAP,
OPENSTREETMAP AND GITHUB.
THE GEOJSON SOURCE OF THE MAP
FEATURES IS LICENSED AS CC BY-SA 4.0.

The importance of both points cannot be overstated. On the one hand, and despite any claims to the contrary, the Orientalist myth of the "Islamic City" is still very much alive when it comes to discussions of public space and public places. On the other, the importance of a class of local intermediaries for the governance of *Bilād al-Shām* and the Ottoman *ancien régime* (Salzmann) – commonly referred to as *a'yān* – has become a given in scholarly literature. The extent of this phenomenon is such that Dana Sajdi lamented the prevalence of "a'yān-ology" among scholars of the modern Arabic-speaking provinces of the Ottoman Empire.

The year started with the international two-day workshop "Ritualised Reactions to Subsistence Crises" (see p. 126 in this report). I also recently published the chapter "Urban Food Riots in Late Ottoman *Bilād al-Shām* as a 'Repertoire of Contention'", in *Crime, Poverty and Survival in the Middle East and North Africa*, ed. Stephanie Cronin (London: I. B. Tauris), 157–176.

Violence against Arab Women in Peace and War

MARIA HOLT

SEPTEMBER – OCTOBER

The starting point of this project, which will culminate in a book, is the question of why men (as family members or strangers) feel entitled to use violence against women and girls; and why, despite a plethora of international pronouncements and agreements, such violence appears to be tolerated and – as the evidence suggests – is even increasing around the world. Violence against women takes place not only in the extreme conditions of war and conflict, but more often in the supposedly safe and familiar space of the home. There is no question that violence against women, in times of peace as well as war, is a universal problem, as emphasised in the UN Declaration on the Elimination of Violence against Women (1993). The broader debate is centred around the following questions: first, how an environment that tolerates violence against women is constructed in particular settings; and, second, how the problem is addressed through domestic and other legislation, as well as through a wider shift in social attitudes and practices. This project focuses on a particular environment – the Middle East and North Africa (MENA) region – and seeks to uncover the extent and dimensions of the problem of violence against women. It also aims at exploring the measures being undertaken by national governments to combat a phenomenon that exacts a high price in personal and economic terms. Recent studies by the UN and the World Health Organisation confirm that the MENA region has "the highest prevalence of violence against women" (Dalacoura 2019:9; UNESCWA 2017).

In situations of conflict around the world, women and girls are likely to be the principle victims of violence. The violence they experience takes many forms, from sexual assault and domestic abuse to forced migration and early marriage. It reinforces the stereotype of female victimisation and also raises the question of how to offer more effective protection to women affected by the violence of war. One way to address this dilemma, rightly identified as a human rights issue, is by strengthening legislation on violence against women. This process is already underway in parts of the MENA region. My project investigates the normalisation of an environment in which violence against women is routinely accepted, how this environment intensifies during periods of conflict, how it is affected by cultural and traditional practices, and how it is being challenged by the efforts of Arab women activists and lawmakers at both the international and local levels. It is informed by work I have previously undertaken on gender-based violence in the MENA region.

The main arguments I put forward in my project are the following: (1) violence against women, including sexual violence, tends to increase during periods of conflict; (2) such practices are legitimised by an existing environment in which violence against women is tolerated, in settings often defined by religious practices; (3) many Arab women are building strategies, both at the local and regional levels, to combat and eliminate violence, which enables them to play a more constructive role in processes of conflict resolution and post-conflict reconstruction; (4) the greater the commitment by public authorities to creating sound local frameworks to address violence against women, including domestic violence, the more Arab women will be able to resist violence during conflict; and (5) it is possible that a higher representation of women in law-making bodies and positions of power is likely to have an impact on attitudes towards violence against women.

The project draws upon feminist theories of violence, human rights theories and deeper understandings of Muslim-majority states. It includes case studies on Lebanon, the occupied Palestinian territories (West Bank and Gaza Strip), the "Arab Spring" states, and the conflict and post-conflict experiences of Syrian and Iraqi women. It is based on extensive fieldwork in the MENA region over many years.

I have presented papers on this project at conferences in San Francisco (International Studies Association, 2018), Bath (British International Studies Association, 2018) and Helsinki (Gender Studies, 2019).

Family Relations in the Shadow of Social Media Addiction

ABDULGHANI AHMED ALI ALHAWRI

APRIL – JULY

I am currently working on a book manuscript entitled "Family Relations in the Shadow of Social Media Addiction". The book is based on the observation that the widespread use of social media in developed as well as poor and developing societies has a severe impact on family relations and leads to their deterioration.

The use of social media is no longer confined to a certain age group or a specific social class. Instead, all segments of society engage with social media on a daily basis. Nowadays, people everywhere use social media all throughout the day – from early morning until the final hours of the evening, and even in bed. This has led to a cooling in family relations. Many social gatherings and customary family events have disappeared due to the emergence of social media. Similarly, we have witnessed the disappearance of many outdoor activities, be they cultural, scholarly, recreational, or religious, that not too short a while ago brought together friends and families on a regular basis. The impact on individuals has been a measurable increase in stress and anxiety.

My book, which focuses on Yemeni society, explores this topic in four chapters. The first chapter begins with an overview of the field of family and family relations, the impact of globalisation on the family, the importance of dialogue within the family, and family relations before and after the emergence of social media. The second chapter shifts the focus to social media per se. I will portray the history of social media and investigate the larger international discourse about its promises and dangers, including the increasing problem of addiction to social media. However, I do not perceive of social media as solely harmful to social relations. In the third chapter, I will present my vision on the benefits of social media for family relations and how social institutions, such as schools, mosques, and universities, inter alia, can help families to realise the benefits of social media. The book will conclude with my call for a positive interaction with social media and technological innovations. We have to encourage our children to engage positively with those means in order to develop their scientific, social, moral, and technological potentials and to prevent them from developing addiction through overuse.

Networks, Identities, and Revolution //
The Ethnicisation of the 2011 Syrian Uprising

KEVIN MAZUR

JUNE – SEPTEMBER

The 2011 Syrian uprising began as a largely non-violent protest movement, drawing participants from all of the country's ethno-religious backgrounds. These challengers pressed a wide variety of claims – ranging from the redress of town-level grievances to national-level political reform. Over the course of its first year, however, the uprising evolved into a civil war fought mostly along ethnic lines, pitting the minority 'Alawī-dominated regime against rebels drawn heavily from the Sunnī Arab majority. During my time as a Visiting Postdoctoral Fellow at the Orient-Institut, I completed a book manuscript that examines the mechanisms underlying this transformation. The manuscript demonstrates how networks – operating both within and across identity boundaries – structure contention that appears, from afar, as ethnic groups fighting one another (following the social scientific convention, I term group identifications based upon a belief in shared descent and culture as "ethnic"). It argues that such a network picture is critical to understanding how local communities are linked to the state and why some of those ties break down in moments of revolution.

To analyse patterns of contention in Syria, I constructed an original newspaper event catalogue, analysed activist-generated databases of non-state actor fatalities, and read numerous town-specific reports composed by Syrian and other Arab research organisations. I propose a four-part categorisation of the types of contention, ranging from a national-level focus on creating a new citizenship contract to a parochial focus on grievances specific to a single city or town. Analysis of this local-level diversity demonstrates that there was no lockstep progression from non-violent, urban civic protests to ethnic insurgency in the countryside during the first year of the Syrian uprising. Rather, violence erupted almost immediately following the onset of challenge at some sites, while remaining absent at others throughout the entire first year of the uprising. Claims advanced by challengers also diverged along similar lines: claims remained focused on civic demands throughout the first year in some areas, while quickly jumping from local to ethnic grievances in others.

This variation in the forms of challenge has a counterpart: a wide diversity of state responses to revolutionary challenge. The Syrian regime attempted to shore up pre-existing cross-ethnic networks and to fragment the population engaging in challenge; this included conciliation with some populations engaging in challenge, indiscriminate violence against others, co-optation of previously excluded segments of the population, and the closing off of spaces where challengers might organise.

Yet regime strategies of fragmenting challenging populations and ensuring the loyalty of existing clients worked at cross-purposes: stoking ethnic fears to ensure the loyalty of the regime's ethnic group and violently dispersing demonstrations narrowed the set of social actors engaging in challenge, but drew previously quiescent actors into challenge and radicalised the claims and actions of existing challengers. This patch-work of strategies played a central role in pushing the conflict to flow along ethnic lines, even when this alignment was against the regime's interest.

This insight underpins the broader theoretical contribution of the manuscript: weakly-institutionalised, ethnically-dominated authoritarian regimes are distinguished by their rule of subject populations through intermediaries and the lack of constraints on the form and level of violence at their disposal. With limited resources to offer material concessions and no formal institutions through which to commit to reforms, states in this situation must rely primarily on informal ties used to achieve political compliance before the onset of contention. This suggests that understanding the relationship between ethnically-dominated autocracy and ethnic civil war requires scholars to focus on the links between state and society which cross ethnic lines as much as those between the minority rulers and members of their own ethnic group.

Count of challenger actions in the 2011 Syrian uprising, by type. Data from original event database.
©KEVIN MAZUR
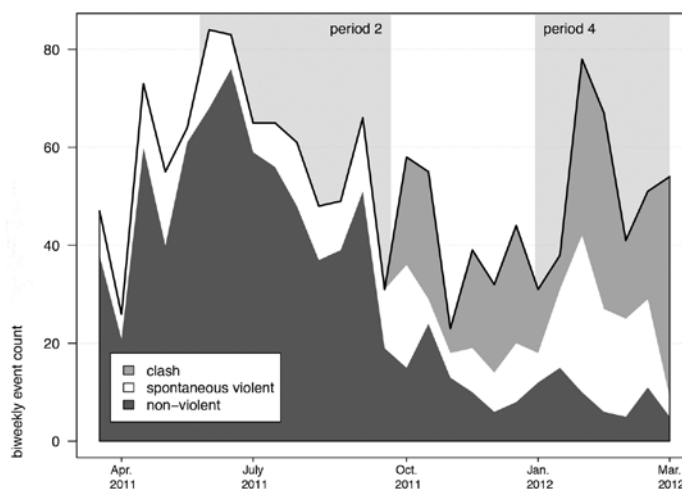
Recognition, Endurance, Flourishing //
Migrant Worker Solidarities and the Creation of Community in Lebanon

FUAD MUSALLAM

SEPTEMBER 2018 – MARCH 2019

The broad aim of my research project is to investigate the ways in which migrant workers in Lebanon cope collectively with their present conditions and attempt to build a better future. They do so within a legal framework that grants them almost no economic and social rights and under a sponsorship (*kafāla*) system that delegates care and surveillance from the state onto individual employers. As a result, the few rights that migrant workers do have are violated regularly and with impunity. Historically, migrant workers' social and communal relations have been based upon prior national, religious, kin, or linguistic association. In recent years, however, migrant workers in Lebanon have begun to create new forms of community that explicitly transcend these boundaries. The Migrant Community Centres (MCC) are one key example: run by migrant workers, alongside Lebanese activists, since 2011, they have constituted spaces in the city which give migrant workers a sense of ownership and promote the possibility of mutual aid and recognition.

In order to understand collective social and political organising under legal frameworks and systems that promote inequality, one must examine the spaces in which the subjects of those unequal systems can organise. My research focuses on the new types of engagement that work across the traditional boundaries and that give workers an experience of permanence in the host state. Migrant workers in Lebanon have used the *kafāla* system and the broader structures of legal inequality to allow themselves greater latitude. By establishing spaces like community centres, migrant workers overcome their partial and precarious permanence by organising the reclamation of rights and protections in Lebanon, not only as a transitory labour site, but also as a space of inhabitation.

My fellowship at the Orient-Institut allowed me to undertake new fieldwork with migrant workers in spaces like these. Given the mixture of transience and precarious permanence that marks migrant experiences in Lebanon, I was drawn to exploring the relationship that migrant workers have to this recent history of community creation. At the end of 2018, I began preparations to assist the Migrant Community Centre in archiving its material history. In the following year, drawing on participatory archiving practices and a number of "living archives" of ongoing political projects that I was able to visit in the United Kingdom before my fellowship began, I facilitated the creation of a participatory material and digital archive of antiracist organising housed at MCC. This archive is a collectively-curated mixture of protest paraphernalia, image library, and community history. A permanent exhibition and a visual primer have so far been produced, and there are plans to mount further public exhibitions in the coming years.

Poster publicising International Domestic Workers Day 2018 on Hamra Street, a principle thoroughfare in Lebanon's capital, Beirut.

No Country for Young Men //
Labour, Masculinity, and Exile in Lebanon's Beqaa' Valley

SAM DINGER
SEPTEMBER 2018 – APRIL 2019

My dissertation research project explores how – in practical, material, and ethical terms – young Syrian men in Lebanon's Beqaa' Valley build and sustain lives under conditions of indefinite displacement. Syrian men have laboured in Lebanon for generations, but the ongoing civil war has radically altered the mobilities, life-course expectations, and future prospects that underpinned this process. Grounded in the mundane realities and everyday dilemmas faced by Syrian men living in the central Beqaa', my research poses three sets of questions: First, how do young, male Syrians think about and secure income, shelter, and mobility? How do networks of connection and exchange among and between Syrians and Lebanese – including friends, acquaintances, and kin, as well as employers, landlords, neighbours, and other intermediaries – shape practices of accommodation and exclusion? Second, how do these men imagine the present and future and how do they practice friendship, love, and intimacy in unsettled times? What forms of intimacy, solidarity, and tension emerge in their social relationships? And third, how are residual elements of the past – both past lives in Syria and decades of labour migration and conflict in Lebanon – embedded in these practices of connection and embodied, actualised, and re-signified in interaction?

I answer these questions through ethnographic fieldwork and in-depth biographical interviews with Syrian and Lebanese residents of the central Beqaa' municipality of Ta'alabāya, supplemented with historical data from the archives of local Arabic newspapers based in the city of Zaḥleh. During my stay at the Orient-Institut Beirut, I completed the first seven months of fieldwork in what will ultimately be a one-and-a-half-year ethnographic project. Drawing on interdisciplinary literatures on hospitality and humanitarianism, masculinity and marginality, and survival and urban life, my research aims to extend the study of displacement by considering how notions of hospitality and suspicion intersect – in specific lives, situations, and interactions – with other practices and discourses of connection, including those of kinship, reciprocal help, obligation, patronage, profit-seeking, and survival.

Postcolonial Melancholia //
Rethinking Revolutionary Temporality in Egypt (1968–2011)

MOHAMMED EZZELDIN

FEBRUARY – AUGUST

My research falls at the intersection between intellectual history, memory studies and gender. My primary interest is the unfolding of revolutionary ideas and movements in Egypt during the 1960s and 1970s, with special attention to how student leaders' biographies function as a medium of affect communication and mnemonic solidarity between generations. Studying the transmission of revolutionary and leftist trends during this period offers a critical engagement with the current political impasse in Egypt. It also serves to better understand historical experience through a transnational prism. My research questions are: How was the May 1968 moment in Europe received in Egypt? What are the differences between the European and the Egyptian contexts? What are the challenges posed by the student movement to the postcolonial regime in Egypt? What legacy did the 1968 student movement leave for later generations? And, finally, how does gender transform the way in which this movement is remembered? My dissertation engages with the aforementioned questions by revisiting the afterlives of Arwā Ṣāliḥ, one of the militant leaders of the 1970s student movement in Egypt. She belonged to a remarkable generation whose political activism began at the heels of the devastating military defeat of the Arab armies in the 1967 Six-Day War and was cut short by the implementation of draconian neoliberal policies following the crackdown on the popular uprising in 1977, generally known as the IMF riots – an event considered by some historians as a precursor to the 2011 revolutionary scenes.

The Travelling Dead //
Syrians' Burial in Lebanon

FOROOGH FARHANG

SEPTEMBER 2018 – FEBRUARY 2019

The seven years of Syrian civil war have seen a massive migration of Syrians fleeing their hometowns to Lebanon. With no formal camps, and therefore no official cemeteries, Syrian refugees have either been attempting to send their dead back to Syria or negotiating with locals to bury their dead in Lebanese cemeteries. My ethnographic project looks at the ways in which the scarcity of burial spaces in Lebanon, in conjunction with increasing restrictions on crossing the Lebanon-Syria border, have mobilised legal and illegal networks for the burial of dead Syrians within the borders of Lebanon and on the route from Lebanon to Syria. These burial networks consist of both Syrian and Lebanese nationals and extend beyond the reach of the Lebanese state and humanitarian agencies. This paper aims to address the shifting societal configurations of economy, legality, and space in relation to Syrians' burials within and beyond Lebanese borders in the aftermath of the Syrian civil war. The main question addressed in the paper is: how does the mobilisation of these burial networks alter the economic, social, and spatial order of life vis-à-vis death and further transcend the legal frameworks of local, national, and transnational modes of governmentality and state territoriality? The paper proposes that, in the face of the constraints of both national and transnational modes of institutionalised support and care, alternative, and at times illegal, economies make new forms of death, life, and future possible.

Minority Communities in Times of Conflict //
Civil War in Lebanon and Syria

SEAN LEE
SEPTEMBER 2018 – MARCH 2019

My research examines group dynamics of minority populations during times of violent conflict. By applying a comparative analysis to case studies drawn from the conflicts in Lebanon and Syria, I shed light on how and why minority groups decide to join a conflict, stay on the sidelines, go at it alone, or flee. In particular, I examine Druze and Armenian communities in Lebanon, as well as Druze and Kurdish communities in Syria. Through in-depth interviews, focus groups, and archival data, I reconstruct the wartime histories of these minority communities and show the effects of pre-war communal institutions and wartime narratives. I find that pre-war communal institutions help these groups act collectively in times of war, structuring the options available to them in navigating the conflict. I also find that wartime narratives on what the conflict is about and how minority communities fit – or don't fit – into the primary cleavages of the war influence how these communities see the strategies at their disposal.
Much of my time at the Orient-Institut Beirut was spent consulting Lebanese newspaper archives in order to supplement focus group and interview data that I had collected in Lebanon, Turkey, France, and Germany. I also finished writing my dissertation and made progress on other projects, including a forthcoming book chapter on the tensions between democratic confederalism and state-building practices in Kurdish-controlled Syria and a working paper on the history and use of "war on terror" rhetoric in Syria.

Research

"The World is Gone (al-Dunyā rāḥit)" //
Labour, Belonging, and Obligation among Syrian Refugee Farmworkers in the Beqaa' Valley of Lebanon

CHINA SAJADIAN
SEPTEMBER 2019 – FEBRUARY 2020

Lebanon currently hosts the highest number of refugees per capita in the world. But in contrast to the dominant image of the displaced figure encamped in an unfamiliar territory, significant numbers of Syrian refugees were previously working as seasonal migrant labourers in Lebanon. My dissertation investigates the social and historical implications of the shift from seasonal migration to long-term displacement among Syrian refugee farmworkers, based on eighteen months of ethnographic fieldwork in the Beqaa' Valley. I seek to draw theoretical attention to the understudied predicament of migrant workers who have become refugees. My research questions are: what are the terms, obligations, and social relations governing agricultural labour arrangements, how have these arrangements varied historically, and in what ways have they changed throughout the Syrian war? What kinds of new inequalities and notions of obligation emerge when wartime renders former itineraries of migration difficult or impossible? How do farms long-dependent on temporary migrants transform when the migrants are no longer temporary?

My ethnographic research has consisted of daily participation in agricultural work and everyday activities among Syrian refugee farmworker families, interviews with Lebanese employers and Syrian workers, and the collection of oral histories of labour and migration. I am also conducting archival research about the history of agricultural labour in the Beqaa' Valley and refugees' villages of origin in Syria since the 1950s. In addition, I analyse Arabic debates about the agrarian question using rare secondary sources and political pamphlets. During my stay at the Orient-Institut Beirut, I completed the last phase of my ethnographic fieldwork and drafted a dissertation chapter about credit-debt relations in camps hosting Syrian refugee farmworkers. Drawing upon the broad interdisciplinary fields of migration studies and agrarian studies, my research shows how a shift from seasonal to forced migration generates new inequalities which subtly intersect with a moral economy of various longstanding idioms of kinship and obligation.

Workers on their way home after a day of weeding in a vineyard, May 2019. (UPPER) Green bean harvest, June 2019. (LOWER)
©CHINA SAJADIAN

Humans & the environment

The SpaceTime of Urban Violence and Policing in Belfast and Jerusalem during the Era of the British Empire

MARA ALBRECHT

APRIL 2019 – MARCH 2020

During the era of the British Empire, communal and nationalist violence was a frequent occurrence in many of its territorial possessions. These riots were to a large degree a consequence of British imperial policies and perceptions of religious identities and their localisation in urban space. They revealed the impotence of the world-spanning empire to maintain the peace and contributed to its weakening in the long run. While Ireland was one of the first territories that came under English dominance, Palestine was one of the last areas that became a "sacred trust" to British administration. In both contexts, an external settler group stood in opposition to the native majority population, with the key distinction between both groups being their religious affiliation, which was politicised by the British in the context of their imperial strategies of rule. The politicised religious identities became the basis of opposing nationalist movements, which further stimulated conflicts between both groups as well as with the British.

As in other historical cases of nation-building and state-formation, the cities of Belfast and Jerusalem played a significant role in the struggles for national identity, political power, and spatial hegemony. This was mainly due to their symbolic importance, as well as to urban features such as population density, heterogeneity, and spatial proximity. Both cities are no doubt very different in their character, with Belfast being a relatively young port city that underwent a rapid industrialisation and urbanisation process during the nineteenth century, and Jerusalem being a millennia-old holy city that only gained political importance in the mid-nineteenth century, with the interest of the European powers in the "Holy Land". However, the very different spatio-temporal makeup of both cities, against the backdrop of a comparable conflict between two groups in an overarching imperial setting, appears to be of great value when analysing violence from a spatio-temporal perspective. Most importantly, the British drew comparisons between both contexts and transferred their experiences and knowledge from one setting to the other. Numerous police and military officers and units were reassigned after the Irish War of Independence to Mandatory Palestine, and key politicians, who were formerly concerned with the "Irish Question", later shaped the British policy for Palestine. This transfer of experiences with urban violence and policing riots has to be seen within the wider context of knowledge circulation under the British Empire, which is an important aspect of this project.

My research is based on royal commission reports, other archival sources, historical maps, and newspaper articles. The project focuses on the interconnectedness of urban space and time, as well as practices of physical violence and practices of policing in Belfast during the large riots during the late nineteenth and early twentieth centuries and in Mandatory Jerusalem. I analyse these practices within the framework of British imperial perceptions and policies with regard to religious identities and urban space and time, with a particular focus on the transfer of knowledge from one context to the other. The aim of the project is to investigate how violence and policing responses were shaped by the *SpaceTime* of both cities – i.e. the specific characteristics of the urban and its spatial qualities in connection with the temporal particularities of each city and its urban rhythms. I argue that Belfast and Jerusalem underwent substantial transformation processes in this time period, not at least because of British spatio-temporal strategies of rule with regard to religious communities, such as residential segregation and other measures of spatial and temporal separation. The spatio-temporal practices employed in the riots of the late nineteenth and early twentieth centuries were instrumental in creating specific cultures of violence in both cities, which are of relevance up to the present day.

Jerusalem, spice market. Bazaars are closed during a general strike displaying black flags in protest against the British. Balfour day, 2 November 1929.

LC-DIG-MATPC-15745. COURTESY OF THE LIBRARY OF CONGRESS.

Ecologies of Risk // Mapping the Colonial Entanglement of Racialisation and Techno-natures in the Mediterranean Sea

MONIKA HALKORT

SEPTEMBER 2019 – JUNE 2020

The high death toll of irregular migration over the past ten years has turned the Mediterranean into one of the deadliest seascapes in the world. More than 6.000 people have died on their way to Europe since 2011 (IOM, 2018). When including the number of disappeared, the figure rises as high as 17.500 (IOM, 2018), yet the exact figures remain unclear. This tremendous loss of life unfolds in the midst of an ever more pervasive infrastructure of military and environmental surveillance aimed at monitoring critical threats to the marine ecosystem but also at intercepting irregular border crossings, human smuggling, and other criminal activity. The combined impact of this ongoing tracking activity promises to render the sea governable and transparent. And yet, as the case of migrant deaths shows, this potential is only selectively realised. This research paper questions how the selective application of technical intelligence – i.e. remote sensing and imaging technologies – affects the ways risks and survival are distributed between humans and non-humans, drawing on a series of case studies in humanitarian activism, border security, and environmental research.

During my fellowship at OIB, I am working on two case studies addressing this question. The first looks at the ways human rights activists are mobilising real-time tracking technologies to expose human rights violations and to coordinate rescue missions for migrants in need. The second study examines how 3D modelling and algorithmic imaging technologies offer new ways for forensic scientists to verify the identity of bodies drowned at sea.

Both studies are part of a book project that situates the technical mediation of life/death in a broader historical context, tracing its entanglement with modern colonial warfare and ocean research. Chief among the aspired outcomes here is a set of propositions for decolonising the Mediterranean as a frontier and laboratory for the production of new techno-scientific knowledge, as well as to unpack how technical innovations have shaped the ways "natural" and "premature" death have been imagined, negotiated, and operationalised. The methodological framework builds on feminist science and technology studies, the anthropology of science, and digital methods that help to visualise critical intersections between military and scientific practices, both in terms of geography and with respect to their onto-epistemic assumptions and effects. As part of my work on the development of this methodology, I will conduct a workshop with international scholars at OIB in the autumn of 2020.

Safety vests on the coast of Lampedusa, Italy.

Narratives of Violence and Resilience //
Towards an Understanding of Beirut's War Spatiality

JOHN HANNA

MARCH – JUNE

During my fellowship, I conducted a set of interviews with a diverse group of business owners and employees of educational and cultural institutions in the Zuqāq al-Blāṭ district of Beirut. I was surprised by the reoccurrence of the sentence, "We did not close our doors, not even for a single day", used by interlocutors to describe their daily lives and activities in the district under the violent conditions of the Lebanese civil war(s).

Such determination carries strong indications to the continuation of everyday life throughout the years of the civil war(s). As opposed to the totalising understanding of the Lebanese war(s) as a complete state of chaos and destruction, where conditions of everyday life ceased to exist, these interviews propose a different reading of what living in a war-zone entails. Recalling personal memories from the years of war – in most cases, with the help of still existing material traces and the built environment – the interviewees described, with a considerable amount of detail, their daily routes from home to work in the war-torn city, as well as the impact of violence on their work routines and the spatial use of their workplaces.

The collected narratives suggest that, under conditions of urban violence, new tactics are constantly developed to manoeuvre through a contested urban setting. Moreover, the narratives suggest that, in a large number of cases, the expansion and containment of violence within cities follow certain logics. These logics are typically responsive to road networks, urban topography, borders and boundaries, spatial uses, and the materiality of the built environment itself.

My research takes these narratives as a point of departure to critically investigate the spatiality of the civil war(s), by shifting focus towards the various logics of resilience and everyday spatial practices. The research gives primacy to the question of space as interrelated to social action, defined here as violence and its consequences.

Urban Movements in Lebanon //
An Opportunity for Civil Society to Engage in the Production of the City

RANA HASSAN

FEBRUARY – JULY

My research examines urban movements in Lebanon that seek to reclaim the right to the city and to defend the city dwellers' interests in the urban environment. It aims to understand the potential of these movements to create a more just city and to transform the role of civil society and citizens in organising urban space. For that purpose, my research explores the factors restricting the ability of these movements to mobilise communities beyond the limited circles of activists. I argue that urban activism becomes more inclusive and increases its mobilisation capacity when the points of departure of the movements overlap with local neighbourhood struggles. The initial analysis of the case studies shows that there is a divide between contemporary urban social movements and traditional urban struggles in Beirut. This weakens the movements' ability to mobilise, which, in turn, limits their impact and their reach. This divide is neither linear nor singular; in fact, there are divides between three categories of actors: first, the activists coming from social movements; second, the activists who work in the context of academia and non-governmental organisations; and, third, the affected communities. Although the divides often shape the way in which the struggle unfolds and limit the possibility of creating a successful urban social movement, they remain invisible and are rarely discussed or addressed.
During my doctoral fellowship at Orient-Institut Beirut (OIB) in 2019, I began the process of data analysis for my dissertation project, formulated my initial findings and set up a plan for the expansion of my field work for the following year. I also received valuable feedback from OIB research staff and fellows during my presentation.

A National Vocation //
Engineering Nature and State in Lebanon's Merchant Republic

OWAIN LAWSON

JANUARY – MAY

Scholars routinely depict the history of postcolonial water development from the perspective of powerful international institutions and footloose Western experts. By viewing development through the eyes of Arab engineers, reformist religious scholars, and farmers, my research reveals that debates and controversies about water, expertise, and infrastructure have powerfully shaped political imaginaries and social movements throughout the Middle East. In my dissertation, "Power Failures: Engineers and the Liṭānī River, 1920–1978", I explore these dynamics by studying the history of the Liṭānī River in Lebanon. The Liṭānī Project (1955–1965) was Lebanon's first grand-scale hydroelectric scheme and a central facet of American and French strategies in the Middle East. Lebanese engineers competed and collaborated with foreign experts to research, design, and build infrastructure that connected the Liṭānī, and Lebanon's hinterland, with the capital. By most accounts, the project failed spectacularly. Controversies over the Liṭānī's disastrous development revealed an uneven landscape of sovereignty, social fragmentation, and competing visions of the future.

In the second chapter of my dissertation, I attempt to write engineers into the history of Lebanese political-economic thought. Historians of Lebanon's post-independence period have emphasised how a narrow, elite "consortium" espoused a national ideology that authorised *laissez-faire* monetary and trade policies. These intellectuals and businessmen invoked environmental determinism to claim that trade, tourism, and services were Lebanon's national vocation. This article reveals that engineers formed an influential and under-examined counter-current advocating étatist developmentalism. Engineer-bureaucrats saw the post-independence era as an opportunity to claim their professions' status and redefine bourgeois culture and its relationship to governing institutions according to their conceptions of modernity. By reinterpreting the consortium's environmental narrative of Lebanese history, hydrological engineer 'Ibrahīm 'Abd el-'Āl portrayed the rational development of water resources and agriculture as an organic expression of national identity. These efforts cultivated a critical and technically literate reading public that favoured étatism and shaped how that public understood their national subjectivity and relationship to the natural world.

A Lebanese hydrologist gauging the Bisri/Awali river in 1952.

US NATIONAL ARCHIVES AND RECORDS ADMINISTRATION, COLLEGE PARK, MARYLAND.

Between Work and School //
Leisure and Modernity in Hashemite Iraq, 1921–1958

PELLE OLSEN

FEBRUARY – JUNE

My dissertation project examines the history of leisure in Hashemite Iraq (1921–1958) and argues that leisure both defined and expressed key aspects of Iraqi modernity. By critically evaluating the social life of leisure, my dissertation problematises how the study of Iraq, until recently, has focused on limited lenses such as dictatorship, sectarianism, foreign occupation, state governance, British colonial rule, nationalism, and authoritarianism. Offering a more inclusive analysis, my project shows how leisure played a growing and important role in Iraqi society, shaping both collective and individual identities and the built environment of inhabited urban spaces. My work investigates the ways in which Iraqis practiced, performed, and experimented with new ways of experiencing the city through leisure. The fact that leisure sites such as cafés, cinemas, and cabarets became some of the most important landmarks of Baghdad shows the extent to which Baghdad's urban modernity was understood and often narrated through its venues and practices of leisure.

During my time at the Orient-Institut Beirut, I was able to consult a large number of archives across Beirut. In particular, my work at the American University of Beirut archives allowed me to finish a dissertation chapter that explores the emergence of extracurricular activities as an attempt to control and fill the leisure time of students. My chapter analyses the lives and activities of students within the setting of an elite American missionary educational institution, the all-boys Jesuit Baghdad College. My chapter shows how Baghdad College attempted to educate and "civilise" Iraqi students and, much like other Iraqi educational institutions, aimed to instil gendered, bodily, and moral discipline and character in its students. As part of these efforts, Baghdad College offered an impressive range of extracurricular activities and employed notions of "disciplined freedom" and "profitable recreation" as a way to regulate and supervise the time of students.

Boarding students at Baghdad College prepare for making their beds after sleeping on the roof during a warm night in May.

ARCHIVES OF THE NEW ENGLAND PROVINCE OF THE SOCIETY OF JESUS, JESUIT ARCHIVES & RESEARCH CENTER, ST. LOUIS, MO.

Research

Spatial Relations // Post-war Rehabilitation and the Afterlives of Jewish Terrains in Lebanon

MOLLY ORINGER

DECEMBER 2018 – JULY 2019

My dissertation project explores the legacies of formerly Jewish spaces in Lebanon in the absence of a Jewish community. During the Lebanese Civil War (1975–1990), the Jewish synagogues, neighbourhoods, schools, and cemeteries that once served a population of over 14.000 people faced the same effects of dereliction, destruction, and abandonment as the wider urban environment. But in recent decades, various Jewish spaces have been refurbished by elite developers, repaired by diasporic groups, or repurposed to house the displaced and poor. To better understand how diverse relations to the spaces of an absent minority group influence concepts of belonging among the Lebanese public, I consider the ways in which those rehabilitating, developing, guarding, occupying, or otherwise interfacing with Jewish sites remember and reflect on the spaces' histories and previous residents. I also consider the mobilization of a Lebanese-Jewish past within an official narrative that aims to move beyond ethno-sectarian violence by appealing to an ostensibly indigenous cosmopolitanism. By examining changing notions of Jewishness and Jewish spaces within the broader context of the post-war state, I explore how varied interactions with formerly Jewish spaces provide opportunities for thinking about difference in the Lebanese body politic.

I am in the middle of what will become nearly two years of multi-site ethnographic research using Beirut as my base. I utilize methods of participant observation, structured and unstructured interviews, collaborative mapping, visual documentation, the collection of life histories, and reflections on field notes in order to produce an understanding of the role of Jewish history in the contemporary Lebanese state. My interlocutors include local historians of the Jewish community; Lebanese Jews and their descendants both in Lebanon and abroad; tour guides, heritage preservationists, and cultural activists; and those who live amidst, guard, or otherwise interact with neighbourhoods, sites of worship, schools, and other arenas associated with the former Jewish community.

Humans &
the divine

From Justice to Circle of Justice

FATIH ERMIŞ

JULY 2018 – JUNE 2021

This project aims to analyse premodern Islamic ethics based on the ideas of the most influential Ottoman moral philosopher, Qinālīzāde 'Alī Çelebī (1510–1572), whose book *Aḫlāq-i 'Alā'ī* was the most popular and widely discussed ethical work in the Ottoman Empire, and served as a basis for almost all textbooks on ethics until modern times. Qinālīzāde builds a strong connection between balance and justice.

In his understanding, justice is not merely a virtue; rather, it is virtue *per se*. If an individual continuously follows the middle path between two extremes with respect to three faculties of the human soul (the appetitive faculty, the irascible faculty and the rational faculty), then this individual is by definition a just person. These right points (or the golden middle between two extremes) must be determined personally and through a dynamic process. Justice (*'adālat*) is thus arrived at through equilibrium (*i'tidāl*).

Since justice is equated with balance, each individual must first attain balance in their soul. Justice, then, influences families, as just individuals form just families. A society made up of just families will, therefore, be a just society and will be governed by a righteous monarch. This principle may be referred to as "upward justice". The inverse process is also true: a society ruled by a righteous monarch will form just families, and just families will raise just individuals (downward justice).

Interestingly this upward and downward notion of justice can also be found in the writings of Michel Foucault, especially in his article entitled as governmentality. Foucault criticizes the transcendent singularity of Machiavelli's prince and argues, with reference to François de La Mothe Le Vayer (1588–1672), who was the tutor of Louis XIV, for the diversity of forms of government in society. Foucault instead suggests three main forms of government, which are also parallel to Qinālīzāde's analytical framework:

- the art of self-government
- the art of properly governing a family
- the science of ruling the state

Proper actions in these three levels signify the concept of governmentality in Foucault's thought. Upward continuity for Foucault means that persons who want to govern the
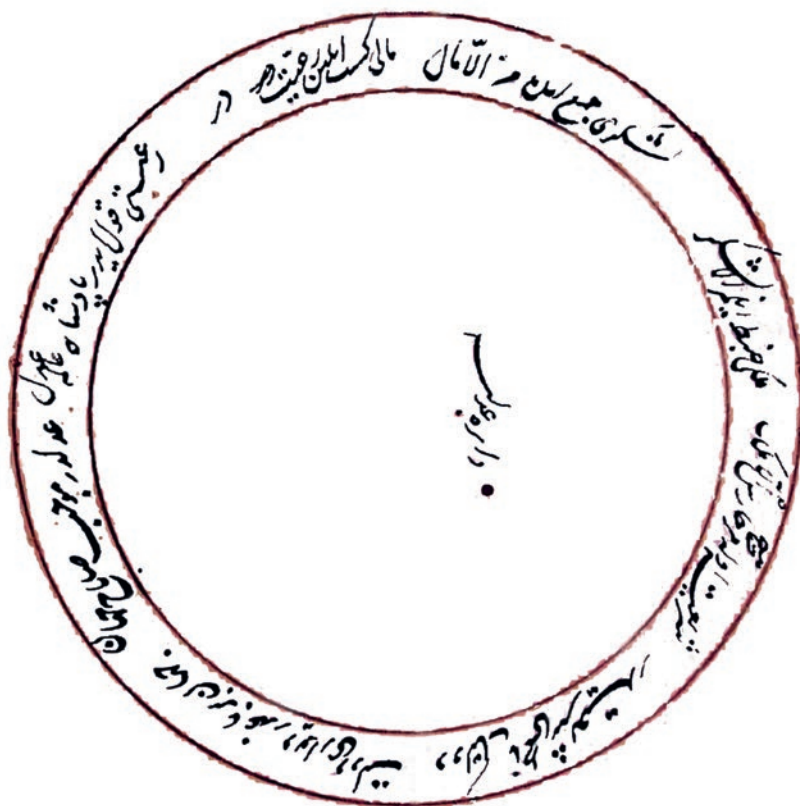
Qinālīzāde 'Alī Çelebī, Akhlāq-i 'Alā'ī, fol. 267b, Türkiye Yazma Eserler Kurumu Başkanlığı, Bursa İnebey Yazma Eserler Kütüphanesi, Hüseyin Çelebi, No: 519.

state well first have to learn how to govern themselves and their wealth. Downward continuity means that when a state is well-run, the head of the family will know how to look after their family, their goods, and their patrimony, which means that individuals, in turn, behave as they should.

In Qinālīzāde's terms, justice is a vague form which comes into being from the mixture of three other cardinal virtues (wisdom, continence and courage). More generally, justice is defined as "putting everything in its proper place".

By applying this definition at the level of the individual, family and society, (Sassanian and Greek) ancient thought produced the first formulations of the famous idea of the "circle of justice", which consists of a sequence of arguments. In summary, the circle of justice states that if a sultan rules justly, the subjects will be concerned with their sustenance, which will increase production, thereby increasing the tax revenues of the state. This, in turn, gives the sultan the power to exercise justice. In the version formulated elegantly by Qinālīzāde (illustrated in the attached figure), the last word of each sentence is the first word of the following sentence, and the last word of the final sentence (*'adl*, justice) is the first word of the first sentence.

As such, the circle is closed, with no beginning or end in these subsequent determinations; each determination necessarily causes the one that follows.

The Inimitability of the Qur'ān (i'jāz al-qur'ān) in Transconfessional Contexts of the Early Abbasid Period

HANS-PETER PÖKEL

AUGUST 2014 – JULY 2019

The project analysed the development of theological knowledge about the Qur'ān within the intellectual context of the Abbasid period. It focused particularly on the early history of the "inimitability of the Qur'ān" (*i'jāz al-Qur'ān*), which later became the technical term for the theological and literary uniqueness of the Qur'ān in its specific Arabic manifestation.

Since the Qur'ān denies any hint at miraculous signs (*āyāt/dalīl*) for the prophecy of Muḥammad, Muslim scholars considered the Qur'ān itself to be a miracle of divine origin (*mu'jiza*) in response to controversial Christian neglect of it as a revelation of divine origin. It seems that the development of this discourse was a necessary and successful method to locate the Qur'ān within a continuous lineage of monotheistic traditions.

The history of the *i'jāz al-Qur'ān* is valuable in showing how scholars developed arguments to demonstrate the legitimacy of the Qur'ān as a holy scripture within the framework of the Abrahamic traditions. They based their argument for the quality of scripture by presenting the Qur'ān as the most unique expression of Arabic language attainable. These intellectual endeavors were of central importance in the context of the emerging imperial ideology of the Abbasids, and occurred in tension with social, intellectual, and political challenges at a time when the Qur'ān became a locus for public dispute, especially between the eighth to tenth centuries (CE). We can find the most elaborated "theory" on the inimitability of the Qur'ān in the works of the philologist 'Abd al-Qāhir al-Jurjānī (d. 1078).

The project started with a focus on the approaches Abbasid scholars from the centre of the empire took to the Qur'ān with regard to interreligious crosspollination. Christian theology in Arabic was of particular interest here as it adopted theological terminology from Islam. Further evidence shows the consideration of Islamic theology in a translocal perspective: early debates preserved in texts from the *Ibāḍiyya* on Muslim theology, *kalām*, have provided important ideas within the context of Mu'tazilite thought.

Part of Qur'ān 12:2.

Additional points of interest regarding the inimitability of the Qur'ān in a broader context are the modern and contemporary discussions of the topic. The concept of the *i'jāz al-Qur'ān* has transformed from the "classical" literary-aesthetic perception of the Qur'ān and its language into an understanding that includes the compatibility of scripture and science within its content. Nevertheless, the perception of the Qur'ān as linguistically unique has grown such that the original text is considered unmatched among the record of human expression in any language.

A Literal World // Perceiving the World as a Linguistic Construction before the Emergence of the Metaphor in Arabo-Islamic Thought

ABDALLAH SOUFAN
SEPTEMBER 2019 – AUGUST 2022

My research investigates dichotomies in classical Islamic thought, including the dichotomies of *sunna-bid'a*, veridicality-tropicality, reason-tradition, word-meaning, and exoteric-esoteric. My current project focuses on the dichotomy between the literal and the metaphorical (veridicality-tropicality; *ḥaqīqa-majāz*), so essential to medieval and modern Islamic thought. In medieval Islamic thought, the discussion of the dichotomy runs across the disciplines of exegesis, theology, jurisprudence, grammar, philology, stylistics, logic, rhetoric, poetics, literary criticism, and philosophy. In modern Arab-Islamic thought, the discussion gained new momentum when Luṭfī 'Abd al-Badī', an influential Egyptian critic, published his *Falsafat al-majāz* in 1986. That work arguably began what has been called the "literary modernism movement" in Saudi Arabia. The modern interest of Arabic philosophical circles in the dichotomy also began in 1986, when the prominent Moroccan intellectual Muḥammad 'Ābid al-Jābirī wrote his controversial *Binyat al-'aql al-'arabī*, a chapter of which was dedicated to this dichotomy. The dichotomy has since been debated and studied by many. Nevertheless, there are several dimensions that remain neglected in these debates and that my work tries to address.

My main argument is that this dichotomy is not self-evident. It was constructed in the early Abbāsid era as a theoretical framework that would facilitate an ongoing process of disenchantment in Islam. Nevertheless, the multiple logical fallacies and incoherencies in establishing the dichotomy made it totally dependent on the grammar of the disenchanted mindset for which it was meant to provide a solid theoretical foundation. Central to this grammar, I argue in opposition to many, is the emergence of the miraculous as a category, away from the notion of inherent signs, i.e. those which have the power of signification inherently, and not by mere convention. In other words, it was not the rejection of miracles that should be seen as a mark of disenchantment, but it was the emergence of the category itself. This project has four connected dimensions that I am treating separately, as follows.

The philosophical dimension: here I am primarily interested in the way the dichotomy was established by Jurjānī, and the way it was later rejected by Ibn Taymiyyah. I argue that Ibn Taymiyya's attack on the dichotomy was profound but failed miserably from a historical perspective.

The anthropological dimension: here I engage some major theorists (especially Max Weber and Marcel Gauchet) on the concept of disenchantment. My contribution is to introduce the emergence of the dichotomy as a characteristic of the disenchanted mind. This includes contrasting between the enchanted and disenchanted minds with regard to the ways language is perceived.

The theological dimension: my aim here is to show that all Muslim theological discussions of divine attributes as they relate to the veridicality-tropicality dichotomy are products of the disenchanted mind; this applies to *mujassimah* (corporealists) as much as to *munazzihah* (incorporealists). This raises the question of how should an enchanted mind, such as that of early Muslims, understand divine attributes if the differentiation between the literal and the metaphorical is to be dismissed?

The historical dimension: here I argue that Islam, if we allow for essentialist terms, in contrast to Christianity (at least as interpreted by Gauchet) does not embed any process of disenchantment within its parameters. This might partially explain the fact that the enchanted world continued to be a living perception for many Muslims. But the question then is how should the emergence of the dichotomy be interpreted from a historical perspective?

The Ancient of Days setting a Compass to the Earth by William Blake.
WIKIPEDIA.

Situating Religion // Formations of Secularity in the Nineteenth Century Press in Beirut

MOHAMMAD MAGOUT

OCTOBER 2018 – AUGUST 2019

My research project examines discourses on religion and its relationship to other social spheres, institutions, and concepts in the Arabic periodic press in Beirut in the late nineteenth century. The focus is twofold: the *contents* of the press, as well as its role as a *modern medium of communication* that contributed to the formation of a trans-regional and trans-confessional Arab public sphere. The project is centred on four periodicals: *al-Jinān* (established in 1870 by Buṭrus al-Bustānī), *Thamarāt al-Funūn* (established in 1875 as the first private Muslim periodical in the Arab world), *al-Bashīr* (established in 1870 by Jesuit missionaries), and *al-Nashra al-Usbū'iyya* (established in 1871 by American Protestant missionaries). The goal of the study is to contribute to the historicization of conceptions of religion and secularism in late Arab-Ottoman thought and to situate them in their social and political context. The starting point for inquiry in this research project is the question of secularity: How did religion come to be perceived as a distinct social sphere or institution? What were the social, political, and cultural developments that led certain groups to argue for some form of separation between religion, on the one hand, and other social spheres – such as politics, the economy, science, or culture – on the other? Alternatively, which groups argued against such separation and called for religion to be the dominant social and political framework? Which conceptual repertoire and intellectual resources were employed in these debates?

The above questions are addressed by examining the conditions whereby some primary concepts of modern Arab social thought – such as *siyāsa*, *hay'a ijtimā'iyya*, *madanī*, and *jinsiyya* – were related to concepts associated with "religion" (e.g. *dīn*, *madhhab*, *ḍamīr,* or *rūḥī*) in the Arabic press in the nineteenth century. Additionally, the project sheds light on periodicals as clusters of interaction between individuals (producers, distributors, and consumers) embedded in different social, religious, and geographic settings. The goal is to determine the *reference problems* – i.e. the specific political and social conflicts that generated debates about the relationship between religion and other spheres – and the *guiding ideas* that served as a framework for ana-lysing and solving these problems.

My research thus far shows that in addition to conflicts *between* different religious communities (i.e. sectarianism), there was another primary reference problem for discourse on religion in the early Arabic press, namely, conflicts *within* religious

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communities (especially Eastern Christian denominations): between the laity and the clergy, between different ethno-linguistic groups, or between different ecclesiastical authorities. These internal conflicts, which have received far less attention in scholarly literature, generated intense debates on the boundaries of religion, the legitimate authorities to resolve conflicts inside or outside these boundaries, and the basis on which they were to be resolved.

Al-Jinān, for example, supported the *Tanẓīmāt* project of integrating non-Muslim communities, which had traditionally been autonomous in matters of civil adminis-tration, into state bureaucracy. Consequently, it distinguished between two aspects of religious communities: a *purely religious* one (belief and worship), which should be autonomous, and a *political* aspect (administration), which should be subject to political authority. While a simple all-encompassing religious-secular binary (*dīnī-ʿalmānī*) did not exist in Arab thought at the time, a number of binaries had been employed by the Arabic press to articulate this distinction. These binaries were drawn from three main sources – Arab-Christian, Arab-Islamic, and European – but they were reinterpreted in response to and in light of current events and debates between different periodicals.

A page of al-Nashra al-Usbūʿiyya (no. 33, 1880, p. 292) from an article about Jews in Afghanistan.

The Merchant of Manuscripts //
Patriarch Ignatios Ni'matullāh (ca. 1515–1587) and the Knowledge of His Day

HAZIM ALABDULLAH

SEPTEMBER 2019 – JULY 2020

My project investigates the cultural exchange between the Orient (the Ottoman Empire) and the Occident (Italy) in the sixteenth century from a biographical-historical perspective. At the centre of this examination is the Syrian Orthodox Patriarch of Antioch Ignatios Ni'matullāh (Mardin, ca. 1515–Bracciano, near Rome, 1587) and a collection of manuscripts that he brought from Amid (Diyarbakir) to Rome. In recent years, there has been considerable interest in Ni'matullāh, a critical member of the committee that instituted the Gregorian Calendar Reform in 1582 and one of the key figures in the foundation of the *Typographia Medicea* in 1584. The arrival of Ni'matullāh to Rome in 1577 has been mainly considered as a final act in the reconciliation with the Apostolic See, which was initiated by Ni'matullāh's predecessor, Patriarch Ignatios Abdullāh (1520–1557), and pursued during Ni'matullāh's patriarchate (1557–1576). This dissertation argues that Patriarch Ignatios Ni'matullāh's adventurous and organised escape from Amid to Rome in 1576/1577 was largely driven by commercial motives and interests (by bringing 101 valuable manuscripts to Rome), rather than by the reunion of the Syrian Orthodox and Roman Catholic Churches.

The Patriarch's newly-discovered manuscripts demonstrate the importance of these documents in constructing his knowledge in different sciences (particularly medicine and astronomy) and draw an outline of his life in the Ottoman Empire and Italy alike. This study will present the Patriarch as a "merchant of manuscripts", highlighting his role in the circulation of the manuscripts and the knowledge acquired by him between the Ottoman Empire and Italy in the sixteenth century.

By exploring the eventful and exciting biography of Ni'matullāh and the circulation of his manuscripts and knowledge, the study will also trace out the influence of oriental manuscripts on the Occident at the time of the Renaissance in Europe.

Discussion about the calendar reform of Pope Gregory XIII (Pont. 1572–1585). Among the discussants is the Syrian Orthodox Patriarch of Antioch Ignatios Ni'matullah.

STATE ARCHIVE OF SIENA, MUSEO DELLE BICCHERNE, BICCHERNA 72.

NTII FILVIS CV FVERIT MAGISTRATVS B

GREGORIVS XIII PONTIFEX MAXIMVS ANNO

MEMORIAM HANC TABOLA PINGERE

Neighbourliness as a Spiritual Paradigm //
Moving towards an Ontology of Co-existence

CHAFIKA OUAIL
SEPTEMBER 2018 – AUGUST 2019

My project aims to analyse the concept of *jiwār* (neighbourliness/neighbourhood) in Islam in its spiritual and philosophical dimensions. Jiwār is a crucial normative concept in the three spheres of Islam: jurisprudence (*fiqh*), theology (*kalām*), and spirituality (*tasawwuf*). In *fiqh*, it contributed to a rich and fruitful legal discussion. In *kalām*, it appears in the exegesis of the Quran and as a representation of faith, embodied in the interpretation of the Prophetic sayings. In *tasawwuf*, it is considered as a spiritual code of conduct to fulfill the highest aim of the religion which is being the perfect reflection of the Divine ethics.

In Sufism, neighbourliness is understood as an ontological commitment of hospitality towards the other and God and as an ethical and ontological responsibility – not so much in a spatial as in an existential sense. Good neighbourliness (*husn al-jiwār*) is regarded as one of the highest virtues of conduct a noble being may possess. Its implementation is generated by free will (*ikhtiyār*, *hurriyya*) to distinguish between good and evil. Human beings have to be constantly conscious of their responsibility and commitment by using the faculties bestowed upon them to fulfill this ontological task. From this ethical nature, Sufism developed a kind of holistic view (a worldview or *Weltanschauung*) that orients our existence towards a paradigm of perfection, called *al-insān al-kāmil* (the perfect human being) by Ibn 'Arabī (d. 1240).

The essence of this existence is, in fact, the individual's perception of the "self" and the "other" and their relationship. This implies understanding "otherness" as an open and creative potential of the self and our ties with it as an ontological consciousness.

Political Identity Construction in the Public Sphere and Hegemonic Struggles within Egyptian Islamism 2011–2013

ANDREA JUD

SINCE OCTOBER 2016

Following the 2011 uprising in Egypt, new possibilities for political participation motivated several Islamist and Salafist groups to form parties and participate in electoral politics, which put them in a complex situation of cooperation and competition with each other. An opening of the media scene allowed them to launch their own media outlets and to express themselves more freely, all while under pressure to constantly rearticulate their identities in a situation of political competition and discursive dislocation. Islamist and Salafist parties achieved the best results in the parliamentary elections of 2011/12, and an Islamist candidate won the presidential election in 2012. However, in 2012, the public sphere had already started to once again become more hostile towards Islamists. The coup in 2013 ended the possibility of political participation for many of these groups, Islamist media outlets were shut down, and politicians, activists, and journalists faced repression.

This project aims at examining processes of identity construction in the public sphere through a discourse analysis of Islamist media, focusing on three crucial episodes: the parliamentary elections of 2011/12, the presidential election of 2012, and the removal of Islamist president Morsī in 2013. In each of these episodes, we saw differences in the use of and access to the media, as well as different constellations of alliances and competition between the various Islamist and Salafist groups. The project connects the publicly visible changes within Islamist groups in Egypt between the ousting of Mubārak in 2011 and the removal of Morsī in 2013 to their complex, publicly articulated relationship with each other. The hegemonic character of the Egyptian public sphere and the use of partisan media between 2011 and 2013 are used as a starting point to explore hegemony as a specific logic of identity construction in the public sphere, leading to questions about hegemonic struggles within the Islamist movement, as well as what that means for the concept of Islamism itself.

Humans &
their productions

Alternative Political Actors and Spaces (1600–1800)

CHRISTOPHER BAHL

OCTOBER 2018 – NOVEMBER 2021

My postdoctoral project departs from a political history focused on courts to study forms of community building in early modern South and West Asia. I interpret community building as a political idiom and trace its impact through textual productions that derive from learned group cultures. Such decentralised political histories of South and West Asia focus on the relationships and networks of competing elites, religious movements, and professional groups beyond the imperial centres. I study the intellectual histories of the impact of their textual traditions based on their manuscripts and reading notes. This dialogical analysis sheds light on previously disregarded social groups and their political cultures.

In two different case studies, I intend to explore the nexus of community building and knowledge formation. The first takes place in the sixteenth century, when interactions between large empires and small polities reshaped alliances, and individuals set sail to search for new social options across the sea. The ability to connect with new people reshaped forms of knowledge transmission and the sense of social and political belonging. In the second half of the sixteenth century, Sayyid Ḥasan al-Naqīb, known as Ibn Shadqam, left his post as Custodian at the Prophet's Mosque in Medina to make his living as a migrant scholar abroad. He spent the rest of his life traveling between the Ḥijāz, the Deccan in South Asia, and Iran. His trips included visits to the shrines of Najaf, Karbalā', and Mashhad, where he built his scholarly networks (the photograph shows the famous shrine of Imam Reza in Mashhad). But he also entered the Safavid and Deccani courts, married a Deccani princess, and received royal patronage. Ibn Shadqam's descent as a Sayyid – a lineage traced to Prophet Muhammad – provided him with cultural mobility, which enabled his elite pursuit of intellectual sea voyages. These movements would reshape his social world. As he travelled from shrine to shrine and court to court, he penned several works in Arabic, including biographical compilations and genealogical texts. He began putting together his "own community" consisting of fellow poets, scholars, and sultans. This community-building project complicates the political map of that era by revealing the entanglements of courts with scholarly communities in shrine cities and elsewhere. Mobile Shī'ī groups, politically unsuccessful "at home", were able to carve out their own socio-political spaces at the fringes of early modern empires.

The Imam Reza shrine,
Mashhad, Iran.

The second case study examines the intellectual output and transregional political networking of Murād al-Bukhārī, towards an intellectual history of reformist political Islam in the seventeenth to eighteenth centuries from Delhi to Damascus and Istanbul. The Muslim reforms of the nineteenth century are often considered exceptional, while early modern understandings of Muslim reform are treated as mere reincarnations of the previous ages. However, colonial modernity is part of a longer history of political encounters and cultural exchanges that shaped Muslim polities during the early modern period, for which the life of Murād al-Bukhārī is revealing. Born in Bukhāra, he studied in Delhi and was initiated into the Naqshbandī Sufi order by the intellectual heirs of Aḥmad Sirhindī. He travelled widely, established connections with the Ottoman court in Istanbul, and finally founded a madrasa in Damascus, which became a hub of learned activity. A range of texts, preserved as manuscripts in Damascus today, chart a transregional history of political ideas in the intertextual spaces created by al-Bukhārī's works and the marginalia of his students and readers. Such debates pluralise the political impact of learned communities during that period.

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

MONIQUE BELLAN
APRIL 2013 – MARCH 2019

My research project on the emergence of an art system in Lebanon tackles art criticism and critics and examines the establishment and development of private art galleries. In the current phase of my project, I have been focusing on art criticism as an essential part of the art system. Discussing art is part of a circuit that provides information, value and orientation. It also strongly acts as an artistic authority and plays an important role in the canonisation process, insofar as it sets artistic criteria, together with museums, academies and private galleries. Writing about art therefore means reflecting on the aesthetic impact – and possibly the political implications – of an artwork.

That said, there is a difference between the texts in exhibition catalogues or specialised journals and those that can be found in the cultural pages of newspapers or magazines. The main function of the latter is to inform a potential art audience about specific exhibitions and artists. These short texts mainly inform the reader whether they should attend a certain exhibition, but they usually do not enhance the aesthetic or theoretical dimensions of the artwork itself. According to philosopher Harry Lehmann, this type of criticism belongs to mass media, rather than to the art system.

He argues that only an art criticism that is immanent to the art system can have an innovative function for the arts, since the critic has the freedom to focus on the work itself, without having to pay tribute to anyone. However, the present project considers both types of texts as part of the art system, while recognising the clear difference in quality and motivation behind them. Therefore, I prefer to describe these short texts that belong to mass media as "writing on art" rather than as "art criticism".

In Lebanon, the number of art exhibitions has steadily increased since the 1950s. With the growing number of exhibitions and art galleries, more and more texts have also been written on art. Although specialised journals catering exclusively to art aficionados did not exist, exhibitions were regularly, albeit not extensively, covered in the arts and culture section of the numerous daily newspapers and in some magazines. Some of the early critics were writers, essayists, publicists, art lovers, and connoisseurs with a trained eye and intuition.

They often had extensive knowledge and adopted a humanistic approach. One example of such individuals is art critic Victor Ḥakīm (1907–1981), who wrote steadily and extensively on art since the mid-1950s and stood out because of his elegant style. Ḥakīm was neither a professional critic nor specialised in the arts, but had studied law in Cairo and Beirut. While still at school, he began to write poetry and literature. Ḥakīm became a journalist and writer and published many articles on a wide range of topics, including literature, politics, poetry, and arts. In his column "La vie artistique et littéraire" in La Revue du Liban, Ḥakīm regularly discussed current exhibitions in Lebanon, and sometimes exhibitions of Lebanese artists abroad, as well as works of literature (see figure). Through his articles, Ḥakīm sought to inform the public about the latest exhibitions in the various cultural spaces, modern hotels, and private art galleries in Beirut. Exhibition opening ceremonies also constituted an important social event, and the accompanying pictures often focused as much on this aspect as they did on the artworks and the artists themselves. The purpose of this work in progress is to trace some fragments of the history of art in Lebanon through the eyes of art critics.

Victor Hakim,
La Vie Artistique et littéraire,
in La Revue du Liban et de l'Orient Arabe 673 (1971), 57.

Open Arabic Periodical Editions
## (OpenArabicPE)

TILL GRALLERT

SINCE AUGUST 2014

Parental leave of absence: June – November 2019

The work on digital scholarly editions (DSE) of late Ottoman Arabic periodicals continued within the framework of OpenArabicPE (see annual report 2017). I added a number of periodicals to the existing editions of Muḥammad Kurd ʿAlī's *al-Muqtabas* (Damascus and Cairo, 1906–1918) and ʿAbd al-Qādir al-Iskandarānī's *al-Ḥaqāʾiq* (Damascus, 1910–1912) following the principles and workflows established over the last years. These are: Anastās Mārī al-Karmalī's monthly journal *Lughat al-ʿArab* (Baghdad, 1911–1914), Anṭūn al-Jumayyil's monthly journal *al-Zuhūr* (Cairo, 1910–1913) and Abd Allāh Nadīm al-Idrīsī's weekly journal *al-Ustādh* (Cairo, 1892–1893). The ability to quickly add and release a number of periodicals with full text and digital facsimiles was supported by the anonymous transcribers at *al-Maktaba al-Shāmila*, who reproduced the page breaks as found in the printed originals, which allows us to quickly link the text to the facsimile. This was very different from the process adopted for both *al-Muqtabas* and *al-Ḥaqāʾiq*, for which we had to add each of the 8000+ page breaks manually. Finally, I worked on a facsimile edition with transcriptions of article titles and by-lines of Jirjī Niqūlā Bāz's *al-Ḥasnāʾ* (Beirut, 1909–1911).

In my last report, I mentioned the importance of authorship attribution for the vast majority of anonymous articles if one wants to analyse the (social) network of authors and texts that form the ideosphere of the Arabic press in the Eastern Mediterranean. The often implicit and accepted hypothesis is that a periodical's editors authored all articles for which they did not provide a meaningful by-line. However, this hypothesis poses two issues: first, it remains untested, and, second, we do not even know all the editors working at any given paper. We often only have the names of a paper's proprietor and, in some cases, the editor-in-chief. In 2018, I engaged in the first stylometric analyses for authorship attribution. Stylometry, in this context, basically refers to a computational comparison of the most frequent words (MFW) across all texts within our corpus at sufficient length using the "stylo" package in R, developed by Maciej Eder et al. While stylometry is well-established for authorship attribution, my efforts represent the first application of stylometry to Arabic texts. In addition, the main challenge to the stylometric analysis of periodical articles is the minimal required length for statistically significant authorship attribution, which has been shown to be around 5.000 words for European languages.
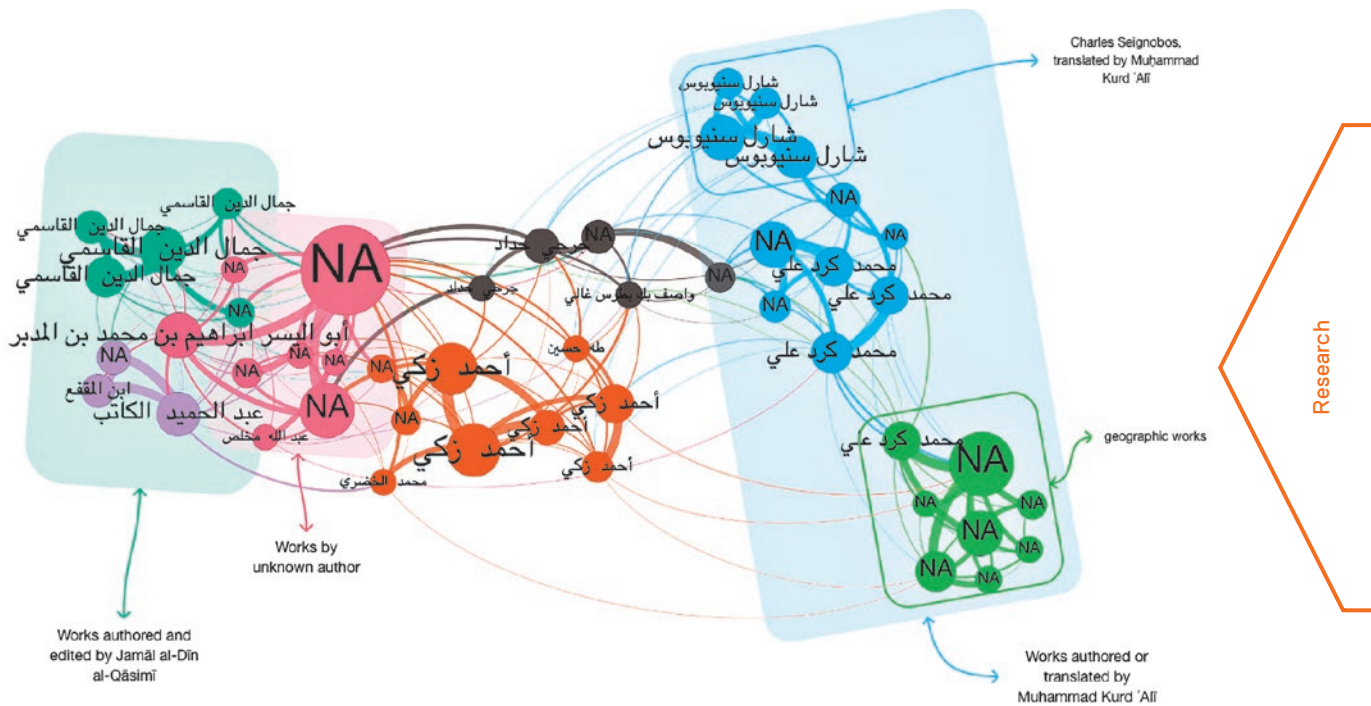
Stylometry:
Bootstrap Consensus
Network.
TILL GRALLERT,
CC BY-SA 4.0.

The figure is the result of all articles above 5.000 words in *al-Muqtabas, al-Ḥaqā'iq* and *Lughat al-'Arab* using a bootstrap consensus network for 100–1.000 MFWs in increments of 100.

The network plot shows that the algorithm indeed works for Arabic texts: texts with known authors are clustered together by author, confirming an authorship signal. On the right side, we also see a translator's signal in the blue cluster: Kurd 'Alī was the translator of Charles Seignobos' works into Arabic. The plot shows only limited stylistic overlap between authors, and we can assume to a high degree of confidence that the cluster of anonymous articles in light green at the bottom right was authored by Kurd 'Alī. This would confirm the authorship hypothesis for *al-Muqtabas*, the origin of all but one article in this plot. However, this plot shows a second cluster of unattributed articles in red, which are stylistically clearly distinct from Kurd 'Alī's writings. This, in turn, falsifies the hypothesis and necessitates a different approach to analyse the material.

A first peer-reviewed article, including the first results of network analysis and stylometry, will be published in a special issue of *Geschichte & Gesellschaft* on digital history in 2020.

Cultural Policies in Lebanon //
Cultural Institutions between State and Society

NADIA VON MALTZAHN
FEBRUARY 2013 – MARCH 2019
On parental leave

It is well known that women artists are underrepresented by art institutions worldwide. A study published in the United Kingdom in 2017 shows that of the top-selling one hundred artists at auction in 2015, only one was a woman. The study also shows that between 2007 and 2014, London's Tate Modern granted solo exhibitions to female artists only 25 per cent of the time, and New York's Museum of Modern Art only 20 per cent of the time. Lebanon seems to go against this trend. In her research on women artists in Lebanon undertaken in the mid-1970s and published in 1987, Lebanese-American artist and writer Helen Khal underlines that a third of leading artists in Lebanon were women. According to Khal, the main challenge women artists faced in Lebanon during the 1960s and 1970s was the conflict between their careers and their role as women, wives, and mothers: in their role as women they were confronted by society's expectations, whereas in their role as artists they had their own identities free of preconceived limitations. While the image of women in mid-twentieth century Lebanon continued to be shaped by traditional gender roles, women artists experienced success from the beginning. How can this be explained? Could the lack of strong institutional frameworks and gatekeepers account for this? A short article I published on the topic looks at preliminary reflections on how Lebanon seems to provide a useful case-study for Linda Nochlin's claim that strong institutions can prevent women (and other groups who do not hold power) from creating outstanding art. This is one of the subjects that will be further investigated in my forthcoming research project LAWHA – *Lebanon's Art World at Home and Abroad: Trajectories of Artists and Artworks in/from Lebanon since 1943*, funded by the European Research Council under grant agreement 850760.

Lebanon had no equivalent of the powerful Parisian Académie des Beaux-Arts, and institutions like the Académie Libanaise des Beaux-Arts or the Sursock Museum were only just establishing themselves. A 1974 Unesco report on contemporary art in Lebanon underlines that art at the time was still considered as a hobby, rather than a serious subject of study or profession, and that this reality favoured women becoming artists. Khal states a number of reasons why women artists in post-independence Lebanon received more recognition than elsewhere, including the fact that it was not difficult to find exhibition spaces, Beirut having become the cultural hub of the region and mounting around 150 exhibitions per year.

One influential exhibition was the Salon d'Automne at Beirut's Sursock Museum, launched with the Museum's opening in 1961. This annual exhibition provided an important platform for women artists to exhibit their work. Women made up around one third of the selected artists at the Salon, a percentage that remained more or less consistent in the first twelve Salons under review here: between 1961 and 1986, 226 female artists exhibited, compared to 455 male artists. The quality of their works was also recognised, with the jury awarding them prizes from the beginning. Saloua Raouda Choucair was the only artist who won prizes in four consecutive Salons (fifth to eighth Salons). Women artists were neither a homogenous group nor singled out for their gender. They treated diverse subjects and adopted various styles, came from different social backgrounds and generations, and were often pioneers in their fields. The Sursock Museum's Salon d'Automne provided an egalitarian space, and gender played no role in whose art was exhibited.

The broad questions that my project addresses are what role cultural institutions like the Sursock Museum play in Lebanon's public sphere and what this tells us about the formulation of cultural policies in the country. I attempt to answer these questions through case studies on the Sursock Museum, the Lebanese National Library, and the Baalbeck International Festival. In 2019, my research on Baalbek contributed to the exhibition "Baalbek: Archives of an eternity" at the Sursock Museum from 28 June to 22 September.

One of Saloua Raouda Choucair's works, for which she received the first prize for sculpture in the 7th Salon d'Automne (1967–68) exhibited in the Sursock Museum's garden.

COURTESY OF THE NICOLAS IBRAHIM SURSOCK MUSEUM.

An Autograph Corpus from Sixteenth Century Damascus

TORSTEN WOLLINA
MARCH 2014 – FEBRUARY 2019

How do we estimate the impact of an author or scholar on a certain tradition of knowledge production? This question was at the back of my mind for much of the five years I worked on the autograph corpus of the sixteenth century Damascene scholar Muḥammad Ibn Ṭūlūn. Firstly, one could assess the surviving manuscript copies. Few copies of Ibn Ṭūlūn's works remain: in total, only thirty-three works of his exist in more than one later copy. This is a tiny number compared to the more than 700 titles he allegedly wrote. Moreover, until the late nineteenth century, most of the copies were made and circulated almost exclusively in Damascus.
Secondly, his influence could be assessed by searching for abridgments or continuations of his works and quotations attributed to him in the succeeding tradition. This widens the geographical scope. His student Akmal al-Dīn Ibn Mufliḥ cited his works and transmissions repeatedly, and his manuscripts moved to Aleppo and Istanbul by the late sixteenth century (and from there, for instance, to Oxford by the mid-seventeenth century). His Meccan friend Jar Allāh Ibn Faḥd also cited Ibn Ṭūlūn in his work. Lastly, the preservation of Ibn Ṭūlūn's autograph manuscripts should be taken into account in any appraisal of his impact on the Arabic traditions in Hadith, grammar, history, and other areas. In contrast to later copies, almost 200 of his works survive as autographs. He had originally endowed them in the 'Umariyya Madrasa in Damascus. This allowed later authors to consult his works, such as the biographer Najm al-Dīn al-Ghazzī, and was key to the survival of such a large share of his corpus until the nineteenth century.
Ibn Ṭūlūn's corpus received its highest interest only in the twentieth century, when Arab reformers and nationalists discovered him as a valuable source for local history, in particular. The Egyptian bibliophiles Aḥmad Zakī and Aḥmad Taymūr ordered copies of his works and purchased autographs. In 1927, Taymūr also had photostatic reproductions made of several autograph manuscripts that must have been offered for sale in Cairo at the time. Several of these are today housed in the Chester Beatty Library, Dublin.

Excerpt from the title page of the first part of Cairo, Dār al-Kutub, MS 21021 bā'. The text block is a note on ḥadīth transmission.

Ibn Ṭūlūn's works also attracted frequent print editions and descriptive articles. In the 1920s alone, he was the subject of eleven articles in the journal of the Arab Academy in Damascus. Four of his shorter works were published in a series entitled *Rasā'il tārīkhiyya*. Overall, I have counted eighty editions of his works between 1922 and 2018, published in Syria, Lebanon, Egypt, Saudi Arabia, Iran, and India. At least in part, the resurgence of an Ibn Ṭūlūn-ology can be attributed to the successful preservation of manuscripts in his own hand. It also serves to show that Ibn Ṭūlūn has indeed impacted the traditions of learning in which he engaged.

Female Filmmakers in Pahlavi-Era Cinema

MUSA KHAMUSHI
OCTOBER – NOVEMBER

From the birth of Iranian cinema in 1931 until the end of the Pahlavi era in 1979, women played a remarkable role as actresses. However, their contributions as filmmakers and directors were limited, as they only directed three films: "Marjan" (1956), "The House Is Black" (1962), and "The Sealed Soil" (1978). In my work at the Orient-Institut Beirut (OIB), I draw a comparison between "Marjan," directed by Shahla Riahi, and "The House Is Black," directed by Forough Farrokhzad.

By examining the different trajectories of the female directors and their progression into filmmaking, I was able to trace out some of the main challenges they faced and how they were able to overcome them. The comparison also reveals the varying levels of critical acclaim and recognition that the films received, both domestically and internationally. Shahla Riahi embarked on her artistic journey as a theatre actress, before moving on to cinema a few years later and directing the film "Marjan". Forough Farrokhzad, by contrast, began her career as a poet, having penned a number of poem collections such as "Captive" (1952) and "Wall" (1956). She later became a typist and archivist at Golestan Film Studio, where, given her inherent artistic tendencies, she soon started to edit films herself. After contributing to some of Golestan's films as an assistant director, she eventually directed the film "The House Is Black".

For my project, I comparatively examine the reflections on the two Films "Marjan" and "The House Is Black" in the press, the financial support for the two directors, and the honours they received. Due to the fact that Arya Film, the studio that produced "Marjan," was unable to financially support the film, Shahla Riahi borrowed money from one of her husband's friends, which enabled her to produce her film just eight years after the rebirth of Iranian cinema. Given the difficult conditions of Iranian cinema at the time, her endeavour was truly commendable. Shahla did not direct any other films, possibly due to the negative critical reception of " Marjan" and to the director's own fragile morale. "The House Is Black", on the other hand, which was financially supported by Golestan Film Studio, received generally positive reviews from Iranian critics. This film represented a great leap forward in filmmaking by Iranian women during the Pahlavi era.

Forough Farrokhzad shooting
"The House is Black".

Although "Marjan" did not receive any honours, it is recognised as the first film in the history of Iranian cinema directed by a woman. As for the film "The House Is Black", it was nominated to the sixteenth annual Cannes Film Festival in 1963, but Ebrahim Golestan withdrew it from the competition one day before the festival began. "The House Is Black" was later nominated to take part in a German Documentary Films Festival dedicated solely to documentaries that did not participate in other festivals, where it won the grand prize. The film also won the grand prize among sixty-five best documentary films from all over the world in the International Short Film Festival Oberhausen. Forough was inclined to direct other films, but a sudden and heart-rending event, leading to her death in 13 February 1967 at the age of 32, put an end to her cinema career. Even after the death of Forough Farrokhzad, "The House Is Black" was screened at a number of foreign film festivals, such as the Chicago Festival in 1997, and broadcasted on television in many different countries. In addition to being a very good documentary, the film could, with its worldwide awards, be seen as a pioneering step in women's filmmaking and a great model for women wishing to direct even feature films in the Pahlavi era.

"Techno-cratic" Beirut

JOSHUA HUDELSON

OCTOBER 2019 – JUNE 2020

My research project documents the history of electronic dance music venues and the dance music culture in Beirut since 1970. The city's pre-eminence in the nightclub network of the Middle East is in keeping with its long-standing reputation as a centre for leisure and tourism. The 1970s, however, saw drastic shifts in the sound and social meanings of electronic dance music – shifts exacerbated by the closing of downtown venues in the early stages of the Lebanese Civil War and the emergence of new venues throughout the war. With the exception of Casino Du Liban's archive (currently being sorted and not yet accessible to the public), this history has gone largely undocumented and can primarily be gleaned from those who remember it. My work, therefore, uses ethnographic interviews with club-goers, DJs, party promoters, hotel workers, and others to trace changes in the dance music culture during and after the war, before concluding with an analysis of the role of dance music in the 2019 protests.

During the war, Beirut nightclubs became an escape from the city itself, rather than getaways from outside of Lebanon. This was as much a geographic distinction as it was aesthetic: the major discotheques of the war period, including the original location of the famous B018, lay outside of the city. This "space away" from the city was mirrored in the discrepancy between locally-produced Disco and House music and imported music of the same varieties. At most venues, only imported tracks were played, overshadowing a community of electronic dance music producers releasing tracks on Lebanese labels. However, while nightclubs offered relief from instability, they were also tightly bound to some of the central material forces of the war, as they also served as nodes within Lebanon's extensive drug trade networks. This imbrication of nightlife and Lebanon's subterranean economy has persisted into the present. Following the war, the reconstruction era saw major efforts to re-establish Beirut's reputation as a centre for tourism, which included the opening of the still-surviving Skybar in 2003, as well as many locations – now closed – in the Monot neighbourhood. This era would be short-lived, lasting from roughly the late 1990s to 2006. During and following the 2006 war, nightlife regained its role as a means of escaping the psychological burden of economic and political precarity.

Ballroom Blitz, 2018.

The past decade of nightlife has, until recently, been characterised by both the growth of new venues in the eastern part of the city, the BIEL area, and Karantīnā neighbourhood, as well as the expansion – however tenuous – of venues catering to sexual minorities. After the closing of Acid in 2004, several roving parties, unaffiliated with specific venues, took its place. These events continue to negotiate between divergent conceptions of Beirut, electronic dance music, and the demand for protected "spaces away". Moreover, despite its status as a supposedly "global" genre, dance music in Beirut consistently produces friction over the question of how to navigate Arab identity within a highly cosmopolitan leisure culture, with clubs carefully calibrating the ratio of Arab-to-Western popular music tracks and performers.

Most recently, electronic dance music has acquired a new valence within the context of Lebanon's ongoing protests. In the early days of the protests, roadblocks shuttered most clubs, while public, outdoor dancing served in some instances as the musical equivalent of a call for technocratic, non-sectarian leadership. Through several highly publicised moments, electronic dance music outside of clubs has come to connote revolutionary fervour and anti-establishment cohesion.

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Syria // Revolution, Dignity, Technology

STEFAN TARNOWSKI

SEPTEMBER 2019 – MAY 2020

My research spans the Syrian revolution and war from 2011 until today, during which time discourses around new media have moved from the optimism that they drive democratic engagement to the pessimism that they undermine the foundations of democracy. This shift also corresponds to the changing fortunes of the Syrian revolution, from the promise of the popular overthrowal of the Assad regime to the horrors of internecine and international war. My research investigates the practices of those actively engaged in producing and circulating content on new media platforms, with the aim of attempting to understand how such practices have developed from 2011 to the present.

I focus on three distinct analytical issues, starting with how produced content engages directly in the prosecution of revolution and war, the practices of witnessing, and the politics of humanitarian concern. Secondly, I examine the circulatory systems and technical processes that enable the movement of images from Syria to the diaspora in neighbouring countries and then around the world. By examining the interaction between technical and epistemic processes, I detail how content can become at once an item of news, propaganda, or legal evidence. Finally, I use the material of new media as the basis for my own ethnographic writing about the Syrian revolution, examining how it relates to other source material used for narrating events in Syria, including prison literature, documentary cinema, art practices, and historical scholarship. In this I focus on the relations between a range of actors and the ways in which the technologies those actors employ become vectors for power and unequal relations.

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A broken link
on YouTube
after a video
from Syria has
been removed.
(UPPER)
Graffiti in
Deraa, Syria
from March
2011. It reads:
*You're next,
doctor.* (LOWER)
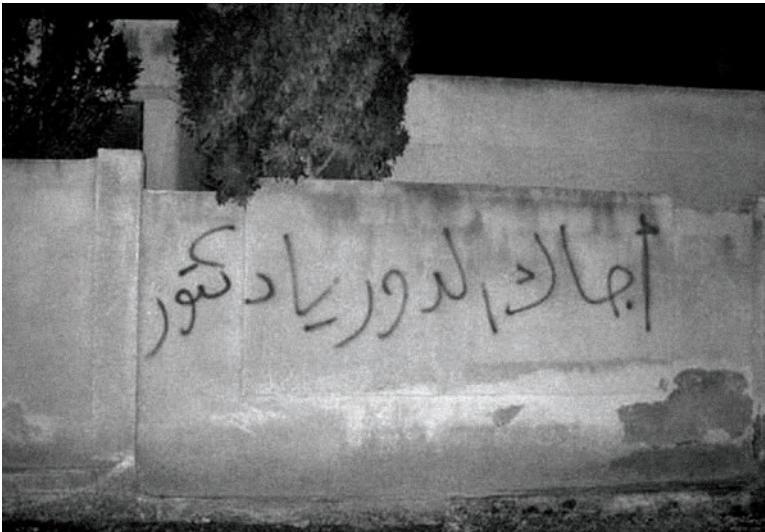
Art Intermediaries' Mobilisation towards the Development of Cultural Policies in Lebanon //
A Necessary Redefinition of the Place of Art in Society?

CELIA HASSANI
SEPTEMBER 2019 – FEBRUARY 2020

The purpose of this research is to observe different groups of intermediaries of the art worlds in Lebanon who initiate cultural policy development projects. They are part of a constellation of actors who mobilise knowledge and funding networks, according to their political, social, and artistic affiliations. In the past fifteen years, there has been growing interest in the development of cultural policies in southern and eastern Mediterranean countries. By analysing these initiatives and their modalities of action, this research aims to define the role and weight of these intermediaries, who not only position themselves as mediators between art, artists, society, and the state, but also mobilise themselves in a form of negotiation around the redefinition of the place of art and culture in Lebanese society. Understanding these collective intermediations allows us to account for power relationships and concurrence phenomena that emerge from these negotiations, but also to identify the processes by which these actors become visible and legitimate and justify their actions.

By underlining important steps in this logic of empowerment, I try to show that these initiatives are part of a continuous process which, today, finds an enabling environment to their development, in terms of the political context, the artistic vitality, and the integration of these art worlds into regional and international networks. I also try to define how the actions of these intermediaries regarding the development of cultural policies are articulated around a claim to a "right to arts" and a desire for public representation. More fundamentally, I aim to grasp the political and identity issues raised by these initiatives, particularly with regard to the shaping of a Lebanese culture, within a society characterised by its political-community composition and the institutional gap left by the state.

Cooperations &
Third-party Funding

INTERNATIONAL CONFERENCE // 3–5 MAY "Digital Humanities Institute – Beirut (DHI–B)",
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Humanities Summer Institute (DHSI) at the University of Victoria, Canada, the Institut
français du Proche-Orient (IFPO) and the Orient-Institut Beirut (OIB)

INTERNATIONAL WORKSHOP // 3–5 MAY "On Troubles of Translation" in conjunction with
DHI–B, AUB, co-funded by OIB and META, Marburg, Germany

INTERNATIONAL CONFERENCE // 11–14 JUNE "Politics of the Machines. Beirut 2019.
Art/Conflict", International University of Beirut, OIB, in collaboration with and co-fund-
ed by International University of Beirut and Institute of Visual Communication (IVC)

EXHIBITION // 29 AUGUST–13 SEPTEMBER "Contested Landscapes, Emergent Archives",
OIB, in collaboration with Forum Transregionale Studien (Trafo), American University
of Beirut (AUB), and Europe in the Middle East, The Middle East in Europe (EUME)

INTERNATIONAL CONFERENCE // 30 SEPTEMBER–2 OCTOBER "Destruction / (Re-) Con-
struction: Interdisciplinary Perspectives on Cultural Heritage in Conflict", international
conference of the Arab-German Young Academy of Sciences and Humanities (AGYA),
in collaboration with AGYA and American University of Beirut (AUB)

INTERNATIONAL WORKSHOP // 10–12 OCTOBER "Questioning the Mediterranean: (Self-)
Representations from the Southern Shore in the Nineteenth and Twentieth Centuries".
4th Workshop of the DFG Network "A Modern Mediterranean: Dynamics of a World
Region 1800 | 2000", OIB, co-funded by Deutsche Forschungsgemeinschaft (DFG)

INTERNATIONAL WORKING GROUP // 2019–2022 "Relations in the Ideoscape: Middle
Eastern Students in the Eastern Bloc, 1950's–1991", within the sub-project, "Areas,
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HAZIM ALABDULLAH is a PhD candidate in the Department of History at the University of Erfurt. He works on the biography of the Syrian Orthodox Patriarch of Antioch, Ignatios Ni'matullāh, with a dissertation entitled "The Merchant of Manuscripts: Patriarch Ignatios Ni'matullah (ca. 1515–1587) and the Knowledge of His Day", supervised by Prof. Dr. Birgit Schäbler. He obtained a BA in English Language and Literature (University of Aleppo) and MA in Literary Studies (University of Erfurt). In 2013 he received a DAAD scholarship. Between 2015–2018 he worked as a research assistant at Kunsthistorisches Institut in Florenz (Max Planck Institute) within the German Research Foundation project "Typographia Medicea" under the direction of Dr. Eckhard Leuschner (University of Würzburg) and Dr. Gerhard Wolf (KHI-Florenz).

MARA ALBRECHT was Deputy Director of the Orient-Institut Beirut between April 2019 and March 2020. During this time she was on administrative leave from her position as research associate for the Chair of History of West Asia at the University of Erfurt, Germany, where she received her doctorate in 2014. Her thesis "War of Symbols: Political Parties and Political Culture in Lebanon (1975–2013)" (in German) is concerned with political narratives and symbolic forms and practices relevant for the creation of a political culture in contemporary Lebanon. She currently works on her habilitation project concerning spatio-temporal practices of violence and policing during the riots in Belfast and Jerusalem under the British Empire. It argues that a transfer of knowledge about urban violence took place from Ireland to Palestine in the context of relocating officers, troops, and administrative personnel. Her research interests include urban violence, spatial history, contested histories and memories, and political cultures in the Middle East.

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ABDULGHANI AHMED ALI ALHAWRI is an assistant professor of Fundamentals of Education at the University of Sana'a, Yemen, and he served as deputy director of the Center for Academic Development and Quality Assurance. He received a PhD in education in 2013 from Cairo University and a master's degree in 2007 from Sana'a University. Abdulghani has lectured at a number of Yemeni academic institutions. He published a monograph entitled "Islamic Civilization in the Context of Human Civilization" (in Arabic) and more than 14 research papers in local and international scientific journals. He is currently working on his second book entitled "Family Relations in the Shadow of Social Media Addiction". Among his many scholarships, fellowships, and research awards is the King Abdulaziz Prize for Childhood and Development 2019. His research interests focus on socialisation, globalisation, the use of social media in education, and equal educational opportunities. He also investigates the use of artificial intelligence in education and how it can improve the educational process.

CHRISTOPHER BAHL joined the OIB in October 2018, where he is responsible for the publication of the institute's book series *Beiruter Texte und Studien* (BTS). He received his PhD in History from SOAS, University of London in 2018. Christopher holds an MA in Historical Research Methods from SOAS and a Magister Artium in Islamic Studies and South Asian History from the University of Heidelberg. He also studied at the University of Damascus and the Central University in Hyderabad, India. Christopher is interested in the social and cultural histories of the wider early modern Indian Ocean region, manuscript cultures and their circulation, scholarly cultures and practices of history writing. An article on "Transoceanic Arabic Historiography – Sharing the Past of the Sixteenth Century Western Indian Ocean" is forthcoming in the *Journal of Global History* in 2020. His current postdoctoral project focuses on histories of community building beyond the courts of South and West Asia, linking shrine cities and scholarly centres at the fringes of early modern empires.

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MONIQUE BELLAN joined the Orient-Institut Beirut as a research associate in 2013. She holds a PhD in Middle Eastern Studies from Free University of Berlin and has previously worked as a research associate at the collaborative research centre "Aesthetic Experience and the Dissolution of Artistic Limits" at Free University of Berlin and at the Performing Arts Section of the Academy of Arts in Berlin. Monique is the author of "Dismember Remember: Das anatomische Theater von Lina Saneh und Rabih Mroue" (Reichert, 2013) and co-editor of "The Art Salon in the Arab Region: Politics of Taste Making" (BTS, 2018), together with Nadia von Maltzahn. She is currently co-editing a volume on surrealism in the Arab region and Turkey. Focusing on the ways art is debated and discussed in various media since the early twentieth century, her research project traces a discourse on aesthetic reflection. Her research is dedicated to artistic practices, art critique and the development of galleries in Lebanon since the 1960s.

SARAH EL BULBEISI joined the Orient-Institut Beirut in November 2019. She received her PhD from the Institute for Near and Middle East Studies at the Ludwig Maximilian University (LMU) of Munich, Germany, with a thesis entitled "Taboo, Trauma and Identity: Subject Constructions of Palestinians in Germany and Switzerland, 1960's–2015". She coordinated the DAAD project "Violence, Forced Migration and Exile: Trauma in the Arab World and in Germany", a Higher Education Dialogue between Palestinian and Lebanese universities and the LMU Munich, and worked as a lecturer and research associate at the Institute for Near and Middle East Studies at the LMU Munich. Her postdoc research at the OIB revolves around the interrelations between *objective violence* (Slavoj Žižek) and the construction of masculinities in contemporary Lebanon.

Sam Dinger
Doctoral Fellow

Fatih Ermiş
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SAM DINGER is a PhD candidate in the Department of Sociology at New York University. He received his MA in Sociology from NYU in 2017 and spent the 2017/18 academic year as a Center for Arabic Study Abroad (CASA) Fellow at the American University in Cairo (AUC). His MA research focused on international and local NGOs in Lebanon and their divergent ways of reasoning about the materialities and temporalities of crisis. He is currently working on an ethnographic study of the municipality of Ta'alabaya in the central Beqaa' valley where he is examining the practices and ethics of brokerage and exchange between Syrian and Lebanese residents with a particular focus on young Syrian men.

FATIH ERMIŞ joined the Orient-Institut Beirut in 2018 and is responsible for the in-house production of *Bibliotheca Islamica* (BI). He received his doctorate from University of Erfurt with a thesis entitled "Ottoman Economic Thinking before the 19th Century". He holds an MA in economic history from Marmara University and a BA in economics from Boğazici University, both in Istanbul. Before joining the OIB, he worked as a research assistant for the Chair of History of West Asia at University of Erfurt and, most recently, as a postdoctoral associate at the Centre for Islamic Theology, University of Tuebingen. His main research interest is pre-modern Islamic intellectual history, with a particular focus on intellectual endeavours in the Ottoman lands. His work is also concerned with economic, social, religious, and literary writings as well as with Sufi thought. His research at the OIB focuses on a famous book of ethics, Akhlāq-i 'Alā'ī, written in Damascus by the Ottoman scholar Qinālīzāde 'Alī Çelebī (1510–1572).

Mohammad Ezzeldin

Postdoctoral Fellow

Foroogh Farhang

Doctoral Fellow

MOHAMMAD EZZELDĪN is a history lecturer at Queens College and the City College of New York and a doctoral candidate at the Graduate Center, City University of New York. His current research project focuses on revolutionary temporalities, generational memories, and gender in Egypt between 1967 and 2011. He received a BA in political science from Cairo University and an MA in Arab Studies from Georgetown University, where he wrote a thesis on the history and memory of banditry and folk outlaws in early-twentieth century Egypt.

FOROOGH FARHANG is a PhD candidate in Cultural Anthropology at Northwestern University. She received her MA in Gender Studies from Central European University in 2014. Her master's thesis focused on the visual representations of Shi'a saintly martyrs and the martyrs of the Iran-Iraq war in mural paintings of Tehran in post-revolutionary Iran. In her dissertation project, she explores the political-economic and ethical dimensions of Syrians' quests for a proper burial in Lebanon in the years following the 2011 mass migration of Syrians to the country. It looks at the ways in which the scarcity of burial spaces in Lebanon, in conjunction with increasing restrictions on crossing the Lebanon-Syria border, have mobilized legal and illegal networks of Syrians to transport the dead within the borders of Lebanon and on the route from Lebanon to Syria. Her research has been supported by the National Science Foundation, the Wenner-Gren Foundation, the Orient-Institut Beirut, and the Earle Foundation.

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Postdoctoral Fellow

TILL GRALLERT joined the Orient-Institut Beirut in August 2014. His research and teaching focus on the social and spatial history of late Ottoman cities, the socio-linguistics of early Arabic newspapers, and digital humanities (DH) outside the global north. He completed his PhD at the Berlin Graduate School Muslim Cultures and Societies in 2014 with a thesis titled "To Whom Belong the Streets? Property, Pro-priety, and Appropriation: The Production of Public Space in Late Ottoman Damascus, 1875–1914". Grallert's current research project aims at establishing a genealogy of urban food riots as a "repertoire of conten-tion" (Tilly) and genuine political negotiation of the social contract between the rulers and the ruled in the Eastern Mediterranean between the eighteenth and twentieth centuries. He is a co-organiser of the "Digital Humanities Institute – Beirut", the developer and a core contributor to "Project Jarā'id", an online chronology of Arabic periodicals before 1900, and a contributor to a recent collection on "Digital Humanities and Islamic & Middle East Studies" (ed. Elias Muhanna, 2016). Within the framework of his research project "Open Arabic Periodical Editions" (OpenArabicPE), Grallert works on open, collaborative and scholarly digital editions of early Arabic periodicals such as *al-Muqtabas*, *al-al-Ḥaqā'iq*, *Lughat al-'Arab*, *al-Zuḥur*, *al-Ustādh* and *al-Manār*.

MONIKA HALKORT holds a PhD in sociology from Queens University in the UK. She wrote her thesis, "Reconstructing the Insurgent City", as part of the interdisciplinary research framework "Conflict in Cities", conducted at the Universities of Cambridge, Exeter and Queens. Since 2013 Halkort has been teaching digital media and social communi-cation at the Lebanese American University in Beirut. Her research interests centre on the intersectional dynamics of racialization, de-humanisation, and enclosure in digital communication and culture, focusing on the historically specific context of the Mediter-ranean sea. Her most recent work unpacks the new regimes of bio-legitimacy emerging from the ever-denser convergence of social, biological, and machine intelligences in environmental data and assesses how they recalibrate the "zones of non-being" that Frantz Fanon identified as key loci of the on-tological displacement and alienation charac-teristic of modern coloniality.

Ala al-Hamarneh
Research Coordinator

John Hanna
Doctoral Fellow

ALA AL-HAMARNEH holds a PhD degree in Social and Economic Geography from the Taras Shevchenko National University of Kiev (1994). He joined the OIB as research coordinator for the project "Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991" and works in Mainz, Germany for the OIB. His research interests are the Soviet/Russian Alumni Associations in the Arab world and the Jordanian students in the former USSR. During his twenty years of affiliation with the University of Mainz as assistant professor he taught courses in human geography with a regional focus on the Arab world, Germany, Emilia Romagna/Italy and the USA-Northeastern metropoles. He was senior researcher at the Center for Research on the Arab world (CERAW). He was a visiting professor for sociology at the University of Sharjah/UAE teaching classes on "Modern Arab Society" and "Emirati Society". He has published on migration, tourism, globalisation BE of higher education, neoliberal urban development and Arab culture production. His last publications include the co-edited volumes "Neoliberale Urbanisierung" (2019, transcript) and "International Tourism Development and the Gulf Cooperation Council States" (2017, Routledge).

JOHN HANNA graduated from the Faculty of Architecture at Graz University of Technology in 2014. During his studies, he volunteered and worked with housing and shelter organisations in Zambia, Egypt, and Brazil. He has subsequently worked closely with contemporary art institutions in Graz and Cairo. Hanna is a PhD candidate at the Chair History of Architecture and Urban Planning at Delft University of Technology, and a member of the Border Conditions and Territories research group. His research project addresses the spatiality of urban conflicts, laying special focus on everyday practices under conditions of armed violence. Hanna is a founding member of Situated Imaginers Network (Sit-Im.), which brings together geographers, media and culture scholars, historians, archaeologists, architects, and spatial practitioners to examine problems and prospects from the Global South, not as a location but defined by a social, economic, and political condition.

Rana Hassan
Doctoral Fellow

Célia Hassani
Doctoral Fellow

RANA HASSAN is an urban researcher currently pursuing her PhD in Sustainability and Urban Regeneration at the Technical University of Madrid. Her thesis studies the current situation of urban grassroots initiatives in Lebanon and their potential to foster a transformation in the role played by civil society in the production of urban space. Using methodologies of action research, she aims to contribute to the practical and theoretical discussion of urban movements in the Global South in general, and in Lebanon in particular, and to help fill the gap in the literature between analyses of urban social movements and urban planning processes. Her other research interests include the informal development of urban suburbs and Palestinian Camps in Lebanon; community participation in urban processes; and grassroots urban activism. She holds an MSc in Urban Planning and Policy from the American University of Beirut, with a thesis entitled "Bypassing Exclusionary Laws: The Case of the Informal Development of Nahr El Bared Camp's Extension".

CÉLIA HASSANI is a doctoral researcher at Aix-Marseille Université, focusing on the role of cultural intermediaries in relation to cultural policy in Lebanon. Her professional experience spans cultural fields in the Middle East and North Africa (MENA) region, particularly in cultural policy as a consultant on capacity building and in designing activities for cultural actors. At the Orient-Institut Beirut she is writing up the findings of her doctoral research. Her recent research engagements include a forthcoming report on the mechanisms and trajectories of public funding for the arts in Lebanon (in collaboration with the Orient-Institut Beirut and al-Mawrid al-Thaqāfī), in addition to a book chapter on artistic practices in Beirut's public spaces, published by Hildesheimer Universitätsschriften. Her previous research training includes social anthropological work on the modalities of inclusion of Palestinian artists in the Lebanese context, first in a professional MSc from Université de la Sorbonne-Nouvelle in 2010 and second in a master's degree in postgraduate research from École des Hautes Études en Sciences Sociales in 2012.

Maria Holt
Hans-Robert Roemer Fellow

Joshua Hudelson
Postdoctoral Fellow

MARIA HOLT is a Reader in Middle East Politics in the School of Social Sciences (Politics & International Relations), University of Westminster (London). Her research interests include Palestinian refugees in Lebanon; women and Islamic resistance in the Arab world; women, violence and conflict in the Middle East; and the Arab-Israeli conflict. Recent publications include "Islam and Resistance in the Middle East: A Methodology of Muslim Struggle and the Impact on Women", in *Routledge Handbook of Middle East Politics*, edited by Larbi Sadiki (forthcoming 2020); "Muslim Women and (In)security: A Palestinian Paradox", in *Routledge Handbook on Middle East Security*, edited by Anders Jagerskog, Michael Schulz and Ashok Swain, 2019; "Everyday Practices of Sacrifice: A Case Study of Palestinian Women", *Gender and Research*, 19:1, 2018, and "An 'Invented People': Palestinian Refugee Women and Meanings of Home", *ACME: An International E-Journal for Critical Geography*, Volume 14, Number 2, 2015. She is currently working on a book project entitled "Violence against Arab Women in Peace and War".

JOSHUA HUDELSON is currently researching the history of Electronic Dance Music in Beirut. He received his PhD from New York University and was a Mellon/ACLS Dissertation Completion Fellow in 2017. His dissertation charted the ascendance of the "frequency domain" in audio engineering and popular culture over the course of the twentieth century and into the twenty-first century. He has taught at the American University of Beirut, New York University, and The New School. In addition to his academic research, he has written a suite of educational computer games to facilitate braille literacy, for which he was co-awarded the Louis Braille "Touch of Genius" award by National Braille Press. He also composes experimental computer music and video art.

Researchers

Andrea Jud
OIB Cairo Office

Musa Khamushi
Hans-Robert Roemer Fellow

ANDREA JUD has worked for the Cairo Office of the Orient-Institut Beirut since autumn 2016. She is a PhD candidate in Media and Communication Studies at Free University of Berlin and holds a Magister Artium in Political Science and Islamic Studies from Friedrich-Alexander University Erlangen-Nürnberg. In her PhD project, "Political Identity Construction in the Public Sphere and Hegemonic Struggles within Egyptian Islamism 2011–2013", she traces how changes within Islamist groups in Egypt between 2011–2013 are connected to their complex relationship with each other, examining Islamist hegemony and its meaning for the concept of Islamism itself.

MUSA KHAMUSHI is an historian of cinema and has been an independent lecturer at different universities in Shiraz and Tehran, including Shiraz Art University. He received his PhD from Shiraz University with a thesis entitled "American Missionary Activities among Nestorians in Iran during the Nineteenth Century". His most recent publications include "Religious Beliefs Concerning Cinema versus Iranian Women (1904–1934)" and "Causes of the Production Discontinuance of Iranian Films During 1937–1948", both appearing in *Quarterly Review of Film and Video* in 2019, as well as a number of articles on individual female missionaries in the *International Bulletin of Mission Research* in 2018. His current project is concerned with the role of women and especially female directors in Iranian cinema during the Pahlavi era.

Owain Lawson
Doctoral Fellow

Sean Lee
Doctoral Fellow

OWAIN LAWSON is a PhD candidate in the Department of History at Columbia University. His research explores development, the environment, and social movements in the modern Middle East, and focuses on the Liṭānī River in Lebanon. He holds degrees from Columbia University, Concordia University, and the American University in Cairo. He is Senior Editor of *Arab Studies Journal* and serves on the board of the Lebanese Studies Association as Website Editor.

SEAN LEE is an Assistant Professor of Political Science at the American University in Cairo. He received his PhD from the Department of Political Science at Northwestern University in 2019. His book project focuses on sectarian and ethnic minority communities in the Levant during times of civil war. Through interviews, focus groups, and archival sources, he traces the decision-making processes of Armenian and Druze communities during the Lebanese civil war (1975–1990) and Kurdish and Druze communities in the current conflict in Syria (2011–present). He received MA degrees from the Ecole des Hautes Etudes en Sciences Sociales and from the Université de la Sorbonne-Nouvelle. He has carried out field research in Lebanon, Turkey, Tunisia, France, Germany, and the Democratic Republic of Congo.

Researchers

Mohammad Magout

Postdoctoral Fellow

Nadia von Maltzahn

Deputy Director

MOHAMMAD MAGOUT is a senior researcher at the Humanities Centre for Advanced Studies at the University of Leipzig on "Multiple Secularities – Beyond the West, Beyond Modernities", where he conducts research about secularity in the Arabic press in the nineteenth century. He completed his doctoral studies at the same university in 2016 with a dissertation about two Isma'īlī institutions for Islamic Studies in London, for which he was awarded the Katharina Windscheid Prize of the Research Academy Leipzig. Mohammad holds an MA in Muslim Cultures from the Institute for the Study of Muslim Civilisations, London (2010), and a BSc in Mathematics from the University of Damascus (2006). His most recent publication is an article titled "Secularity in the Syro-Lebanese Press in the Nineteenth Century", which was published in the *Companion to the Study of Secularity* in summer 2019. His first book "A Reflexive Islamic Modernity: Academic Knowledge and Religious Subjectivity in the Global Ismaili Community" is due to appear in early 2020.

NADIA VON MALTZAHN has joined the Orient-Institut Beirut (OIB) as a research associate in 2013 and was appointed Deputy Director in 2018 before going on parental leave in March 2019. 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, Oxford. She received her BA Honours in Middle Eastern and Islamic Studies from King's College, Cambridge. She also co-edited a number of works. Her research interests include cultural policies, 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. In 2019, she was awarded an ERC Starting Grant for her project LAWHA – *Lebanon's Art World at Home and Abroad: Trajectories of Artists and Artworks in/from Lebanon since 1943*, to begin in October 2020.

Kevin Mazur
Postdoctoral Fellow

Fuad Musallam
Postdoctoral Fellow

KEVIN MAZUR is a political scientist whose work focuses on the role of social boundaries and state-society linkages in creating and contesting political order in the Arab world. His work has been published in *Comparative Politics*, *Comparative Political Studies*, and *Middle East Report*. He holds a PhD from the Department of Politics at Princeton University and was previously a Postdoctoral Prize Research Fellow at Nuffield College, University of Oxford.

FUAD MUSALLAM is currently an ESRC Postdoctoral Fellow in the Anthropology Department at the London School of Economics. His research engages with activism, labour, and subjectivity, particularly as they relate to the making of community and the political imagination. He has conducted fieldwork in Syria and Lebanon, working with youth groups, political activists, and migrant workers.

Researchers

Pelle Valentin Olsen

Doctoral Fellow

Molly Theodora Oringer

Doctoral Fellow

PELLE VALENTIN OLSEN joined the University of Chicago as a PhD student in 2014. He holds degrees in Modern Middle Eastern History from the University of Oxford (MPhil) and the University of Copenhagen (BA). Pelle works on twentieth century Iraqi history and literature. His dissertation examines the history of leisure, education, gender, and sexuality in Hashemite Iraq (1921–1958). In addition to several book reviews, Pelle has published in the *Journal of Middle East Women's Studies* and regularly presents at conferences in Europe and North America. His research has been supported by the Fulbright Commission, The Danish Institute in Damascus, The Danish Institute in Rome, and Orient-Institut Beirut, among others. In 2018, Pelle was awarded a two-year Hanna Holborn Gray Mellon Advanced Fellowship.

MOLLY THEODORA ORINGER is a PhD candidate in the Department of Anthropology at University of California, Los Angeles (UCLA). She received her MA in Near Eastern Studies from NYU in 2014 and her BA in Religion from Smith College in 2012. Her dissertation addresses the legacy of Lebanon's Jewish community and its spaces after the Lebanese Civil War (1975–1990) and the mobilisation of concepts of Lebanese conviviality, everyday interactions with "otherness", and the development of a collective Lebanese national narrative as these concepts are embodied in the context of post-civil war spaces. In particular, she strives to understand better how so-called minority spaces – in this case, former Jewish spaces such as synagogues, neighbourhoods and cemeteries – are rehabilitated, ignored or repurposed and also how the relation between these arenas and concepts of belonging are understood by the Lebanese public. She draws on theoretical approaches from anthropology, history and spatial analyses to address the relationship between minority communities, national narratives, place and citizenship.

Chafika Ouail

Postdoctoral Fellow

Hans-Peter Pökel

Head Librarian

CHAFIKA OUAIL is a revisionist philosopher and a scholar in Islamic spirituality and theology; she is also a poet. She holds a PhD in Arabic Language and Literature from the American University in Beirut. Her work is concerned with revisiting the concepts and narrative of the Arabic and Islamic tradition by employing a multidisciplinary approach. During a postdoctoral fellowship at the Arab Council for the Social Sciences, she studied the *crowd* in the Islamic tradition. At the OIB, she studies the concept of *neighbourliness* as a spiritual paradigm. To this end, she tracks from a philosophical perspective the shift of this concept from the pre-Islamic era to the Sufi vision.

Chafika served as assistant editor of *al-Abḥāth* and has been chosen to lead the editorial board of the forthcoming issue of *Maghārib*. She has published on a wide range of topics, including the making of the historical Sufi dictionary; the dilemma of Sufism between translating the experience and translating the language; an onto-semantic reading as a new approach to interpret the Sufi texts; and ethics in the Qur'an between philosophy and spirituality

HANS-PETER PÖKEL joined the Orient-Institut Beirut (OIB) as head librarian in October 2019. He was a research associate at the OIB from 2014 to 2019 and worked on theological questions concerning divine speech in classical Arabic literature within the interreligious context of the Abbasid period. He focused on debates and anecdotes on the Qur'ān concerning its *inimitability* (*i'jāz al-qur'ān*) and its transformations in modernity and also paid attention to discussions about its translatability from a historical and comparative perspective. In his PhD he has studied eunuchs in the works of al-Jāḥiẓ (d. 255/869) within the cultural context of the Abbasid period. Before he came to Beirut he was a research associate at the Free University of Berlin until 2014, where he taught Classical Arabic literature and early Islamic intellectual history.

China Sajadian
Doctoral Fellow

Birgit Schäbler
Director

CHINA SAJADIAN is a doctoral candidate in Anthropology at the City University of New York Graduate Center. With support from the National Science Foundation and the Wenner-Gren Foundation, her dissertation studies agrarian labour relations in the Beqaa' Valley at the Lebanese-Syrian border from an ethnographic and historical perspective. Based on daily fieldwork with Syrian farmworkers, the dissertation analyses how a loss of cross-border mobility for Syrian labour migrants throughout the Syrian war has reconfigured agriculturalists' working conditions in the Beqaa'. She holds a BA in Government from Smith College and an MA in Anthropology from Columbia University. She taught for three years in the Department of Anthropology at Brooklyn College and previously worked as a researcher for the UN Relief and Works Agency in Lebanon.

BIRGIT SCHÄBLER has been director of the Orient-Institut since October 2017. Since 2002 she holds the (only) Chair of Middle East History in Germany, at Erfurt University from which she is on leave. Between 1996 and 2002 she held fellowships and positions at Duke and Harvard Universities and was a professor of Middle East History in Georgia. She studied History, Islamic Studies and Political Science at the universities of Wurzburg, Berkeley and Erlangen where she received her PhD. She founded the first trans-regional research platform in Germany in 2008 and was a fellow at Max-Weber-Kolleg. She served on various scientific boards and as evaluator for numerous academic funding agencies, as well as internationally with accreditation agencies. Her earlier research interests combined history and anthropology, focusing on the modern history of the Levant (Bilād al-Shām). Her last book analyzes nineteenth century reform movements in Islam in their entanglement with Europe.
Her research interests currently include the relations between Area History and Global History, between the Middle East, Islam, and Europe, as well as the history of Orientalism and Oriental Studies.

Abdallah Soufan

Research Associate

Ahmad Sukkar

Postdoctoral Fellow

ABDALLAH SOUFAN joined the Orient-Institut Beirut in September 2019. He received his PhD in Arabic and Islamic Studies from Georgetown University with a dissertation entitled "Tradition and Its Boundaries: A Diachronic Study of the Concept of *Bid'ah* in Early Islam". He holds a BS in Mathematics, and a BA and an MA in Arabic from the American University of Beirut, where he had worked for several years as an Instructor of Arabic and Islamic Thought. His research investigates dichotomies in classical Islamic thought, including the dichotomies of *sunnah-bid'ah*, veridicality-tropicality, reason-tradition, word-meaning, and exoteric-esoteric. His current project focuses on the dichotomy between the literal and the metaphorical (veridicality-tropicality; *ḥaqīqah-majāz*) so essential to Islamic thought. His main argument is that this dichotomy is not self-evident. It was constructed as a theoretical framework that would facilitate an ongoing process of disenchantment in Islam. His publications include a critical edition and a translation of Epistle 48 of the *Epistles of the Brethren of Purity* (jointly with Abbas Hamdani; OUP, 2019).

AHMAD SUKKAR is an Aga Khan Program for Islamic Architecture Postdoctoral Fellow at MIT. He is an associate member of the UCL-led Relief Centre's Global Associates International Network, a member of the steering committee for a Ford Foundation-funded project on Syrian displaced communities in Lebanon at the American University of Beirut, and the leader of an online course funded by the EU and Germany. He was a visiting lecturer at the University of Cambridge, a Mellon Postdoctoral Fellow at the American University of Beirut, an Imam Bukhari Visiting Research Fellow at the Oxford Centre for Islamic Studies, and a studio lecturer at the University of Damascus. He has worked at leading architectural offices in the UK and the Middle East, including Zaha Hadid Architects. He completed a PhD and an MRes at the University of London and an MArch at the Architectural Association. His academic research and design work have received international awards, with a focus on urban conflict, reconstruction, reconciliation, and development in Syria.

Researchers

Stefan Tarnowski

Doctoral Fellow

Torsten Wollina

Research Associate

STEFAN TARNOWSKI is a PhD Candidate at Columbia University's Anthropology Department, Institute of Comparative Literature and Society and Institute for Comparative Media. His research focuses on the role of media infrastructures in the 2011 Arab uprisings and their aftermaths. More specifically, by examining the production and circulation of images and information since the 2011 Syrian revolution, he looks at the relations between technology, political economy, and social imaginaries. His ethnographic fieldwork on Syrian media activists was funded by a grant from the Wenner-Gren Foundation for 2018–2019, and his most recent publication is a translation of and introduction to Dork Zabunyan's "The Insistence of Struggle" (IF Publications, 2019).
He has a degree in Middle Eastern Studies from Oxford University, and previously worked at the Beirut Art Center.

TORSTEN WOLLINA is a Marie Skłodowska-Curie COFUND fellow at the Long Room Hub, Trinity College Dublin. He holds a doctorate from Free University of Berlin, completing his thesis with generous support from the Berlin Graduate School Muslim Cultures and Societies, Berlin, and the Anne Marie Schimmel Kolleg, Bonn University, between 2008 and 2012. Since then, he has been working at the Georg Eckert Institute for International Textbook Research, the Orient-Institut Beirut, and Hamburg University. His main research interest lies at the intersection between manuscript studies, social history of the Medieval and Early Modern Middle East, and its contemporaneous representations in writing. In particular, Wollina explores how practices, institutions, and organisations interconnect in historical processes of knowledge production.
He is the author of "Zwanzig Jahre Alltag: Lebens-, Welt- und Selbstbild im Journal des Aḥmad Ibn Ṭawq [Twenty Years of Everyday Life: Images of Life, World, and Self in the Journal of Aḥmad Ibn Ṭawq]" (Göttingen 2014) and numerous articles and book chapters.

Affiliated Researchers and their Projects

ANAHITA ARIAN University of Erfurt
*The Aesthetics of Writing: The Sabk-e Hindi and the Politics of Knowledge Formation
in a XVII C. Safavid Diplomatic Report* // JUNE – AUGUST

JAANA DAVIDJANTS Tallinn University
*The "Goodbye Tweets" from Aleppo's Siege: The Possibilities and the Limits of Self-Representation
in the Affective Hybrid Media System* // JANUARY – MAY

LILIANA GÓMEZ-POPESCU University of Zurich, Ibero-Romance Literature
*Literature and Art in the Court: Testimonial Re-telling and Dissonant Narratives
in the Global South* // APRIL – MAY

HÜSEYİN HANSU University of Istanbul
The Epistemology of Religious Knowledge: The Concept of Tawātur // JUNE

DERYA ÖZKUL University of Oxford, Refugee Studies Centre
Refugees are Migrants: Refugee Mobility, Recognition and Rights // April /JULY/AUGUST

ANNA SIMONE REUMERT Columbia University
The Etiquette of Migration: Sudanese Labour Practices in Lebanon // SEPTEMBER – DECEMBER

LAMA TAWAKKOL Queen's University
*Sustainable Urban Governance: Vulnerable Populations' Access to Housing and Water
in Beirut and Amman* // SEPTEMBER – DECEMBER

PHILIP WIDMANN
Roads to the Ruins // JANUARY – FEBRUARY

Publications

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-ikhtilāf 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 close to sixty titles in this series. Among the most prominent are the 30-volume biographical lexicon *Kitāb al-Wāfī bi-l-wafayāt* (BI 6) by Ṣalāh al-Dīn Khalīl b. Aibak al-Ṣafadī (d. 764/1363) and the monumental history of Egypt and the Syrian lands entitled *Badā'i' al-zuhūr fī waqā'i' al-duhūr* by Ibn Iyās (d. 1448/1524) (BI 5). Both editions have recently been completed with the publication of extensive and detailed indexes.

The OIB is adopting an open-access policy. New publications of the BI series are made available in electronic format (PDF), without an embargo period. All published titles of the series (even those that are out of print) can be displayed page per page or downloaded in their entirety in a PDF format from the OIB's website via the links to the MENAdoc repository, hosted by the Universitäts- und Landesbibliothek Sachsen-Anhalt in Halle.

In 2019 we published volume 4.3 of al-Baladhurī (BI 28) and the second volume of al-Ṣafadī's *Kitāb al-Wāfī bi-l-wafayāt*, a re-edition based on four new manuscripts. The publication team (academic editor Barraq Zakariya, publication consultant Bettina Fischer-Genz and research associates Fatih Ermiş, Hans-Peter Pökel and Abdallah Soufan) also worked on the notes of the sixteenth-century Aleppan weaver Kamāl al-Dīn al-Hā'ik (BI 59), the Kitāb al-Akilla (BI 60) and the *Kitāb Khāṣṣ al-Khāṣṣ* by Abū Manṣūr al-Tha'ālibī (BI 61).

BI 6b
Das biographische Lexikon
des Ṣalāḥaddīn Ḥalīl b. Aibak aṣ-Ṣafadī

Edited by Muḥammad al-Ḥujair / Sven Dedering

This new critical edition of the second volume of *Ṣafadī's al-Wāfī bi-l-wafayāt* covers entries from Muḥammad b. Ibrāhīm b. 'Umar to Muḥammad b. al-Ḥusayn b. Muḥammad. On the basis of the first edition, which was published by Sven Dedering in 1949, this new revised edition by Muḥammad al-Ḥujairī makes use of additional manuscripts, as well as some of Ṣafadī's other writings. The result is not only a more accurate and readable text, but also an enlarged corpus of biographies, including some completed with passages missing from the first edition.

ṢALĀḤ AL-DĪN KHALĪL B. AIBAK AL-ṢAFADĪ (d. 716/1316) was a historian of Turkish descent best known for his al-Wāfī bi-l-Wafayāt, a biographical encyclopaedia, reproduced by the Bibliotheca Islamica series in thirty volumes with two additional volumes of indices.

Publications

BI 28f
Ansāb al-ašrāf (Part 3/4)

Aḥmad b. Yaḥyā al-Balāḏurī (d. 279/892)
Edited by Riḍwān as-Sayyid
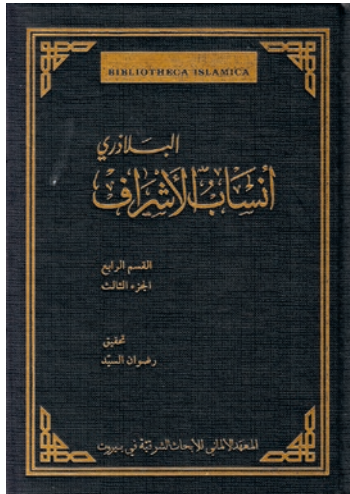
Beirut 2019
1124 pp. Arabic
ISBN: 9783110682359

Ansāb al-ashrāf is a genealogical encyclopaedia of the Arab-Islamic state. Its order follows that of Ibn al-Kalbī's Jamharat al-nasab, but Balādhurī (d. 279/892) expands upon the biographies of the first four caliphs, as well as those of the Umayyad and 'Abbāsid caliphs, whenever their names appear within the genealogical scheme of the work.

This specific volume (volume three of the fourth part) concludes the biographies of the Umayyad (Marwānid) caliphs. It includes part of 'Abd al-Malik's biography, followed by biographies of his offspring, and those of 'Umar b. 'Abd al-'Azīz, al-Walīd b. Yazīd, and Marwān b. Muḥammad. Each biography deals with the policies of the caliph and his governors, his children, his internal and external relations, as well as with rebellions in his era. The editor of this volume, Riḍwān as-Sayyid, made use of three different manuscripts to produce this critical edition of the work. His annotations contain comparisons with other literary sources.

AL-BALĀDHURĪ was a prolific historian of the Abbasid court. He also wrote Kitāb Futūḥ al-Buldān (Book of the Conquests of Lands).

RIḌWĀN AL-SAYYID is professor of Islamic Studies at the American University of Beirut.

Beiruter Texte und Studien

BTS

Beiruter Texte und Studien (BTS) is the OIB's peer-reviewed book series that publishes research on the arts, history, society and culture of the Middle East. It serves as a platform for innovative research from across the world. Since its inception in 1964, more than 130 books have been published in this series. Two new volumes were added in 2019. A full list of the series' titles can be found on the OIB website. Open Access to an annually growing number of volumes is provided via a link to the MENAdoc platform. Preparations are under way to offer faster open access to all newly published books and increase the visibility of BTS among the international academic community. This will enhance the role of BTS as a series that offers cutting-edge research on the Middle East, past and present.

Publications

This volume brings together fifteen new perspectives on the angel in primarily Islamic contexts. The contributions examine the origin, evolution, visual representation, and conceptual elaboration of this vital class of beings that bridges the gap between divine and human realms. A detailed introduction surveys the history of research on this topic and maps out the key contemporary debates. Individual contributions shed light on Hellenistic and ancient Near and Middle Eastern precursors of the angel figure, as well as on Jewish and Christian traditions that can be recognised in the Islamic doctrine of angels. Islamic discourses on the nature, meaning, and types of angels are examined in their specific contexts, and pictured narratives and other elements of visual culture are considered in relation to the textual representation of these entities. The Intermediate World of Angels thus offers a nuanced and varied picture of the angel and provides new insights into the defining characteristics of this class of being and the pivotal role played by the figure of the angel in religious and cultural history.

SARA KUEHN is Marie Skłodowska Curie Fellow at the Institut d'ethnologie méditerranéenne, européenne et comparative (IDEMEC)/Centre national de la recherche scientifique (CNRS) in Aix-en-Provence, France, and at the Centre for Islamic Theology (ZITh), University of Tübingen, Germany.

STEFAN LEDER is Professor Emeritus of Arabic and Islamic Studies at Martin Luther University in Halle, Germany, and was director of the Orient-Institut Beirut from October 2007 to September 2017, including the institute's Istanbul branch (Orient-Institut Istanbul) until 2010.

HANS-PETER PÖKEL is researcher in Arabic and Islamic Studies and since October 2019 Head Librarian at the Orient-Institut Beirut.

BTS 124
**The Library of a Madrasa in Aleppo
at the End of the Ottoman Era**

Edited by Sar'īd Aljoumānī
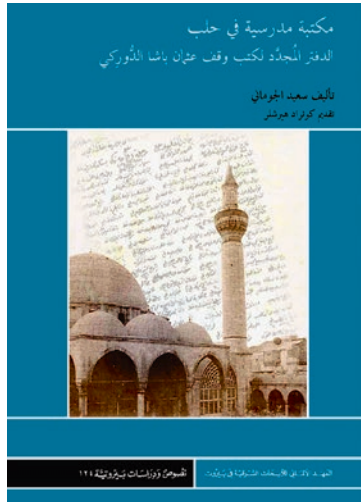
This Arabic monograph argues for the importance of Islamic libraries' inventories, most of which are still in manuscript form, in writing the histories of libraries. It provides a unique insight into the book culture of Aleppo in the nineteenth century. The document at the heart of this book is the "renewed register of the books endowed by 'Uthmān Pāshā". Among its over 1200 titles we find a variety of different subjects, most importantly those concerned with the transmitted fields of knowledge. Such registers also contain valuable information seldom found in other sources, such as the workflow at the library set out in the conditions of endowment. These help us to identify the library's targeted users, how the job of the head librarian was conceived, and how the library was supposed to function on a daily basis. Registers even included lists of librarians and their salaries. Moreover, the inventories themselves are arguably the best instrument at our disposal to identify disciplines and sciences that were of interest to scholars and students in that period. A qualitative and quantitative analysis and categorisation is possible on the basis of the library's acquisitions described in its inventory. The second part of this study follows the twentieth century trajectory of the books that once sat on the shelves of this library. Most importantly, it succeeds in identifying the actual manuscripts of almost half of the listed titles within the holdings of the Syrian National Library in Damascus. The book invites us to reassess inventories, in both a case study of an endowed library in Aleppo, and as a major source for studying the histories of medieval and early modern libraries. It demonstrates how endowment documents and book registers provide a distinct window into the intellectual life of a city in a particular period.

SA'ĪD ALJOUMĀNĪ holds a PhD in Library Studies from Cairo University and is currently a Visiting Scholar (Philip Schwartz Initiative) at the Institute of Islamic Studies, Free University of Berlin (FU).

Publications

Orient-Institut Studies
OIS

Orient-Institut Studies (OIS) combines regional and transregional perspectives in Middle Eastern and other Area and Global Studies. OIS is a digital-only 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 accessible.

Other Publications (Extra Series)

OIB ORIENT
INSTITUT
BEIRUT
المعهد الألماني للأبحاث الشرقية

Extra Series

The OIB also supports the publication of various texts connected with the Institute's work. These include publications of monographs, conference proceedings and other manuscripts, at times jointly published with other publishing houses. Two forthcoming Arabic publications are expected for 2020, one on the reception of the Frankfurt School in Egypt and the Third World. The other publication provides insight into different aspects of cultural policies in Lebanon and is produced in collaboration with Al Mawred Al Thaqafy, a regional NGO.

Publications
of the Researchers

Publications

CHRISTOPHER BAHL

**Book review: Sebastian R. Prange,
Monsoon Islam: Trade and Faith on
the Medieval Malabar Coast.**
Cambridge: Cambridge University Press,
2018, Series: Cambridge Oceanic Histories,
xvi + 344 pp., 4 Maps, 22 Figures, 4 Tables,
Index and Bibliographical Information,
ISBN 978-1-108-42438-7 (Hardback).
In: *Der Islam*, 96(2), pp. 540–548.
DOI 10/ggm53r

MONIQUE BELLAN

**"Looking for a missing…" Auf der Suche
nach dem Abwesenden in Rabih Mroués
The Pixelated Revolution.**
In: Isabelle Busch, Uwe Fleckner and Judith
Waldmann (eds.). *Nähe auf Distanz: Eigen-
dynamik und mobilisierende Kraft politischer
Bilder im Internet.* Berlin and Boston: Walter
De Gruyter, pp. 79–101.

FATIH ERMIŞ

**Bin Altınlık Hazine: Gülşen-i Râz – Önemi,
Hakkındaki Literatür, Ele Aldığı Belli Başlı
Konular.** In: *Türkiye Araştırmaları Literatür
Dergisi*, 15(30), pp. 155–180.

TILL GRALLERT

**Freiheit, Gerechtigkeit und Gleichheit?
Frauen und Prostitution im Pressediskurs
des spätosmanischen Damaskus.**
In: *Weltweit vor Ort: Das Magazin der
Max Weber Stiftung*, 18 June, pp. 36–39.

**Urban Food Riots in Late Ottoman *Bilād
al-Shām* as a 'Repertoire of Contention'.**
In: Stephanie Cronin (ed.), *Crime, Poverty
and Survival in the Middle East and North
Africa.* London: I. B. Tauris , pp. 157–176.

**Open Arabic Periodical Editions
(OpenArabicPE).**
A Framework for Bootstrapped Digital
Scholarly Editions outside the Global North.
openarabicpe.github.io

(ED.) **2019. An Open, Collaborative, and
Scholarly Digital Edition of Anastās Mārī
al-Karmalī's monthly journal *Lughat
al-'Arab* (Baghdad, 1911–1914).**
With contributions from Patrick Funk.
Vol. 1–3.
DOI 10.5281/zenodo.3514384

(ED.) **2019. An Open, Collaborative,
and Scholarly Digital Edition of Anṭūn
al-Jumayyil's monthly journal *al-Zuhūr*
(Cairo, 1910–1913).** Vol. 1–4.
DOI 10.5281/zenodo.3580606

(ED.) **2019. An Open, Collaborative,
and Scholarly Digital Edition of Abd Allāh
Nadīm al-Idrīsī's weekly journal
al-Ustādh (Cairo, 1892–1893).** Vol. 1.
DOI 10.5281/zenodo.3581028

ANDREA JUD

WITH BIRGIT SCHÄBLER / HANS-PETER PÖKEL
**Conference report: Knowledge of Nature
and Intangible Cultural Heritage – Inter-
disciplinary Approaches to Nature and
Environmental History in Arabic and Islamic
Discourses, Cairo, 5/6 September 2018.**
hsozkult.geschichte.hu-berlin.de/index.asp
?pn=tagungsberichte&view=pdf&id= 8143

MUSA KHAMUSHI

Causes of the Production Discontinuance of Iranian Films During 1937–1948.
In: *Quarterly Review of Film and Video*, 37(2), pp. 167–179.
DOI 10/ggm53s

Religious Beliefs Concerning Cinema versus Iranian Women (1904–1934).
In: *Quarterly Review of Film and Video*, 37(2), pp. 180–193.
DOI 10/ggm53t

MOHAMMAD MAGOUT

Secularity in the Syro-Lebanese Press in the 19th Century.
In: *Companion to the Study of Secularity.* Leipzig.
multiple-secularities.de/publications/companion/secularity-in-the-syro-lebanese-press-in-the-19th-century/

Transnationalizing Multiple Secularities: A Comparative Study of the Global Ismaili Community
In: *Historical Social Research*, 44(3), pp. 150–179.

NADIA VON MALTZAHN

The Museum as an Egalitarian Space? Women Artists in Beirut's Sursock Museum in the 1960s and 1970s.
In: *Manazir Journal*, (1), pp. 70–82.

HANS-PETER PÖKEL

WITH ANDREA JUD / BIRGIT SCHÄBLER
Conference report: Knowledge of Nature and Intangible Cultural Heritage – Interdisciplinary Approaches to Nature and Environmental History in Arabic and Islamic Discourses, Cairo, 5/6 September 2018.
hsozkult.geschichte.hu-berlin.de/index.asp?pn=tagungsberichte&view=pdf&id= 8143

WITH SARA KUEHN / STEFAN LEDER (eds.)
Introduction. In: *The Intermediate Worlds of Angels. Islamic Representations of Celestial Beings in Transcultural Contexts*. Baden-Baden: Ergon (Beiruter Texte und Studien, 114), pp. 11–45.

WITH SARA KUEHN / STEFAN LEDER (eds.)
The Intermediate Worlds of Angels: Islamic Representations of Celestial Beings in Transcultural Contexts. Baden-Baden: Ergon (Beiruter Texte und Studien, 114).

BIRGIT SCHÄBLER

WITH ANDREA JUD / HANS-PETER PÖKEL
Conference report: Knowledge of Nature and Intangible Cultural Heritage – Interdisciplinary Approaches to Nature and Environmental History in Arabic and Islamic Discourses, Cairo, 5/6 September 2018.
hsozkult.geschichte.hu-berlin.de/index.asp?pn=tagungsberichte&view=pdf&id= 8143

The Importance of Being Earnest About Neighbourhoods: An Introduction to the TRAFO-Series "Reconstructing Neighbourhoods of War". In: *TRAFO – Blog for Transregional Research,* 28 August*.*
trafo.hypotheses.org/19512

Blog-Editor of TRAFO-Series "Reconstructing Neighbourhoods of War".
In: *TRAFO – Blog for Transregional Research.*

TORSTEN WOLLINA

Between Home and Sufi Convent: Devotional Book Use in Early Modern Damascus.
In: Marco Faini and Alessia Meneghin (eds.) *Domestic Devotions in the Early Modern World*. Leiden: Brill, pp. 147–166.

Devotional Annotations: Preserving the Family's Memory in Arabic Manuscripts.
In: *Religions*, 10(6), 376.
DOI 10/ggm53q

Publications

Events

Conference Reports

Ritualised Reactions to Subsistence Crises // Food Riots in the Ottoman Empire and Its Successor States in the Middle East

INTERNATIONAL WORKSHOP
Beirut, OIB
18–19 January
Convenor: Till Grallert (OIB)

Crowds, collective action, and popular contentions in the Middle East have become the core of scholarly scrutiny as well as political and public discourses since the beginning of the ill-labelled Arab Spring (e.g. Tripp 2013, Chalcraft 2016). Many scholars mention urban food riots in the Middle East in passing. Yet, despite Nelida Fuccaro's claim that "tax or food riots [...] routinely shook Middle Eastern and Indian provincial capitals in the late nineteenth and early twentieth centuries", (Fuccaro 2009) the genealogy of urban popular contentions in the Middle East remains largely obscure on the empirical as well as the analytical levels beyond the IMF riots. An indicator of this state of affairs is the striking absence of food riots from recent collections on urban violence in the Middle East (Freitag et al. 2015, Fuccaro 2016). A similar lack of interest in food riots can be seen in the new field of environmental history of the Ottoman Empire and the Middle East. While scholars successfully established the interplay between social and natural factors with regards to famine, Yaron Ayalon (2014) still writes about "a starving mob storm[ing] the courthouse".

The workshop brought together eight case studies on popular protest across the Ottoman Empire and its successor states from the sixteenth century until the 1980s, which allowed for comparative discussions of analytical approaches. The workshop began with three papers on Ottoman urban food riots in Greece, Anatolia, and Greater Syria. Eleni Gara (University of the Aegean, Mytilene) focused on the early modern experience with a paper on contentious gatherings in sixteenth and seventeenth century Greek provinces of the Ottoman Empire. She set the tone with her observation of an Ottoman moral economy (E.P. Thompson) in which food riots were a highly ritualised and legitimate means of the common people to remind the rulers of their obligations towards the ruled. Özge Ertem (Koç University) analysed violent food riots and other forms of protest during times of extreme famine in her case study on the region of Diyarbekir in 1880. Till Grallert (OIB) spoke about the implications of food riots in late Ottoman Bilād al-Shām that exclusively addressed the state and its representatives for the scholarly conceptualisation of urban Islamicate societies, which are commonly thought of as centred around religious sites of worship and organised by a "politics of notables".

Joan Chaker (Harvard University) and Tariq Tell (American University of Beirut) added important empirical and theoretical dimensions to the discussion with their work on rural communities. Chaker introduced the notion of "social bandits" (Hobsbawm) within the framework of emerging global capital and the transformation of food production in the countryside. Tell presented an application of Scott's "moral economy of the subsistence ethic" to protest in (Trans-)Jordan between 1911 and the 1980s. The final three papers focused on Syria during the French Mandate. Sara Pekow (City University of New York) explored how Syrians from different regions, classes, and backgrounds used food riots during times of inflation and scarcity of food as the only means of self-determination they saw available to them. Elizabeth Williams (University of Massachusetts, Lowell) focused on the impact of agrarian crises and the French attempts of administrating drought and scarcity on urban-rural relations and how access to basic sustenance became a major grievance directed at the French authorities. Nina Studer (University of Bern) looked at the impact of memories of the disastrous famine in Mount Lebanon during World War I on popular contentious action during World War II.

The workshop fostered empirically-grounded discussions of theoretical and methodological approaches to the social history of the late Ottoman Empire and its successor states, which were originally devised for other geographies and periods. As a result, the participants decided on three future steps: First, we established an informal working group with the aim of publicising and supporting each other's work; second, we planned a publication in the form of special issues that collect short case studies and frame them with larger analytical pieces; and third, we expressed our shared desire to engage in the public sharing of research data for re-use by other scholars.

WeberWorldCafé
Changing Neighbourhoods

The WeberWorldCafé is an alternative event format which takes place twice a year. Scholars, experts, intellectuals and public personalities from different regions and disciplines come together, discuss in a café-like atmosphere one central umbrella topic and moderate discussions in English or German on topic-specific tables. Since experts and participants have different backgrounds, everyone brings a different set of pre-existing knowledge, interests and perspectives to the table(s). The goal of this event format is to encourage and connect fresh perspectives and new insights. The event closes with a summary of the results and conclusions of the day providing space for continued informal debates.

This year, these experts approached together with the participants the theme of "Changing Neighbourhoods" and discussed it from various (trans)regional and (inter)disciplinary perspectives and angles. This allowed both a historical and a contemporary perspective on the role of neighbours and neighbourhoods. The topic was suggested by the OIB and originated from its research profile. In this WeberWorldCafé organised by the Max Weber Stiftung – Deutsche Geisteswissenschaftliche Institute im Ausland, the Forum Transregionale Studien, the Orient-Institut Beirut and the Leibniz-Zentrum Moderner Orient cooperated. The event was curated by Hilal Alkan (Leibniz-Zentrum Moderner Orient), Nazan Maksudyan (Einstein Gastprofessorin, Free University of Berlin), Nadia von Maltzahn and Birgit Schäbler (both Orient-Institut Beirut). It dealt with the spatial character and the enforced closeness of shared space which make neighbourhood boundaries special. Conflicts in neighbourhoods are often dramatic; the solidarity of neighbours has been and still is a bare necessity. This gives the notion of neighbourliness its normative touch. We almost instinctively think of the proverbial "good neighbourly relations", to be unneighbourly means to be unfriendly. How have neighbourhoods developed and changed over time, in particular in cities that have experienced or are experiencing conflicts? How have central institutions of a city like museums shaped the fabric of the neighbourhoods around them? Have they contributed to a spirit of neighbourliness? What do migrants bring to their new neighbourhoods? Do they reproduce neighbourhoods abroad?

How are neighbourhoods organised, and what actually makes a neighbourhood a neighbourhood? These were some of the questions the WeberWorldCafé tried to answer. These were some of the various (trans)regional and (inter)disciplinary perspectives and angles which were approached in the framework of the theme of "Changing Neighbourhoods". The selected topics allowed both a historical and a contemporary perspective on the role of neighbours and neighbourhoods. There were six thematic tables. The experts took on the role as table hosts – usually as a pair – and shared their knowledge with the participants, who engaged in the conversation as equals, attending up to four subsequent tables during the event. After a discussion of 25 to 30 minutes, the participants moved to another table of their choice. In that way, the guests could join discussions on four different aspects of the overall theme, which were enriched by the participants' knowledge gained in the previous discussions held at other tables.

Event Poster WeberWorldCafé.

Changing Neighbourhoods

29th January 2019, 2:30 to 6pm
Werkstatt der Kulturen
Wissmannstraße 32, 12049 Berlin

Changing Neighbourhoods will deal with both mobility and transformation. How have neighbourhoods developed and changed over time, in particular in cities that have experienced or are experiencing conflicts? How have central institutions of a city like museums shaped the fabric of the neighbourhoods around them? What do migrants bring to their new neighbourhoods? How are neighbourhoods organised, and what actually makes a neighbourhood a neighbourhood? These are some of the questions our next WeberWorldCafé will try to answer.

Please register via wwc@maxweberstiftung.de

Table hosts:
Hilal Alkan, Elisa Bertuzzo, Banu Karaca, Stefan Knost, Nazan Maksudyan, Fouad Gehad Marei, Katarzyna Puzon, Birgit Schäbler, Kordula Wolf and others

The **WeberWorldCafé** is an interactive, biannual event format of the Max Weber Stiftung and the Forum Transregionale Studien that brings together researchers and practitioners from various disciplines and regions who meet and exchange their thoughts in a relaxed, coffee-house-like atmosphere. We particularly invite students, young scholars and the interested public.

More Information:
wwc.hypotheses.org

Max Weber Stiftung
Deutsche Geisteswissenschaftliche Institute im Ausland

Forum Transregionale Studien

Bundesministerium für Bildung und Forschung

ZMO

QIB Orient Institut Beirut

WeberWorldCafé

Events

Digital Humanities Institute – Beirut #DHIB2019 // Consolidating Local, Regional, and Consortial Collaborations in Digital Humanities Communities

INTERNATIONAL CONFERENCE
Beirut AUB and OIB
3–5 May
Coordinators: Najla Jarkas / Elie Kahale / Maya Sfeir / Fayed Rayan / Rana al-Ghazzi (AUB)
Till Grallert (OIB)

The Orient-Institut Beirut (OIB) is committed to support and engage the digital humanities (DH), particularly regarding the challenges arising from computational approaches to the cultural heritage of societies outside the Global North. Following the success of the Digital Humanities Institute – Beirut (DHI–B) in 2015 and 2017, the OIB continued its support for the third iteration of the Institute in collaboration with the American University of Beirut (AUB) and the journal "Middle East – Topics and Arguments" (META) of Marburg, Germany. DHI–B received the generous support of the American International Consortium of Academic Libraries (AMICAL), the Electronic Textual Cultures Lab (ETCL), and the Digital Humanities Summer Institute (DHSI, both at the University of Victoria, Canada), and the Institut français du Proche-Orient (IFPO). The theme, "Consolidating Local, Regional, and Consortial Collaborations in Digital Humanities Communities", built upon progress made in both research and community building in Lebanon and extended outwards to Egypt, the UAE, Canada, the USA, and members of the AMICAL consortium.

At its core, DHI–B is a training institute founded on principles of co-learning and co-teaching for a community of faculty and students, librarians, and instructional design staff. DHI–B 2019 was the largest edition yet, with almost 200 participants from sixteen countries engaging in various fora on three distinct but interwoven aspects of DH. These were the computational approaches to research questions in the humanities; critical analysis of increasingly digitised society, digital media, and scholarly communications; and the use of digital tools and platforms for research and teaching. Attendees participated in twenty workshops covering digitisation and corpus building (scanning, metadata creation, IIIF, TEI, web-archiving), distant reading (stylometry, social network analysis), web authoring (Drupal, Wordpress, WikiAuthor), open social scholarship, digital pedagogy, the quantified self, and more. The programme also featured a pre-conference talk, a two-day workshop on the politics of Open Access, and three keynote talks.

The first keynote was given by Ray Siemens (University of Victoria, Canada), who spoke about his vision of the digital humanities as open social scholarship. As a leading scholar of DH, Siemens conceives of open social scholarship as the creation and dissemination of research and research technologies to a broad audience of specialists and non-specialists in ways that are accessible and significant. Siemens documented the evolution of the concept of open social scholarship from its origins in open access and open scholarship movements. Its progression involves the digital humanities' methodological commons and communities of practice (with increased access to large data, familiarity with analytical processing, and communication among those working in the communities that exist around that data), contemporary online practices, and public-facing citizen scholarship.

Maxim Romanov (University of Vienna) provided a valuable case study on applying computational methods to research questions from Arabic and Middle Eastern studies. Under the title "'Digital Dust of the Arabic Past': Corpus-Based Research in Arabic & Islamic Studies", he elaborated on distant reading of machine-readable corpora of vast biographical dictionaries in order to diachronically explore the social networks of the Islamic East, and to establish the extent and modes of text re-use in the Arabic written tradition. Romanov builds on the premise that DH are defined through the machine as a matter of methodological exigency that necessitates explicit modelling and allows for experimentation with the aim of scalability and reproducibility of approaches as well as results. To this end, he presented three case studies. On the micro level, he introduced the mapping of social change by tracing transformations of nisbas from lineage to household affiliations in large biographical dictionaries. On the meso level, he modelled the composition of a book with text-reuse algorithms in an attempt to answer how such vast biographic dictionaries could have been authored by a single person. Finally, on a macro level, modelling the scale of shared text reuse revealed a network that clusters into a sunnī and a shī'ī written tradition.

In the final keynote, Janneke Adema (Centre for Postdigital Cultures, Coventry University) introduced her idea of critical and affirmative post-humanities based on the argument that both the traditional and digital humanities overemphasise the human subject and continue to uphold the distinction between theory and practice. Instead, she proposed new forms of iterative and processual publishing, as well as new forms of organisation around publishing and research with the aim of decentring the subject – often imagined as white, male, and western – and the forms of publishing, copyright, and so forth, that accompany it. Her keynote drew on a number of case studies that centred on versioning as a methodological approach to generate differential texts. Such differential texts would exist in different material forms without any one form being authoritative, thus challenging both the idealised notion of linearity and the fetishism of the object (the printed book, the edition) as a final end point.

**3–5
May
2019**

>DHIB.

Digital Humanities Institute – Beirut
#DHIB2019

Consolidating Local, Regional,
International, and Consortial
Collaborations in Digital Humanities
Communities

IN COLLABORATION WITH

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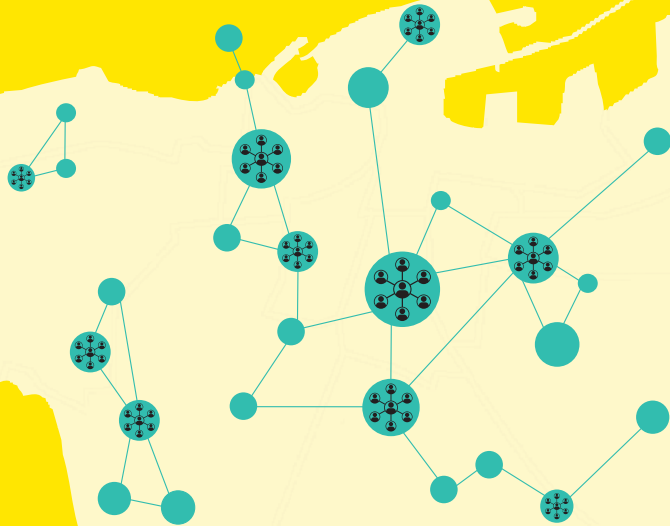
Conference Poster
DHIB2019.

OIB Book Fair

Wednesday
June 19, 2019
9 AM–16 PM

BOOK SALE

OIB Courtyard
Next to City International School
44, Rue Hussein Beyhum
Zokak-el-Blat, Beirut

www.orient-institut.org

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UP TO 90% OFF
BTS & BI SERIES

Beirut, OIB
19 June
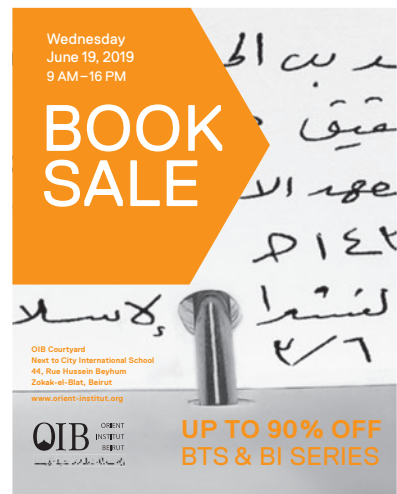
A new event has been added to OIB's manifold activities: the book fair. It is in line with the OIB's efforts in strengthening public engagement and outreach. On 19 June, the OIB successfully held its first Book Fair on the institute's grounds in the Zoqaq el-Blat neighbourhood, Beirut. Hundreds of volumes from the institute's series old and new were on sale for a special price. Several hundred volumes were sold. Beiruter Texte und Studien (BTS), mainly monographs and collected volumes on topics relating to the history, culture and society of the Middle East, past and present, and Bibliotheca Islamica (BI), which publishes critical editions of predominantly Arabic text editions, attracted many visitors from the neighbourhood, the student community, academic institutions and the public at large. The OIB Team is excited about the exceptional resonance of this event, and the publications team plans a re-run in the next years.

Book fair at the OIB, June 2019.
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Events

POM //
Politics of the Machines | Beirut 2019 | Art/Conflict

CONFERENCE SERIES
Beirut
11–14 June

Politics of the Machines is a conference series founded by Laura Beloff, ITU Copenhagen, and Morten Søndergaard, AAU Aalborg, Denmark. It deals with questions of artistic production between human and non-human agency and artistic practices beyond the human. Machines represent alternative and experimental ontologies and epistemologies. The impact of machines on artistic production and perception raise questions of their relationality and operationality and how they are being negotiated into cultural and social ontologies. Where and when do experimental and artistic practices work beyond the human: machine and human: non-human dualisms towards biological, hybrid, cybernetic, vibrant, uncanny, overly material, darkly ecological and critical machines? How are we to analyze and contextualize alternative and experimental ontologies and epistemologies of artistic practices? How are the relationality and operationality of machines being negotiated into cultural and social ontologies? What are the politics – past, current, future – of these negotiations?

The 2nd edition of the POM Conference on Art/Conflict, POM Beirut 2019, was hosted by the Institute of Visual Communication IVC under the Fine Arts & Design Department of the International University of Beirut and the OIB. The goal of this edition of POM was to tackle art practices and the relation of art to the machine. It addressed the inescapable technological structures, as well as infrastructures of artistic production in-between human and non-human agency with critical and constructive perspectives. Further, it focused on understanding the influence and relation between art practices and conflict. It explored the connection between the violence of conflict and violence as a process in art production; the role of conflict in the sociopolitical environment and how it relates to the field of art, science, and technology.

POM Beirut explored the engagement and responsiveness of people and organisations to conflict, scrutinizing how art may serve as a tool for resolution and for social inclusion; or as a counter-argument, a tool for conflict and/or violence. Conflict can also be understood as a contradicting force within an artwork, artistic methods or in a subject matter, it may also push for ethical questions or reveal conflict of interests. The OIB hosted several panels and the conference keynote speech of Hubertus von Amelunxen, a member of the Academy of Arts in Berlin. His lecture raised questions on the relations between art and culture, highlighting the one between art and barbarism (Walter Benjamin). Artworks by the Algerian artist Adel Abdessemed, the Lebanese artist Walid Raad and the Hungarian writer Imre Kertész illustrated the intricate relation between art and violence.

Cover of Program POM Beirut 2019.

politics of the machines   beirut 2019   art /conflict

Events
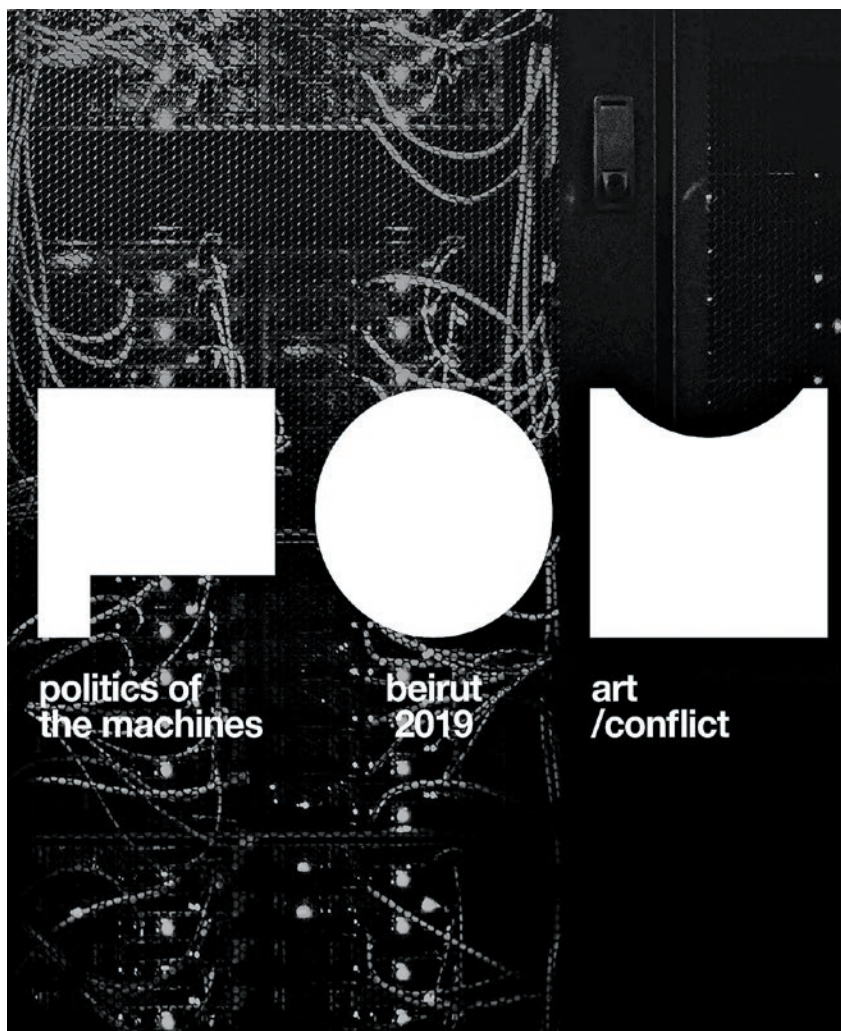
The Peaceful Revolution in the GDR in 1989 and the Short-lived Syrian Spring 2011 — a Juxtaposition

EXHIBITION
Beirut, OIB
9–16 July

If we look at the slogans "Freedom for all!", "Free media!", "Reforms!", "Away with the secret service!" or "No violence!" it is not entirely clear if they were chanted in the streets of Homs, Syria, during the spring of 2011 or in the streets of Leipzig during the Monday demonstrations that contributed to the downfall of the German Democratic Republic in 1989. But not only the slogans bear a striking similarity. Today it is almost forgotten that Syria and the GDR were socialist brother states and that the leading parties of both countries, the Sozialistische Einheitspartei Deutschlands (SED) and the Arab Socialist Ba'ath Party, were friends for decades.

The socio-political backdrop to the protests was very similar in many ways. However, while the internal and international situation in 1989 gave a boost to the protests in the GDR and across the Eastern Bloc, which ultimately resulted in the collapse of an entire political system without the use of force, peaceful demonstrations in Syria in March 2011 were immediately met with brutal repression by the regime. Over the course of just a few months, protests became increasingly determined. Oppositional forces fractured and while many demonstrations remained peaceful, various armed actors joined what soon developed into a still ongoing violent conflict with massive outside interference and hundreds of thousands of dead and millions of displaced Syrians.

The exhibition explored parallels and differences between the two protests by juxtaposing photographs. It was jointly developed in 2017 by groups of young Syrian refugees and students from the University of Erfurt, as part of the Initiative for Refugees at the Chair of History of West Asia, documenting the demands for fundamental rights such as freedom of opinion, press and assembly and for a democratisation of the state.

The exhibition presented a kaleidoscope of impressions and snapshots from the two historical moments. It thereby engaged critically with the similarities and differences of the movements.

The exhibition was previously shown at the University of Erfurt, Germany, during DAVO Congress at University of Jena, and in various venues in Leipzig, Bremen, Gröpelingen and Berlin.

Peaceful Revolution and Syrian Spring photo exhibit , University of Erfurt.

Contested Landscapes, Emergent Archives

EXHIBITION
Beirut, OIB
29 August–13 September
Organisers: Liliana Gómez / Iris Fraueneder (University of Zurich)

From 29 August to 13 September the OIB hosted a public lecture and an exibit within the week-long workshop "Contested Landscapes, Emergent Archives" in collaboration with Forum Transregionale Studien (Trafo), American University of Beirut (AUB), and Europe in the Middle East, The Middle East in Europe (EUME).
The transformation of landscapes with its related violent conflicts is remarkably characterized by a historical oblivion that has been contested by aesthetic interventions that brought up and experimented with the motives and media of fluidities. This exhibition brought together two more recent interventions that reverberate the lived experience of environmental degradation and conflict as de-humanization, loss, and mourning. By understanding landscape in its ontological and metaphorical dimension and as archive, the exhibition addresses forms of political violence such as forced displacement/disappearance or radical environmental transformation through critical ecologies. In particular, the exhibition foregrounded the landscape through plants, bodies of water or the use of fluids as a media-reflexive dimension in contemporary art, presenting two interventions, the video installation Treno, Canto fúnebre (2007) by Colombian artist Clemencia Echeverri and the documentary Wild Relatives by Palestinian artist Jumana Manaa (2018). Both problematize the hidden and forgotten history of political violence in the forms of forced displacement/disappearance, war or environmental transformation of the Anthropocene with its manifold forms. Both interventions reveal and make tangible the psychic and material sedimentations of these forms of political violence and economic history investigating their impact on the landscapes of Colombia and Lebanon, respectively. Echeverri explores the mourning and loss as lived experiences of the Colombian armed conflict. In her video and sound installation, she shows the river Cauca that absorbed the many corpses, while she recreates through the echoing of the water the evanescence of memory.

She uses the figure of thought of 'liquid/liquidity' as physical and creative movement to unfold ambivalences, contradictions, and the incommensurable of cultural work and the memory of landscape. Manaa renarrates the journey and replantation of seeds, archived at the permafrost store Global Seed Vault in Norway and originated and displaced from Syria due to the war, that travelled back to the Bekaa Valley, Lebanon. Through multiple loose narrations by migrant workers of this global agri-cultural project, she delves into the resilience, temporal layers and archives of the landscape. Overall, this paper aims to explore how these contemporary aesthetic interventions echo with the creative human rights that seem to bring both regions into a dialogue.

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Events

Destruction/(Re-)Construction //
Interdisciplinary Perspectives on Cultural Heritage in Conflict

INTERNATIONAL CONFERENCE
Conference of the Arab-German Young Academy of Sciences and Humanities (AGYA)
Beirut, OIB
30 September–2 October
Organisers: Julia Hauser (University of Kassel)
Konstantin Klein (University of Bamberg) / Lena-Maria Möller (University of Leipzig)
Mohammad Alwahaib (Kuwait University)

Ruins have often captured human imagination and, in one way or another, they have been inscribed in a community's history, cultural memory, or local lore. But where does this captivating quality of destroyed or decayed buildings come from?

Members of the AGYA Working Group Transformation invited international experts to discuss the cycle of the creation and decay of architectural heritage from a transcultural and diachronic perspective. While the destruction and deliberate reconstruction of cultural heritage across time and place served as the main focal point and central theme of the conference, the methodological and disciplinary approaches of the individual papers navigated across a wide interdisciplinary spectrum. In order to go beyond the individual perspective of the researcher and the respective case study, this conference took a wider geographical and historical approach by contextualizing a variety of cases of destruction and reconstruction and combining these with new insights from sociology, political sciences, and psychology.

The history of destruction is as old as humankind. The past decades, however, have witnessed a shift in the meaning attached to the deliberate destruction of buildings and the symbolic character of ruins. What has changed is the way in which acts of destruction are promulgated, celebrated, and perpetuated not least by being carefully staged, photographed, and filmed. The most recent destructions of cultural heritage in Syria and Iraq have caused an enormous outcry in the media in general and in social media in particular. Only little later, a plenitude of publications, exhibitions, and conferences followed.

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However, the international and interdisciplinary AGYA conference "Destruction/
(Re-)Construction: Interdisciplinary Perspectives on Cultural Heritage in Conflict"
offered new, comparative and contrastive perspectives from various scientific fields
and geographic regions. Drawing from case studies on India, Syria, the Balkans, and
on the hotly-debated future reconstruction of Palmyra the conference participants
specifically looked at how the destruction and/or reconstruction of cultural heritage
is staged, debated, and perceived by the agents of destruction as well as by the audi-
ences of destruction and reconstruction.

The Orient-Institut Beirut hosted the second public evening event of the conference,
the panel discussion "Cultural Heritage in Conflict: Perspectives from Art and
Literature" widened the scope of the conference to the realm of the arts. The Lebanese
novelist, Hoda Barakat, together with video and visual artist, Ali Cherri, as well as the
Lebanese artists, Abed Al Kadiri and Alfred Tarazi, debated the role of arts and artists
in the perception of destruction and/or reconstruction of cultural heritage in conflict.

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Questioning the Mediterranean //
(Self-)Representations from the Southern Shore in the Nineteenth and Twentieth Centuries

Due to current conflicts, crises and wars, the Mediterranean is back on the agenda of the social sciences. Yet, in the field of modern history this paradigm is almost absent. The Research Network "The Modern Mediterranean: Dynamics of a World Region 1800 | 2000" funded by the Deutsche Forschungsgemeinschaft (DFG) aims to transcend the fragmentation of separate historiographies and to get a more integrated view of the modern Mediterranean. It focuses on the dynamics and transformations that have shaped the region since the nineteenth century.

Whereas northern representations of the Mediterranean and their relevance in "Western" imperialist aspirations have been studied thoroughly, the responses of actors from the southern shores to this narrative, as well as their genuine uses of the maritime region have attracted much less attention. Hence, the fourth workshop of the research network considered the perspectives of these very actors. In order to understand whether the Mediterranean as a concept made sense for Maghrebi and Mashriqi actors both in theory and in practice, the workshop asked how local actors contributed to macro-processes such as colonization and decolonization, urbanization, the integration of their regions into an economic world market and the emergence of nation-states.

The transformations of the nineteenth and twentieth centuries triggered debates about the spatial and temporal position of the Southern Mediterranean, and different understandings of modernity and authenticity impacted upon connections, entanglements and boundaries across the region. Therefore, the relevance of the Mediterranean framework has to be assessed in comparison with alternative networks and notions of belonging.

The main aim of the workshop was to find out how the concept of the Mediterranean was mobilized or challenged during this period of major geopolitical transformation, shaping discourses of emerging nationalisms, borders and identity politics. The opening keynote by Cyrus Schayegh (Geneva) took the changing relations between the post-Ottoman Middle East and Eastern Europe (late nineteenth to late twentieth century) as a starting point to raise wider methodological questions for analyzing regional dynamics at a moment of radical uncertainty.

How do we account for the fact that multiple (dis)entanglements coexist yet differ in intensity, type and degree? Do we and should we foreground some, but not others? And, if so, what rationales and frameworks can we draw on to justify our selective reading and choice? Is an overall, holistic picture possible and even necessary?

Throughout the workshop, participants conceptualised the Mediterranean seascape as an experienced territory, and analysed connectivities and dividing lines across the Mediterranean. A special section was dedicated to contemporary Lebanese perspectives upon the Mediterranean. Three celebrated contemporary artists from Lebanon – the photographer Chaza Charafeddine, the writer Charif Majdalani, and the filmmaker Mounira al-Solh – presented their works as a starting point for a discussion about currently relevant spaces of reference as well as the relevance and meaning of the Mediterranean in the twenty-first century.

The series of workshops will result in a number of publications aimed at presenting a more integrated historiography of the modern constitution of the Mediterranean and the conflicting ideas of belonging it articulates and represents.

Cover of Program of the 4th Workshop of the DFG Network.

MOD MED

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Questioning the Mediterranean:

(Self-)Representations from the Southern Shore in the Nineteenth and Twentieth Centuries

Relations in the Ideoscape // Middle Eastern Students in the Eastern Bloc, 1950's–1991

INAUGURAL CONFERENCE
Beirut, OIB
21–22 October
Convenor: Birgit Schäbler (OIB)

The inaugural conference of the research project "Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991" took place at the Orient-Institut Beirut on 19–20 May 2019, right after the Max Weber Foundation's yearly committee meetings. The two-day conference in the form of a workshop was the first meeting of the international research team following the official start of the project in March 2019. Scholars from Germany, Azerbaijan, the Czech Republic, Egypt, Greece, Iran, Lebanon, Poland and Russia are contributing to the cutting-edge research project on knowledge relations. The research group is part of a larger research project entitled "Knowledge Unbound" of the Max Weber Foundation and funded by the Federal Ministry of Education and Research (BMBF) in Germany.

Birgit Schäbler, head of the research team and director of the Orient-Institut Beirut (OIB), opened the conference and chaired the first panel which focused on conceptual approaches, methodology and research methods that are of importance to the research. Various aspects of oral history, biographical research, and life-story methods were discussed intensively within the methodological lines and trajectories of the research project. Sandra Dahlke, the director of the German Historical Institute in Moscow, and Miloš Řezník, the director of the German Historical Institute in Warsaw, gave insights about the structure and the organisation of different archives in Russia and Poland, possibilities of accessing the archives, and conceivable limitations of working with the documents in those archives.

Members of the research team presented outlines of their individual research case studies. Team work within the research group already started with people exchanging valuable information on archives and student lists. Olga Nefedova talked about the knowledge relations and networks of the Iraqi fine art students in the Soviet Union. Mikuláš Pešta works on the city as an intellectual hub of knowledge production and international publications in the Socialist era.

Constantin Katsakioris discussed the comprehensive relations in higher education between Algeria and the Soviet Union and Czechoslovakia. Dorota Woroniecka-Krzyżanowska explored the relations and impacts of Polish architecture institutes and their Iraqi students on the urban design and esthetics of Iraqi cities. Zaur Gasimov presented on the production of knowledge concerning Iran in institutions of higher learning in Poland and Hungary via two intellectual Iranian communists in exile. Elmin Alyiev talked about the "Azerbaijani discourse", Turkish internal politics, exiles and migrations redefining relations between Iran and Turkey with the Soviet Union.
During the discussions Stella Kneifel looked at Arab students of the social sciences in the GDR. Ekaterina Vasileva focuses on Arab students of media studies in the Soviet Union. Parang Niakan studies gender aspects within the relations in the ideoscape through female Kurdish students in the GDR.
Two anthropologists, research fellows at the OIB, shared their practical experiences of field work in Lebanon in their ongoing dissertation projects with the members of the research team. Molly Oringer discussed her field work interviews within her project on Lebanon's Jewish community and their spaces, and Sam Dinger presented on his participant observation fieldwork on brokerage practices between Syrian refugees and Lebanese residents in the Bekaa Valley.
The two-day workshop came to an end with a set of theoretical and methodological conclusions and practical recommendations outlined by Birgit Schäbler and research coordinator Ala Al-Hamarneh.

Events

Neighbourliness in Global Perspective

**ANNUAL CONFERENCE OF THE MAX WEBER FOUNDATION
(STIFTUNGSKONFERENZ)
Cairo
12–14 December
Convenor: Birgit Schäbler (OIB)**

Between 12–14 December 2019, the Orient-Institut Beirut (OIB) hosted the Annual Conference of the Max Weber Foundation. The OIB, one of ten institutes within the Max Weber "family", held the conference titled "Neighbourliness in Global Perspective" in Cairo, where it runs an office. OIB director Prof. Dr. Birgit Schäbler conceived the overarching theme for the conference, devoting it to the highly interesting yet academically neglected concept of neighbourliness – the practices and ethics of neighbourly relations across space, time, and academic disciplines. The theme of neighbourliness and neighbourhoods emerges from the OIB's broad research profile of "relations".

Within the triad of "neighbourship, friendship, kinship", the neighbourly relation is the most contingent phenomenon. As a form of non-voluntary spatial closeness, it provides fertile ground to explore aspects of interaction ranging from sympathy to aggression, features that might inhabit the same relationship in ambivalent ways. Neighbourliness also features as a prism through which to regard the constantly established, renegotiated, and reformulated boundaries of proximity and distance, categories inherent to spaces of human interaction, power, and violence.

The ethic of neighbourliness, ranging from everyday neighbourly assistance (*Nachbarschaftshilfe*) to love of one's neighbour (*Nächstenliebe* – the neighbour is also "*der Nächste*"), has roots in various religions. Islam renders the concept more deeply and concretely than the competing ideas of cosmopolitanism and coexistence.

The Annual Conference of the Max Weber Foundation gathered the directors and a number of research associates of German humanities institutes abroad, as well as many other international scholars from various academic backgrounds. Together, they explored the possibilities of neighbourliness as an analytical concept, focusing on its characteristic as a spatial form of relationship with specific disposition and practices, and its adaptability to the realms of micro-, meso-, and macro-level relations (i.e. interpersonal, intergroup, and international frameworks). Neighbourly relations in various contexts were analysed through different disciplinary angles (historical, religious, literary, anthropological, diplomatic, political).

Neighbourhood relationships in individual parts of the city of Rostock are being revived through the nationwide digital network nebenan.de.
NEBENAN.DE

The eleven panels raised discussions ranging from the dimensions of neighbourliness in the spectrum between friendship and enmity; neighbourliness as a regulating force between the state and individual; neighbourliness as a practice within communities in regard to gender, religion, and politics; its reverberations on the self; and its changing place in a globalised world. Presentations covered different epochs, areas, and regions, from the importance of neighbours and friends (*frunde*) in Germany in the late Middle Ages to early-modern practices and regulations of neighbourliness in Ottoman *mahalles*. Other topics of note included non-neighbourliness and surveillance in an apartment building under Soviet rule; the organisation of Chinese society through neighbourhoods as basic societal units, offering an efficient means through which to raise taxes, monitor population size, and enlist military recruits; and the state campaigning for exclusively female neighbour networks in the struggle against domestic violence in West/East Berlin.

The conference culminated in the visit to Darb 1718, a neighbourhood initiative and centre for contemporary arts and culture in the area of Fustat in Old Cairo, where the conference's final panel on the Cairene neighbourhood of Shubra took place.

In Egyptian popular discourse, Shubra is celebrated as a symbol of interreligious conviviality, a representation often invoked in novels, films, and TV series. Anthropological insider and outsider perspectives on Shubra yielded intimate insights into everyday practices of neighbourliness in urban Cairo and the vulnerability of the relationships between Muslims and Christians in an increasingly Islamised public space. The conference concluded with a screening of the touching and thought-provoking documentary "We Are All Neighbours", depicting the anthropologist Tone Bringa's research on the effects of war on neighbours in a village outside Sarajevo in Bosnia.

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Public Research Seminars

12 JANUARY Nadia von Maltzahn and Monique Bellan (OIB): *The Art Salon in the Arab Region: Politics of Taste Making* (BTS 132)

28 FEBRUARY Mona Abaza (THE AMERICAN UNIVERSITY OF CAIRO): *Cairo after 2011: The 'Little' Story of a Building*

14 MARCH Sophia Hoffmann (LEIBNIZ-ZENTRUM MODERNER ORIENT BERLIN): *Learning Intelligence: The Exchange of Secret Service Knowledge between East Germany and the Arab Middle East, 1960–1989*

2 APRIL Konrad Hirschler (FREE UNIVERSITY OF BERLIN): *Neighbourhoods of Books: The Role of Book Collections in Mamlūk Bilād al-Shām in Creating Spatial Identities*

4 APRIL Abdel Raouf Sinno, Nader Sarraj, Khaled Ziadeh (BEIRUT): المدن الأقطاب في لبنان

25 APRIL Abdel Latif Fakhoury (BEIRUT): *An Evening of Storytelling:* ..وثائق بيروتية حنين وعبرة

13 JUNE Hubertus von Amelunxen (ACADEMY OF ARTS BERLIN): *Art and Barbarism*

20 JUNE Anne-Linda Amira Augustin (BERLIN): *The UN-led Peace Talks for Yemen and the Southern Cause*

5 SEPTEMBER Antonis Vradis (LOUGHBOROUGH UNIVERSITY): *The New Spatial Contract: Migration and the Invisible Barriers in Cities Today*

ALL PUBLIC RESEARCH SEMINARS SUSPENDED FROM LATE OCTOBER 2019 IN ACCORDANCE WITH LEBANESE UNIVERSITIES AND RESEARCH INSTITUTIONS.

Events

Internal Colloquia

17 JANUARY Foroogh Farhang (OIB VISITING DOCTORAL FELLOW): *Navigating a Life with the Dead: Syrians' Burial Practices in Lebanon*

22 JANUARY Mohammad Magout (OIB VISITING POSTDOCTORAL FELLOW): *Imagining Society, Religion, and Culture in Nineteenth Century Periodic Press in Beirut*

14 FEBRUARY Molly Oringer (OIB VISITING DOCTORAL FELLOW): *Post-War Rehabilitation and the Afterlives of Jewish Terrains in Lebanon*

21 FEBRUARY Iris Fraueneder (OIB AFFILIATED RESEARCHER): *Absent Images: Filmic and Curatorial Engagement with the Unavailability of Audiovisual Heritage in the Middle East*

28 FEBRUARY Owain John Lawson (OIB VISITING DOCTORAL FELLOW): *Power Failures: Engineers and the Liṭānī River, 1931–1978*

7 MARCH Ahmad Sukkar (OIB VISITING POSTDOCTORAL FELLOW): *Beyond Syrian Urban Coexistence, Conflict and Reconciliation: Religious-Secular Relationships in Global Neighbourliness*

14 MARCH Jaana Davidjants (OIB AFFILIATED RESEARCHER): *The "Goodbye Tweets" from Aleppo's Siege: The Possibilities and the Limits of Self-representation in the Affective Hybrid Media System*

21 MARCH Sam Dinger (OIB VISITING DOCTORAL FELLOW): *Networks of Connection: Negotiating Displacement and Marginality in the Central Beqaa'*

4 APRIL Rana Hassan (OIB VISITING DOCTORAL FELLOW): *Urban Movements in Lebanon: An Opportunity for Civil Society to Engage in the Production of the City*

11 APRIL Mohammed Ezzeldin (OIB VISITING DOCTORAL FELLOW): *Arwa Salih and the Other 1968: Rethinking Revolutionary Temporality in Egypt (1968–2011)*

18 APRIL Pelle Olsen (OIB VISITING DOCTORAL FELLOW): *From Boys to Men: Missionary Education and Extracurricular Activities at Baghdad College, 1932–1958*

2 MAY Liliana Gómez (OIB AFFILIATED RESEARCHER): *Investigative Aesthetics: Artistic Practices and the Law*

9 MAY Cynthia Azzam (OIB BASSAM CHIT FELLOW): *Co-construction de projets d'école? Mobilisation et participation autour d'espaces scolaires au Liban*

Events

23 MAY Abdulghani al-Hawri (OIB HANS-ROBERT ROEMER FELLOW): العلاقات الاسريه في ظل الادمان على وسائل التواصل الاجتماعي

30 MAY Sam Dinger (OIB VISITING DOCTORAL FELLOW): *"The Worst Days yet…":*
Some Preliminary Findings from Fieldwork with Young Syrian Men in Central Beqaa'

4 JUNE John Hanna (OIB VISITING DOCTORAL FELLOW): *Mapping Violence:*
A Multi-dimensional Approach towards Understanding Beirut's War Spatiality

20 JUNE Kevin Mazur (OIB VISITING POSTDOCTORAL FELLOW): *Informal Settlement,*
Neighbourhood Relations, and Reconstruction in Three Neighbourhoods in Damascus

27 JUNE Molly Oringer (OIB VISITING DOCTORAL FELLOW): *The Work of What Remains:*
Social and Political Reflections on Jewishness and Space

11 JULY Anahita Arian (OIB AFFILIATED RESEARCHER): *The Aesthetics of Writing:*
The Sabk-e Hindi and the Politics of Knowledge Formation in a Seventeenth Century
Safavid Diplomatic Report

12 SEPTEMBER Hazim Alabdullah (OIB VISITING DOCTORAL FELLOW): *The Road to Rome:*
Patriarch Ignatios Ni'matullah between Faith and Profit

26 SEPTEMBER Chafika Ouail (OIB VISITING POSTDOCTORAL FELLOW): *Revisiting Jiwār*
in Islam: Towards an Ontology of Co-existence

10 OCTOBER Stefan Tarnowski (OIB VISITING DOCTORAL FELLOW): *A Few Big Images*

17 OCTOBER Monika Halkort (OIB VISITING POSTDOCTORAL FELLOW): *Ecologies of Risk:*
Mapping the Historical Entanglement of Coloniality, Racialisation and Techno-natures
in the Mediterranean Sea

24 OCTOBER Joshua Hudelson (OIB VISITING DOCTORAL FELLOW):
Toward a History of Electronic Dance Music in Beirut, 1969–2019

7 NOVEMBER Célia Hassani (OIB VISITING DOCTORAL FELLOW): *Demand for Cultural Policies*
in Lebanon: Formulation and Process; Case Study of Two Local Initiatives

21 NOVEMBER Musa Khamushi (OIB HANS-ROBERT ROEMER FELLOW): *A Comparative Study*
of Female Filmmakers' Films in the Pahlavi-Era Cinema

5 DECEMBER China Sajadian (OIB VISITING DOCTORAL FELLOW): *Between Bondage*
and Belonging: The Shawīsh and Refugee Farmworkers in Lebanon's Beqaa' Valley

Presentations & Moderations

MARA ALBRECHT

"Urbaner Raum und Gewalt im Britischen Imperium: Die Unruhen in Belfast und Jerusalem im späten 19. bzw. frühen 20. Jahrhundert", at the colloquium Geschichte des 19. und 20. Jahrhunderts, University of Bielefeld, BIELEFELD // 14 JUNE.
"Stadträume und Gewaltkulturen im Britischen Imperium: Die Unruhen in Belfast und Jerusalem im späten 19. bzw. frühen 20. Jahrhundert", at the research colloquium of the Centre for Antisemitism Studies, TU Berlin, BERLIN // 19 JUNE.
Chair of Panel **"Gendering Neighbourliness: The Neighbour as a Woman"**, at the Annual Conference of the Max Weber Foundation Neighbourliness in Global Perspective, OIB, CAIRO // 12 – 14 DECEMBER.

CHRISTOPHER BAHL

"From Mamluk Egypt to the Bahmani Deccan: The Professional Mobility of a Fifteenth Century Migrant Scholar", at the SOAS conference Professional Mobility in the Islamic Lands (900–1600) 'ulamā', udabā' and administrators, LONDON // 20 MARCH.
"Arabic Grammar Books in Ottoman Istanbul: The South Asian Connection", at the workshop Ottoman Arabic – Education and Literacy, Woolf Institute, CAMBRIDGE // 24 MAY.
"Sharing Textual Practices: The Circulation of Arabic Manuscripts Across the Early Modern Western Indian Ocean", at the twelfth annual conference of the International Society for Cultural History, TALLINN // 26–29 JUNE.
"One Man's Treasure is Another Man's Textbook: Enacting Arabic Philology at Shah Jahan's Court", at the workshop Marginal Commentaries in Arabic Manuscripts, organised by the Bibliotheca Arabica Project, Sächsische Akademie der Wissenschaften, LEIPZIG // 2 DECEMBER.

SARAH EL BULBEISI

Chair of Panel **"Exhibiting and Performing Neighbourliness"**, at the Annual Conference of the Max Weber Foundation Neighbourliness in Global Perspective, OIB, CAIRO // 12–14 DECEMBER.

Events

FATIH ERMIȘ

"Maḥmūd Šabistarī's Rose Garden of Secrets: Treasure of Thousand Gold Coins", at the American University of Beirut, BEIRUT // 20 FEBRUARY.
Teaching **"Islamic Intellectual History"**, block seminar at the University of Osnabrück, OSNABRÜCK // 22–23 NOVEMBER.
"Main Parameters of Ottoman Economic Thought", at the Turkish-German University, ISTANBUL // 2 DECEMBER.
Chair of Panel **"Neighbourliness across Borders: The Neighbour as a Political Problem"**, at the Annual Conference of the Max Weber Foundation Neighbourliness in Global Perspective, OIB, CAIRO // 12–14 DECEMBER.

TILL GRALLERT

Convenor **"Ritualised Reactions to Subsistence Crises: Food Riots in the Ottoman Empire and Its Successor States in the Middle East"**, international workshop, OIB, BEIRUT // 18–19 JANUARY.
"Neither Mosques nor Notables: Urban Food Riots across Late Ottoman Bilād al-Shām", at the workshop Ritualised Reactions to Subsistence Crises:
Food Riots in the Ottoman Empire and Its Successor States in the Middle East, OIB, BEIRUT // 18–19 JANUARY.
"Welcome and Thematic Introduction", at the workshop Ritualised Reactions to Subsistence Crises: Food Riots in the Ottoman Empire and Its Successor States in the Middle East, OIB, BEIRUT // 18–19 JANUARY.
Co-organiser **"Digital Humanities Institute – Beirut (DHI–B) 2019: Consolidating Local, Regional, and Consortial Collaborations in Digital Humanities Communities"**, American University Beirut (AUB), OIB, BEIRUT // 3–5 MAY.
Co-organiser **"On Troubles of Translation"**, workshop at the Digital Humanities Institute – Beirut 2019, AUB, BEIRUT // 3–5 MAY.
Teaching **"Introduction to Digital Editing Using TEI"**, workshop at the Digital Humanities Institute – Beirut 2019, AUB, BEIRUT // 3 MAY.
"Tracking the Late Ottoman Ideosphere: Computational Approaches to the Wasteland of the 'Digitised' Arabic Press", at the workshop Creating Spaces, Connecting Worlds: Dimensions of the Press in the Middle East and Eurasia, University of Zurich, ZÜRICH // 31 OCTOBER–2 NOVEMBER.

Table host and co-convenor **"Changing Neighbourhoods"**, WeberWorldCafé, Werkstatt der Kulturen, BERLIN // 29 JANUARY.

"Relations, Resonances, Ruptures: On the Future of the Middle East", short lecture presentation at Bundesministerium für Bildung und Forschung, BONN, 25 MARCH.

Convenor **"Introduction and Conclusion"**, at the inaugural conference Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991, OIB, BEIRUT // 19–20 MAY.

"Short lecture on the history of Oriental Studies and OIB", at opening ceremony POM, Politics of the Machines, Amphitheatre of Lebanese International University, BEIRUT // 11 JUNE.

"Introduction", at the inauguration of the exhibition The Peaceful Revolution in the GDR in 1989 and the Short-Lived Syrian Spring 2011, by students and refugees of Erfurt University, OIB, BEIRUT // 9 JULY.

"Welcome and Introduction", at the inauguration of the exhibition Critical Ecologies: Aesthetic Practices and the Archive, OIB, BEIRUT // 29 AUGUST.

"Welcome address", for the panel discussion Cultural Heritage in Conflict: Perspectives from Art and Literature, as part of the international AGYA conference Destruction/ (Re-)Construction Interdisciplinary Perspectives on Cultural Heritage in Conflict, OIB, BEIRUT // 30 SEPTEMBER–2 OCTOBER.

Keynote **"On the Relevance of the Levant"**, at AGYA event "Re: Levant", Sursock Museum, BEIRUT // 11 OCTOBER.

Convenor and commentator at the video conference **"Relations in the Ideoscape: Middle Eastern Students in the Eastern Bloc, 1950's–1991"**, OIB, BEIRUT // 21–22 OCTOBER.

Participant and commentator **"History and Archaeology"**, workshop-panel at international AGYA conference The Place of Humanities in Research, Education and Society: An Arab-German Dialogue, Free University of Berlin, BERLIN // 8–10 NOVEMBER.

Convenor and panelist **"100 years of Max Weber's 'Science as a Vocation'"**, panel discussion, OIB, BEIRUT // 11 NOVEMBER.

Convenor **"Welcome and Introduction"**, at Annual Conference of the Max Weber Foundation Neighbourliness in Global Perspective, CAIRO // 12–14 DECEMBER.

Events

Library

The Library of the Orient-Institut Beirut is a specialized research and reference library in the fields of Near and Middle Eastern studies that primarily serves the research needs of the OIB. It provides researchers with research materials and is in addition open to a broader community of international visiting fellows and Lebanese scholars upon registration. At the end of July, the OIB has started an intensive inventory of all its holdings with the support of all researchers and employees. In the process, we (re)discovered numerous rare books and hidden treasures on the magazine shelves.

Our rich collection covers the scholarly disciplines in the broad field of Near and Middle Eastern studies and particularly the history, culture, geography, anthropology, sociology and the lingual and religious pluralism of the region. Arabic literature, history, history of religions, cultural history, history of Arabic and Islamic science, theology and philosophy as well as Eastern Christianity, Christian Arabic literature and Semitic philology are special foci of the library since its foundation in 1961 as well as printed Levantine journals and newspapers. Due to its history, the largest sections of the library are in the field of Arabic studies and literature as well as the history of the Arabic and Islamicate world, followed by Islamic theology. The library also houses a growing collection about Lebanon and the Levant and as well as Armenian culture in the Middle East. In response to the cultural, lingual and religious pluralism of the region, the institute cultivates a collection policy that pays particular attention to this unique diversity. Upholding long-term collecting strategies and in support of the OIB's *Bibliotheca Islamica*, the library continues to enrich its substantial collection of critical editions of classical Arabic literature and holds as well some treatises in Ottoman and Persian language. A collection of more than five hundred maps and several architectural and topographical plans from Beirut and Lebanon as a whole are also a part of the library's holdings.

The library acquires approximately 2.000 books annually and subscribes to the most important journals in our fields of research. The predominant language of our acquisitions is Arabic followed by English, French and German as well as other European languages. On behalf of the Max Weber Foundation we advance to build up a shared Digital Library and optimise the range of electronic material. We provide onsite access to an increasing number of databases. Thanks to a collaboration with the Special information Service (FID) Near East in Halle, Germany, we offer access to the MENALIB Middle East Virtual Library.

The library has reading rooms that are equipped with wireless internet access, high-end book and microfilm readers/scanners. We offer study desks to our readers with daylight reading lamps and electric outlets. Our reading rooms and its entrance offer an inviting atmosphere for our scholarly events and support the exchange of scholars and researchers.

Team

Interns

1 MARCH – 12 APRIL	**Leonie Rau** Universität Tübingen
1 APRIL – 31 MAY	**Patrick Funk** Goethe-Universität Frankfurt am Main
15 APRIL – 11 JULY	**Dilan Hatun** Universität Erfurt
1 JUNE – 15 JULY	**Theresa Schwass** Universität Göttingen
15 JULY – 15 SEPTEMBER	**Dilan Canpolat** Universität Münster
15 SEPTEMBER – 1 DECEMBER	**Mounir Zahran** Ruprecht-Karls Universität Heidelberg
15 SEPTEMBER – 15 DECEMBER	**Atoscha Gruenewald** Freie Universität Berlin

Scientific Board

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Imprint

The Orient-Institut (OIB) is an academic hub in central Beirut. It was designed to foster German research on and throughout the region. The OIB has come to benefit from the advantages of Lebanon's unique position as an intellectual centre in the Arab world. As the only German research institute devoted to Arabic and Islamic Studies based in the Arab Middle East, the OIB has helped to train generations of German scholars who specialised in the region. Since 2010 the OIB maintains an office in Cairo to strengthen academic collaboration and research across the MENA region.

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. Even during the most turbulent periods of Lebanese history academic activities at the institute continued, although in 1987 the German staff were 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). The Istanbul branch became an independent institute in 2009. In 2003 the OIB joined the other German Humanities Institutes Abroad in a foundation named Max Weber Foundation in 2012. The Max Weber Foundation is a publicly regulated body funded by the Federal Ministry of Education and Research (BMBF).