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ERC Starting Grant
Research proposal (Part B2)

</div>

Section 2: _The Project proposal_

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Knowledge, Education and Cultural Production in the Nile Valley Entangled Histories from Modern Egypt and Sudan

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Introduction
The modern history of the Nile Valley offers important insights into the evolution of knowledge, education and cultural production in the interrelationships of different historical, social and geographical contexts. A study of the diverse social realities of modern Egypt and Sudan contributes crucial information about the conditions of production, transmission and validation of knowledge and its relation to power. The profound historical ruptures and political transformations of Egyptian and Sudanese societies in the 19th and 20th centuries provide an essential historical perspective on the adaptability and continuity of ideas, values and intellectual visions in cross-cultural settings. This project thus offers critical interdisciplinary insights for current debates on the concept of modernity and the evolution of knowledge in their relation to political, religious and social power.

a. State-of-the-art, Objectives and Case Studies
The study of the evolution of knowledge and cultural production remains central to historical, anthropological and sociological research. The aim of this research project is to identify the social, political, ideological and economic processes that have shaped knowledge and the modes of cultural production in Egypt and Sudan during the 19th and 20th centuries. The project highlights the evolution of intellectual premises within the fields of education, professional training and higher education, municipal and state administration, literature and art and political culture. Moreover, the investigation focuses on the possible interconnection of these premises with narratives of the nation and the state.
Key actors are also identified in the development and transmission of knowledge. In this context, the project reconstructs the reflexive relation of knowledge and power, highlighting the importance of scientific knowledge, education, literature and the arts for reflections about the self, society and the state, as well as for state politics.
Methodologically, the project goes beyond culturalist understandings of the region, on the one hand, and simplifying theories of global history on the other. Its focus is on entangled histories, taking into account local specificities while investigating these in the context of broader configurations of agents, practices and social dynamics.

State of the art
In contrast to the extensive literature on the history of knowledge, culture and education that is dedicated to the history of modern Europe, similar studies on Arab and Islamic societies are rare. A central paradigm, which for decades has influenced the existing literature on Arab and Islamic societies, highlights the importance of external influences on the cultural and intellectual spheres and their evident impact on social and political change. Echoing the dominant position of modernization theories in the broader field of Middle East Studies since the early 1950s, this

paradigm considered local societies as mere recipients of outside, i.e. European or "Western" inspiration. Knowledge was perceived as imported, with change being associated with the politics of external actors. This paradigm is closely related to descriptions of these societies and their populations as passive and subjugated. Given the long colonial domination of major parts of the Arab and Islamic world, developments in these societies were understood as merely reflecting the immediate interests of the colonial powers.

Paradoxically, a similar image of colonized societies as being shaped and determined from the outside frequently resonated in postcolonial studies. In these studies, the colonial order was described as a direct materialization of a dominant Orientalist worldview. Not only did the colonial powers impose a tight political framework, thus undermining local agency, but the colonial 'machinery of truth' also conditioned the intellectual options of local populations and fostered a mind-set in line with the very requirements of the colonial order (i.e., imposing categories such as reason, progress and the nation-state as universal notions). (Mitchell 1991, Troutt Powell 2003; for a critical assessment Cooper 2005)

The self-reflexive advancement of cultural and postcolonial studies and their critical integration into historical research has permitted the questioning of this paradigm and the introduction of new perspectives about local conditions of the production and transmission of knowledge over time, space and across social milieus. Highlighting local contexts and dynamics, these studies have provided significant insights that have reshaped established narratives and epistemological approaches to Arab and Islamic societies. (Sharkey 2003) Recent research has also allowed for a re-evaluation of the link between the production of knowledge and state formation processes. While the state has long been considered as shaping and framing knowledge through administrative and educational policies, the reverse impact of scientific progress and innovations on state formation has attracted increasing attention. (Thompson 2000, *REMMM* 2003)

The mounting interest in the reflexive relations between knowledge and the state provoked additional questions with regard to the agents of knowledge production and its circulation and authorization in the social sphere. Despite a strong focus on social and political elites as the most visible agents of intellectual, scientific and artistic activities, increasing attention is paid to subaltern actors and dynamics in the local and/or marginal milieus within Arab–Islamic societies. The traditional focus on outside interference and top-down state policies has thus shifted to the processes of knowledge production in broader sections of society. This includes a shift of interest from abstract knowledge and ideas to practices related to the transmission, incorporation and validation of knowledge at individual and local levels. Instead of narrowly tracing the evolution of the content and form of knowledge, a particular focus is on the means of knowledge production and the individual modes and social patterns that allow for the dissemination and authorization of knowledge and culture in society. (Lockman 2002)

The most recent studies of intellectual history have highlighted the persistence of cultural and religious traditions in local discourses and the importance of local conditions. These analyses revised a common conception according to which ideas and intellectual notions were often directly translated from European discourses. In this regard, several studies highlighted the conditionality of Arab–Islamic encounters with Europe and the productive and critical contest of European thinkers' claims and premises. (Schumann 2008, *Cahiers d'histoire* 2008)

Recent developments in historiography and cultural studies have further advanced the paradigm shifts with regard to questions of cultural encounters and exchange. Focusing on transnational and translocal dynamics and cultural transfers, essentialist constructions of knowledge and culture have been called into question. Tracing the entangled character of national histories in Europe and the Mediterranean, historical research has emphasized the communalities and interaction across political and cultural borders. In these studies, borders – in a political, geographical and cultural sense – have been re-conceptualized as locations of crossing points and exchange. Recent historical research has been increasingly critical as regards essentialist and narrowly culturalist perspectives on the conditions of knowledge production and appropriation. In this case, the relevance of borders has been queried. Pointing to the importance of Diaspora communities in modern Arab and Islamic history, studies about Arab immigration to South America or Europe and intellectual networking

across the Mediterranean have encouraged a geographical reframing of notions such as culture and the public sphere. (Mandeville 2001)

A similar re-conceptualization is notable with respect to the chronological reading of Arab–Islamic cultures and societies. This shift touches on events and processes traditionally considered as major historical breaks: the beginning of modernity or the relevance of colonial rule. While Napoleon's occupation of Egypt in 1798 has often been considered as marking the beginning of modern Middle Eastern history, the beginning and the end of colonial rule are commonly identified as radical turning points for local politics and culture. Yet, the increasing focus on local dynamics has triggered criticism of such rigid periodization that defines Arab or Islamic history as a function of European rule. While the French campaign in Egypt and the ensuing period of European domination profoundly impacted on all aspects of local social and political life, colonial rule did not erase cultural and political traditions. Rather than defining a clear-cut *before* and *after*, the period of colonial rule was characterized by complex dynamics of continuity and change. The interests and policies of the various colonial powers were crucial, but they were far from exclusively determining the path of society.

Research Questions and Objectives

The histories of Egypt and the Sudan in the 19th and 20th centuries, and the variety of their social milieus and localities provide outstanding insights into the conditions, dynamics and trajectories of knowledge in modern societies. As an interdisciplinary study of key facets of these societies, this research project aims to answer core questions raised in recent historiographical debates and postcolonial research. Focusing on the pluralist character of the local experiences of societies in the Nile Valley, this project combines detailed empirical case studies with theoretically informed analysis and interdisciplinary explorations.

1.   Re-evaluating the impact of major events in modern Egyptian and Sudanese history on relations between knowledge and power

Despite the prominence of the Nile Valley in historical research on colonialism and postcolonial transformations, few studies have attempted to trace the relation between knowledge and culture and the development of modern societies in Egypt and Sudan in the medium term. The modern period is considered as a broad definition of the temporal scope of this project which aims to reconstruct important social and intellectual trajectories across major events during the last two centuries. Following attempts to revise the classical periodization of the region's modern history (Ze'evi 2004, Ibrahim/'Abbas 2008), the project does not a priori consider the British occupation of Egypt (1882), the establishment of Anglo–Egyptian rule in Sudan (1899), the two World Wars or the ultimate retreat of Britain from Egypt (1952) and Sudan (1956) as turning points in local modern history. Instead, social, economic, cultural and educational developments linking these events will be investigated to elaborate alternative readings of continuity and change. Considering these historical intersections as crossing points rather than as lines of division, the project aims to reshape established narratives that depict Egyptian and Sudanese history as a succession of clear-cut periods narrowly defined in terms of political power.

2.   Reconstructing the fragmentation and entanglement of knowledge and cultural production across diverse geographical spheres and social milieus

The particular geographical position of Egypt and Sudan in-between various presumably distinct spheres and spaces is a key element of the project. Considering the location of the Nile Valley at the crossing of the Mediterranean, the Mashreq, the Red Sea and Africa, a simple centre/periphery framework does not allow for the conceptualization of the peculiarities of these societies. Furthermore, the sharp contrast between the urban and rural areas, both in Egypt and Sudan, and the local particularities – with regard to social structure, cultural milieus and historical heritage – of such cities as Alexandria, Cairo, Aswan and Khartoum, contradict any essentialist narrative of shared intellectual legacies and cultural practices. (Goldschmidt/Johnson/Salmoni 2005) Yet, the common religious traditions and a historical legacy of close political and administrative relations

nevertheless suggest the existence of considerable communalities affecting the historical experiences of individuals and social groups in Egypt and Sudan. The project thus researches the translocal dynamics of knowledge and cultural production in each country and traces the emergence and interaction of conflicting ideologies and identities such as Nile Valley Unity, Pharaonism, Nubianism, Mediterraneanism, Arab nationalism and Panislamism. It invokes regional flows of ideas and emphasizes the interconnection of intellectual phenomena across geographical borders. In this sense, the concepts of *Kulturtransfer*, transnationalism and entangled history will be used to investigate the particularities and communalities of the local appropriation, transformation and actualization of knowledge, cultural production and intellectual visions.

3.   Identifying the relationship between the production of knowledge and culture, the evolution of national narratives and the processes of state formation

The project aims to identify the impact of knowledge and culture on the construction of the nation and the legitimization of the state. The research will shed light upon the plurality of actors involved in the elaboration, codification and circulation of knowledge: state officials, scientists, experts, educationists, intellectuals, teachers, journalists and artists. Focusing on the spheres of early childhood and school, secondary and higher education, academic scholarship, administration and governance, the arts and literature, as well as political culture, a study is proposed of the use and manipulation of knowledge for the formation of identities and state policies. (Roussillon 1995, El Shakry 2007) In this respect, particular emphasis will be on the emergence of social sciences (i.e. history, sociology, statistics, urban geography and economics) in late 19th and early 20th century Egypt and Sudan. These sciences considerably facilitated the administration of communities thanks to increasing state control over local populations. Throughout the 20th century and until today, the Egyptian nation-state has had to contend with competing educational agendas of local or transnational character (private schools, international organizations), which have played a significant role in filling educational gaps, and promoting alternative knowledge contents and forms. The construction of identity and the formation of socially cohesive groups are furthermore linked to the elaboration of shared narratives and representations of imagined communities. In this regard, the emergence of historicist arts and literature representing the community and its history are important facets of the fabrication of historical legitimacy and the building up of social and political loyalties towards the community. The need to negotiate these loyalties and approaches to society was one key factor in the development of increasingly vibrant local political cultures, whose features derived both from local and non-local intellectual traditions.

Case Studies

A team of young scholars with outstanding academic records will conduct the research for this project. The team comprises a wide range of backgrounds, reflected in the collaborators' various academic fields of specialization. It brings together scholars of seven different nationalities (from France, Italy, Germany, Switzerland, Egypt, Israel and Mexico) with diverse academic and linguistic skills. The respective fields of research interest cover a broad spectrum of disciplines across the humanities and social sciences: political, social and intellectual history; political science; sociology; architecture; language and literature, all applied to the Middle East, Africa and the Arab and Muslim worlds.

The project is based on eight individual studies that are closely related by shared research interests and theoretical considerations. Overall, the research project and the individual studies were developed through the close cooperation of project team members.

Charlotte Deweerdt will conduct a study of the urban history of Alexandria between 1855 and 1905. Her study concentrates on three fields of interest: the relationship between urban administration and political power, the evolution of social morphology and the transformation of the land ownership market. Several key questions are tackled in this study: How did the reorganization of urban administration affect the delimitation of property and administrative units? How did the liberalization of the land ownership market in 1855 and the popularization of insurances for

property and real estate impact on the urban geography of the city? In what way did the emerging cartographic and statistical knowledge contribute to the processes of state centralization and economic rationalization? The study thus scrutinizes the dynamics of knowledge and their impact on political authorities and commercial agents. Based on micro-historical investigations that focus on the socially complex area between the Esplanade, Bab al-Bahr and Minshiyya, the analysis of the evolution of land ownership will provide original insights into the periodizations of Alexandria's history in the late Ottoman context, and into the relations between social sciences and local administration and urban planning.

A second study by Malak Labib deals with the emergence of state statistics and the development of social sciences in Egypt before and during the colonial era (1870-1940). It addresses the following central issues: How did statistical knowledge develop, and how did it shape the nascent colonial state? To what extent and in what ways were statistics connected to the emergence of social sciences? In the Egyptian case, official statistics were already available in the period preceding the British occupation of the country (1882); these statistics were immediately linked to diverse social, sanitary, political and commercial concerns. Statistical knowledge and techniques became increasingly institutionalized in the 1870s; they were then turned into instruments of the state apparatus to control and administer state institutions. Statistics also played a significant role in the integration of the Egyptian economy into the British imperial system. The analysis of issues relating to statistics and social sciences allows for a redefinition of the patterns and dynamics of local administration and colonial rule. Historical methods of investigation shall be applied to investigate published and unpublished statistical sources, government reports, and political economy handbooks. Archives and libraries will be consulted in Egypt, the United Kingdom and France.

A study by Annalaura Turiano examines the production and transmission of technical and professional knowledge in Alexandria between 1890 and 1950. The focus is on private secondary schools in the city (missionary, sectarian and local Muslim schools). The main questions addressed in this study are the following: What role did private initiatives play in the shaping of Egyptian modern education? What was taught as technical knowledge in private schools, and who were the target audiences? How did these schools contribute to the popularization of modern scientific technical and professional knowledge? In the light of the educational policies of the Egyptian state since the mid-19th century, these questions touch on core issues related to the modernization of society and the development of education and modern sciences. While the local administration advocated the introduction of sciences as a means to build a modern state and encouraged the teaching of sciences and technology, such interest did not result in coordinated efforts to foster the dissemination of technical and professional knowledge. Instead, the presence of large communities of foreigners accounts for the opening of various private educational institutions in Alexandria, such as the Don Bosco, Salvago and Nebi Daniel professional schools. Similarly, Muslim reformist elites established professional schools to provide free education to the local population. These private schools filled an important gap in the state education system by providing technical knowledge for urban workers and craftsmen. They also provided training for typographs, electricians and mechanics, all of them new professions requiring specific qualifications. Based on interviews with former pupils and an analysis of official statistics, school directories and schoolbooks, among others, from the previously unexploited archives of the Don Bosco school, this study will scrutinize the evolution of technical and professional training in the private sphere and its impact on social dynamics and change.

Iris Seri-Hersch investigates the production, representation and transmission of historical knowledge in Sudanese schools during the late Condominium period and the early post-independence era (1934-1958). The evolution of historical knowledge in and about the Sudan is examined both in the educational and academic sphere. Key research issues include the following: How did schoolbooks produced by mixed teams of British and Sudanese educators represent the historical past? What were the theories and methods used to teach history in governmental and non-governmental schools across the Sudan? As an emerging academic discipline in the Sudanese colonial context, how was historical knowledge produced, validated and circulated, by whom and

for which audiences? An additional aim is to identify flows of knowledge, people and procedures between intellectual/academic milieus and the school system. After the country gained independence in 1956, the focus of power politics and identity struggles shifted from Sudanese–Egyptian relations to internal issues of Northern–Southern relations. Sudanization of administrative and educational staff was an important aspect of decolonization. In this context, the study investigates the impact of such political, ideological and economic transformations upon the production and diffusion of historical knowledge in the Sudan. Micro-level investigation of individual trajectories will be coupled with broader analysis to interpret the processes related to knowledge and education in a specific colonial and cross-cultural context. The research will also show how representations of the past, as significant components of socially constructed identities, have served as a catalyst and also as a legitimizing tool for the many conflicts tearing apart Sudanese communities until today. The study is based on a range of mostly previously unexploited written sources. These sources include syllabuses, textbooks, official and private reports and correspondence, Sudanese newspapers and British colonial and educational journals. Interviews with former pupils and teachers in Sudanese schools will provide additional insights.

The study by Chiara Diana touches upon educationally relevant questions in modern-day Egypt and is based on an interdisciplinary approach. It focuses on the development of early childhood education in the 1990s in the context of the growing participation of women in the labour market, the decline in birth rates and the commercialization of education. The emergence of pre-school nursery or kindergarten and pre-primary schools also results from complex interactions between Egyptian state policies and development projects initiated by international organizations. The study will take into account local, national and transnational actors, among them, key actors directly involved in the development of early childhood education in Egypt. Several questions pertaining to early childhood education and its social context shall be addressed: How do international, national and local actors influence the discourse and concrete practice of early childhood education in Egypt? What is the impact of political and economic interests on the evolution of this educational sector? What are the roles and interests of non-governmental organizations and local publishing institutions in the production and dissemination of new forms of knowledge to the younger generation? The study combines anthrophological and historical perspectives and methodologies to tackle these research questions. In addition to official sources from local, government and international institutions, pedagogical treaties, schoolbooks and syllabuses will be scrutinized. Besides interviews with teachers, parents, local officials and educational experts, participant observations will provide additional insights into the main research questions.

The transformation of intellectual approaches to society and politics in Egypt from the mid-19th to the mid-20th century is a central focus for a study by Götz Nordbruch. Previous research has focused on potential influences of European intellectuals upon the works of such eminent Egyptian thinkers as Muhammad 'Abdu, Qasim Amin, or Muhammad Husayn Haykal. Instead, this study investigates the local contexts and traditions in which modern intellectual currents emerged among Egyptian thinkers and political activists. While the British occupation in 1882 and the two World Wars profoundly impacted on Egyptian society, this analysis reconsiders the relevance of these events for the evolution of intellectual appropriations of society and the development of political visions. The intellectual output during these decades will be investigated in the context of wider social and economic transformations that were not necessarily triggered by outside interventions. Accordingly, the focus will be on prominent representatives of different political and religious orientations. Moreover, this study reconstructs the evolution of concepts such as "civilization", "law", "reform" and "constitution" in terms of their indication of immediate local concerns and challenges. This reconstruction also allows for a re-conceptualization of narratives concerning the evolution of political culture in Egypt. Highlighting the relevance of local contexts and traditions, the established peridodization of Egyptian intellectual and political history will be called into question.

The study by Elena Chiti analyzes the multilingual literary works produced in Alexandria from 1890 to 1940. The aim of this study is to reconstruct the city's literary production in Arabic, English, Italian, French, Greek and Hebrew and to examine processes of production, diffusion and

reception of literary works. In this context, the personal background and trajectories of key authors shall be related to broader networks of intellectual sociability (families, associations, communities) and the dynamics of generational change. In contrast to an existing historiography, this study will not consider Alexandria's cosmopolitanism as a given and obvious context; instead, it is this very image of cosmopolitan Alexandria that is scrutinized and explored in further detail. In this regard, the different communities of the city need not be conceptualized according to strict linguistic criteria. Members of the "Italian community", for instance, wrote both in Italian and French. Emphasis on the social history of relevant intellectual milieus is instrumental in deconstructing conventional distinctions between "major" and "minor" literature, shedding light on the root causes of processes of literary categorization and hierarchization. As part of the study, the later transmission and reception of Alexandria's literary works in contemporary Egyptian literature will be reconstructed. This research will be based on the literary works produced by Alexandrine authors, association archives, newspaper articles, conference notes, biographies, memoirs and recent literary works by Egyptian authors.

Artistic expressions in sculptures and paintings are the focus of a second study explicitly dedicated to the field of cultural production. Elka Correa investigates how historicist and nationalist ideologies shaped Egyptian modern artistic production between 1900 and 1936. Her research is based on the premise that art reflects the cultural and technical changes experienced by a given society. In this sense, the modernization of Egyptian society was echoed in far-reaching technical, political and ideological innovations, such as industrialization and nationalism, thus profoundly transforming the forms and content of cultural expression. The first generation of graduates of the Fine Arts School in Cairo (founded in 1908), among them the iconic sculptor Mahmud Mukhtar, were considered as the precursors of modern art in their country. As modern artists, they also stood for the mounting visibility and popularity of Egyptian nationalism in cultural production. Central to their works and thought was the ambivalent relation to modernity and Europe, identified both with colonial rule and the progress of art and the sciences. This study aims to scrutinize this ambivalent relation in the evolution of modern Egyptian art: How did Egyptian graduates of the Fine Art School balance their nationalist and historicist ideals with their fascination with modern European art? In what way did Egyptian artists reflect on Egyptian history and the evolving narratives of the Egyptian nation? Important sources for this study are the works of art themselves, which are found in museums and galleries in Egypt, the United Kingdom and France. In addition to interviews with Egyptian artists and art historians, written documents such as the Fine Arts School magazine provide relevant material for this study.

b. Methods, Bibliography and Calendar
The research project and the individual studies, which are each situated within different disciplinary traditions, will be conducted on the basis of close coordination and continuous exchange. This will be institutionalized in the form of regular research project meetings. These will facilitate the (re)focusing of respective research perspectives and the development of coherent answers to the project's objectives.

Methods

The project draws upon three epistemological insights about the possibilities and limits of historical enquiry outlined by Carlo Ginzburg:

1. Historical evidence pertains to the sphere of probable truth, as opposed to absolute truth.
2. Any point of view on society is necessarily selective, partial and conditioned by existing systems of power. This is valid for all points of view, whether they are held by historians or their subjects of enquiry (historical agents).
3. A productive way to write history today is to find a middle way between 19th century naive positivism and late 20th century post-modern scepticism, thus considering sources as useful

documents that do not speak by and for themselves. Historians need to "make them talk" through answerable research questions. (Ginzburg 2003)

The production of historical knowledge does not amount to elucidating traces left by humans in a more or less distant past. Instead, scholars need to isolate, group, make relevant, interrelate and bring together huge quantities of data and observations.

The last few decades have witnessed an ongoing debate about the presumed benefits and shortcomings of historical studies focusing alternately on macro- or micro-levels of analysis. Yet, human activity necessarily involves practices and dynamics that are situated both at the micro- and the macro-level of social existence. (Revel 2006) In this sense, local and global history is not to be seen as reciprocally opposed or mutually exclusive, but rather as relevant methods emphasizing various scales of observation.

The principle of scale variation, which has increasingly been recognized in historical anthropology, is a central heuristic tool of this project. At the micro-level, the study of singular actors or specific urban settings serves to highlight both the particularity and diversity of historical experience, exposing the plurality of possible individual destinies and approaches to society. Concomitant with perspectives developed by historians of everyday life (*Alltagsgeschichte*), micro-analysis helps to reveal how social actors are at once objects and subjects of history. (Lüdtke 1995)

Opening up wide-ranging methodological opportunities, the principle of scale variation implies some epistemological premises that have to be reflected. The heuristic usefulness of all scales of analysis should be equal in theory and practice. However, choosing a scale necessarily implies the selection of a specific and partial point of view on reality which circumscribes the field of knowledge accessible to scholars. (Lepetit 1996) It also implies that interrelated contexts have to be elaborated upon the chosen scales. No single homogenous and relevant context pre-dates the scholars' constructive work. Therefore multiple contexts need to be addressed in relation to specific research needs.

Micro- and macro-levels of analysis are distinct, but also dialectically intertwined. The complex dynamics between "micro" and "macro" aspects can be illustrated by leading questions that will be addressed in the project's individual case studies: Does knowledge produced on the micro-level accord with knowledge produced on the macro-level? How is the reconstructed experience of individuals (*kleine Leute* or others) related to more global historical processes? Innovative ways to deal with various scales of analysis will thus be developed in the course of the project as a result of the empirical findings and theoretical insights.

The concept of entangled history (*histoire croisée*) is of particular importance for this project. It emerged in the context of renewed debates on globalization and critical re-readings of global and transnational history. (Kocka 2003) Scholars situating themselves within the fields of global history and postcolonial studies strove to "reconnect" histories that had been separated by national historiographies, thus pointing to the links and exchanges across geographical, ethnic and religious borders. Such aspects had long been considered as hermetic closures of social histories. The concept of entangled history aims at unearthing real or projected connections between historically-constituted entities. It focuses on various types of entanglement or intersection through a multidimensional approach. Four possible modes of entanglement are identified: First, the object of study may involve entanglement as one of its constitutive elements. Second, the object may be considered through various entangled perspectives. Third, the relation between a historian and his/her object of study may be conceived as a type of entanglement. This relates to the necessity of addressing the impact of one's education and identity on the research process. Finally, the micro and macro scales of historical analysis are inextricably entangled. (Werner/Zimmermann 2003) The concept of entanglement provides productive horizons for the research project. Instead of mechanically following through these considerations, the project will empirically test this conceptualization and suggest modifications of its premises according to its findings.

Entangled history, as an approach to historical realities, is also crucial to the epistemological positioning of the project. The multiple time periods involved in the research process are taken into account through triple historicization: The objects of study, the analytical categories and the

relations between scholars and their objects are scrutinized in order to explicitly highlight the problematic aspect of the historicity of the approach itself.

The question of representations, narratives and social practices is an important aspect of the project and the related case studies. Representation is conceptualized in this project as touching on various levels of individual and social experience: First, representation relates to the image formed in our mind when we remember a past event. Second, representation refers to the process of historical writing, conceived as one of three steps that are inherently present in any historical research. Third, representation can itself be studied as an object of historical enquiry. (Ricoeur 2000) In this sense, narratives produced by historians themselves are as much "representations" as discourses produced by the historical actors under scrutiny. The acknowledgement of the intrinsic historicity of both is considered as part of the project's reflexive historical approach.

History is an interdisciplinary discipline with *Annales, microstoria*, *Alltagsgeschichte*, or oral history echoing different epistemological assumptions and involving specific methods. As an academic discipline, history is subdivided into a wide range of fields referring to various spheres of human activity (political history, social history, economic history, cultural history, intellectual history, arts history, to name merely a few examples). This diversity of possible disciplinary approaches and methodological choices will also be reflected in the research project. Drawing on insights from geography, sociology, anthropology, linguistics and political science, the project combines essential perspectives on the diverse social realities in the region under consideration.

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Calendar

1st YEAR

PERIOD	ACTIVITY	SITE	PARTICIPANTS
T0	Organization of Project Activities	IREMAM	Team Members
	Inauguration of Research Project	IREMAM	Open
T1	PC for 1st IRW	IREMAM	Part of Team Members
T1-T6	Fieldwork Research	Abroad/IREMAM	Team Members
T3/4/5/6	Virtual Meeting between RS and CS	IREMAM/EGYPT/SUDAN	Team Members
T7	PC for 1st IRW	IREMAM	Part of Team Members
	Report on Activities & Research Trips	IREMAM	Team Members
T8	Presentation of F Results	IREMAM	Open
T9	International Research Workshop	IREMAM	Open
T10	Preparation of Workshop Publication	IREMAM	Team Members
T11	Financial and Scientific Assessment	IREMAM	Open

2nd YEAR

PERIOD	ACTIVITY	SITE	PARTICIPANTS
T12	Organization of Project Activities	IREMAM	Team Members
	PC for 2nd IRW	IREMAM	Part of Team Members
T13-T18	Fieldwork Research	Abroad/IREMAM	Team Members
T15/16/17/18	Virtual Meeting between RS and CS	IREMAM/EGYPT/SUDAN	Team Members
T19	PC for 2nd IRW	IREMAM	Part of Team Members
	Report on Activities & Research Trips	IREMAM	Team Members
T20	Presentation of F Results	IREMAM	Open
T21	International Research Workshop	IREMAM	Open
T22-T23	Preparation of Workshop Publication	IREMAM	Team Members
T24	Financial and Scientific Assessment	IREMAM	Open

3rd YEAR

PERIOD	ACTIVITY	SITE	PARTICIPANTS
T25	Organization of Project Activities	IREMAM	Team Members
	PC for 3rd IRW	IREMAM	Part of Team Members
T26-T31	Fieldwork Research	Abroad/IREMAM	Team Members
T28/29/30/31	Virtual Meeting between RS and CS	IREMAM/EGYPT/SUDAN	Team Members
T32	PC for 3rd IRW	IREMAM	Part of Team Members
	Report on Activities & Research Trips	IREMAM	Team Members
T33	Presentation of F Results	IREMAM	Open
T34	International Research Workshop	EGYPT	Open
T35-T36	Preparation of Workshop Publication	IREMAM	Team Members
T37	Financial and Scientific Assessment	IREMAM	Open

4th YEAR

PERIOD	ACTIVITY	SITE	PARTICIPANTS
T38	Organization of Project Activities	IREMAM	Team Members
T39-T42	Fieldwork Research	Abroad/IREMAM	Team Members
T40/41/42	Virtual Meeting between RS and CS	IREMAM/EGYPT/SUDAN	Team Members
T42-T44	Coordination of Publication Activities	IREMAM	Team Members
T42	Presentation of F Results	IREMAM	Team Members
T43	Final International Conference	IREMAM	Open
T47-T48	Global Financial and Scientific Assessment	IREMAM	Open

Legend: T = Time in Months; PC = Panel Coordination; IRW = International Research Workshop
RS = Research Staff; CS = Coordination Staff; F = Fieldwork

c.   Academic Output and Impact

The primary goal of this project is to advance historical knowledge on modern Egypt and Sudan by following a multidisciplinary approach to the above-mentioned research questions. These original findings will be reflected in new and innovative theoretical contributions to contemporary historiographical debates about key concepts: representation and politics of representation, transmission of knowledge and culture, construction of identity, borders/frontiers, translocality/transnationalism, cosmopolitanism, heritage and memory politics. As such, the project aims to influence both regional historiography and theoretical discussions in the respective disciplinary fields.

The project's empirical findings and theoretical considerations will be presented in individual and collective publications. In addition, the project members will engage in an ongoing process of critical reflection and evaluation of the project's respective stages. As part of the discussion and evaluation, three international workshops will be organized that allow a) for intensive internal exchange and critical assessments, b) for a presentation of preliminary findings and c) for external input and evaluation by invited participants from different disciplinary and regional backgrounds (East Asia, Latin America, Africa and the Middle East). These workshops will centre on four major topics that are central to the project: 1) knowledge and cultural production 2) education 3) knowledge and the state and 4) knowledge and history. The last workshop (in the third year of the project) will be held in Alexandria with the purpose of involving scholars based in the region.

In addition to these workshops, research findings will be presented and discussed at an international conference in the fourth year of the project. While the conference will focus on the Nile Valley as a geographical region, it will again involve comparative perspectives from other regions. The conference will invite scholars from different disciplines to facilitate a wider impact of the project in various academic fields.

The team members will also participate throughout in separate academic events and conferences to ensure an exchange with scholars working in related fields.

The project explicitly aims to appeal to a non-academic audience. In the light of the contemporary relevance of the region and the research questions, the project's work will be publicized in presentations and articles targeting a broader public. The team will benefit from the experience of the IREMAM in organizing public events such as lectures, conferences, film screenings and photo exhibitions. These events will help foster wider interest in the Nile Valley region by providing accessible and well-documented analyzes and insights into Egyptian and Sudanese history, society and culture. The team will continuously engage in a fruitful dialogue with interested audiences about topics such as memory politics, ethnic and religious minorities, identity and society, migration, and colonial history and legacy. The project also seeks to gain an international audience thanks to its website, reflecting on the investigated topics, the research process and the implications of the project's findings.

d. Resources (incl. project costs)

Project Team

Götz Nordbruch	PI	Islamic Studies & Sociology of the Middle East
Chiara Diana	Post-Doc	Social History & Sociology of the Middle East
Elka Correa	Post-Doc	Modern History of the Middle East
Iris Seri-Hersch	Post-Doc	Modern History of the Middle East & Africa
Malak Labib	PhD candidate	Political Science & Modern History of the Middle East
Elena Chiti	PhD candidate	Arabic & Hebrew Languages & Literature
Annalaura Turiano	PhD candidate	Modern History of the Middle East
Charlotte Deweerdt	PhD candidate	Modern History of the Middle East

Budget

All amounts in EUR	Cost Category	Year 1	Year 2	Year 3	Year 4	Total (Y1-4)
Direct Costs:	*Personnel:*					
	PI[1]	46.897,99	46.897,99	46.897,99	46.897,99	187.591,96
	Post docs	91.136,07	91.136,07	91.136,07	91.136,07	364.544,28
	Students	78.273,00	104.364,00	104.364,00	104.364,00	391.365,00
	Total Personnel:	216.307,06	242.398,06	242.398,06	242.398,06	943.501,24
	Other Direct Costs:					
	Maintenance of Equipment	1.000,00	1.000,00	1.000,00	1.000,00	4.000,00
	Workshop/Conference	9.000,00	9.000,00	12.200,00	19.700,00	49.900,00
	Travel	11.200,00	11.200,00	7.200,00	10.000,00	39.600,00
	Publications, etc	2.000,00	2.000,00	2.000,00	8.000,00	14.000,00
	Other					
	Total Other Direct Costs:	23.200,00	23.200,00	22.400,00	38.700,00	107.500,00
	Total Direct Costs:	239.507,06	265.598,06	264.798,06	281.098,06	1.051.001,24
Indirect Costs (overheads):	Max 20% of Direct Costs	8.420,00	4.420,00	4.420,00	4.420,00	21.680,00
Subcontracting Costs:	(No overheads)	2.500,00	1.000,00	1.000,00	22.500,00	27.000,00
Total Costs of project:	(by year and total)	250.427,06	271.018,06	270.218,06	308.018,06	1.099.681,24
Requested Grant:	(by year and total)	250.427,06	271.018,06	270.218,06	308.018,06	1.099.681,24

For the above cost table, please indicate the % of working time the PI dedicates to the project over the period of the grant:	**100 %**

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[1] Please take into account the percentage of your dedicated working time (minimum 50%) to run the ERC funded activity when calculating the salary

e. Ethical Issues

Ethical issues Table:

Research on Human Embryo/ Foetus	YES	NO
Does the proposed research involve human Embryos?		x
Does the proposed research involve human Foetal Tissues/ Cells?		x
Does the proposed research involve human Embryonic Stem Cells (hESCs)?		x
Does the proposed research on human Embryonic Stem Cells involve cells in culture?		x
Does the proposed research on Human Embryonic Stem Cells involve the derivation of cells from Embryos?		x
DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?		x

Research on Humans	YES	NO
Does the proposed research involve children?		x
Does the proposed research involve patients?		x
Does the proposed research involve persons not able to give consent?		x
Does the proposed research involve adult healthy volunteers?		x
Does the proposed research involve Human genetic material?		x
Does the proposed research involve Human biological samples?		x
Does the proposed research involve Human data collection?		x
DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?		x

Privacy	YES	NO
Does the proposed research involve processing of genetic information or personal data (e.g. health, sexual lifestyle, ethnicity, political opinion, religious or philosophical conviction)?		x
Does the proposed research involve tracking the location or observation of people?	x	
DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?	x	

Research on Animals	YES	NO
Does the proposed research involve research on animals?		x
Are those animals transgenic small laboratory animals?		x
Are those animals transgenic farm animals?		x
Are those animals non-human primates?		x
Are those animals cloned farm animals?		x
DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?		x

Research Involving Developing Countries	YES	NO
Does the proposed research involve the use of local resources (genetic, animal, plant, etc)?		x
Is the proposed research of benefit to local communities (e.g. capacity building, access to healthcare, education, etc)?		X
DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?		x

Dual Use	YES	NO
Research having direct military use		x
Research having the potential for terrorist abuse		x

DO ANY OF THE ABOVE ISSUES APPLY TO MY PROPOSAL?		x

Other Ethical Issues	YES	NO
Are there **OTHER** activities that may raise **Ethical Issues**?		x
If **YES** please specify:		

.

Section 3: _Research Environment_

a. PI's Host Institution

Historical, Institutional and Academic Aspects

The Institut de Recherches et d'Études sur le Monde Arabe et Musulman (IREMAM) in Aix-en-Provence has inherited the scientific experience of several French research centres which, since 1958, have studied the Southern Mediterranean area from a multidisciplinary perspective. Initially focusing on North Africa, research programs have broadened to encompass the wider Arab and Muslim worlds. IREMAM's established tradition of scholarship and rich collections of material and literature make the institute one of the leading European research centres on the MENA region.

IREMAM is a "Mixed Research Unit" in association with the CNRS and Aix-Marseille University, and it operates within the Maison Méditerranéenne des Sciences de l'Homme (MMSH) in Aix-en-Provence. The institute adopts a multifaceted role not only as a research, documentation, and publishing centre, but also as a training institution for graduate students and as a host institution for foreign scholars. It publishes several scholarly journals such as _La Revue des Mondes Musulmans et de la Méditerranée_ (REMMM), _L'Année du Maghreb_, _L'Encyclopédie Berbère_ and _Science and Video_.

The IREMAM brings together forty permanent staff members – professors, assistant professors, university lecturers, research fellows and technical staff. Collaborating with two Doctoral Colleges of Aix-Marseille University, IREMAM provides training for PhD candidates and Masters students preparing their doctoral and Masters dissertations in one of the institute's fields of interest. Currently, more than one hundred students from various European and non-European countries are working at IREMAM in the fields of social sciences and humanities.

International Cooperation

The IREMAM maintains strong ties with academic institutions and individual scholars located in North Africa (Algeria, Morocco, Tunisia) and in the Middle East (Egypt, Syria, Yemen). Relations with Middle Eastern research institutions and intellectual circles have considerably deepened during the last two decades. Besides these long-established scientific networks, IREMAM has developed significant collaboration with Middle Eastern and African countries such as Sudan, Lebanon, Jordan, Iraq, Saudi Arabia, Ethiopia, Mauritania and Turkey. It maintains close links with academic institutions in Germany, Italy and Spain, and fosters academic cooperation and exchange with the United Kingdom and the United States.

IREMAM's Potential for Hosting the Research Project

The institute provides an excellent setting for the proposed research project. The project will substantially benefit from the material, scientific and human resources available at the institute and through the affiliated partnerships and networks.

IREMAM scholars, who specialize in various disciplines such as history, anthropology, sociology, geography, linguistics, literature and political science, will assist the project team with specific tools and skills related to their research field. Collaboration with local scholars investigating the modern history of Egypt and Sudan (Ghislaine Alleaume, Nicolas Michel, Richard Jacquemond, Fabienne LeHouérou) will be especially enriching. In the course of the project, preliminary research results will be submitted for publication in the REMMM biannual journal. On the logistical side, the project can rely on assistance from the institute's administrative staff. The project will profit from the IREMAM's experience in organizing international conferences and workshops to advance the research project and to publicize its findings.

IREMAM's vast collections of materials related to Middle Eastern and African studies, in particular, its extensive Arabic resources and literature on Egypt and Sudan offer a solid documentary basis. Field trips to Egypt and Sudan could be easily carried out thanks to existing scientific links between IREMAM and local scholarly institutions such as CEDEJ (Centre d'Etudes et de Documentation Economiques, Juridiques et Sociales, Cairo and Khartoum), IFAO (Institut Français d'Archéologie Orientale, Cairo), CEAlex (Centre d'Etudes Alexandrines, Alexandria) and the University of Khartoum.

IREMAM is institutionally linked to the CNRS, the MMSH, Aix-Marseille University and the IEP (Institut d'Etudes Politiques, Aix-en-Provence). This network offers the project wide opportunities in terms of material and institutional support, web communication and scientific dissemination.

Hosted at the IREMAM, the research project will have an important scientific impact on local, national and international communities of scholars dealing with the Nile Valley in particular and the MENA region in general.

As part of the MMSH, the IREMAM is closely linked to Ramses2, the International Research Network in social sciences and humanities. This international network, which is part of the European Research Policy, provides excellent opportunities for the project's public outreach activities to a wider European and non-European audience. These outreach activities include public conferences as well as print and online publications accessible to academic and non-academic audiences.

b.   Additional Institutions

No additional institution is planned to become an official participant in the project. Specific, short-term collaboration will take place between IREMAM and academic institutions such as those mentioned above.