Introduction

I would like to think of the forthcoming collection for their feedback and comments.

in this chapter, I explore various ways of doing a Muslim in a city.

The loudspeaker of faith

in the Balkans

Islam and urban diversity
Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler

Teaching the Legacy and the Practice of Religious Practice

Lydia Toler
The calm city

Brochetteiri: M. 8.

The calm city is a private space, away from the hustle and bustle of urban life. It offers a peaceful and tranquil environment where individuals can escape from the stress and noise of the outside world. In this space, one can find solace and a sense of belonging, creating an atmosphere of serenity and tranquility. The calm city is a reflection of the desire for a peaceful existence and the need to reconnect with nature.

In conclusion, the calm city serves as a model for urban planning, emphasizing the importance of creating spaces that promote well-being and a sense of community. By incorporating elements of nature, art, and culture, the calm city aims to enhance the quality of life for its inhabitants, fostering a sense of belonging and connection.

References:

‘Calmness’ – the ‘metaphorical argument’ continuously reappearing throughout narratives, urban myths, life-stories and interpretations of everyday interactions – can be seen as comprising the ‘habitus’ of the ‘peaceful and tolerant urban dweller’ (Alb. qytetar) insofar as it unifies an inner attitude and behavior grounded in an ‘urban socialization’.18

Religion is one of the crucial reference points of these narratives of ‘calmness’. The following urban myth, which I encountered during my fieldwork – relating to a type of event happening all over the Ottoman Balkans at the beginning of the 20th century (Clayer 2011) – is an accurate illustration of the ‘calmness’ of the Shkodranese, most notably represented through the peaceful accommodation of religious diversity

Once someone, who was not from Shkodra, threw a pig’s head into the Ebu Bekr mosque. These were turbulent times. But the people stayed calm. The voices were not raised. The people of Shkodra understood that this was an external provocation. The head was removed from the mosque and everything was cleaned. The Bishop and the Imam got together right away and decided to span a chain of light between the minaret and the church tower.

(Interview19 with a historian, Merzuk (65), 19.12.2011, Shkodra, Albania)

In this standard narrative, the moral order characterizing the local regime, and embedded in the metaphor of ‘calmness’ becomes understandable through memorized social practice. In particular, ‘calmness’ means first and foremost that one does not react to provocations – always said to be external – and that one does not raise one’s voice. Rather, a Shkodran stays peaceful in the face of potential conflict and – as such – embodies the value of ‘calmness’. Becoming loud, conversely, would entail giving into provocation – in this case possibly accusing the members of other religious denominations of having ignited a conflict.

According to this moral blueprint, ‘calmness’ – with ‘loudness’ as its corollary – also figures as an essential social boundary maker. Indeed, loudness – often directly associated with a potential violent posture – is particularly ascribed to the rural population from the mountains (Alb. Malesor) and the Roma (Alb. Gabel or Magjyp). In this sense, the moral concept of ‘calmness’ can be seen as a variation of the urban-rural discursive dynamics in the Balkans (Bougared 1999; Jansen 2005; Stefansson 2007). Generally marked by an Orientalizing grammar (Baumann 2004), the urban habitus normatively stands for being ‘cultured’, ‘modern’ and ‘peaceful’, while the rural folk are rendered as ‘lacking culture’, being ‘traditional’ and ‘violent’ (Bringa 1995).

In line with this discursive image of the calm ‘urbanite’, is a general sense of participation in, and contribution to, the city’s economy, which is clearly revealed through the narratives of members of migrant families. The primacy of ‘calmly’ accepting and incorporating one’s affairs into the urban socio-economic and governance structures – as opposed to ‘standing out’, for example, through ‘showing off wealth’, or disrupting the urban economy through violence – is a crucial aspect of being an ‘urbanite’ (Alb. qytetar). A contemporary example is the considerable reluctance citizens of Shkodra express toward the currently emerging ‘Malesor’ neighborhoods on the city margins, which are, inter alia, perceived as constituting a ‘too visible’ display of wealth. The reference to blood-feuds (Alb. gjaknamje) in the middle of the urban space serves as another narrative ‘constant’ of rendering the Malesori incompatible with the urban ‘calmness’ characterized by a peaceful and participatory attitude.

Of specific interest to the illumination of Shkodran ‘calmness’ as a variation of the discourse of ‘urbanity’ in the Balkans is the focus on a ‘moderate’ practice of religion. In terms of Islam, Shkodra is indeed comparable to the ease of Muslims of Sarajevo, particularly in terms of their self-identification as ‘European’ Muslims in a ‘cultural sense’ (Stefansson 2007: 62; see also next section). Accordingly, (rural) newcomers are seen as a threat to the peaceful urban cultural and religious pluralism, due to allegedly being more prone to a more ‘fundamentalist’ religious practice and belonging (ibid.: 68).

In ‘genealogical’ terms, ‘calmness’ can be traced to different aspects of the Ottoman legacy of ‘governing’ urban diversity.20 A combination of clear boundaries – embodied for example in the urban order of the city along mahalla based on religious and guild membership21 – and the loyalty and contribution to the common urban economic space represented the Ottoman ‘recipe’ of peaceful urban coexistence. Religious pluralism and tolerance – including the primacy, but also the ‘permeability’ of Islam – and participation in city life (as opposed to tension and conflict) were the main markers of the Ottoman urban habitus. Accordingly, the overall inclusive historical pattern of incorporating migrants and refugees into Ottoman cities22 (Lafl 2011) – based on their social status, but also the potential and willingness to contribute to the city’s economy23 – reveals the importance of the Islamic-grounded moral practice of charity, Ottoman ‘pragmatism’ and the impact of reforms.
illuminating the focus of diversity and social manipulation

under construction
The Inner Theatre: Defining, Perceptually, the Musings of Scholars

"The inner theatre of the scholar's mind is a place where ideas are born and take shape. It is a space where the scholar can reflect on their thoughts, emotions, and experiences. In this inner theatre, the scholar can explore new ideas and concepts, challenge their assumptions, and develop their understanding of the world."

"The inner theatre is not a physical space, but rather a mental one. It is a place where the scholar can retreat to when they need to think or to process their ideas. It is a place where the scholar can experiment with new ideas and concepts, without fear of judgment or criticism."

"The inner theatre is essential for the development of the scholar. It is where they can explore new ideas, challenge their assumptions, and develop their understanding of the world. It is a place where they can reflect on their experiences and learn from them. The inner theatre is a space where the scholar can grow and develop as a thinker and as a person."
Hound forms of religion, decadent and -on-going transnationalism are in array of transnationalization, including the orientation. Common to both sides of the divide — even through packaging diversity.

Rehearsing the Family’s Private and Socio-Historical

Behold, the chasm with which you may see some form of the process of learning. With a community in initial phase of learning, set a better in the area of learning. Learning, we’re expressed. This is done expressed throughout the notion of learning, learning. Ap 3. In this phase, Dual -comprehensive, thus.

The structure of the presentational imperative among the

The aforementioned of semantic web — of which, preoccupation —

American population, the community of population deceased are mostly

The whole time, this is a progression.

The whole time, this is a progression.

The whole time, this is a progression.

The whole time, this is a progression.
necessary for learning.

Both speech and language are essential components of cognitive development. They allow children to communicate their thoughts and feelings, and to understand and respond to the world around them. As a result, they play a vital role in the development of social and emotional intelligence.

Speech and language development is a complex process that involves the interaction of multiple factors, including genetics, environment, and individual differences. Early identification and intervention for children with speech and language delays can have a significant impact on their long-term outcomes.

Therefore, it is important for parents and caregivers to be aware of the signs of speech and language delays and to seek professional assistance when necessary. Early intervention can help children overcome these challenges and reach their full potential.
Introduction

Andrea Meszaric

Practice

Islam through Everyday Life in Bosnia-Herzegovina: Localizing Muslim Women's Dress Practices