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34. Gregory Bateson (1972, 169) discussed “learning to learn” in terms of *deutero-learning* (second order learning) to separate it from *proto-learning*, the first order of learning that happens without reflecting on the learning process.
  35. See Nurhaizatul Jamil (2019) for the discussion of affective pedagogies in terms of Islamic self-help practices. See also Omar Kasmani and Dominik Mattes (2020) who observed affective continuities across apparently disconnected Muslim and Christian spaces in Berlin.
  36. Lisa Sijbrand (2013, 108) urged readers to situate Sufism historically, emphasizing the power structures and being aware of academic (mis-)representation.
  37. See James Carrier (1992) and Fernando Coronil (1996) for a detailed discussion of occidentalism.
  38. See James Wilce and Janina Fenigsen (2016) for an earlier discussion around “emotion pedagogies.”
  39. More recently, Annalisa Buttici and Amira Mittermaier (2020, 178) defined Elsewhere as a more than religious location, but “not a physical location in which we can do fieldwork in the classical sense of ‘participant observation.’ It is the elusive, the invisible, the unknown that unfolds, disrupts, or reframes the visible world. It is not the here and now in a material sense. But it is very much *here*. And it is very much *now*” (2020, 178).
  40. Wilce (2004) argued for a somewhat similar term, calling it “passionate scholarship.”
  41. Sufi teachers often instruct their students to jot down their questions, insights, and experiences on the path. See Michaela Özsel (1993) for a German-language rendition of the dervish diary as an experiential report (*Erfahrungsbericht*), written during her forty days of retreat in Istanbul. See Cemal Kafadar (1989) for a historical treatment of this genre of writing.