



# **SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA**

## **Digest of Current Publications and Events**

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**16.09.2016**

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# CALL FOR PAPERS & CONFERENCES

## **Conference: Activism in Africa**

12-13 January 2017

ISCTE - Instituto Universitário de Lisboa, Lisbon

### **Deadline for abstracts: 30 September 2016**

State institutions in Africa have been unable to address the basic needs of their populations satisfactorily. This is the reason why events like the “bread riots” in Mozambique in 2010, or the immolation of Mohamed Bouazizi in Tunisia in 2011, were witnessed, just to name a few.

In such a political and social environment, movements have emerged within the civil society and they stand as vital elements of protest and of construction of spaces for active citizenship.

Framed in various fields, these movements have been able to report both the inaction of the State as well as the action of major economic corporations against the people, namely in the denial of several rights and in the fight against impunity. Thus, they have also been vital in promoting democracy and a critical mass. As so, these movements are decisive for the recognition and guarantee of fundamental rights enshrined in national constitutions that are often unknown to disadvantaged communities.

Social movements act in quite broad playing fields: defense of the most vulnerable groups, insurance of human rights, promotion of decent working conditions, recognition of political minorities or social and economically marginalized groups, environmental conservation, women’s rights, access to health, food, education and land, occupying an increasingly relevant space on the African political and social scene.

These movements that emerged from the midst of the civil society across the African continent are organized in various models and have different dissemination platforms, creating and making use of communication tools for the dissemination of their actions and thoughts, such as local and community radio stations, comic books and popular theater. As dynamic agents, they use new technologies, with special emphasis on social networks and mobile communications, to give more visibility and international reach to their actions. They are synonymous of resilience, but also of change, in constant mutation.

The International Conference “Activisms in Africa” intend to discuss forms of activism and its impact on the process of social change, considering its scope, difficulties and limitations. Proposals for panels to deepen the reflection on the forms of civic activism across Africa will be accepted and must meet the following topics:

- Human Rights Activism
- Activism and Citizenship Exercise
- Environmental Activism

- Gender and LGBTI Activism
- Activism and Peasant Movement
- Activism in Health
- Activisms and Political Regime Change

In this stage, it's requested to interested authors in submitting an abstract proposal, composed by the following elements:

- Working Title;
- Author's name and institutional affiliation;
- Abstract with 1800 characters (with spaces) (in Portuguese or in English);
- 3 or 5 keywords;
- The abstracts must be submitted until 30 september 2016.

*More information [here](#)*

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## **Activism in Africa P27 – Five years during and more: activisms in North Africa after the 2011 uprisings**

Francesco Vacchiano . ICS-ULisboa, Lisbon; Giulia Daniele . CEI-IUL, Lisbon

The so-called 'Arab spring(s)' have increased the global awareness on the social movements in North Africa and Middle East, making such a long struggle – often silenced by local governments and international media - visible. Analyzing activism in the African continent cannot avoid touching on the challenging and ongoing history of the social movements in North Africa, a history made of recurrent repression, tenacious resistance and resurging hopes.

In this panel we propose an analysis of the post - Arab Spring grassroots activism, movements and “non-movements” in the region, in order to take stock of the socio-political changes and to observe the (many) unresolved issues which still mobilize activists of diverse sensibilities and walks of life. We welcome interdisciplinary contributions that explore the different forms of mobilization, their ethical and political underpinnings, their contradictions, their results and open challenges, their old and new strategies, their social and political impacts.

Although the panel is open to all disciplines and perspectives, we particularly encourage contributions which take into account personal experiences, people's moral positioning and imaginaries of the past and the future.

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## **The Global South: Histories, Politics, Maps – Radical History Review, Issue Number 131 (May 2018)**

**Abstract Deadline: 15 September 2016**

*Issue editors:* Pamila Gupta, Christopher J. Lee, Marissa Moorman, and Sandhya Shukla

The *Radical History Review* seeks submissions on the topic of the Global South. We are interested in work that engages with current discussions in a range of disciplines that seek to historicize the Global South as a concept, a geography, and a political project. Since the end of the Cold War, the Global South has been employed in ways both continuous with categories like “third world,” “developing world,” and “postcolonial,” and departing from those, to indicate a more radical approach to space, language, and power. It is also the case that the Global South has been used as shorthand for descriptions of the rise of economic wealth and power in Asia, Africa, and Latin America, and a new global political order that has attended this shift. And insurgent political, social, and cultural movements, themselves organized under the rubric of the Global South, insistently challenge more recent neoliberal arrangements as well as dominant discourses of development. Area studies, freighted with Cold War projects of dividing up the world, may either be reenergized or made obsolete by new forms of knowledge organized by the Global South.

The Global South has multiple political and critical effects, which change over time, but certainly we see it as an opening to a new conversation about politics and history in the world. To this end we invite a wide variety of contributions that approach the Global South from interdisciplinary angles and with a diverse set of archives. Questions and topics to be considered may include:

- Political formations like the 1955 Asian-African Conference in Bandung and the development of the Non-Aligned Movement in 1961, and their connection to, or disconnect from, more recent movements.
- BRICS and other neoliberal projects as iterations of the Global South; regional federations that have developed challenges to the historic economic dominance of the United States and Europe.
- Histories of violence—whether colonialism, postcolonial autocracies, or Cold War struggles—that are made visible in and through the formation of the Global South.
- The usefulness of the concept of the Global South to pre-modern or early history more generally.
- The Global South in relation to areas studies (of Latin America, South Asia, Africa, Indian Ocean).
- Popular and visual cultures of the Global South.
- Race, class and ethnicity in the Global South.
- Formations of gender and sexuality in and through the Global South.
- Literary and cultural histories of the Global South that foreground less dominant nations of the southern hemisphere (and connections among those spaces) and/or that explore the complicated relationship between indigeneity and post/colonialism.
- Historicized analyses of political formations like the Occupy Movement, the Arab Spring, or the World Social Forum.

- New ways to think about science and technology, and/or proposals to address climate change.

Each issue of *RHR* publishes material in a variety of forms. Potential contributors are encouraged to look at recent issues for examples of both conventional and non-conventional forms of scholarship. In addition to monographic articles based on archival research, we encourage submissions to our various departments, including:

- *Historians at Work* (reflective essays by practitioners in academic and non-academic settings)
- *Teaching Radical History* (syllabi and commentary on teaching)
- *Public History* (essays on commemoration and the politics of the past)
- *Interviews* (interviews with scholars, activists, and others)
- *(Re)Views* (review essays on history in all media—print, film, and digital)

Procedures for submission of articles: by September 15, 2016, please submit a 1-2 page abstract summarizing the article you wish to write as an attachment to [contactrhr@gmail.com](mailto:contactrhr@gmail.com) with “Issue 131 Abstract Submission” in the subject line. Authors will then be notified whether they should submit a full version of their article for peer review. The due date for full-length article submissions will be February 1, 2017. Please send any images as low-resolution digital files embedded in a Word document along with the text. If chosen for publication, you will need to send high-resolution image files (jpg or TIFF files at a minimum of 300 dpi) and secure permission to reprint all images. After undergoing the peer review process, those articles selected for publication will be undergo final revisions by authors, which will be due July 1, 2017, and articles will appear in the May 2018 issue of the *Radical History Review*.

More information [here](#)

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## **Call for chapters: “The good, the bad and the ugly” - Exploring boundaries between the informal, the criminal and the immoral**

**Deadline: 15 October 2016**

We are looking for 2-3 contributions to complete a volume to be published in late 2017. If interested please send an abstract to [alessandra.russo@sssup.it](mailto:alessandra.russo@sssup.it) by the 15<sup>th</sup> of October 2016

Editors

Abel Polese (Dublin City University and Tallinn University)

Alessandra Russo (Sant’Anna School of Advanced Studies)

Francesco Strazzari (Sant’Anna School of Advanced Studies)

Rationale

The primary goal of this volume is to explore the complexity of informality and variety of forms informal transactions and practices may take, from the extra legal to illegal and immoral activities.

Recent empirical works have drawn attention on the range of activities happening out of the control of a state (see for example Schroeder, Chappuis and Kocak 2014; Knudsen and Frederiksen 2015). Although concepts like informality and illegality have been used to define them, we know that the abovementioned activities are quite different in nature, and they need to be investigated via a further deconstruction. They can be illegal – that is, going against legal codes, informal – that is legal in their nature but concealed from the state, immoral – going against either public morale or morality defined by one or several groups embedded in state structures.

The interplay and interactions among actors, institutions and networks involved in these activities, are still under-explored and under-conceptualised: this volume has been conceived as an attempt to fill this gap.

Initially considered marginal (and often invisible) practices performed by a minority of peripheral actors, recent studies – often inspired by a framework developed by Scott (1984, 2012) - have emphasised their importance in shaping various forms of governance in spite of/beyond the state (Morris 2012; Polese and Morris 2015; Polese et al. 2016; Polese 2016; Russo 2016; Strazzari 2012, 2013).

The volume is organised around three main themes:

#### The social morality of crime

Top-down approaches to the fight of organised crime see a pivotal role for the state (criminal justice, intelligence, police and the army). However such approaches often overlook the social and economic embeddedness of organised crime, and its relevance for a number of communities and individuals whose daily survival is at stake. Organised crime does not take place in a social and political vacuum, but rather is deeply entrenched in social structures and networks as it provides an alternative to formal authority and formal economic structures.

There are, thus, large numbers of people who make a living thanks to the structures and networks liaising with or rooted in criminal organisations. As a result, criminal organisations are not only tolerated but potentially widely supported. At the same time, the state apparatus (and its national and local representatives) should not be considered by default as an institution engaged in an all-out war on “illegality”: on the contrary, it is worthy studying in-depth its commitment to selective forms of pressure and fight against informal and criminal activity. The existence of areas of tolerance, connivance and collusion needs to be explained.

#### Opposition of “us” (the people, often informally organised) against “them” (the elites, formally representing the state)

The romanticisation of the role of the criminals and outlaws can support a narrative of “us” (the people) against “them” (the state), especially in instances where state capacity is weak and informal criminal structures provide governance. This can lead to justifying illegal activities against the state as a way to contest it and participate in political processes.

Mechanisms for informal resistance towards the state can be both passive (non-compliance) and active (actions that harm the state and contrast or deny its material and symbolic power). Social support of actions classified as illegal contributes to the construction of a societal narrative opposed to the one promoted by the state and through which excluded or marginalised actors play a role in the political field (Gupta 1995).



### **Informality and resistance**

We see a continuity between informal actions and practices and contestation of state structures and institutions, especially because resistance to the state's authority and power often occur informally. Informal resistance is developed, for example, through instances of "infrapolitics" (Scott 2012b), that is, the simultaneous actions performed by a number of individuals in the same manner - unaware that other people are acting in the same way.

In other words, a social or protest movement can exist for a long time unaware of being part of a broader phenomenon. Infrapolitics can evolve into a more defined movement, with a leader and a common ideology, or simply remain in the shadow; similarly, resistance can take the form of contentious politics or move further. Interestingly, this pattern may apply to the emergence and development of insurgent and terrorist organisations.

Please send a 300 word abstract and a short biographical note to: [alessandra.russo@sssup.it](mailto:alessandra.russo@sssup.it)

Perspective authors are welcome to contact the editors to discuss their proposal. We promise to give full consideration to abstracts received by the 15<sup>th</sup> of October 2016.

Cited and suggested readings:

- Abraham, I. and Van Schendel, W. (2005). *Illicit Flows and Criminal Things*. Bloomington: Indiana University Press.
- Baker B. (2010) "Linking State and Non-State Security and Justice". *Development Policy Review*, 28(5), pp. 597-616.
- Boege, V., Brown, A., Clements, K., Nolan, A. (2009). *On Hybrid Political Orders and Emerging States: State Formation in the Context of 'Fragility'*. Berlin: Berghof Research Center for Constructive Conflict Management.
- Chinkin, C., Kaldor, M., Rangelov, I., Weill, S. (2016). "Special Issue: Law, Justice and the Security Gap", *Journal of Conflict and Security Law* 21(1), 2016, pp. 1-7.
- Edelbacher, M., Kratcoski, P., Dobovsek B. (eds.) (2015). *Corruption, Fraud, Organized Crime, and the Shadow Economy*. Boca Raton: CRC Press.
- Gupta, A. (1995). "Blurred boundaries: the discourse of corruption, the culture of politics, and the imagined state", *American Ethnologist* 22(2), pp. 375-402.
- Knudsen, I. H. and Frederiksen, M. D. (eds.) (2015). *Ethnographies of Grey Zones in Eastern Europe. Relations, Borders and Invisibilities*. London: Anthem Press.
- Morris, J. (2012). Beyond coping? Alternatives to consumption within a social network of Russian workers. *Ethnography*, 1466138112448021.
- Morris J. and Polese, A. (eds.) (2015). *Informal Economies in Post-Socialist Spaces: Practices, Institutions and Networks*. Basingstoke: Palgrave.
- Polese, A. (2016). *Limits of a Post-Soviet State: How Informality Replaces, Renegotiates, and Reshapes Governance in Contemporary Ukraine*. Stuttgart: Ibidem.
- Polese, A., C. Williams, I. Ursachi and P. Bejakovic (eds.) (2016 – in press) *The Informal Economy in Global Perspective: Varieties of Governance*, London: Palgrave.
- Polese, A. and J. Morris (2015) "My name is legion. The Resilience and Endurance of Informality Beyond, or in Spite of, the State", in Morris, J. and A. Polese (eds.) *Informal Economies in Post-Socialist Spaces: Practices, Institutions, Networks*. London: Palgrave.

Russo, A. (forthcoming). "Regional security governance in the former Soviet space? Researching on institutions, actors and practices".

Schroeder, U., Chappuis, F. and Kocak, D. (2014). "Security Sector Reform and the Emergence of Hybrid Security Governance". *International Peacekeeping* 21(2), pp. 214-230.

Scott, J. C. (2012). "Infrapolitics and Mobilizations: A Response by James C. Scott", *Revue française d'études américaines*, 1(131), pp. 112-117.

Scott, J. C. (2012b). *Two cheers for anarchism: Six easy pieces on autonomy, dignity, and meaningful work and play*. Princeton University Press.

Scott, J. C. (1984). *Weapons of the weak: Everyday forms of peasant resistance*. New Haven: Yale university Press.

Strazzari, F. (2012). "The Informal and the Criminal: State-Building as an Extralegal Field". *Südosteuropa* 60(4), pp. 576-590.

Strazzari, F. and Kamphuis B. (2012). "Hybrid Economies and Statebuilding: on the Resilience of the Extralegal". *Global Governance* 18(1), pp. 57-72.

Strazzari, F. and Whitehouse B. (2015). "Introduction: Rethinking Challenges to State Sovereignty in Mali and Northwest Africa". *African Security* 8(4), pp. 213-226.

Williams, C., Round, J. and Rodgers P. (eds.) (2013). *The role of informal economies in the post-Soviet world: the end of transition?*. Abingdon: Routledge.

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## TALKS & OTHER EVENTS

### **Fighting Walls: Street Art in Egypt and Iran**

Launch event: 30 September 2016, 6pm – 9pm

Venue: New Art Exchange, 39-41 Gregory Boulevard, Nottingham NG7 6BE, UK

Our interest in space as a political tool continues beyond Nottingham to the streets of Tehran and Cairo in a photography exhibition titled *Fighting Walls: Street Art In Egypt And Iran*. Here we explore how the urban skin of these cities has become a battleground between the authorities and the people. Whilst the walls and public spaces of Tehran and Cairo are largely dominated by state ideological narratives, in more recent years, a new generation of politically engaged graffiti artists have started a relentless battle for reclaiming ownership of the streets. Through striking images, *Fighting Walls* examines graffiti not only as a form of social protest but also as a creative language which addresses the masses by embracing contemporary socio-political issues. *More information* [here](#)

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## **Morbid Symptoms: Relapse in the Arab Uprising**

4 October 2016, 5:45 – 7:00 PM

Venue: Russell Square: College Buildings, Khalili Lecture Theatre, SOAS, London

Speaker: Gilbert Achcar

Event to mark the publication of Gilbert Achcar's *Morbid Symptoms: Relapse in the Arab Uprising* (Saqi Books, 2016). Since the first wave of uprisings in 2011, the euphoria of the "Arab Spring" has given way to the gloom of backlash and a descent into mayhem and war. The revolution has been overwhelmed by clashes between rival counter-revolutionary forces: resilient old regimes on the one hand and Islamic fundamentalist contenders on the other. Focusing on Syria and Egypt, Achcar assesses the present stage of the uprising and the main obstacles, both regional and international, that prevent any resolution. *More information* [here](#)

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## **Violence and the City in the Modern Middle East**

05 October 2016, 18:00-19:30

Venue: Room 9.04, Clement's Inn, Tower 2, LSE, London

Speaker: Dr Nelida Fuccaro, SOAS, University of London; Professor Ulrike Freitag; Dr Rasmus Christian Elling

Chair: Professor Fran Tonkiss, LSE

Nelida Fuccaro launches her book exploring violence in the public lives of modern Middle Eastern cities, approaching violence as an individual and collective experience, a historical event, and an urban process. The essays included in this volume reflect the diversity of Middle Eastern urbanism from the eighteenth to the late twentieth centuries, from the capitals of Cairo, Tunis, and Baghdad to the provincial towns of Jeddah, Nablus, and Basra and the oil settlements of Dhahran and Abadan. In reconstructing the violent pasts of cities, new vistas on modern Middle Eastern history are opened, offering alternative and complementary perspectives to the making and unmaking of empires, nations, and states. *More information & registration* [here](#)

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## **What Happened to the "Arab Spring"**

5 October 2016, 17:15 - 19:00

Venue: Institute of Arab and Islamic Studies Building/LT1, University of Exeter, UK

Speaker: Gilbert Achcar, SOAS

The Arab Spring of 2011 was but the beginning of a long-term revolutionary process, rendered much more complicated than other revolutionary processes by specific socio-political features - rentierism and patrimonialism - of the dominant Arab state system. Another complicating specific feature is the

fact that counter-revolution in the Arab region is two-pronged: the revolutionary process confronts not only the established regimes, but also their fundamentalist contenders. These peculiarities, combined with the intrinsic weakness of progressives in the region, provide the main explanation for the shift from the initial revolutionary phase to the ongoing counter-revolutionary phase that started in 2013. The various dynamics of this shift will be assessed in the light of the particular conditions that prevail in the different key theatres of the 2011 uprising. *More information* [here](#)

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## **Too queer to believe? Religion, social activism and LGBTI rights**

5 October 2016, 09:00 – 16:00

Heinrich-Böll-Stiftung, Schumannstr. 8, 10117 Berlin

According to the current predominant perception liberal sexual values and religion are at odds with each other. Orthodox religious streams often hold a narrowly defined idea of what kind of sexuality is permissible. This approach mostly rejects non-heterosexual relationships. In “modernizing” societies, these beliefs necessarily come into conflict with a civil-rights-approach that is based on the primacy of the individual. This is not to neglect the ability of religion to transform: religious beliefs are more often adaptable and heterodox than we think. Even in traditional religious settings there are those who see their belief as a way to fight for more justice for each individual. But where are the interfaces between religion, faith and LGBTI-rights? Are there approaches within religious practice that surpass and transcend a heteronormative worldview? And how can activists from both sides come together? Together with LGBTI activists and religious scholars our conference aims at exploring these questions in order to find new ways to redefine the nexus of LGBT-rights and religion. We hope that such a meeting - attended by LGBTI activists, experts and academics studying LGBTI rights, experts on religious freedoms, and individuals from religious institutions - will contribute to the debate on LGBTI rights and religion in Germany, Turkey and other countries.

Speakers:

Dr. And Imam, Ludovic-Mohamed Zahed, CALEM, France

Armin Langer, Coordinator of the Salaam Shalom Initiative, Germany

Dr. Gerhard Schreiber, Goethe University Frankfurt, Institute for Religious Philosophy, Germany

Thomas Beckmann, Activist, HUK e.V., Germany

Dr. Muhsin Hendricks, Imam and Executive Director, The Inner Circle, South Africa

Aylime Aslı Demir, Activist, Kaos GL, Turkey

Prof. Aeyal Gross, University of Tel Aviv, Israel (tbc)

*More information* [here](#)

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## **Let's Rock/Rap it! Music as Collective Action: The case of the Arab Spring**

11 October 2016, 17:15-19:15

Venue: [Room 9.04, Tower 2, Clement's Inn, LSE](#), London

Speaker: Amina Boubia, Sciences Po Centre for International Studies

Chair: Dr John Chalcraft, LSE

Amina Boubia presents her paper which studies the role new music genres such as rock and rap have played in the Middle East and North Africa during the Arab Spring. She argues that music is a powerful form of collective action and should therefore be taken seriously by academics and stakeholders as it can either effectively strengthen contentious movements emerging in a specific context, thus challenging the established order, or, on the contrary, contribute to supporting the status quo. *More information & registration* [here](#)

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## **RECENT & FORTHCOMING BOOKS**

### **Beyond the Square: Urbanism and the Arab Uprisings**

Deen Sharp and Claire Panetta, Eds

2016 - Urban Research

*Beyond the Square: Urbanism and the Arab Uprisings* focuses on the urban spatial dynamics of the mass protest movements that convulsed the Arab region since December 2010. The volume shifts attention away from public squares — and in particular Tahrir Square in Cairo — to consider the broader urban context in which the uprisings unfolded. The essays are topically and geographically diverse, exploring a range of sociospatial phenomena in countries that are at the heart of the Arab uprisings as well as those countries that appeared peripheral to the upheaval. This breadth of perspective highlights the centrality of space and spatial concerns to the ongoing political transformations in the region. In this way, the book provides a distinctive — and critical — analysis of one of the most significant political events of our time.

Contributors: Khaled Adham; Susana Galán; Azam Khatam; C. Lanthier; Ed McAllister; Julie Mehretu; G. Ollamh; Duygu Parmaksizoglu; Aseel Sawalha; Helga Tawil-Souri

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# **Crowds and Politics in North Africa: Tunisia, Algeria and Libya**

Andrea Khalil

2014 – Routledge

This book takes predominant crowd theory to task, questioning received ideas about 'mob psychology' that remain prevalent today. It is a synchronic study of crowds, crowd dynamics, and the relationships of crowds to political power in Tunisia, Libya and Algeria (2011-13) that has far-reaching applications embedded in its thesis. One central theme of the book is gender, providing an in-depth look at women's participation in the recent uprisings and crowds of 2011-13 and the subsequent gender-related aspects of political transitions. The book also focuses on the social and political dynamics of tribalism and group belonging ('asabiyya), including analysis and discussions with Libyan regional tribal chiefs, Libyan and Tunisian tribal members and citizens regarding their notions of tribal belonging. Crowd language and literature are also central to the book's discussion of how crowds represent themselves, how we as observers represent crowds, and how crowds confront languages of authoritarianism and subjugation. *Crowds and Politics in North Africa* includes interviews with crowd participants and key civil society actors from Tunisia, Libya and Algeria. Among these, there are numerous interviews with Benghazi residents, activists and tribal leaders. One of the original case studies in the book is the crowd dynamics during and after the attack on the US consular installation in Benghazi, Libya. The book presents interviews and fieldwork within a literary and cultural theoretical context, showing how crowds in the region resonate in forms of cultural resistance to authoritarianism. A valuable resource, this book will be of use to students and scholars with an interest in North African culture, society and politics more broadly.

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## **OTHER PUBLICATIONS**

### **Toward a Theory of “Islamist Movements”**

Mark Gould

*Sociology of Islam* 2 (2014) 21-59

I differentiate conceptually between Islamist and other religious movements directed towards religious and political institutions and, for each of these, between movements that endeavor to transform (1) role relationships, (2) collectivity structures, (3) normative expectations, and (4) value orientations in these institutions. I construct a value-added theory that specifies the necessary and sufficient conditions generating each of these types of movements. Movements are directed at one of these components of social action dependent on the nature of strain present for actors within the system. Their direction is guided by the nature of the opportunity structure present in the social order under examination. Religious disorders, religious movements that violate institutionalized norms and attempt to reconstruct one or more aspects of an institutionalized religious structure, emerge when religious value-commitments and obligations are deflated and actors adopt a

calculating orientation towards them. A parallel set of religious movements that do not violate institutionalized norms will emerge when all of the variables are present except a deflation of value-commitments. *Continue reading [here](#)*

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## **Refugees' Contentious Politics and the Case of Syrian Activists in Jordan**

Rana B. Khoury

LSE Middle East Centre Collected Papers | Volume 6, September 2016

In the wake of multiple civil wars throughout the 1990s, analysts came to associate cross-border warfare and the spread of civil wars with refugee violence. In the last decade of massive displacement from Syria and Iraq, activism among refugees is evident, but violence much less so. As conflicts in the Middle East bring the worldwide toll of refugees to record highs, can our conceptualisations account for different types of refugee-related politics? I propose a unified conceptual framework that foregrounds the displaced as claim-makers excluded from formal politics, and generates types of refugee contention along key dimensions. A description of one type – activism – among Syrians in Jordan illustrates this form of politics and suggests how policymakers can approach the agency of refugees. *Continue reading [here](#)*

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## **Turkish LGBTQ activists protest gruesome murder of transgender woman**

Erin Rook

LGBTQ Nation, 21 August 2016

Turkish activists are taking to the streets of Istanbul today to protest the rape and murder of a young transgender woman. Hande Kader, a 23-year-old sex worker, was last seen getting into a client's car. By the time her body was found on August 12 in an upper middle class neighborhood, it had been mutilated and set on fire. "Hande was one of the nicest people in the world," Davut Dengiler, Kader's flatmate, told the BBC. "She was very calm normally but also hyperactive. She always went to the LGBTI marches. She pursued a cause that she felt right until the end." Dengiler had held out hope his missing friend was still alive until he saw her badly burned body in a morgue for unidentified people. This wasn't the first time Kader faced violence, he explained, noting that she'd been stabbed and beaten before. But while it may be tempting to imagine Kader's death was an extreme case, Dengiler says violence is a fact of life for transgender people in Turkey. *Continue reading [here](#)*

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## **Activists launch 'Syria with No Mines' campaign**

Faris al-Rifai

Zaman Al Wasl, 20 August 2016

A number of Syrian activists and organizations working in the field of documentation, justice, and human rights launched a campaign under the title, "Syria with No Mines" that aims at raising awareness within Syrian society of the danger of mines, unexploded ammunition, and the remnants of war (booby-traps, and improvised explosive devices). The campaign is being launched in the city of Manbij and its countryside as it indicated in the campaign statement that this city is witnessing a tragic humanitarian situation and confirmed the daily human losses due to the remnants of war and the mines planted in the city and its countryside. According to special sources from the campaign, thousands of mines have been removed so far and there are still thousands more planted in the city of Manbij and its countryside. *Continue reading [here](#)*

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## **One year after Lebanon's #YouStink movement: popular uprising imminent?**

Kareem Chehayeb

The New Arab, 30 August 2016

Lebanon's recent popular uprising, dubbed "You Stink", was at its peak around this time a year ago. Thousands of people protested almost daily, and for the first time in recent memory, politics was the conversational focus of young people in Lebanon - a generation which had appeared to have taken an oath of silence to politics, much to the delight of Lebanon's establishment. Lebanon's ruling political alliances, the pro-GCC/West March 14 and pro-Iran/Russia/Syria March 8 movements, were struggling to quash the grassroots campaign using brute force, overt about their interest - or lack thereof - in any progress or development in a country that, since its inception, has been on the verge of being a failed state. Sounds awe-inspiring, doesn't it? Unfortunately, things weren't all that straightforward, and it isn't only a result of the rather lousy media coverage - both from local and international platforms. *Continue reading [here](#)*

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## **Boycotting Israel in Lebanon: 'A lot more to be done'**

Venetia Rainey

Al Jazeera English, 27 August 2016



Beirut - It's a warm Friday evening in May, and hundreds of families, young couples and groups of friends are packed into Beirut's Masrah al-Madina for an event promoting the boycott of Israel. They sing along to a song played by oudist Charbel Rouhana and vigorously applaud a video message on the subject by Marcel Khalife. At the end, a short animation plays, encouraging people to download a new mobile [app](#) that enables them to instantly check whether a product is made by a company that directly supports Israel. It's a slick bit of technology created by the group behind the event, the Campaign to Boycott Supporters of Israel in Lebanon, which was founded back in 2002 and is arguably the oldest organised effort to peacefully challenge Israel's occupation of Palestine on an economic and cultural level. *Continue reading [here](#)*

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## **Egypt: Christians ignore protest ban, claim they are treated as 'second class citizens'**

[James Macintyre](#)

Christian Today, 15 August 2016

A group of Egyptian Christians took part in a rare protest in downtown Cairo on Saturday, saying that they are being treated as second class citizens in the Muslim-majority country and calling on the Government to defend their rights. Despite a draconian ban on protests in Egypt, some three dozen protesters held signs demanding rights in disputes between Muslims and Christians. "I am an Egyptian citizen above all," Michael Armanious, a Christian demonstrator told AP. "We pay taxes, we serve in the army, we are dealing with all the same economic problems in Egypt with the rest of our countrymen, why should we have fewer rights?" The protest was dispersed by police after an hour. It came after a string of attacks against Christians, especially in the Minya region, home to a relatively high proportion of Coptic Christians. *Continue reading [here](#)*

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## **Anti-coup demonstrations held in Egypt before Rabaa anniversary**

The New Arab, 12 August 2016

Several areas outside Alexandria in northern Egypt called for demonstrations on Friday to reject the military coup. The protests were held by the anti-coup alliance under the title *Rabaa: The Story of the Nation*. The demonstrators marched in solidarity with victims of the Rabaa massacre where thousands of protesters were killed when the military stormed a sit-in held in support of ousted President Mohammed Morsi. This Sunday will mark the third anniversary of that massacre. Protesters demanded freedom for detainees, punishment for perpetrators of abuses. They also demanded that Egyptian security services stop the persecution of opponents of the coup and repression of demonstrators. To the west of Alexandria, rallies set off from Wardeyan, Amiriyah and

Burj al-Arab, led by many movements and associations of youth and women. Many chanted slogans against the military coup lead by now Egyptian President Abdel Fattah al-Sisi. *Continue reading [here](#)*

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## **Sahrawi protesters recount recent abuses**

Habibulah Mohamed Lamin  
Al Monitor, August 31, 2016

As the indigenous Sahrawis strive for independence from Morocco, progress and setbacks are intertwined. In July came progress: Morocco's highest appeals court ordered a new trial for 24 Sahrawi activists who had been arrested after a mass protest in 2010 at the Gdeim Izik camp. Yet on Aug. 21, political activist Sukain Jad Ahlu was leading a peaceful protest at the Fem El Oud beach when she was attacked by police and badly beaten. Ahlu, the head of the Future Forum for Sahrawi Women, told Al-Monitor, "I was peacefully demonstrating and repeating slogans calling for an independent Western Sahara when the Moroccan gendarme forces intervened against me. They beat me very hard on my back. I was personally targeted and my flag was confiscated." Ahlu, who had spent 12 years behind bars as a political prisoner, said she still suffers from the recent beating. "I cannot even move to pray," she said. *Continue reading [here](#)*

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## **"Broken Promises." Leading Women Activists Spurn Presidential Invitation**

Zaineb Ben Taieb  
Tunisia Live, 15 August 2016

A number of Tunisia's leading female advocates snubbed the President's invitation to celebrate National Women's Day at the Presidential Palace on Saturday over what they said was his failure to honor numerous campaign promises. Journalists Aida Arab and Chahrazed Akacha, Professor Olfa Youssef and the actress Sawsen Maalej were all among those who vocally declined the invitation of President Beji Caid Essebsi to attend the ceremony at Carthage. Posting on her Facebook account, Arab wrote that National Women's Day "means nothing" to her. "The difference between a man and a woman is only through their competencies and what they have in their brains and not through what they have between their legs." Arab wrote, "If you want to honor a woman, without who you wouldn't spend your nights at the Palace, you shouldn't disappoint her with your bad decisions and you shouldn't disrespect her by not allowing her to be in a position of power..." *Continue reading [here](#)*

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## **Unemployed protesters block Tunisia's phosphate mining site of Metlaoui**

Linnete Bahati

Africa News, 31 August 2016

Production of phosphate in the mining town of Metlaoui, south east of Tunisia has been brought to a stand still by sit-in protests from local youths demanding employment and economic opportunities. This is according to the Gafsa Phosphate company's head of communications who said production was already partial for several months but since the protests began, it has completely stopped. The company also said the demonstrators prevented the workers to board the bus so that they could access production sites and blocked all the entry and exit points of the company. *Continue reading [here](#)*

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## **How the Bahraini monarchy crushed the country's Arab Spring**

[Said Yousif Almuhafta](#)

The Observers, 6 September 2016

For more than five years now, Bahraini protesters have been regularly taking to the streets to call for political reforms and better living conditions. However, since these protests first took off in the frenzy of the Arab Spring, the demonstrators haven't made any gains. Moreover, the campaign of repression carried out by the ruling monarchy has reduced the opposition to zero. While Shiite Muslims make up 70 percent of the population of Bahrain, the country is governed by a Sunni monarchy, the Al-Khalifa dynasty. The Shiite population has long felt discriminated against, especially in terms of access to employment, housing and social services. These demands are the basis for the revolt in the country. Many videos showing security forces brutalising Shiite protesters have been shared on social media over the past five and a half years. There have even been cases of security forces torturing and shooting activists point-blank. *Continue reading [here](#)*

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## **A new milestone: BDS at the Olympics**

Nada Elia

Mondoweiss, 21 August 2016

"I have no problem with Jewish people or any other religion or different beliefs. But for personal reasons, you can't ask me to shake the hand of anyone from this state, especially in front of the whole world." These words, spoken by an individual who has just engaged in a gesture of support for the Palestinian people, are a standard response to the accusation of anti-Semitism which is routinely hurled at pro-justice activists. The necessary distinction made between the "Jewish people" and the

Israeli state is one Israel itself seeks to erase, as it strives to deflect all criticism of its policies, blaming it on anti-Jewish hatred instead. As such, these words do not in themselves establish new grounds, but a new approach to solidarity. Yet as Egyptian judoka Islam El-Shehaby uttered them last week in Brazil, they signified a new milestone: the sports boycott had arrived at the 2016 Olympic Games. *Continue reading [here](#)*

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## **The birth of agro-resistance in Palestine**

Jonathan Cook

17 August 2016

For decades Israel has been driving Palestinian farmers off their land by imposing restrictions on agriculture. But one company, Canaan Fair Trade, has found an innovative way to resist. Across the West Bank, olive trees can be found that have survived from the time of Herod, a legacy of the Romans' cultivation of the tree throughout its empire, including in Palestine. The trees are easily identified. In Arabic, they are known as "amoud" – or column – distinguished by the enormous girth of their gnarled, twisting trunks. They have a place in most Palestinians' affections. Hatim Kanaaneh, the Galilee physician and writer, observes that the amoud symbolises "stability, permanence and stature – physically, figuratively and economically". *Continue reading [here](#)*

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## **Palestine: Crackdown on Journalists, Activists - Chilling Effect on Free Expression**

Human Rights Watch

29 August 2016

The Palestinian authorities in the West Bank and Gaza are arresting, abusing, and criminally charging journalists and activists who express peaceful criticism of the authorities. The crackdown directly violates obligations that Palestine recently assumed in ratifying international treaties protecting free speech. "Both Palestinian governments, operating independently, have apparently arrived at similar methods of harassment, intimidation and physical abuse of anyone who dares criticize them," said Sari Bashi, Israel and Palestine country director at Human Rights Watch. "The Palestinian people fought hard to gain the protections that accompany membership in the international community, and their leaders should take their treaty obligations seriously." *Continue reading [here](#)*

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## **Palestinian BDS National Committee condemns creation of Israeli taskforce to deport international human rights activists**

Palestinian BDS National Committee  
bdsmovement.net, 7 August 2016

The Palestinian BDS National Committee, the broadest coalition in Palestinian society that leads the global Boycott, Divestment and Sanctions (BDS) movement for Palestinian rights, strongly condemned Israel's establishment of a taskforce specifically for identifying international BDS activists and groups in order to deny them entry or deport them from the country. The decision to establish this anti-BDS task force was made by Strategic Affairs Minister Gilad Erdan and Interior Minister Arye Dery. The announcement comes less than a month after five U.S. human rights delegates were detained and harassed at Israel's Ben Gurion International Airport before being deported on July 17. Israel regularly denies entry to foreigners for their political affiliations without being met with any meaningful counter measures by governments around the world. *Continue reading [here](#)*

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## **Palestinian activists declare hunger strike in PA prison as anger mounts in West Bank**

Areeb Ullah  
Middel East Eye, 1 September 2016

Six Palestinian activists have begun a hunger strike demanding their immediate release, after being held without charge and tortured for more than six months by the Palestinian Authority, according to a Ramallah-based prisoner and human rights group. The hunger strike comes amid mounting opposition to the PA in the West Bank. Thousands of Palestinians turned a funeral procession last Sunday in the city of Nablus into a protest against the PA, after a former Fatah leader was allegedly beaten to death by PA security forces. The six activists were all part of the al-Harak al-Shababi youth movement, which was recently designated a terrorist organisation by the Israeli government. *Continue reading [here](#)*

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## **Palestinian music band protests Israeli Security Forces with an impromptu concert**

Middle East Monitor, 7 August 2016

A group of Palestinian musicians yesterday performed their songs and music in front of the Erez crossing after Israeli occupation forces prevented them from travelling to Jerusalem. Dawaween, a

group of musicians and singers from across the Gaza Strip, were refused the necessary travel permits in order to travel to Jerusalem to participate the Palestine International Festival for Dance and Music. In response to the decision they setup a musical protest at the Erez crossing. Israel listed “security concerns” as the reason for denying the band their travel documents; however the musicians insist their only tools are their lute, drum and other such instruments. “This is one of the faces of suffering that the Palestinians endure in the Gaza Strip due to the tight Israeli blockade,” band member Ali Al-Hindi said. “This is the Israeli policy regarding every single aspect of life in Gaza.” *Continue reading [here](#)*

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## **How Arab authoritarian regimes learned to defeat popular protests**

Mark Lynch

Washington Post, 25 August 2016

The Arab world never seemed more unified than during the incandescent days of the 2011 Arab uprisings. Tunisia’s revolution clearly and powerfully inspired Arabs everywhere to take to the streets. Egypt’s Jan. 25 uprising, which resulted in the removal of Hosni Mubarak, taught Arab citizens and leaders alike that victory by protesters could succeed. The subsequent wave of protests involved remarkable synergies that could not plausibly be explained without reference to transnational diffusion. Bahrainis, Yemenis and Jordanians alike attempted to replicate the seizure and long-term encampments in Egypt’s Tahrir Square, and protesters across the Arab world chanted the same slogans and waved the same signs. *Continue reading [here](#)*

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## **How a new youth movement is emerging in Jordan ahead of elections**

Sean Yom and Wael Al-Khatib

Washington Post, 14 September 2016

A recent change of government and looming parliamentary elections brings Jordan, a vital U.S. ally, back into policy discussions. And, inevitably, pundits will ask a familiar question about this diminutive kingdom abutting some of the region’s most fragile states: Despite breaking its past pledges to democratize, will the autocratic regime of Jordan survive? In the past, questions of Jordanian stability have merited polarizing responses. Some analysts warn that this oil-poor state stands on the brink of collapse, its struggling economy overrun with refugees and its angry population embracing religious extremism. Others, though, praise the kingdom as an oasis of stability, noting that the Hashemite monarchy commands popular legitimacy and that its citizens don’t really want democracy because of fears of Syrian-style conflict and chaos. *Continue reading [here](#)*

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## POSITIONS AND OPPORTUNITIES

### Doctoral Candidate in the Public History of the Middle East

**Deadline: 15 January 2017**

to start in fall 2017 for a period of three years. Acceptance into the program includes a competitive stipend, full tuition waiver, and health coverage.

The topic of the candidate's scholarly interest should broadly be in the Public History of the Middle East and ideally will complement the research undertaken in the Khayrallah Center for Lebanese Diaspora Studies, although we are open to dissertations that explore other Middle Eastern peoples beyond the Lebanese. Study will be in the Public History doctoral program at NC State University. The Khayrallah Center fosters new scholarship on the historical and contemporary Lebanese Diaspora in all of its dimensions: social, political, economic and cultural. The Center also produces and disseminates public historical projects relating to the Lebanese Diaspora through video productions, museum exhibits, oral history, and digitization of Lebanese-American history.

We are not interested in dictating the dissertation topic or methodology. Still, we want to provide some guidance on acceptable terms of study: We are looking for a doctoral student who is interested in issues of public memory, commemoration, cultural heritage, cultural resource preservation, museum or historic site interpretation, museum education, digital research and presentation methods, and/or other public history theoretical and methodological approaches. The dissertation should reflect interest in the diasporas of Middle Eastern peoples as historic, cultural, and socio-economic phenomena.

The candidate should be creative, visionary, and self-motivated. We are unaware of other comparable studies, so the student will be contributing to the development of historiographical and theoretical frameworks for the study of the Public History of the Middle East.

The candidate is expected to undertake archival research as well as fieldwork (financed).

The candidate is expected to widely share research with academic and public audiences.

#### Expected Qualifications

Completed university degree. Masters in history or comparable field (e.g. anthropology, archaeology, heritage studies) required.

Knowledge of appropriate language skills, particularly reading skills, for archival research.

Ability to produce academic publications in English.

Application by January 15, 2017, all application materials (letter of interest including explicit description of anticipated dissertation topic, C.V., academic transcripts, writing sample—preferably master's thesis, and proof of language skills) should be submitted online.

*More information and application [here](#)*

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## **PhD Scholarship in Middle Eastern Studies: Syrian Refugees in Lebanon, King's College London - Department of Middle Eastern Studies**

**Deadline: 6 October 2016**

The Department of Middle Eastern Studies in the School of Politics and Economics is a leading centre of excellence for theory based research, learning and teaching on one of the world's most challenging, contested and important regions. **Our research on the politics, social movements, international relations, history, political economy, and culture and society of the Middle East** has a global reach, and through innovative research led teaching we train and create a diverse cohort of international post-graduate students who go on to work in and on the region. To further strengthen key areas of research within the Department and support the King's Sanctuary Project we are offering a PhD scholarship in Middle Eastern Studies (three years) available from January 2017. The scholarship will support and develop new lines of research on Syrian refugees.

The scholarship aims to produce refugee research, which is timely, critical and reflective – speaking both to academic scholarship and policy makers. In so doing it acknowledges that migrations are often triggered by regional and state opportunities, conflicts and constraints; yet they are also fashioned by the migrants own coping strategies, aspirations and available migratory networks reliant on professional or familial bases. Specifically, it will provide original and ground-breaking work on the plight of Syrian refugees in Lebanon, by focusing on the long-term experience of Syrian migration into Lebanon and Lebanese-Syrian labour relations. The PhD will examine how the current phase of forced Syrian migration caused by the Syrian civil war can thus only be understood in the light of two correlated contexts: the dynamics of high mobility processes involving cross-border migration within the Middle East, and the existence of well-established transnational networks crystallized around more or less structured diasporas operating at different spatial scales of the Mediterranean.

The successful candidate will be trained in some aspect of refugee studies and/or be able to contribute to empirically strong and theoretically informed research on Middle Eastern Studies. The post will be located at the Strand Campus in the Virginia Woolf Building on Kingsway. Located in the heart of London, King's is the hub of a global network of strong academic connections and collaboration, with prestigious international partnerships within and across disciplines. King's is investing in the highest calibre of talent to drive the university forward to achieve its greatest potential. We are looking for a strong commitment to research, to push the boundaries of knowledge, influence the future and create a lasting impact.

For an informal discussion to find out more about the scholarship please contact Professor Michael Kerr via email at [michael.r.kerr@kcl.ac.uk](mailto:michael.r.kerr@kcl.ac.uk)

The selection process will include a presentation and a panel interview.



The value of the scholarship will be £60k covering home/EU tuition fees plus an annual stipend of £15k for three years.

More information and application [here](#)

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## **DAAD Scholarship (Masters/Ph.D) for Developing Countries in Germany, 2017-18**

With its development-oriented postgraduate study programmes, the DAAD promotes the training of specialists from development and newly industrialised countries. Well-trained local experts, who are networked with international partners, play an important part in the sustainable development of their countries. They are the best guarantee for a better future with less poverty, more education and health for all. The scholarships offer foreign graduates from development and newly industrialised countries from all disciplines and with at least two years' professional experience the chance to take a postgraduate or Master's degree at a state or state-recognised German university, and in exceptional cases to take a doctoral degree, and to obtain a university qualification (Master's/PhD) in Germany.

Duration of funding:

12 to 36 months (dependent on study programme)

Value:

Depending on academic level, monthly payments of 750 euros for graduates or 1,000 euros for doctoral candidates

Payments towards health, accident and personal liability insurance cover

Travel allowance, unless these expenses are covered by the home country or another source of funding

Selection:

Candidates fulfil the necessary academic requirements and can be expected to successfully complete a study programme in Germany (above-average result for first academic exam – top performance third, language skills)

Candidates have a Bachelor degree (usually a four-year course) in an appropriate subject

Candidates have at least two years' professional experience

Candidates can prove their motivation is development-related and be expected to take on social responsibility and initiate and support processes of change in their personal and professional environment after their training/scholarship

Required documents (in the following order):

- DAAD application form
- hand-signed CV (please use the europass specimen form at <http://europass.cedefop.europa.eu/>)
- hand-signed letter of motivation (with reference to current occupation)

- research exposé (if required by university)
- academic letter/s of recommendation from your university; the letter must have a signature and office stamp and must be of recent date (not in a sealed envelope)
- professional letter/s of recommendation from your employer; the letter must have a signature and office stamp and must be of recent date (not in a sealed envelope)
- confirmation of employment from the employer in your home country and if possible, a guarantee of re-employment upon your return home
- Proof of language abilities
  - English – IELTS or TOEFL (Note: Institutional TOEFL will not be accepted)
  - German – necessary for the courses taught in German; for the courses taught in English, if available
- copies of awarded academic degrees
- copies of academic transcripts
- copy of School Leaving Certificate

More information and application [here](#)

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## **Assistant Professorship in Political Science with a focus on Direct Democracy and Participation - University of Zurich**

**Deadline: 25 September 2016.**

The University of Zurich invites applications for an Assistant Professorship in Political Science with a focus on Direct Democracy and Participation. The position is for a six-year period, pending review after the first three years. Candidates should demonstrate the potential to develop an internationally recognized research track record on the topic of direct democracy and participation, focusing particularly on the behavior of voters and elites.

The assistant professorship is related to an interdisciplinary research project on Direct Democracy and Populism in Europe, located at the Centre for Democracy Studies in Aarau. Teaching is within the BA, MA and PhD curricula of the Department of Political Science (IPZ).

The University of Zurich provides a dynamic and collaborative international environment for teaching and research, and offers generous research and teaching support. In addition, the holder of the position is eligible to apply for Swiss National Science Foundation funding, as well as many other grant programs in Switzerland and Europe.

The position will be filled as soon as possible. Candidates should hold a PhD degree in Political Science at the time of application and have an excellent record of academic achievements in the relevant field. Teaching may be carried out in English; the teaching load is two to four hours per week throughout the semester. Non-German speaking candidates are encouraged to acquire a working

knowledge of German within the first two years of appointment. We specifically encourage women to apply.

*More information and application [here](#)*

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## **Probationary, tenure-track Assistant Professor in Middle Eastern history, California State University, Sacramento**

The Department of History at California State University, Sacramento invites applications for a probationary, tenure-track Assistant Professor in Middle Eastern history to begin Fall 2017. The successful candidate must be able to teach the lower-division Islamic civilization survey, upper-division courses in Middle Eastern history, and other courses in the area of specialization, including graduate seminars. Field is open but specialization in Ottoman history and interest in working with the CSUS Hellenic Studies program and the Tsakopoulos Hellenic collection of Ottoman Turkish and Arabic manuscripts are desirable. Additional position requirements: engage in research and scholarly activity related to Middle Eastern history, supervise undergraduate and graduate research, advise history majors, serve on department, college, and university committees, and advance university engagement with the community.

The PhD in History or a related field. ABD candidates will be considered. If ABD, candidates will be required to complete the doctorate by August 2017. Experience as a university-level instructor is desirable. Applicants should demonstrate ability to communicate effectively with a diverse undergraduate and graduate student population and possess a strong teaching and research record. California State University, Sacramento is an Affirmative Action/Equal Opportunity Employer and has a strong institutional commitment to the principle of diversity in all areas. We consider qualified applicants for employment without regard to race, color, religion, national origin, age, gender, gender identity/expression, sexual orientation, genetic information, medical condition, marital status, veteran status, or disability. Sacramento State hires only those individuals who are lawfully authorized to accept employment in the United States.

Review of applications will begin **October 3, 2016**; position open until filled.

Applications are **only** accepted through the Sacramento State job website located at <http://www.csus.edu/about/employment/>. Click on the "External Applicants" link titled "Faculty, Staff and Management Opportunities at Sacramento State." Complete instructions for the electronic application are found at the link labeled "Instructions."

Candidates **must** upload the following attachments with the electronic application:

1. A cover letter indicating teaching and research qualifications.
2. Curriculum vitae.
3. Writing sample.
4. Graduate transcripts (unofficial accepted, official required for interview).
5. Sample syllabi and teaching evaluations, if available.

Candidates **must also** have three (3) recent letters of recommendation sent by regular mail to: Chair, Middle Eastern History Search Committee, Department of History, California State University, Sacramento, 6000 J Street, Sacramento, CA 95819-6059.

*More information and application [here](#)*

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## **Assistant Professorship in Media Studies at The Department of Sociology, Anthropology and Media Studies-Faculty, AUB**

**Apply by: 15 October 2016**

The Media Studies Program in the Department of Sociology, Anthropology and Media Studies at the American University of Beirut invites applications at the assistant professor level to begin August 15, 2017.

Media Studies is a newly established and growing program that currently offers both undergraduate and graduate degrees, and is seeking a scholar trained in critical, humanistic or social scientific approaches broadly conceived. We are seeking candidates with research and teaching interests in any number of areas of expertise, including, but not limited to, digital media, media and development, political economy and media industries, or those who expand our current offerings.

While a research agenda based in the Middle East is desirable, we also encourage applications by candidates who can demonstrate the relevance of their current or future work to the region.

Applicants must have completed their PhD by August 2017. The appointment is for an initial period of four years with opportunities for renewal and advancement. The usual teaching load is not more than 5 courses a year. The language of instruction is English.

Applications should include a cover letter, a curriculum vita, a writing sample, and a list of three references. Application materials should be sent directly to:

Nadia El Cheikh, Dean  
Faculty of Arts and Sciences  
American University of Beirut  
c/o 3 Dag Hammarskjold Plaza, 8th Floor  
New York, NY 10017-2303, USA

Or

Nadia El Cheikh, Dean  
Faculty of Arts and Sciences  
American University of Beirut  
P.O. Box 11-0236, Riad El-Solh  
Beirut 1107 2020, Lebanon

Electronic submissions are highly encouraged and may be sent to: [as\\_dean@aub.edu.lb](mailto:as_dean@aub.edu.lb)

Applications will be accepted until the position is filled. For best consideration, please submit all required credentials by **October 15, 2016**.

*More information and application [here](#)*

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## **Columbia University, History Tenure-Track Assistant Professor, Ottoman History**

Columbia University in the City of New York seeks to appoint a tenure-track assistant professor in the field of Ottoman History (Early Modern or Modern periods) to begin on July 1, 2017. Ph.D. must be conferred by time of appointment. Candidates must show exceptional promise as teachers and scholars. We particularly encourage applications from scholars who take transnational approaches to the history of the Ottoman Empire.

The successful candidate will be expected to teach courses on modern Turkish Republic in addition to offering courses in their specialization. The candidate will also be expected to teach in the Contemporary Civilization program. We also encourage candidates interested in digital history to apply. Applicants should include a letter of interest, CV, writing sample, and three letters of reference. Review of applications will begin on **October 15, 2016** and will continue until the position is filled.

All applications must be made through Columbia University's online Recruitment of Academic Personnel System (RAPS).

*More information and application [here](#)*

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## **Assistant Professor in Comparative Politics or International Relations - Miami University**

Screening of applications will begin **September 30, 2016** and will continue until the position is filled.

Political Science: Assistant Professor in the area of comparative politics or international relations focusing on the politics of the Middle East for an appointment as a tenure track Assistant Professor. The position will begin in the 2017-2018 academic year.

Searching for a colleague with teaching and research focusing on the politics of the Middle East who will develop a record of excellence in undergraduate and graduate teaching, conduct relevant research leading to a record of published scholarship, provide institutional and professional service, and contribute to the undergraduate and MA program. The successful candidate will be an expert who studies some combination of the following in a Middle Eastern setting: governance, gender politics, human rights, conflict and conflict resolution (domestic and/or international), identity politics, trade and development, energy, water, agricultural, and natural resource issues, and/or

environmental problems. The successful candidate will teach introductory and advanced courses at the undergraduate and graduate level in the area of expertise, including an upper-level course on Middle Eastern politics.

Required: PhD by date of appointment in Political Science or a related field.

Submit letter of interest, curriculum vitae, samples of scholarly writing, statement of research plans, teaching philosophy, graduate transcript and evidence of teaching effectiveness. For inquiries about posting, contact Dr. Patrick Haney at [haneypj@miamioh.edu](mailto:haneypj@miamioh.edu).

*More information and application [here](#)*

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## **Alternative Information Center Fellowship for Writers**

**Deadline: 16 September 2016**

The fellowship aims to support new or emerging writers committed to analyzing Palestine and the Israeli occupation. We welcome writers that are passionate about the Middle East and Palestine with minimal or no publication experience. However, we expect fellows to be familiar with the status of international law, human rights and social justice in Palestine. A strong command of English is essential. Fellows may be based anywhere around the world.

The fellow will work with the AIC for a period of three months from October 1st to December 31st. After three months, fellows can apply to extend their fellowship for a subsequent three-month period under newly negotiated terms. AIC fellows will work under the supervision of the online editor.

During the three-month fellowship, AIC fellows will:

- Produce a minimum of six 500 to 750-word and two 750 to 1,000-word articles for [alternativenews.org](http://alternativenews.org).
- Participate in weekly discussions (in person or via Skype) with the AIC's online editor and other AIC staff members.
- Receive guidance and support in creating, shaping, and editing articles.
- Receive a 400 EUR stipend.

Candidates can nominate themselves for the fellowship by submitting a CV that lists any former publications, two 500 to 1,000-word writing samples, and a one-page cover letter to [02.aic.editor@gmail.com](mailto:02.aic.editor@gmail.com) by September 16, 2016. The cover letter should contextualize applicants' interest in and understanding of Palestine and propose a theme for the six articles. Selection will be based on the strength of applicants' proposed theme and work as demonstrated in the writing samples.

The AIC is an internationally oriented, progressive, joint Palestinian-Israeli activist organization. The AIC was founded in 1984 by Palestinian and Israeli activists who believed joint struggle to end to the

Israeli occupation and respect for the fundamental human and national rights of the Palestinian people. The AIC is engaged in dissemination of information, political advocacy, grassroots activism and critical analysis of the Palestinian and Israeli colonial conflict.

*More information [here](#)*

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