



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

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CALL FOR PAPERS & CONFERENCES

Political Economy Summer Institute 2017, Call for Letters of Interest

Deadline: 10 October 2016

We are writing to solicit Letters of Interest (LOI) from doctoral students and other researchers for a workshop to be held in June 2017 on the political economy of the Middle East. The aim of the workshop is to connect doctoral students and independent researchers with mid-career and senior scholars working in the field of critical political economy. The workshop will consist of three main parts: (1) doctoral students presenting their research and receiving written and verbal feedback from the participants, (2) methodological and theoretical workshop sessions led by faculty scholars, and (3) small break-out group discussions that build on the faculty-led sessions.

Anyone interested in submitting an LOI to attend the workshop should provide the following:

1. Title of your current research project.
2. Institutional affiliation along with name and contact information for your thesis/dissertation advisor (and any additional committee members if possible).
3. Short research narrative (500 word maximum). Please lay out your primary research question, scope of your research, methodology, and where you are in the research process.
4. Expected completion date of Ph.D.
5. List of any relevant publications.

[If you are not a Ph.D. student, you may still apply]

Please submit all LOI by the early deadline of Monday 10 October 2016 to the Pedagogy Working Group at the Political Economy Project at: Pedagogy@PoliticalEconomyProject.org. Late submissions will be reviewed through the end of October, pending available workshop spaces. The committee will review the LOI and invite selected students to submit more detailed proposals of their research to be presented at the workshop. All hotel accommodation expenses will be covered for invited students. Limited fellowships may be offered to support travel, subject to availability.

More information [here](#)

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CfP: Bringing the nation back in - Plural national identifications in the contemporary Arabian Peninsula

Call for proposals for a special issue of Arabian Humanities

Deadline: 15 September 15 2016

Guest Editors: Anahi Alviso-Marino (CESSP/CRAPUL) and Marine Poirier (IREMAM/Sciences Po Aix)

This thematic issue deals with the transformation of national identifications in a region characterized by many transnational mobilities and circulations, and at a time -from the Gulf war till today- when these dynamics have intensified and are now blurring or exacerbating feelings of belonging. Rather than question the notion of identity, this issue aims to problematize and conceptualize the “elusive” notion of identification (Martin, 1994). In line with the work of Rogers Brubaker and Frederick Cooper, our purpose is to consider the cultural artifact that is nationalism (Anderson, 1983) by examining the social ties, affinities and senses of belonging that underlie inclusion in a group or a community (Brubaker, Cooper, 2000: 19-21). As such, particular attention will be paid to intersections between categorical commonality (shared attributes) and relational connectedness (ties to other people) by observing how social ties affect what it means and how one identifies with a group (Tilly, 1978).

Through a close observation of how official and non-official nationalisms are constructed, social actors will also be examined, namely those who find themselves between developing -more or less consciously- the “cultural products of nationalism” inspired by patriotic ideas, and those who participate in the production of “official artifacts” or official nationalist products directly commissioned by the state (Anderson, 1983). As these forms of politicization are not always voluntary or conscious, proposals will strive, drawing from Lisa Wedeen’s work, to question the dynamics at play in the production of “national subjects”. To what extent do these nationalistic discourses contribute to shaping individuals who “enact (self-consciously or unconsciously, fervently or mildly) their roles as citizens, patriots, or simply members of a nation-state” (Wedeen, 2008: 64)? Such discourses, together with the social agents who produce them and the different media through which they are communicated and shared, are especially relevant as they express “idioms of national, affective connection” (Wedeen, 2008: 23). To this end, selected proposals should address the issue of nationalism through the study of objects, actors, practices and discourses that produce a diversity of means of identifying with the nation (either orthodox or heterodox, mainstream or marginal).

Although nationalism was not the principal object of study, a number of works dealing with the Arabian Peninsula have already touched on these questions while studying politics “elsewhere” or “otherwise”. Such works deal with theatre actors (Hennessey, 2014), musicians (Sebiane, 2007), visual artists (Alviso-Marino, 2015), joyriders (Menoret, 2014) or “everyday” citizens (Wedeen, 2008), and question -more or less consciously- the ambivalence of their relation to politics. This perspective provides an opportunity to explore for example the variety of senses of belonging to a group or to a national imaginary by focusing on the process of state building (Valéri, 2013) or, more largely, on the formation of political communities (Beaugrand, 2007; Louer, 2014) and how they manifest in the urban space (Beaugrand, Le Renard, Stadnicki, 2013; Al-Nakib, 2016; Fuccaro, 2009; Kanna, 2011), in sociabilities and in modes of consumption (Assaf, 2013; Le Renard, 2014), even in labor relations (Planel, 2008). Thus, a particular emphasis will also be placed on questioning transnational circulations and hybrid identities as well as the constraints and borders that restrict human, economic and social mobilities in the Arabian Peninsula (Bonney, 2011; Gruntz, 2012; Moghadam, 2013). Articles in this issue could also address the stakes linked to the production of identities and historical narratives (Mermier, 1999; Lambert, 2008; Honvault, 2008), or competing interpretations of the nation in times of political crises, conflicts or wars (Grabundzija, 2015; Shehabi, Jones, 2015). While these examples and approaches are not exhaustive, authors are encouraged in general to

explore the conditions that influence the formation of distinct and changing national subjectivities (Vitalis, 2006; Chevalier, Martignon, Schiettecatte, 2008).

We favor an approach based on the “bottom up” observation (Bayart, Mbembe, Toulabor, 2008) of “micro events” (Ginzburg, 1980) and of “unidentified political objects” (Martin, 2002). This means rethinking nationalism through research objects and subjects that are novel in the way they allow an understanding of the relations individual subjects maintain with the nation as an “imagined” and materialized institution. By proposing new narratives or even counter-narratives (al-Rasheed, Vitalis, 2004), the papers gathered in this issue will thus contribute to uncovering “the illusion of cultural identity” (Bayart, 1996) and questioning the “invention of tradition” (Hobsbawm, Ranger, 1963).

This special issue is addressed to historians, anthropologists, sociologists, linguists, economists, geographers and political scientists, and is particularly open to approaches that focus on unexplored subjects within these disciplines. Contributions based on compelling empirical material would be greatly appreciated (iconography, archives, ethnography, etc.).

Article proposals, in English or French, should be sent before September 15, 2016 to the guest editors of this issue Anahi Alviso-Marino (anahialvisomar@gmail.com) and Marine Poirier (poiriermarine@gmail.com) as well as to Sylvaine Giraud (edition@cefas.com.ye).

Proposals should be one to two pages in length and should include:

- the title of the article,
- a short presentation of the empirical material and the methods used,
- all the necessary information identifying the author: name, institutional affiliation, institutional address, telephone and e-mail.

Following the acceptance of the proposal, authors will be notified during the month of September, the deadline for submission of papers (max 9,000 words) is January 15, 2017.

Authors are kindly asked to conform to the official guidelines of Arabian Humanities, available here or from the Editorial Secretary, Sylvaine Giraud (edition@cefas.com.ye).

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CfP: Who's Afraid of Totality?

Who's Afraid of Totality? - The Trouble with the Trouble with Diversity Book Description

Deadline: 1 November 2016

This collection will break new ground by thinking beyond the now-traditional division between Marxian, socioeconomically-oriented critique on the one hand, and identity-oriented critique on the other. However divergent their analyses may be in other ways, there is a strong consensus among anti-capitalist critics, including Walter Benn Michaels, Adolph Reed, Jodi Melamed, and Roderick Ferguson, that movements and programs designed to promote the inclusion of people previously excluded on the basis of race, gender, sexual identity, sexual preference, and/or ability can easily

operate in the service of contemporary, diversity-friendly capital. Gender and race studies critics, in contrast, often continue to argue that anti-capitalist critique, in its tendency to elevate the socioeconomic above other logics of domination, fails to acknowledge the specific forms of domination experienced by people of color, women, queer subjects, and subjects designated “disabled.”

For example, Ta-Nehisi Coates reminds us that white supremacy is a form of “solidarity” just as powerful as the connections forged between working people. But numerous contemporary thinkers and activists altogether avoid this divisive logic. Instead, they re-examine the various connections between identity-based critique and the critique of capital. These tendencies have been at work in queer studies for more than a decade: for example, the colonization of antihomophobic political imagination by the gay marriage debate having made “neoliberalism” one of queer studies’ keywords. Scholars like Cedric Johnson and Keeanga-Yamatta Taylor, meanwhile, have insisted on the complex entanglements of socioeconomic and racial domination, directly challenging positions that refuse to consider such entanglements. And a prominent re-engagement with Marxist-Feminism has recently emerged as an increasing number of scholars and activists, including Cinzia Arruzza, Maya Gonzalez, and Tithi Bhattacharya have begun again to scrutinize questions of gender in relation to capital’s processes of social reproduction, in particular. This collection will bring together work like this—work that presents, develops, and analyzes a different kind of logic of the relationship between capital and identity.

Although approaches to this problem will vary widely, we hope contributions will be united by their commitment to thinking an ostensibly old-fashioned thought: totality. *Who’s Afraid of Totality?*’s contention is that totality allows us to see past the persistent divide between socioeconomic and identity critique. As the contributions in this collection bear out, economics and identity are reciprocal: on our account, contemporary capitalism not only abides, but profits from, racist, misogynistic, heteronormative, and ableist systems. We argue that only by thinking economics and identity together can we begin to grasp social totality. Impatience with “totalizing” analysis, familiar as it has become, hardly offers any critical leverage in this context.

We maintain that some version of what History and Class Consciousness called the “aspiration toward totality” has a powerful salience once again. But surely its salience cannot be exactly what it was when Lukács formulated this expression roughly a century ago. In the present, in the wake of a long-exhausted multicultural reification of “difference,” what kind of aspiration can this be? We are currently seeking submissions to *Who’s Afraid of Totality?* The list of topics below is not meant to be exhaustive, but rather to index the kinds of conversations the editors have had as a result of thinking along these lines.

- How has a totalizing impulse changed as a result of the advance of capitalism?
- What forms of art help us map totality? Or, is the aesthetic separate from questions of social and/or political totality?
- How do contemporary protest movements, like Occupy or Black Lives Matter, think totality?
- What trends in contemporary literary, political, and social theory help us think identity and socioeconomic relations together?
- How do arguments that purport to oppose Marxism—arguments situated in the feminist, queer, or antiracist traditions, for example—in fact share the Marxian aspiration to think the social in broad,

“totalizing” terms, even as they take their distance from “older,” “outmoded” forms of totalizing analysis?

- How do past popular movements—anti-colonial, anti-capitalist, anti-racist, antimisogynistic—help us think through our contemporary entanglements?
- In what ways do capitalist protocols of value production infect social life on the register of identity?
- How has the academy—either in general or in specific disciplines—contributed to and profited from the separation of identity and socioeconomic relations?
- How can cultural critique offer new models for thinking identity and socioeconomic relations together?

We look forward to reading all submissions and responding to any inquiries you may have. Please contact us at jen.hedler.phillis@gmail.com and kfloyd@kent.edu. For full consideration, submit 500 word abstracts by 1 November.

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CfP: 8th Annual POMEPS Conference

Deadline: 9 December 2016

The Project on Middle East Political Science is pleased to invite proposals for papers on the politics of the contemporary Middle East for its eighth annual conference at The George Washington University on May 18-19, 2017. The conference will include workshop discussions of article-length papers with an eye toward preparing them for publication, with each paper read by multiple senior scholars in the field. It will also feature plenary discussions of topics relevant to the Middle East political science community. Applications are open to scholars in political science or cognate fields at any career stage from ABD onward (for those unfamiliar with the U.S. system, please note this means PhD candidates who have completed all coursework). We welcome articles that have been previously submitted to journals and either rejected or sent back for revisions. Authors must commit to delivering their full paper to discussants by April 21, 2017. POMEPS will cover all travel and lodging expenses for the conference.

Applications must be sent as a single PDF to Stephanie Dahle at POMEPS.GW@gmail.com and received by 5:00 EST December 9, 2016.

To apply, please send:

- a CV
- an abstract of 1 single-spaced page describing the paper’s research question, methods, and major arguments
- a list of up to five senior scholars you would like to have discuss your paper
- an indication of whether the article has previously been submitted to a journal and its status

More information [here](#)

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Call for Proposals: Islamists and local politics

13-14 June 2017, Gothenburg, Sweden

Deadline for Proposals: 8 January 2017

Political science, media, and policy analysis of Islamist movements and the Middle East more broadly, often concentrate on national politics and major urban areas. A growing body of political science research is now drawing attention to the significance of political organization, mobilization and contestation taking place outside of the capital cities. POMEPS and the Program on Governance and Local Development (GLD) at the University of Gothenburg invite proposals for short papers exploring questions related to Islamist politics at the local level, particularly in areas outside of urban core areas.

Questions to be explored might include, but are not limited to: How do local/community conditions relate to the emergence and strengthening of Islamist movements, and what is the nature of these movements? Do we see the strengthening of Islamist movements in conditions with unresponsive local-level state actors, poor service delivery, and/or little political participation? Or do such movements actually help to mobilize support, participation and engagement in local level politics? Do the political and ideological orientations of Islamist movements in the provinces differ systematically from those in the urban core? How do different strands of Islamism, such as the Muslim Brotherhood, Salafist movements or Sufi orders, perform at the local level? In “mixed” communities (e.g., Muslim/Christian as found in much of SubSaharan Africa), when do we find cooperative community relations and where do we find segregated practices? When do local Islamist movements tend to inflame or to suppress radicalization towards violent extremism?

The conference will be hosted by the University of Gothenburg in Sweden on June 13-14, 2017. Selected participants will be expected to circulate a short essay of approximately 2000 words at least two weeks prior to the workshop. The workshop will discuss each paper intensively, and after revisions all papers will be published as an issue of the open access POMEPS Studies and GLD Working Paper series. POMEPS and GLD/Gothenburg will cover all travel expenses, and offer a modest \$250 honorarium.

To submit a proposal, please send Lauren Baker (pomeps.team@gmail.com) a CV and a one paragraph description of the proposed paper [in a single PDF](#) by January 8, 2017.

Participants should be at least a degree candidate (i.e. ABD) or have a PhD in Political Science or related discipline.

More information [here](#)

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TALKS & OTHER EVENTS

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 Asli 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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Egypt in a Time of Revolution: Collective Violence and Authoritarian State Capture

18 October 2016, 6:00-8:00 pm

Speaker: Dr Neil Ketchley (King's College London)

Venue: Pyramid Room, 4th floor, K4U.04, King's building, Strand Campus, London

More information [here](#)

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Palestinians in Syria: Nakba Memories of Shattered Communities

18 October 2016, 5:45-7:00 pm

Speakers: Anaheed Al-Hardan (American University of Beirut), Nur Masalha (Journal of Holy Land and Palestine Studies)

Venue: Paul Webley Wing (Senate House), Wolfson Lecture Theatre, London

Anaheed Al-Hardan in conversation with Nur Masalha on the subject of her latest book *Palestinians in Syria: Nakba Memories of Shattered Communities* (Columbia University Press, 2016). One hundred thousand Palestinians fled to Syria after being expelled from Palestine upon the establishment of the state of Israel in 1948. Conducting interviews with first-, second-, and third-generation members of Syria's Palestinian community, Al-Hardan follows the evolution of the Nakba—the central signifier of the Palestinian refugee past and present—in Arab intellectual discourses, Syria's Palestinian politics,

and the community's memorialisation and tracks the Nakba's changing meaning in light of Syria's twenty-first-century civil war.

More information [here](#)

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The July 15 Failed Coup and the Demise of 'Islamic Democracy' in Turkey

19 October 2016, 17:00 - 18:30

Speaker: Halil Ibrahim Yenigün, Istanbul / EUME Fellow 2016/17

Discussant: Asef Bayat, University of Illinois / Fellow of the Wissenschaftskolleg zu Berlin 2016/17

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin

More information [here](#)

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The Arab-Israeli conflict and the making of public international law

20 Oct 2016 18:00 to 19:15

Speaker: Professor Joseph Weiler

Venue: British Academy, 10-11 Carlton House Terrace, London SW1Y 5AH

Chaired by: Professor Charles Tripp FBA, SOAS, University of London

The usual question asked is the relevance of International Law to the century long Arab Israeli Conflict. To many the answer is none at all, a demonstration of its ability to achieve neither justice nor order let alone peace. The Elie Kedouri Lecture will reverse the question and explore the relevance of the Arab Israeli Conflict to the shaping of public international law arguing that the conflict has had a profound effect on some of the most fundamental norms and institutions of international law, as well as illustrating a surprising measure of wisdom and efficacy in this process.

More information [here](#)

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RECENT & FORTHCOMING BOOKS

The Gulen Movement in Turkey: The Politics of Islam and Modernity

Caroline Tee

2016 - I.B.Tauris

What is the Gulen Movement and why is Turkey's President Erdogan so convinced that the organisation and its charismatic leader were behind the failed military coup of 15th July 2016? The Gulen, or Hizmet, movement in Turkey was until recently the country's most powerful and affluent religious organisation. At its head is the exiled Muslim preacher Fethullah Gulen, who leads from a gated compound in the Pocono Mountains of the USA. The movement's central tenet is that Muslims should engage positively with modernity, especially through mastering the sciences. At hundreds of Gulen-run schools and universities, not only in Turkey but also worldwide and particularly in the United States, instructors have cultivated the next generation of Muslim bankers, biologists, software engineers and entrepreneurs. In this groundbreaking study, Caroline Tee, an expert on the Gulen Movement, analyses the complex attitudes of Gulen and his followers towards secular modernity. Considered against the backdrop of Turkish politics, Gulenist engagement with modern science is revealed as a key source of the influence the movement has exerted.

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Social Theory and Social Movements - Mutual Inspirations

Roose, Jochen, Dietz, Hella (Eds.)

2016 - Springer

Social movements are not only a potential challenge to societies, they also challenge social theory. This volume looks at social movements and social movement research through the lens of different social theories. What can social movement studies learn from these theories? And: What can these theories learn from the analysis of social movements? From this double vantage point, the book discusses the theories of Michel Foucault, Pierre Bourdieu, Niklas Luhmann, Jeffrey Alexander, and Judith Butler, as well as rational choice theory, relational sociology, and organizational neo-institutionalism.

Content

Paths of Innovation in Social Movement Research Theory

Roose, Jochen

Discourse, Power, and Governmentality. Social Movement Research with and beyond Foucault

Baumgarten, Britta (et al.)

Social Movements and the Rationality of Choice

Schnabel, Annette

Bourdieu Meets Social Movement

Schmitt, Lars

Social Movements and Sociological Systems Theory

Kusche, Isabel

Inequality, Inclusion, and Protest. Jeffrey Alexander's Theory of the Civil Sphere

Kern, Thomas

Social Movements and Neo-Institutionalism: A Fruitful Merger?

Roose, Jochen

Judith Butler and the Politics of Protest

Reinmuth, Dorothea

Networks, Interaction, and Conflict: A Relational Sociology of Social Movements and Protest

Crossley, Nick

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Riot. Strike. Riot: The New Era of Uprisings

[Joshua Clover](#)

2016 – Verso

Baltimore. Ferguson. Tottenham. Clichy-sous-Bois. Oakland. Ours has become an “age of riots” as the struggle of people versus state and capital has taken to the streets. Award-winning poet and scholar Joshua Clover offers a new understanding of this present moment and its history. Rioting was the central form of protest in the seventeenth and eighteenth centuries, and was supplanted by the strike in the early nineteenth century. It returned to prominence in the 1970s, profoundly changed along with the coordinates of race and class. From early wage demands to recent social justice campaigns pursued through occupations and blockades, Clover connects these protests to the upheavals of a sclerotic economy in a state of moral collapse. Historical events such as the global economic crisis of 1973 and the decline of organized labor, viewed from the perspective of vast social transformations, are the proper context for understanding these eruptions of discontent. As social unrest against an unsustainable order continues to grow, this valuable history will help guide future antagonists in their struggles toward a revolutionary horizon.

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Voices of the Arab Spring: Personal Stories from the Arab Revolutions

Assad Al-Saleh

2015 – Columbia University Press

Narrated by dozens of activists and everyday individuals, this book documents the unprecedented events that led to the collapse of dictatorial regimes in Tunisia, Egypt, Libya, and Yemen. Beginning in 2011, these stories offer unique access to the message that inspired citizens to act, their experiences during revolt, and the lessons they learned from some of the most dramatic changes and appalling events to occur in the history of the Arab world. The riveting, revealing, and sometimes heartbreaking stories in this volume also include voices from Syria. Featuring participants from a

variety of social and educational backgrounds and political commitments, these personal stories of action represent the Arab Spring's united and broad social movements, collective identities, and youthful character. For years, the volume's participants lived under regimes that brutally suppressed free expression and protest. Their testimony speaks to the multifaceted emotional, psychological, and cultural factors that motivated citizens to join together to struggle against their oppressors.

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Everywhere Taksim: Sowing the Seeds for a New Turkey at Gezi

David, Isabel & Toktamis, Kumru F.
2015 - Amsterdam University Press

In May 2013, a small group of protesters made camp in Istanbul's Taksim Square, protesting the privatisation of what had long been a vibrant public space. When the police responded to the demonstration with brutality, the protests exploded in size and force, quickly becoming a massive statement of opposition to the Turkish regime. This book assembles a collection of field research, data, theoretical analyses, and cross-country comparisons to show the significance of the protests both within Turkey and throughout the world.

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Revolution in the Age of Social Media: The Egyptian Popular Insurrection and the Internet

Linda Herrera
2014 – Verso

Egypt's January 25 revolution was triggered by a Facebook page and played out both in virtual spaces and the streets. Social media serves as a space of liberation, but it also functions as an arena where competing forces vie over the minds of the young as they battle over ideas as important as the nature of freedom and the place of the rising generation in the political order. This book provides piercing insights into the ongoing struggles between people and power in the digital age.

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The Arab Uprisings: Catalysts, Dynamics, and Trajectories

Fahed Al-Sumait, Nele Lenze, Michael C. Hudson (Eds.)
2014 - Rowman & Littlefield

The uprisings of 2011 have radically altered the political, economic, and social landscapes of the Middle East and North Africa. A clearer view of the recent past now provides greater perspectives on

the causes and the consequences of these events. This collection of essays challenges the common tendency of applying the dominant frame of “Arab Spring” to explain contemporary politics of the Middle East. Numerous debates about the utility of the “Arab Spring” metaphor already exist, contesting such issues as its foreign origins or its temporal and optimistic implications. It further has the negative and significant side effect of implying a singularity to these events in a manner that often defies the varied conditions on the ground. This is why the term “Arab Uprisings” is used here as the organizing frame to address numerous socio-cultural, economic, political, experiential, and communicative aspects of the uprisings.

This text is organized around three themes: origins, experiences, and trajectories. The first section addresses catalyzing factors that help explain the emergence of the uprisings from various political, economic, and socio-cultural perspectives. The second section examines the functions and responses of diverse people, institutions, and ideologies during the initial years of the uprisings. It includes an in-depth case study on women’s changing political situation in the catalyzing country of Tunisia, as well as discussions about the roles of political Islam, new mass media, and social networks in these rapidly changing contexts. The third section discusses cross-national implications and the multitude of repercussion the uprisings are having on the global system.

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The Making of the Tunisian Revolution: Contexts, Architects, Prospects

Nouri Gana

2013 - Edinburgh University Press

From late 2010 to the present day, the Arab world has been shot through with insurrection and revolt. As a result, Tunisia is now seen as the unlikely birth place and exemplar of the process of democratisation long overdue in the Arab world. Mixing political, historical, economic, social and cultural analyses and approaches, these essays reflect on the local, regional and transnational dynamics together with the long and short term factors that, when combined, set in motion the Tunisian revolution and the Arab uprisings. Above all, the book maps the intertwined genealogies of cultural dissent that have contributed to the mobilisation of protesters and to the sustenance of protests between 17 December 2010 and 14 January 2011, and beyond.

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Now That We Have Tasted Hope: Voices from the Arab Spring

Daniel Gumbiner, Elliott Colla (Eds.)

2012 - Byliner Inc.

In 2010, the self-immolation of a produce vendor in Tunisia catalyzed a series of massive democratic revolutions and uprisings throughout the Middle East and North Africa. These events would come to be known as the Arab Spring. In some countries, strongmen who had held power for decades

collapsed under the force of youthful, popular movements. In others, despots violently and mercilessly clamped down on demonstrators. "Now That We Have Tasted Hope"—whose title is drawn from the poem "Now That We Have Tasted Hope," by Khaled Mattawa—collects the most important primary source documents from those historic uprisings, telling the story of the Arab Spring from the perspective of those who lived it—men and women, young and old, from all sectors of society: musicians, poets, writers, political activists, actors, labor unionists, journalists, workers, and professionals. Voices from Tunisia, Egypt, Libya, Bahrain, Yemen, and Syria provide a comprehensive and captivating narrative of the momentous events of the past year. From the harrowing accounts of tortured protesters to the hollow appeals of crumbling regimes and the triumphant songs of revolutionaries, these documents catalogue the events of the Arab Spring in all its complexity and drama. They will remain fresh and urgent for a long time to come.

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OTHER PUBLICATIONS

After the Uprisings: The Arab World in Freefall, Fragmentation or Reconfiguration?

Leila Kablan (Ed.)

Conference Report, Issam Fares Institute for Public Policy and International Affairs

The Issam Fares Institute for Public Policy and International Affairs at the American University of Beirut cosponsored along with the Mamdouha S. Bobst Center for Peace and Justice at Princeton University a two-day conference entitled "After the Uprisings: The Arab World in Freefall, Fragmentation or Reconfiguration?" The conference was in collaboration with the Princeton Institute for International and Regional Studies Workshop on Arab Political Development, and the Project on Middle East Political Science, and the Woodrow Wilson School for Public and International Affairs. It is the first of two biennial conferences to be organized at Princeton and AUB on a rotating basis. The conference brought together academics, activists, scholars, and policy practitioners from more than twenty countries divided over nine panels. Tarek Mitri, director of the Issam Fares Institute, along with Fawwaz Traboulsi, academic adviser for the Social Justice and Development Policy Program at the Institute, were the two keynote speakers of the conference. Brief summaries of the panels are provided below, authored by each panel's discussant, credited in the subtitles. *Continue reading [here](#)*

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Is Jordan's Islamist phoenix rising again?

Beverley Milton-Edwards

Brookings, 29 September 2016

Jordan's parliamentary elections on September 20 heralded the return of the Muslim Brotherhood, having survived a major attempt by the Jordanian regime to dismantle and destroy it. After such weakening and a decade-long electoral boycott, the group's political party—the Islamic Action Front (IAF)—did well to contest seats throughout the country, but this time only as part of a wider coalition. The coalition claimed an estimated 16 of 130 seats in parliament. This success at the ballot box is tempered by ongoing issues that belie the progress of moderate Islamism in Jordan more generally. This indicates that the king and his advisors are still committed to ensuring that any role for political Islam in the country remains highly constricted. Although the Muslim Brotherhood is Jordan's oldest political movement and has previously played the part of a "loyal opposition," the ruling regime has always regarded it with suspicion. Since coming to the throne in the late 1990s, King Abdullah has increasingly viewed the Brotherhood's agenda as hawkish and at odds with his ambitions, as well as domestic and regional security concerns. *Continue reading [here](#)*

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Beirut Madinati: Another Future Is Possible

Deen Sharp

Middle East Institute, 27 September 2016

In the summer of 2015, Beirut residents took to the street in a series of protests against a (ongoing) garbage crisis. The "You Stink" movement led the inhabitants of Beirut—no longer able to bear a political system that was literally and symbolically poisoning them—into the street. Failure was in the air. By the beginning of 2016, the garbage crisis continued but an urban social movement to form a solution or to push the political elite to resolve it did not. Few expected the 2016 municipal elections in Lebanon to create any momentum that would reinvigorate civil society in order to attempt to overcome Beirut's challenges. Traditionally, the municipal elections in post-war Lebanon are a stage-managed affair in which the electoral pie is split between a coalition of traditional Beiruti families and national parties along with a confessional parity between Christians and Muslims. But the rise of the municipal campaign *Beirut Madinati* (Beirut, My City) breathed much needed fresh air, and with it hope and enthusiasm, into a social structure that is stratified and filled with anxiety and fear. *Continue reading [here](#)*

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The Revolution in Tunisia Continues

Laryssa Chomiak

Middle East Institute, 22 September 2016

In April 2016, on the serene Tunisian island archipelago of Kerkennah, just east of Sfax, the country's industrial hub and second largest city, a hitherto unimaginable event occurred. Angered by the violent repression of a peaceful sit-in, the inhabitants of Kerkennah rose in defiance of the police, and following less than a week of pitched street battles, forced the police to retreat from the archipelago. The sit-in was the result of ongoing disagreement between inhabitants, an oil and gas company operating on the island, and local governance over social benefits and employment terms, and was organized by the Union of Unemployed Graduates (UDC), a major player in pre-revolutionary resistance—especially during a 2008 rebellion in the Gafsa mining region—and one of Tunisia's largest post-revolutionary social movements. The violent eviction of fewer than a hundred peaceful protesters by a police contingent of several hundred strong—perceived as state disdain of local demands—impelled citizens to join the protesters in forcing the police off the island and to push police vehicles into the sea. The police have yet to return to the archipelago. *Continue reading [here](#)*

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Tunisia's Evolving Islamic Charitable Sector and Its Model of Social Mobilization

By Ester Sigillò

Middle East Institute, 15 September 2016

After the fall of the authoritarian regime in 2011, new forms of civic engagement have flourished in Tunisia under the label of “civil society.” Besides the Neo Destourian and RCDist associations that had developed respectively under the political hegemony of Bourguiba and Ben Ali, a great number of new associations has stemmed from those social movements that had been in opposition to the two authoritarian regimes. In particular, favored by the new context of socio-political liberalization, charitable organizations (*al-jam'iyat al-khayriyya*) with “religious reference” —as distinct from secular, professional and internationalized urban NGOs—have emerged as new mobilizing agencies. *Continue reading [here](#)*

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Unregistered Women's Organizations in Turkey: Preliminary Insights

Jessica Leigh Doyle

Middle East Institute, 13 September 2016

Over the last few decades scholarly attention has increasingly focused on the study of civil society organizations (CSOs) in the Middle East North Africa (MENA) region, as empirical studies have sought

to explore the societal role of these organizations, their impact, composition and the relationships they share. While these empirical studies have provided a number of valuable insights they have typically been based on research only with registered CSOs, excluding informal and unregistered ones. Within the academic literature on Turkey, for example, research has generally focused on the experiences of a small cohort of highly visible, registered CSOs from the major urban centers of Istanbul, Ankara, Izmir and occasionally Diyarbakir. This gap in the literature when it comes to unregistered organizations is significant given that one of the most comprehensive surveys of civil society in Turkey, undertaken by CIVICUS, estimates that informal and unregistered organizations make up approximately one quarter of the overall total of CSOs in Turkey. Indeed, it is worth noting that even this study by CIVICUS does not include informal/unregistered groups in its methodology due to the difficulties faced in accessing such groups, mainly as a result of their low visibility. *Continue reading [here](#)*

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Informal Activism and New Subjectivity in Authoritarian Settings: Iran's "New Activists"

Paola Rivetti

Middle East Institute, 9 September 2016

When I meet Sepideh in one of the new coffee shops in downtown Tehran, I am transfixed by her account of her life and political activism, as well as by her courage and resilience. Sepideh, who spent a year in prison after the contested 2009 presidential election, describes the story of her deeply personal, extremely active political engagement—from being part of a political party to engaging in various activities in the field of women's rights. Sepideh is not the only activist who has experienced hard times in Iran, nor has Sepideh alone "transited" from what she calls "activism in formal organizations" to "individual activism." "We have lots of single activists," echoes Sahar, who is part of Bidarzani, a feminist *collectif* that originated from the One Million Signature campaign after it fractured into several smaller groups. "Bidarzani is a group, but we all have several individual and personal commitments beyond it," continues Sahar. Another activist, Fariba, describes how activists' participation has changed in feminist circles: "we are working hard to reunite Tehran-based feminist groups in a forum, but it is difficult to find people joining it as representatives of the groups we invite [...] sometimes, it is problematic for activists to say that they are part of a group, it seems [like] something bad [while before] it was important to be part of a group, even fashionable." *Continue reading [here](#)*

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Mass Mobilization and the Democracy Bias

Marc Morjé Howard and Meir R. Walters
Middle East Policy 22.2 (2015): 145-155.

In July 2013, the cover of Time magazine announced that Egypt has both the world's "best protesters" and "worst democrats." In the same month, the cover of The Economist asked, "Has the Arab Spring failed?" The media oscillated between euphoria over the democratic potential of "Facebook revolutions" and dismissal (or even gloating) when they did not seem to pan out. This response to the Arab uprisings is part of a broader trend. Popular accounts of mass uprisings tend to label them neatly by color (orange, green, rose) or season (spring, winter). They give an oversimplified portrait of mass mobilization as teleological: Protests are "successful" if they quickly bring about a stable democracy, and "failed" if they do not. This is often matched by a fascination over whether protesters are "like us" — by their use of social media, rejection of extremism, embrace of Europe and free markets, or hatred of dictatorship. Indeed, debates about the success or failure of mass uprisings often reflect a problematic obsession with the question of whether protesters are "ready for democracy." Journalists, policy analysts and (sometimes) academics tend to employ this narrative linking mobilization and democracy. However, it risks obscuring the character of uprisings, the (possibly diverse) goals of participants and the potential impact of uprisings on future power dynamics. Analyzing mass mobilization through the lens of democratization or — the reverse side of the regime coin — "authoritarian persistence," minimizes the importance of how power relations can be reconfigured short of regime change, and how people's everyday relationships with the (still authoritarian) state change after uprisings. *Continue reading [here](#)*

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POSITIONS AND OPPORTUNITIES

Doctoral Program in Modern Middle East History, George Washington University

Deadline: 2 January 2017

The Department of History at George Washington University is accepting applications for its doctoral program in the history of nineteenth and twentieth century Middle East to start in the Fall of 2017. Candidates with interests in the history of the Ottoman and twentieth century Fertile Crescent are encouraged to apply, although full consideration will be given to all other applicants. Successful candidates will receive a 5-year package consisting of full tuition, stipend, wages for teaching assistantships, and a subsidy toward the purchase of health insurance.

Qualifications:

1. A Bachelors or Masters degree in history or other disciplines within the social sciences.
2. Advanced reading and research proficiency in one of the languages of the Middle East

More information and application [here](#)

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University of Massachusetts - Assistant Professor, Modern Middle Eastern History

Priority deadline: 14 October 2016

Faculty (Tenure Track - Academic Year/9 months)

The University of Massachusetts Amherst is one of the major public research universities in America. Nestled in idyllic Amherst, Massachusetts, the campus is consistently ranked among the top public research universities in the nation, and offers a rich cultural environment in a rural setting close to major urban centers.

The Department of History at the University of Massachusetts Amherst invites applications for a position in Modern Middle Eastern History. The appointment will be at the Assistant Professor level, tenure track, beginning Fall 2017. We are seeking talented applicants qualified for an assistant professor position. Under exceptional circumstances, highly qualified candidates at other ranks may receive consideration.

The successful candidate will be expected to teach a wide range of undergraduate courses on the Modern Middle East, including large introductory and upper-level courses intended for general students, History majors and Middle East Studies majors. The new hire will be expected to collaborate on academic initiatives for the study of the Middle East and North Africa at UMass and in the Five Colleges. Salary commensurate with qualifications and experience.

Requirements:

A Ph.D. in History or a closely related/relevant field is required at the time of hire, September 1, 2017.

To apply submit the following materials: a cover letter, curriculum vitae, a writing sample of no greater than 40 pages in length (as PDF) and the names and email contact information for three references online at <https://umass.interviewexchange.com/jobofferdetails.jsp?JOBID=74277>. Applicants should apply by the priority deadline of October 14, 2016, in order to ensure consideration.

The Search Committee will conduct interviews at the MESA annual meeting.

The University is committed to active recruitment of a diverse faculty and student body. The University of Massachusetts Amherst is an Affirmative Action/Equal Opportunity Employer of women, minorities, protected veterans, and individuals with disabilities and encourages applications from these and other protected group members. Because broad diversity is essential to an inclusive climate and critical to the University's goals of achieving excellence in all areas, we will holistically assess the many qualifications of each applicant and favorably consider an individual's record working with students and colleagues with broadly diverse perspectives, experiences, and backgrounds in educational, research or other work activities. We will also favorably consider experience overcoming or helping others overcome barriers to an academic degree and career.

More information and application [here](#)

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Visiting Professor in the field of sociology at AUB

Deadline: 15 November 2016

The Mary Fox Whittlesey Visiting Professorship

The Faculty of Arts and Sciences at the American University of Beirut invites applications for appointment as Whittlesey Visiting Professor in the field of sociology, preferably with specific emphasis on the Arab world, to begin August 15, 2017.

Applicants should hold a PhD in sociology, or a related field and should already be established in their area of concentration.

The successful candidate will be expected to contribute to education at the graduate and undergraduate levels (with a load of four courses for the whole year) in the program of Sociology-Anthropology within the Department of Sociology, Anthropology & Media Studies. Applications will be considered on a rolling basis until November 15, 2016.

Interested applicants should send a letter of application and a CV, two writing samples and arrange for three letters of reference to be sent 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

More information and application [here](#)

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Travel Research Engagement Grants Winter 2016-17

Deadline: 14 October 2016

The Project on Middle East Political Science is delighted to announce a call for proposals for Winter 2016-17 POMEPS Travel – Research – Engagement grants. The competition is open to academic political scientists at career stages from PhD students to senior faculty from any institution, and is not restricted to U.S. citizens or residents. Awards of up to \$3,000 will be offered to support research travel to the broader Middle East. The research should be in support of an ongoing academic research project. Grant recipients are required to submit at least one article based on their research to POMEPS for possible publication on *Washington Post's* The Monkey Cage. The proposed travel should take place between December 1, 2016 and March 1, 2017.

POMEPS especially encourages proposals as part of the Islam in a Changing Middle East initiative. The Arab uprisings have created dramatically new opportunities and challenges not only for Islamist movements but also for the academic and policy communities that study them. Islam in a Changing Middle East seeks to support scholars in adapting to the deluge of new information and evidence.

Applications should include:

Current CV

Research proposal* including:

Location of travel

Travel schedule

Description of project/research plan

Budget estimate

* *there is no specific page requirement*

Proposed Monkey Cage article topics

Interested candidates should submit proposals in one PDF file to Stephanie

Dahle at pomepsgw@gmail.com by 5:00 pm EST, October 14, 2016.

Preference will be given to individuals who have not yet received a TRE award from POMEPS.

More information and application [here](#)

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Tenure-track position in the field of sociology, American University in Cairo (AUC)

Priority Deadline: 10 November 2016

Founded in 1919, AUC moved to a new 270-acre state-of-the-art campus in New Cairo in 2008. The University also operates in its historic downtown facilities, offering cultural events, graduate classes, and continuing education. Student housing is available in New Cairo. Among the premier universities in the region, AUC is Middle States accredited; its Engineering programs are accredited by ABET, its Chemistry program is accredited by the Canadian Society for Chemistry, and the School of Business is accredited by AACSB, AMBA and EQUIS. The AUC Libraries contain the largest English-language research collection in the region and are an active and integral part of the University's pursuit of excellence in all academic and scholarly programs. AUC is an English-medium institution; eighty-five percent of the students are Egyptian and the rest include students from nearly ninety countries, principally from the Middle East, Africa and North America. Faculty salary and rank are based on qualifications and professional experience. According to AUC policies and procedures, all faculty are entitled to generous benefits.

Job Description:

The Department of Sociology, Anthropology, Psychology and Egyptology (SAPE) at the American University in Cairo (AUC) is seeking to recruit a tenure-track position in the field of sociology beginning in the fall of 2017. The teaching load is three courses per semester. Candidates with any area of expertise are welcome to apply, while a focus on the Middle East and/or community development would be an asset.

Requirements:

A PhD in sociology or a related discipline with the ability to teach and publish within the discipline of sociology. Commitment to teaching and engagement of students, as well as service to the Unit and the Department are necessary, as well as an active research agenda.

Additional Information:

Priority will be given to applications that are submitted by November 10. Informational interviews will be held at the annual Middle East Studies Association (MESA) meeting in Boston between November 17-20. Formal interviews will be held in early December 2016.

Application Instructions:

All applicants must submit the following documents via the online system:

(a) an updated CV including full publications; (b) a letter of interest; (c) a completed AUC Personnel Information Form (PIF); (d) names and contact information for at least three references familiar with your professional background; (e) one page statement on teaching goals and philosophy; and (f) two publications or writing samples.

More information and application [here](#)

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