



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

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

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# CALL FOR PAPERS & CONFERENCES

## Alternative Futures and Popular Protest - Manchester Social Movements conference

10 - 12 April 2017, Manchester

Deadline for abstracts: 20 February 2017

From 1995 to 2016, Manchester Metropolitan University hosted a series of very successful annual international conferences on 'ALTERNATIVE FUTURES and POPULAR PROTEST'. We're very happy to announce that the Twenty Second AF&PP Conference will be held between Monday 10th and Wednesday 12<sup>th</sup> April 2017.

The Conference rubric will remain as in previous years. The aim is to explore the dynamics of popular movements, along with the ideas which animate their activists and supporters and which contribute to shaping their fate. Reflecting the inherent cross-disciplinary nature of the issues, previous participants (from over 60 countries) have come from such specialisms as sociology, politics, cultural studies, social psychology, economics, history and geography. The Manchester conferences have been notable for discovering a fruitful and friendly meeting ground between activism and academia.

### PRELIMINARY CALL FOR PAPERS

We invite offers of papers relevant to the conference themes. Papers should address such matters as:

- \* contemporary and historical social movements and popular protests
- \* social movement theory
- \* utopias and experiments
- \* ideologies of collective action

To offer a paper, please contact either of the conference convenors with a brief abstract:

EITHER Colin Barker,

email: c.barker@mmu.ac.uk

OR Mike Tyldesley, Politics Section, HPP,

Manchester Metropolitan University

Geoffrey Manton Building, Rosamond Street West

Manchester M15 6LL, England

Tel: M. Tyldesley 0161 247 3460

email: m.tyldesley@mmu.ac.uk

Fax: 0161 247 6769 (+44 161 247 6769)

(Wherever possible, please use email, especially as Colin Barker is a retired gent. Surface mail and faxes should only be addressed to Mike Tyldesley)

\* Final date for receipt of *abstracts*: Monday 20<sup>th</sup> February 2017

\* Final date for receipt of *actual papers*: Friday 31st March 2017

These are *final dates*. The earlier we receive abstracts, and actual papers, the better.

The conference cost will be inclusive of three lunches, teas/coffees. The full cost is £145.00, with a cost of £85.00 for students and the unwaged. Please register online at <https://www.kxregistration.mmu.ac.uk/alternativefutures2017>

More information & registration [here](#)

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## **Rethinking Revolutions – workshop CFP**

26 May 2017, London School of Economics

Deadline for abstracts: 1 December 2016

Over the past twenty years, the study of revolution has lost the centrality it once enjoyed. Yet the study of revolutions has never been so important: in thinking through the aftermath of the Arab uprisings, exploring the ideology of ISIS and other Islamist groups, understanding self-proclaimed revolutionary movements in the West, and interpreting the experience of states that continue to see themselves as revolutionary, such as China, Iran, and Cuba. The study of revolution needs to catch up with the actual experience of revolutionary movements and states.

One barrier to this endeavor is the fracturing of the study of revolutions into different disciplines and sub-fields. This workshop seeks to bring together scholars and students working on revolutions from different disciplinary backgrounds (e.g. Sociology, International Relations, History, and Political Science), sub-fields (e.g. social movements, civil resistance, political violence), and perspectives (e.g. structural and strategic, quantitative and qualitative, constructivist and rationalist) in order to see whether this barrier can be transformed into an opportunity. The aim is to get together a group of people who work on revolutions from different perspectives in order to help advance the next generation of revolutionary studies.

The workshop is aimed at junior scholars, i.e. current PhD students or those who are within 5 years of the receipt of their doctorate. Thanks to generous funding from the International Relations Department at LSE, travel expenses will be met (up to £500), alongside 2 nights of accommodation in London (up to £250), and all catering costs. Participants will have their papers discussed by an established academic. Confirmed participants include Mlada Bukovansky (Smith College), Erica Chenoweth (University of Denver), Sharon Nepstad (University of New Mexico), and Colin Beck (Pomona College). There may also be an opportunity to publish some of the papers in an edited volume or special issue.

Those interested in attending the workshop should send an abstract (c. 250 words) of their proposed paper to George Lawson ([g.lawson@lse.ac.uk](mailto:g.lawson@lse.ac.uk)) and Daniel Ritter ([daniel.ritter@sociology.su.se](mailto:daniel.ritter@sociology.su.se)) by 1<sup>st</sup> December 2016. Please note that the maximum number of participants at the workshop is 12. Full papers are due by 1<sup>st</sup> May.

If you would like further details or have questions about the workshop, please get in touch with George and Daniel directly. We look forward to hearing from you.

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## TALKS & OTHER EVENTS

### **Iraq's Reform Protest Movement: Explaining secular-Sadrist cooperation**

31 October 2016, 17.15

Venue: Project room, 50 George Square, Edinburgh, EH8 9LH

PhD presentations by Neil Russell on “Bringing the State Back in? Private Islamic institutions and official religious bureaucracy in Sisi's Egypt” and Ben Robin on “Iraq's Reform Protest Movement: Explaining secular-Sadrist cooperation”. *More information* [here](#)

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### **Contested Archives: Colonial Photography from Algeria**

1 November 2016, 7:00 pm

Speakers: Professor Martin Evans, Bruno Boudjelal and Dr Siobhán Shilton

Venue: The Mosaic Rooms, 226 Cromwell Road, London SW5 0SW

Panel Discussion: Professor Martin Evans, Bruno Boudjelal and Dr Siobhán Shilton reflect on the role of colonial photography in mediating Algeria's past since the country's independence in 1962. The panel, chaired by Mark Sealy, will also discuss archives as sites of historical and political contestation that continue to determine Algerian-French relations. Photographer Boudjelal's work over the past 10 years has focused on his relationship with Algeria, exploring the intricate links between personal identity, national identity and cultural memory. Martin Evans' research focuses on the political, social and cultural consequences of empires through the example of the French Empire and modern Algeria. Siobhán Shilton's interests lie in postcolonial and transnational studies particularly contemporary art and literature exploring cultures of France, the Maghreb, sub-Saharan Africa. *More information* [here](#)

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## **Citizenship and social change in Lebanon and the Arab World Workshop**

2 November 2016, 9am – 4pm

Location: Dahrendorf room, St. Antony 's College, University of Oxford

Workshop programme

9 - 9:30 Coffee/ Tea

9:30 : 9:45 Welcome, Edward Asseily, CLS

9:45 - 10 Professor Dina Kiwan, American University of Beirut Opening Statement

10.00 – 11.30 Exclusions of citizenship, Elena Fiddian - Qasmiyeh, UCL and Dina Kiwan, AUB

11.30 – 1 **Social Movements and Social policy in Comparative Perspective, Donnatella della Porta**, European University Institute (skype) / Rana Jawad, University of Bath

1 - 1:45 LUNCH

1:45 - 3:15 Legal and Gendered Approaches to Citizenship , Gianluca Parolin, Aga Khan University, London/ Maya Mikdashi, Rutgers

3:15 - 3:30 Coffee / tea

3:30 - 4 Final discussions and ways forward, including publication plans

*More information [here](#)*

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## **Nakba and Survival: The Story of Palestinians who Remained in Haifa and the Galilee, 1948-1956**

09 November 2016, 17:00 - 18:30

Speaker: Adel Manna (Van Leer Institute, Jerusalem)

Moderation: Elias Khoury

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin

*More information [here](#)*

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## **'Salafism' in The Netherlands - Accommodation, Da`wa and Struggle**

10 November 2016, 20:00

Speaker: Martijn de Koning (Rabot Universiteit Nijmegen)

Location: Film Plateau, Paddenhoek 3 , 9000 Gent, Belgium

The global Islamic Salafi movement has slowly but surely established itself in the Netherlands over the last 30 years. One of the features of Salafi religiosity is the often very strict interpretation of particular Islamic traditions, one which is sometimes regarded by other Muslims, and non-Muslims, as anti-Western and at odds with European secular freedoms. During the last ten years the Salafi movement also has become the main target of the counter-radicalization policies of the Dutch state.

What are the latest developments among Dutch Salafi networks in particular against the background of the issue of Dutch fighters in Syria? Combining an ethics of duty and an ethics of pragmatism, results in a type of religiosity based upon the idea of struggle that provides people with strong incentives to continuously reflect upon and improve themselves as part of their moral ambition. But how do these Dutch Salafi Muslim youth then practice a morally strict version of Islam that is rejected and considered suspect by many other Dutch Muslims as well as wider Christian-secular society? *More information* [here](#)

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## **From Revolution to Authoritarianism: Algeria in Arabic Literature**

15 November 2016, 17:00 - 18:30

Speaker: Anne-Marie McManus (EUME-CNMS Fellow of the Alexander von Humboldt Stiftung 2016)

Moderation: Maaïke Voorhoeve (EUME Fellow of the Alexander von Humboldt Stiftung 2016-18)

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin

*More information* [here](#)

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## **Poetry and Politics in the Modern Arab World**

15 November 2016, 5:45-7:00 PM

Speakers: Atef Alshaer (University of Westminster), Caroline Rooney (University of Kent), Dina Matar (SOAS)

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

Panel discussion with Atef Alshaer, Caroline Rooney and Dina Matar on the subject of Alshaer's latest book *Poetry and Politics in the Modern Arab World* (Hurst, 2016) in which he demonstrates an integral connection between poetry and politics, reflecting the holistic character of Arab culture as well as the longstanding embodiment of poetry in the socio-political life of the Arabs. Alshaer illuminates the perennial concerns of major Arab poets with their societies and discusses the poetic representation of the end of the Ottoman Empire, the onset of Arab nationalism, French and British colonialism, Palestine and the struggle against Zionism, as well as Arab inter-relationships, the emergence of Islamism and Islamist movements, and finally the Arab Spring. *More information* [here](#)

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## **The Religionisation of Israeli Society**

16 November 2016, 18:00-19:30

Speakers: Yoav Peled, Tel Aviv University; Horit Herman Peled, Tel Aviv University

Location: Room 9.04, Clement's Inn, Tower 2, LSE



Yoav Peled and Horit Herman Peled examine the growing saliency of the religious outlook in Jewish Israeli society, in order to test the argument that Israeli society is undergoing a process of religionisation. They also analyse the counter-argument, that secular-religious relations among Jews in Israel went into crisis in the 1980s and that the society had actually secularised during the 1990s. They seek to explain the causes and significance of these two processes and the seeming contradiction between them, as well as the variance in the trajectory of religionisation between different historical periods. *More information & registration* [here](#)

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## **Shadows in the Garden: Women Agents Underground and Communist Activism in Mid-20th Century Iran**

28 November 2016, 5:15-7:15 pm

Speaker: Dr. Lana Ravandi-Fadai, Russian Academy of Sciences

Venue: Russell Square: College Buildings, SOAS, London

*More information* [here](#)

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## **Inside the Muslim Brotherhood: Religion, Identity and Politics**

28 November 2016, 6:00-8:00 PM

Speaker: Khalil al-Anani, Doha Institute for Graduate Studies

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

Talk by Khalil al-Anani on the subject of his latest book *Inside the Muslim Brotherhood: Religion, Identity, and Politics* (Oxford University Press, 2016), in which he provides a comprehensive analysis of the Muslim Brotherhood in Egypt since 1981 and unpacks the principal factors that shape the Brotherhood's identity, organization, and activism, investigating the processes of socialization, indoctrination, recruitment, identification, networking, and mobilization utilized by the movement. Professor al-Anani argues that the Brotherhood is not merely a political actor seeking power but also an identity maker that aims to change societal values, norms, and morals to line up with its ideology and worldview. *More information* [here](#)

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## **Popular Politics in the Making of the Modern Middle East**

29 November 2016, 5:30-7:00 PM

Speaker: John Chalcraft, LSE

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

Lecture by John Chalcraft on the subject of his book *Popular Politics in the Making of the Modern Middle East* (Cambridge University Press, 2016). Challenging top-down views of Middle Eastern politics, Chalcraft looks at how commoners, subjects and citizens have long mobilised in defiance of authorities and forges a new narrative of change over time, creating a truly comparative framework rooted in the dynamics of hegemonic contestation. Beginning with movements under the Ottomans, which challenged corruption and oppression under the banners of religion, justice, rights and custom, Chalcraft goes on to discuss the impact of constitutional movements, armed struggles, nationalism and independence, revolution and Islamism. *More information* [here](#)

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## RECENT & FORTHCOMING BOOKS

### **Inside the Muslim Brotherhood: Religion, Identity, and Politics**

Khalil al-Anani

November 2016 – Oxford University Press

Over the past three decades, through rises and falls in power, regime repression and exclusion, the Egyptian Muslim Brotherhood has endured, proving more resilient than any other Islamist movement in the world. In this book Khalil al-Anani explores the factors that have enabled the Brotherhood to survive so long within an ever-changing political landscape. *Inside the Muslim Brotherhood* unpacks the principal factors that shape the movement's identity, organization, and activism. Investigating the processes of socialization, indoctrination, recruitment, identification, networking, and mobilization that characterize the movement, al-Anani argues that the Brotherhood is not merely a political actor seeking power but an identity-maker that aims to change societal values, norms, and morals to line up with its ideology and worldview. The Brotherhood is involved in an intensive process of meaning construction and symbolic production that shapes individuals' identity and gives sense to their lives. The result is a distinctive code of identity that binds members together, maintains their activism, and guides their behavior in everyday life. Al-Anani attributes the Brotherhood's longevity to its tight-knit structure coupled with a complex membership system that has helped them resist regime penetration. The book also explores the divisions and differences within the movement and how these affect its strategy and decisions. The culmination of over a decade of research and interviews with leaders and members of the movement, this book challenges the dominant narratives about Islamists and Islamism as a whole.

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## Poetry and Politics in the Modern Arab World

Atef Alshaer  
2016 – Hurst

The representation in poetic form of political events and ideas in the Arab world since the nineteenth century is this book's principal theme. Atef Alshaer demonstrates an integral connection between poetry and politics, reflecting the holistic character of Arab culture as well as the longstanding embodiment of poetry in the socio-political life of the Arabs. The shared Arabic language and common cultural heritage that Arabs have encompass and mirror widespread Arab concerns about their societies and their cultural and political development. Poetry as the essence of language served as an illuminating, and often mobilising, medium of expression which brought the tensions and aspirations of each age to the fore. Beginning with the colonial empires and their colonisation of the Arab world, Alshaer illuminates the perennial concerns of major Arab poets with their societies. He discusses the poetic representation of the end of the Ottoman Empire, the onset of Arab nationalism, French and British colonialism, Palestine and the struggle against Zionism, as well as Arab inter-relationships, the emergence of Islamism and Islamist movements, and finally the Arab Spring. Each chapter highlights the mainstream historical, political and intellectual currents of the time and interprets them alongside poems and poets that evoked and consecrated them.

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## North African Politics - Change and continuity

Yahia H. Zoubir, Gregory White (Eds)  
2016 – Routledge

In the aftermath of the turmoil that shook North Africa in late 2010 and early 2011, commentators and analysts have sought explanations to the factors that triggered the uprisings and to understand why a region, seemingly characterized by relative stability for decades, would suddenly erupt in convulsions. Had an underlying dynamism in the region overwhelmed what were ostensibly stable authoritarian regimes? What were the connections to events and dynamics beyond the region, such as countries in the Middle East, international commodity markets, and environmental factors, amongst others? Why had allies abetted authoritarianism for so long, and what were the implications for such alliances? *North African Politics: Change and continuity* brings together experts to explore these questions, providing in-depth analyses of important developments in the region, which build upon and complement the 2008 companion volume, *North Africa: Politics, Region and the Limits of Transformation*.

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# **Contentious Politics in the Middle East: Popular Resistance and Marginalized Activism beyond the Arab Uprisings**

Fawaz A. Gerges (Ed)

2015 - Palgrave Macmillan

While the Arab people took center stage in the 'Arab Spring' protests, academic studies focus on state structure, regime nature, militaries, and external powers to understand popular uprisings in the Middle East. *Contentious Politics in the Middle East* redresses a gap in focus as it analyzes the complexities of popular agency through the framework of contentious politics theory, without neglecting the negotiations between the people and structural factors. The book's chapters apply familiar questions raised by theorists to the under-researched case study of the Middle East after the uprisings. Edited by Fawaz A. Gerges and featuring insights from top scholars, this collection seeks to answer these important questions as it advances contentious politics theory.

## Table of Content:

1. Introduction: Contextualizing the Arab Spring Uprisings: Different Regimes, Different Revolutions, and Different Trajectories - Gerges, Fawaz A.
2. Contention and Constitutionalization in the Global Realm: Assessing the Uprisings in West Asia and North Africa and Their Impact On International Politics - Wilkens, Jan
3. Reconceptualizing Resistance and Reform in the Middle East - Hosseinioun, Mishana
4. Kuwaiti Arab Spring? the Role of Transnational Factors in Kuwait's Contentious Politics - Nosova, Anastasia
5. The Iraqi Independence Movement: a Case of Transgressive Contention (1918–1920) - Hariri, Aula
6. Contentious Politics and the Syrian Crisis: Internationalization and Militarization of the Conflict - Gani, Jasmine
7. Foreign Engagement In Contentious Politics: Europe and the 2011 Uprisings in Libya - Weitershausen, Inez
8. Foreign Actors: a Double-Edged Sword Hanging Over Contentious Politics in the Middle East - Lilli, Eugenio
9. Transnationalized Domestic Contention: Explaining The Varying Levels Of Western Solidarity Given To Kurds And Palestinians - Zarnett, David
10. The Emergence of the Boycott, Divestment, and Sanctions Movement - Morrison, Suzanne
11. Contentious Copts: the Emergence, Success, and Decline of the Maspero Youth Movement in Egypt - Delgado, Magdalena C.
12. From Progress to Order: the "Kurdish Openings" and the Limits to Contentious Politics in Turkey - Göksel, Oğuzhan
13. Contentious Politics and Bottom-Up Mobilization in Revolutionary Egypt: the Case of Egyptian Football Supporters in Cairo - Gibril, Suzan
14. A Berber Spring: the Breakthrough of Amazigh Minorities in the Uprisings' Aftermath - Jay, Cleo
15. New Modes of Collective Actions: The Reemergence of Anarchism in Egypt - Galián, Laura
16. Muslim Groups in the Gezi Park Protests: Identity Politics and Contentious Politics Under Authoritarian Neoliberalism - Dursun, Ayşe
17. Claiming "Marginal Space": the Contentious Politics of "Citizenship" Among Palestinian Feminists in Israel - Zinngrebe, Kim Jezabel

18. Characteristics of Prolonged Social Movements: the Case of Gezi Park Protests - Altıok-Karşıyaka, Birce (et al.)
19. Reassembling the Political: Placing Contentious Politics in Jordan - Debruyne, Pascal (et al.)
20. Contentious Economics in Occupied Palestine - Tartir, Ala'a
21. The Bottom-Up Mobilization of Lebanese Society Against Neoliberal Institutions: the Case of Opposition Against Solidere'S Reconstruction of Downtown Beirut - Makarem, Hadi
22. "Iftar" in Mcdonald's': the Everyday Encroachment of Cairo's Subaltern Cosmopolitans - Pettit, Harry
23. Conclusion - Chalcraft, John

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## Gramsci and Foucault: A Reassessment

David Kreps (Ed)

2015 – Routledge

Mapping the resonances, dissonances, and linkages between the thought of Gramsci and Foucault to uncover new tools for socio-political and critical analysis for the twenty-first century, this book reassesses the widely-held view that their work is incompatible. With discussions of Latin American revolutionary politics, indigenous knowledges, technologies of government and the teaching of paediatrics in post-invasion Iraq, complexity theory, medical anthropology and biomedicine, and the role of Islam in the transition to modern society in the Arab world, this interdisciplinary volume presents the latest theoretical research on different facets of these two thinkers' work, as well as analyses of the specific linkages that exist between them in concrete settings. A rigorous, comparative exploration of the work of two towering figures of the twenty-first century, Gramsci and Foucault: A Reassessment will appeal to scholars and students of social and political theory, political sociology, communication and media studies, and contemporary philosophy.

Content:

- 1 Introduction 1 - *David Kreps*
- 2 The Politics of Truth: For a Different Way of Life - *Alex Demirović*
- 3 Rethinking the Gramsci–Foucault Interface: A Cultural Political Economy Interpretation Oriented to Discourses of Competitiveness - *Ngai-Ling Sum*
- 4 Power and Resistance: Linking Gramsci and Foucault - *Marcus Schulzke*
- 5 Building a Gramsci–Foucault Axis of Democracy - *Jean-Paul Gagnon*
- 6 Subalternity In and Out of Time, In and Out of History - *Sonita Sarker*
- 7 The Passive Revolution of Spiritual Politics: Gramsci and Foucault on Modernity, Transition and Religion - *Jelle Versieren and Brecht de Smet*
- 8 Post-Neoliberal Regional Integration in Latin America: Alianza Bolivariana para los Pueblos de Nuestra América (ALBA) - *Efe Can Gürcan and Onur Bakner*
- 9 The Hegemony of Psychology: The Practice and Teaching of Paediatrics in Post-Invasion Iraq - *Heather Brunskell-Evans*
- 10 The Complexity of Social Systems: Could Hegemony Emerge from the Micro-Politics of the Individual? - *David Kreps*

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## **A dialectical pedagogy of revolt: Gramsci, Vygotsky, and the Egyptian revolution**

Brecht De Smet  
2015 – Brill

In *A Dialectical Pedagogy of Revolt* Brecht De Smet offers an intellectual dialogue between the political theory of Italian Marxist Antonio Gramsci and the cultural psychology of Soviet thinker Lev Vygotsky within the framework of the Egyptian 25 January Revolution. Their encounter affirms the enduring need for a coherent theory of the revolutionary subject in the era of global capitalism, based on a political pedagogy of subaltern hegemony, solidarity, and reciprocal education. Investigating the political and economic lineages and outcomes of the mass uprising of Tahrir Square, De Smet discusses the emancipatory achievements and hegemonic failures of the Egyptian workers' and civil democratic movements from the perspective of their (in)ability to construct a genuine dialectical pedagogy.

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## **JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS**

### **Between social contention and takfirism: the evolution of the Salafi-jihadi movement in Tunisia**

Fabio Merone  
MEDITERRANEAN POLITICS. p.1-20 (Published online: 22 Sep 2016)

This article analyses the evolution of the international jihadi movement during the Arab uprisings. It is based on the case study of Ansar al-Sharia in Tunisia, which emerged in 2011 and disappeared in 2013, after it went through a process of failed institutionalization. I argue that, under certain circumstances, the jihadi movement can be institutionalized, i.e. transformed into a radical social movement in which violence is an undesirable option. In analysing the Tunisian case, I examine the ideology and social practices of the movement, showing how within the jihadi movement there coexists two tendencies: a social-political movement (social and popular consensus/ nationally based/ political strategy of the Islamic front) and a takfiri tendency (apocalyptic/ internationalist/on-compromising). I finally use Hafez's political process approach to show how the prevailing of one tendency over another depends on political opportunities.

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## **Tunisian women at the crossroads: antagonism and agonism between secular and Islamist women's rights movements in Tunisia**

Loes Debuysere

MEDITERRANEAN POLITICS. 21(2). p.226-245

The recent rise in Islamist-inspired women's activism is posing challenges to the longstanding secular women's movements in post-Ben Ali Tunisia. Starting from the conviction that cohesive, cross-class women's coalitions are better suited to achieve gender justice for women of all walks of life, this article draws on the concept of 'agonistic pluralism' (Chantal Mouffe) to understand how Tunisia's women's movements can deal with the new, multifaceted conflict in their ranks. Through a discussion of the 'Dialogue of Tunisian Women', the grounds for strategic coalition-building and 'agonistic' engagement between secular and Islamist women's rights actors are illustrated.

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## **Waves of Democratization, Waves of Disillusionment: The Arab Spring in Historical Perspective**

Charles Kurzman

POMEPS Studies 20

Most new democracies fail. They dissolve into civil wars, or are overtaken by coups or collapse under authoritarian bureaucrats and demagogues. They fade into obscure paragraphs in history books. Who remembers the Iranian constitution of 1906 or the Ottoman parliament of 1909, for example? Who remembers the Azerbaijani parliament of 1918 or the Egyptian revolution of 1919 or the Kuwaiti council of 1921? Perhaps the Arab Spring will suffer a similar fate – to be forgotten or dismissed for not having lived up to its hope. But the hope was real. "The power of the people is greater than the people in power," wrote Wael Ghonem (2012), the new-media activist who became the face of the Egyptian revolution of 2011. Wiki-revolts, aggregating millions of contributors, constituted Revolution 2.0.

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## **Taking Time Seriously: Temporality and the Arab Uprisings**

Jillian Schwedler

POMEPS Studies 20

Questions of temporality lurk behind every analytic framework, and studies of the Arab uprisings are no exception. As scholars, we always make choices about where to begin and end our analyses, sometimes adhering to common frameworks for periods and epochs, and sometimes suggesting innovations. More than a technical and practical consideration for research design, choice of temporal register plays a powerful role in our scholarship, but one that is often acknowledged only in

passing or left entirely recognized. In my current book project on political protests in Jordan—a project that addresses the uprisings but is not about them—I examine in one chapter the ways in which multiple temporal registers shape our understanding of what is happening in the course of a protest or series of protests, and how we fit those understandings into a “big picture” (including our choices about precisely what that big thing is).

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## **In Defense of Ideology: Notes on Experience and Revolution**

Sune Haugbolle  
POMEPS Studies 20

An important question, for social science generally and for research on the Arab Uprisings in particular, is whether ideology and utopia play a role in shaping contentious politics today. I argue that they do, and my contribution here is therefore a defense of the continued relevance of ideology as a heuristic device. The Arab uprisings have been seen both as post-ideological – because protesters initially agreed on confronting autocratic regimes - and a clash of (secular and Islamist) ideologies. While it is clear that the uprisings were not driven by ideology in the sense of elaborate strategies for a political order, it is also clear that divergent political ideas played a role and continue to do so, and that the uprisings have generated a significant amount of ideological reorientation. My basic argument is that any analysis of revolution must take the revolutionary subject seriously.

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## **How Tunisia’s Ennahda turned from religious opposition movement into consensus-seeking political party**

Rory McCarthy  
POMEPS Studies 20

The fragile process of building democracy in Tunisia has brought extraordinary changes. Some of the main opposition parties of the past have almost entirely disappeared. A consensual democracy has emerged, but it is built on the return of the former political and economic elite. Despite the political successes, the transition is now facing security challenges and serious economic discontent. Now, in a congress this weekend, the Ennahda movement has formally stepped away from the Islamism of its past to divide itself into a civil political party and a separate religious movement. Ennahda shaped this uneven process of democratization and — in turn — has been shaped by it. The movement has changed from a religious opposition movement that once staged months of mass demonstrations against the Ben Ali regime, into a political party that pursues a consensus-seeking agenda. From now on Ennahda will be divided into a political party that draws on an Islamic reference but is no longer formally “Islamist,” and a separate religious, social and cultural movement.



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## **Elite-led Protest and Authoritarian State Capture in Egypt**

Neil Ketchley  
POMEPS Studies 20

When unruly protests in Tunisia inspired ebullient scenes of ‘people power’ in Egypt and elsewhere in 2011, many scholars and observers of the MENA region drew some measure of hedonistic pleasure at the sight of ordinary people challenging calcified autocracy. In the enormous output of academic and journalistic writing that followed, a great deal of attention has been paid to the ways in which economically and politically disenfranchised actors – secular activists, trade unionists, Islamists, and local residents – banded together to challenge old regime powers and prerogatives from below. By comparison, the role of state actors in stimulating and orchestrating street-level mobilization to roll back the gains of 2011 remains less well understood. This reflects a more general problem for students of social movements and collective protest: while political process models of contentious politics routinely depict mass mobilization as the work of “challengers” making claims on established “members” of the polity, this occludes episodes in which powerful institutional actors facilitate and impel street protest for their own ends.

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## **The Rise of Anti-Militarist Activism under the Supreme Council of Armed Forces**

Amy Austin Holmes  
POMEPS Studies 20

Before anyone had ever heard of Abdel Fatah al-Sissi, secular activists in Egypt began organizing to oppose the junta that he was the most junior member of: the Supreme Council of Armed Forces (SCAF). Field Marshall Tantawi, who had been Hosni Mubarak’s Minister of Defense, headed the military council and was its most public figure, while Sisi was still relatively unknown. The SCAF ruled Egypt for almost a year and a half. This interregnum – after Mubarak stepped down and before Mohamed Morsi was elected – was often referred to at the time as a transition period. From today’s vantage point, it may appear less as a transition than as a prelude. Given the current resurgence of the military which has taken place since Sisi’s election to president, it may be useful to recall this critical period. In this short memo I argue that a new form of contentious politics emerged in Egypt during this time: the rise of anti-militarist opposition.

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## **Adding Insult to Injury: Vilification as Counter-Mobilization in Turkey's Gezi Protests**

Lisel Hintz

POMEPS Studies 20

The timing, extent and nature of the anti-government uprisings collectively known as Turkey's 2013 Gezi Protests came as a shock to even the most diligent Turkey observer. Electorally speaking, Turkey's ruling Justice and Development Party (Adalet ve Kalkınma Partisi, AKP) had faced little in terms of serious political competition throughout its first three terms in power, increasing its share of the vote and its seats in parliament in each general election since achieving its first parliamentary majority in 2002 as a newly formed party. Although founded by members of the Islamist Welfare Party (Refah Partisi), closed by the Constitutional Court in 1998 for anti-secular activities, the AKP seemed initially to represent a progressive, big-tent, secular-friendly party. AKP leaders proclaimed their party's orientation to be conservative democratic, stating that they had "taken off the shirt" of the National Outlook (Milli Görüş) movement, and thus were shedding their affiliation with Turkey's broadest, and explicitly anti-Western, strain of political Islam.<sup>1</sup> In its first years in power, the AKP appealed broadly to domestic and international audiences alike as a party that focused on tangible results for its constituents<sup>2</sup> and was pointed to as a "Turkish model" for its Middle Eastern neighbors.

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## **Master Frames of the Syrian Conflict: Early Violence and Sectarian Response Revisited**

Reinoud Leenders

POMEPS Studies 20

Much of the dialectics involving revolutionary movements and counter-revolutionary responses gravitate around protagonists' grand narratives, or master frames, making unyielding claims about the origins, evolution, cleavages and nature of their conflicts. Five years into the Syrian conflict competing master frames have proven to be as powerful as they are inadequate, incomplete or outright inaccurate. Noticeably, and despite the conflict having gone through numerous mutations from a mass uprising into an internationalised civil war, the essence of two key master frames has not significantly changed; the regime and its supporters still purport that they are fighting a necessary war against a violent jihadist conspiracy fueled by sectarianism, and despite their differences otherwise most opposition activists of various denominations insist on what they see as a revolution against oppressive, authoritarian rule by a regime whose violent intent to persist has no bounds.

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## **The political pedagogy of proletarian hegemony Gramsci, Vygotsky, and the Egyptian Workers' Movement in the Face of Revolution**

Brecht De Smet

III International Conference Strikes and Social Conflicts: Combined historical approaches to conflict.  
p.162-174

Labor protests have played a crucial role in the accumulation of discontent in the decade leading up to the 25 January 2011 mass uprisings in Egypt. From the 1990s onward, the state's rejection of its traditional patronage of the industrial working class led to rising conflicts in workplaces and their surrounding communities. Collective actions by workers addressed the state's increasingly violent politics of dispossession through liberalization, privatization, and austerity. These conflicts had a transformative impact on those labor protesters that changed their tactic from the 'work-in', which reinforced populist relations of loyalty and patronage, to the confrontational 'work-stoppage', which encouraged the formation of distinct class subjectivities against state and capital. The militant and successful strikes at the Spinning and Weaving Company in the industrial Nile Delta city of Mahalla al-Kubra played a vanguard role in this organizational and conceptual rebirth of the Egyptian workers' movement, leading to the constitution of new, independent trade unions.

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## **Local (r)evolutions in Tunisia, 2011–2014: reconstructing municipal political authority**

Frédéric Volpi, Fabio Merone, Chiari Loschi

MIDDLE EAST JOURNAL. 70(3). p.365-381

In postrevolutionary Tunisia, local politics have played an important role in the reconstruction of political authority in the wake of regime change. Continuities of governance between the old and new regimes, the local emergence of new social and political actors, and the competition between new and old local actors, as well as between them and the central state, have challenged the authority of national institutions and elected officials. As national actors attempted to rein in local experiments with "direct democracy," local politics generated resistance toward the Islamist-led Ennahda coalition.

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## **Moving bodies in the streets of the heart of Tunis: performing spaces of appearance in a revolutionary context**

Joachim Ben Yakoub

DOCUMENTA. 33(2). p.83-95

Tunisia 2014, almost four years ago, the people took the street and sent the autocratic ruler packing in the direction of Mecca. Local protest in the interior South of the country finally culminated in a collective choreography in front of the Ministry of the interior in the capital of the country. “Dégage!” – This collective performance of one elegant arm movement translated into one collectively enunciated word toppled the dictator and planted the seeds of a possible regime change. The performativity of bodies in the street in all their plurality laid claim and occupied the symbolic public space of the Kasbah, forming a collective body defying the established body politic, until the demand of the dissolution of the political structures in power was met. Four years later life regained a semblance of normality. However, the sudden historical transformation brought the political back in the center of the public sphere and encouraged dancers and performers to sporadic reinvest public space. These embodied artistic performances reclaiming the public tell us something about the changing political situation in the country. The altered political context moreover makes visible key political aspects and conditions of embodied artistic performances in the public space. By closely analyzing different cases of bodily interventions in public space, we hope to strengthen our understanding of the political role performances can play in a revolutionary context.

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## **Enduring class struggle in Tunisia: the fight for identity beyond political Islam**

Fabio Merone

BRITISH JOURNAL OF MIDDLE EASTERN STUDIES. 42(1). p.74-87

This article examines the emergence of Salafism and the post-Ben Ali process of institution-building through the dynamics of inclusion and exclusion that have their origin in the Bourguibian period. While Al-Nahda compromised with opposition secular parties accomplishing the integration of a moderate Islamist middle-class excluded from power since independence, continuous political mobilisation and urban revolt in parallel with the liberalisation of the public space gave birth to a new radical Islamic subject, Ansar al-Sharia, which represents disenfranchised lower classes that remain excluded from enjoying the benefits of the revolution. The article highlights how this exclusion is in continuity with Tunisia’s modern history, where the threat of radical Islamism has often been deployed to mystify social class exclusion.

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## **Post-Islamism, ideological evolution and 'la tunisianité' of the Tunisian Islamist party al-Nahda**

Francesco Cavatorta and Fabio Merone

JOURNAL OF POLITICAL IDEOLOGIES. 20(1). p.27-42

The electoral rise of Islamist parties following the Arab uprisings has led to different political outcomes in different countries, generating a significant amount of critical engagement with the concept of post-Islamism that emerged two decades ago. This article examines the notion of post-Islamism and uses one important aspect of it to explain the continued relevance of thinking about Islamist politics through ideology. Rather than being a failure for its acceptance of democratic mechanisms—and the apparent renunciation of the creation of an Islamic state—Islamism can be thought of as an evolving ideology within which the legitimation for the Islamic state is found still in religious sources and interpretations. In order to examine this aspect of post-Islamism, the article analyses in detail the case of the Tunisian Islamist party al-Nahda.

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## **The revolt of small towns: the meaning of Morocco's history and geography of social protests**

Koenraad Bogaert UGent (2015)

REVIEW OF AFRICAN POLITICAL ECONOMY. 42(143). p.124-140

Attempts to understand the wider context of the Arab uprisings in Morocco mainly focus on the dynamic created by the 20 February Movement, while the long history of increasing socio-economic struggle tends to be underestimated. This article argues that the political and democratic protests of the last two years and the history of socio-economic protests cannot be viewed as unrelated phenomena but must be understood as part of the same process. The account focuses on different disturbances, such as the riots in the phosphate mining region of Khouribga, to show the particular dynamic between civil democratic and socio-economic struggles.

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## **The extraordinary politics of the Tunisian revolution: the process of constitution making**

Sami Zemni

MEDITERRANEAN POLITICS. 20(1). p.1-17

To understand the current stalemate in the drafting process of the Tunisian constitution, it is important to fathom the path Tunisia has chosen to walk since President Ben Ali fled the country. This article apprehends the post-Ben Ali era as a period of extraordinary politics, i.e. a moment of

explicit self-institution of society in which popular participation, following Kalyvas' analysis, aims to transform the institutions of state as well as social imaginaries, cultural orientations and economic structures. It analyses the period following Ben Ali's departure as one in which the organization of free elections and the writing of a new constitution by an elected Constituent Assembly not as a technical process of institution-building aimed at creating a new political system, but as a re-constitutive phase of the political. This phase aims at the radical transformation of power relations within state and society and strives for the re-invention of society itself.

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## NEWS PIECES & COMMENTARY

### **Tanta Linen Factory workers protest, demand to be rehired**

Daily News Egypt, 24 October 2016

Around 240 workers from the Tanta Linen Factory staged a protest in front of the *Egyptian Trade Union Federation* (EFTU) demanding the government's intervention to rehire them in the factory after they were forced into early retirement. The demonstration took place in front of the EFTU headquarters in downtown Cairo. They were not prevented from protesting or harassed by police officers. All of the protesting workers, men and women, are past the age of 56. They demanded that they should return to the factory, after a court verdict in 2011 ordered that the factory should return back to the public sector after it was privatised. *Continue reading [here](#)*

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### **Protests erupt in Egyptian city of Port Said**

Middle East Eye, 19 October 2016

Large numbers of people took to the streets of Egypt on Tuesday evening to protest against the rising cost of housing in the country. The demonstrations took place in the north-eastern city of Port Said, with reports that thousands of people took part. The rising cost of housing prices was the main issue driving the demonstration, with protestors reportedly chanting "house us or kill us". There are also reports that Egyptians were calling for the removal of the mayor as well as the military more widely. Local news sites reported a recent increase in rent prices from 7000 Egyptian Pounds (\$788) to 47,000 (\$5,292). Videos have emerged on social media showing large masses of Egyptians blocking the main streets of Port Said chanting "we want our rights" and calling for Sisi's resignation. *Continue reading [here](#)*

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## **[Egypt:] 6 more people detained for calling for protests on 11 November**

Daily News Egypt, 18 October 2016

East Cairo Prosecution decided on Monday to detain six more people for 15 days pending investigations, on charges of calling for protests on 11 November. An online Facebook campaign, Underprivileged Revolution, engaged more than 100,000 followers in a month. It remains unclear who is behind the campaign or its objectives, but many of the campaign posts protested the recent price hikes in light of the national currency devaluation. The six defendants are Al-Azhar University students. They are charged with inciting the use of violence against the regime, attempting to change the Constitution, inciting people to storm police stations, and belonging to the outlawed Muslim Brotherhood group. *Continue reading [here](#)*

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## **Egyptian's defence of tuk-tuk driver over Sisi criticism goes viral**

Middle East Eye, 18 October 2016

“Oh president of the Arab Republic of Egypt, you are scared of us that much?” asks a young Egyptian woman in a video criticising President Abdel Fattah el-Sisi’s government over censorship and poverty. The woman’s statements were in response to the restrictions on a video showing a tuk-tuk driver lamenting the state of the country, which has taken Egypt by storm. Twitter users have responded to the controversy with the hashtag #WhatHasSisiDoneForUs. The tuk tuk driver's outburst was originally shown on Al-Hayat satellite channel last week and watched by millions on social media, but the Egyptian media outlet has since removed it from all its online platforms. Hayat also reported reposts of the video, prompting YouTube to take them down on copyrights grounds. The woman, who has not been identified, complained that Egyptians are not allowed to show their dissatisfaction with the state of their country. She also slammed government supporters who have labelled the tuk-tuk driver as a member of the outlawed Muslim Brotherhood in an attempt to smear his reputation and undermine his views. *Continue reading [here](#)*

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## **We reject November protests incited from outsiders: 6 April Youth Movement**

Daily News Egypt, 6 October 2016

The 6 April Youth Movement denied its involvement in the calls for anti-government protests on 11 November. According to a spokesperson of the group, the calls are coming from regime opponents outside of Egypt who lack serious will for change. "We have nothing to do with these calls for protests. In fact, we strongly reject them," member Sherif El-Roubi told Daily News Egypt Thursday. El-Roubi said that those behind the protest calls are acting from Turkey to incite people, without really being concerned about what could cause real change. "We do not deny that the regime is oppressive and that the military rule is banning any form of civil participation. But at the same time, it is unacceptable to have political opposition acting from another country without knowing what is really happening on the ground. Obviously, they are not well-informed on internal affairs and not facing security pressure like we are," El-Roubi added. *Continue reading [here](#)*

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## **Israeli Navy Intercepts Women's Flotilla on Way to Break Gaza Blockade**

Gili Cohen , Jack Khoury, Judy Maltz

Haaretz, 5 October 2016

Troops encounter no resistance, reroute boat to port city Ashdod. Among the boat's 13 passengers are several parliamentarians, an Olympic athlete, a retired U.S. army colonel and a Nobel Peace Prize laureate. The Israeli navy intercepted a flotilla aiming to break the blockade on the Gaza Strip on Wednesday, about 35 nautical miles from the Israeli coast. According to a high-ranking officer, passengers on board the Zaytouna-Olivia offered no resistance when the troops took over the boat. The boat was redirected to the Israeli port city of Ashdod. The Women's Boat to Gaza, an initiative of the International Freedom Flotilla Coalition, which had set out from Barcelona, was scheduled to arrive at the port of Gaza on Wednesday night, according to its website. *Continue reading [here](#)*

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## **Hundreds of women march on Jerusalem for peace**

Stuart Winer

Times of Israel, 5 October 2016

By the light of flaming torches, hundreds of women set off Tuesday night on a 200-kilometer march from the north of the country to Jerusalem, where they will assemble outside the prime minister's and president's residences during the upcoming Sukkot festival to demand a negotiated end to the Israeli-Palestinian conflict. Liberian activist and Nobel Peace Prize winner Leymah Roberta Gbowee



will join the March of Hope when it reaches the outskirts of the capital in two weeks' time. Some 2,000 people gathered in the dark at the northern coastal area of Rosh Hanikra to take part in the opening event for the march, which was organized by Women Wage Peace, an organization formed after 2014's war in Gaza that comprises Jewish and Arab women calling for coexistence. *Continue reading [here](#)*

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## **Amman hit by protests over secret Jordan-Israel gas deal**

Mel Plant

Middle East Eye, 30 September 2016

Thousands of protesters swamped the centre of Amman on Friday to demonstrate against the behind-closed-doors signing of an energy deal to bring Israeli gas into Jordan - a move condemned by opponents as a sop to the "Zionist entity" and against Jordanian interests. Crowds chanted "Raise your voice in Amman" and "the people want national dignity" in protest at the government over the deal, in a demonstration titled "The enemy's gas is occupation". An estimated 2,000 people took part in the peaceful demonstration, which was closed down by police after about half an hour. *Continue reading [here](#)*

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## **Israel's war on peaceful activism**

Khaled Diab

Al-Jazeera, 29 September 2016

Anyone who has met the soft-spoken and mild-mannered Brigitte Herremans, the Middle East policy officer at Belgian Catholic charities Broederlijk Delen and Pax Christi, would be confounded to hear her labelled as a threat to public security and order. But that is exactly how authorities at Israel's Ben-Gurion airport described her as they deported the Belgian peace activist and charity worker - while the founder of the pro-Israeli right NGO Monitor called her a "radical leader of political warfare". Like so many times before, Herremans had landed in Israel, earlier this month, to take a group of Belgians on a familiarisation tour of Israel and Palestine, where they would get the opportunity to see, first hand, the situation on the ground and to meet local Israeli and Palestinian peace activists. *Continue reading [here](#)*

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## **Jordanians protest writer's assassination, demand government resignation**

Al-Arabiya, 27 September 2016

Protesters in Jordan demanded that the government resign on Monday for its failure to protect a Christian writer shot dead outside a court where he was to stand trial after sharing on social media a cartoon image seen as insulting Islam. Hundreds of demonstrators gathered near the Prime Minister's office after writer Nahed Hattar was shot by a former Muslim preacher on the steps of the palace of justice on Sunday. The assailant gave himself up to the police near the scene. "No to extremism, no to violence," and "Down with the government," shouted protesters carrying pictures of the slain writer, known for his support for Syrian President Bashar al-Assad and extremist nationalist views. His death has shaken a country unaccustomed to such killings and raised fears of tensions between Muslims and the minority Christians who wield political and economic influence. *Continue reading [here](#)*

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## **Morocco's Amazigh women fight for language rights and place in society**

Celeste Hicks

Middle East Eye, 20 September 2016

"All the governments since independence have shared the vision that Morocco is an Arabophone country, where there are only Arabs, and only one religion, Islam. This meant we had to learn a language that didn't belong to us," says Amina Zioual, the president of the Voice of Amazigh Women, a Moroccan campaign group. Zioual's work takes her to some of the farthest reaches of Morocco; high in the Atlas and Rif Mountains of the centre and north. She is promoting the lives and experiences of the rural Amazigh women, otherwise known as Berbers - a term considered offensive by most Amazigh, the original inhabitants of North Africa. These women live in small communities in some of the country's harshest mountain valleys, where it is blazing hot in summer and often blanketed in snow in winter. *Continue reading [here](#)*

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## **Sufi women break norms by leading sacred song rituals in Tunisia**

Emma Djilali

Middle East Eye, 14 September 2016

Once a week, over the summer, a group of women gather at the *Sidi Belhassen Zawiya* (shrine) in Tunis to participate in the *Hadra*, a Sufi ritual that involves the performance of songs accompanied by

sacred rhythms. The shrine, located at the top of the al-Jallaz cemetery on the south side of Tunis, is home to the Shadhili Tariqa, an order of Sufi followers that was founded by Abu Hasan al-Shadhili, a Sufi saint and scholar of Moroccan origin, in the 13<sup>th</sup> century. Women trickle into the inner courtyard of the shrine, some wearing *djellebas* (a traditional Tunisian dress) while others wear formal business attire. The atmosphere is relaxed as women sit alongside one another on the woven mats, displaying an innate closeness. One woman lights a cigarette. Children dart across the courtyard and run their hands through water from a sacred well, thought to bring blessings. *Continue reading [here](#)*

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## **Hundreds of Thousands Join Saudi Women-Led Campaign to End Male Guardianship in the Kingdom**

[Zuhour Mahmoud](#)

Global Voices, 4 September 2016

As part of the efforts to end the draconian laws against women in the Gulf state, Saudi women launched a campaign demanding an end to male guardianship for basic practices such as work, property ownership and travel. Using the hashtag #TogetherToEndMaleGuardianship and its Arabic version #الولاية\_باسقاط\_نطالب\_سعوديات (which translates to ‘Saudi women demand the end of guardianship’), hundreds of thousands of supporters worldwide took part in this campaign. The campaign was sponsored by Human Rights Watch and follows the release of its lengthy report entitled “Boxed In: Women and Saudi Arabia’s Male Guardianship System”. *Continue reading [here](#)*

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## **Meet the Saudi men fighting for women’s rights**

Nazzar

The Observers, 9 September 2016

In Saudi Arabia, women are treated like legal minors. If they want to travel abroad, get married, work or access healthcare, they need the authorisation of a man, usually their husband or a male relative. For the past few weeks, a campaign demanding the end to the “legal guardianship” system has been widely shared on social media. And it isn’t just women pushing for their rights. The international NGO Human Rights Watch launched the campaign last July. “Saudi Arabia’s male guardianship system remains the most significant impediment to women’s rights in the country,” the NGO said, emphasising that a Saudi woman needs the authorisation of a male relative (father, husband, brother or sometimes even son) for almost everything, including renting an apartment or doing bank transactions. Furthermore, women are denied basic rights like driving a car. *Continue reading [here](#)*

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## Meet the Banksy of Syria

Barrett Limoges

Middle East Eye 31 August 2016

Leaning into a slab of roof hanging precariously over one of Daraya's many shattered streets, Abu Malek al-Shami worked furiously through the night. He strained his eyes against the shadows: the full moon was just bright enough to illuminate the tip of his brush, while just dark enough to obscure his skinny figure from the snipers training their gaze on the streets behind him. As the early morning light crept across the bombed-out skyline, people woke to the sight of a new piece of street art overlooking the promenade. They excitedly gathered around it, whispering and laughing, amused by the depiction of a massive rifle aiming at a camera, a red "VS" hanging between them. The mysterious street artist had come and gone with the night. *Continue reading [here](#)*

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## POSITIONS AND OPPORTUNITIES

### LSE PhD Studentships and other PhD funding

Deadline: 9 January 2017

In 2017 LSE will be offering 100 major studentships to new PhD students in the form of LSE PhD Studentships, LSE ESRC DTP Studentships and Leverhulme Trust Doctoral Scholarships.

#### LSE PhD Studentships

These awards are tenable for four years and will cover full fees and an annual stipend of £18,000. They are available for UK, EU and international students undertaking research in any LSE discipline, with annual renewal subject to satisfactory academic performance. These awards will be made solely on the basis of outstanding academic merit and research potential. This relates both to your past academic record and to an assessment of your likely aptitude to complete a PhD in your chosen topic in the time allocated. The studentships will include a requirement that scholars contribute to their department as part of their research training, in the form of teaching or other work, usually from year two onwards.

There is no separate application for these awards. The selection of students will be based on their application to study for a PhD at the School. Academic departments are able to nominate a limited number of candidates for consideration for these awards by a School panel.

To be considered, you must submit a complete application (including references, proposal, marked work etc) for a place on a PhD programme by 9 January 2017 (except if you wish to be considered for a PhD Studentship by the Department of Economics, in which case the deadline is 14 December

2016). If you have any further questions please contact the Student Recruitment Office:  
stu.rec@lse.ac.uk

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

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## **Full-time, tenure-track position in Socio-Cultural Anthropology, AUC**

Priority Deadline: 1 November 2016

The Anthropology Program, Department of Sociology, Anthropology, Psychology and Egyptology (SAPE), at the American University in Cairo invites applications for a full-time, tenure-track position in Socio-Cultural Anthropology to begin in Fall 2017.

We seek applicants who will enrich the regional focus of the program and whose research and teaching engages with the Middle East and North Africa and its diverse connections with sub-Saharan Africa, Asia, or Europe and the Americas. Specific areas of interest include but are not limited to: STS, art and visual anthropology, cultures of precarity and risk.

Duties will include teaching across a range of courses from introductory undergraduate anthropology courses, upper level undergraduate courses in area of specialization, graduate seminars in socio-cultural theory and research methods in a joint Sociology-Anthropology MA program, as well as service to the Unit, Department and University.

Requirements:

Applicants must have an active research and publishing program, demonstrated excellence in teaching and PhD in hand at time of appointment. Priority will be given to applications received by November 1, 2016.

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

(a) an updated CV; (b) a letter of interest detailing research focus and experience; (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, including courses that the candidate would like to teach/develop; and (f) a writing sample or publication.

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

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## UNC Carnegie Fellowships in Support of Arab Region Social Science

Deadline: 4 January 2017

The University of North Carolina at Chapel Hill invites applications from social scientists affiliated with universities in the Arab world for semester-long fellowships in Fall 2017. Early-career scholars, including advanced doctoral candidates or faculty members within five years of their Ph.D., may be given preference.

With support from the Carnegie Corporation of New York, the fellowship offers scholars at Arab universities an opportunity to work with a faculty mentor at UNC-Chapel Hill, participate in ongoing research groups, and, if they desire, audit graduate seminars. The program is intended to provide an intensive intellectual experience, including advanced methodological training, especially for Arab social scientists at a formative stage of their career. The selected fellows must be physically based in Chapel Hill, North Carolina, for the full semester of their fellowship. Fellows will participate in the scholarly activities of the Carolina Center for the Study of the Middle East and Muslim Civilizations, including the presentation of their research at the Center's colloquium series.

Applications for Fall 2017 fellowships are due on January 4, 2017. Application materials should be sent by e-mail to [mideast@unc.edu](mailto:mideast@unc.edu). Applicants are asked to identify one or more faculty mentors at UNC-Chapel Hill, propose a research and training agenda for the fellowship period, and supply two letters of recommendation. Applications will be reviewed by an interdisciplinary committee of scholars at UNC-Chapel Hill. All fellows must be affiliated with an Arab university and must be currently engaged in research in any social science discipline, or social-scientific work in information science, law, public health, and other fields. Individuals primarily employed by think tanks or other non-university entities cannot be considered. The program anticipates offering two fellowships in Fall 2017, with a salary of \$30,000 each, plus benefits including health insurance, and support for travel to the annual meeting of the Middle East Studies Association of North America.

### Application Procedures:

Applicants should send the following materials as e-mail attachments to [mideast@unc.edu](mailto:mideast@unc.edu) by January 4, 2017:

1. Letter indicating your academic background, research focus, a research and training agenda for the fellowship period, and one or more faculty mentors at UNC (in English).
2. Curriculum vitae (in English).
3. Sample(s) of scholarly social-scientific writing (in any language).
4. Two letters of recommendation (in English; must be sent directly by recommenders to [mideast@unc.edu](mailto:mideast@unc.edu)).

Applicants are encouraged to contact potential mentors on the faculty at UNC well in advance of the application deadline, so as to inform them of your interest in the fellowship and inquire about their willingness to serve as a mentor.

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

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## **The Swedish Institute Study Scholarships (SISS) for full-time master's level studies in Sweden**

Deadline: 16 January 2017

The scholarships cover both living costs and tuition fees. An estimated 275 scholarships will be available. The scholarship application period opens with a first application step 1 December 2016 – 16 January 2017, followed by a detailed second application step for successful candidates from the first step, on 1 – 10 February 2017.

To apply for a SI scholarship, you must first complete your separate application to the master's programme(s) before the university deadline 16 January 2017. The application process and the selection criteria for the Swedish Institute Study Scholarships are separate from the application process to master's programmes at University Admissions. Note that you should also look for scholarship opportunities from your Government or from other sources in your country, as well as for opportunities from Swedish universities, since the competition for SI scholarships is very fierce.

### Who we are looking for

SISS is the Swedish government's international awards scheme aimed at developing global leaders. It is funded by the Ministry for Foreign Affairs of Sweden and administered by the Swedish Institute (SI). The programme offers a unique opportunity for future leaders to develop professionally and academically, to experience Swedish society and culture, and to build a long-lasting relationship with Sweden and with each other. The goal is to enable the scholarship holders to play an active role in the positive development of the societies in which they live. Ideal candidates are ambitious young professionals with academic qualifications, demonstrated leadership experience and a clear idea of how a study programme in Sweden would benefit their country.

### Application procedure and key dates

The application process consists of two steps. The first step will take place 1 December 2016 – 16 January 2017 through an online application form. Successful candidates will be notified by the end of January 2017 (preliminary date: 25 January 2017), and asked to submit a detailed application for the second step 1 – 10 February 2017. The two-step application process aims at offering transparency in the selection criteria. To be considered for a scholarship, you must first complete your separate application to the master's programme(s) before the university deadline of 16 January 2017. To be considered for a scholarship in the second step, you must pay your university admissions application fee ([SEK 900](#)) to University Admissions before 1 February 2017 (deadline for receipt of the fee). There is no application fee for applying for SI scholarships.

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

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