SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

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CONTENT

CALL FOR PAPERS & CONFERENCES

The Asian Arc of the Russian Revolution: Setting the East Ablaze?

16-17 November 2017, Singapore
Deadline: 15 June 2017

Universite Sorbonne Paris Cite and the National University of Singapore are pleased to announce a two-day conference on the trajectory of the Russian Revolution in Asia, broadly defined to include the Asian territories of the Russian Empire as well as Northeast, South and Southeast Asia. Scholars working in all relevant disciplines, including history, political science, Russian and Asian studies, economics, cultural studies, sociology and anthropology are invited to submit proposals for fifteen- to twenty-minute papers or panels addressing this theme. The conference will include academic panels, a historiographical roundtable, and keynote speeches by leading scholars in the field of Russo-Asian history.

Four years before the Russian Revolution of 1917, Lenin wrote in *Pravda* that an alliance of Asian workers with the proletariat of "all civilised countries" would liberate the peoples of Europe and Asia: "No force on earth on prevent its victory." When the Bolsheviks claimed power in November 1917, however, the impact on the Russian empire's Asian periphery and on other Asian territories was more ambiguous. The Bolsheviks grappled with the legacies of a multi-ethnic, multi-confessional empire; to its Asian populations, the soviet project could be liberating or an extension of Great Russian imperialism. Further afield on the Asian continent, the soviets' rhetoric of global revolution was both an incitement and a threat, especially in a region marked by imperial conflict and growing nationalism. As the arc of revolution spread ever wider, it was filtered through multiple lenses: Religious, ethnic, imperial, national, colonial.

This conference explores how the Russian empire's Asian populations and Russia's Asian neighbours perceived, responded to, refashioned and re-appropriated the Revolution of 1917. How was the Revolution transformed as it reached Asia, and what impact did it have? How did Asian populations interpret and recast the events of 1917? In so doing, the conference aims to expand on existing research into the Revolution by integrating it with the growing fields of global and transnational history, frontier studies, and Asian studies. Potential topics include, but are not limited to, the following:
-    The impact on diasporic communities and ethnic and religious minorities
-    Responses in Asian territories, both within the Russian imperial polity and across the Asian continent
-    Revolutionaries: transnational networks and revolutionary geography
-    The legacy of the Russian Revolution in Asian regions and countries
-    Visualising the Revolution: the impact on visual cultures and the literary world

Interested participants should submit a 300-word abstract and a CV to Dr Yuexin Rachel Lin (spplyr@nus.edu.sg) by 15 June 2017. Notifications of acceptance will be made by early July. Those accepted are expected to submit a paper on their proposed topic to the conference organisers by 20

October 2017. Papers will be pre-circulated among all attendees to facilitate substantive discussion during the conference and give sufficient time for commentators. The joint conference committee hopes to select some papers for publication. Subsidies for travel — including airfare — and subsistence will be available for participants selected to present papers at the conference.

Organisation team : Sabine Dullin, Rachel Lin, Aude-Cécile Monnot, Etienne Peyrat, Khasan Redjaboev, Naoko Shimazu.

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TALKS & OTHER EVENTS

The Arab Youth Survey: Voices of a Generation

15 Jun 2017, 18:00 to 19:00
Venue: Chatham House, London
Speakers: Aissam Benaissa, Master Trainer, Young Mediterranean Voices Plus; Sunil John, Founder and CEO, ASDA'A Burson-Marsteller; Dr Dina Kiwan, Reader, University of Birmingham

The Middle East is home to the world's youngest population – over 60 per cent of people living in the region are under the age of 30. However, their voices are largely unrepresented in the political institutions of their countries. Youth dissatisfaction is evidenced by the active part they played in the Arab Spring and the subsequent protest movements. What other avenues are available to young people to exercise their political voice? And how key is the evolving role of social media? The *Arab Youth Survey* offers a unique insight into the attitudes and opinions of young people living in 16 Arab states, including the GCC countries and the Levant. Our panel will discuss the findings of the most recent survey and assess the impact of these results on wider society. What issues are seen by young Arab men and women as the biggest problems they face? Are there important changes in attitudes towards the West and Russia evidenced by the survey? And how can policymakers in the region use the results of this survey to inform policies that better provide for and represent young people? *More information* here

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Political Remittances and Political Transnationalism: Narratives, Political Practices and the Role of the State

19-20 June 2017
Venue: University of oxford, Nuffield College, Clay Room
Conveners: Dr Félix Krawatzek and Dr Lea Müller-Funk

This workshop seeks to gather an interdisciplinary group of researchers undertaking innovative research on migrants' political remittances and political transnationalism. The question of how political ideas and practices circulate between migrants and their home country has clearly gained in relevance with the current increase in worldwide migration and requires historically sound investigations. The workshop continues discussions initiated during "Political, Social, and Economic Migrant Remittances: Content, Social Networks, and Impacts" held at Nuffield College (Oxford) in September 2016. Political remittances and political transnationalism have increasingly been addressed across social sciences and the humanities. Research has covered a wide array of topics, such as migrants' transnational political practices to understand the development of the home country, the interlinkages of political remittances and conflict resolution vs conflict exacerbation, the connection between political transnationalism, immigrant integration and identity constructions, and the role of diaspora engagement policies on political transnationalism. These phenomena have been studied using methods such as interviews, ethnography, text and corpus analysis, surveys, network analysis or policy analysis. However, important questions remain open: What factors can be identified from historical and cross-country comparisons to improve understandings of political transnationalism? What can different disciplines learn from each other in studying political narratives and practices circulating among migrants? What influence do states have on political transnationalism? What theoretical concepts have been developed to study these phenomena across disciplines? What type of sources and methodologies are appropriate to study the flow of political remittances? *More information* here

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Personalised Media and Participatory Culture

Project Conference 29-30 June 2017
London School of Economics

For some years now the idea of digital media as an activator in politics and the civic sphere has taken hold. Digital networks have been said to redefine relationships between individuals, audiences and media organisations, and those between citizens and the state by acting as a virtual public sphere. The sorts of participatory connections – and dare we say it – *cultures* that are apparently enabled by digital media have been assumed, celebrated and also decried. In many cases it has been argued that young people are at the forefront of 'digital revolutions'. But are such assumptions borne out equally in different parts of the global north and global south? Are the movements and networks that fall under discussions of 'digital revolution' actually primarily digital? Any what are the real-world effects of assumptions about the motivating, connective and civilising power of the digital in low income communities of the global south?

Young people's uptake and uses of new and emerging digital technologies for cultural and civic participation in the Middle East and North Africa (MENA) region remains under-studied and under-theorised, particularly in the context of their everyday lives. This conference aims at problematising the assumed connections between particular parts of the world, networks (both digital and real-world), participatory cultures, young people, and emerging media tools. Keynotes and panels will aim at assessing and theorising the nature and extent of digital media's articulation with artistic, civic, cultural and political participation and pinning down what exactly is *new* about the participatory uses and potentials of new media in particular communities and geographic spaces. In doing so, we aim to present a fresh perspective on concepts such as the 'digital age', 'empowerment', 'networks' and 'participation' amidst the range of face-to-face and old-media participatory civic, political and cultural networks, practices and identities that abound in modernity.

During the conference we will present the findings of our project that concentrated on participatory networks and media in Jordan, Morocco, Tunisia and UAE. Through mapping the field of youth participation textually and analytically, and through interviews with young people, experts and stakeholders, the research presents a wide and different range of forms of social and political participation of youth in the MENA region. We suggest factors that can explain how young people decide to participate in their communities. Our research evaluates and theorises young people's civic engagement and public participation not only in the narrow domain of institutional politics, but in a broader sense that encompasses artistic and cultural consumption, cultural remixing and the production of popular culture as an emerging civic participatory culture.

The opening keynote will be delivered by Professor Mohamed Zayani (Georgetown University, Qatar) with plenary keynote panels and a few parallel panels. *More information* here

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JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

A Fragile Egypt in a Changing World: Six Years after the Revolution

The Tahrir Institute for Middle East Policy (TIMEP)

In the first several months of 2017, Egypt has witnessed a number of events that have challenged the country's stability and security, economic development, and the rights and freedoms of its citizens. The Egyptian government has continued its repression of public space, even going so far as to physically close the offices of the El Nadeem Center for Rehabilitation of Victims of Violence and Torture in early February. The country is no more stable, with terror groups and the Egyptian state engaged in a war of propaganda narratives. The Islamic State's affiliate in mainland Egypt has targeted churches on Palm Sunday and announced its "emir" in Islamic State media. The Islamic

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State's Wilayat Sinai also is increasingly targeting the Christian population as it continues to claim control over urban areas in North Sinai even as Egypt's army and tribal militias commit violence against unarmed residents of Sinai. A year ahead of scheduled elections, human rights lawyer and rumored presidential candidate Khaled Ali has been detained by security forces and smeared in pro-regime media as fomenting dissent. Spontaneous protests continue to erupt in Cairo and other cities, as in early March in response to the government's poor messaging of changes to its subsidy program. Economic recovery is still far off. Egypt's parliament continues to pass repressive legislation, such as the Judicial Authorities Law, which serves to concentrate power in the hands of the executive, and transitional justice seems far off. *Download here*

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Empowering Women through Land Policy Change: The "Soulaliyate" Movement

Mohamend Said Saadi
AUB Issam Fares Institute for Public Policy and International Affairs

The aim of this paper is to illustrate how the Soulaliyate movement was able to gain limited recognition of their right to collective land via public authorities, and to bring about modest policy change. We draw mainly on the Advocacy Coalition Framework (ACF) to analyze the process of land policy change. Our methodology is based on desk and media reviews, as well as interviews with civil society actors. Our analysis shows that there is a strong Pro- Soulaliyate Advocacy Coalition, which benefited from political opportunities provided by political openness, and socioeconomic conditions to advocate for Soulaliyate rights to land, on an equal footing with men. Thanks to collective action and strong backing of the media, this coalition forced the government to issue three ministerial circulars in favor of the Soulaliyate 's right to collective lands. However, male leaders of rural communities – who form the backbone of an Anti- Soulaliyate group of actors – fiercely resisted their implementation on the pretext of contradicting custom norms (urf). This case study also shows the lack of political will to overcome archaic and patriarchal values. The analysis supports the ACF's hypothesis on policy change. This social movement framework provides insights into coalition formation and strategies, in addition to the entrepreneurial spirit of the Soulaliyate leaders. More generally, a complementary approach to policy change issues might work in certain cases, as different theories and frameworks provide different perspectives to explain them. *Download here*

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Politics of Coincidence: The Harak confronts its "peoples"

Carole Kerbage
AUB Issam Fares Institute for Public Policy and International Affairs

A wave of protests swept Lebanon in August 2015, a few weeks after the closure of the Naameh (southeast of Beirut) landfill which received Beirut and Mount Lebanon's waste since 1998. The closure was enforced by around forty protestors who used their bodies as human shield to prevent the garbage trucks from accessing the landfill (The Daily Star, 2015). This also happened by the expiration date of Sukleen's contract, the company responsible for waste management in Beirut and Mount Lebanon. Within a couple of days, garbage started piling up along roads and bridges at the height of the summer's heat and humidity. At the sight of this scene, which Beirut residents – or at least most of them – were not accustomed to, a group of civil society activists launched the "You Stink" campaign in an attempt to politicize the garbage crisis and link it to the corruption of authorities. After August 19, the campaign gradually transformed into popular protests that went beyond demanding a solution for the garbage crisis to expressing broader grievances about unemployment, precarity of livelihoods, and the commodification of public services. *Download here*

Resistance and passive revolution in Egypt and Morocco

Brecht De Smet and Koenraad Bogaert
States of discipline : authoritarian neoliberalism and the contested reproduction of capitalist order.
In: Transforming Capitalism (2017) pp.211-233

The notion of 'authoritarian neoliberalism' indicates a loss of neoliberalism's 'hegemonic "aura"' and a shift towards 'extraordinary' modes of governance (Bruff 2014: 115). Recent developments of securitization, debt discipline, constitutionalization of austerity and coercive policies towards migrants, trade unions and other social actors illustrate a shift from traditional bour - geois democracy to a 'nondemocratic state' in the West. It is hard to deny the increasing authoritarian policies of governments in the face of the politi - cal, economic and social problems that flow from the contemporary crisis of capitalism. However, in order to understand the nature and direction of the development of the state at this juncture, the concept of 'authoritarianism' has to be grounded in a long-term historical and class-based analysis. If one takes the Western post-war period as the norm of capitalist accumulation and bourgeois state formation, contemporary neoliberal politics indeed appear as an extraordinary, authoritarian deviation. Yet, the history of capitalist de - velopment since the nineteenth century suggests that revolutions both in the global North and in the global South have always showed the limits of bour - geois democracy and a tendency towards more authoritarian forms of state power (Amin 2011). Gramsci, for example, understood the rise of Fascism and authoritarianism in the 1920s and 1930s as the 'normal' political forms of that capitalist epoch (De Smet 2016: 98–99). Instead of the norm, the post– Second World War class compromise, democratization and welfare state were the unique outcomes of 'extraordinary' economic and (geo)political conditions. This transition represented a 'counter-revolution in democratic form', which displaced demands for radical change by far-reaching reforms of the bourgeois state. A similar

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argument could be made with regard to the postcolonial developmentalist projects in the global South.

Coloring outside the lines of the nation. An iconological analysis of the Tunisian Revolution

Joachim Ben Yakoub

The Tunisian revolution not only liberated the country of its tenacious autocratic ruler, it also impacted, in a profound way, the imagination of prevailing political subjectivities. After Ben Ali fled the country, unsettled post-colonial tensions over the delineation of these changing subjectivities re-emerged, coloring outside the lines of the nation. The present paper analyzes this contentious process of becoming through an iconological analysis of the entangled dynamics of re-imagination that the national flag underwent during the Tunisian revolution, starting from the liberation phase in December 2010, through the constitutional phase and the promulgation of the new constitution in 2014, until the inauguration of the National Flag Square in March 2017. The present iconological analysis is not only paradoxically witness to the very limitation of the power of icons to engender dignified relationalities within a given nation, but is also witness to the slow closure of the revolutionary space and the gradual blockage of revolutionary processes of subject formation. This blockage was productive for the precarious restoration of national unity and state prestige necessary for the completion of the new constitution, but less for the demands for liberty, social justice and dignity so central to the revolution.

Coptic Commemorative Protests and Discourses of Egyptian Nationalism: A Visual Analysis

Yosra Abdelsatar ElGendi

This paper discusses the identity constructions of the Coptic Christian minority of Egypt during conflict and in particular through the theme of commemoration of martyrdom. In the aftermath of the attacks against them on October 9, 2011, (what is known as the "Maspero Massacre") Coptic social movements resorted to performative protests to celebrate their "martyrs". This paper analyses the visual representations of two such protests and examines how different themes and symbols from different traditions were used: Coptic Christian, Pharaonic and as well as nationalist Egyptian traditions. This paper argues that through these performances members of the community aimed to reconstruct and reassert their identity in public space as well produce oppositional nationalist discourses that interplay with social conflicts. Through examining videos and photos of these

performances, this paper conducts an intertextual analysis of the visual aspects of the protests in order to reveal their political meaning as well as their contradictions.

Stuart Hall: An Organic Intellectual

Johanna Fernández Castro

Stuart Hall (3 February 1932 – 10 February 2014) is acknowledged as one of the founding figures of British Cultural Studies. His extensive academic work on topics such as race, ethnicity and identity reflects his own position as a diasporic intellectual. His contribution to the study of popular culture is determined by the importance of his political character in every social act, his non-deterministic view of Marxism, and is especially determined by his insistence on playing an active role beyond academia in order to contribute to the transformation of hegemonic structures. The following biography aims to give a focused view of his personal history and its direct influence on his key theoretical reflections.

The Politics of Culture

John Storey

This article provides an overview over the evolution of thinking about "culture" in the work of Raymond Williams. With the introduction of Antonio Gramsci's concept of hegemony culture came to be understood as consisting of not only shared, but contested meanings as well. On the basis of this redefinition by Williams, cultural studies was able to delineate culture as the production, circulation, and consumption of meanings that become embodied and embedded in social practice.

Exploring Collaborative Civic Leadership Among Young Tunisians: Inviting Despair, Creating Hope

Sarah McLewin Kincaid MS

This article explores how civically engaged youth in Tunisia are approaching collaboration with noncivically engaged youth to promote greater levels of civic participation. This article is based on

qualitative research conducted in Tunis, Tunisia during the summer of 2015 with 16 youth, all under the age of 35. This article will explore youth attitudes regarding civic engagement and barriers to participation in postauthoritarian Tunisia. This article also explores how civically engaged youth utilize informal social spaces such as coffee shops, universities, and social media sites to stir a sense of hope and pride in activism. This research provides a rich snapshot of civically and noncivically engaged youth who comprise 51% of Tunisia's population and led the 2011 revolution that burgeoned the so-called Arab Spring in North Africa and the Middle East. These findings bring into question labels such as "politically inactive" and "potential ISIS fighters" that are employed in the dominant narrative on Tunisian youth. Finally, this research suggests that Tunisian youth wield powerful leadership skills that will continue to play a critical role in the transformation of civic and social norms.

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Bassem Chit and Revolutionary Socialism in Lebanon

This article discusses the Lebanese activist and writer Bassem Chit as an example of the intellectual rebel in Lebanon and the Arab world. It analyses the ideological tradition of revolutionary socialism and the Arab left. Through an analysis of interviews and articles, Haugbolle attempts to locate the place and nature of intellectual production in the organisation of revolutionary activity, and the particular role rebel intellectuals play in bringing about social change. It draws on the sociology of intellectuals, in particular Gramsci, in the analysis of Bassem Chit's work and his post mortem veneration.

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Blogging Bouazizi: The Role of Cyberactivists Before and After Tunisia's Jasmine Revolution

This article examines the changing role of cyberactivists before and after the Jasmine Revolution through case studies of three prominent figures: Houssem Aoudi (Cogite, Wasaibi), Sami Ben Gharbia (Nawaat.org), and Haythem el Mekki (MosaiqueFM, Attessia TV). The main argument presented here is that the attainment of freedom of the Internet and the success of the revolt created new opportunities for formal political involvement for the cyberactivists as they transited from dissidents under the Ben Ali regime to citizen-participants of a nascent democratic order. A subsidiary argument is that a new generation of Tunisian leadership came to the fore of Tunisia's private and public spheres to advance the stated aims of the revolution, including *inter alia* combating

unemployment, securing civil liberties, stemming corruption, and the ever deepening of pro-democracy reforms.

Troublesome Thugs or Respectable Rebels? Class, Martyrdom and Cairo's Revolutionary Ultras

Carl Rommel
Middle East Topics & Arguments, Vol 6 (2016), pp. 33-42

This ethnographic article explores the politics of Egypt's Ultras football supporters. The Ultras have frequently been heralded as some of the Egyptian Revolution's most prominent rebels, in particular, after the Port Said stadium massacre in February 2012, when 72 Ultras members were killed. However, this essay focuses on the earlier phase of violent clashes in central Cairo when the Ultras were highly ambivalent about the ongoing protests. As the article shows, the fan groups were hesitant to join the demonstrations, which at the time were heavily associated with "thuggery" (balṭaga). Only after the death of one of its members did the Ultras whole-heartedly take on their rebellious subjectivity.

All that is Banned is Desired: 'Rebel Documentaries' and the Representation of Egyptian Revolutionaries

Ilka Eickhof
Middle East Topics & Arguments, Vol 6 (2016), pp. 13-22

Related to the increasing attention to so-called Egyptian revolutionary graffiti, one can also observe the appearance of "Rebel-Documentaries", focusing on a similar group of protagonists: young, mostly male (graffiti) artists and revolutionaries. In this article, I will take a closer look at a selection of these documentaries and their inherent power structures that frame the representational mechanics with a focus on the western notion of 'the revolutionary rebel.' The case examples are: *Abdo–Coming of Age in a Revolution* (Jakob Gross, 2015); *Art War* (Marco Wilms, 2014); *Al Midan–The Square* (Jehane Noujaim, 2013); and *The Noise of Cairo–Art, Cairo, and Revolution* (Heiko Lange, 2012). All four focus on the role and the supposedly 'free, rebellious spirit' of the young generation in Egypt. Although taking different perspectives, the films sketch out a snap shot of a generation that is caught in an ongoing violent revolutionary process by (re)presenting a specific rebellious Egyptian identity. In discussing the works, I will look at different intertwined representational effects that are related to the composition, realization and commercialization of the films. Finally, the article raises questions about the self-positionality of the protagonists as well as to the localization of the films, and the existence of embedded power structures and symbolic capital complicit with neoliberal and other pressures.

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Intellectuals and the People: Portrayals of the Rebel in the 2011 Egyptian Uprising

Giedrė Šabasevičiūtė

Apart from attempts to account for the massive support provided by Egyptian writers to President Abd al-Fatah al-Sisi, the 25th of January uprising was rarely explored from the standpoint of Egyptian intellectuals. Yet, during the uprising, some did take an active part in the events, such as forging an image of the revolution and its actors through opinion columns. However, by promoting what became an iconic image of the Egyptian protester—middle class youth, peacefully seeking liberty and rights—they drew on the same discourses as those adopted by their counterparts in the semi-official press: the belief that the uprising threatened to unleash the oppressed masses who would embark on the destruction of the State. This article attempts to shed light on the conditions associated with the 25th of January revolution by exploring op-eds published in several Egyptian private dailies during the first years of the uprising.

A Matter of Framing: Explaining the Failure of Post-Islamist Social Movements in the Arab Spring

Justin A. Hoyle MA

Shortly after the Arab Spring began in 2010, multiple scholars noted that the dominant discursive trend present within these protests was that of post-Islamism. Post-Islamism is broadly defined as an ideology seeking to establish a democratic state within a distinctly Islamic society. Despite the presence of post-Islamist opportunity structures, social movements embodying post-Islamist principles have had little success consolidating power. The theoretical argument presented here is that the failure of these movements is the result of inherent flaws within post-Islamist frames. Specifically, this study posits that unlike traditional Islamist frames (i.e., frames emphasizing the creation of a state governed by Shari'a) post-Islamist frames limit the ability of movements' to monopolize religion as a cultural asset. As such, when post-Islamist movements face political challenges during contentious periods they cannot rely on nontemporal legitimacy to retain power. Additionally, the challenging task of integrating Islamic and democratic frames in contentious moments renders post-Islamist movements susceptible to counterframing. The preceding claims will be tested through a comparative analysis of the Iranian Hierocracy (1977–1979), and the Egyptian Muslim Brotherhood (2011–2014). Comparing the experiences of a post-Islamist movement

(Brotherhood) with that of an Islamist movement (Hierocracy) will explicate the flaws within post-Islamist frames.

Was the Revolution Tweeted? Social Media and the Jasmine Revolution in Tunisia

Sherry Lowrance PhD

Tunisia's Internet freedom prior to the "Jasmine Revolution" that overthrew longtime authoritarian leader Zine el-Abidine Ben Ali has been described as roughly on par with that of China. Despite that, Tunisia's revolution has been described as one of the first "Twitter" or Internet revolutions, in which Internet technologies are said to have played a significant role This article illuminates how Internet technologies were (and weren't) used in challenging the Ben Ali regime. Based on interviews with Tunisian activists in early 2013, the research sheds light on Internet activities bridging street activism and Internet dissent. Whether through Internet or traditional face-to-face means, building the capacity to mobilize street protests long before mass mobilization was crucial to Tunisia's successful revolution.

Social Media and Social Change

Noureddine Miladi PhD

The growing impact of new media around the world has been the subject of study by scores of scientists in multidisciplinary fields. Satellite TV and the Internet have been viewed as instruments of social and political change — connecting communities, educating the youth, and creating social networks previously unaccounted for, like virtual groups. However, in the Arab World and the Middle East, such technological developments have been hailed as tools for the empowerment of marginalized communities such as women and the youth, also brought new opportunities that have resulted in the breaking of the communication monopoly by those in power and the creation of a new communication environment. Such environment has — as part of its manifestations — the current social transformations that the region is witnessing. Drawing on examples from social media networks used in Tunisia and Egypt, this article analyzes the extent to which new technologies have changed the rules of the game regarding public opinion construction and the communication flow traditionally monopolized by the hegemonic power structures in Arab society. This study not only reveals the decisiveness of platforms like Facebook, Twitter, and YouTube in the Arab Spring countries' revolutions, but also the extent to which their availability served in a complex manner the democratic transition that Tunisia have been undergoing and the political turmoil that Egypt is

witnessing. Furthermore this study argues that such online spheres of communication mark the emergence of the virtual yet vibrant space of political campaigning and social empowerment, especially for the youth and marginalized communities.

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The Arab Spring: A Fourth Wave of Democratization?

Ahmed Ibrahim Abushouk PhD

Between 1974 and 1990, over 30 countries in southern Europe, Latin America, some parts of Asia, Eastern Europe, and Africa made transitions to democracy, nearly doubling the number of democratic governments in the world. Samuel Huntington described this global shift as "Democracy's Third Wave" in an article published in 1991, which was later developed in a book titled *The Third Wave: Democratization in the Late Twentieth Century*. In these two works, he discusses the causes, features, and transition processes of the third wave of democracy and examines its prospects for sustainability and possible expansion in a nondemocratic world. He argues that the first and second democratic waves "were followed not merely by some backsliding but major reverse waves during which most regime changes throughout the world were from democracy to authoritarianism" (Huntington, 1991a). He also addresses the causative factors of this reverse wave in some countries, and he claims that the third wave of democratization that swept the world in the 1970s and 1980s might become a dominant feature of Middle Eastern and North African politics in the 1990s. The delay in this prophecy for two decades motivates us to question whether the Arab Spring is part of Huntington's third wave of democratization or a new fourth wave of democratization, or even a false start to democracy, as described by Larry Diamond (2011). The purpose of this article is to examine the causes, features, and transition processes of the Arab Spring in Tunisia, Egypt, Libya, and Yemen in correlation with Huntington's theorization on the third wave of democratization which, along with other available literature in the field, will be combined in a theoretical framework that will enable us to discuss the abovementioned elements of the Arab Spring through the lens of the third wave of democratization. Special attention is paid to the question of whether the Arab Spring falls into the framework of Huntington's theory, or whether it can be classified as a new fourth wave of democratization in countries that have unfavorable environments for democracy. The first part of this article highlights the causative factors that eased the emergence of the third wave of democratization in different parts of the world. The second part provides a historical overview of the major events of the Arab Spring in Tunisia, Egypt, Libya, and Yemen, while the third and fourth parts analyze the causes, features, and transition processes of the Arab Spring from Huntington's third wave perspective.

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Explaining the Intensity of the Arab Spring

Chonghyun Christie Byun PhD and Ethan J. Hollander PhD

Politicians and pundits are quick to say that the Arab Spring has been caused by everything from an ominous "youth bulge" in the region's population to the spread of social media like Facebook and Twitter. Other observers blame the recent unrest on high levels of unemployment or on the government corruption endemic to the region. While there is a certain logic or intuitive sense to any or all these explanations, they have yet to be rigorously tested. Moreover, we do not know if these same factors explain intraregional variation in levels of unrest, or if, instead, factors specific to each particular country have caused some regimes to succumb to the violence while others have emerged unscathed. This article tests the conventional wisdom of the Arab Spring. We find some support for the notion that perceptions of government corruption and sudden price increases correlate with higher levels of unrest, although our confidence in these findings is limited by the small number of countries in our sample. Meanwhile, we find almost no evidence that population pressure or other forms of economic hardship are significant causes of intraregional variation in the intensity of unrest. Most strikingly, despite being touted as the "Twitter Revolution," we find no evidence that unrest correlates with Internet access, cell phone use, or the use of social media such as Facebook and Twitter. These findings, such as they are, invite political observers and social scientists to search for other, case-specific causes of civil unrest and regime instability.

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Iran's Reform Movement: The Enduring Relevance of an Alternative Discourse

Maysam Behravesh

Given the surprise electoral victory in May 2013 of Iranian President Hassan Rouhani, which was attained on a recurrent platform of reform and change, this article seeks to investigate Iran's reform discourse by looking at how it systematically developed under President Mohammad Khatami (1997–2005). Its chief purpose is to delineate the discourse in a retrospective analytical attempt to show why it has proven so resilient and persuasive in theory while briefly explicating the causes of its failure in practice under reformists, which set the stage for the rise to power of populist neo-conservatives marshaled by Mahmoud Ahmadinejad (2005–2013). Divided in two main parts, it thus seeks to tease out the domestic ideology of reform as theorized by Khatami and his men on the one hand, and the foreign policy of détente and dialogue as performed by the reformist administration on the other. In so doing, the article draws primarily on the original Persian sources produced during the respective period and afterward, including Khatami's own writings as well as theoretical formulations and articulations propounded by his political strategists. Finally, it anticipates that Rouhani's "moderation" project can face the same fate as Khatami's "reform" project if the former does not heed the hard-earned historical lessons of the latter, even though it is operating in a different sociopolitical context.

Egypt, Islamists, and the Internet: The Case of the Muslim Brotherhood and Its Rhetoric of Dialectics in Ikhwanweb

Soumia Bardhan PhD

This essay offers an ideological analysis of the rhetoric of the Islamist Egyptian Muslim Brotherhood (MB) in its official English-language Web site, Ikhwanweb, between 2005 and 2010 — years preceding the Egyptian uprising of January 2011. The purpose was to examine the ideology manifest in the rhetoric and uncover the instrumental function the rhetoric served. Analysis brought forth a post-Islamist ideology manifest through a rhetoric of dialectics. The instrumental function of the Egyptian MB's rhetoric in Ikhwanweb was to alter Western societies' monolithic understanding of Islamism — radical, undemocratic, inflexible. The cyber-rhetoric was also used as a means to disapprove certain Western agents' support for authoritarian regimes. During Mubarak's rule, Ikhwanweb was used as a communicative medium to demonstrate to the West the Egyptian MB's need to be valued — respected regardless of ideological differences, understood rather than essentialized, stereotyped, and prejudged, and supported as a pragmatic, political entity within Egypt.

NEWS PIECES & COMMENTARY

Reminiscing Gramsci

Asef Bayat
8 June 2017, Mada Masr

"What would Gramsci think of our current predicaments?" wondered the young leftist mayor of the Italian city of Cagliari, Massimo Zedda. "He would probably think that things have improved, but we also have many problems in Sardinia … That's why we need to organize." With this proclamation, the blue-jeaned mayor declared 2017 the "Year of Gramsci," and opened the conference "A Century of Revolutions: Gramscian Paths in the World." It was a fitting moment to revisit the life and work of Antonio Gramsci on April 27, the 80th anniversary of his death, in a year that also marks the centenary of the Russian Revolution, and seven years into the turbulence of the Arab uprisings. The energy and enthusiasm around the Gramsci event, held in the city's central auditorium adjacent to Gramsci's old high school and around the corner from his first student apartment, was a blend of

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town and gown, intellectual reflection and ordinary lives, theory and practice — praxis, a very Gramscian habitus. *Continue reading here*

What to Know About Iraq's Protest Movement

Saad Aldouri
06 June 2017, Chatham House Website

The protest movement in Iraq, demanding reforms of the political system to better address issues around corruption and the provision of services, started in July 2015 when anti-government demonstrations broke out against the decline in living conditions for many Iraqis. The demands of the protest movement can be summarised broadly into three demands. First, the reform of the political system in Iraq and getting rid of the sectarian quota-based system (*Muhassasa*) that allows for government institutions and ministries to be dominated by political factions that have been assigned them as part of an agreement. The second demand is that more should be done to stamp out state corruption (of which the *Muhassasa* system is one of the key drivers) and bring those accused in government and the parliament to justice. This would require fundamental reforms of the judiciary in helping free it from the political influences of the executive branch of government and ensure its independence. The third demand seeks a commitment towards a boost in living conditions and a better provision of essential public services to all citizens; for example, ensuring universal access to electricity and clean water. *Continue reading here*

The Freedom and Dignity hunger strike and the meaning of victory

Rasha Hilwi
5 June 2017, Mada Masr

More than 1,700 Palestinian prisoners in Israeli prisons began an open-ended hunger strike, "the Freedom and Dignity strike," on April 17, 2017 (the Day of the Palestinian Prisoner) in protest over their conditions. As the already right-wing Israeli government has shifted even further to the right, even the gains previously won by Palestinian prisoners have been taken away. Among their demands were: the right to regular visitation hours once a fortnight, the lifting of obstructions to such visits, increasing visit times from 45 minutes to an hour-and-a-half, permitting visits from relatives that are not immediate family, access to regular medical checkups, timely and professional medical care, that prisoners not be required to pay for their treatment and the lifting of administrative detention. On the 41st day of their hunger strike, prisoners reached an agreement with Israeli authorities over these demands, primarily the issue of visitation, as well as discussions as to the improvement of their conditions, in return for suspending their hunger strike. Hundreds of prisoners were transferred to

prison clinics or civilian hospitals in the last week of the strike as their conditions had deteriorated. *Continue reading here*

Morocco's protesters show no sign of letting up. Will their movement spread?

Merouan Mekouar
5 June 2017, Washington Post

Demonstrations have been rocking northern Morocco after a popular protest leader, Nasser Zefzafi, was arrested following seven months of consistent protests in the Rif region. The protests have been largely contained because of defensive government messaging, but Zefzafi's arrest may just be the beginning of a more protracted social conflict in the country. The protests started on October 2016 after a 31-year-old Moroccan fisherman was killed trying to stop local policemen from confiscating his goods. The gruesome death of the young man, who was crushed in the back of a garbage truck as he was trying to stop the destruction of his merchandise, resonated strongly with the inhabitants of the Rif region, a mountainous and traditionally neglected part of northern Morocco. Centered in small cities with high unemployment rates, protesters mobilized through social media and took to the streets to express a wide range of demands, ranging from social and economic rights to cultural and political ones. *Continue reading here*

Patriotism from fragmentation: the personal nationhood of Oman

Nicolai Due-Gundersen
5 June 2017, openDemocracy

Public affection appears to be genuine rather than orchestrated. Nonetheless, underneath joy lurks anxiety. The Sultan's absence for undisclosed health issues is a reminder of an uncertain post-Qaboos future. Modern Oman was established by Sultan Qaboos in 1970, overthrowing the restrictive regime of his father, Sultan Said bin Taimur. Qaboos is credited with transforming an isolated Gulf state into a thriving cosmopolitan hub. However, his personal rule has created a paternal nationalism tied to himself. At the same time, Qaboos' fear of his father's fate and a desire to restrict political competitors encouraged him to create state structures that may have, in the words of journalist Amanda Fisher, "[...] sown the seeds of a power vacuum in the event of his death." *Continue reading here*

Making sense of recent protests in Morocco

Kenza Oumli

4 June 2017, AlJazeera English

The recent protests in the Rif region in Morocco were actually ignited back in October 2016, after the gruesome death of a fishmonger named Mouhcine Fikri. The event very much resembled the death of fruit seller Mohamed Bouazizi in Tunisia, which triggered the Tunisian uprisings leading to the Arab Spring in 2011. In Morocco, however, protests that emerged within the context of the Arab Spring, the February 20th movement, did not call for a revolution but mainly for reforms, a new constitution, a more democratic government, basic human rights, and an improvement of quality of life. And over the years the movement lost its momentum. *Continue reading here*

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The 'success' of political Islam in the Kurdish context

Mehmet Kurt

2 June 2017, openDemocracy

Islamism is one of the most powerful political drivers not only in the Muslim world, but also across the globe where it now confronts multiple political, economic and historic power blocs. In seeking to understand this recent change and its drivers in the Muslim world, many scholars up until the 1990s questioned whether Islam was compatible with democracy. Then, the rise of civil society in the Muslim world and neoliberalism at a global level transformed the context of the discussion and instead raised the question: how will a market-friendly Islam adjust to a neoliberal age? 9/11, the war in Afghanistan and a political division between radical and moderate Islam(s) brought Turkey to the fore as an example of peaceful coexistence in a neoliberal polity. *Continue reading here*

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Why aren't Egyptians revolting against the price hikes?

Mostafa Bassiouny

27 May 2017, openDemocracy

The economic measures that the Egyptian state recently implemented are the harshest since Anwar al-Sadat's lifting of price controls in January 1977, which resulted in the bread riots. However, the public's reaction does not coincide with the magnitude of these recent changes. With every price hike and each decision to increase the price of goods or services, one cannot but wonder, "why isn't the public taking action?" The repetition of this question is a reminder of a similar one that perplexed the world before the January 2011 revolution, "Why don't Egyptians revolt?" It wasn't long before that question was answered. *Continue reading here*

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Morocco police hunt Rif region protest leader

27 May 2017, AlJazeera English

Moroccan authorities were engaged in a manhunt on Saturday for a protest leader in the Rif region. His arrest was ordered for interrupting an imam's prayer sermon following more than six months of social unrest. The king's prosecutor late on Friday ordered "the opening of an investigation and the arrest of Nasser Zefzafi" after he "obstructed, in the company of a group of individuals, freedom of worship in the Mohammed V mosque in Al-Hoceima". The northern port city has been rocked by protests since the death in October of a fishmonger crushed in a garbage truck as he protested against the seizure of swordfish caught out of season. Calls for justice for Mouhcine Fikri, 31, in the ethnically Berber Rif region soon evolved into a grassroots movement demanding jobs and economic development, with Zefzafi emerging as the leader of the Al-Hirak al-Shaabi, or "Popular Movement". *Continue reading here*

Labor and Class in Iran - An Interview with Mohammad Maljoo

Paola Rivetti
26 May 2017, MERIP

Mohammad Maljoo is a Tehran-based economist researching labor issues and the transformation of capital-labor relations in post-revolutionary Iran. Widely published in several languages, Maljoo is also the Persian translator of numerous books on political economy by thinkers such as Karl Polanyi, E. P. Thompson and Albert Hirschman. The bulk of this interview took place in Tehran in August 2016; it was completed by e-mail in May 2017. *Continue reading here*

POSITIONS AND OPPORTUNITIES

Postdoctoral Scholar and Lecturer in the International Center for the Humanities and Social Change

Deadline: October 31st, 2017

The International Center for the Humanities and Social Change at the University of California, Santa Barbara, invites applications for the position of postdoctoral scholar and lecturer for the academic year 2017-2018. Applicants must possess a PhD granted from an accredited university within the last five academic years. The postdoctoral scholar and lecturer position is also open to international applicants.

For our postdoctoral scholar and lecturer positions, we seek applicants from all fields in the humanities, arts, and humanistic social sciences whose work speaks in creative and far-reaching ways to questions of fact, value, clarity, and responsibility as these relate especially (though not exclusively) to matters such as media, politics, public trust, and institutional legitimacy; big data, surveillance, artificial intelligence, and automation in contemporary political , economic, and social life; cultures and economies of entertainment and spectacle, consumerism, narcissism, addiction, and distraction; struggle and contestation surrounding racial, ethnic, sexual, national, and religious identity; nihilism, fundamentalism, secularity, and the challenges of religious and political radicalization. For more information, please visit http://www.religion.ucsb.edu/hsc/fellowships/

The postdoctoral scholar and lecturer positions are one-year appointments with the possibility of renewal. Salary, as based on UC's salary scales and candidate qualifications, will be provided in exchange for active participation in the Center's program and for the teaching of three courses during academic year 2017-2018. Course topics and departments will be decided through consultation between the fellow, Center Director, and Dean of the Humanities and Fine Arts. Postdoctoral scholars and lecturers are required to be in residence for the entirety of the Center's 2017-2018 program. The Center is especially interested in candidates who can contribute to the diversity and excellence of the academic community through research, teaching, and service. Primary consideration will be given to applications submitted by June 2, 2017, but all applications will be considered until positions are filled. Applications should include:
--Cover letter
--Curriculum vitae
--Brief statement (1000 words maximum) summarizing the applicant's intellectual interests, scholarly training, and research agenda as these relate to our year's projected themes
--Copy of the dissertation and/or other representative publications
-- Three brief course proposals or courses syllabuses, and teaching evaluations if available
-- Two letters of recommendation

More information and application *here*

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5 Fully funded 4-years PhD positions in Political Science and Sociology for the academic year 2017-2018, Scuola Normale Superiore, Florence

Deadline: 19 June 2017

All courses will start on 1 November 2017. The courses will be held in English. Candidates' level of competence, talent, motivations and aptitudes to scientific research will be assessed on the basis of their qualifications and their research project and an interview.

Candidates are admitted to the interview on the basis of an evaluation of their qualifications and of a research project written in Italian or in English (of no more than around 20,000 characters, spaces included). The research project must reveal candidates' scientific interests and their cohesion with the scientific lines upheld by the SNS, although this project will not be a determining factor in their subsequent choice of the thesis. The project must show candidates' full awareness of the state of the art in the selected scientific field and competence in the research methods within the discipline, and must include an adequate bibliography.

The PhD course involves teaching, seminars and research activities: the educational programmes, adjusted for each individual student, are designed to broaden their cultural base and to prepare them for research with the aim of obtaining a particularly high level of specialization in the scientific area. Students of the PhD courses follow their studies in accordance with annually approved plans, and they can obtain authorization and funding to spend periods of study and research in other highly qualified university or scientific institutions in Italy or abroad. At the end of the course, providing all due obligations have been fulfilled, the student will attain the title of Philosophiæ Doctor (PhD).

In accordance with the Italian regulations (Ministerial Decree no. 45 of 8 February 2013) the PhD courses can be activated by the Universities every year only on approval of the Ministry of Education, Universities and Research (MIUR), and if the required standards are respected and maintained. Therefore, after the publication of the final ranking list, the successful candidates will be enrolled only if approval has been received for the 33th cycle.

Requisites for admission
Applications for admission are invited from candidates who, irrespective of their citizenship, have an Italian laurea magistrale (MA/MS degree) or an equivalent degree from outside Italy, or who expect to have obtained the degree required for admission by 31 October 2017: failure to obtain the degree by this date will disqualify the candidate for admission. Degrees from outside Italy will be checked, merely for the purposes of the selection process, by the selection committee, in accordance with the prevailing legislation in Italy and in the country where the degree was issued and with any international treaties or agreements for the recognition of degrees for the continuation of studies.

Admission to the call is restricted to candidates who:
- were born after 31 October 1987;
- have no past criminal charges against them resulting in a prison term of more than three years;
- have not been subject to the disciplinary measure of "expulsion" as specified in the didactic regulations of the SNS;

- are not in possession of a research doctorate issued by an Italian university, and in any case have never benefitted from a scholarship to attend a research doctorate course in Italy.

The admission interviews can be conducted in Italian or English; the admission interview for the PhD course in "Methods and models for molecular sciences" and "Political Science and Sociology" must be conducted in English. The candidate's level of competence in the Italian and English language must be stated in the application, with reference to the EUROPASS language grid

Admission to the selection process
Applications for admission to the selection process must be registered online by 23:59 CET of Monday, 19 June 2017. The online procedure will be activated at the section dedicated to the call on the SNS web site. All applications received and registered online after the stipulated date and time will be rejected whatever the cause of delay. Applicants are strongly advised to check that they have received notification via email of the registration of their application; the SNS is not responsible for application procedures not correctly concluded.

Candidates are advised not to wait until the last few days before the deadline to present their application; the SNS cannot accept responsibility for any malfunctioning due to technical problems, overloading of the communication line and/or the application systems, for communications that go astray on account of incorrect indications in the application or errors ascribed to third parties, accidental circumstances or force majeure.

The application must include, in addition to personal details, forwarding addresses and proof of qualification for admission, and the discipline – or disciplines – for which the candidate intends to compete.

Candidates interested in one or more of the places with an assigned research topic, as described in article 1.5, must specify their choice in the application procedure, but they compete anyway also for the other scholarships of the PhD course.

Candidates must also indicate the names and email addresses of at least two academics, to whom the SNS will apply for a reference in support of their candidature. Failure to include any references will not exclude a candidate from the competition.

Candidates must enclose with their application the following documents in PDF format:
- a valid copy of a document of identity (citizens of countries not belonging to the European Union should preferably enclose a copy of a valid passport, including the pages bearing a photograph, personal details, passport number and place and date of issue);
- a curriculum vitae et studiorum in the Europass-CV format, their thesis for the laurea magistrale (MA/MS degree) or overseas equivalent, accompanied by an abstract in the English language; candidates who do not submit their laurea magistrale certificate by the application deadline for admission must present an extended abstract in Italian or English (of not more than around 25,000 characters); the extended abstract is also compulsory when the thesis is printed in a language other than Italian or English;

- a diploma supplement or equivalent document relating to achievement examinations completed and degree grade obtained; citizens of countries not belonging to the European Union and not resident in Italy must enclose a certificate attesting to possession of the degree, the date it was attained, the university that issued it and the final grade; candidates who have obtained an equivalent degree outside Italy in a country not belonging to the European Union must enclose a certificate of attainment of the degree translated into English if the original is in another language;
- a copy of any publications;
- the research project as described in article 1.11 of this call. Candidates must upload a different research proposal for each place they are applying for; candidates applying for the scholarships with a specific research topic, in accordance with article 1.5 of this call, can also add different research proposals for each place.

All enclosed documents must be in English or Italian; any documents in other languages must be accompanied, under the responsibility of the candidate, by a translation in Italian or English. Candidates are admitted with reservation; those not in possession of the appropriate requisites may be excluded by the director at any time during the selection procedure. Those excluded will be notified of the decision and the reason for exclusion.

More information and application here

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Research Associate postion: "Transcultural Identities: Solidaristic Action and Contemporary Arab Social Movements.", Doha Institute for Graduate Studies

The term of appointment will be up to 9 months with possible renewal, approximately starting on October 2017, for work on an externally sponsored research grant. A full-time highly motivated Research Associate (RA) is being sought for a research project, led by Dr. Eid Mohamed and funded by the Qatar National Research Fund, on the theoretical reconfiguration of Arab identities titled, "Transcultural Identities: Solidaristic Action and Contemporary Arab Social Movements." The project will operate within the Research & Grants Department led by the Director. We especially welcome candidates with MA or ABD in Global American Studies and who thrive in an interdisciplinary environment to frame their work in a comparative and global context. Applications are welcomed from scholars with a variety of disciplinary backgrounds, such as American Studies, Comparative Cultural or Literature Students, scholars who bring a significant perspective to topics such as empire, migration, race, indigeneity, and ethnicity, and whose work investigates and/or interprets the history and experience in the United States of native peoples, or peoples of African, Asian, or Hispanic descent.

Research topics of special interest include but are not limited to the literatures and cultures of North America and the Arab world, the relationship between cultural and literary production and the socio-

historical context in which they are produced. The Research Associate is expected to do work on how the new artistic practices have transformed traditional themes such as chaos and uncertainty into new forms that draw on the immediacy of signifiers of transcultural identity, potentially leading to the articulation of new forms of citizen engagement and establishing the conditions of possibility for a political culture. We thus expect the fellows to engage outside with DI faculty members and graduate students. Fellows are expected to reside in or near DI campus during the academic year in order to participate fully in the intellectual life of the DI.

Key Responsibilities:
Typical responsibilities include the following:
• Organize monthly public talks – hosted by Doha Institute for Graduate Studies, Qatar – of recognized scholars from Qatari, North American, European, and Middle Eastern institutions to reflect on the project's primary themes,
• Organize bi-weekly graduate seminars where graduate students involved in the project will receive practical training in theory and research methods,
• Conduct literature reviews and collect and analyze data,
• Assisting with the proofreading and editing of articles, book chapters, and other written material
• Maintain accurate records of interviews, safeguarding the confidentiality of subjects.
• Manage and respond to project related emails
• Prepare, maintain, and update website materials
• Summarize project results and prepare progress reports for the LPI and funding agency
• Prepare other articles, reports, and presentations
• Monitor the project budget
• Other tasks as directed by the LPI

For full consideration please provide three letters of recommendations, a brief cover letter stating the applicant's academic field, area of specialization, and a short summary of the proposed work during the appointment period, CV, A Research statement: Summary of the research questions, goals, and methodological approaches of current and future projects, and a sample of scholarly writing. The covering letter should not exceed 2 single-spaced pages. Applications will be reviewed until the position is filled, but priority will be given to those received by August 30, 2017. We thank all applicants for their interest; however, only those individuals selected for an interview will be contacted. Salary and benefits are competitive at an international level.

Qualification
At least an MA in a relevant academic field. PH.D. preferred.
At least 2-3 years work experience related to the field of research.
Experience with specialized software or datasets and in managing born-digital archival materials.

More information and application here

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2017 AIMS Graduate Student Writing Workshop

29 and 30 September 2017, Boston University
Deadline: 1 August 2017

The American Institute for Maghrib Studies (AIMS) invites doctoral and masters candidates to its 17th Dissertation Workshop scheduled for September 29th and 30th hosted by the Institute for the Study of Muslim Societies and Civilizations at the Pardee School for Global Studies, Boston University.
The workshop provides the opportunity for current doctoral or master candidates to present, discuss, and receive valuable feedback on work related to North Africa. Accepted applicants will submit a piece of writing from their dissertations or theses at any stage (prospectus, dissertation chapter, or article draft). Participants will read and prepare discussion of one or more other submissions in addition to presenting their own. Scholars who have worked on North Africa in a variety of disciplines will offer feedback, as well as perspectives on publishing, job market conditions, and other topics germane to professional academic development. The workshop further affords the opportunity to meet and develop relationships with colleagues in the field.

All disciplines are welcome. In the past they have included: history, political science, sociology, anthropology, archaeology, comparative literature, psychology, public health and more. There will be some funding for travel expenses and per diem allowances. Space and funding are limited.
This workshop is open only to AIMS members. To become a student member (only $50) or renew your membership, please visit the AIMS website at www.AIMSNorthAfrica.org or contact the AIMS U.S. office at aims@aimsnorthafrica.org.

Applicants must send a current C.V. and short (300-word) topic proposal to AIMS Graduate Student Association President Jessica Lambert at jlambe2@bu.edu.

Selected participants will be notified by email and asked to submit a chapter/prospectus/ article for review.

This event is sponsored by the American Institute for Maghrib Studies and the Institute for the Study of Muslim Societies and Civilizations at Boston University with additional support from the Department of Anthropology and the African Studies Center at Boston University.

More information and application here

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