



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

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CALL FOR PAPERS & CONFERENCES

Fifty Years of Revolution: Gender, Race and Resistance 1968-2018

21 - 22 May 2018, University of York

Deadline: 28th February 2018.

2018 marks the fiftieth anniversary of 1968, a year that has gone down in history, certainly in the Western context, as synonymous with revolution and protest. It also marks seven years since the Arab uprisings which revealed an image of Arabs, contrary to Orientalist stereotypes, as progressive, politically informed and independently minded.

Amid these contexts, the Centre for Women's Studies, the Department of English and Related Literature and the Centre for Modern Studies at the University of York are holding a two-day interdisciplinary conference on revolution and the revolutionary in politics and culture from 1968 to the present from an explicitly gendered perspective. Gender is constitutive of how we think about revolution, revolutionary subjectivity and the revolutionary, and the fifty years since 1968 have seen the appearance of radically new gendered forms of revolutionary subjectivity, politics and aesthetic practices.

Questions the conference seeks to address include (but are not limited to):

- How has gender, as it intersects with categories such as race, ethnicity, class and (dis)ability, shaped what counts as revolution and the revolutionary over this fifty-year period?;
- How are constructions and embodied experiences of revolutionary agency and subjectivity gendered?;
- What historical (dis)continuities exist in forms of cultural production around revolution and the revolutionary since 1968?;
- What is the significance of revolutionary textual/aesthetic practices and acts of what Marwan Kraidy has termed 'creative insurgency' (2016) in wider revolutionary projects?

The conference does not hope to be exhaustive in covering this fifty-year period; rather we seek to employ a case-studies approach, taking in different historical moments and geographical contexts with the aim of critically rethinking how we theorise revolution and revolutionary practices from a gendered perspective.

We invite proposals for papers from diverse (inter)disciplinary contexts, including: Gender/Women's Studies, English Literature, Modern Language Studies, Postcolonial Studies, History of Art, History, Political Science, International Relations, Drama/Theatre Studies, Philosophy.

Please email abstracts (of around 250 words) along with a short bio to Clare Bielby and Claire Chambers at: gendingrevolution@gmail.com

More information [here](#)

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Shattered lives, shattered worlds, shattered space? Questions of trauma, wellbeing and emotions in the Middle East

Deadline: 29 November 2017

As part of the BRISMES Critical Middle East Section, we are hereby calling for the submission of abstracts for interdisciplinary panels on the themes of trauma, wellbeing, emotions and space in the MENA region, to be held at the Annual BRISMES conference at Kings College London from 25-28 June, 2018. We particularly welcome abstracts by academics and practitioners alike.

People, groups, societies within the Middle East have suffered from systematic violence and conflict, including severe authoritarian repression, social discord and alienation, colonization, civil wars, displacement and violent imperialist interventions. In this panel we are interested in addressing the psychological, societal, cultural, religious and political impacts of - and modes of resilience to – such violence. While intersections between violence, space and collective action have proven popular within political science in recent years, little attention has been paid to the relation between space, violence and (threats to) emotional and physical wellbeing. We are thus seeking to bring together scholars from a range of different disciplines – including anthropology, literary studies, political science, sociology, and psychology – to shed light on the (re)configurations of space and its intersection with trauma, violence, emotions and wellbeing.

We are hence calling for papers that specifically address these topics either theoretically or through a range of specific case studies. Questions we are interested in include (but are not limited to):

- How should we understand the role and importance of social, political, religious and cultural space(s) within traumatic experiences? How do they impact traumatic expressions and our conceptual understanding?
- What are the existential impacts of social and political violence? How are these expressed within specific spaces or locations? And what are the individual, social and political consequences of these expressions?
- Does trauma alter the meaning and experiences of time and belonging within the MENA region? And how do intergenerational, social and cultural traumatic configurations affect the present existential, social and political reality?
- How are social, political and personal spaces adapted and altered within modes of emotional and traumatic resilience and collective action? And how does (individual, social and political) space feature in traumatic memories?

- What are the individual, intergenerational, social and political effects of displacement and colonization? How do they relate to emotional wellbeing and traumatic recovery? What are the impacts of displacement and mobility on (mental) health provisions?
- How are traumatic spaces embodied within social and political contexts, as well as (academic or literary) writings?

We hence welcome the submission of abstracts around these topics. Abstracts with your name and your institutional affiliation (if any) should be sent to: Dr Vivienne Matthies-Boon (e.a.v.boon@uva.nl) and Dr Una McGahern (una.mcgahern@newcastle.ac.uk) by 12:00noon (CEST timezone) Wednesday 29 November 2017. Please note that we will not be able to provide travel grants, subsistence or conference fee reduction.

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Dissecting Violence: Structures, Imaginaries, Resistance

ASCA International Workshop and Conference, 4-6 April 2018. Organizers: Peyman Amiri, Natasha Basu, Bernardo Caycedo.

Deadline: 15 November 2017

Keynote speakers: Étienne Balibar, Gurminder Bhambra, Zeynep Gambetti.

Violence is all around us. Our everyday practices, unwillingly and unknowingly, often support cultural, social, economic, and legal structures that cause and perpetuate physical and psychological harm. These structures, whether visible or hidden, tend to privilege certain groups of people, and dehumanise other groups. The way we conceive violence depends highly on the groups we belong to or are categorised in, and on our individual and collective experiences. Our reactions to violence, whether to comply with or resist it, are influenced by the way we perceive blatant and subtle forms of violence.

In *Dissecting Violence: Structures, Imaginaries, Resistance*, we will take on violence and its structures, its imaginaries and representations, as well as the multiple ways it can be resisted. Due to the complexity of these topics, the conference encourages researchers, artists, and activists from a wide range of disciplines to participate in the debate.

Structures of Violence

“Whatever is called ‘violence’ becomes regarded as violent from a particular perspective embedded in a defining framework. We might first presume that violence is physical, but if we do that, we fail to account for those kinds of violence that are linguistic, emotional, institutional, and economic, that undermine and expose life to harm or death, but do not take the literal form of a blow.” (Judith Butler 2016)

Wars, famines, rioting, terrorist attacks, police brutality, and colonial continuities on a global scale are caused and perpetuated by institutions that are considered legitimate, if not democratic. There

are also types of violence that may not be evident to us due to the way they are normalised through cultural practices, but are nonetheless sustained by structures that are shaped by those same institutions. In this stream, we welcome presentations that address structures of violence, such as heteronormative marriage, geo-political borders, workplace relations, and environmental degradation.

We are interested in understanding how these types and intersections of structural violence operate, and their epistemic premises. What are the features of these structures that make them violent? How do certain societal features support these structures of violence? How do structures of violence seep into spheres that are traditionally understood as not political (family, friendship, marriage and partnership)? How do these structures differ, overlap and intersect in particular geopolitical and cultural contexts? For example, what is the difference between how state and financial violence operates in Europe and Africa? How do the structures of violence differ and intersect as they operate at the border between Palestine/Israel, Mexico and the US, and in the Mediterranean Sea?

Imaginariness of Violence

“The causes and effects of extreme violence are not produced on one and the same stage, but on different “scenes” or “stages,” which can be pictured as “real” and “virtual” or “imaginary” –but the imaginary and virtual are probably no less material, no less determining than real.” (Etienne Balibar, 2001)

Even though certain forms of structural violence may be overlooked, individual and collective actions and productions can make them visible. We welcome presentations on how violence can be represented, imagined and mediated by material, visual and artistic productions. Some representations of violence, with strong political significance, are based on “imaginariness of violence”, understood as collective ways of conceiving violence detached from factual evidence. These imaginaries constitute the subjective dimension of collective experiences of violence, which can lead to clashes over who is entitled to determine what violence is, and who the victims and perpetrators are. At the same time, these imaginaries emphasise the role of affects and emotions in defining violence.

This stream is open to discussions that address questions such as: how do traditional media, new media and art portray, publicise, exploit, produce or disregard violence? To what extent are these various ways of relating to violence based on “imaginariness of violence”? How can cultural productions lead to the normalisation or naturalisation of violent social practices? What specific kinds of violence are committed by or through the media? What digital behaviours could or should be considered contemporary forms of violence? What do practices such as cyberbullying, trolling, revenge porn, doxing and leaking make us understand about violence in the digital realm?

Resisting Violence

“[T]o destroy one thing for the sake of constructing another thing. That is resistance.” (Amilcar Cabral, 1969)

The key issue in this stream is the connection between violence and resistance: how can structures of violence condition resistance and how could resistance perpetuate violence? Is the destruction of structures of violence unavoidably violent or a matter of tactical choice? The various theoretical and

practical ways of reacting to violence and resisting its structures can be analysed from a conceptual or a normative perspective.

We are interested in presentations that analyse how tactics of resistance such as armed struggle, occupations, civil disobedience, everyday forms of resistance, self-immolations, hunger strikes, satyagraha, hacktivism, symbolic resistance, and other forms that have been traditionally overlooked, contest structures of violence. Additionally, how do certain theories and methods like postcolonial and decolonial theories, feminism, intersectionality, queer theory, etc. in themselves resist violence?

Equally welcome are presentations that address normative questions such as: who has the moral authority and legitimacy to determine which forms of resistance may be called violent or nonviolent? How can this labelling be contested? How could the violent/non-violent characterisation function as a constraint on collective movements of emancipation that aim at transforming structures of violence? To what extent do means shape ends and/or ends justify means when it comes to resisting violence?

Submission Guidelines

We welcome abstracts of up to 300 words and short bios of up to 100 words. Please send the abstract and bio as attachments to asca-fgw@uva.nl by 15 November 2017. Upon acceptance, you will be asked to submit your full presentation by 31 January 2018. If you have any questions please do not hesitate to contact us.

More information [here](#)

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TALKS & OTHER EVENTS

Legalizing Authoritarianism in Egypt

30 October 2017, 5.00 pm - 6.30 pm

Venue: Forum Transregionale Studien, Wallotstr. 14, 14193 Berlin

Speaker: Amr Hamzawy

Chair: Alia Mossallam

Egypt's new authoritarianism is closing the public space, cracking down on autonomous civil society and independent political parties, asphyxiating the practice of politics, and pushing citizens away from peaceful and active engagement in public affairs. Fundamental to these policies has been lawmaking. Passing new undemocratically spirited laws such as the protest and terrorism laws, introducing legal amendments targeting civil society and opposition parties, and extending the jurisdiction of the military court system to refer more civilians to military trials have been at the center of the new authoritarian adaptation of lawmaking for its own purposes. *More information [here](#)*

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Palestine: A Century of Colonialism and Resistance

1 November 2017, 5:00-7:00 pm

SOAS, Russell Square: College Buildings, Room 116

Speaker: Rabab Abdulhadi

Chair: Gilbert Achcar

November 2, 2017, marks the 100th anniversary of the Balfour Declaration by which British colonial authorities authorized the establishment of a Zionist settler project in Palestine. Professor Rabab Abdulhadi, Director and Senior Scholar of the Arab and Muslim Ethnicities and Diasporas Studies and Associate Professor of Ethnic Studies/Race and Resistance Studies at San Francisco State University, will discuss the dialectics of 100 years of colonialism and resistance in Palestine. In the process she will historicize the contradictions of class, gender and nation, problematize feminist frameworks and Palestine gender and sexuality studies and propose a conceptual framework for a Palestinian strategy of liberation. *More information [here](#)*

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Sharing the land of Canaan – Popular Resistance in Palestine Towards Sharing the land of Canaan

1 November 2017 - 7:00pm

Venue: Investcorp Auditorium, Middle East Centre, St Antony's College, Oxford

Speaker: Professor Mazin Qumsiyeh (Bethlehem & Birzeit Universities)

Co-sponsored by Friends of Birzeit University]

More information [here](#)

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Governing Divided Egypt

3 November 2017 5:00- 7:00pm

Venue: Investcorp Auditorium, Middle East Centre, St Antony's College, Oxford

Speaker: Robert Springborg

More information [here](#)

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Palestinian Rights, the Boycott, Divestment, Sanctions Movement, and Transnational Solidarity

7 November 2017, 6.15 pm

Venue: Wolfson Theatre, LSE

Speakers: Omar Barghouti, Samia Al-Botmeh, John Chalcraft, Magdalena Rafeef Ziadeh

Chair: Ayça Çubukçu

The week commencing 6 November marks 100 years since the Balfour declaration, in which the British government promised the Zionist movement a Jewish national home in Mandate Palestine. It is also 50 years since the start of the Israeli occupation of the Palestinian territories (East Jerusalem, the West Bank, and the Gaza Strip). The Israel/ Palestine conflict is ongoing, but the diplomatic and political process has been stagnant for almost two decades. Since 2005, however, Palestinian civil society has led a campaign of boycott, divestment and sanctions (BDS) against Israel, aiming to pressure the latter to concede basic rights to Palestinians. The movement has grown apace, scoring some high profile successes and, especially since 2010, attracting attention in the corridors of power. This panel brings together leading BDS protagonists, rights-activists and academics to discuss the movement and its prospects. What sort of transnational solidarity does the BDS movement propose? What sorts of normative claims does the movement make? What are its strengths and weaknesses? What are its most important achievements and failures to date? *More information* [here](#)

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Neoliberal Development, Protest and Mobilization between the Urban and the Rural: Reflections on the Tunisian Revolution and its Aftermath

07 November 2017, 18:00-20:00

Venue: 4th Floor, Auditorium 2, Bush House, King's College, London

Speaker: Sami Zemni

This presentation engages in the debate on urban contentious politics by returning to the Tunisian revolution. I reflect on how movements, provoked by neoliberal restructurings, emerged, and show how these ultimately came together to form a mass movement demanding radical political change. By analyzing the socio-spatial roots of the Tunisian revolution and by sketching the classes, social groups and movements that coalesced against authoritarian rule in early 2011, I will argue that new urban social movements have deployed new strategies of action, repertoires of contention, created new networks of solidarity and activism and how, in the end, new forms of collective mobilization and claim making are shaping the urban. However, to understand these trends I will also argue that we must re-conceptualize the urban from a relational perspective, that is, an approach that sees the urban as a relational space where movements connect and develop in relation to developments of the rural space. The interplay between urban and rural dynamics of contention seems crucial to understand the nature of unfolding events. *More information* [here](#)

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Filming Revolution: A Meta-Documentary about Filmmaking in Egypt since the Revolution

08 November 2017, 5.00 pm - 6.30 pm

Forum Transregionale Studien, Wallotstr. 14, 14193 Berlin

Speakers: Alisa Lebow, Refqa Abu-Remaileh

Documentary took some time to embrace the tremendous potential unleashed by the interactive affordances of Web 2.0, but more than a decade later, it is beginning to find its forms. And while many still cling to the assurances of narrative with 'storytelling' reigning supreme even in the digital database world, we must admit that a rupture has taken place. No longer bound by the linear progression of time or its inherent limitations in terms of narrative causality, the interactive documentary offers opportunities only dreamt of in previous eras. Drawing from the tradition of the essay film and other experimental documentary modalities, this talk will emphasize the tremendous potential for data-base documentary to expand upon some of documentary's historical strengths. This talk will look at the current state of interactive documentary, broadly speaking, with its current emphasis on 'storytelling', arguing in fact, that documentary has long retained the freedom not to tell a story, and the interesting paths it has taken as a result. Associative rather than narrative logic—something that documentary has always availed itself of—suits the non-linear form even better than its linear counterpart. Using my own interactive project, *Filming Revolution* as a

case study, we will consider why some interactive projects have productively resisted the compulsion to narrate a story, for reasons as much to do with the politics as the poetics of its subject. Filming Revolution (www.filmingrevolution.org) is a data-base meta-documentary, about filmmaking in Egypt since the revolution. *More information* [here](#)

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Institutionalizing participatory and deliberative democracy

11 November 2017, 1.30-6pm

The Boardroom, University of Westminster, 309 Regents Street, London

Speakers: Leonardo Avritzer, Clodagh Harris and Oliver Escobar

Over recent decades there has been increasing experimentation worldwide with new forms of public engagement that are more or less participatory and/or deliberative in character. Some of these institutional innovations have been transitory, whereas others have become more regularized elements of democratic governance. Participatory budgeting is perhaps the best-known example of such institutionalized democratic engagement, with elements of its practice travelling from Brazilian cities to municipalities across the world. But this is just one of a number of examples of participatory institutions that have been embedded across Latin America. In a similar fashion, randomly selected citizens' assemblies and other deliberative mini-publics have come to play a more central role in decision making in a number of states including Canada, the Netherlands, Australia, Ireland and the US.

This workshop focuses on the modes and impacts of institutionalization of participatory and deliberative innovations, drawing on experience from Brazil, Ireland, Scotland and other polities. It explores the conditions under which institutionalization takes place and the effects it can have on democratic systems more broadly. There are obvious potential tensions for democratic practices that are often designed to disrupt existing political and economic orders, but which are then institutionalized alongside formal state institutions. At the same time, such institutional innovations can be seen as the basis on which to build more participatory and deliberative systems.

1.30-3.30 Panel discussion

Graham Smith, 'Approaches to institutionalization worldwide'

Clodagh Harris, 'Citizens' assemblies in Ireland'

Oliver Escobar, 'Participatory budgeting and beyond in Scotland'

4-6 Lecture and discussion

Leonardo Avritzer, 'Institutional Innovation: Promises and Limits of Democratic Participation in Latin America'

More information [here](#)

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"On the Ruins of History" - Is this a Walter Benjamin Moment in Arab Thought, Art, and Politics?

Berlin, December 1-2, 2017

Forum Transregionale Studien, Wallotstr. 14, 14193 Berlin

This workshop is organized by the Doha Institute for Graduate Studies in cooperation with Europe in the Middle East—The Middle East in Europe (EUME).

Over the last years, the interest in German philosopher and critic Walter Benjamin has continuously increased in the Arab world, especially after the uprisings in 2011. The recent attention to Benjamin has resulted in several Arabic translations of his work, such as *Berliner Kindheit um 1900* (transl. by Ahmed Farouk, 2014) and a number of other works. What is the source of this renewed attention to Benjamin? What is happening in the current conditions of the Arab world that draws our critical attention to a seminal thinker in post-Weimar Germany?

This workshop seeks to discuss and specify the origins of the Arab cultural concern about Benjamin's notions of 'history', 'violence', 'law', 'language', 'time', and 'revolution' among others. These meditations of life, history, and death in the "here-and-now" ("Jetztzeit") of the post-revolutionary moment in the MENA discloses the ambivalent futures of memory, the reverberations of the disintegration of entire nations and cultures, and the possibilities of critical thought and practice.

This workshop hopes to approach the memories of the future in contemporary Arab thought, art, and history through close readings and translations of Benjamin's writings.

More information [here](#)

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RECENT & FORTHCOMING BOOKS

Salafism in Lebanon - Local and Transnational Movements

Zoltan Pall

June 2018 – Cambridge University Press

The past two decades have seen an increasing association between Lebanese Salafism and violence, with less attention being paid to Salafis who focus on peaceful proselytization. In reality, it is these Salafis whose influence has dramatically grown since the eruption of the Syrian conflict that profoundly affected Lebanon as well. Based on extensive fieldwork, Zoltan Pall offers insights into the dynamics of non-violent Lebanese Salafi groups and examines the importance of transnational links in shaping the trajectory of the movement. In particular, he shows how the internal transformation of Salafism in Kuwait, Qatar and Saudi Arabia led to the fragmentation of the Lebanese Salafi community. By analysing Salafism as a network, we see how the movement creates and mobilizes material and symbolic resources, and how it contributes to reshaping the structures of authority within the country's Sunni Muslim community.

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Women and Social Change in North Africa - What Counts as Revolutionary?

Doris H. Gray, Nadia Sonneveld (Eds)

February 2018 - Cambridge University Press

Women's voices are brought to the fore in this comprehensive analysis of women and social change in North Africa. Focusing on grass-roots perspectives, readers will gain a rare glimpse into how both the intentional and unintentional actions of men and women contribute to societal transformation. Most chapters are based on extensive field work that illuminates the real-life experiences, advocacy, and agency of women in the region. The book considers frequently less studied issues including migration, legal changes, oral and written law, Islamic feminism, and grass-roots activism. It also looks at the effectiveness of shelters for abused women and the changes that occurred in the wake of the 2011 Arab uprisings, as well as challenging conventional notions of feminist agency by examining Salafi women's life choices. Recommended for students and scholars, as well as international development professionals with an interest in the MENA region.

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Boycott!: The Academy and Justice for Palestine

Sunaina Maira

January 2018 – University of California Press

The Boycott, Divestment, and Sanctions movement (BDS) has expanded rapidly though controversially in the United States in the last five years. The academic boycott of Israeli academic institutions is a key component of this movement. What is this boycott? Why does it make sense? And why is this an American Studies issue? In this short essential book, Sunaina Maira addresses these key questions. *Boycott!* situates the academic boycott in the broader history of boycotts in the United States as well as in Palestine and shows how it has evolved into a transnational social movement that has spurred profound intellectual and political shifts. It explores the movement's implications for antiracist, feminist, queer, and academic labor organizing and examines the boycott in the context of debates about Palestine, Zionism, race, rights-based politics, academic freedom, decolonization, and neoliberal capitalism.

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Women and the Egyptian Revolution - Engagement and Activism during the 2011 Arab Uprisings

Nermin Allam

December 2017 – Cambridge University Press

Since the fall of the former Egyptian president Hosni Mubarak, female activists have faced the problem of how to transform the spirit of the uprising into long-lasting reform of the political and social landscape. In *Women and the Egyptian Revolution*, Nermin Allam tells the story of the 2011 uprising from the perspective of the women who participated, based on extensive interviews with female protestors and activists. The book offers an oral history of women's engagement in this important historical juncture; it situates women's experience within the socio-economic flows, political trajectories, and historical contours of Egypt. Allam develops a critical vocabulary that captures women's activism and agency by looking both backwards to Egypt's gender history and forwards to the outcomes and future possibilities for women's rights. An important contribution to the under-researched topic of women's engagement in political struggles in the Middle East and North Africa, this book will have a wide-ranging impact on its field and beyond.

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Law and Revolution - Legitimacy and Constitutionalism After the Arab Spring

Nimer Sultany

November 2017 - Oxford University Press

What is the effect of revolutions on legal systems? What role do constitutions play in legitimating regimes? How do constitutions and revolutions converge or clash? Taking the Arab Spring as its case study, this book explores the role of law and constitutions during societal upheavals, and critically evaluates the different trajectories they could follow in a revolutionary setting. The book urges a rethinking of major categories in political, legal, and constitutional theory in light of the Arab Spring. The book is a novel and comprehensive examination of the constitutional order that preceded and followed the Arab Spring in Egypt, Tunisia, Libya, Morocco, Jordan, Algeria, Oman, and Bahrain. It also provides the first thorough discussion of the trials of former regime officials in Egypt and Tunisia. Drawing on a wide range of primary sources, including an in-depth analysis of recent court rulings in several Arab countries, the book illustrates the contradictory roles of law and constitutions. The book also contrasts the Arab Spring with other revolutionary situations and demonstrates how the Arab Spring provides a laboratory for examining scholarly ideas about revolutions, legitimacy, legality, continuity, popular sovereignty, and constituent power.

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Civil War in Syria - Mobilization and Competing Social Orders

Adam Baczko, Gilles Dorronsoro, and Arthur Quesnay

November 2017 - Cambridge University Press

In 2011, hundreds of thousands of Syrians marched peacefully to demand democratic reforms. Within months, repression forced them to take arms and set up their own institutions. Two years later, the inclusive nature of the opposition had collapsed, and the PKK and radical jihadist groups rose to prominence. In just a few years, Syria turned into a full-scale civil war involving major regional and world powers. How has the war affected Syrian society? How does the fragmentation of Syria transform social and sectarian hierarchies? How does the war economy work in a country divided between the regime, the insurgency, the PKK and the Islamic State? Written by authors who have previously worked on the Iraqi, Afghan, Kurd, Libyan and Congolese armed conflicts, it includes extensive interviews and direct observations. A unique book, which combines rare field experience of the Syrian conflict with new theoretical insights on the dynamics of civil wars

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Institutional Origins of Islamist Political Mobilization

Quinn Mecham

2017 – Cambridge University Press

Muslim countries experience wide variation in levels of Islamist political mobilization, including such political activities as protest, voting, and violence. *Institutional Origins of Islamist Political Mobilization* provides a theory of the institutional origins of Islamist politics, focusing on the development of religious common knowledge, religious entrepreneurship, and coordinating focal points as critical to the success of Islamist activism. Examining Islamist politics in more than 50 countries over four decades, the book illustrates that Islamist political activism varies a great deal, appearing in specific types of institutional contexts. Detailed case studies of Turkey, Algeria, and Senegal demonstrate how diverse contexts yield different types of Islamist politics across the Muslim world.

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A Social Revolution: Politics and the Welfare State in Iran

Kevan Harris

2017 –University of California Press

For decades, political observers and pundits have characterized the Islamic Republic of Iran as an ideologically rigid state on the verge of collapse, exclusively connected to a narrow social base. In *A Social Revolution*, Kevan Harris convincingly demonstrates how they are wrong. Previous studies ignore the forceful consequences of three decades of social change following the 1979 revolution. Today, more people in the country are connected to welfare and social policy institutions than to any other form of state organization. In fact, much of Iran's current political turbulence is the result of the success of these social welfare programs, which have created newly educated and mobilized social classes advocating for change. Based on extensive fieldwork conducted in Iran, Harris shows how the revolutionary regime endured through the expansion of health, education, and aid programs that have both embedded the state in everyday life and empowered its challengers. This focus on the social policies of the Islamic Republic of Iran opens a new line of inquiry into the study of welfare states in countries where they are often overlooked or ignored.

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Youth Activism and Contentious Politics in Egypt Dynamics of Continuity and Change

Nadine Sika

2017 – Cambridge University Press

During the Arab uprisings of late 2010 and early 2011, nine regimes throughout North Africa and the Middle East were confronted by major demonstrations and contentious events. When the uprisings began in Egypt, it became evident that youth movements were going to play a large part in the uprisings themselves, as well as the ensuing political and social changes. In this book, Nadine Sika demonstrates how youth movements initiated contestation, and how the regime in Egypt reacted through a display of authoritarian resilience, creating opportunities, threats to and constraints on the ability of youth movements to mobilize and to network. On the other hand, she explores how youth movement's repertoires can cause a regime to adapt, upgrade, or downgrade its authoritarian tools in an attempt to control, co-opt, or disempower the movement, highlighting how a regime's perception of a threat can propel it towards either defensive or offensive strategies.

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Female Islamic Education Movements - The Re-Democratisation of Islamic Knowledge

Masooda Bano

2017 – Cambridge University Press

Since the 1970s, movements aimed at giving Muslim women access to the serious study of Islamic texts have emerged across the world. In this book, Masooda Bano argues that the creative spirit that marked the rise and consolidation of Islam, whereby Islam inspired serious intellectual engagement to create optimal societal institutions, can be found within these education movements. Drawing on rich ethnographic material from Pakistan, northern Nigeria and Syria, Bano questions the restricted notion of agency associated with these movements, exploring the educational networks which have attracted educated, professional and culturally progressive Muslim women to textual study, thus helping to reverse the most damaging legacy of colonial rule in Muslim societies: the isolation of modern and Islamic knowledge. With its comparative approach, this will appeal to those studying and researching the role of women across Africa, the Middle East and South Asia, as well as the wider Muslim world.

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Salafism in Jordan: Political Islam in a Quietist Community

Joas Wagemakers

2016 – Cambridge University Press

Since the events of 9/11, Salafism in the Middle East has often been perceived as fixed, rigid and even violent, but this assumption overlooks the quietist ideology that characterises many Salafi movements. Through an exploration of Salafism in Jordan, Joas Wagemakers presents the diversity among quietist Salafis on a range of ideological and political issues, particularly their relationship with the state. He expounds a detailed analysis of Salafism as a whole, whilst also showing how and why quietist Salafism in Jordan - through ideological tendencies, foreign developments, internal conflicts, regime involvement, theological challenges and regional turmoil - transformed from an independent movement into a politically domesticated one. Essential for graduate students and academic researchers interested in Middle Eastern politics and Salafism, this major contribution to the study of Salafism debunks stereotypes and offers insight into the development of a trend that still remains a mystery to many.

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The Death of the Nation and the Future of the Arab Revolution

Vijay Prashad

2016 – University of California Press

This fast-paced and timely book from Vijay Prashad is the best critical primer to the Middle East conflicts today, from Syria and Saudi Arabia to the chaos in Turkey. Mixing thrilling anecdotes from street-level reporting that give readers a sense of what is at stake with a bird's-eye view of the geopolitics of the region and the globe, Prashad guides us through the dramatic changes in players, politics, and economics in the Middle East over the last five years. "The Arab Spring was defeated neither in the byways of Tahrir Square nor in the souk of Aleppo," he explains. "It was defeated roundly in the palaces of Riyadh and Ankara as well as in Washington, DC and Paris." The heart of this book explores the turmoil in Iraq, Syria, and Lebanon—countries where ISIS emerged and is thriving. It is here that the story of the region rests. What would a post-ISIS Middle East look like? Who will listen to the grievances of the people? Can there be another future for the region that is not the return of the security state or the continuation of monarchies? Placing developments in the Middle East in the broader context of revolutionary history, *The Death of the Nation* tackles these critical questions.

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Nation-Building in Turkey and Morocco - Governing Kurdish and Berber Dissent

Senem Aslan

2014 – Cambridge University Press

Why do some ethno-national groups live peacefully with the states that govern them, whereas others develop into serious threats to state authority? Through a comparative historical analysis, this book compares the evolution of Kurdish mobilization in Turkey with the Berber mobilization in Morocco by looking at the different nation-building strategies of the respective states. Using a variety of sources, including archival documents, interviews, and memoirs, Senem Aslan emphasizes the varying levels of willingness and the varying capabilities of the Turkish and Moroccan states to intrude into their citizens' lives. She argues that complex interactions at the ground level – where states have demanded changes in everyday behavior, such as how to dress, what language to speak, what names to give children, and more mundane practices – account for the nature of emerging state-minority relations. By taking the local and informal interactions between state officials and citizens seriously, this study calls attention to the actual implementation of state policies and the often unintended consequences of these policies.

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Imagined Empires - A History of Revolt in Egypt

Zeinab Abul-Magd

2013 – University of California Press

Through a microhistory of a small province in Upper Egypt, this book investigates the history of five world empires that assumed hegemony in Qina province over the last five centuries. *Imagined Empires* charts modes of subaltern rebellion against the destructive policies of colonial intruders and collaborating local elites in the south of Egypt. Abul-Magd vividly narrates stories of sabotage, banditry, flight, and massive uprisings of peasants and laborers, to challenge myths of imperial competence. The book depicts forms of subaltern discontent against “imagined empires” that failed in achieving their professed goals and brought about environmental crises to Qina province. As the book deconstructs myths about early modern and modern world hegemony, it reveals that imperial modernity and its market economy altered existing systems of landownership, irrigation, and trade—leading to such destructive occurrences as the plague and cholera epidemics. The book also deconstructs myths in Egyptian historiography, highlighting the problems of a Cairo-centered idea of the Egyptian nation-state. The book covers the Ottoman, French, Muhammad Ali’s, and the British informal and formal empires. It alludes to the U.S. and its failed market economy in Upper Egypt, which partially resulted in Qina’s participation in the 2011 revolution. *Imagined Empires* is a timely addition to Middle Eastern and world history.

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JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

Mobilization of the Marginalized: Unemployed Activism in Tunisia

Samiha Hamdi, Irene Weipert-Fenner

AUB Issam Fares Institute for Public Policy and International Affairs, Working Paper # 43

Unemployed protests are the most important form of socioeconomic contention in Tunisia. Calls for employment and condemnations of corrupt recruitment procedures have fueled large-scale protests since the mid 2000s. They began to receive nation-wide attention when, in 2008, in several cities from the Gafsa mining basin, manipulation of the phosphate mining company's recruitment procedures, by regional trade union leaders, caused protests lasting over six months, only to be halted by security forces. Only two years later, "Work, Freedom, National Dignity" became the major slogan of the mass mobilization that ended the 23-year rule of Zine El Abidine Ben Ali. Waves of unemployed protests have since been recurring. Outbursts of discontent received wide attention again when, in spring 2015, protesters in Gafsa blocked streets and railways, and pitched tents to bring the extraction and transportation of phosphate to a complete standstill, an unprecedented achievement. In 2016, if only for ten days, mobilization of the unemployed spread from Kasserine to other marginalized regions, and even the capital, Tunis. This episode made clear that five years after the end of authoritarian rule, socioeconomic contention could rock the nation. [Download here](#)

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NEWS PIECES & COMMENTARY

As If: On Alaa Abd el Fattah

24 October 2017, A paper bird

I recognized this subjunctive faith again in the early years when I visited Cairo, between 2001 and 2003. Egypt had dissidents who put themselves on the line just as the legendary figures of eastern European dissent had. Their organizational loyalties were complex and sometimes conflicting (they tended to cluster round the Popular Committee to Support the Palestinian People's Intifada, and later [Kefaya](#) — the two groups that arguably spearheaded anti-Mubarak actions on the democratic Left) but they had one strategy: to act *as if* the promises in the politicians' rhetoric, and the Egyptian Constitution, were real; as if theirs were a free society, and not a dictatorship in thrift-shop democratic drag. Thus you demonstrated even though a thousand cops in riot gear kettled you in; you wrote what you wanted, even if State Security paid you a midnight call; you raised your voices, even if truncheons came down on your head. If you were jailed or tortured, that meant the regime had been forced to cast off its disguise, to reveal its real nature. And if you succeeded — if the demonstration went ahead, the article were published, the poster stayed on the wall — you had

pushed the envelope slightly, you'd made the regime back off, you'd expanded by a millimetre or two the available space for freedom. Either outcome was a victory, whatever the personal cost. The Egyptian regime was terrified, and arguably in the end was overthrown, by a few people acting on a hypothetical; by the weight of bodies and a grammatical construction. It's in this light that I think of the life of Alaa Abd El Fattah. *Continue reading [here](#)*

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Turkey's new left

cengiz gunes

New Left Review 107, September-October 2017

In the Turkish general election of June 2015, the left-wing Peoples' Democratic Party (hdp) won 13 per cent of the vote and eighty seats in the country's parliament—a spectacular result for a political organization that had been formed less than three years earlier, and the first time in Turkey's history that a radical-left party had achieved such success. Since that promising debut, the hdp has faced a whirlwind of repression orchestrated by the ruling Justice and Development Party (akp) and its leader Recep Tayyip Erdoğan. Thousands of hdp members have been arrested, including its most prominent leaders; large-scale mob attacks have vandalized party offices in many parts of western Turkey; terrorist bombings have ravaged its public rallies. The anti-hdp fervour has been fuelled by an upsurge in ethnic Turkish chauvinism as violent clashes between state security forces and Kurdistan Workers' Party (pkk) guerrillas in the country's south-east intensified. The ability of the party to maintain its political foothold in the face of this pressure remains open to question, but it has already left a significant mark on Turkish society. The hdp's trajectory can only be understood against the longer historical backdrop of struggles for the construction of a genuine democracy in Turkey, and for a significant left-wing force within that democratic space. *Continue reading [here](#)*

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PETITIONS AND CALLS FOR SOLIDARITY

Call for Solidarity with the People's Struggle in Morocco

The death on 28 October 2016 of Mohcine Fikri -- a young fishmonger crushed while protesting the confiscation of his merchandise by officials in Al-Hoceima, a town of the region of northern Morocco known as the Rif -- triggered a popular movement which has been shaking Morocco ever since. Over the past year, a vast number of Moroccans have come together in the Hirak, a peaceful movement calling for social justice and economic development.

The response of the Moroccan authorities has been brutal, killing another young man, arresting over 400 protesters, with over 300 of them kept in detention, including 15 minors and 7 journalists who were covering the events. The HIRAK's political prisoners, including key figures of the movement such as Nasser Zefzafi, are facing charges that could lead to long jail sentences, up to the death penalty. Since September, 37 of them started an open-ended hunger strike against their detention and the brutality of the crackdown. Their situation has become critical with some of them taken to hospital.

The Moroccans are standing up for social justice. It is their inalienable right to protest peacefully. We hold the Moroccan authorities responsible for the lives of the detainees and demand the immediate release of all HIRAK's prisoners and cessation of the repression of the popular protest.

The petition has already been signed by Noam Chomsky, Ken Loach and Gilbert Achcar. To sign, please send an email to: sorayaelkahlou@gmail.com

More information [here](#)

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POSITIONS AND OPPORTUNITIES

History Open Rank, Middle East (Non-Turkish)/Arab World and/or Iran, Koc University

Deadline: 15 December 2017

The Department of History at Koç University seeks applications for a full-time faculty appointment, open rank, in the History of the Middle East (non-Turkish)/Arab World (including North Africa) and/or Iran, with an expected starting date of 1 September 2018.

The search is open to scholars of all regions and thematic interests in the Early Modern and Modern History of the above-mentioned areas with demonstrable linguistic proficiency in Arabic and/or Persian.

Successful candidates will be expected to teach two courses per semester and pursue an active research and publication agenda.

Located in Istanbul, Turkey, Koç University is a highly reputable, private, English-instruction university. More information about Koç University is available at www.ku.edu.tr.

Interested scholars should submit applications electronically in pdf format to the e-mail address listed below and fill out the online application form by 15 December 2017:

- Cover letter
- Curriculum vitae, including a specification of up to three key publications (to be submitted as a part of the application package in PDF format) which the applicant considers particularly important and/or relevant to the advertised position
- Teaching philosophy statement with a summary of teaching evaluations if available
- Research statement with a clear goal setting for the coming 3 to 5 years
- Three letters of reference: The referees should directly e-mail a signed PDF copy of the reference letter to the e-mail address below. The referee should insert the following in the e-mail subject line: "Reference for [candidate's name] for Faculty position in the Middle East (Non-Turkish)/Arab World and/or Iran, the Department of History, Koç University."

To: Ms Ahu Erkmen

e-mail: ahuerkmen@ku.edu.tr

Subject line of application e-mail: "Faculty position in the Middle East (Non-Turkish)/Arab World and/or Iran, the Department of History, Koç University"

Questions concerning the position should be directed to Dr. Alexis Rappas (arappas@ku.edu.tr)

More information and application [here](#)

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Two-year Fellowships for Scholars from or in Turkey to Join the “Academy in Exile” in Berlin and Essen for 2018-20

Deadline: 15 November 2017

The Institute of Turkish Studies at the University of Duisburg-Essen, the Berlin-based Forum Transregionale Studien and the Kulturwissenschaftliches Institut Essen (KWI) invite scholars from or in Turkey to join the newly founded Academy in Exile with funding support from the Volkswagen Foundation.

Eligible are scholars from all fields in the humanities, law, economics and social sciences who are at risk or in exile because of their academic work and/or civic engagement with human rights and the pursuit of academic freedom. The fellowships provide scholars with the opportunity to reestablish their scholarship in Germany and work on a research project of their own choosing in a multidisciplinary environment. Fellows will contribute to the research agenda and intellectual profile of the Academy in Exile generally.

The Academy in Exile provides a forum for a continued engagement with questions of religious and ethnic diversity, gender and sexuality, and civic engagement for peace, democracy, citizenship and human rights. With this first funding round for scholars from Turkey, this initiative intends to stimulate Turkish Studies and promote wider debate about authoritarian movements and threats to academic freedom.

Applicants should have a completed PhD and can be at any subsequent career stage. The selection of fellows will be based on both academic merit and risk assessment. Eligible are scholars at risk who are residing in Turkey or have been in exile for no more than three years.

The two-year fellowships will begin between January 15 and March 15, 2018. Organizational support regarding visas, insurance, and housing will be provided. The monthly stipend amounts to 2,500 EUR plus a family allowance of 250 EUR.

The application comprises:

— a letter of motivation (in English) that explains the motivation for applying to the Academy in Exile and the circumstances of the risk and/or exile status. Please include a short rationale if you have a preference for residing at the Kulturwissenschaftliches Institut in Essen or the Forum Transregionale Studien in Berlin. No proof or letter of a third party is requested. However, if you are registered with the Scholars at Risk Network or with the Scholar Rescue Fund or any other comparable agency please indicate so in your letter.

— a curriculum vitae with a list of publications,

— a project description (maximum five pages in English),

— a sample of your scholarly work (maximum 20 pages from a journal article, book chapter, dissertation in Turkish, German, English, French or any of the other languages written in Turkey).

The application may be submitted in English, which is the working language of the hosting institutions.

If you are interested in applying, please send a short note to: academy-in-exile@trafo-berlin.de
We will then contact you via an encrypted program. All applications will be dealt with in strict confidentiality.

More information and application [here](#)

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Faculty Fellow, The Hagop Kevorkian Center for Near Eastern Studies, New York University

Deadline: 1 January 2018

The Hagop Kevorkian Center for Near Eastern Studies at New York University invites applicants for a full-time, non-tenure track position as Faculty Fellow to begin September 1st, 2018, pending budgetary and administrative approval. The appointment will be for one year, renewable for a further two years.

We are looking for an outstanding junior scholar in any social science or humanities discipline whose research offers a critical perspective on the contemporary Middle East and would complement the strengths of our existing faculty in Middle Eastern Studies. The ideal candidate has an in-depth understanding of the modern Middle East, knowledge of at least one Middle Eastern language, and has a Ph.D. in one of the following fields: Anthropology, Comparative Middle Eastern Studies, Cultural Studies, Politics/Political Economy, Sociology, Urban Studies/Geography, or similar. The appointee will be expected to teach at the graduate level (MAs and some PhDs), advise MA students, and participate in the activities of the Kevorkian Center.

A demonstrated research and teaching experience is required, and advising experience is a plus. Review of applications will begin January 1, 2018. We are especially interested in receiving applications from women and minority candidates. Please submit a cover letter, a CV, one writing sample, and three letters of recommendation.

The Faculty of Arts and Science at NYU is at the heart of a leading research university that spans the globe. We seek scholars of the highest caliber that embody the diversity of the United States as well as the global society in which we live. We strongly encourage applications from women, racial and ethnic minorities, and other individuals who are under-represented in the profession, across color, creed, race, ethnic and national origin, physical ability, gender and sexual identity, or any other legally protected basis. NYU affirms the value of differing perspectives on the world as we strive to build the strongest possible university with the widest reach. To learn more about the FAS commitment to diversity, equality and inclusion, please read here. (<http://as.nyu.edu/content/nyu-as/as/administrative-resources/office/dean/diversity-initiative.html>).

EOE/Affirmative Action/Minorities/Females/Vet/Disabled/Sexual Orientation/Gender Identity.

More information and application [here](#)

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Assistant Professor (tenure-track) Specializing in MENA, University of North Carolina Wilmington

Priority Consideration: 13 November 2017

The University of North Carolina Department of World Languages and Cultures invites applications for a full-time, tenure-track assistant professor position effective on August 6, 2018.

The successful candidate will be expected to teach lower-division courses in Arabic, Introduction to International Studies courses and upper-level courses specializing in Middle East, North Africa, Arabic, and/or Islamic Studies. Arabic courses will be taught through distance learning systems of the university, either online or through intercampus-linked classrooms. An active research agenda is essential, and contributions to university service will be expected. The successful applicant will be

tenure-track in the Department World Languages and Cultures and teach in both in International Studies and the Department of World Languages and Cultures.

Minimum Requirements:

A Ph.D. in Arabic or related field, with at least 18 hours of graduate work in Arabic and teaching experience at the post-secondary level, must be in hand by August 2018. Native or near-native fluency in Arabic and English are required. Candidates must demonstrate excellence in teaching and have relevant pedagogical training.

Preferred Qualifications:

Successful college-level teaching experience, a strong interest in curriculum and program development, and experience with online instruction in the classroom are a plus.

College/School Information:

At UNCW, the College of Arts and Sciences provides the vital foundation for the university's pursuit of excellence. Through our teaching, we educate students for lives of fulfillment in the twenty-first century. Through our research, we advance the state of knowledge and creativity in the arts and sciences. And through our outreach, we improve the quality of life in Southeastern North Carolina and beyond.

University Information:

The University of North Carolina Wilmington, the state's coastal university, is dedicated to learning through the integration of teaching and mentoring with research and service. A public institution with nearly 16,000 students, the university is known for its superb faculty and staff and powerful academic experience. With an array of high-quality programs at the baccalaureate and master's levels, and doctoral programs in marine biology, educational leadership, psychology and nursing practice. UNCW is consistently recognized at a national level for academic excellence and affordability by publications like U.S. News & World Report, Kiplinger's Personal Finance and The Business Journals. UNCW also recently earned the 2015 Community Engagement Classification from the Carnegie Foundation for the Advancement of Teaching, bestowed to higher education institutions dedicated to community involvement.

EEO Statement:

UNC Wilmington actively fosters a diverse and inclusive working and learning environment and is an equal opportunity employer. Qualified persons from all racial, ethnic or other minority groups, protected veterans, and individuals with disabilities are strongly encouraged to apply.

Priority Consideration Information:

Priority consideration will be given to applications received by Monday, November 13, 2017; however, applications will be accepted until the position is filled.

More information and application [here](#)

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