



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

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CALL FOR PAPERS & CONFERENCES

Social Movements and Conflicts over Migration and Asylum

Panel at XIX ISA World Congress of Sociology - Power, Violence and Justice: Reflections, Responses and Responsibilities, Toronto, Canada, July 15-21, 2018

Deadline: 30 September 2017, 24:00 GMT

In the last years, migration has become an increasingly contentious issue in different regions of the world. In Europe, for example, the growing number of refugees has sparked off intense debates about asylum and triggered various collective actions ranging from protests against the presence of refugees to grassroots actions and initiatives by and in solidarity with refugees. Also elsewhere the issue of migration currently sparks off intense controversies – ranging from the resistance to Donald Trump’s anti-immigration policies to struggles around migration within Latin America, the Middle East or Africa. This panel explores current mobilizations in the context of conflicts over migration and asylum worldwide. Addressed questions include among others: How do current movements around migration differ from earlier phases of mobilization? Which alliances are established both inside and outside of the movements? How successful are these movements in influencing public discourse and policy decisions?

Hosting committee: RC47 Social Classes and Social Movements

Session Organizer: Priska DAPHI, Goethe University Frankfurt am Main, Germany

More information [here](#)

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Orientalism, Neo-Orientalism and Post-Orientalism in African, Middle East, Latin American, Asian/Chinese Studies

May 17 and 18, 2018, Shanghai, China

Deadline: 29 February 2018

Organized by Center for Global Studies at Shanghai University, People’s Republic of China and Co-Sponsored by Jadaliyya - is an independent ezine produced by ASI (Arab Studies Institute), the umbrella organization that produces *Arab Studies Journal*, *Tadween Publishing*, *FAMA*, and *Quilting Point*

OBJECTIVES AND DESCRIPTION:

Area Studies within Western academia has a long and multifaceted history, and was essentially established in the mind of Orientalists in the late 19th century. After the 1950s, Area Studies was dominated by hardcore policy-oriented circles and funded by governmental organizations. This was a direct result of the Cold War between the USSR and the United States. During the Cold War era, the

United States and European countries funded Area Studies scholars and “volunteers” who then poured into Africa, Latin America and Central America, Asia, and the Middle East to study history, society and politics; however, this was a classical representation of Orientalism motivated by political objectives. However, in recent years, especially after the 1980s neoliberal era, we began to see other academics interested in studying Modern Asia, Africa, Central and Latin America, and Middle East politics from diverse fields of scholarship, for instance, political scientists, anthropologists, linguists, sociologists and so on. On the other hand, there was a transformation taking place within Western academia, based on grant-seeking and scholarship opportunities, which were and continue to be embedded in the neoliberal education system. Unlike classical Orientalists, newer forms of scholarship are more political than its predecessors and funded by state agencies within Western academia. We call this process of knowledge production neo-Orientalism. Many of today’s scholars have studied neoliberal terms and concepts such as human rights, democracy, ethnic and religious minorities, etc. According to William Robinson, this is the promotion of polyarchy, rather than the pursuit of pure academic knowledge. However, in the last few years, we have witnessed critical perspective toward Area Studies emerging from “native” scholars. This is just the beginning stage of re-mapping Area Studies in the 21st century. We call this new era post-Orientalism.

This is the first conference on this topic, and we would like to examine this transformation in Area Studies. Topics of interest include, but are not limited to, the following:

- Orientalism, Neo-Orientalism, and Post-Orientalism in African, Latin and Central American, Asian and Middle East Studies
- Orientalism, Neo-Orientalism, and Post-Orientalism in Research on Democracy, Human Rights, Press Freedom, Academic Freedom, Women’s Rights, and so on
- Imperialism and New-Imperialism (Neil Smith and David Harvey)
- Sociology of Orientalism, Neo-Orientalism, and Post-Orientalism
- Global/International Studies and Orientalism/Neo-Orientalism/Post-Orientalism
- Political Science/International Relations and Orientalism/Neo-Orientalism/Post-Orientalism
- Think Tanks, International Organizations, and NGOs and Orientalism/Neo-Orientalism/Post-Orientalism
- Liberal and New Left Discourse and Orientalism/Neo-Orientalism/Post-Orientalism
- Development Studies and Orientalism/Neo-Orientalism/Post-Orientalism
- Post-Colonial Studies and Orientalism/Neo-Orientalism/Post-Orientalism

IMPORTANT DATES •

Abstract Submission for the Conference: February 29, 2018
 Official Acceptance Letter: March 5, 2018
 Official Invitation Letter for VISA: March 19, 2018
 Confirmation of Your Participation: April 16, 2018•
 Conference Draft Paper Submission: May 7, 2018 •
 The Conference Dates: May 17 and 18, 2018•
 Selected Papers for Publication: June 25, 2018

Please submit the following information for abstract submission:

- Author full name;

- Affiliation;
- Email address: university email address should be provided;
- Abstract in Word format;
- Title of your paper;
- A short bio, 100 words (not CV or resume).

To: tugrulkeskin@t.shu.edu.cn

Or

AndrewAlexander (Graduate Research Assistant) aalex2@protonmail.com

Yang Chen (Assistant Professor) ycwf2008@163.com

OFFICIAL ACCEPTANCE AND INVITATION LETTER AND VISA:

If your paper is accepted by the conference committee, first you will receive an official acceptance letter. Then, you need to email us a pdf or jpeg copy of the first page of your passport for you to receive official invitation letter from Shanghai University for VISA application.

ABSTRACT AND PAPER SUBMISSION:

In case your abstract is accepted, a draft paper of around 4000–5000 words is due May 7, 2018. We intend to compile an edited volume with the best papers for publication in an international peer-reviewed reference publisher.

All submissions will be reviewed and judged on originality, theoretical strength, in-depth knowledge, relevance to the conference themes, significance, quality of presentation, and relevance to the special issue topics of interest. Submitted papers may not have appeared in or be under consideration for another workshop, conference, or journal, nor may they be under review or submitted to another forum during the review process.

For any questions on the submission process, please email

tugrulkeskin@t.shu.edu.cn

AndrewAlexander (Graduate Research Assistant) aalex2@protonmail.com

Yang Chen (Assistant Professor) ycwf2008@163.com

There is no fee for this conference.

Please note that we will cover your accommodations and food during your stay in Shanghai; therefore, you need to confirm your participation to the conference.

ACCOMMODATIONS:

New Lehu Hotel is located within the campus of Shanghai University in Baoshan district, Shanghai, China. The address is No.716 Jinqiu Road, Baoshan District, Shanghai, 2000444. The telephone is 0086-21-66133688.

<http://www.lhjt.shu.edu.cn/Default.aspx?tabid=31586>

Please note that this is an academic conference only; no non-academic presenters will be accepted.

Organizing Committee:

Dr. Guo Changgang, Professor - Shanghai University, China.
Dr. Nikitah Imani, University of Nebraska, USA.
Dr. Bassam Haddad, George Mason University, USA.
Dr. Betul Karagoz Yerdelen, Giresun University, Turkey.
Dr. Mojtaba Mahdavi, Associate Professor - University of Alberta, Canada.
Dr. Tugrul Keskin, Associate Professor - Shanghai University, China.
Dr. Yang Chen, Post-Doctoral Fellow - Shanghai University, China.
Dr. Omer Turan, Middle East Technical University, Turkey.
Dr. Rajiv Ranjan, Shanghai University, China.
Dr. David Fasenfest, Wayne State University, USA.
Dr. Alaeddin Yalcinkaya, Marmara University, Turkey.
Dr. Hasan Ali Karasar, Kapadokya University, Turkey.
Dr. Juan Cole, Professor - University of Michigan, USA.
Dr. Mohammedmoin Sadeq, Professor - Qatar University, Qatar.
Dr. Daniel F. Vukovich, University of Hong Kong, China.
Dr. Shah Mahmoud Hanifi - James Madison University.
Dr. Stefan Andreasson, Queen's University, Ireland.
Dr. Sari Hanafi, Professor - American University of Beirut, Lebanon.

More information [here](#)

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2018 POMEPS Annual Conference

Deadline: 8 December 2017

The Project on Middle East Political Science is pleased to invite proposals for papers on the politics of the contemporary Middle East for its ninth annual conference at The George Washington University on May 24-25, 2018. The conference will include workshop discussions of article-length papers with an eye toward preparing them for publication, with each paper read by multiple senior scholars in the field. It will also feature plenary discussions of topics relevant to the Middle East political science community.

Applications are open to scholars in political science or cognate fields at any career stage from ABD onward (for those unfamiliar with the U.S. system, please note this means PhD candidates who have completed all coursework). We welcome articles that have been previously submitted to journals and either rejected or sent back for revisions. Authors must commit to delivering their full paper to discussants by April 20, 2018. POMEPS will cover all travel and lodging expenses for the conference.

You will need to submit:

- a CV
- an abstract of 1 single-spaced page describing the paper's research question, methods, and major arguments

- a list of up to five senior scholars you would like to have discuss your paper
- an indication of whether the article has previously been submitted to a journal and its status

More information [here](#)

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Dissecting Violence: Structures, Imaginaries, Resistances

4-6 April 2018, Amsterdam Institute for Humanities Research

Deadline: 15 October 2017

Call for papers for the 17th ASCA Workshop: Dissecting Violence: Structures, Imaginaries, Resistance to be held in Amsterdam, 4-6 April 2018. Organizers: Peyman Amiri, Natasha Basu, Bernardo Caycedo

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?

Imaginarities 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 "imaginarities 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 "imaginarities 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 October 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

Colloquium 'Politics from Below'

2 October 2017, 18.00

Venue: ZTG (Zentrum Technik und Gesellschaft) in Hardenbergstraße 16-18, Berlin, Room 6.06.

Speakers: Jannis Grimm, Malaiz Daud

We are happy to invite you to the second session of this semester's colloquium, which will take place on the next Monday. 1. Jannis Grimm will present the manuscript of his journal article "Resistance through Resignification: Subverting Populist Authoritarian Discourse in Egypt's Island Protests" for comments and 2. Malaiz Daud will present the theoretical framework of his dissertation on "Violence and Nonviolence: The Dynamic Landscape of Pashtun Resistance". The corresponding texts are shared via the colloquium's mailing list (politicsfrombelow@freelists.org). If you are only interested in taking part in this individual session, please drop us a short line and we will forward the manuscripts. *More information* [here](#)

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Civil Resistance in the Arab Spring: Triumphs and Disasters

3 October 2017, 5:30-7:30 pm

Venue: Issam Fares Institute Auditorium, AUB (Green Oval); Beirut, Lebanon

Speakers: Tarek Mitri, Sir Adam Roberts, Edward Mortimer, Elham Fakhro, Helen Lackner, Michael J. Willis

The Arab Spring uprisings of 2011, and their often-tragic outcomes in the years since, raise some difficult questions. How unified, or diverse, were the phenomena covered by the term ‘the Arab Spring’? What are the best explanations of why they ran into difficulties in so many countries? Why in particular were peaceful demonstrations in Syria and Yemen followed by long wars? How did power politics, within and beyond the region, affect outcomes? Why was democratization so difficult to achieve in so many of these societies? Did the Arab Spring contribute unintentionally to a revival of authoritarian ideas and practices in the region and elsewhere? What lessons can be learned about the possibilities of political change, and the capacity of civil resistance to achieve it? Issam Fares Institute Director Tarek Mitri explores these issues with Adam Roberts (editor and part-author of *Civil Resistance in the Arab Spring: Triumphs and Disasters*), Edward Mortimer (co-author, with Chibli Mallat, of the opening chapter of this book) and other esteemed panelists. *More information* [here](#)

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Politics in the Kurdish Quest for Independence

4 October 2017, 1:00 PM - 2:00 PM

Venue: MESC Conference Room 2175, AUC, Cairo, Egypt

Speaker: Cameron Bell

This lecture will examine the major stakeholders at the domestic, regional and international level for the stalled oil and gas deal between Iraqi Kurdistan and Iran. Who will shape the final outcome, and through what levers of power? What are the prospects for a successful negotiation in light of the Kurdish referendum on secession from Iraq? *More information* [here](#)

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When Islamists Lose: The Politicization of Tunisia's al-Nahda

10 October 2017, 18:00-20:00

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

Speaker: Rory McCarthy

This paper asks how competitive electoral contests have transformed an Islamist movement by looking at the internal debates and struggles that have shaped Tunisia's al-Nahda since 2011. Drawing on a year's fieldwork in a Nahdawi community in the provincial city of Sousse, I argue that Islamist politicization during a transition dislocates the relationship between political ambitions and

the religious social movement. I identify three specific points of tension, over ideology, political strategy, and organization, which triggered sharp differences among al-Nahda activists. *More information* [here](#)

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Palestine, Britain & the Balfour Declaration 100 years on

7 October 2017, 9:30 am – 5:30pm

Venue: The British Library, 96 Euston Road London NW1 2DB

The 1917 Balfour Declaration is widely regarded as one of the most formative and far-reaching documents in the modern history of the Middle East. It was the cornerstone of the Zionist project to transform Arab Palestine into a 'Jewish state'. The Declaration and subsequent events changed not only the demographic map of the region but also its political, social and military configuration as well. How did it come about; and what were the consequences of this pivotal document?

Join Middle East Monitor on the 7th of October at the British Library in Central London to learn more about and discuss the declaration, how it came about, it's legal standing and consequences, and to look at Britain's role in the continued oppression of Palestinians.

Panelists:

Prof. Avi Shlaim, renowned Israeli historian and professor of International Relations at the University of Oxford

Clare Short, former cabinet minister serving as the Secretary of State for International Development (DFID)

Prof. Penny Green, professor of Law and Globalisation at the University of London (Queen Mary)

Peter Osborne, Associate Editor of the *The Spectator*, and a columnist for the *Daily Mail* and *Middle East Eye*

Prof. John Dugard, former UN Special Rapporteur of Human Rights in Palestine, and a judge at the International Court of Justice

Dr Basheer Nafi, a senior research fellow at the Al-Jazeera Centre for Studies and a regular columnist for several publications

Prof. Jonathan Schneer, a celebrated author and a modern British historian at the Georgia Institute of Technology

Dr Peter Shambrook, is a Historical Consultant to The Balfour Project, as well as an author and academic.

Dr Victor Kattan, author of the critically acclaimed book *From Coexistence to Conquest* and a senior research fellow at the Middle East Institute

Salma Karmi-Ayyoub, a criminal barrister and legal consultant for the Palestinian human rights organisation Al-Haq

Dr Mohsen Saleh, General Manager of Al-Zaytouna Centre for Studies and Consultations, and Editor-in-Chief of the *Palestinian Strategic Report*

David Cronin, author, journalist and political activist, as well as a contributing editor with the *Electronic Intifada*

Dr Jacob Cohen, a former member of the Zionist youth movement, and now an author and commentator on French-Israel relations

More information [here](#)

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Reorienting the PKK: Rojava and the political thought of Abdullah Öcalan

12 October 2017, 6:00pm to 7:30pm

Venue: LSE, Room 9.04, 9th Floor, Tower 2, 2 Clement's Inn, Mobil Court, London WC2A 2AZ

Speaker: Joost Jongerden

In its 1978 manifesto, the PKK declared the establishment of an independent state to be the most important political goal of any national liberation movement. Twenty years on, the party's leader Abdullah Öcalan changed this when he developed an ideological framework based on the idea of self-governing, stateless societies as the best way of addressing socio-economic and socio-cultural injustices. Joost Jongerden explains this paradigm shift, which reoriented the PKK as well as other Kurdish movements in the Middle East. *More information* [here](#)

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Redefining the Political: The Ultras Football 'Movement' in Egypt

17 October 2017, 5:15pm to 7:15pm

Venue: LSE, Room 9.04, 9th Floor, Tower 2, 2 Clement's Inn, Mobil Court, London WC2A 2AZ

Speaker: Rabab el-Mahdi

In this talk, Rabab El-Mahdi examines the tumultuous path of Egypt's revolutionary process through the lens of the Ultras football fan groups. The story of the Ultras represents a microcosm of Egypt's recent travails and poses questions about mainstream understandings of the country's political landscape. Through focusing on this movement that is often either demonized or romanticized, El-Mahdi shows the significance of the interplay between class and agency in shaping Egypt's politics at a time of historic change. *More information* [here](#)

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Yemen: From War to Famine

27th October 2017, 12:30- 7:00

Venue: Upper Lounge, Reed Hall, Streatham Campus, University of Exeter, UK

Yemen has been ravaged by years of war, which has claimed the lives of thousands. It has left millions more on the brink of famine and cholera is now spreading throughout the country at an alarming rate. The aim of this conference is to bring attention to the current humanitarian crisis, explore how it came to be, and discuss what should be done. It will shed light on the situation on the ground, share insights from local perspectives and discuss the complicity of the wider international community. Throughout the afternoon, internationally-renowned experts, including politicians, academics, and humanitarian actors, will present their thoughts on the situation in Yemen, each from a distinct perspective. In the evening there will be a screening of a documentary that offers a sobering glimpse into everyday life in the war-torn country. *More information* [here](#)

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RECENT & FORTHCOMING BOOKS

A History of the Modern Middle East - Rulers, Rebels, and Rogues

Betty S. Anderson

2016 – Stanford University Press

A History of the Modern Middle East offers a comprehensive assessment of the region, stretching from the fourteenth century and the founding of the Ottoman and Safavid empires through to the present-day protests and upheavals. The textbook focuses on Turkey, Iran, and the Arab countries of the Middle East, as well as areas often left out of Middle East history—such as the Balkans and the changing roles that Western forces have played in the region for centuries—to discuss the larger contexts and influences on the region's cultural and political development. Enriched by the perspectives of workers and professionals; urban merchants and provincial notables; slaves, students, women, and peasants, as well as political leaders, the book maps the complex social interrelationships and provides a pivotal understanding of the shifting shapes of governance and trajectories of social change in the Middle East. Extensively illustrated with drawings, photographs, and maps, this text skillfully integrates a diverse range of actors and influences to construct a narrative that is at once sophisticated and lucid. *A History of the Modern Middle East* highlights the region's complexity and variation, countering easy assumptions about the Middle East, those who governed, and those they governed—the rulers, rebels, and rogues who shaped a region.

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Shattered Dreams of Revolution - From Liberty to Violence in the Late Ottoman Empire

Bedross Der Matossian

2014 – Stanford University Press

The Ottoman revolution of 1908 is a study in contradictions—a positive manifestation of modernity intended to reinstate constitutional rule, yet ultimately a negative event that shook the fundamental structures of the empire, opening up ethnic, religious, and political conflicts. *Shattered Dreams of Revolution* considers this revolutionary event to tell the stories of three important groups: Arabs, Armenians, and Jews. The revolution raised these groups' expectations for new opportunities of inclusion and citizenship. But as post-revolutionary festivities ended, these euphoric feelings soon turned to pessimism and a dramatic rise in ethnic tensions. The undoing of the revolutionary dreams could be found in the very foundations of the revolution itself. Inherent ambiguities and contradictions in the revolution's goals and the reluctance of both the authors of the revolution and the empire's ethnic groups to come to a compromise regarding the new political framework of the empire ultimately proved untenable. The revolutionaries had never been wholeheartedly committed to constitutionalism, thus constitutionalism failed to create a new understanding of Ottoman citizenship, grant equal rights to all citizens, and bring them under one roof in a legislative assembly. Today as the Middle East experiences another set of revolutions, these early lessons of the Ottoman Empire, of unfulfilled expectations and ensuing discontent, still provide important insights into the contradictions of hope and disillusion seemingly inherent in revolution.

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JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

The Rise of the Islamic Constitutional Movement in Kuwait

Yuree Noh

POMEPS Studies 27 - Local Politics and Islamist Movements, pp. 19-21

In a country characterized by the ban on political parties and the weakness of civil society, the Islamic Constitutional Movement (ICM) – the political wing of the Muslim Brotherhood (MB) in Kuwait – has successfully established itself as one of the most influential political players. Officially formed in 1991, the ICM has operated since the 1950s as social organizations under various names. For consistency, I refer to the group as the ICM or the Muslim Brotherhood throughout this memo. The group has invested extensively in activities at the grassroots level to increase its influence in society

through its social arm, the Social Reform Society (SRS). It was this social weight that helped the ICM enter parliament, form a sizable coalition with its allies, and influence the lawmaking process.

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Municipal Service Delivery, Identity Politics and Islamist Parties in Turkey

Melissa Marschall, Marwa Shalaby, Saadet Konak Unal
POMEPS Studies 27 - Local Politics and Islamist Movements, pp. 31-37

The rise of Islamist politics over the past few decades has yielded distinctively diverse outcomes across the Middle East and North Africa (MENA) region. Despite the short-lived ebb of the Islamist parties in the aftermath of the Arab uprisings, more recent electoral victories have proved these parties to be an enduring phenomenon showing little signs of abating. Turkey's Justice and Development Party (Adalet ve Kalkinma Partisi, AKP) is a particularly strong case in point. It remains the only Islamist party in the region to have won four consecutive national elections, maintaining a solid support base for almost two decades. Though much has been written about the party's electoral and governing strategies on the national level, few studies have examined its efforts on the local level. This is a striking oversight given the importance of urban processes and outcomes for the both the AKP and the Islamist parties that preceded it.

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Municipal Management and Service Delivery as Resilience Strategies: Hezbollah's Local Development Politics in South-Lebanon

Diana Zeidan
POMEPS Studies 27 - Local Politics and Islamist Movements, pp. 37-41

In May 2016, municipal elections took place in Lebanon amidst severe polarization and a tense climate due to the Syrian crisis. While Hezbollah appeared to have suffered important defeats during these elections at the national level, the party achieved a major victory in South Lebanon despite the unprecedented challenges it faced by independent candidates and the Lebanese Communist Party. These results reaffirm the 'grassroots' quality of Hezbollah's local actors. Their political strategy is entrenched in the patron-client relations that regulate local politics in Lebanon, which points our attention to the discourses and narratives of Hezbollah's ruling elite on social entrepreneurship and how they form "a tactic of neoliberal governmentality" (Dey 2014: 55).

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Local Religious Leaders and the Rise of Political Islam

Steven Brooke, Neil Ketchley

POMEPS Studies 27 - Local Politics and Islamist Movements, pp. 50-55

In his memoir, Mahmoud Abd al-Halim (1979, 38-40) recalls first encountering the Muslim Brotherhood in the al-Rifai mosque in Cairo's Citadel in the mid-1930s. Abd al-Halim, who went on to be a founding member of the Brotherhood's militant "Special Section," regularly performed Friday prayers at the Citadel so that he could listen to the *khutba* delivered by Shaykh Mahmoud Ali Ahmad, the mosque's well-known and respected imam. According to Abd al-Halim, following the conclusion of prayer, Shaykh Ali Ahmad would encourage the congregation to buy the latest issue of the Muslim Brotherhood's newspaper, *al-Ikhwān al-Muslimūn*, which was on sale in the mosque. Abd al-Halim purchased the paper and thus began a lifelong association with Egypt's most prominent Islamist movement.

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Islamist and Non-Islamist Local Activism: Comparative Reflections from Egypt's Popular Committees

Asya El-Meehy

POMEPS Studies 27 - Local Politics and Islamist Movements, pp. 59-65

The end of Hosni Mubarak's rule in Egypt saw tightening government controls over national civil society organizations throughout the rule of the Muslim Brotherhood and the popular neo-authoritarian military regime that followed it after the 2013 coup. Nonetheless, the ongoing political transformations in Egypt also opened new spaces for civic activism at the local level. Grassroots popular committees, or *lijan shaabya*, emerged as a vital actor in the post-Mubarak Egyptian political landscape. Committees, which sprang up during the January 25th uprising as citizen watch brigades, were locally embedded structures loosely bound by, common ideological framing, shared symbols and overlapping social networks.

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Mobilizing Diasporas: Insights from Turkey's Attempts to Reach Turkish Citizens Abroad

Zeynep Sahin Mencutek, Bahar Baser

Journal of Balkan and Near Eastern Studies, Pages 1-20, Published online: 20 Sep 2017

Expansion in state–diaspora relations in recent decades has led to academic research questioning when, why and how sending states develop diaspora policies in order to re-connect with their citizens abroad. Turkey, which has one of the highest rates of emigration in the world, is a particularly important case study in terms of illustrating a turn in the way it perceives its citizens

abroad as a diaspora. When the AKP (Justice and Development Party) came to power, it attempted to develop a number of diaspora policies to maintain, cultivate and deepen relations with its emigrants with an aim of creating a mobilized transnational community. This article explains the transformation in this newly emerging engagement policy by putting an emphasis on Turkey's foreign policy aspirations and the diffusion of Turkey's domestic policies abroad.

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Workers vs Machines: Ottoman Tunis between Industrialisation and Colonisation

Nora Lafi

Development as a Battlefield, International Development Policy series No.8 (Geneva, Boston: Graduate Institute Publications, Brill-Nijhoff, p. 37-60

The Ottoman province of Tunis between the 1850s and its integration into the French colonial sphere in the 1880s, was marked by the emergence of new issues directly arising from an international configuration undergoing profound change. This chapter aims to analyse the relationship between economic development, geopolitics and local issues in the last decades during which the province belonged to the Empire. It will home in on an emblematic conflict, one related to the fate of workers and artisans in fez factories as they protested against what they saw as unfair competition imposed by the European powers, and against the industrialisation that followed the mechanisation of production. These new operating conditions, in a market subject to the growing dominance of foreign trade and to instability in local production, gave rise to many protests. This chapter endeavours to compare and contrast the different levels and scales of this sector, to explain the impact of a new global dimension on local balances and the vectors of a new form of foreign interference. These conflicts also involved different ways of negotiating the reformed relationship between the Ottoman Empire and its province of Tunis in the face of the threat of ever-increasing foreign domination and colonisation. Focusing on the voices of the most modest local players, who spoke out to condemn the deterioration of their living conditions, and on the local and international context, the chapter aims to reveal the dynamic interrelation between different levels and issues, and individual destinies and wider perspectives, at a time of great historical change.

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'An Uphill Job Demanding Limitless Patience'. The Establishment of Trade Unions and the Conflicts of Development in Sudan, 1946-1952

Elena Vezzadini

Development as a Battlefield, International Development Policy series No.8 (Geneva, Boston: Graduate Institute Publications, Brill-Nijhoff, p. 81-108

This chapter focuses on conflicts of development from the point of view of the entanglement between development, labour legislation, and labour conflicts during the time of decolonisation. It describes the origins of the trade union movement in Sudan, created after the Second World War, and covers the history of that movement up until 1952, the year in which its curve of radicalisation was stopped and it turned towards more conciliatory labour relations. Dwelling on internal sources emanating from the colonial government and the various labour attachés sent to Khartoum, the chapter aims to shed light on the reciprocal influences and feedback effect between the three main actors of these conflicts: the British government, whose agenda set colonial labour welfare as a top priority; a reluctant Sudanese government accustomed to decades of *laissez-faire* in matters of labour; and the workers, who quite suddenly discovered that they had the power to compel the government to listen to their demands.

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The Muslim Brotherhood's 'Virtuous society' and State Developmentalism in Egypt: the Politics of 'Goodness'

Marie Vannetzel

Development as a Battlefield, International Development Policy series No.8 (Geneva, Boston: Graduate Institute Publications, Brill-Nijhoff, p. 220-245

The rise of Islamists in Arab countries has often been explained by their capacity to offer an alternative path of development, based on a religious vision and on a parallel welfare sector, challenging post-independence developmentalist states. Taking the case of the Egyptian Muslim Brotherhood, and building on ethnographic fieldwork, this chapter aims to contribute to this debate, exploring how conflict and cooperation were deeply intertwined in the relationships between this movement and Mubarak's regime. Rather than postulating any structural polarisation, or—in contrast—any simplistic authoritarian coalition, the author argues that the vision of two models of development opposing one another unravels when we move from abstract approaches towards empirical studies. On the ground, both the Muslim Brotherhood and the former regime elites participated in what the author calls the politics of 'goodness' (*khayr*), which she defines as a conflictual consensus built on entrenched welfare networks, and on an imaginary matrix mixing various discursive repertoires of state developmentalism and religious welfare. The chapter also elaborates an interpretative framework to aid understanding of the sudden rise and fall of the Brotherhood in the post-2011 period, showing that, beyond its failure, what is at stake is the breakdown of the politics of 'goodness' altogether.

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Development and Countermovements. Reflections on the Conflicts Arising from the Commodification of Collective Land in Morocco

Yasmine Berriane

Development as a Battlefield, International Development Policy series No.8 (Geneva, Boston: Graduate Institute Publications, Brill-Nijhoff, p. 247-267

This chapter analyses the links between development and conflict in the context of the protest movements that have arisen in response to the increasing commodification of collective land in Morocco. The transfer of this land, a transfer accompanied by a discourse linking the economic development of collective land to human and social development promoted by the state, renders visible—by exacerbating them—the inequalities inherent in the land tenure system introduced in the colonial era. Among the many forms of inequality, those relating to women’s rights have become particularly important on the political scene thanks to action taken by a particular women’s protest movement. This movement has managed to forge status for itself as a legitimate protest movement and is also contributing to the (re)creation of social boundaries based on the rhetoric of autochthony and on the politicisation of social inequalities based on tribal affiliation.

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NEWS PIECES & COMMENTARY

Eastern Kurdistan: a silent politics with huge casualties

Seevan Saeed

21 September 2017, openDemocracy

Inspired by the Kurdish movement in the north and Rojava (in Turkey and Syria), PJAK (the Kurdistan Independent Life Party affiliated to the Kurdistan Workers's Party (PKK) or Iranian branch of the PKK) and recently KODAR (the East Kurdistan Democratic and Independent Party also founded by the PKK, to replace the PJAK) were established to fill the gap of the Kurdish struggle in Iran. Yet, this new attempt has faced several serious obstacles. Can Kurdish politics in Rojhelat, (*Rojhelat*, literally means East, and refers to the eastern part of Kurdistan which is located within Iran’s current borders) look for a change of course to take it out of its current stagnation? Or will it continue to waste the time, resources and patience of a disappointed Kurdish people? *Continue reading [here](#)*

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Third World Quarterly row: Why some western intellectuals are trying to debrutalise colonialism

Vijay Prashad

21 September 2017, scroll in

In the past decade, several prominent European and North American intellectuals, with very poor analytical skills, have produced work that seeks to overturn the consensus against colonialism. Some of this work – such as produced by the British counterfactual historian Niall Ferguson – is openly rooted in the present moment of American imperial wars rather than in a serious reconsideration of the historical record. In his book *Empire: How Britain Made the Modern World*, Ferguson argued that British colonial rule – brutal here and there to be sure – had given places such as India parliamentary democracy and the English language. India, he wrote, “owes more than it is fashionable to acknowledge to British rule”. The context is the 2003 American war on Iraq, with people such as Ferguson urging the United States to colonise Iraq and set aside the anti-colonial values of the United Nations and of the world’s peoples. When books arrived from serious scholars that demonstrated the brutality of the colonial experience, these were savaged by Western ideologues buoyed by Ferguson and the US war on Iraq. Caroline Elkins’ *Britain’s Gulag: The Brutal End of Empire in Kenya* and Olivier Le Cour Grandmaison’s *Coloniser, exterminer. Sur la guerre et l’État colonial* faced harsh scrutiny in the Western world for being forthright about colonialism’s fascistic past. The space was being created to now ask questions that had appeared settled for a half century: that colonialism was on balance a benevolent part of human history. *Continue reading [here](#)*

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Kurdish struggles and the challenge of foreign support: the case of Syrian Kurds

Behnam Amini

19 September 2017, openDemocracy

The situation of the Kurds in a drastically changing Middle East has received little attention in academia and less in the media despite their growing impact on regional and international politics. The biggest stateless people living in the Middle East are on the verge of a new status, not only in Iraqi Kurdistan, where a referendum for independence takes place on September 25, 2017, but also in Syria and Turkey. In Syria, Kurds have fought an organised and effective struggle against the IS. In Turkey, they have suffered a massive destruction of Kurdish cities, displacement of half a million Kurds and eradication of all forms of legal entity by the Turkish state. Then there is Iran. This week’s short series looks at current political struggles of the Kurds in four neighbouring countries. *Continue reading [here](#)*

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Saudi authorities arrest 30 clerics, intellectuals and activists in 'coordinated crackdown on dissent'

15 September 2017, Independent

The rights group Human Rights Watch has condemned the arrest by Saudi authorities of some 30 clerics, intellectuals and activists this week as “a coordinated crackdown on dissent”. The arrests were made ahead of a call by exiled opposition figures for demonstrations following Friday afternoon prayers, which did not appear to attract much support amid a heavy security deployment. Activists this week circulated on social media lists of people detained, including prominent Islamist preacher Salman al-Awdah, as well as some people with no clear links to Islamist activity or obvious history of opposition. The detentions follow widespread speculation, denied by officials, that King Salman intends to abdicate to his son, Crown Prince Mohammed, who dominates economic, diplomatic and domestic policy. *Continue reading [here](#)*

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Pink buses and race politics

Janine Rich

6 September 2017, openDemocracy

Hundreds of women marched in Istanbul, Turkey, on 29 July 2017 to protest against violence and animosity they face from men demanding they dress more conservatively. If you see a pink bus pass you on the streets of Istanbul, don't be surprised. These are the furiously debated, female-only buses that have been touted as the answer to harassment on public transportation in Istanbul, and are already in circulation in cities such as Bursa and Şanlıurfa. Admittedly, the first time I was asked for my opinion about the concept I was torn. Having experienced the relentless exhaustion and fear of harassment, being able to let my guard down on public transportation did not sound bad at all. No, it would not fix the problem, but then again, the idea that women must remain victims offered up on a platter while we do nothing to solve it did not thrill me either. *Continue reading [here](#)*

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Once a Bucknell Professor, Now the Commander of an Ethiopian Rebel Army

Joshua Hammer

31 August 2016, NYT Magazine

Berhanu Nega was once one of Bucknell University's most popular professors. An Ethiopian exile with a Ph.D. from the New School for Social Research in Manhattan, he taught one of the economics department's most sought-after electives, African Economic Development. When he wasn't leading

seminars or puttering around his comfortable home in a wooded neighborhood five minutes from the Bucknell campus in rural Lewisburg, Pa., Nega traveled abroad for academic conferences and lectured on human rights at the European Parliament in Brussels. “He was very much concerned with the relationship between democracy and development,” says John Rickard, an English professor who became one of his close friends. “He argued that you cannot have viable economic development without democratization, and vice versa.” A gregarious and active figure on campus, he rooted for the Philadelphia Eagles and the Cleveland Cavaliers, campaigned door-to-door for Barack Obama in 2008 and was known as one of the best squash players on the Bucknell faculty. He and his wife, an Ethiopian-born optometrist, raised two sons and sent them to top-ranked colleges, the University of Pennsylvania and Carnegie Mellon. On weekends he sometimes hosted dinners for other Bucknell professors and their families, regaling them with stories about Abyssinian culture and history over Ethiopian food he would prepare himself; he imported the spices from Addis Ababa and made the *injera*, a spongy sourdough bread made of *teff* flour, by hand. *Continue reading [here](#)*

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POSITIONS AND OPPORTUNITIES

Assistant Professor of Arabic and Middle Eastern Studies, Queens College, CUNY

The Department of Classical, Middle Eastern and Asian Languages and Cultures at Queens College, the City University of New York (CUNY), invites applications for a full-time, tenure-track appointment in Arabic at the rank of Assistant Professor, to begin in the fall semester of 2018.

Responsibilities include teaching undergraduate Arabic language and literature courses at all levels, courses in Middle Eastern Studies and Islamic Studies, and contributing to Queens College’s liberal arts curriculum. Applicants must provide evidence of an active research program. The successful candidate will also be expected to share responsibilities for departmental activities.

Our department offers a wide variety of undergraduate courses. In addition to language courses in ancient Greek, Latin, Chinese, Japanese, Korean, Arabic and Hebrew, we offer courses, taught in English, on both ancient Western and non-Western classics and on modern Asian and Middle Eastern cultures and literatures. A flagship college of the CUNY system, Queens College is an urban school that offers a rigorous education in the liberal arts and sciences to a large and diverse student body.

QUALIFICATIONS: A Ph.D. degree in Arabic literature, Middle Eastern Studies, Islamic Studies or comparative literature is required. Also required is native or near-native competency in Arabic and English. Preference will be given to applicants with a Ph.D. in hand at the time of application.

COMPENSATION: CUNY offers faculty a competitive compensation and benefits package. Salary is commensurate with qualifications and experience. Benefits include health insurance, pension and tax-deferred retirement savings plans and paid parental leave. We also provide mentoring and support for research, scholarship, and publication as part of our commitment to ongoing faculty professional development

HOW TO APPLY: Please follow the instructions below:

- Go to www.cuny.edu and click on "Employment";
- Click on "Search Job Postings";
- Click on "More Options To Search For CUNY Jobs";
- Enter the Job ID 17425 in the box for "Job Opening ID" and click on "Search";
- Click on the "Posting Title," then on "Apply Now" and follow the instructions.

The candidate must upload his/her cover letter, CV, writing sample into CUNYfirst in any of the following formats: .doc, .docx, .pdf, .rtf, or text format. (Please use simple names for the documents you upload, for example, JDoeResume. Documents with long names cannot be parsed by the application system.)

Important Note: You need to provide three reference letters. Please ask your references to send their letters to Yunzhong Shu (yunzhong.shu@qc.cuny.edu) by the closing date.

We take pride in our diverse community and encourage people with disabilities, minorities, veterans, and women to apply.

More information and application [here](#)

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Crown Center for Middle East Studies Junior Research Fellow 2018-2020, Brandeis University

Deadline: 31 October 2017

The Crown Center for Middle East Studies is offering two-year fellowships to outstanding scholars of Middle East politics, economics, history, religion, anthropology, or sociology for the 2018-2020 academic years. This consecutive, two-year fellowship is targeted at junior scholars with PhD in hand and not yet tenured. The fellowship's goal is to allow junior scholars the flexibility and means to advance a specific research project related to the contemporary Middle East.

Because of this unique opportunity for a two-year fellowship, there will not be an application cycle during Fall 2018. The Center will resume its annual application cycle for one-year fellowships in Fall 2019 for the 2020-2021 academic year.

About the Crown Center

The Crown Center's research interests encompass the 22 members of the Arab League, stretching from Morocco to Iraq, as well as Israel, Turkey, and Iran. The Center's research focus extends well beyond Arab-Israeli tensions to include Middle East politics and history, Islamic studies, economic and social developments, and regional security and arms control. The Center's research staff reflects its broad geopolitical focus. During its 12 years of operation, experienced researchers with high-level expertise about Egypt, Israel, Palestine, Turkey, Iraq, Iran, GCC, and Saudi Arabia have conducted research for the Center. In addition to hosting conferences, seminars, and workshops, the Center has created tools for real-time distribution of analyses regarding current developments and events in the Middle East with its Middle East Brief series. Additionally, the Center's faculty teaches undergraduate- and graduate-level courses at Brandeis University.

Eligibility

The 2018-2020 Junior Research Fellowship is open to both recent PhDs (as a post-doctoral position) and assistant professors in Middle East-related fields. A PhD must be completed by September 1, 2018.

Terms

This fellowship is a two-year appointment beginning September 1, 2018, and ending June 30, 2020. The annual stipend is \$48,000. In addition, funding is available for research, travel, and related expenses. Fringe benefits will be available during the two-year appointment period.

Fellows are expected to be in residence at the Crown Center during the tenure of the fellowship. During their residence, fellows are required to write a Middle East Brief each year and participate in all Crown Center seminars, conferences, and other events.

More information and application [here](#)

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Associate or Full Professor in the Sociocultural Anthropology of the Middle East, Brown University

Review of applications from: 15 October 2017

Brown University's Watson Institute for International and Public Affairs and the Department of Anthropology jointly invite applications for a tenured, senior position (associate or full professor) in the sociocultural anthropology of the Middle East. We are looking for a scholar whose work addresses on one or more of the Watson Institute's focal areas: security (including such topics as studies of violence, war, policing, militarization and military policy, and borders), development (including such issues as inequality, gender, humanitarianism, and the ethical dimensions of intervention), and governance (including, for example, ethnographic study of states, transnational governance, civil society, policy, social movements, NGOs, and human rights). Of particular interest

are applicants whose work is public or policy-facing, and matches the mission of the Watson Institute “to promote a just and peaceful world through research, teaching, and public engagement.” We seek a theoretically innovative scholar with demonstrated success conducting ethnographically grounded research and an exciting trajectory of future scholarship. The successful candidate must have an outstanding record of national and international scholarly achievement, a clear commitment to working in multidisciplinary environments, an established record of successful teaching and mentoring, and a willingness to play a leading role in the Watson Institute’s Middle East Studies program. The new faculty member will hold a joint appointment in both the Watson Institute and the Department of Anthropology.

Brown University is an EEO/AA employer. Underrepresented minorities, women, and scholars from outside the United States are strongly encouraged to apply. To apply, please submit a cover letter, curriculum vitae, and the names and addresses of three references to via Interfolio.

More information and application [here](#)

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2018 Winter and Summer TRE Grants

Deadline: 30 November 2017

The Project on Middle East Political Science is delighted to announce a call for proposals for POMEPS Travel – Research – Engagement grants for the entire year of 2018. The competition is open to academic political scientists at career stages from PhD students to senior faculty from any institution, and is not restricted to U.S. citizens or residents. Awards of up to \$3,000 will be offered to support research travel to the broader Middle East. The research should be in support of an ongoing academic research project. Grant recipients are required to submit at least one article based on their research to POMEPS for possible publication on *Washington Post’s* Monkey Cage blog. Opportunities for POMEPS workshops and conferences are often extended to applicants. The proposed travel should anytime in 2018.

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

Applications should include:

- Current CV
- Research proposal* including:
 - Location of travel
 - Travel schedule
 - Description of project/research plan
 - Budget estimate

* *there is no specific page requirement*

- Proposed *Monkey Cage* article topics

Interested candidates should submit proposals in one PDF file to Ms. Stephanie Dahle at pomepsgw@gmail.com by 5:00 pm EST, November 30, 2017.

Past recipients of TRE grants are eligible to apply, but please be advised that priority will be given to those who have not previously received funding.

More information [here](#)

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Postdoctoral Fellowship, The Max Planck Cambridge Centre for the Study of Ethics, Human Economy and Social Change

Deadline: 9 October 2017

The Fellowship will begin as soon as possible, at the latest 1 January 2018

The Max Planck Cambridge Centre for the Study of Ethics, Human Economy and Social Change (informally “Max-Cam”), an innovative collaboration funded jointly by the University of Cambridge and the Max Planck Society, was formally established as of 1 July 2017. The Centre will be co-directed by Chris Hann (Max Planck Institute for Social Anthropology, Halle/Saale), James Laidlaw and Joel Robbins (Department of Social Anthropology, Cambridge University), and Peter van der Veer (Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen), and will be dedicated to pursuing fresh ethnographic research in fields of urgent concern to humanity today. The Centre is devoted to the study of social change with a focus on interconnections between economic and ethical change. It is anticipated that the researcher appointed to the position in Göttingen will have a strong background in religious anthropology and the study of religious networks in Asia.

The postdoc is expected to manage his/her own research independently but contribute to the joint activities and outputs of the Centre, including working closely with the team of four Research Associates in the Centre in Cambridge and one Associate who will be based in Halle. He/she will be involved in the planning of the research, the organisation of some events, carrying out data collection (including interviews), analysing data (including some interview transcription), as well as helping with the servicing of the Centre’s webpages and the writing and editing of research publications emerging from the Centre's research. The postdoc will be required to contribute to the presentations of seminars, conferences and workshops organised and supported by the Centre.

Your Profile

Good research skills, the ability to work in a team, and communication skills with good written and spoken English are required. Applicants should be in possession of a Ph.D. in anthropology, religious studies, or Asian area studies.

Our Offer

The Postdoctoral position (TVöD E13) is offered until the end of the project (31.12.2021).

The workplace is Göttingen, except when undertaking field research.

The Max Planck Society strives to employ more persons with disabilities and explicitly encourages applications. Furthermore, the Max Planck Society is committed to raising the proportion of women in underrepresented fields; we thus explicitly encourage applications by women.

Contact

Please submit your application electronically by 9 October 2017 to vdvoffice@mmg.mpg.de

Applicants should send the following documentation:

- cover letter
- CV including a list of publications
- two-page summary of the proposed research, which should demonstrate clear links both to the applicant's previous work and qualifications and to the respective research field
- one writing sample (e.g. a published work, or a chapter from a PhD)
- university degrees

Informal inquiries may be directed to Peter van der Veer (vanderveer@mmg.mpg.de)

More information [here](#)

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Visiting Fellowships, BGHS, Bielefeld

Deadline: 15 January 2018

Every year, the BGHS invites doctoral researchers from other countries to work at the Graduate School for four months to promote international scientific and cultural exchange. Visiting fellows have the opportunity to use their stay at the BGHS to work intensively on their dissertation, visit degree programme courses and build contacts to our scientific community. Fellows receive a computer work station for the duration of their stipend. The grant consists of a EUR 1,200 stipend per month. This amount will be supplemented by a child allowance if applicable. Upon application, travel costs can also be covered by the Graduate School.

All international doctoral researchers may apply who are matriculated in a doctoral programme abroad and whose dissertation has a historical, sociological, social-anthropological or political science focus. German nationals may also apply if their tertiary education has been at foreign universities. The visiting fellowships further networking with scientists at the BGHS, therefore no prolonged archival or research trips should take place within this period. The candidates present their project to the BGHS community at the beginning of their stay and submit a final report by the end of their funding period.

To ensure that your project fits with the BGHS profile, you should take a close look at the areas of

research covered by the graduate school. Your project should be relatable to those areas. You can find an overview of the areas of research and the professors working at the BGHS.

Applications for summer term 2018 (1 April to 31 July 2018) should be submitted via the online application portal no later than 15 January 2018.

Please submit the following documents:

- Curriculum Vitae (1,000 words max.)
- Covering letter (600 words max.)
- Description of your dissertation project(2,000 words max.)
- Work schedule and timeframe for your stay at the BGHS
- Letter of recommendation from your supervisor/advisor at your university
(If preferred, your supervisor/advisor can send the letter directly to the BGHS: application-bghs@uni-bielefeld.de)

University and college certificates and transcripts (Master's certificate). Please enclose a certified translation if certificates are not written in English or German.

Please read the FAQs carefully. They contain all important information on application requirements and procedures. Please also read the project description guidelines for information on formal design and content as well as the covering letter and curriculum vitae guidelines. Please feel free to contact us should you have any questions: application-bghs@uni-bielefeld.de.

More information and application [here](#)

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The Altaf S. Al Sabah Visiting Chair in Women and Societal Development Studies, AUB, Beirut

Review of applications from: 15 November 2017

The Faculty of Arts and Sciences at the American University of Beirut seeks to appoint a distinguished scholar to the newly established Altaf S. Al Sabah Visiting Chair in Women and Societal Development Studies to begin on August 15, 2018.

This Chair was made possible through a generous gift from Sheikha Al Sabah to AUB in May 2017, in honor of the late Sheikha Lulwa Nasser M. Al Sabah and Sheikha Shaikha Ali S. Al Sabah, with the aim of empowering women and promoting gender equity in the region. Among its objectives, the Chair is expected to lead efforts to strengthen AUB's capacity in the field of women's studies. Additionally, this Chair would also build and expand on the ongoing Women and Gender Studies (WGS) initiative that offers a multidisciplinary undergraduate minor in Women and Gender Studies.

The initial term of appointment is for one year, with a chance for renewal upon university approval. Applications are open to professors of all ranks, but preference will be given to applicants of senior

standing. In addition to holding a PhD degree in Women and Gender Studies or closely-related disciplines, candidates must have a strong commitment to teaching at the undergraduate and graduate levels.

The primary responsibility of the successful candidate is to teach three courses (2/1): Introduction to Gender Studies, Theory and Method, and an elective, special topic course that concentrates on the Arab world. The latter course, preferably offered as a seminar, could focus on any subfield such as migration, peace, conflict studies, labor, and social movements. The candidate is also expected to make a substantial contribution to the WGS's development and growth at AUB by designing and developing a vigorous interdisciplinary teaching curriculum.

Interested candidates should send a letter of application, a Curriculum Vita, a statement on teaching philosophy, two sample syllabi, and the names of three referees to as_dean@aub.edu.lb.

Review of applications will begin on November 15, 2017 and will continue until the position is filled.

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