



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

Editor: Jann Boeddeling (j.boeddeling@lse.ac.uk)

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CALL FOR PAPERS & CONFERENCES

Palestinian Anthropology: Thinking Without a State

Birzeit, Palestine, January 2019

Deadline: 15 October 2018

Insaniyyat, the recently formed Society of Palestinian Anthropologists, invites participants to submit abstracts, attend roundtables, and participate in the society's second gathering. Papers and roundtables should address the subject of Palestine and Palestinian communities anywhere as topics of anthropological inquiry. The conference is in collaboration with the PhD program in interdisciplinary social sciences at Birzeit University. For its three-day conference, Palestinian Anthropology: Thinking Without a State, Insaniyyat invites participants to explore the following questions: How can we cultivate and enrich a Palestinian anthropology? What are the theoretical and/or political, ethnographic contributions of anthropological research on Palestine to the discipline? What are the thematic intersections that do or should command ethnographic attention in a sovereignless Palestine? In what ways might Palestine as an epistemic site offer critical reflections on the modern enterprise of studying the Other that is arguably anthropology? What are the challenges of conducting fieldwork in Palestine and among Palestinian communities in diaspora?

The lives and deaths of Palestinians have been documented, researched, debated, and contested in academic research for over a century. Early anthropological writings about Arab communities in general were shaped by variegated Orientalist portrayals of the region. Writings on Palestine and Palestinian communities have not been an exception. However, in the past three decades, critical anthropological writings have started to document and analyze the experiences of Palestinians and their communities. This conference is a gathering of Palestinian anthropologists from home and exile to discuss the ways they study, explore and document the range of Palestinian experiences. As an epistemic space, Palestine in this conference, will offer anthropology a critique of the parochialism of Western scholarship: its concealments, confusions and aporias.

Anthropology of Palestine is moving towards diversified fields that are not exhausted by binaries of occupation/liberation, resistance/adaptation, 1948/1967 or NGOs/Armed Struggle and so on. The reality of colonization dwells in an ontological complexity. Insaniyyat was birthed through these critiques and concerns.

About Insaniyyat:

Insaniyyat is an initiative of Palestinian anthropologists that began in 2015, and it is devoted to promoting anthropological inquiry among Palestinians and about Palestine, and the rest of the world. It advocates for the development of anthropological knowledge in diverse subfields and related ethnographic research, while always being attuned to social and political justice. Insaniyyat aims to offer anthropological scholarship to various audiences, both local and global, and to provide professional support for Palestinians working in the discipline of anthropology by promoting their academic research and by promoting ethnographic writing in the Arabic language. Finally, Insaniyyat

is committed to spreading knowledge about anthropology among Palestinian university students and to introducing anthropology to the wider public.

Abstracts can be submitted in either Arabic or English, and should be no longer than 500 words. Send your abstract to: conference2019@insaniyyat.org

More information [here](#)

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Paths of Resistance in the Middle East and North Africa - 14th Conference of the Italian Society for Middle Eastern Studies (SeSaMO)

31 January–2 February 2019, Turin, Italy

Department of Culture, Politics and Society, University of Turin, Campus Luigi Einaudi

Deadline for panels: 5 September 2018

Recent reports on the Middle East and North Africa have spotlighted episodes of individual rebellion and collective protest that, escalating into revolution (thawra), disclosed effervescence, dynamism, desire for redress and assertiveness on the part of the populations of the area. Resistance represents historically a constitutive element of religious community (the Islamic umma was born from the Prophet's conflict with the rulers of Mecca), nation-states, coalesced around the myth of national liberation struggles or anti-imperialism, and remarkable literary phenomena such as the "Palestinian literature of resistance" (adab al- muqāwama).

Nonetheless, the imaginary of the Orient dominating in Europe throughout the centuries had downplayed the capacity of the so-called "Oriental" populations to generate democratic institutions and, more broadly, change. Particularly resilient was the category of Oriental despotism that depicted the Middle East and North Africa as immovable and immutable spaces and societies, regions trapped by their inhabitants' allegedly natural predisposition, strengthened by Islam, to submission in the face of tyrannical rulers. Though not exempt from criticisms, Edward Said's work strongly questioned such an Orientalist approach and, along with it, the label of despotism. In the wake of Orientalism, Post-Colonial Studies and Subaltern Studies have attempted to restore dignity to the historical-political trajectories of a region and its peoples and legitimise the autochthonous paths of resistance within those societies.

Based on these assumptions, the 14th SeSaMO Conference aims at bringing the debate on the paths and forms of resistance, which developed in the Middle Eastern and North African region over the centuries, and soliciting different theoretical and disciplinary approaches.

The paths of resistance can be understood as reaction to external agents or in relation to internal 'enemies'. In this way, anti-colonial opposition movements can be included (from 'primary resistance' to modern mass nationalism, according to the classic definition of Terence Ranger), as well as the actions of civil society (trade unions, academicians, artists, etc.) against authoritarian regimes and even the steps undertaken to redefine the international economic and financial balance

of power or phenomena of self-immolation and martyrdom. Finally the focus may be on everyday practices of resistance from below (Bayat, Life as politics) or on activism fostered from above by political elites and intellectual avant-gardes.

Panels with the following focus are particularly welcome:

Theoretical and analytical lenses used over the years to study the paths of resistance in the Middle East and North Africa.

Methodologies and sources (archives, militant sources, etc.) used over the years to investigate the paths of resistance and their impact on resistance trajectories.

Trajectories of resistance from different disciplinary perspectives (e.g. linguistic, literary, historical, sociological, juridical, anthropological, political, religious studies and area studies) and with a comparative view.

The 'words' of resistance(s) and the interplay between global vocabulary and local languages.

The multiple connections between the Middle East and North Africa and the rest of the world (networks of resistance, circulation of ideologies, etc.).

Single-country case studies approached with different theoretical and empirical lenses.

Panel proposals should be submitted by emails to torino2019@sesamoitalia.it by 5 September 2018. They will include a title, a 250-word abstract and a 50-word profile of the proponent/s. The working languages of the Conference are English, French, and Italian.

Open and closed panels will be accepted. Closed panels should include the papers on schedule with related titles, 250-word abstracts and a 50-word presenter's profile. The application should be sent in Word format.

For any further detail or information, please write to torino2019@sesamoitalia.it

More information [here](#)

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Italian Society for Middle Eastern Studies (SeSaMO) Panel on “Law as Resistance”

Deadline: 15 October 2018

Organized by Roberta Aluffi (University of Turin), Gianluca Parolin (Aga Khan University) and Serena Tolino (University of Hamburg).

In line with the general theme of the 2019 Conference (Paths of Resistance in the Middle East and North Africa), the panel organisers wish to solicit papers engaging with issues of law as resistance in the region.

Law generally plays the role of the villain in most stories of resistance. We believe that there is more to be said. At least, there are instances of law as resistance (beyond and away from Fitzpatrick 2008).

We invite submissions engaging with any of these angles:

(Imperial fiqh) Is there space to argue that imperial jurists devised fiqh as a stronghold able to resist pressures from political authorities and their laws?

(Legal History) What evidence can we conjure to support the counter-intuitive statement that during colonial times law was also used to resist the coloniser?

(Law&Colonialism) Some have started to deconstruct the calls for sharia in contemporary contexts as direct challenges to current illiberal regimes. A form of 'protected' resistance?

(Law&Lit) If literature is an avenue to explore forms of resistance of and to the law, how can we read for example the account of Tawfiq al-Ḥakīm or the citizen-detective in 'detective' stories?

(Law&Language) The language of the 'modern', positive law has largely become the hegemonic language of law triumphant. Where can one find counter-hegemonic challenges to this state of affairs?

(Law&Gender): How law has been used as an instrument of resistance to challenge patriarchal norms and/or hegemonic forms of masculinity and femininity?

(Law&Feminism): What is the relation between feminist demands for legal reforms and the law? What are the conditions that allow for some of these demands to make their way into the law? And what are the conditions that hinder that?

Please send your proposal (in Italian, English, or French, max. 500 words) by 15 October 2018 to: serena.tolino@uni-hamburg

More information [here](#)

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Fascism? Populism? Democracy? Critical Theory in a Global Context

23 -25 January 2019, University of Brighton, UK

Deadline: 10 September 2018

Keynote speakers: Lorenzo Bernini, Luciana Cadahia, Jean Comaroff, Kelly Gillespie, Saygun Gökariksel, Donna Jones, Maurizio Lazzarato, Christoph Menke, Leign-Ann Naidoo, Suvendrini Perera, Enzo Traverso

The International Consortium of Critical Theory Programs invites 300-word abstracts for a conference, hosted jointly by the Centre for Applied Philosophy, Politics and Ethics and Radical Futures at the University of Brighton, UK, and the Department of Politics at Boğaziçi University, Turkey.

Please send abstracts to info.ictconsortium@berkeley.edu before September 10, 2018.

The conference has three aims:

- (a) to reanimate the analytical and critical tools of the past in addressing the xenophobic, fascistic, racist, and sexist tendencies of the present;
- (b) to engage in debate with critical theoretical scholars from every part of the globe;
- (c) to address the inequalities intrinsic to the global political order, while identifying the places, spaces and practices which inspire democratic politics today.

Organising Committee

Volkan Çıdam (Boğaziçi University); Mark Devenney (University of Brighton); Zeynep Gambetti (Boğaziçi University); Clare Woodford (University of Brighton).

Context

This conference takes place at an unprecedented time. The early years of the 21st century have seen the reemergence of fascisms; the naturalization of nationalist, populist, sexist, xenophobic and provocative hate speech and conduct; and the marginalization of local and global progressive politics. Many events suggest a return to the 1920s and 1930s: "democratically" elected politicians in the United States, Hungary, Turkey, and India have resorted to nationalist tactics, undermining law and parliamentary sovereignty; resentment of culturally or religiously distinctive "others" is nurtured to reactionary ends; millions of immigrants, refugees, and stateless people are refused recognition as rights-bearing human beings. Yet the world today is also profoundly different than it was in the 1930s. Political discourses are mediatized in real time across the globe and a single mode of networked and financialized production structures all economic and political activity. Class structures, resource distribution, and the forms that inequality takes have changed in unprecedented ways.

Critical theory has never contented itself with describing surface appearance—and there is no reason why it should today. Fascism, capitalism, and inequality have assumed new forms, and taken on different significance in novel social conditions. This conference aims to reinvigorate critical and theoretical approaches to the present, devoid of dogmatism, but committed to a politics of equality.

Suggested topics include (but are not limited to):

1. Conceptualising the convergence and divergence of populist and/or fascistic tendencies in different contexts across the globe;
2. Reframing critical theoretical work for emancipatory politics in the 21st century;
3. Critiques of (neoliberal) capital including associated processes of accumulation, precarization, flexible labour, xenophobia, and prejudice;
4. Decolonial critiques of "Western" conceptualisations of domination, violence, and critique;
5. Conceptualising new forms of domination and violence, and their specificities, across the globe;
6. Analysis of the economic, social, and political dynamics which limit emancipatory politics;
7. Theoretical reflections on movements and ideas which enact and animate equality across the globe.

Conference attendance and participation is free. However, we will limit the number of presentations in order to ensure that we can structure the conference as a set of on-going conversations.

Full financial support for flights and accommodation in Brighton is available to scholars from around the globe who cannot otherwise attend.

More information [here](#)

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The Radical Sixties: Aesthetics, Politics and Histories of Solidarity

28–29 June 2019, University of Brighton, UK

Deadline: 28 September 2018

An international interdisciplinary conference jointly organized by the University of Brighton's Centre for Applied Philosophy, Politics and Ethics (CAPPE); Centre for Design History (CDH) and Centre for Memory, Narrative and Histories (CMNH).

"The Sixties" continue to engage scholars from many disciplines in debates over what exactly changed; and, indeed, whether the various protest movements were in fact radical at all in their political demands. Both nostalgically celebrated as a revolutionary heyday and lamented as a failed political project, the decade continues to haunt veterans and preoccupy scholars fifty years on. However, these long-held evaluations remain parochially centred on European and North American experiences in a handful of cities in this tumultuous decade. Crucially, a Third Worldist perspective, despite its centrality for activists in the 1960s, is conspicuously marginalized in today's scholarship. It has been argued—and demonstrated—that decolonisation struggles and anti-imperialist resistance spanning the three continents of the Global South, from Cuba to Algeria and all the way to Vietnam, both politically informed a new generation of contestation and offered a new radical horizon of Leftist internationalism. And yet "The Sixties" continues to be universalised on the basis of myopically "Western" speculations about what makes radical politics possible.

This conference thus seeks to decentre the established loci of "The Sixties". It builds on recent efforts to expand and complicate the spatiality and temporality of the global sixties and calls for new analyses of this critical historical conjuncture from the standpoint of solidarity. For today we seem to know very little about how solidarity constituted a nodal theme for radical Leftist politics in the 1960s; its intellectual frameworks and transnational politics, associated aesthetics and cultures of circulation. How was solidarity conceived, imagined and radically enacted in the border-crossings, both spatial and intellectual, of revolutionaries in the "long" 1960s?

We invite contributions from any discipline that explore notions and manifestations of solidarity as articulated in the interstices that, more than 50 years ago, opened up shared spaces of political struggle and prefigured radical horizons of possibility. In particular, we seek explorations of solidarity as expressed in new aesthetic modes of transnational dissent and carried through the circulatory practices of radical cultures and associated flow of new revolutionary subjectivities.

Topics:

- Theorisations of radical forms of New and/or Third World Left solidarity (politics/ aesthetics/ global scope/ tactics/subjectivities)
- Histories of solidarity with, and within, the Third World (South–South and/or North-South linkages, networks and movements)
- Arts, cultures and aesthetics of solidarity (design, film, print, literature, poetry, music, visual and material culture broadly construed)
- Solidarity in circulation (objects, ideas and images on the move)
- Mobility of activists, intellectuals and artists
- Nodal cities/spaces of encounter

- Solidarity in public spaces of protest
- Memories, legacies and futures
- Leftist internationalism, transnationalism, cosmopolitanism from below

Conference keynote speakers:

Vijay Prashad, Tricontinental Institute for Social Research.

Cynthia Young, Pennsylvania State University.

Submission Guidelines

Please send proposals for individual papers/ and or panels by 28 September

2018 to: Radical60s@brighton.ac.uk

Individual paper proposals should include: name of presenter and contact information; proposed paper title; abstract (250 words); short biography (50 words).

Panel proposals should be pre-formed and include: title and short rationale for the panel (100 words) with 3-4 corresponding individual paper proposals (as per above-guidelines).

Accepted proposals will be notified by November.

There is limited bursary support available for applicants: if you wish to apply, please send a paragraph explaining your need for support, together with your abstract. Decisions will be made on the basis of both abstract and need.

Organizing Committee

Zeina Maasri (convener); Cathy Bergin; Francesca Burke; Andrea Garcia Gonzalez; Garikoitz Gomez Alfaro; Megha Rajguru; Zoe Sutherland.

For any enquiries regarding proposals, please contact Zeina Maasri: Z.ElMaasri@brighton.ac.uk

For all general enquiries, please contact: Radical60s@brighton.ac.uk

More information [here](#)

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Midwest Association for Middle East and Islamic Studies Conference 2019

Deadline: 19 January 2019

The Midwest Association for Middle Eastern and Islamic Studies and the University of Louisville are pleased to announce a call for papers for the MAMEIS Annual Conference in Louisville, Kentucky, Friday, March 22, 2019. We welcome submissions from scholars based in the Midwest (broadly conceived) on this year's theme "Home, Displacement, Dispossession, and Refugees in the Middle East and Islamic World." We are soliciting new research on any topic in Middle East and Islamic Studies, but especially encourage abstracts that align with our conference theme.

This conference focuses on the idea of home as a place and a concept. It also engages with what has become an important topic in the recent history of the Middle East and Islamic World, displacement, dispossession, and refugees. The recent massive dislocation of people as a result of the wars in Syria, Yemen, Afghanistan, and Libya are a potential topic, but papers regarding historical movements and dislocations in the Ottoman Empire, Iran, Greater Syria, Israel, Armenia, North Africa, and South and Southeast Asia are welcome.

Please submit a one-page prospectus along with your name, title, and affiliation by January 19, 2019 to: James N. Tallon, tallon1453@gmail.com

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BRISMES Conference 2019 Joining the Dots: Interdisciplinarity in Middle East Studies

24 - 27 June 2019, University of Leeds, UK
Deadline: 8 November 2018

The British Society for Middle Eastern Studies and the University of Leeds' Arabic, Islamic and Middle Eastern Studies (AIMES) Department in the School of Languages, Cultures and Societies invite proposals for the 2019 Annual BRISMES Conference on the theme 'Joining the Dots: Interdisciplinarity in Middle East Studies'.

Though 'interdisciplinarity' is consistently upheld as an important and necessary aspect of enterprising scholarly research within the field of Middle Eastern Studies, the precise nature of effective interdisciplinary research remains underexplored. The 2019 BRISMES Conference seeks to celebrate interdisciplinarity as vital in understanding the interconnectedness of the social, cultural, political and economic structures and conditions throughout the Middle East and North Africa, and explore how disciplinary silos can be overcome in favour of communication between the humanities, social sciences and language studies on the region. To this end, the conference hopes to provide a forum for an open and wide-ranging debate on good practice in interdisciplinary design and research, its challenges as well as its potential of unlocking the complexities of the region.

Arabic, Islamic and Middle Eastern Studies (AIMES) at the University of Leeds itself embodies this aim towards scholarly cross-pollination and collaboration across disciplines, offering a diverse teaching portfolio in the fields of Arabic language, translation, literature, politics, history, culture and Islamic studies and sustaining a vibrant research culture that fosters cross-disciplinary collaboration not only within the Department but across the School of Languages, Cultures and Societies and beyond. At the 2018 BRISMES conference, the suppression and denial of academic and creative freedom across the region emerged as an urgent and shared concern across all disciplines. Combined with issues of instituted academic precarity, and the continuing discrepancy of resources between Middle Eastern and Western universities, it is clear that the political and economic pressures on Middle Eastern Studies are considerable and ongoing. In this context, interdisciplinary work has the potential

to cultivate empathic connections and professional solidarity, and to generate new methodological and conceptual responses to these challenges.

We encourage proposals that take up the conference theme in innovative and original directions: bringing different disciplines and fields into productive dialogue with one another, exploring the opportunities and limitations which interdisciplinary research presents, and reflecting on the various ways in which challenges to Middle Eastern studies (be it social, political, ethical or otherwise) can be illuminated, and indeed countered, by interdisciplinary approaches to scholarship.

Proposals for complete panels (of either four or five speakers) are very much welcomed. In keeping with the theme of interdisciplinarity, we particularly encourage panels which involve participants or collaborations with those working outside of academia. In addition, we warmly invite individual paper proposals on any topic related to Middle Eastern Studies. Our aim is to foster dialogue between scholars studying the Middle East and North Africa from all disciplines, forming dynamic panels in which these individual submissions can speak to one another in energising and fruitful ways.

Please note that paper abstracts must not exceed 250 words, and must be received by 17:00 (GMT) on Thursday 8 November 2018, in order to be considered. Submissions must be made online via the conference website. Please ensure to read the form guidelines provided, prior to making your submission.

More information [here](#)

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Untangling Popular Power: Rhetoric, Faith, and Social Order in the Middle East

2-3 March, 2019 at the Columbia Global Center in Amman, Jordan

Deadline: 22 October 2018

The Institute for Religion, Culture and Public Life (IRCPL) at Columbia University in collaboration with the Columbia Global Centers | Amman and co-sponsored by our partners in Europe, are organizing a conference entitled – Untangling Popular Power: Rhetoric, Faith, and Social Order in the Middle East. The conference will consider various forms of popular power in the Middle East and North Africa by examining how populism is defined, the role of modern populist movements like anti-colonial struggles or popular anti-regime uprisings, how the use of religious identity has shaped these movements, and the relationship between populist ambitions and various media platforms, from print to broadcast to digital.

As “populism” itself becomes a significant force, both rhetorically and politically, across the world and in the region, the need for interdisciplinary scholarship across the MENA region is vital. This forum aims to explore the extent to which recently emerging populisms in the contemporary Middle

East are illustrative of a new historical trend, and/or the extent to which they are a continuation of the diverse strategies for the mobilization of peoples that were deployed during international anti-colonial projects and civil rights movements. It will examine the intersection of populist and religious discourses and the relationship of secular and religious activists to political and social power, as well as the implications of the different strains of emerging populism on globalization, liberal institutions, human rights, and the media.

Although “populism” is a contested term, here we use it to characterize political trends in which leaders mobilize social groups for political action through rhetoric(s) that weave together emotionally charged themes into a message of economic uplift, nationalism, the wresting of power from entrenched elites, and the protection of an authentic way of life.

The two-day conference will be held at the Columbia Global Center in Amman and aims to provide a forum for scholars, local experts, advanced doctoral students, activists and practitioners to investigate these themes and track how populism that uses religious discourse is being variously deployed across the MENA region. Following the conference, select participants will be invited to contribute a revised and extended version of their papers to an edited book volume and other online writing fora.

The conference invites contributions from academics, NGO organizations, religious leaders, and civil society members who work in and on the MENA region. Contributors are invited to submit abstracts for the following thematic panels with a suggested range of topics for each panel.

Language and Meaning: Conceptualizing Popular Politics in the Middle East

- Meanings and connotations of the term “populism” in the various contexts and languages of the Middle East and North Africa
- Ways in which populist movements envision community and authenticity and target particular social groups (e.g. religious communities, ethnic groups, and economic classes)
- Discourses of nationalism, civil rights, equality, religion, secularism, and methods used to promote cleavages of identity in the pursuit of populist objectives

The Past in the Present: Historical Perspectives on Populism

- Contemporary populist movements in the region as a new phenomenon
- Populist movements of the past
- Differences between MENA and European/American populist ideologies

Mobilizing the Faithful: The Role of Religion and Religious Identity in Popular Politics

- Role of religious leaders and religious communities
- Use of religion and religious identity by populist leaders and movements to pursue national, economic, and social objectives
- Politicization of religious tropes through populist lenses activating previously dormant populations of political actors

Media(ted) Populism

- Contribution of traditional media and social media to contentious politics and social movements, in the past and today
- Populist rhetoric employed across media platforms – newspapers, television, the web, and others
- Religious dimensions in media environments
- Tension between populist figures and media and the question of “illegitimate” or “fake” media.

Bread, Dignity, and Social Justice: The Economics of Populism

- Divergent framings of welfare and who is mobilized around such claims
- Role of global and local financial crises in rise of populist movements
- Negotiation of Islamist economic ideas and global political economy
- Economic precariousness and inaccessibility of resources correlated with changing views of what constitutes legitimate use of authority in MENA

GUIDE FOR AUTHORS

Abstracts should be 250 words maximum in length. They should be titled and have all requisite bibliographic citations. Along with the abstract, please include a detailed, recent Curriculum Vitae/resume (no longer than 3 pages).

Abstracts will be evaluated according to the following categories: originality of theme, clear data and methodology, clarity and relevance of the proposal to the conference theme. To submit your abstract, please send them to ircpl.populism@gmail.com with the subject line of the email titled “Populism Middle East Abstract” by Monday, October 22, 2018.

More information [here](#)

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TALKS & OTHER EVENTS

Prospects for Islamist Politics after the Arab Uprisings

03 October 2018, 6:00pm to 7:30pm

Venue: LSE, Research Centres meeting Suite, 9th floor Tower 1, Clement’s Inn, London WC2A 2AZ

Speakers: Hendrik Kraetzschmar, Paola Rivetti, Courtney Freer, Craig Larkin

Chair: Katerina Dalacoura

What are the consequences of the Arab uprisings for Islamist actors and organisations across the region? Have regime change, revolution, counter-revolution and reform worked to strengthen the power and influence of Islamists, or have they weakened them? Presenting the recently published volume *Islamists and the Politics of the Arab Uprisings: Governance, Pluralisation and Contention*

(EUP, 2018), panellists will critically discuss the impact of the uprisings looking at how Islamists' political and ideological stances have shifted as a result of a dramatically changing social and political environment. Cross-regional dynamics will be explored and assessed, alongside discussions of the national specificities of Islamist trajectories in those countries of the Middle East and North Africa impacted by the waves of popular mobilisation since 2010".

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“We all wanna change the world” The Revolutionary Sixties in the Mediterranean and the Middle East

11-12 October 2018

Centre Marc Bloch, Berlin, Germany

Organizers: Leyla Dakhli, Nazan Maksudyan, Jakob Kraus

11 October 2018

Welcome and Lunch (13:00 - 14:30)

Panel 1 (14:30 - 16:00): New Internationalism and Solidarity Networks

Andrea Brazzoduro (St. Antony's College, Oxford): Algeria, Anti-fascism, and Third Worldism. An Anti-colonial Genealogy of the Western European New Left (1957-1975)

Mark Levine (University of California, Irvine): Foucault in Tunisia, a long lasting impact?

Afshin Matin-Asgari (California State University, Los Angeles): The 1960s Tri-continental Iranian Student Opposition: Results and Prospects

Demet Lüküslü (Yeditepe University, Istanbul): Turkey's 1968 Student Movement, Dominant Discourses and Solidarity Networks

Panel 2 (16:30 - 18:00): From Algeria to Dhofar and Beyond: Iconic Struggles

Abdel Razzaq Takriti (University of Houston): Algeria and Palestine: Revolutionary Fraternity in the World of Liberation Movements

Toby Matthiesen (St. Antony's College, Oxford): The Gulf States and the Arabian Peninsula in the Global 1960s

Kyle Haddad-Fonda (Nicholas Sparks Foundation, New Bern, NC): Eclectic Revolutionaries: Representations of Third World Leftist Movements in Algerian Revolutionary Ideology

Day 2 (12 October 2018)

Panel 3 (9:30 - 11:00): 1968: A Challenge to Third-Worldism?

Jeffrey James Byrne (University of British Columbia, Vancouver): Revolution and Retrenchment by the Third World's New Establishment in the Late 1960s

Gennaro Gervasio (Università Roma Tre): An Egyptian 1968. The Student Movement and the (Re)Birth of a Radical Left in Egypt

Leyla Dakhli (Centre Marc Bloch, Berlin): The Tunisian 1960s. Coming-of-Age in a New-Born Country?

Bahru Zewde (Re:work, Humboldt-Universität zu Berlin): Ethiopia and the Global 1960s

Panel 4 (11:30 - 13:00) The Age of the Left? Islamists and Nationalists of the 1960s

Jakob Kraus (Freie Universität Berlin): Revolution beyond Marxism: The Long 1960s from Bennabi to Qaddafi

Fatima Tofighi (University of Religions, Qom): Practices of the Body as Revolutionary Instruments: Iran in the 1960s

Erol Ülker (Altınbaş Üniversitesi, Istanbul): Marx, Mao, Mustafa Kemal: Anti-Imperialism, Third-Worldism, and Youth Movements in Turkey's 1968

Panel 5 (14:30 - 16:00) Literature, Sound, Image: Performing the Global 1960s

Nazan Maksudyan (Leibniz-Zentrum Moderner Orient, Berlin): Revolting Bodies, Revolting Minds: Sevgi Soysal and Performances of Gender and Sexuality in the 1960s

Hilmi Tezgör (Universität Duisburg-Essen): The Sounds of the Revolution in Greece and Turkey

Eman Morsi (Dartmouth College, Hanover, NH): Arab Socialism in Cuba: Between Solidarity and Stereotypes

Fadi Bardawil (University of North Carolina, Chapel Hill): New Left Internationalism and Its Becomings: Solidarity, Engagement, Disenchantment

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Limited Statehood in Post-Revolutionary Tunisia

16 October 2018, 5:45 – 7:00pm

Venue: SOAS, Russell Square: College Buildings, Khalili Lecture Theatre

Speaker: Ruth Hanau Santini, Università "L'Orientale"

Discussant: Charles Tripp, SOAS

Santini discusses her recently published book *Limited Statehood in Post-Revolutionary Tunisia: Citizenship, Economy and Security* (Palgrave Pivot, 2018) in which she explores the complexity of the only widely-acclaimed successful democratic transition following the Arab uprisings of 2010-2011 – the Tunisian one.

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Rentier Islamism: The Influence of the Muslim Brotherhood in the Gulf Monarchies

16 October 2018, 6:00 to 7:30pm

Venue: LSE, Wolfson Theatre, 54 Lincoln's Inn Fields, London WC2A 3LJ

Speakers: Courtney Freer, Sir John Jenkins, Stéphane Lacroix

Chair: Toby Dodge

Scholars of Middle Eastern politics have long overlooked the role played by political Islam in domestic politics of the wealthy monarchical states of the Arabian Gulf, so-called 'rentier states'. While rentier state theory assumes that citizens of such states will form opposition blocs only when their stake in rent income is threatened, this book demonstrates that ideology, rather than rent, has motivated the formation of independent Islamist movements in the wealthiest states of the region, specifically, Kuwait, Qatar and the United Arab Emirates (UAE). The book therefore argues that Brotherhood movements have managed to use the links between the social (i.e. informal personal networks) and political (i.e. government institutions) to gain influence in policymaking in such states. Using contemporary history and original empirical research, Courtney Freer updates traditional rentier state theory and argues that political Islam serves as a prominent voice and tool to promote more strictly political, and often populist or reformist, views supported by many Gulf citizens.

More information [here](#)

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Past Imperfect, Future Tense: Writing People's Histories in the Middle East Today

17 October 2018, 5 - 6.30 pm

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin, Germany

Speaker: Pascale Ghazaleh (American University in Cairo / EUME-FU Fellow of the Alexander von Humboldt Foundation 2017-19)

Chair: Georges Khalil (EUME / Forum Transregionale Studien)

More information [here](#)

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From Pre to Post-Revolution Ideals of Womanhood

18 October 2018, 7:00 – 8:00 pm

Venue: SOAS, Russell Square: College Buildings, Khalili Lecture Theatre

Speaker: Nasrin Rahimieh, University of California, Irvine

The flourishing of Iranian women's writing in the wake of 1979 revolution has been much noted and celebrated. What is less scrutinized is whether this phenomenon is a reflection or a by-product of the revolution and what it might reveal about the conditions of women's belonging to the national imaginary. Focusing on a selection of contemporary prose fiction penned by women, this presentation will explore their representations of women's self-configuration in the nation.

More information [here](#)

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The Politics of 'Women without Men': Novel and Film

18 October 2018, 7:00 – 8:00 pm

Venue: SOAS, Russell Square: College Buildings, Khalili Lecture Theatre

Speaker: Nasrin Rahimieh, University of California, Irvine

Shahnush Parsipur's novel, *Women without Men*, is arguably the most controversial novel published after the 1979 revolution. It was banned in Iran shortly after its publication, and Parsipur was imprisoned purportedly for the novel's discussion of women's sexuality and virginity. The novel has been translated twice into English and has been adapted into a feature film by Shirin Neshat. This presentation will examine the film's amplification of the novel's political undercurrents and their implications for understanding gender relations in modern Iran.

More information [here](#)

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Anarchy as Order: Civil Society, Responsibility and the Meaning of Freedom after the Arab Revolutions

24 October 2018, 5 - 6.30 pm

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin, Germany

Speaker: Mohammed Bamyeh (University of Pittsburgh / EUME Fellow 2018/19)

Chair: Yasmeen Daher (University of Montreal)

More information [here](#)

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The Meaning of Justice and the Rule of Law in Post-2013 Egypt

31 October 2018, 5 - 6.30 pm

Venue: Forum Transregionale Studien, Wallotstraße 14, 14193 Berlin, Germany

Speaker: Amr Hamzawy (Stanford University / Fellow of the Wissenschaftskolleg zu Berlin 2018/19)

Chair: Georges Khalil (EUME / Forum Transregionale Studien)

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Decolonial Transformations: Imagining, Practicing, Collaborating

31 October to 2 November 2018, University of Sussex, Brighton, UK

This workshop provides a space for conversations and collaborations around the theme of 'Decolonial Transformations'. The world we currently inhabit has been structured significantly by imperial and colonial rule. While colonization was resisted over the longer durée, the decolonization movements of the last seventy years consolidated and institutionalised these efforts. This has led to the beginning of a fracturing of the colonial world order. This fracturing remains incomplete. Coloniality continues to be pervasive as a structuring force in the world, often manifesting as the modernist control of nature and civil society, racialised divisions of labour, Eurocentric social theories, global governance regimes that institutionalise asymmetric relations (in trade, natural resources and capital), racialised migration regimes, disqualification of 'non-Western' modes of knowing, demonization of specific identities and xenophobia, and the silencing and erasure of subaltern histories. While struggling against these forms of coloniality, there is an urgent need for imagining and realising transformations that can help build alternate decolonial worlds and sustainable futures.

A key aim of the workshop is to think about and discuss how to move recent conversations around coloniality and decolonial transformations forward, linking academic scholarship with art, activism, and everyday life. This workshop brings together scholars, artists, students and activists to collaboratively imagine and reflect upon decolonial processes. It aims to further cooperative engagement in and among movements aimed at decolonial transformations, for realising educational justice, ecological regeneration and pluriversal futures.

The workshop will include a variety of different events and forums over two and a half days, including panel discussions, interviews, interactive and participatory workshops, and creative spaces and performances. The afternoon workshops will be streamed to bring together work in Scholarship, Art, and Activism.

This workshop is a collaboration between SOAS and the University of Sussex. We welcome you to join us in 3 days of conversations and collaborations on 'decolonial transformations'.

Speakers and facilitators will be from the UK, Europe, Canada, South Africa, India, and Palestine: GN Devy, Meera Sabaratnam, Olivette Otele, Kalwant Bhopal, Iyiola Solanke, Andrea Cornwall, Rosalba Icaza, Ronaldo Vasquez, Kerem Nisancioglu, Gurminder Bhambra, Dalia Gebrial, the Cape Peninsula University of Technology, the Racial Justice Network, Bail for Immigration Detention, SOAS Solidarity with Refugees and Displaced Peoples, and more.

Interactive Sessions will be run by: Brighton QTIPOC Narratives Collective, Karen Salt, Sharlene Khan, Fouad Asfour, Akanksha Mehta, Althea-Maria Rivas, Malcolm James, Sam Solomon, Nisha Ramayya, Radical Residency, I2AmSussex, Sindi Gordon, Sara Camacho-Felix, Mama D, Toyin Agbetu, Saurabh Arora, Divya Sharma, HipHopEdUK, The Verbatim Theatre, etc...

The Workshop will take place at the University of Sussex, Brighton, UK. There is a 10.00 registration fee. Concessions are available.

For enquiries please email decolonialtransformations@gmail.com

More information [here](#)

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The Arab revolutions as an object of history: Moral economy, archives of the present, and revolutionary emotions (1950-2011)

7 November 2018, 6:00 PM

Venue: AUB, Auditorium B1, College Hall, Beirut, Lebanon

Speaker: Leyla Dakhli

When speaking of revolution in the Arab world, two periods tend to cloud the historical horizon: the movements of 2010-2011, whose status as a revolution, or revolutions, has of late been tangled up in various discussions of Springs and Winters; and the revolutions tied to decolonization and the national emancipation struggles of the 1930s-1960s. Most of these revolutions are confined to national frames of reference, and were turned into instruments of authoritarian regimes – the Algerian Revolution, the Ba’athist coup d’état in Syria, the Libyan Revolution of the “Popular Democratic Republic”, the Nasserite Revolution in Egypt. Between these two periods, we are made to believe that nothing happened. This presentation seeks to forge the way to explain and understand by inviting expression rather than relying on “surprise” and the discourse of suddenness used to speak of revolution. To achieve this outcome, one has to rely on archives (intended as collections of documentation) that can address not only the question of the state and its dealing with threats, but also the people in their own social organization and the moral economy of their struggle.

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RECENT & FORTHCOMING BOOKS

Oral History in Times of Change: Gender, Documentation, and the Making of Archives

Hoda Elsadda, Hanan Sabea (Eds)

The American University in Cairo Press, September 2018

Oral history archives have always been at the forefront of liberatory social movements in general, and of feminist movement in particular. Until the end of the twentieth century in the Arab world, archives of women's oral narratives were almost non-existent with the exception of small documentation efforts tied to individual research. However, since 2011, there has been a marked increase in the documentation of projects. In this context, the Women and Memory Forum organized a conference in 2015 about the challenges of creating gender sensitive oral history archives in times of change. The papers in this collection shed light on documentation initiatives in Arab countries in transitional and conflict situations, in addition to international experiences. They engage with questions around archives and power, the challenges and opportunities presented by new technologies to the making and preserving of archives, ethical concerns in the construction of archives, women's archives and the production of alternative knowledge, as well as conceptual and methodological issues in oral history.

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Limited Statehood in Post-Revolutionary Tunisia - Citizenship, Economy and Security

Ruth Hanau Santini

Palgrave Pivot, 2018

This book explores the complexity of the only widely-acclaimed successful democratic transition following the Arab uprisings of 2010-2011 – the Tunisian one. The country's transformation, in terms of state-society relations across several analytical dimensions (citizenship, security, political economy, external relations), is looked at through the prism of statehood and of limited statehood in particular. The author illustrates how the balance of power and the relationship between the state and societal forces have been shaped and reshaped a number of times at key critical junctures by drawing on examples from very different policy arenas. The critical reading of statehood speaks beyond the Tunisian case study as notions of limited statehood can be applied, with different degrees of intensity and in some dimensions more than others, to most political systems in the Middle East and North Africa. Accessible for students, academics and professionals alike, the book illuminates the complexities and challenges of a successful, albeit still fragile, transition.

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Clientelism and Patronage in the Middle East and North Africa: Networks of Dependency

Laura Ruiz de Elvira, Christoph H. Schwarz, Irene Weipert-Fenner (Eds)
Routledge, 2018

The book takes the phenomenon of the 2011 uprisings as a point of departure for reassessing clientelism and patronage across the entire MENA region. Using case studies covering Morocco, Tunisia, Egypt, Jordan, Lebanon, Turkey and the Gulf monarchies, it looks at how the relationships within and between clientelist and patronage networks changed before 2011. The book assesses how these changes contributed to the destabilization of the established political and social order, and how they affected less visible political processes. It then turns to look at how the political transformations since 2011 have in turn reconfigured these networks in terms of strategies and dynamics, and concomitantly, what implications this has had for the inclusion or exclusion of new actors. Are specific networks expanding or shrinking in the post-2011 contexts? Do these networks reproduce established forms of patron-client relations or do they translate into new modes and mechanisms?

Contents:

Introduction - Networks of Dependency, A Research Perspective, Laura Ruiz de Elvira, Christoph H. Schwarz, Irene Weipert-Fenner

Part I: Conceptualising Privilege and Dependency in the MENA Region

1. Multi-layered Dependency: Understanding the Transnational Dimension of Favouritism in the Middle East, Sina Birkholz

2. Theorizing Politics, Patronage, and Corruption in the Arab Monarchies of the Gulf, Matthew Gray

Part II: Patron-Client Relations in the Neoliberal Era

3. Redistributive Politics, Clientelism and Political Patronage Under the AKP, Esra Çeviker Gürakar and Tuba Bircan

4. Cairo's New Old Faces: Redrawing the Map of Patron-Client Networks after 2011, Mohamed Fahmy Menza

5. Neoliberal Reforms, Protests and Enforced Patron-Client Relations in Tunisia and Egypt, Mohamed Yaghi

6. The Reconfiguration of Clientelism and the Failure of Vote Buying in Lebanon, Tine Gade

Part III: The Role of Brokers for Networks of Dependency

7. Centre-Periphery Relations and the Reconfiguration of the State's Patronage Networks in the Rif, Ángela Suárez-Collado

8. Networks of Dependencies and Governmentality in Southern Lebanon: Development and Re-Construction as Tools for Hezbollah's Clientelist Strategies, Diana Zeidan

9. Patronage and Clientelism in Jordan: The Monarchy and the Tribes in the Wake of the "Arab Spring", Luis Melián Rodríguez

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Religious Statecraft - The Politics of Islam in Iran

Mohammad Ayatollahi Tabaar
Columbia University Press, 2018

Since the 1979 revolution, scholars and policy makers alike have tended to see Iranian political actors as religiously driven—dedicated to overturning the international order in line with a theologically prescribed outlook. This provocative book argues that such views have the link between religious ideology and political order in Iran backwards. *Religious Statecraft* examines the politics of Islam, rather than political Islam, to achieve a new understanding of Iranian politics and its ideological contradictions. Mohammad Ayatollahi Tabaar traces half a century of shifting Islamist doctrines against the backdrop of Iran’s factional and international politics, demonstrating that religious narratives in Iran can change rapidly, frequently, and dramatically in accordance with elites’ threat perceptions. He argues that the Islamists’ gambit to capture the state depended on attaining a monopoly over the use of religious narratives. Tabaar explains how competing political actors strategically develop and deploy Shi’a-inspired ideologies to gain credibility, constrain political rivals, and raise mass support. He also challenges readers to rethink conventional wisdom regarding the revolution, Ayatollah Khomeini, the U.S. embassy hostage crisis, the Iran-Iraq War, the Green Movement, nuclear politics, and U.S.–Iran relations. Based on a micro-level analysis of postrevolutionary Iranian media and recently declassified documents as well as theological journals and political memoirs, *Religious Statecraft* constructs a new picture of Iranian politics in which power drives Islamist ideology.

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JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

The Urbanization of Power and the Struggle for the City

Deen Sharp
MER287

The Middle East is one of the most urbanized and urbanizing regions in the world. The proliferation of urban megaprojects, skyscrapers, gated communities, retail malls, airports, ports and highways continues unabated. From 2006 to 2016, cement production almost doubled in the region’s major cement producing countries, such as Saudi Arabia (from 27 to 61 million tons), Egypt (29 to 55 million) and Turkey (47 to 77 million). The majority of production is aimed at domestic markets. Saudi Arabia from 2008 to 2016 even banned the export of cement to ensure lower domestic prices for the government’s large infrastructure projects. What constitutes an urban area is a highly fraught political, economic and social question. In countries such as Saudi Arabia and Lebanon, the population is officially over 80 percent urban. And in countries like Egypt, where only 43 percent of people officially live in urban areas, the actual urban population is thought to be much higher.

Governments try to avoid classifying areas as urban to avoid providing required services such as a courthouse and police station. Indeed, international organizations still struggle to agree on a universal definition of an urban area as they attempt to monitor the rate of urbanization around the world. One of the most commonly used definitions of an urban area is an area with at least 5,000 people and a population density of 300 per square kilometer. But as the UN Statistics Division notes, the density of settlement is not an adequate criterion for defining an urban area. This suggests that what constitutes the urban is as much qualitative as quantitative; it relates to ways of life.

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Abadan - The Rise and Demise of an Oil Metropolis

Kaveh Ehsani , Rasmus Christian Elling
MER287

In fall 1978, Abadan's oil refinery workers played a decisive role in the Iranian Revolution by joining the national mass strikes. Just two years later, Abadan and the adjoining port city of Khorramshahr were shelled by the invading Iraqi army and effectively destroyed during the Iran–Iraq war (1980–88), which scattered their population of over 600,000 as refugees across Iran and abroad. The bloody liberation of Khorramshahr (May 1982) turned the tide of Iraqi advances. Abadan's refinery workers remarkably kept up production under constant shelling through eight years of war and international sanctions, earning the two cities a prominent place in post-revolutionary Iran's official mythology of the "Sacred Defense."

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Jerusalem's Colonial Landscapes of Loss - From Deir Yassin to Khan al-Ahmar

Thomas Abowd
MER287

Over the course of generations of conquest, what has been lost in colonial cities like Jerusalem? Israel's settler-colonial project has been premised on a set of racial and spatial assumptions that require the dispossession—even the elimination—of the native Palestinians. Over the seven decades of Israeli rule in Jerusalem and throughout historic Palestine, the state has produced abiding landscapes of loss for Palestinians, while enabling mass Zionist settlement on lands and in homes wrested from the indigenous population. Israel's almost ineluctable expansion as well as the fortification of its exclusive character underscores why settler colonialism must be seen not as a single, seminal event of conquest but rather as an ongoing process of violent ordering and reordering. Over the last 70 years of Israeli governance, Jerusalem has been reconfigured geographically and demographically through policies designed to construct Jewish settlements on the ruins of destroyed Arab neighborhoods and villages. Analyzing the moving edge of Israeli colonialism

across an urban center radically reconfigured since 1948 reveals the steady, grinding violence of settler-colonial urbanism.

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Labour and democracy in the Maghreb: The Moroccan and Tunisian trade unions in the 2011 Arab Uprisings

Lorenzo Feltrin

Economic and Industrial Democracy, 24 August 2018

This article focuses on the part played by Moroccan and Tunisian labour in the 2011 Arab Uprisings and their outcomes, aiming to add fresh evidence to the long-standing debate over the place of social classes in democratisation processes. In Morocco, most labour confederations supported a new constitution that did not alter the undemocratic nature of the political system. In Tunisia, instead, rank-and-file trade unionists successfully rallied the single labour confederation in support of the popular mobilisations, eventually contributing to democratisation. The most important facilitating factor for these divergent processes and outcomes was the different level of working-class power existing in the two countries. On the eve of the Uprisings, working-class power was higher in Tunisia than in Morocco and this enabled Tunisian workers to mobilise more effectively. Democratisation in Tunisia, however, has so far failed to address the demands for social justice that were at the core of the Uprisings.

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Repression and resistance – fragments of Kurdish politics in Turkey under the AKP regime

Kumru F. Toktamis & Isabel David

Turkish Studies, 19:5, 661-670

Kurdish politics in the Middle East and within the boundaries of states where Kurdish speaking populations live, is a highly complicated, multi-layered and multi-faceted issue. In this special issue, our focus is mainly on Kurdish politics in Turkey, especially in the past fifteen years under the AKP regime, which can be considered as a dynamic episode of state-formation and (de-) democratization onto itself. This introductory piece briefly reviews some aspects of Kurdish politics in Turkey and previews the articles in this special issue.

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Wartime Nonviolent Mass Protests and Post-Conflict Politics

Reyko Huang

POMEPS Studies 30, The Politics of Post-Conflict Resolution

In violent conflicts, civilians are often depicted as mere victims of violence whose choices consist of fleeing, staying silent, or actively supporting one warring side or another, all in the pursuit of their primary objective, survival. The basic drive for self-preservation seems so intuitive as to be an unassailable assumption in these contexts. And yet, reality easily defies such depictions. My research shows war often has the effect of galvanizing individuals toward nonviolent mass activism, and that mass activism can outlast the war to critically shape postwar politics. In this essay I study wartime dynamics to explore how the social legacies of war may affect post-conflict politics. The ongoing war in Yemen has caused immense human suffering, with tens of thousands killed, mass displacement, and a near collapse of state institutions. Despite this trauma, ordinary Yemenis have filled the streets by the hundreds, thousands, and even tens of thousands in an unrelenting series of nonviolent mass protests since the onset of the war in March 2015. According to the Armed Conflict Location & Event Data, Yemen experienced 162 popular protests and riots between January 1, 2017, and May 1, 2018, alone. *Continue reading [here](#)*

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Repression, Cooptation, and Movement Fragmentation in Authoritarian Regimes: Evidence from the Youth Movement in Egypt

Nadine Sika

Political Studies, 3 September 2018

How do authoritarian regimes fragment protest movements in the aftermath of mass protests? How do protest movements deal with these authoritarian measures in return? Based on qualitative fieldwork with 70 young people in Egypt from April until November 2015, I demonstrate that regimes which face major contentious events and transition back to authoritarian rule, utilize two main strategies for fragmenting protest movements: repression and cooptation. The main literature on protest movements contends that regimes respond to protest movements through a combination of repression and concession to offset movement gains and eliminate their motivations for further protests. More concessions are believed to be effective in democratic regimes, while more repression is effective in authoritarian regimes. However, the results of this fieldwork demonstrate the importance of repression in addition to cooptation in authoritarian regimes, which is largely ignored in the literature on protest movements. Cooptation is an instrumental tactic for the regime in two manners: first it creates internal struggles within the movements themselves, which adds to their fragmentation. Second, it facilitates a regime's repression against protest movement actors. This creates more fragmentation in addition to deterrence to the development of new protest movements and protest activities.

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The Disenchantment of the Left: Two Memories of the Palestinian Struggle

Jihane Sfeir

TRAFO – Blog for Transregional Research, 05 June 2018

Islamist leaders are often former liberationist or nationalist ideologues who after being disappointed by the failure of nationalism or Marxism, turn to Islam as a mobilizing force. More than a few sympathizers and members of the Lebanese Hezbollah were also former communists or belonged to Palestinian parties. One cannot ignore the ideological shift that happened in 1979, from leftist parties to groups motivated by political Islam. In order to consider this ideological transformation, in the following pages, I examine how the Lebanese Civil War impacted the transformation of two former Shiite Lebanese, pro-Palestinian fighters, Bassel and Nizar, and the nature of their political and military commitment to the Palestinian cause. *Continue reading [here](#)*

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The Making and Unmaking of the Moments: From the 1979 Revolution to the Arab Spring

Behrooz Moazami

TRAFO – Blog for Transregional Research, 08 May 2018

The 1979 revolution in Iran is often identified as a pivotal moment in the Islamization of political and social movements in the Middle East, representing the forceful return of politicized religion. Yet this moment, because of how it was conceived and its inherent sectarian nature, bred oppression and resistance; it sowed the seeds of its own destruction. I argue that, despite their failures, the Arab Spring and the opposition to Islamic rule in Iran since 1979 represent the kernels of the unraveling of this Islamic moment. Religious discourse in its illiberal form is in retreat in the region. Historical moments are made and unmade through long and complex national, regional, and global processes. Every moment holds the ingredient of its own transformation if not destruction. Studies of moments are studies of change. *Continue reading [here](#)*

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Trauma as counter-revolutionary colonisation: Narratives from (post)revolutionary Egypt

Vivienne Matthies-Boon, Naomi Head

Journal of International Political Theory, Vol 14, Issue 3, pp. 258 - 279

We argue that multiple levels of trauma were present in Egypt before, during and after the 2011 revolution. Individual, social and political trauma constitute a triangle of traumatisation which was

strategically employed by the Egyptian counter-revolutionary forces – primarily the army and the leadership of the Muslim Brotherhood – to maintain their political and economic power over and above the social, economic and political interests of others. Through the destruction of physical bodies, the fragmentation and polarisation of social relations and the violent closure of the newly emerged political public sphere, these actors actively repressed the potential for creative and revolutionary transformation. To better understand this multi-layered notion of trauma, we turn to Habermas’ ‘colonisation of the lifeworld’ thesis which offers a critical lens through which to examine the wider political and economic structures and context in which trauma occurred as well as its effects on the personal, social and political realms. In doing so, we develop a novel conception of trauma that acknowledges individual, social and political dimensions. We apply this conceptual framing to empirical narratives of trauma in Egypt’s pre- and post-revolutionary phases, thus both developing a non-Western application of Habermas’ framework and revealing ethnographic accounts of the revolution by activists in Cairo.

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NEWS PIECES & COMMENTARY

Morocco criminalises violence against women and sexual harassment

Al-Jazeera, 12 September 2018

A new law in Morocco criminalising violence against women goes into effect on Wednesday, in what critics say is merely a first step in the right direction. Approved by parliament on February 14, the bill imposes tougher penalties on perpetrators of various types of violence committed both in the private and public spheres, including rape, sexual harassment and domestic abuse. Locally known as the Hakkaoui law after family affairs and women's issues minister Bassima Hakkaoui, the legislation also declares the definition of sexual harassment, including unsolicited acts, statements or signals of a sexual nature, delivered in person, online or via telephone. *Continue reading [here](#)*

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Iraq PM asked to resign amid Basra unrest

Al-Jazeera, 8 September 2018

The two leading groups in Iraq's parliament have demanded the resignation of Prime Minister Haider al-Abadi over the unrest in the southern city of Basra, where a recent escalation in violence during protests over public services has seen at least 12 deaths, the Iranian consulate torched and its airport hit by rockets. At an emergency session of parliament on Saturday, the Sairoon coalition headed by populist Shia leader Muqtada al-Sadr, which won the most seats in Iraq's May elections, called for al-

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Abadi's government to step down. "We demand the government apologise to the people and resign immediately," al-Sadr's spokesman, said Hassan al-Aqouli, said. Ahmed al-Assadi, spokesperson for the second-largest Fateh Alliance list, also denounced "the government's failure to resolve the crisis in Basra". *Continue reading [here](#)*

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Iraq: Deadly Basra clashes as protesters torch government office

Arwa Ibrahim

Al-Jazeera, 4 September 2018

Deadly clashes continued in Iraq's southern oil hub of Basra after hundreds gathered to mourn the death of a protester killed a day earlier. At least six people were killed and 12 injured in violent demonstrations near a provincial government building on Tuesday when protesters stormed the office and set it alight, sources on the ground told Al Jazeera. Sources on the ground said members of the security forces had also been injured. "The situation is continuing to escalate after the death of a protester yesterday," said demonstrator Laith Abdelrahman. "Security forces are using live ammunition and tear gas to break up the demonstrations." *Continue reading [here](#)*

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POSITIONS AND OPPORTUNITIES

Assistant Professor: Critical Security Studies of the Middle East, Miami University

Review of applications from: 8 October 2018

The Department of Global and Intercultural Studies invites applications for a tenure-track assistant professor to teach in International Studies, to include Critical Security Studies of the Middle East; maintain an active research agenda; advise students; and provide service to the institution.

Require: A Ph.D. in Anthropology, Economics, Geography, History, International Studies, Political Science or interdisciplinary work within these or related, cognate fields by date of appointment in August 2019. Candidates should have Middle East regional expertise, relevant language ability, and field work experience. Applicant must be a U.S. citizen, a lawful permanent resident, admitted for residence as an applicant under the 1986 immigration amnesty law, refugee or asylee.

Consideration may be given to candidates with interdisciplinary conceptual and methodological perspectives in both critical and applied analyses of the complex social, political, and economic

changes shaping the contemporary Middle East; those whose scholarship may include but is not limited to: critical political economies; environmental and human security; international and civil conflict; migration; as well as the cultural, gender, sexuality, race, and class dimensions of these issues.

Consideration may also be given to candidates with demonstrated potential for interdisciplinary teaching that engages the International Studies curriculum and other of the academic majors and minors offered by the Department of Global and Intercultural Studies: Asian/Asian-American Studies; American Studies; Black World Studies; Latin American, Latino/a, and Caribbean Studies; Middle East and Islamic Studies; and Women's, Gender, and Sexuality Studies.

Submit a letter of interest, curriculum vitae, a writing sample (one chapter or journal article in length), and statement of teaching philosophy to <https://miamioh.hiretouch.com/job-details?jobID=6314>. Screening of applications will begin on October 8, 2018 and will continue until the position is filled. Direct queries about the search to Dr. Carl Dahlman at dahlmac@miamioh.edu or Dr. Nathan French at frenchns@miamioh.edu. Department will request letters of reference.

Miami University, an EO/AA employer, encourages applications from minorities, women, protected veterans and individuals with disabilities. Miami University does not discriminate on the basis of age, color, disability, gender identity or expression, genetic information, military status, national origin, pregnancy, race, religion, sex, sexual orientation or protected veteran status in its application and admission processes, educational programs and activities, facilities, programs or employment practices. Requests for all reasonable accommodations for disabilities related to employment should be directed to ADAFacultyStaff@miamioh.edu or 513-529-3560.

More information and application [here](#)

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Assistant Professor International Political Economy/Development, Bucknell University

Full consideration deadline: 1 October 2018

Bucknell University's Department of International Relations is seeking to fill a tenure-track position in International Political Economy/Development beginning in August 2019. By the time of appointment, applicants are expected to hold a PhD in Anthropology, Heterodox Economics, International Relations, Sociology, or other relevant interdisciplinary degrees.

We expect to hire at the Assistant Professor level, but candidates of all ranks are welcome to apply.

The successful candidate will teach five courses per academic year. We are seeking a candidate whose teaching and research interests are International Political Economy/Development. The selected candidate will be able to teach courses on globalization and Political Economy of Global Resources. He/she should have regional expertise in Latin America and/or the Caribbean.

Applications must be made online at: www.bucknell.edu/jobs Online applications require a cover letter, CV, statements on the candidate's teaching philosophy as well as his/her scholarly agenda, sample syllabi, and three letters of reference. Questions regarding the position should be addressed to Dr. Zhiqun Zhu (zhiqun.zhu@bucknell.edu). Full consideration will be given to applications received by October 1, 2018.

The Department of International Relations offers a multi-disciplinary major where students take courses from the International Relations faculty who have backgrounds in different disciplines, as well as courses offered in other departments.

About Bucknell

Founded in 1846 and located along the banks of the Susquehanna River in historic Lewisburg, Pa., Bucknell University is an undergraduate-focused institution that stands uniquely at the intersection of top-ranked liberal arts, engineering and management programs. Our students choose from more than 50 majors and 60 minors in the arts, engineering, humanities, management, and natural and social sciences, as well as extensive global study, service-learning and research opportunities. Bucknell's 3,600 undergraduate and 100 graduate students enjoy a low 9:1 student-faculty ratio and exceptional opportunities to collaborate with faculty mentors.

Bucknell's beautiful 450-acre campus includes first-rate facilities and is home to more than 90 percent of its students. Residential life is vibrant with about 150 student-run organizations, 27 NCAA Division I athletic teams, a robust arts culture, and a strong student commitment to community and global service work.

More information and application [here](#)

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Projects Assistant, LSE Middle East Centre

Deadline: 26 September 2018

Salary from £25,865 to £28,871 pa inclusive with potential to progress to £31,060 pa inclusive of London Allowance

This is a fixed term appointment until September 2019

The LSE Middle East Centre drives LSE's engagement with the Middle East and North Africa and provides a central hub for the wide range of research on the region carried out at LSE.

We are looking to hire a Projects Assistant to provide administration and research support for a number of the Centre's projects on subjects including heritage and identity in the UAE and resilience among Syrian refugees in the region. This is a replacement post with funding available until September 2019.

Candidates should have:

- Project administration experience

- Relevant academic study
- Interest in Middle East studies

We offer an occupational pension scheme, generous annual leave and excellent training and development opportunities.

Please note that this role is not eligible for Tier 2 sponsorship from the School. Therefore all candidates will need to have the right to work in the UK.

More information and application [here](#)

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Assistant Professor in Arab Middle Eastern Studies, University of Minnesota

Deadline: 1 November 2018

The Department of Asian Languages and Literatures in the College of Liberal Arts at the University of Minnesota, Twin Cities invites applications for a full time, tenure-track position in Arab Middle Eastern Studies at the rank of Assistant Professor beginning in Fall 2019. We seek candidates whose research focuses on literature, visual media, and/or other cultural texts. Areas of specialization may include, but are not limited to, the Nahda, intellectual history, postcolonial studies, environment and ecocriticism, space and migration, gender and sexuality, and film and media.

Full description and application procedures are available at <http://employment.umn.edu>. Search for Job Opening ID 326265 and follow the instructions. Please upload a cover letter and CV to the application system and email a writing sample (maximum 25 pages) and the names and contact information for three recommenders who are prepared to submit letters on your behalf to all@umn.edu. The position is open until filled. Priority will be given to completed applications received by November 1, 2018. The University of Minnesota is an equal opportunity educator and employer.

More information and application [here](#)

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Assistant Professor of Anthropology, The American University of Beirut

Deadline: 15 October 2018

The Department of Sociology, Anthropology and Media Studies at the American University of Beirut invites applications for a tenure-track position in Anthropology at the assistant professor level, with a preference for a scholar whose regional focus expands our Department's current strengths. The position is to begin August 15, 2019.

Applicants must be able to contribute regularly to the core courses and mentor MA student research primarily in Lebanon. We will prioritize those who show promise of innovative contribution to the field through scholarly publications, original research and teaching excellence. Our priorities for specialization could be research on urban settings, infrastructure, education, development, environmental issues, labor, industry and corporations, youth, legal anthropology, ethnographic film and applied anthropology. Applicants must have a completed doctoral degree in socio-cultural anthropology or a closely related field at the time of appointment.

To apply, please send a letter of intent that outlines a research agenda and addresses teaching experience and philosophy, a sample of scholarly writing, a CV and the names of three referees to as_dean@aub.edu.lb

Within the framework of Lebanese Law, the American University of Beirut is an equal opportunity employer.

More information and application [here](#)

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Tenure-Track Assistant Professor in the History of the Modern Middle East, Texas Tech University

Review of applications from: 15 October 2018

The Department of History at Texas Tech University seeks applications for a tenure-track assistant professorship in the history of the modern Middle East with preference for a candidate able to teach the History of Islam, to begin in August 2019. Teaching responsibilities will include graduate and undergraduate courses in the history of the modern Middle East and related subfields as well as the world history survey. A strong commitment to undergraduate and graduate teaching is required. The successful candidate must conduct research commensurate with the standards of a research-intensive university and will be expected to offer appropriate service to the department, college, and university as needed. Applicants should have completed a PhD in modern Middle Eastern history at the time of the appointment.

All interested applicants must apply online at <http://www.texastech.edu/careers>. (Click on "Faculty" and "Search openings," then enter requisition number 15151BR). Applicants will be asked to upload a letter of application, c.v., and a sample of scholarly work. Additionally, three letters of reference

should be sent directly to Dr. Patricia Pelley, Chair, Modern Middle East Search Committee, Department of History, Texas Tech University, Box 41013, Lubbock, TX 79409-1013. Review of applications will begin October 15.

We actively encourage applications from all those who can contribute, through their research, teaching, and service, to the diversity and excellence of the academic community at Texas Tech University. We also encourage applications from scholars with an established record of research supported by extramural funding and/or the clear potential to bring externally sponsored research to Texas Tech University. As an Equal Employment Opportunity/Affirmative Action employer, Texas Tech University is dedicated to the goal of building a culturally diverse faculty committed to teaching and working in a multicultural environment. The university welcomes applications from minorities, women, protected veterans, persons with disabilities, and dual-career couples. Texas Tech University recently surpassed the Hispanic student population threshold necessary for designation as a Hispanic Serving Institution (HSI).

More information and application [here](#)

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Lecturer in Gender and Global Political Economy, University of Sussex

Deadline: 2 November 2018.

The Department of International Relations in the School of Global Studies at the University of Sussex invites applications for a three-year Lectureship in Gender and Global Political Economy. Applicants must have a demonstrable ability to teach modules on gender and global political economy and introductory modules on global or international political economy. We are particularly interested in scholars working on gender and global or international political economy from a feminist and/or decolonial perspective.

Prospective applicants are encouraged to direct informal enquiries to the Head of International Relations, Patricia Owens (p.owens@sussex.ac.uk).

Email your completed application, and personal details and equal opportunities form, to globalstudiesrecruitment@sussex.ac.uk

You should attach your application form and all documents to the email (don't use a web-based upload/weblink service) and use the format job reference number / job title / your name in the subject line. You can also send your application by post to Human Resources Division, Sussex House, University of Sussex, Falmer, Brighton, BN1 9RH.

More information and application [here](#)

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Assistant Professor in Modern Middle East History, Smith College, MA

Review of applications from: 1 October 2018

The Program in Middle East Studies at Smith College invites applications for a full-time, tenure track position in modern Middle East History at the rank of Assistant Professor, to begin July 1, 2019. The successful candidate will teach four courses per year on the modern history of the Middle East and North Africa, including regular offerings of an introductory course on The Making of the Modern Middle East and a course on Women and Gender in the Middle East. A Ph.D. in History is expected by the time of appointment.

We seek a colleague engaged in learning, developing, and maintaining a dynamic, interdisciplinary curriculum that is responsive to the needs of Smith's diverse and talented student body. Candidates engaged in research that challenges existing periodizations of modern Middle East history, contributes to rethinking the geographies and the transregional flows that shaped territorial spaces within the Middle East over time, and/or engages creatively with underrepresented subjects and themes are especially welcome to apply.

Located in Northampton, MA, Smith College is the largest women's college in the country and is dedicated to excellence in teaching and research across the liberal arts. A faculty of outstanding scholars interact with students in small classes, as advisors, and through student-faculty research projects. The College is a member of the Five College Consortium with Amherst, Hampshire and Mt. Holyoke Colleges, and the University of Massachusetts Amherst. Students cross-enroll and faculty may cross-teach across the Five Colleges.

Details about the Program in Middle East Studies may be found at www.smith.edu/mes/index.php. Submit application online with a cover letter, curriculum vitae, a teaching statement, a research statement and three confidential letters of recommendation. Review of applications will begin on October 1, 2018.

More information and application [here](#)

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