



SOCIAL MOVEMENTS AND POPULAR MOBILISATION IN THE MENA

Digest of Current Publications and Events

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CALL FOR PAPERS & CONFERENCES

Values and institutions: What has changed in post 2011 North Africa ?

October 25-26th, 2019

Tangier, Morocco

Deadline for Abstracts: July 7th, 2019

Research in the field of democratization studies has established that democracies are predicated on the existence of institutional structures that take the form of democratic institutions (based on the principles of delegation and representation) on the one hand, and on a value system that governs the relations between the actors and shapes their behaviour on the other. Accordingly, any political system that is not characterized by a value system that allows peaceful play of power cannot establish a stable democracy (Lipset 1959). This understanding of democracy as a binary system consisting of both institutions and values has constantly been at the heart of the debate on democracy and democratization. The locus classicus of the idea of a value-cultural basis for democracy dates back to Ibn Khaldun and Montesquieu, who suggested that factors like natural conditions (such as climate) have an impact on culture, and that both culture and natural conditions “produce ‘spirits’ that shape the working of alternative political institutions, including the separation of powers” (Besly and Persson 2017). Starting from the second half of 20th century, Almond and Verba’s work on “civic culture” have become a milestone in democratization studies and paved the way for other social scientists to highlight the cultural dimension of democracy and democratization, particularly the works of Inglehart (1997, 2018), Welzel (2005), Ticchi, Verdier, Vindigim (2013), to mention only these few examples.

Based on the theoretical and methodological accumulation created by these and other studies, this symposium aims to contribute to a preliminary assessment of the political transformations that resulted from the first wave of the Arab uprisings of 2011 from the perspective of the supposed mutual influence between democratic institutions and the democratic value system.

The interaction between values and institutions in the context of Arab uprisings is based on two underlying assumptions. First, mass protest activities should be seen as a qualitative shift in the ways individuals (the ruled) represent power and power relations. From this perspective protest ushers in a slow but steady change in the deep trends of political culture in North African societies (from subjecthood to citizenship, from tribes to state, and from community oriented to individual oriented societies). Obviously, these changes are yet to take root in these societies in a way that would help to break with the value system of authoritarianism and bring about genuine democracy.

The second underlying assumption is that the political and institutional changes that occurred since 2011 are not enough to measure, on their own, the democratizing effect of the Arab uprisings. Such an endeavour entails a more comprehensive and in-depth approach that looks at potential changes in the values and cultures of the members of the new elites, and the way they interact with institutions. In this regard, it is worth noting that the 2011 protest movements did not occur in a void. Protest activities took place within and in interaction with institutions of the existing social systems, everywhere in Arab spring countries. These institutions served and continue to serve as a sort of reservoir of expertise acquired by the people over the centuries. Indeed, the accumulation of this multilayered historical experience

forges a sort of “collective political mind,” which consists of key events, memories, and know-how that shape the identity of societies in the present and, to some extent, conditions their future. Although this collective political mind usually goes unnoticed and seems to be overlooked in routine politics, it manifests itself through a broad swath of forms and patterns of political behaviour in the context of crisis. This can be observed in the ways different components of a North African society have been interacting with each other and deal with challenges posed by their environment since before, during and after 2011 uprisings. Hence, beyond some superficial similarities, the so-called “collective political mind” in North Africa is context-specific and far from being identical across all North African Societies. As result North African countries seem to follow divergent trajectories of change in the post Arab uprising era (Revolution, anti-revolution, democratic transition, status quo, or the so-called third way of reform.).

Of all the issues that are on the agenda of social scientists interested in political change in North Africa, examining the complex interplay between values and institutions seems to be a top priority for the time being. Assessing the quality of change brought about by the Arab uprisings is, therefore, of paramount importance. This requires an exploration of the various ways demands for change from below impacted the social system within which protest took place. It also entails an in-depth analysis of the extent to which these demands for change are reshaping the so-called “collective political mind” and to investigate how the latter accommodates these demands for change.

Social scientists interested in taking part in this debate are invited to submit their abstracts on topics that include, but are not limited to, the following:

Values and Elections: To what extent did the post-Arab spring elections contribute to the consolidation of democracy, allowing for a move from a putative internalization of theory to a praxis that champions values?

Values and Public Policies: To what extent did the elections organized in the context of the Arab uprisings contribute to the emergence of rationalised public policies?

Protest and Protesters’ Values: Do actors learn from political conflict? What are the main features of the alleged shift in the values of protesters? Are there any lessons learnt from the uprising in terms of social conflict management?

Values and the Role of Religion: How did the rise of Islamists affect the religious discourse and the way in which religion is used in politics? To what extent did the alleged “failure” of Islamists in North African post 2011 governments cause disenchantment with religion and religious discourse? What impact (if any) does the alleged disenchantment have on democratisation in North African societies?

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Cultural Constructions of Race and Racism in the Middle East and North Africa

Lateral, the Journal of the Cultural Studies Association

Deadline for Abstracts: September 1st, 2019

Lateral invites proposals for contributions to a forum on “Cultural Constructions of Race and Racism in the Middle East and North Africa.” In recent years, scholars in the fields of Cultural Studies, American Studies, History, Ethnic Studies, and Middle East Area Studies have approached questions of race and racism in this geographic region with renewed critical vigor. Recent work deconstructing anti-Arab racism and Islamophobia in the Americas and Europe has put these patterns of discrimination into intersectional conversation with anti-black and anti-indigenous racism. New historical efforts have drawn attention to the legacies of slavery in the Ottoman, Persian, and Arab Empires, working to understand how forms of racialization and racial hierarchization predated and were exacerbated by the arrival of European imperial forces. Similarly, critical race work in Israel is examining intra-Jewish discrimination in the patterns of disenfranchisement of Ethiopian, Mizrahi, and Sephardi Jews and the intersection of these with the ongoing dispossession of Palestinians both within Israel and the occupied territories.

At the same time, other scholarship has highlighted the practice of interracial exchange through music, poetry, art, and political mobilization. In addition, activists in the region and outside of it are excavating the radical lineages of solidarity in anti-imperial efforts (for example the taking up of the Palestinian cause by prominent black American leaders), as well as the global reach of Black Power movement, and anti-racist initiatives within the “Third World” project. This work unfolds alongside new efforts exerted by activists in the Middle East to identify and counter prevailing racism against migrant laborers, marginalized indigenous populations, and Africans and South Asians as the afterlives of colonialism, war, austerity, and revolution carry on. Together, this academic and activist work asks for attention by leaders, community members, and scholars of this region to the particularities of what Karen and Barbara Fields call “racecraft” in their book by the same name.

What are “blackness” and “whiteness” in the Arabic, Hebrew, Persian, and Turkish speaking worlds? How are these constructed and controlled? How is race lived, imagined, consumed, and performed—not across this region and its diasporas—but in specific contexts within it? What are the obstacles to discussing and identifying race particular to the histories of this region, its peoples, and its histories? What are the histories of anti-black racism here, and in what ways does anti-black racism operate here today? Entangled with the legacies of different empires, what racisms structure the differential distribution of violence and resources, safety and risk, life and death?

This forum invites contributions of 2000–3000 words that focus on a particular experience or cultural product that illuminates the cultural constructions of race and racism in the Middle East, South West Asia, North Africa, or its diasporas. The lingering permanence of everyday ephemera like certain confectionaries, holiday jesters, and children’s songs reveal the entrenched, powerful, and yet seemingly innocuous ways in which race is imagined and consumed in different parts of region and its diasporas. Together the pieces in this forum seek to build a two-fold contribution:

Identifying and analyzing cultural constructions can do much to help activists, scholars, and community members address and deepen the necessary work of undoing ingrained racisms within majority Arabic, Hebrew, Persian, Turkish-speaking societies;

Examining processes of racialization and racial hierarchization vis-à-vis thick slices of everyday life and cultural production outside the US and its particular histories of race-making may offer the field of Cultural Studies new lenses through which to understand and deconstruct racism and its relationship to different economic systems. To that end, this forum is imagined as the first in a series that seeks to address cultural constructions of race and racism around the world.

Lateral Forums are imagined as tools for conversation, education, and agitation and as such should be written in accessible prose. The incorporation of multi-media is welcome. Authors may be individual academics, journalists, activists, or community members, or collaborations. The forum as a whole will be peer-reviewed but individual contributors need not be traditional academics. Compensation for authors is not available at this time.

Submissions should be sent to Forum Editor Rayya El Zein at rayyaelz@gmail.com. Should you wish to talk an idea for a submission through, please email with the subject "Forum Inquiry" in the title.

More information [here](#)

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Panel: Local histories of the Iranian Revolution: networks, cultures and spaces of mobilisation" The Iranian Studies Conference

Deadline: July 15th, 2019

Dates: August 25th-28th-2020

Location: University of Salamanca, Spain, at the Faculty of Philology

More information contact Peyman Jafari p.jafari@uva.nl

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Call for Papers: Feminism, Secularism, and Religion

Deadline for Abstracts: 15th of October, 2019

In many religions, the symbolization of gender and sexuality is strongly institutionalized, due in a large measure to religious notions of transcendence. The religious symbolization of gender reflects an androcentric understanding of the world which hampers social change in this realm. Time and again, women* and LGBT*persons have to struggle rigorously for acceptance and equality of opportunity in the hierarchy of the religious social order. Furthermore, on the level of social life, religion is consistently made relevant by legitimating assumed natural gender

differences (as for example in the recent declaration of the congregation for Catholic education on the ‘question of gender theory in education’). As a consequence, feminist research has responded to religion with a certain amount of reserve. This also holds true for feminist analyses of religion(s); often, they are not regarded as a constituent part of feminist studies. Accordingly, feminism and religion seem not to be compatible. Instead, feminism – understood as a programmatic approach which is inherently connected to an enlightened, egalitarian modernity – seems to go hand in hand with secularism, although the promise of gender equality does not obtain insofar as it includes an androcentric bias.

Hence, feminist approaches in the religious sphere often disappear from view: how women* and LGBT*persons in varying religious contexts are reshaping and transforming religious gender arrangements, or how they are fighting to shift religious notions of sexuality and change religious gender codes—whether on the level of religious organizations, religious practices, or religious knowledge—how they question power relations, demand rights and recognition, or take over social space in the religious domain, does often meet a negative response in secular feminism. Moreover, it seems to be difficult to understand from a secular feminist perspective, how religion is experienced as a resource of practiced emancipation, lived equality and freedom, or how the turn to religion could also align with a feminist approach. Finally, a dialogue between secular and religious women* becomes impossible, when secular feminism envisions itself as neutral.

The special issue of *feministische studien* focuses on these complex, but scarcely discussed connections between feminism, secularism, and religion. In order to get to the bottom of the interdependencies and tensions between religious and non-religious worldviews, the special issue invites contributions that shed light on the problem from different contexts and theoretical perspectives.

The aim is to contribute to a deeper understanding between secular and religious feminist approaches. This subject unfolds against the backdrop of an intensifying problematization of religious gender relations in the context of migration and asylum discourses, whether on the global or on the local level, recognizing in particular that ‘Islam’ and the ‘Islamic gender order’ have become the epitome of racialization and othering. Secular feminism must deal carefully with racism and antisemitism; this also means, to engage in introspection regarding its own reproduction of white, colonial, anti-Islamic, or anti-Semitic patterns of thinking and the resulting symbolic modes of boundary making between ‘us’ and ‘them’. Likewise, religious feminisms cannot evade the possibility of varying approaches to gender difference and (in)equality. This also includes a consideration of the relationship between feminism and Christianity.

- Accordingly, we invite theoretical and empirically based contributions that critically reconstruct the rejection of religious feminist positions and racialising forms of boundary making between secular and religious feminisms;
- relate secular and religious feminisms to each other in a constructive way and focus on common characteristics and similarities;
- discuss feminist theologies and feminist religious movements in a nuanced way concerning their positions that are critical of religion and

- analyse the relation between feminism, secularism, and religion historically as well as with respect to contemporary times.

For further information please contact Prof. Dr. Heidemarie Winkel (heidemarie.winkel@uni-bielefeld.de), Prof. Dr. Angelika Poferl (angelika.poferl@tu-dortmund.de) or Dr. Aline Oloff (aline.oloff@tu-berlin.de).

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RECENT & FORTHCOMING BOOKS

Syria after the Uprisings: The Political Economy of State Resilience

Joseph Daher
Pluto Books, June 2019

Syria has been at the centre of world news since 2011, following the beginnings of a popular uprising in the country and its subsequent violent repression. Eight years on, Joseph Daher analyses the resilience of the regime and the failings of the uprising, while also taking a closer look at the counter-revolutionary processes that have been undermining the uprising from without and within.

Through a sharp reconstruction of the key historical developments, Daher focuses on the reasons behind the transition of a peaceful uprising into a destructive war with multiple regional and international actors. He argues that other approaches have so far neglected a global analysis of the conflict's economic, social and political characteristics. He also shows that it is impossible to understand the Syrian uprising without a historical perspective dating back to the seizure of power by Hafez al-Assad in 1970.

A result of years of research and discussions with activists, students, members of political parties and Syrian academics, this book will be the go-to analysis of Syria for years to come.

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Globalizing Morocco: Transnational Activism and the Post-Colonial State

David Stenner
Stanford University Press, May 2019

The end of World War II heralded a new global order. Decolonization swept the world and the United Nations, founded in 1945, came to embody the hopes of the world's colonized people as an instrument of freedom. North Africa became a particularly contested region and events there reverberated around the world. In Morocco, the emerging nationalist movement developed social networks that spanned three continents and engaged supporters from CIA

agents, British journalists, and Asian diplomats to a Coca-Cola manager and a former First Lady. Globalizing Morocco traces how these networks helped the nationalists achieve independence—and then enabled the establishment of an authoritarian monarchy that persists today.

David Stenner tells the story of the Moroccan activists who managed to sway world opinion against the French and Spanish colonial authorities to gain independence, and in so doing illustrates how they contributed to the formation of international relations during the early Cold War. Looking at post-1945 world politics from the Moroccan vantage point, we can see fissures in the global order that allowed the peoples of Africa and Asia to influence a hierarchical system whose main purpose had been to keep them at the bottom. In the process, these anticolonial networks created an influential new model for transnational activism that remains relevant still to contemporary struggles.

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JOURNAL ARTICLES & OTHER ACADEMIC PUBLICATIONS

Rethinking the repression-dissent nexus: assessing Egypt's Muslim Brotherhood's response to repression since the coup of 2013

Khalil al-Anani
Democratization, 27 June 2019

This article examines the repression-dissent nexus in Islamist social movements. Several studies have overwhelmingly focused on the effects of repression on protest volume, level, and tactics. However, understanding the responses of individual members to regime repression and how they relate to the movement's collective response is rarely discussed. By analysing the response of the Egypt's Muslim Brotherhood to regime repression since the coup of 2013, this article explains the effects of repression on opposition movements. It argues that to understand the impact of repression on these movements, we need to differentiate between the collective and individual responses to repression. These two levels of analysis are crucial to better understand the repression-dissent nexus. Also, the article contends that collective and individual responses to repression cannot be explained by focusing solely on the structural and institutional factors (i.e. organization, ideology, leadership, etc.). Members' personal experiences, memory, emotions, and trauma play a key role in shaping their response to repression. The article thus accounts for both the formal and informal effects of repression on Islamists.

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The Gülen Movement and Surviving in Exile: The case of Australia

David Tittensor

Volume 19, 2018 - Issue 1: Ruin or Resilience? The Future of the Gülen Movement in Transnational Political Exile

In 2010, cracks began to emerge in the tacit alliance between the ruling *Adalet ve Kalkınma Partisi* (Justice and Development Party in Turkey, AK Party) and the Gülen Movement (GM) and escalated into an all-out struggle in 2013. Following the failed 15 July coup in 2016, Erdoğan sought to eradicate the movement completely, seizing \$11 billion in GM assets and purging over 150,000 people from all sectors, public and private. However, Erdoğan is aware that victory at home will not defeat the GM, as it operates in around 160 countries. As a result, he has put pressure on many nations to crackdown on the GM and their activities. While this approach has had some success in the Gulf Countries, Africa and South East Asia, it has been largely ineffective in the West, and Australia is no exception. Therefore, this paper will explore the Australian case and look at the factors behind continued local support for the GM. It will argue that the GM has made excellent use of opportunity spaces and structures in both academia and the NGO sector where it has been able to control its own narrative and engage effectively in cultural diplomacy, particularly amongst the political class.

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‘Descending into hell’: Tazmamart, civic activism and the politics of memory in contemporary Morocco

Laura Menin

Memory Studies, June 13, 2019

In the aftermath of two unsuccessful military coups (1971 and 1972) against Morocco’s King Hassan II (1961–1999), 58 officials and soldiers were disappeared for 18 years into what was then the secret prison of Tazmamart. Eventually released in 1991, some of the prisoners, who survived madness, illness and death, have been bearing public witness to the atrocities taking place in this desert prison. Concentrating, in particular, on the questions of place and ‘emplacement’ of the memory of Tazmamart, in this article, I explore the many enactments of memory by which survivors have challenged the state-imposed politics of silence and oblivion, and which today continue to counter the official narrative of democratic transition. Tracing memory’s transformative potential, I show that survivors’ orientation towards the past, but also, crucially, towards the present and future makes memory a vital site of collective agency and political imagination.

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Precarious Teachers Strike for Public Education in Morocco

Zakia Salime
MERIP, May 2019

Over the past three years, striking and demonstrating teachers have mobilized against their new precarious status as contract-labor under government privatization reforms implemented in 2016. The teachers' struggle is bound up in the broader fight by Moroccan unions against the government's neoliberal reforms targeting the public sector as a whole. Whether these protests will renew the momentum of the 2011 February 20 movement will depend upon the government's response and the ability of the protesters to sustain and broaden the scope of their mobilization.

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NEWS PIECES & COMMENTARY

Sudan military council, opposition reach power-sharing agreement

Al Jazeera
July 5th, 2019

Sudan's ruling generals and a coalition of protest and opposition groups have reached an agreement to share power during a transition period until elections, in a deal that could break weeks of political deadlock since the overthrowing of autocratic President Omar al-Bashir in April.

Both sides agreed to establish a joint military-civilian sovereign council that will rule the country by rotation "for a period of three years or slightly more", Mohamed Hassan Lebatt, African Union (AU) mediator, said at a news conference on Friday.

Under the agreement, five seats would go to the military and five to civilians, with an additional seat given to a civilian agreed upon by both sides

The ruling Transitional Military Council (TMC) and the civilian leaders also agreed to launch a "transparent and independent investigation" into the violence that began on June 3 when scores of pro-democracy demonstrators were killed in a brutal military crackdown on a protest camp in the capital, Khartoum.

Omar al-Degair, a leader of the Forces for Freedom and Change (FFC), an umbrella organisation of opposition groups, said the agreement "opens the way for the formation of the institutions of the transitional authority, and we hope that this is the beginning of a new era".

In a statement on Friday morning, the Sudanese Professionals Association (SPA), which is part of the FFC, said the transition period would last three years and three months.

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Sudan revolution: How women's participation reveals societal fissures

Azza Ahmed Abdel Aziz
Middle East Eye
1 July 2019

One of the singularities of the uprising in Khartoum was the remarkable visibility of women from all walks of life. The proportion of men to women was quite equitable, but it was perhaps the unexpected presence of young women that led to the hyperbolic depiction of women as being at the forefront.

As the uprising progressed, women stood as gatekeepers to diverse facets of broader Sudanese realities that were intimately tied to its evolution.

The influx of demonstrators at the army headquarters on 6 April created a “terrain of waiting”, which existed until it was shockingly dismantled through a massacre of peaceful civilians on the last day of Ramadan. This occurred when the Rapid Support Forces (RSF), due to geopolitical interests, reneged on their promise to refrain from disturbing the sit-in space. The breach caused a deluge of deaths and rapes that tainted the days of Eid.

This transformed Khartoum into a city void of citizens and teeming with RSF troops for at least ten days. The modus operandi of evacuation had sent waves of horror throughout Sudanese society, so that it came to describe the Eid as “Eid shahid” (a martyr’s Eid) not to be celebrated but rather to be inscribed into the annals of Sudanese history for all the wrong reasons.

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Israel's troll army will not stop Palestinian activism

Nada Elia
Middle East Eye
3 July 2019

I recently came across a post on Facebook, which stated: “When Facebook is gone, and you can no longer click the ‘Like’ button, will you still consider yourself an activist?”

Simple as the question seemed, it raised many important questions. Can one be an activist simply because they “like”, or maybe even repost, a political statement made on social media? Are there “activists” whose activism is limited to social media?

But also, how much of today’s effective activism is indeed taking place on social media? Can such activism be dismissed, because the forum also allows users to post photos of their culinary fails, or of their dogs and cats in embarrassing costumes?

The 'Facebook revolution'

There is no denying that Facebook, Twitter, and - to a lesser degree - other social media platforms, have been instrumental in large-scale organising and mobilising, so much so that Egypt's 2011 uprising was dubbed "the Facebook revolution". As one protestor put it: "We use Facebook to schedule the protests, Twitter to coordinate, and YouTube to tell the world." *Continue reading [here](#)*

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Prosecution takes up political line in interrogation of several Coalition for Hope defendants, hands down 15-day detention orders

Rana Mamdouh
Mada Masr
June 27, 2019

Despite facing charges of coordinating with the Muslim Brotherhood to "bring down the state," many of the people detained in a Tuesday arrest campaign have been questioned during initial interrogations about their leftist political affiliations and plans to form a new coalition to field candidates in the 2020 parliamentary elections.

After the initial interrogations played out over the last two days, the eight people arrested — former Member of Parliament Ziad Elelaimy, journalist Hisham Fouad, Multiples Group investment firm founder Omar El-Shenety, former presidential candidate Hamdeen Sabbahi's campaign manager and journalist Hossam Moanis, Mostafa Abdel Moez Abdel Sattar, Independence Party supreme committee member Osama Abdel Aal Mohamed al-Aqbawy, Ahmed Abdel Galeel Hussein Ghoneim, and labor activist Hassan Mohamed Hussein Barbary — were handed down 15-day detention orders on Wednesday and grouped together in Case 930/2019.

Labor activist Ahmed Tamam, Kassem Abdel Kafy, the family lawyer of prominent Muslim Brotherhood figure Khairat al-Shater, and pharmacist Khaled Abou Shady, who were arrested at earlier points over the last two weeks, have also been added to Case 930/2019.

In its press release issued on Tuesday, the Interior Ministry announced that the detainees faced charges of orchestrating a plot — identified by the ministry as "The Plan for Hope" — to "bring down the state" with backing from 19 companies and economic entities secretly managed by Muslim Brotherhood leaders from abroad.

Lawyers close to the case told Mada Masr that the prosecution charged all the defendants with abetting a terrorist organization and intentionally publishing false news, but only the businesspersons faced the additional charge of financing the Muslim Brotherhood.

Despite the official charges, the political motivation behind the arrests is becoming more apparent.

Yesterday, a source in Parliament told Mada Masr that the "hope" referenced in the ministry's statement comes from the working name of a newly formed political alliance whose launch was scheduled in the coming days. According to the source, who spoke to Mada Masr on condition of anonymity, the Coalition for Hope includes MPs, political party leaders, youth

and journalists who were looking to enter the political arena and prepare to run in the upcoming 2020 parliamentary elections.

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Istanbul mayoral vote: Is 'disastrous' loss beginning of Erdogan's end?

By Mark Lowen
BBC News

As the scale of Ekrem Imamoglu's victory became clear, his supporters thronged his election headquarters. Lining the street outside was a row of cameras. Among them: Turkey's state broadcaster TRT, heavily under the thumb of President Recep Tayyip Erdogan.

A woman approached, waving her Turkish flag bearing the face of Mr Imamoglu at the TRT cameraman. "Now are you going to film us?", she cried, "we're here, now show we are!"

It encapsulated the feeling of an opposition that has been stifled for years, all the organs of the Turkish state controlled by Turkey's powerful, polarising leader. Finally, the other side of this country feels as though the hand that has covered its mouth has been unclasped.

Rarely is a local election of such national importance. But Mr Erdogan has built his political career over twenty-five years on a sense of victory and an aura of invincibility.

He was born in Istanbul, he ran it as mayor and it propelled him to power first as Prime Minister in 2003 and then President eleven years later.

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Algeria's interim president proposes talks without 'state' role

Al Jazeera
July 3rd, 2019

Algeria's interim President Abdelkader Bensalah pledged in a speech on Wednesday to hold talks without the involvement of the state or the military to pave the way for elections.

"This dialogue ... will be led freely and with total transparency by national independent figures who have credibility and who are not linked to any party," he said in a televised speech.

"The state in all its components, including the military, will not be party to this dialogue and will remain neutral throughout," he added.

The president urged all sides to drop "unrealistic requirements that are likely to prolong the current situation and drag our country into a ... constitutional vacuum."

"The presidential elections are the only way to democracy," he said. "It [the elections] remains the only democratic, realistic and reasonable solution."

His speech comes just days before his interim mandate expires on July 9.

Algeria has been hit by months of protests that initially culminated in ailing President Abdelaziz Bouteflika stepping down in early April after tens of thousands opposed his bid for a fifth term.

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POSITIONS AND OPPORTUNITIES

Visiting Professor, Kuwait Program at Sciences Po, Spring 2020 Semester

Deadline for Applications: September 1st, 2019

Based at Sciences Po's Paris School of International Affairs (PSIA), this position is open to professors and researchers who are full-time faculty members of professorial rank at their home institution. Applicants must have a background in either social sciences or economics, with an interest in the Middle East or Gulf Region. Our ideal candidate will have a research focus on one of the following subjects: political economy, human development, urbanism, environment, comparative study of legislative cycles or health. Candidates on a sabbatical year, or on leave will be preferred. All nationalities may apply.

More information and application [here](#)

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Assistant Professor in Middle East/North Africa History, Appalachian State University, History Dept.

Review of Applications Begins: September 16th, 2019

Beginning Date of Appointment 8/1/2020

Type of Position Full Time

Tenure Status Tenured/Tenure Track

Number of Months per Year 9 months

Minimum Qualifications Ability to teach courses in area of specialization and global history required. Ph.D. in history or a related field, teaching experience, and evidence of scholarly potential expected. Candidates who are ABD will be considered, but the position requires completion of all doctoral requirements by August 2020.

Additional Areas of Interest (No Minimum Level Required) An ability to teach/support public history, history education, and/or digital history initiatives.

Essential Duties and Responsibilities Teach courses in area of specialization and global history. In addition to instructional duties, faculty members are expected to maintain an active program of scholarship as well as participate in service activities.

Special Instructions to Applicants Applicants must email a complete application consisting of an application letter, C.V., and three letters of recommendation to the Search Committee Chair c/o gablerr@appstate.edu. The initial review of complete applications will begin on September 16, 2019 and continue until the position is filled.

Initial Review Date 9/16/2019

Person and address to whom the application should be sent Search Committee Chair
c/o gablerr@appstate.edu

Description of the Department or Unit The History Department at Appalachian State provides students with knowledge of their own cultural tradition and an appreciation of other cultures and societies of the past. It promotes an appreciation of the complexity of human affairs and the difficulties involved in interpreting them. The department offers a broad curriculum in local, national, regional, and world history, which encourages history majors to develop a comparative approach to human problems. The department offers four undergraduate majors, and three tracks within a master's degree program - employing approximately 25 tenure-line faculty members. Additional information about the department, the university and the surrounding area is located at: <https://history.appstate.edu/>

Seated Disability Statement Individuals with disabilities may request accommodations in the application process by contacting Maranda Maxey, Director & ADA/504 Coordinator, at 828-262-3056 or maxeymr@appstate.edu.

Description of the University Appalachian State University, in North Carolina's Blue Ridge Mountains, prepares students to lead purposeful lives as global citizens who understand and engage their responsibilities in creating a sustainable future for all. The transformational Appalachian experience promotes a spirit of inclusion that brings people together in inspiring ways to acquire and create knowledge, to grow holistically, to act with passion and determination, and embrace diversity and difference. As one of 17 campuses in the University of North Carolina system, Appalachian enrolls about 19,000 students, has a low student-to-faculty ratio and offers more than 150 undergraduate and graduate majors.

AA/EEO Statement Appalachian State University is an Affirmative Action/Equal Opportunity Employer. The University does not discriminate in access to its educational programs and activities, or with respect to hiring or the terms and conditions of employment, on the basis of race, color, national origin, religion, sex, gender identity and expression, political affiliation, age, disability, veteran status, genetic information or sexual orientation.

Diversity Statement Appalachian State University is committed to developing and allocating resources to the fundamental task of creating a diverse campus culture. We value diversity as the expression of human similarities and differences, as well as the importance of a living and learning environment conducive to knowledge, respect, acceptance, understanding and global awareness. Learn more at <http://diversity.appstate.edu>.

Background Check Statement Any offer of employment to a successful candidate will be conditioned upon the University's receipt of a satisfactory criminal background report.

Eligibility of Employment Proper documentation of identity and eligibility for employment will be required before the hiring process can be completed.

More information and application [here](#)

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Assistant Professor (Tenure-Track Position) in Law and Politics in Global or Middle East Context, Whitman College, Washington

Deadline for applications: August 15th, 2019

Tenure-track position in law and politics in global context at the rank of assistant professor. Effective August 2020. Ph.D. required.

We are interested in a teacher-scholar with a focus on law and politics in a global context. We welcome candidates who work with a variety of methods, including fieldwork, archival, historical institutional, political theoretical, and/or legal textual approaches. Candidates might offer courses such as international law; international politics; decolonization; human rights; theories of empire; comparative constitutionalism; indigenous politics; and/or area-specific courses on Asia, Africa, or Latin America. The candidate selected for the position will have the opportunity to contribute to the work of the college's Center for Global Studies, as well as interdisciplinary programs such as Asian and Middle Eastern Studies, Environmental Studies, Gender Studies, and Race and Ethnic Studies, as appropriate. Women and minority candidates are strongly encouraged to apply.

The standard annual teaching load is five courses. The College provides a generous sabbatical leave program and professional development support for both research and teaching.

Whitman College is committed to cultivating a diverse learning community. Applicants should explain how their classroom and scholarly practices will serve to create and sustain an inclusive learning environment. This statement can be included in the cover letter or the teaching statement. In their cover letter, candidates should address their interest in working at a liberal arts college with undergraduates, majors as well as non-majors, at all levels of instruction.

To apply, go to <https://whitmanhr.simplehire.com/>, click "Faculty" and "Assistant Professor of Politics". The online application will prompt you to submit all of the required materials: a letter of application; separate statements addressing the candidate's teaching interests and scholarly agenda; curriculum vitae; the contact information for three people who will be

contacted for letters of reference; graduate transcripts; and complete sets of teaching evaluations or other evidence of demonstrated or potential excellence in undergraduate instruction.

More information and application [here](#)

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Lecturer in Modern Middle Eastern History, University of Tennessee, Knoxville

Deadline: July 15th, 2019

The Department of History at the University of Tennessee, Knoxville invites applications for a one-year, non-tenure-track lectureship from specialists in the history of the modern Middle East. Appointment will begin 1 August 2019.

The successful applicant will be able to teach World Civilization after 1500 and upper division courses in the area of specialty. Ph.D. in history or a related field must be in hand before the position begins.

Applications should include a cover letter addressing scholarly interests and teaching experience, curriculum vitae, evidence of teaching effectiveness, an example syllabus, a short writing sample (20-25 pages), and two letters of recommendation.

Materials should be submitted electronically to Modern Middle East Lecturer Search at apply.interfolio.com/62389. Review of applications begins 1 May 2019.

More information and application [here](#)

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