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STAFF

HAGOP KEVORKIAN CENTER NEAR EASTERN STUDIES NYU 2012-2013

Associate Director Greta Scharnweber
Clinical Assistant Professor Benoit Challand
Director of Graduate Studies Maya Mikdashi
Program Coordinator Arthur Starr

Administrative Aide Lauren Marten

Hagop Kevorkian Center
New York University
50 Washington Square South, 4th Floor
New York, NY 10012
http://neareaststudies.as.nyu.edu

Editors Greta Scharnweber, Fatima Malik

Copy Editor Lauren Marten

Layout and Design Melissa Runstrom

Cover Design The Goggles (Paul Shoebridge and Michael Simons)

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Letter from the Director

The new academic year begins at a particularly fraught time in the Middle East: Egypt, Syria, Irag, Yemen, Libya, Sudan and the Republic of South Sudan, the list of Middle Eastern states riven by major conflicts of disparate kinds is long. Major regional and global political interests are in play, supporting different forces with money, arms and ideological reinforcement. The United States is deeply involved, Afghanistan and Iraq being only the most obvious elements in that involvement.

Analyses focus on the effects of neoliberalism, the nature of 'the deep state', the significance of outside actors in the colonial and post-colonial periods, the multiple forms of Islamic movements, the impact of regional, ethnic and other solidarities, themselves often treated as primordial rather than being understood in historical, socio-cultural and current political terms. Caught up in the complexities of this moment, grappling with the immediate, we are conscious that it will perhaps take several decades to comprehend what has been occurring.

But we are not merely prisoners of the rapidly shifting contemporary scene. Such conflicts make it all the more vital to deepen our critical awareness of approaches to and arguments about the Middle East. It is all the more important that we intensify our intellectual efforts across disciplines and debates, periods and fields of study. We have constantly to put in guestion our assumptions and taken-for-granted perspectives and communicate those perspectives to others.

This is the mission of the Kevorkian Center. Close collaboration with the Department of Middle Eastern and Islamic Studies, together with many valued colleagues in other departments, makes it possible for our students to explore multiple approaches in great scholarly depth. The NYU administration gives us major grant support. The Department of Education provides the invaluable FLAS grants that are critical for language training.

NYU's commitment to the Kevorkian took the specific form last year of creating a new post, Clinical Professor, dedicated to the MA program. This position, currently held by Professor Benoit Challand, makes an enormous difference to the teaching and mentoring of students. Our DGS, Maya Mikdashi, is the other vital contributor in guiding and supporting students through our very intensive two-year course. With Greta Scharnweber, our Associate Director, producing a remarkable calendar of events, Arthur Starr processing the multiple bureaucratic procedures and Lauren Marten ensuring the smooth running of the office with our invaluable student workers, the Center is now better equipped than ever.

Why take a Masters? The B.A. degree has lost value as a job qualification. Ph.D.'s require long commitments of time in an uncertain academic job market. A two-year M.A. has emerged as a major qualification for a wide range of career paths in journalism, media, consultancy, administration, law and the academy. It is a productive investment in the futures of national and international students interested in a key region of the world. The Kevorkian Center is dedicated to doing the academic maximum to prepare for those futures.

> -Michael Gilsenan, Director The Hagop Kevorkian Center for Near Eastern Studies

A REGION IN FLUX

Reflections on the Changing Middle East from Four New Faculty Members

BENOIT CHALLAND

Clinical Assistant Professor, Hagop Kevorkian Center for Near East Studies

Despite the largely pessimistic mood that now accompanies the Arab revolts (the phrase I prefer over the simplistic "Arab Spring"), the disciplinary crossroad at which I stand (midway between sociology, politics, and social theory) still witnesses a rich and livening debate. For the first time in decades, actors of the Middle East have literally invented a new language and new forms of political activism, leading some in the field of social sciences to argue that these revolts are the first truly postcolonial revolts. There arises thus the necessity to analyze the symbols generated by these uprisings, and not remain trapped (only) in a narrow study of political institutional changes.

Having worked on civil society in the Arab Middle East for the last decade. I have tried in the last two years to use the conceptual baggage of social mobilization and civil society to analyze the novel or renewed forms of expressions (trade unions being one major example) of a rebellious and combative civil society. The fact that, over the course of the last year, activists from Palestine, Tunisia and now Egypt have frontally expressed their dissatisfaction with western donors' "aid" policies (European Union and USA) demonstrates that civil society is no deus ex machina and that aid is a crucial component of the political economy in all these (counter-)revolts. If western chancelleries believe in continuity in terms of aid, loans, and support to "build a vibrant civil society," demon-



Photo Credit: AFP Photo, Mosaab El-Shamy; courtesy of Creative Commons

Morsi supporters in Cairo on August 14, 2013 as security forces moved in to clear them out.

strators throughout the region (and now even in Turkey and Brazil) have shown that civil society mobilization does not need permanent institutions to funnel and express political demands.

These are some of the issues I am trying to address in the seminars I taught this year. The first one, called "Topics in Middle East Politics: Interpreting the Arab Revolts" was built around a critical reading of the nascent historiography of the revolts and will be totally adapted for the new version this fall (2013), as many excellent books start coming out, complementing the first wave of early publications in 2011. The second, "The Politics of Foreign Aid in the Middle East," was a new course established to generate a long-term historical reflection on

the origins of American aid in the region.

I have also been invited to various international conferences, which gave me the chance to test some of my ideas. The first one, held in Cairo shortly after the killing of Tunisian activist Chokri Bel'aid in February, brought together Egyptian and Tunisian political actors illustrating the tormented path of new political factions having landed at the helm of governments. The second, held in Lyon, brought mostly French sociologists and historians to reflect on how notions of citizenship and sovereignty have evolved since 2011, while the third one, including prominent speakers such as Hasan Hanafi, tackled the questions of secularization and

ASLI IĞSIZ

Assistant Professor,

Middle Eastern and Islamic Studies

The protests that began in 2011 have left their mark not only in the Middle East but also Europe and the Americas, as thousands of people across the world demonstrated against neoliberal and/ or governmental policies. I was already thinking about the importance of bringing those different protests in dialogue with one another when the Gezi Protests in Turkey erupted. In response, I recently published a two-part piece in Jadaliyya entitled "Brand Turkey and the Gezi Protests: Authoritarianism, Law, and Neoliberalism," in which I analyze how the ruling AK Party's neoliberal institutionalization in Turkey deploys law to concentrate power on the one hand, and criminalizes dissent through surveillance and anti-terror laws on the other. In the second part of the piece, I criticize approaches to Turkey that shifted from "a model of democracy for the Middle East" to claims of "dictatorship." I consider such approaches orientalist at best. It is incomprehensible to me, for example, why the Middle East needs a "model" in the first place. Moreover, considering Turkey for such a problematic role implies that Turkey might even assume a neo-Ottoman "Big Brother" role in the region. Meanwhile, following the new wave of protests in Egypt the military has intervened. Can all of these cases be considered isolated or are they regionalized?

In order to foster capitalist economic interests against the communist threat during the years of cold war, military and/or authoritarian leaderships were supported across the Middle East and Latin America. Indeed, in a most distressing editorial in the Wall Street Journal, Egyptian generals who led the recent coup are invited to follow the lead of Chilean General Augusto Pinochet and transition to a free-market economy. Obviously, it was not important to the author of the editorial that the result of such approaches was a disastrous series of military interventions and coups, a butchering of basic civil rights, attacks on minorities, and attempts at authoritarian social engineering.



Photo courtesy of Alan Hilditch and Flickr Creative Commons Gezi Park protesters in Istanbul on June 1, 2013.

In this context, evocative of the cold war, "dictatorship" has been a word often used for those authoritarian leaders who are not allies of global capitalist powers, or whose authoritarianism has become unjustifiable in the eyes of the international public, as was the case with Muammar Qaddafi. Engaging current uprisings in the Middle East divorced from this history therefore generates convenient regional exceptionalisms (considering Middle Eastern uprisings without looking at the rest of the Mediterranean and beyond); personalizes systemic problems (such as explaining authoritarian tendencies solely by applying the label of "dictator"); culturizes protests (as Arab or Turkish) and disregards the implicit connections between the legacy of the Cold War and the protests against neoliberal measures in places like Spain or Greece.

My research and teaching moving forward will take into account the angles and perspectives raised by these more recent events in Turkey in a comparative light. For example, my seminar on Istanbul and cultural memory will integrate the Istanbul Gezi Protests, and a new course on Turkey in 2014 will analyze neo-Ottomanism, neoliberalism, and cultural politics from the 1980 Military Coup to the Gezi Protests.

"Challand" continued from previous page

the State in Muslim-majority societies. Finally, I organized a workshop with NYU-Florence in June where the invited speakers concurred with the analysis that in terms of aid, it is continuity in the policies, not change, that best characterizes the trend in which foreign aid has been used as a tool of external powers. Thus despite the early enthusiasm in 2011 for the revolts, outside powers. Arab and Western alike, have contributed to betray the genuine democratic aspirations of the Arab population.

MAYA MIKDASHI

Director of Graduate Studies,

Hagop Kevorkian Center for Near Eastern Studies

The past three years have challenged and invigorated Middle East Studies and its related disciplines. By any measure, what has been called the "Arab Uprisings" (a naming which explicitly excludes similar popular mobilizations in non-Arab Middle Eastern contexts) will continue to dominate the field for years to come, particularly as events unfold and transform in Egypt, Tunisia, Bahrain, Syria and Yemen. As an anthropologist interested in questions of the state, law, citizenship and embodiment, my work has been shaped and enriched by both "events on the ground" and academic and non-academic analysis and commentary.

As co-editor of the online magazine *Jadaliyya*, I must note that the majority of submissions referenced or were directly related to the Arab uprisings and, more recently, to protests in Turkey. My own writing and thinking for *Jadaliyya* on this subject has focused on the one hand on the legal, gendered and embodied registers of protest, violence, reform and counter-revolution, and on the other hand on the ways that Lebanon has been affected by (and has been a participant in) uprisings elsewhere. I decided to pursue these themes in an *IJMES* roundtable on Queer Theory and Middle East Studies, where I argue that the uprisings are an opportunity to think more critically about the concept and practices of citizenship in the Arab world. Thinking more about citizenship, I suggest, is impossible to do without taking into account sexual and



Photo Courtesy of Scott Bob and Wikimedia Commons
Wounded civilians arrive at a hospital in Aleppo in October 2012.

gendered difference and furthermore, without theorizing difference and differentiation when writing about citizenship. In a chapter on Lebanon in *Dispatches from the Arab Spring; Understanding the New Middle East*, edited by Paul Amar and Vijay Prashad, I argue that we are not likely to see a popular uprising in Lebanon anytime soon largely because of structural, sociopolitical and historical factors. These factors include the grafting of corporatism onto sectarianism, the historical and structural legacy of political sectarianism and elite minority rule, and the different and seemingly incommensurable experiences of Lebanese citizens who remember war differently. Unfortunately, as Syria continues to be torn apart, we are more likely to see another Lebanese civil war than a popular uprising in the near future.

I also participated in three meetings related to the uprisings. The first was "The Politics of Religious Freedom" held in Cairo and organized around the themes of religious pluralism, secularism, and legal and rights regimes. The second, "Sexual Sovereignties," was held at the American University of Beirut and addressed the complex ways that questions of sovereignty and state power are intimately connected, and perhaps constitutive of, questions of gender, sex, and sexualities.

Finally, "On Protest: A Research Symposium," a workshop at UMASS-Amherst, focused on comparative (regional, historical) perspectives on protest and revolution. Uniquely, we tackled the Arab uprisings through a comparative framework that emphasized a history of uprisings in South America.

My graduate seminars were also greatly informed by the past three years in the Arab world. How could they not be? In "Gender, Citizenship and Law" we read and thought about the entanglements of legal, sexual, and political regimes in the Modern Middle East. In "Anthropology of the (Middle Eastern) State" we studied the ways that the discipline of anthropology has studied the state, citizens, and non-citizens in the Middle East, thinking critically about what it means to read these texts in light of the uprisings.

INTISAR A. RABB

Associate Professor. Middle Eastern and Islamic Studies & School of Law

The events of the "Arab Spring"—that catchphrase frequently appended to the uprisings in the Middle East that began in 2011—have occupied many of my thoughts since arriving at NYU. Like my work, these episodes combine events of the present with events of the past. I work on the history of key legal institutions and interpretive processes in early Islamic law and society; and when I think of contemporary events, I notice ways in which modern-day proponents of Islam try heartily to draw on the Islamic past in order to legitimize the Islamist present. To wit: A few years ago I wrote an article called "We the Jurists" in which I claimed that countries intent on establishing Islam in the public and political spheres, especially by adopting models of Islamic constitutionalism, would have to address the relationship between secular judges and Muslim jurists who historically played a central role in interpreting Islamic law. I did not have in mind that they would do so through a revolution or a constitution. No one did. Nevertheless, Egypt has done iust that, and Tunisia and other countries may follow suit. What would come of these developments? Did the Islamist victories spell a necessary challenge to democracy,



Photo courtesy of Lilian Wagdy and Creative Commons Anti-Morsi protesters holding up a red card in Cairo on June 28, 2013.

as many scholars and policymakers raise as a distinct fear? Did the new constitutions, with an expanded role for Islamic law, do the same? And what would the relationship be between Islamic law and not just courts, but also legislatures and the presidency? Or between secularly trained judges and politicians, and Muslim jurists in educational institutions for the study of Islamic law, such as al-Azhar? On the eve of the new parliamentary elections (for Egypt's Lower House), a significant area of expanding research will be the extent to which legislation is informed or advised by the Muslim jurists at al-Azhar. In my opinion, the recent bonds issue--where jurists at al-Azhar weighed in on the "sharī'acompliance" of a revenue-generating bonds bill passed by the Upper House of the Egyptian parliament—is just the beginning of a new need for an increased focus on legislation alongside presidential actions and judicial decisions. These are some of the questions that I discussed with

students the MEIS course that I taught last Spring, called "Topics in Islamic Law and Society: Islamic Constitutionalism." These same issues came up through a yearlong speakers' series that I co-convened with Professor Sujit Choudhry at the Law School, called the "Constitutional Transitions Colloquium." They also arose in the survey course on Islamic law that I also taught at the Law School last Spring. And now we have the so-called "Turkish Summer" to digest. At bottom, because these events involve issues of institutional design and interpretation in law and society generally, similar questions will arise this Fall when I teach an MEIS course called "Courts and the Administration of Justice in Early Islamic Law and Society," and a Law School course called "Advanced Legislation: Theories of Statutory Interpretation." The core questions of concern and dramatic importance are: who interprets the law? How and why? And what are its societal effects or influences?

Opening the Gate of the Sun

by Adam Shatz, London Review of Books

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Photo reprinted from the Bab El-Shams Facebook page The "real" Bab al-Shams erected by protesters in January 2013.

At 2:30 on Sunday morning, the Israeli army removed 250 Palestinians from Bab al-Shams, a village in the so-called E1 corridor: 13 square kilometres of undeveloped Palestinian land between East Jerusalem and Ma'ale Adumim, an Israeli settlement in the West Bank with a population of 40,000. Israel has had designs on E1 for more than a decade: colonising it would realise the vision of a 'Greater Jerusalem', and eliminate the possibility of a contiguous Palestinian state with East Jerusalem as its capital. After the UN vote to recognise Palestine as a non-member observer state, Binyamin Netanyahu declared that Israel would build 4,000 new settler homes in E1. The high court issued a six-day injunction against his order to 'evacuate' Bab al-Shams, but Netanyahu was in no mood to wait. Once the Palestinians had been driven out, the land was declared a closed 'military zone'.

It was another bleak day in the story of Palestinians trying to hold onto their land in the face of Israeli expansionism. But it was also something else. Bab al-Shams was no ordinary village, but a tent encampment set up by Palestinian activists, a number of them veterans of the Popular Re-

sistance Committees who have been organising weekly demonstrations against the 'separation fence' in the villages of Bil'in and Nil'in. Several journalists noted that the residents of Bab al-Shams used the same tactics as Israeli settlers: pitching their tents, laying claim to the land, establishing 'facts on the ground'. But the differences were more significant than the resemblances. The pioneers of Bab al-Shams were Palestinians, not foreigners. When settlers establish wildcat outposts, they know that the authorities may chastise them for it but will nonetheless soon supply them with electricity and water, and even build roads and access routes on their behalf. The people of Bab al-Shams knew that an IDF demolition crew would appear in due course: less than three days, as it turned out.

Bab al-Shams took its name from Elias Khoury's epic novel, published in 1998. In the book, *Bab al-Shams* ('the gate of the sun') is a secret cave where a Palestinian fighter, Yunis, and his wife, Nahilah, meet to make love. They turn it into 'a house, a village, a country'. Nahilah calls it the only liberated part of Palestine. Khoury gave his blessing to the village of Bab al-Shams. 'What these guys did in three days,' he told me, 'was they opened the Gate of the

Sun and liberated a small part of Palestine.'

Khoury, a Lebanese Christian, joined Fatah as a young man, just after the 1967 war. Throughout the 1970s, he worked for the PLO's Palestine Research Centre in Beirut, editing its monthly journal, *Palestine Affairs*, with his close friend, the late poet Mahmoud Darwish. Many Lebanese assumed he was Palestinian. The authority and intensity of *Gate of the Sun*, the work of a lifetime's reflection on the Palestinian experience, led many reviewers in the West to make the same mistake when it was translated in 2005.

Khoury is accustomed to this sort of confusion. He did much of his research for Gate of the Sun in Lebanon's refugee camps, where he collected oral testimony about the Nakba. At an event a few years ago at the London Review Bookshop, Khoury said that people in the camps would often claim to recognise themselves or people they knew in his novel, and wouldn't believe him when he insisted that none of the characters had reallife models. Now, in the village of Bab al-Shams, he says, 'the imaginary and the real have met in a way that is totally amazing.' During the three days of Bab Al-Shams's existence, he couldn't sleep. 'I wanted to go to the village but I only have a Lebanese passport, and you need an Israeli visa to enter, so I couldn't.' He spoke to the villagers on Saturday afternoon. By Sunday morning they were all gone, and Bab al-Shams had returned to the land of dreams.

Elias Khoury, acclaimed Lebanese novelist, is Global Distinguished Professor of Middle Eastern and Islamic Studies at NYU.

Letter to My People in the Village of Bab Al-Shams

I won't say I wish I were with you, I am with you. I see you, and I see how the dream through your hands has turned into reality rooted in the earth. "On this earth is what makes life worth living," just as Mahmoud Darwish wrote, for when you built your wonderful village you gave back meaning to meaning. You became the sons of this land and its masters.

This is the Palestine that Younis dreamt of in the novel Bab Al Shams / Gate of the Sun. Younis had a dream made of words, and the words became wounds bleeding over the land. You became, people of Bab Al Shams, the words that carry the dream of freedom and return Palestine to Palestine.

I see in your village all the faces of the loved ones who departed on the way to the land of our Palestinian promise. Palestine is the promise of the strangers who were expelled from their land and continue to be expelled every day from their homes.

Strangers and yet you are the sons of the land, its olives and oil!

You are the olives of Palestine that shine under the sun of justice, and as you build your village, the light of freedom flares up with you.

"Light upon light."

I see in your eyes a nation born from the rubble of the nakba that has gone on for sixty-four years.

I see you and in my heart the words grow. I see the words and you grow in my heart, rise high and burst into the sky.

Finally, I have only the wish that you accept me as a citizen in your village, that I may learn with you the meanings of freedom and justice.

Elias Khoury, January 12, 2013

(translation by Sonja Mejcher-Atassi)



Photo courtesy of Tom Finn

Women storm down a highway in Sana'a in April 2011 after ex-Presdient Saleh accused female protesters of violating Islamic law by "mingling with men" at demonstrations. It was the largest female demonstration in Yemen's history.

After Ousting Saleh, Yemeni Women Face New Political Struggles

by Tom Finn, NES and Journalism, '14

It is a hot, breezy afternoon in April 2011 and I am standing on a bridge above Siteen, a busy motorway that rings Yemen's capital, Sana'a. One half of the road is snarled with traffic but the other side, the side directly below me, is empty. As I fumble with my tripod a drum beat rises above the car horns. Chants fill the air. I mount my camera on the tripod and press Record. Squinting through the lens I watch as a group of young men, their arms linked together, stream under the bridge waving flags and shouting, "Down with the regime!" Then something unexpected happens: the crowd thins and a horde of women in black abayas appears. Kicking up the dust they storm down the motorway, clapping and rapping car bonnets with their fists: "Out, Out, ya Saleh, Out!" For ten minutes I watch the black river surge beneath me. The traffic grinds to a halt. A government helicopter circles nervously overhead as anxious-looking husbands pad along the pavement trying to keep an eye on their loved ones.

The march of the Yemeni women, as it was later known, was a piv-

otal moment in the uprising. The following morning local newspapers called it the largest such demonstration in Yemen's history. Many of the women I spoke to said it was the first time they had taken to the streets. A middle-aged physicist named Fatima shouted herself hoarse. "The tyrant has no choice now," she rasped. "He must leave."

The revolt in Yemen against Ali Abdullah Saleh, the president who ruled the country for 33 years, had been a male-dominated affair. The women who participated did so largely from behind the scenes: delivering blankets, cooking food and tending to protesters wounded by security forces. But the march in April seemed to change all that. From the English-speaking, educated elite of doctors, lawyers, and university professors to the huge numbers of unemployed female graduates and housewives, women flocked to the frontlines. They led public rallies, slept in protest camps, went on hunger strike and covered the unrest as bloggers and photographers. They were also among the hundreds of protesters killed during the government's bloody crackdown. In a country which is one of

the world's poorest and the worst for gender equality (according to a UN metric based on literacy and other factors), Yemeni women defied deep-rooted traditions by even participating in the campaign against Saleh, and then became pivotal players in it.

In March 2012, almost a year after the women's march and six months after Saleh was toppled, I attended another demonstration on Siteen, this one calling for the release of protesters detained during the revolution. I found Sara Ahmed, a sociology student in her early twenties, milling with others by the gates of Sana'a University. She had a mega-



Photo courtesy of Tom Finn

An anti-government protester is ferried to hospital on the back of a moped after he was struck by shrapnel when security forces opened fire on a demonstration in the capital in May 2011.

phone in her hand and a scuffed pair of sneakers on her feet. I watched as Sara and a small group of women weaved their way to the front of the demonstration; they were planning to lead it. But no sooner had the march set than they were shepherded toward the back. "You see?" Sara shouted to me as we jostled for space in the crowd. "We have two fights! A battle against the regime, but also another struggle, a fight within the fight, against those elements inside the revolution who oppose us and our rights as women."

Rana Al-Shami, a young nurse, seemed to agree. "Society embraced us at first," she said as we peeled off from the back of demonstration and watched the men stomp off down the street. "We were there to bulk up the numbers... Now that Saleh has left they expect us to do the same: leave the streets, renounce our freedom, and return home." For women like Sara and Rana, fourteen months of devoted dissent has proven that overthrowing an autocrat may be easier than overturning the supremacy of men.

Though a new government of national unity has been ushered in, there are few signs of real political gains for women. Only three of the 35 ministers in the new cabinet are female. Parties in Yemen, whether ruling or opposition, remain male-dominated cliques. Aiming to break up those networks before multi-party elections in 2014, activists are pushing for a law that would guarantee that women occupy 30 percent of all elected offices and political appointments. Others question the efficacy of such methods.

"Iran has the largest female quota in their parliament, does that make them treat women any better? It's just a scam autocratic nations use to improve their image," a senior member of Saleh's General People's Congress party scoffed when I mentioned the proposal for a quota to him. Others believe that the women's movement, itself driven by internal divisions, must shoulder the blame for failing to present a united front and capitalize on the strides taken by Yemeni women during the uprising.

"Unity among women is not there, this is the problem: they are not working strategically for their demands," Human Rights Minister Hooria Mashhour told me in her cramped office, commenting on a brawl the day before that saw rival women's factions hurl shoes at each other during a ministry-sponsored conference. "When each one of them is tied to her

party or cultural background it is very difficult to reach a consensus. Frankly speaking, we failed to create a unified women's movement in Yemen."

In the first few weeks of Change Square – the tented epicenter of the revolt outside Sana'a University – men and women mixed freely. But as the months went by and the camp grew, tent by tent, it became more regimented. A thin rope strung to lampposts, demarcating the line between male and female protesters, was replaced by a tarpaulin; then a towering wooden partition with a metal door. Such gender segregation reflected the increasing grip of Islah, Yemen's Muslim Brotherhood party, over the square. Islah has been criticized in the past for publicly opposing women's candidacy and contesting, on religious grounds, laws protecting women's rights. Yet the party also attracts the largest female turnout at demonstrations.

Tawakkol Karman, who won the 2011 Nobel Prize, is a member of Islah, and maintains that the party offers women better opportunities than any of the others. Her critics say she is window-dressing for the party's repressive social agenda. Islah has its own problems with her, though; ultra-conservatives are unhappy that she voiced a bill to raise the minimum marriage age to eighteen from fifteen in a country where young girls are often married in their early teens, especially in rural areas.

Activists fear politics will be not be kind to this fledgling women's rights movement. "Time and again, women's rights proved to be a political tool used by both the opposition and the ruling party with no real promotion of women's agenda," said Atiaf Al-Wazir, a Yemeni-American blogger. "We know too well how women have been used in past revolutions all over the world. We even have a recent example from Egypt. Unless we unite and have a strong platform, nothing is going to change for women."

Without in a Land of Plenty

by Katherine Cella, NES and Journalism, '13

My thesis research took me to Ras al Khaimah, the northernmost and poorest province of the United Arab Emirates. Ras al Khaimah is worlds apart from the posh glossiness of Dubai. I had spent time here two years ago and returned to investigate a curious rumor—that there was an entire category of people in the UAE that did not have citizenship either to the Emirates or to anywhere else. They are called the *bidoun*, which is Arabic for "without," and because they lack citizenship, they cannot access the free healthcare, education and housing that citizens receive as basic state services.

I thought this situation made for a unique conception of ideas like nationality and patriotism, so I set out to research the ways that *bidoun* individuals articulate these concepts. I got there and realized that these questions were rather beside the point, and came back with a different story.

I spent time with a family whose father, Abdul, originally emigrated from Burma in the 1950s and had traveled throughout the Gulf countries of the Middle East searching for citizenship. Because there are no Burmese consulates on the Arabian Peninsula, when his Burmese passport expired he had no way to renew it and found himself stateless. Abdul and his family settled in the UAE and applied for citizenship repeatedly but never got it, and most of his children remain without citizenship to this day.

I learned from news articles and human rights groups that Abdul's case was not uncommon in the Emirates or on the entire Arabian Peninsula, especially in Kuwait, Bahrain and the UAE. All three are young countries (the UAE did not become a state until 1971), and were founded with exclusive citizenship laws that sought to prevent foreign immigrants from being naturalized. Many of these immigrants were nomads

who wandered throughout the territories of the Arabian Peninsula before borders—or the idea of citizenship—existed. Others came by boat from Pakistan, Iran, and other Asian countries, and either held no national documentation or destroyed it before arriving, convinced that they would become UAE citizens.

When the seven emirates joined to form the UAE in 1971, the law stipulated that only those who had lived in the territory for thirty years could become citizens, which ruled out a significant portion of immigrants who had been flocking to the UAE since the 1960s because of the country's oil economy. Individuals who are now stateless either did not apply for citizenship in the new state, or were turned away at immigration offices because they lacked identifying documents or had not resided in the UAE long enough.

In the mid-1980s, the official naturalization period closed and the UAE government no longer accepted citizenship applications. By that point, people who were without citizenship would stay that way, and because countries now enforced borders, stateless people could not migrate elsewhere without passports.

Today, human rights reports estimate that there are at least 100,000 bidoun in the U.A.E. The government reports a much lower number—around 10,000. The UAE does not tolerate citizenship demands from the bidoun, and in the summer of 2012, authorities deported blogger and activist Ahmed Abd al-Khaleq who had campaigned for bidoun rights. Because citizenship in the UAE passes from father to child, the offspring of bidoun are also stateless and families can remain without nationality in perpetuity.

Furthermore, the UAE government was not only preventing *bidoun* from getting naturalized but,

as of 2008, compelling them to take passports from the Comoros Islands, an Arabic-speaking island nation that lies off the eastern coast of Africa. *Bidoun* interviewees said that they were told to apply for citizenship to the Comoros as the "first step" to Emirati citizenship, or face prosecution for being illegal residents. This directive introduced a new level of fear for the *bidoun*, because holding a passport from the Comoros made them foreign residents, who can be deported as punishment for any crime or even misdemeanor instead of serving jail time.

One of Abdul's daughters, Maryam, married a UAE national and is by law eligible to acquire citizenship from the Emirates. However, even after multiple attempts to file for citizenship, Maryam is still stateless and was told she needed to apply for citizenship to the Comoros Islands first like all the other *bidoun*. A few days before I left Ras al Khaimah, Maryam was called by an immigration official and told that her that her application for a Comorian passport had been frozen because her brother (who is also married and living in a separate household) had refused to apply for one.

These facts and arbitrary rules began to tell a story that was not so much about the *bidoun* anymore but about the Emirati state's exclusionary practices. This sensibility runs deep in the genetic code of the state itself—not only the UAE, but all states. It is in the particular context of a small country with an overwhelming immigrant population that exclusionary paranoia comes into sharper relief.

Citizenship must have an opposite in order to mean anything, and in the Emirates, citizenship is defined by its inverse and by all the rights and benefits that non-citizens cannot access. My research is a mere snapshot of this logic of exclusion.

Virtual Reality, Real Wars

Virtuality, Simulacra, and Simulation

by Hatim El-Hibri,
PhD, Media, Culture, and Communication, '12

One of the central paradoxes of the contemporary moment is that even as the notion that 'the media are biased' gains broader and broader currency, it becomes less and less and obvious where suspicion should be cast. Is it enough to doubt the frames of war? How might scholarly inquiry interrogate the at-times highly technical nature of warfare, and the violence that some kinds of technical systems both enable and seem to obscure? A recent cross-disciplinary panel at the Center opened up several lines of critical engagement at this crucial juncture. The work of four scholars—both seen separately and in combination—offer a productive problematization of one of the key technological features of the War on Terror—namely drones.

According to Peter Asaro, drones (Unmanned Aerial Vehicles or UAVs) are actually better understood not just as the sophisticated machine in the air, but the teams of more than 140 technicians, intelligence coordinators, and other military officers required when they are in the air. By examining the personnel who keep drones in the air, and the medical records of those operators plugged into the (at times quite poorly designed) computer interface, Asaro outlines that rather than transforming war into an increasingly precise video game distanced from the battlefield, drone strikes were both highly prone to error, and that pilots actually seemed to come away with psychic scars at a far higher rate than previous kinds of aerial killing at a distance. Asaro also touches on the differing deployments of drone videofeeds of the US military and IDF, outlining how the IDF has historically taken a more proactive approach, fully engaging social media in PR strategies which feature imagery taken from drones.

Conversely, Wazhmah Osman's work focuses on the everyday hazards and challenges of journalists who seek to report on the ground in Afghanistan. Osman demonstrates how the deliberate blurring of the relationship between the real and the virtual created by simulation fosters a removal of responsibility for the crimes of war, itself buttressed by a blurring of the line between war, news, and video games. By carefully examining how journalists, aid workers, and even US officials seek to shape coverage of the ongoing tragedies that drones and occupation inevitably cause in Afghanistan, she highlights how real frames limits to public speech are produced.



Photo courtesy of Chris Csikzentmihályi

Project "Probot" (2009): An unmanned ground vehicle designed to protest unmanned ground vehicles designed to kill people.

On a somewhat lighter note, Chris Csikzentmihályi stages a series of artistic engagements which aim to play with the incoherence of the narrative of digital and robotic improvement in warfare which are all the more biting for their technical fluency, media savvy, and keen sense of humor. He describes how he staged such interventions as the 'Afghan Explorer,' a fictive project to build a robot that would take on the role of battlefront reporter and cultural ambassador, using one kind of obviously silly human replacement to comment on the idea more generally. However, the *New York Times*, impressed by the MIT imprimatur of the project, found the idea plausible enough to run a serious story on it.

Christina Dunbar-Hester's work examines the porosity of the worlds of defense contracting and US drone hobbyists. Through an ethnographic exploration of hobbyist meetings and conventions, she demonstrates that the rhetorical focus on the purely technical aspects and applications of drones in popular and hobbyist discourse serves to mask the real connections and benefit of the open-sourcing of resulting technical advancement to the defense industry.

At a time when new technologies are deployed in the policing attitudes and people in the Middle East, the collective works of these four scholars offer an example of how critical accounts of war, occupation, resistance, and scholarship, can ill afford to not be acquainted with the methods and concepts of science and technology studies to unpack the histories and social formations of the cultural present.

Hatim El-Hibri teaches at NYU's Department of Media, Culture, and Communication and Baruch College's Department of Communication.

From Battlefields to Black Sites Violence Unmasked

by Brooke Reynolds, NES '14

Ibn al-Shaykh al-Libi was a Libyan man accused of running an Afghan training camp at the inception of the US "War on Terror." Al-Libi was arrested in 2001 in Afghanistan. He was originally held at Kandahar Airport. Transferred to USS Bataan, a floating US prison ship. Transferred to CIA prisons in Europe. Transferred to Egypt, tortured. Transferred to Mauritania, tortured. Transferred to Morocco, tortured. Transferred to Jordan, tortured. Transferred to "black sites" in Afghanistan. Five years later, al-Libi was found dead in his cell in Abu Salim prison in Libya, apparently of suicide.

We find ourselves today in a circumstance of genuine urgency. As this is written, huge numbers of Muslim, Arab, Black and Latino communities are being surveilled, incarcerated, abused and killed in a vast web of carceral techniques aimed at controlling populations both physically and psychologically. Most recently, the silence and rhetoric that surround US international involvement obscure what is in fact the continued development of a global system of confinement and control, as demonstrated by the evergrowing international network of black-site, private, and proxy prisons that have been central to counterinsurgency efforts in the War on Terror.

The urgency of addressing and challenging this reality can be seen in the case of al-Libi, who spent nearly a decade being shuttled from one prison to another at the hands of the US and its allies, only to finally disappear for good. In her book *Time in the Shadows: Confinement and Counterinsurgency*, Laleh Khalili traces the basic relationship between the development of techniques of mass carceral control—a relatively new phenomenon, historically speaking—and colonialism. She sees the modern establishment and use of prisons as fundamentally rooted in the need to quell anti-colonial struggle; when some of the first colonial prisons and containment villages began to fill up, it was with revolutionaries, artists, and social groups that were perceived as a challenge to colonial control.

Khalili identifies a shift away from reliance upon mass slaughter as a means of control towards one marked by techniques of confinement—and further, that confinement was established and developed as an *alternative* to slaughter. Battlefields gave way to prisons, war making became reframed as political intervention, and the spectacle of death was transformed into sophisticated and sprawling designs of social control and incarceration.

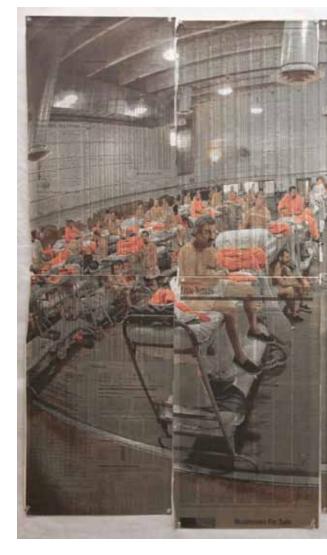
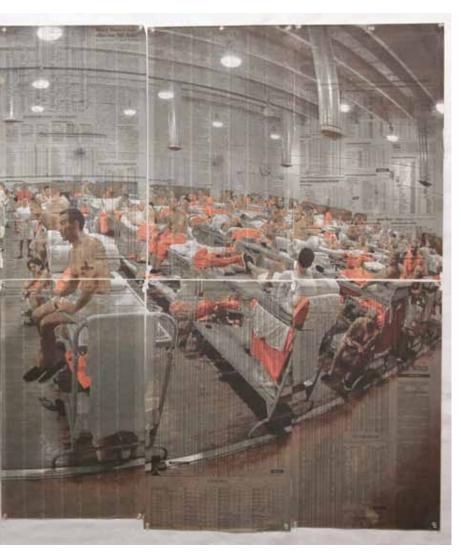


Photo courtesy
of Max Collins
California inmates
in an
overcrowded
US prison.

The rhetorical backbone that has supported counterinsurgency efforts today presents this shift as a sign of our civility, our commitment to the principles of freedom and civilization. We are told that modern forms of warfare are more humane, that since we have "replaced killing," we are advanced. Let us take for instance Guantanamo Bay Prison Camp, which welcomes its visitors with a banner that reads: *Honor Bound to Defend Freedom*. The spread of "civilization and freedom" has indeed proven to be a very effective and lucrative means of warfare. The widespread violence that does occur is no longer recognized as such, as we are convinced that we are simply no longer violent.

Khalili argues that modern counterinsurgency relies heavily on law, using "legality" rather than humanity as the yardstick of permissibility. The



US legal system has been a trusted ally to counterinsurgency efforts. It is based upon precedents that include US colonial involvement in nearly every corner of the world. Each of these encounters have been written into its laws, many of which continue to be upheld today.

Thus, even that which is done under the auspices of the law in the modern context is acting in adherence with laws that also legalized domination, control, and exploitation of indigenous populations.

Where precedents didn't already create legal spaces for modern warfare, language has proven to be a useful weapon in rewriting and underwriting law to accommodate the perpetually changing needs of counterinsurgency. By creating indeterminate personal statuses and abstract titles of per-

sonhood, powers have been able to apply whatever body of law they find most useful. Unlawful combatant, prisoner of war, criminal, insurgent, terrorist—the vagueness of these newly legalized terms has meant that they may be applied and revoked at will, paving the way for legally-grounded lawlessness in which very few personal protections are guaranteed. This has, in part, made possible the vast range of abuses carried out both extralegally and legally against those arrested in the War on Terror.

The shift that Khalili identifies is not only one of technique, but also of purpose. She sees modern counterinsurgency as marked by the desire not only to eliminate "enemy populations," but to break and reshape them psychologically as well. Modern power operates so as to apprehend body, heart and mind alike, and its sites have been host to numerous programs of "reeducation" and "deradicalization." Practiced initially on Native Americans and Black people in the US, these programs work to break and reshape individuals by experimentation with different physical and psychological techniques that subject them to a constant process of detachment and reconstitution until the "perfect subject"—i.e., a fully broken being—emerges.

In February 2013, inmates at Guantanamo Bay, a site that Khalili sees as the logical result of liberal carceral control, undertook an indefinite hunger strike. As of May 2013, more than 100 of the 166 inmates held there are participating in the strikes, in protest of the physical, psychological and legal abuses that have characterized the camp since their incarceration there. They are resisting the quantification of their lives into bureau-

cratic data, the silence that has shrouded their suffering from the public eye, the cruelties endured, and their denial of legal protections. Many are being force-fed daily. Is this the face of our newfound humanity?

Laleh Khalili's research sheds much-needed light upon the shadowy spaces in which modern liberal counterinsurgency projects operate, and demonstrates the new forms of violence and war making that are constantly being imagined and practiced. We must recognize that carceral techniques and mass slaughter are different versions of similar state projects, and that absence of the spectacle of bloodshed does not mean an absence of violence. The modern emphasis on incarceration and confinement must be conceptualized properly as a machine of modern war-making so that the violence which occurs in them may emerge from the shadows.

eminars

Settler Colonialism from Hawaii to Palestine

by Ryah Aqel, NES '13

"It's not just the occupation, stupid!"

- Remi Kanazi, excerpted from the poem "Normalize This!"

Anthropologist J. Kēhaulani Kauanui argues that Hawaii and Palestine are vivid and violent cases of settler-colonialism. Understanding Palestine through a lens of settler colonialism and through comparisons with Hawaii allows a more faithful understanding in which Palestine is no longer misrepresented as a conflict with two equal aggressors but a clear case of settlers seeking to destroy a native society. Similarly, Hawaii is no longer understood as an innocent piece of the United States but a clear example of a settler invader attempting to disconnect the native society from its home. Israeli settler colonialism has made strangers out of neighbors by sending 750,000 Palestinians into exile and drawing borders around those whom remained, made extinct entire villages and their inhabitants that would have otherwise flourished, and altered a landscape in order to serve the purpose of domination and control of the native Palestinian population.

The Nakba, or "the catastrophe," is most often commemorated as the displacement of 750,000 Palestinians and the creation of the state of Israel. "Settler colonialism is a structure, not an event," writes Patrick Wolfe, Australian scholar of race, imperialism, and Aboriginal history. Similarly, the Nakba is not simply an event but an ongoing catastrophe built on the original displacement. As Wolfe has argued, a characteristic of settler colonialism is that a settler society destroys a native society in order to replace it with its own. Thus everything built after the initial invasion is implicated in this settler structure. Focusing on the initial displacement as the only point of injustice is as limited as only focusing on the military occupation of the West Bank and Gaza Strip.

International law has done little to protect the rights of indigenous people; instead, in the Palestinian case, it has forced the state of Israel to maneuver international law to develop legal ways to continue its settler colonial conquest. Kauanui, in her detailed analysis of international law in both Palestine and Hawaii, demonstrates the limits of international law for indigenous peoples most effectively by calling into question the United Nations Declaration on the Rights of Indigenous Peoples. This declaration states that indigenous peoples have the right to self-determination. However, Article 46 of the Declaration all but contradicts the remaining articles by stating that nothing in the Declaration may be "construed as authorizing or encouraging any action which would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States." Even international law that aims to protect indigenous peoples furthers the structures of settler colonialism by protecting existing settler states from any dismantling. Kauanui calls for an expansive social movement that would transcend the simple call to end US aid to Israel and confront settler colonialism and U.S. hegemony wherever it exists.

Political Scientist Noelani Goodyear-Ka'ōpua argues that decolonization and deoccupation could be achieved through a new kind of indigenous pedagogy between settler and native populations in which the role of education was emphasized and ideas of land tenure could be re-thought. This new kind of education would engage both indigenous peoples and settlers in improving the lands they

Courtesy of Wikimedia Commons

Right: S.A. Mitchell Sr.'s 1853 map of Palestine depicts the region when it was under the control of the Ottoman Empire.

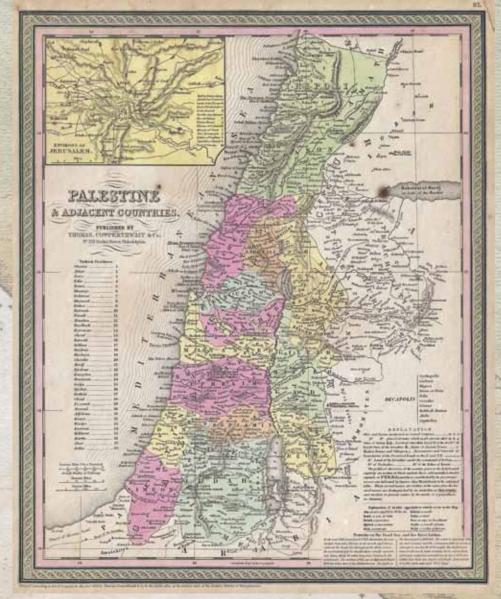
Courtesy of Wikimedia Commons

Background Image: The Hawaiian Islands as printed for the 1785 edition of Captain James Cook and James King's A Voyage to the Pacific Ocean. Pictured is the inset of Karakakooa Bay and its villages. It was here that Cook was killed by angry Hawaiians. This map represents a seminal moment in Hawaii cartography and is the basis upon which all subsequent maps of Hawaii were drawn.

both occupy, while addressing the different genealogical and political relationships that settlers and indigenous peoples have to the land. Goodyear-Ka'ōpua calls for a fundamental shift in the system and relationship to land, stressing the need to re-occupy indigenous cultural sites and land and re-educate youth about the connections to those places. One example of this transformation through education is found at Hālau Kū Māna, an urban Honolulu charter school that engages in land-based practices and political actions against settler regimes of property. Yet even this example highlights the paradox of a dis-

this example highlights the paradox of a discursive curriculum that still must measure achievement by the standards of a settler colonial regime.

An understanding of Hawaii and Palestine as vivid examples of settler colonialism gives us new ways of thinking about these and all other settler colonial societies: not as a moment in the past but as a structure that is reiterated in the very fabric of the settler state, which denies it exists on stolen land at the expense of indigenous lives. It is important to also be aware of the fact that settler colonialism not only happens "over there," but that this very institution (NYU), and all of New York City, exists on the lands and lives of the Lenape people. By identifying the limits of the laws as well as the structures of settler colonialism, it allows all to reassess their individual roles as settlers and natives, and the structures that implicate all of us.



^{1.} United Nations Declaration on the Rights of Indigenous Peoples

Glimpses of Syria War

by Hania Mourtada, NES and Journalism, '12

As the conflict in Syria enters its third year, the incessant coverage of the violence by the western media has crystallized into a bleak sectarian storyline which precludes any positive developments that might unsettle it. This sanitized fatalistic narrative, which has come to frame most coverage of Syria, has replaced the euphoric historical moment which marked the beginning of the Syrian uprising. While some Syrian expatriates and the privileged elite have clung to that pristine moment, those who remained in Syria bore the brunt of an insecure regime and developed strong survival instincts as death snuck its way into normal routine. Bridging this ever-widening disconnect between the analysts outside and the citizens and journalists inside Syria remains a major challenge for journalists of the conflict. As a Syrian myself, covering the war from neighboring Lebanon (a location which has its own particularities and insider/outsider status vis-a-vis the Syrian conflict), walking this tightrope has been a challenging endeavor.

Since I began covering Syria for the *New York Times* from Beirut, most of my reportage has been carried out virtually via Skype and other social media outlets. I was aware that reporters relied heavily on Skype and social media to cover the crisis but it wasn't until I was in this position myself that I really came to understand how problematic it can be. When you're in a conflict zone, physically, you and the people on the ground are undergoing the same painful experience. If there's an air strike, you experience it in real time. You don't watch the clip afterward, talk to a person who witnessed it, write something peppered with quotes gleaned from several Skype chat rooms then close your laptop and move on with your day. There are no two parallel realities loosely tied together by an Internet connection. There's no disconnect when you're in Syria.

When you try to grasp people's daily realities over Skype, several problems emerge. In a Skype room, there is an intertwined and often intimate virtual world of reporters, citizen-journalists, military council spokespeople, activists, smugglers, common criminals and fighters. An ongoing discourse occurs in chat rooms between "recognized" journalists who have an established platform for their words and citizen-journalists who struggle to be heard. Those of us with the international media are expected to be "everywhere" at once. You have to be accessible to all citizen journalists on your contact list and each one of your contacts who is in a specific town expects you to give them your undivided attention. Which story you end up picking over another is usually a question of timing and chance. This can breed resentment from rebels and activists on the ground who risk their lives to bring you facts and images without any guarantee that you will choose to tell their story.

This disconnect among journalists mirrors the disempowerment felt by Syrians at large. Left to their miserable fate in their war torn country, they have come to feel that they are the last to be consulted on their own destinies. Fatigue has weakened their resolve. As the initial euphoria of breaking free dissipates some are sick of looking at a long endless cycle of fighting that keeps repeating itself. The front line shifts

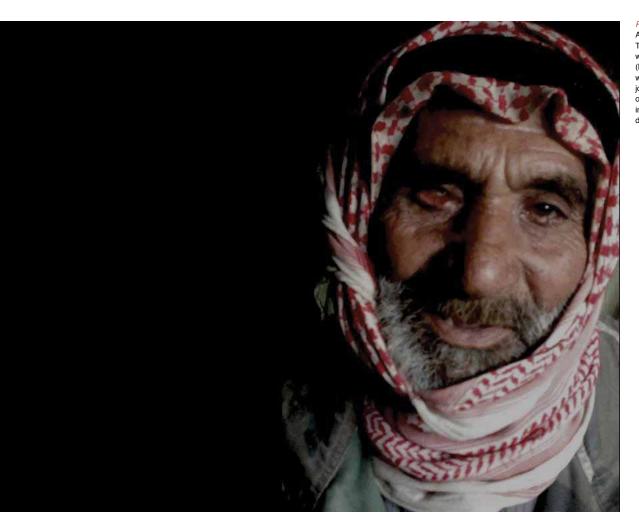


Photo courtesy of Hania Mourtada
A glimpse of the refugee experience:
This man used to make homemade
weapons for the Free Syrian Army
(FSA) until he lost his eye when he
was shot by a sniper. One of his sons
joined the FSA as a fighter and the
other is missing. He sought refuge
in Lebanon with his wife and two
daughters.

again and again but nothing else seems to change. So, no matter how futile, within the confines of these Skype rooms and their social media accounts, Syrians try to exercise a measure of control over the grotesque images that are circulating at their expense.

It has become easy to feel disheartened at what has befallen my country. Sanitized virtual spaces, which allow us only mere glimpses of the layers of the conflict, and the simplistic overarching narrative we reluctantly construct once we fail to cement all the layers leave me feeling like I have failed my countrymen and women. While much of the crisis remains enigmatic, for me, there will always be a palpable beauty in the juxtaposition of the fragmented conversations that have come to characterize the Syrian uprising.

Media

The Starchitects of Sky News Arabia

by Alex Boodrookas, NES '14

s scholars of the Middle East begin viewing authoritarianism as a transnational phenomenon, the role of outside experts in legitimizing undemocratic regimes has come into sharper focus. In *Dubai: The City as Corporation*, Ahmed Kanna writes about the renowned architects

who shape the Emirati metropolis. The Maktoum regime has long cultivated a depoliticized, modernizing, and technocratic image to justify its rule. This narrative obscures the often-violent struggle for legitimacy that has been fought since the British granted Emirati independence, a struggle that continues in Dubai's built space. In Kanna's words, "By asserting a monopoly on how space is envisioned and developed, the family-state claimed the right to advance its definition of modernity – a vision, in turn, given expert legitimization by various urbanists such as starchitects." Perpetually reiterating regime rhetoric in self-consciously "modern" structures, starchitects lend their star power to the Maktoum regime, etching its myths into Dubai's jagged skyline.

The struggle over Emirati media space is no less fraught, and it comes with its own set of starchitects. Kevorkian recently co-hosted an event with NYU Abu Dhabi on Sky News Arabia, described as an "impartial and independent" news station founded in 2012 "to deliver non-partisan, critical news coverage" from its headquarters in the UAE. Defending the station were Nart Bouran, Director of News, and Dr. James Zogby, a member of the Editorial Advisory Committee. Both men have distinguished resumes. Bouran is a former Reuters journalist, while Dr. Zogby, who is widely regarded as one of the most influential Arab Americans alive, is the founder and president of the Arab American Institute, serves on the Executive Committee of the DNC, and lectures at NYU Abu Dhabi. Sky News Arabia faces a media environment saturated with government censorship in a state that imprisons citizens for publicly expressing dissent. Bouran and Zogby could have explained how they intend to navigate these issues. Instead, they chose to deny them, reiterating Emirati government narratives of responsiveness and competence. Billed as a launch event for a new news channel, the event instead became a case study in censorship and authoritarian complicity.

Bouran and Zogby framed *Sky News Arabia* as an independent and objective station free from government controls. Zogby argued that

Sky News is "not the Emirati alternative to the Saudi-run channel or the Qatari-run channel," which he described as "sponsored channels" that "have an agenda." Instead, viewers "compared it to BBC and CNN." Bouran

contrasted *Sky* with *The National*, stressing that the newspaper is "a government entity, while we are not." These statements obscure the station's problematic ownership. *Sky News Arabia* is a 50-50 venture between *BSkyB*, a division of Rupert Murdoch's *News Corp*, and Mansour bin Zayed Al Nahyan, deputy Prime Minister of the United Arab Emirates. To believe that a news station controlled by Rupert Murdoch and a Maktoum prince is an "oasis for Arab journalists," as Zogby did, requires a remarkable amount of self-deception. Al Nahyan's current position somehow slipped the minds of both presenters until the point was raised by an audience member. Characteristic of the interconnectedness of political and financial capital, this omitted fact reveals the depth of the station's relationship with the regime it is supposed to cover.

Both men seemed to believe that strict semantics lead to quality journalism. Bouran argued that being "very strict with our terminology and use of words," allowed for "balance" and "objectivity." Zogby talked about the "analysis of transcripts" to determine "whether or not there is a bias in the story" and a "training process" in which wording is "internalized." They also used the failings of American news media to boost the legitimacy of their own enterprise. According to Zogby, while Arab media is not free, "Arab journalists are free in their thoughts and aspirations." On the other hand, "American media is free, but most of our journalists are hacks." Coming on the tenth anniversary of the invasion of Iraq, his criticism of American journalism is merited. However, for all of its flaws, no one is currently imprisoned in the United States for insulting the Obama administration. And no style manual or semantics training will evade the UAE's omnipresent censorship.

While Bouran argued that careful semantics can overcome con-

straints, Dr. Zogby went further, effectively denying the existence of censorship in the UAE. Posing the question, "Does anyone ever interfere?" Zogby claimed that, "the times I was interfered with were the best ideas I'd ever gotten." He argued that he encountered government "interference" on exactly three occasions, and that these had been suggestions for making stories better rather than acts of censorship. If these stories illuminate anything about press freedoms in the UAE, they show how effectively *Sky News* censors itself. They also highlight Dr. Zogby's remarkable lack of awareness about how censorship works. He fails to understand that every one of his stories is shaped and molded by the inherent constraints of working in an unfree state.

Bouran and Zogby paint a picture in which a free and critical press brings problems to the attention of a benevolent state. In one of Zogby's retellings, a news report about child jockeys in camel races led to their abolition. In another, new legislation regulating the size of grocery store isles was amended so shop owners did not go bankrupt trying to comply with the law. One story is particularly revealing. According to Zogby, "I remember just a few years ago they [*The National*] broke a story about child abuse. The head guy in the country sees the story. His daughter is livid about it." The problem, according to Zogby, was that child abuse had never been outlawed because "the culture" of the Emirates emphasizes the "privacy of the family." In Zogby's narrative, investigative reporting helped a responsive, modernizing government overcome the medieval vestiges of Emirati culture.

With their stories and vignettes, Bouran and Zogby played the legitimizing role of Kanna's starchitects. Their stories emphasize the modernizing, competent, responsive image carefully constructed for international – and domestic – consumption, an image that has repeatedly undermined attempts at reform. NYU's sponsorship, meanwhile, is a reminder that American Universities, museums, and cultural institutions are no less complicit with Gulf authoritarianism than military contractors and intelligence agencies. While unwilling to acknowledge their fundamental connections to the Emirati state, Dr. Zogby and Mr. Bouran have become complicit in its historical and rhetorical project, mobilizing their formidable reputations in defense of the Maktoum regime.

The Program in Ottoman Studies

by Ayelet Zoran-Rosen, PhD Candidate, MEIS

In its seventh year, the Program in Ottoman Studies, directed by Leslie Peirce, offered events on a variety of topics. This year saw a widened scope, both in terms of the range of disciplines represented, and the time periods explored in the talks. Events included presentations by scholars from law, anthropology, art history, cultural studies, and history, and dealt not only with historiography of the Ottoman Empire, but also with the implications of this Ottoman past on more recent events and processes.

In the fall semester, the Program drew on NYU's own scholarly resources. Talks by faculty members attracted substantial audiences. Aslı Iğsız (MEIS) presented her research on genealogy in contemporary Turkey in her talk entitled "Nationalism and the Ottoman Subject"; Finbarr Barry Flood (Institute of Fine Arts) discussed European representations of Islam and the Ottomans during the Reformation period; and Tamer El-Leithy (MEIS) introduced his recent work on patrimony and the religious community in sixteenth-century Cairo.

The spring semester featured a panel discussion on privateers and prisoners of war, where Joshua White (University of Virginia) and Will Smiley (Yale Law School) presented and compared their research on Ottoman maritime frontiers in the seventeenth and eighteenth centuries. Esra Özyürek (UC San Diego) spoke about Holocaust education for Turkish immigrants in Germany, raising issues of identity and memory in present-day Europe. Finally, in her talk about non-Muslim institutions in the late Ottoman and early Republican eras, Ayşe Ozil (Princeton University) addressed the relations between legal arrangements, religion, and education.

Collaborations

Legacies of the Iran-Iraq War

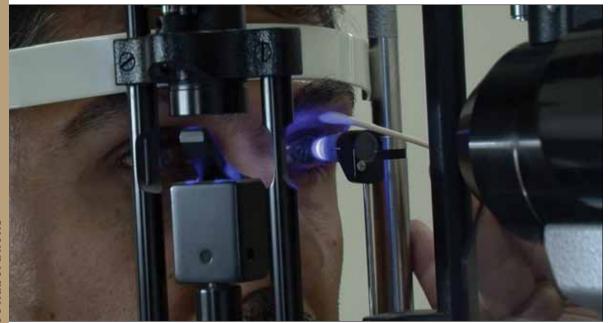
By Shirin Gerami, NES '14

The Skin That Burns, directed by Narges Bajoghli (Ph.D Candidate, Anthropology, NYU and Director of the Tehran-based Chemical Victims Oral History Project), was filmed over five weeks in Tehran and explores the long-term effects of chemical warfare in Iran. During the eight-year Iran-Iraq war, Iraq carried out numerous chemical attacks both in the battlefields and in residential zones in Iran and Iraqi Kurdish towns. The chemicals used during the war, namely sulfur mustard and nerve agents, resulted in initial skin burns and eye swellings, as well as long term "invisible" internal burns, mostly in the victims' lungs and eyes. More than two decades since the war, Iran currently has one of the largest populations of chemical attack survivors. The Skin that Burns follows the story of one of the victims of this devastating chemical warfare.

Bajoghli's eye-opening film follows the life of Ahmed Salimi, one of the many volunteer soldiers who was exposed to chemical bombs during the Iran-Iraq war. Salimi, after having undergone many treatments and surgeries, is now legally blind and has scars throughout his body. The story

reveals Salimi's continuous struggles to recover from the physical and psychological trauma of the war that ended over two decades earlier. The film features footage of Ahmed with his wife and two sons, giving viewers an intimate look at the deep-rooted impacts and the ongoing struggles of the veterans, their families and the society at large as they seek to cope, recover, and move on with their lives since the war.

The film is also a story of veteran marginalization. Caught between the state's hegemonic discourse of the war and their own personal memories, some veterans such as Ahmed Salimi feel at odds with the state's portrayal of the war, veterans, and martyrs. The state's celebration of heroic martyrs who gave up their lives readily, in order to memorialize its own version of the war, has effectively marginalized a multitude of experiences and opinions of veterans who denounce the violence of the war and Iran's role in the conflict. In fact, the state's war propaganda has resulted in varying degrees of hostility towards veterans who are perceived by some in the society as supporters and beneficiaries of the devastating eight-year Iran-Iraq war. The film includes footage of Tehran's Peace Museum and the efforts of a group of veterans to provide their own narratives to rectify the ideology surrounding the war. Many of these veterans volunteer at the museum to give a first hand account of experience and serve as a living example of effects of chemical warfare. This group of veterans seeks to raise awareness about the forgotten and long term effects of war to promote a culture of peace that stands against the state's glorification of the Iran-Iraq war. Thus, The Skin That Burns deals with many questions and issues surrounding the effects of war on society, chemical warfare, and disability and illness.



The film follows Ahmad Salimi, who is now legally blind and has scars throughout his body due to burns from exposure to chemical weapons over 20 years ago.

In addition to screening *The Skin that Burns*, the Iranian Studies Initiative at NYU hosted a number of events this year in collaboration with the Hagop Kevorkian Center (see page 45 for details).

Outreach

Reel Arabs VS. Real Arabs

New Teaching Tools Promote Media Literacy and Challenge Middle East Stereotypes

By Greta Scharnweber, Associate Director, Hagop Kevorkian Center for Near Eastern Studies

















Powerful, accessible and compelling, A is for Arab, which features images from the Jack G. Shaheen Archive, aims to educate and stimulate discussion about the impact of stereotypes on both individual perceptions and national policy. The exhibit and accompanying materials are presented by the Asian/Pacific/American Institute, the Hagop Kevorkian Center for Near Eastern Studies and NYU Libraries.

Jack Shaheen was born in the U.S. to Christian Lebanese immigrants and grew up in multi-ethnic, working class Pittsburgh. As if personifying the American dream, Jack was the first Shaheen to go to college, let alone earn a PhD and become a professor. As an advocate for quality children's television programming and as a father himself, Jack and his wife Bernice watched with concern as their children began to notice "bad Arabs" in cartoons. Once he became aware of the stereotypes, the images seemed to appear wherever he looked. Despite parallels he found between Arab images and derogatory images of Jews and African-Americans, his colleagues, publishers and the media branded him negatively as an Arab for the first time and deemed the subject unworthy of academic study. With a hardened resolve, Shaheen, assisted by his wife and family, spent the next 40 years archiving mass media and other materials that contained images of Arabs and Muslims. His hard-won publications demonstrate just how negative those images are: Reel Bad Arabs: Hollywood Vilifies a People (which only documents 20th century films and was published in 2001, prior to 9/11), reviews more than 1000 films and finds only a dozen positive and 50 neutral images of Arabs or Muslims—the rest (900+) are negative. In the years since 9/11, we have seen these images repeated with an increased fervor.

Since Shaheen generously donated his archive to NYU in 2010, we have mined his collection to develop new resources designed to engage audiences in understanding the history and development of Arab and Muslim stereotypes in American popular culture. In 2011 we launched a traveling exhibit that so far has toured 14 universities and national conferences, including the annual meeting of the Middle East Studies Association. It has been viewed by the full range of K-16 educators and their diverse student bodies, and is effective particularly when paired with the archive's publication, published in 2012 and

titled *A is for Arab: Archiving Stereotypes in U.S. Popular Culture.* We also curated a film program (*Reel Arabs vs. Real Arabs*) that takes a historical look at Hollywood and includes Shaheen's own comprehensive documentary *Reel Bad Arabs.* We expect the exhibit and accompanying resources to be used as a teaching tool for years to come.

As educators, teaching our students and the public(s) we engage with how to read and understand an ever-complex web of media—let alone recognize stereotypes and prejudice in it—is a task of enormous importance. The themes explored through Jack's collection and the resources we have culled from his life's work not only teach us to recognize the stereotypical negative, but also direct us to new media that present more realistic and empathetic depictions of Arabs and Muslims. Far from sugar-coating "the truth" as critics might have us believe, Shaheen's ideal image would present Arabs and Muslims as human beings who, like other individuals, engage in a full range of good, bad, and simply ordinary activities.

Moreover, the lessons we learn from Jack extend beyond their application for Arabs and Muslims and lend themselves to comparative application. As we increasingly claim ownership of and seek to understand our prejudices as a society, we come closer to the ideal we preach in the American nation—liberty and justice for all.



See www.apa.nyu.edu/SHAHEEN for more information about the archive and its teaching resources

In the genremaking Cairo Station (1958) by Youssef Chahine, Cairo's main railroad station is used to represent all of Egyptian society.



"It is noteworthy that a plot or script that is set in a simple environment, like that of the workers or peasants, has only limited success, for cinema relies first of all on images. The middle class, which forms the majority of the audience, does not wish to see the world in which they live, but on the contrary are eager to have an insight into circles they do not know about but read in novels."

 Musical director Ahmed Badrakhan, critiquing Kamal Selim's 1939 film, Determination, later recognized as the first Egyptian realist film

Egypt's Realists

by Sarah Yozzo, NES '14 and Gayatri Kumar, NES '14

Organizers of the Spring 2013 Visual Culture series on Egyptian Realism

The emergence of Egyptian realist cinema in the 1940s and 50s in many regards marked a departure from earlier conventions of filmmaking. In contrast to its predecessors, Egypt's realism brought the lives of the working poor and fellahin into the ambit of commercial film production. The significance of this genre lies not in the quantity of films produced-numbering just over thirty releases from 1951 to 1971-but in its nuanced attention to social issues such as poverty and corruption. This interest in representations of the *real* Egypt developed against a rapidly changing political landscape marked by nationalist struggles to overcome foreign hegemony.

Prior to the 1952 Free Officers Movement, Egyptian cinema was largely controlled by European filmmakers who took little interest in representing the lives of Egyptians. Their Egyptian contemporaries such as Misr Company for Acting and Cinema also avoided politically contentious plot lines, reproducing neo-colonial narratives that focused on the songs and dances of an imagined Orient. Pre-revolutionary cinema, comprising melodramas and musicals, often functioned to highlight the music of artists such as Umm Kulthum and Abdel Wahab, providing audiences with an escape from their everyday lives. Moreover, efforts by the Ministry of the Interior to censor cultural produc-

tion prompted directors to avoid negative depictions of the government and foreigners and themes such as class struggle and nationalism.

This inclination toward depoliticized cinema shifted with the Nasser regime's Arab socialist, anti-colonial discourse. Censorship continued after 1952, though now attempting to restrict criticism of the new Egyptian regime and targeting in particular celebratory portrayals of colonialism. Entities such as the Supreme Council for the Protection of Arts and Letters sought to strengthen domestic

film production and promote Arab nationalist narratives. Often portrayed as peripheral characters for comic relief in pre-revolutionary film, the working class and the fellahin now took center stage as protagonists in the emergent realist cinema.

Four representative works from the heyday of Egyptian realism include Henri Barakat's The Nightingale's Prayer (1959), Youssef Chahine's Cairo Station (1958), Salah Abu-Seif's The Beginning and the End (1960), and Hussein Kamal's Adrift on the Nile (1971). Salah Abu-Seif and Youssef Chahine are strongly identified with the repertoire of Egyptian realism in particular, Henri Barakat and Hussein Kamal are considered to be luminaries of more mainstream Egyptian cinema, although both participated in the realist wave of the 1950s and 60s.

These four films showcase the diversity of cinematic representations that fit within the contours of Egyptian realism. Egyptian realist cinema, despite its characteristic attention to the lives of the underprivileged, lacks cohesive narrative patterns. It includes projections of secular and religious as well as fatalist and materialist persuasions. Subject to the continued

commercial interests incentivizing private film production, plot structures often mirrored those of conventional genres such as melodrama. Moreover, the continued power of the censor to influence film production meant that realism, while a powerful contrast to alternate genres, was often still sanitized to adhere to state doctrine. Films like *A Nightingale's Prayer* and *The Beginning and the End* are remarkable in the close attention paid to the hardships of everyday life even as they stop short of addressing structural issues and state policies.







(Top) The Nightingale's Prayer (1959) directed by Henri Barakat adapts Taha Hussein's novel and paints a gripping portrait of a courageous young woman's rebellion against tradition and poverty.

(Left) Based on Mahfouz's novel, Hussein Kamal's Adrift On The Nile (1971) introduces viewers to a group of hedonistic middle-aged friends who gather each night on a luxurious houseboat for dancing, love-making and smoking hashish, offering a revealing look at the Egyptian elite on the eve of the 1967 War.

(Right) The Beginning And The End (1960), adapted from Mahfouz by Salah Abu Seif, stands as one of the most important realist films in Egyptian cinema. When a government employee dies leaving his widow nearly penniless, she attempts to keep her family from sliding into misery.

The themes of Egyptian realist cinema were heavily influenced by contemporaneous developments in Egyptian realist literature. Indeed, three of these four films are adaptations of the works of renowned authors Taha Hussein (The Nightingale's Prayer) and Naguib Mahfouz (The Beginning and the End, Adrift on the Nile) and belong to a larger corpus of bigscreen adaptations of works of realist fiction in the late 1950s and 60s. This can be attributed to several factors, including the commercial success of realist fiction, which several direc-

tors undoubtedly hoped to reproduce on screen. Many directors were also unfamiliar with life in the poorer neighborhoods of cities like Cairo, and so used the descriptions offered by realist literature to compensate for this inexperience. (Interestingly enough, much of Egyptian realist cinema continued to be filmed in studios, unlike Italian neorealism for instance, which favored shooting on location.)

The process of 'adaptation' itself raises interesting questions; much like translation, the movement of ideas from one medium of representation to another necessitates various degrees of artistic intervention. In some instances, such as the adaptation of Adrift on the Nile, plotlines are changed to present a more moralizing narrative, reflecting the different political valences of literature and film as well as the ideological positionings of writers and filmmakers. In addition to the aforementioned works. Youssef Chahine's 1968 adaptation of 'Abd al-Rahman Sharqawi's The Earth, Tawfik Salih's adaptation of Tawfik el-Hakim's Diary of a Country Prosecutor and Henri Barakat's 1965 adaptation of Yusuf Idris' The Sin are all important examples of a budding Egyptian realism.

First Doubt, then Hope, in Policy Analysis

by Matt Coogan, NES '14

Since high school, when I first became politically aware, I envisioned myself working for the government in some capacity, participating in the development and execution of U.S. foreign policy. At that age, that was the only avenue I saw for engaging in the field of politics. Over the course of my undergraduate education, I developed a much more critical perspective of international affairs and the role the U.S. plays in them, but still saw myself working within the political establishment to change the policies I thought were poor and preserve those of which I approved.

My experience at NYU, however, has been an enormous shock to my previous worldview and has irrevocably altered the way I see and understand this country, the Middle East, and their relationship to one another. For the first time, I really started to understand the real motivations and mechanisms of U.S. foreign policy in the Middle East, which were often far less benign than I had imagined. I started to understand the nature of political power—how it is the product of complex networks of actors that have accumulated influence over decades, if not centuries. These networks have spent time establishing structures specifically designed to preserve their privileged position and expand their power. These structures are often deeply entrenched and impossible to substantially alter in the short-term. Armed with this new knowledge, the professional goals I had imagined for myself were starkly unappealing.

Yet I still felt I needed to have some type of experience with "the establishment" to really know for sure, which is why I chose to do an internship at the Council on Foreign Relations. Richard Haass, CFR's current President, is the former Director of Policy Planning at the State Department, and many of its senior fellows are frequent guests in Washington advising on matters of strategic import to the United States. While my education at NYU has certainly allowed me to be more critical of some of the analysis they produce, working there has somewhat renewed my faith in policy analysis.

Whether or not the academy shares the same goals or perspective as the world of policy, at least at the CFR, the actors are serious scholars who have decades of practical experience in their areas of interest. They seem genuinely dedicated to producing accurate scholarship and legitimately invested in the areas of the world they study. Their prime concern is U.S. strategic interest, but they also seem to really believe in the benefit of the policies they advocate for both that particular country and the world in general. While I still recognize that the structures of power and entrenched interests will continue to shape the policy dialog and inform much of this country's actions at home and abroad, I feel somewhat less hopeless having seen that there is a scholarly community that has the ear of policy-makers in Washington, which can offer an alternate perspective from one of pure profit and power. While I still can't say whether or not I'll choose to continue to engage with the political establishment in the long-term, ultimately I'm glad I pursued this internship because it has been undoubtedly relevant to my life, my career choices, and my approach to Middle East studies.

A Dialogue Between Graduate and Secondary Education

Interning at the Friends Seminary High School

by Eda Dogancay, NES '13

This Fall I interned at the Friends Seminary High School where I attended the Middle Eastern History class taught by Bram Hubbell, a regular participant in Kevorkian's teacher training seminars, with which I also assisted. The main challenge that high school teachers voice in these programs is how difficult it is for them to make sense of historical and current events in the Middle East while also linking those events to the required curriculum in their respective classrooms. The platform provided by Kevorkian fosters an ongoing dialogue between college and high school educators and acts as a resource for these teachers to meet the challenges of teaching the history of the Middle East analytically and critically.

The class I attended became a perfect illustration of the struggles of high school teachers in navigating the various challenges in their classrooms. Bram Hubbell and his amazingly sharp students helped me think about how to merge the depth of my graduate education with the possibility of teaching at the high school level. His class set an example of how to overcome the dangers of decontextualization and oversimplification of the multi-layered subjects taught in Middle East history courses.

Besides my observational presence in the class, I asked my own questions to the students and contributed to class discussions. I carefully tried to contribute to Bram's objective of unpacking the loaded terms that students were inclined to use when they talk about the Middle East, and of distinguishing between value judgments and critical analysis. We tried to communicate to students the multifaceted meanings certain terms like 'Islam' or 'secular' connote and helped them to understand history in a more nuanced way. I learned from Bram how to meet these objectives without discouraging the students from engaging the complexity of the issues. This internship allowed me to experience firsthand some pedagogical aspects of teaching and to gain the sensitivity needed for communicating with high school students.

The Downside of Development

by Fatima Malik, NES and Journalism, '13

My research on the state of development in Pakistan took me to a service enclave in Tando Allahyar district in the southern part of the country. Ten kilometers outside Tando Allahyar city and surrounded by lush agricultural land, Rashidabad is a gated community covering approximately 100 acres and includes its own railway station. Whereas the land in the district is exceptionally rich, most of the people live in conditions of abject poverty. The service enclave was built by the Rashid Memorial Welfare Organization (RMWO), with a vision of alleviating deprivation in this segment of Pakistan's predominantly rural population and decreasing the burden on urban centers.

I visited the complex twice in the summer of 2012 and spent a week there in total. The interviews I conducted and the people whose stories I tell form my master's thesis for the joint MA in Journalism and Near Eastern Studies. Rashidabad has three schools; a hospital; a free eye clinic; a blood bank; a vocational training school for

men; a part-time vocational training school for women; a guesthouse; an orphanage; a squash complex and gym; and several sports fields for cricket, tennis, basketball, and soccer. Another interesting project currently in the construction phase is a school for the hearing impaired. The enclave also provides housing for employees working at the various charitable institutions.

The most interesting thing about Rashidabad is that it is based on a perfect neoliberal model; buildings are custom-designed and then outsourced to various charities specializing in the fields of health, education, and vocational training. While it is ostensibly founded on Islamic charitable principles, Rashidabad's leaders are equally influenced by Western notions of development. Hence it is not easy to categorize it as one or the other.

Also, instead of diminishing inequality, my experience has been that development work

further cements and re-inscribes it, thereby entrenching difference. For example, the three schools at Rashidabad occupy different positions based on their language of instruction and standard of education, with the most exclusive, Sargodhian Spirit Trust School, being the gold standard and the ultimate aspiration for children from the community. Next in the heierarchy comes the Yaquob Khwaja Academy, run by RMWO, which is much less expensive but still sought after because English is the medium of instruction. On the bottom rung is the Urdumedium The Citizens Foundation (TCF) school, which anyone can attend for a very nominal fee.

The problem of inequality is inherently political, and owing partially to the lack of land reforms in the country since independence in 1947. Soon after partition, the feudal elite formed alliances with politicians where the votes of their serfs were guaranteed in exchange for political favors. This has allowed the landed gentry to hold on to massive tracts of land to the detriment of those who farm it, and the chasm of unequal opportunity remains as wide as ever. Thus, projects like Rashidabad, although much-needed, are often powerless in the face of forces greater than themselves.



In Fond Memory of Falak Sufi

Scholarships and Essay Prize

ALAK SUFI was born in Pakistan in 1983. She possessed a generous heart, the urge to engage with and change the world, and a brilliantly original, vivacious mind. She graduated from the National University of Singapore with first class honors in Political Science. While young, she began to publish the work that showed her great gifts and talent. Among her interests were women and gender in South Asia, the historiography of this region, and the strength of the humanities. However, no list can capture the range of subjects about which she thought, spoke and wrote. She was a much beloved, deeply admired graduate student in Near Eastern Studies at New York University when she died tragically in Spring 2008. With the generous support of her family, Kevorkian has awarded an annual scholarship in honor of her memory.

This year, two Falak Sufi scholars graduated from our program. **Fatima Malik**, a native of Karachi and a *summa cum laude* graduate from Dartmouth College, completed the joint program in Global Journalism and Near Eastern Studies in May 2013. After completing fieldwork over summer 2013 Malik wrote her final project as an ethnographic account of a development project in rural Sindh. Approximately three and a half hours from Karachi, Rashidabad is a service enclave with aims of basic education and healthcare service provision and poverty alleviation, with the added hope of alleviating the strain on urban centers.

By examining the project as it sits at the intersection of Western notions of development and the Islamic conception of charity, she crafted an argument about development in Pakistan at this juncture. Malik is planning to work in the non-profit sector for a year before pursuing a PhD in Anthropology.

Mehwash Ansari, who began our program in Near Eastern Studies in Fall 2011, is on track to complete her degree in 2013. During her time at Kevorkian, Ansari studied Arabic and took courses on gender

The Hagop Kevorkian
Center remains indebted
to the family of Falak
Sufi for supporting this
recognition of outstanding
MA candidates and their
writings.

and feminism, war and violence, and the modern state. During summer 2012 she interned in Lebanon, working with Palestinian refugees in Beirut as part of the Learning for the Empowerment and Advancement of Palestinians (LEAP) summer program, and in April she helped tour a group organized by UNWRA that brought Palestinian from Gaza to New York and Washington, DC. These experiences are deeply informing her MA thesis project.

Maham Javaid will join the Kevorkian Center in Fall 2013 as our fourth Falak Sufi Scholar. A graduate of Lahore University of Management Sciences, Javaid plans to study patriarchal norms and gender-based violence in societies where the War on Terror is being waged. Her undergraduate coursework explored the beginnings of a comparative study of violence against women in Iraq and Pakistan, where she noted that continuous conflict may have spurred the growth of religious militias and extremists, having a direct impact on increased incidents of violence against women. After completing her



Photo courtesy of Mehwash Ansari (Above) Falak Sufi Fellow Mehwash Ansari (right) toured children from Gaza during a Spring '13 tour to NYC and DC organized by UNRWA.

Photo courtesy of Fatima Mallik (Right) For her thesis research, Falak Sufi Fellow Fatima Malik spent time in and around the gated service enclave of Rashidabad during Summer 2012.



M.A., Javaid envisions embarking on a career in journalism in Pakistan.

Kevorkian also awarded the fifth annual Falak Sufi Memorial Essay Prize that recognizes originality and promise in M.A. scholarship in April 2013 to **Gayatri Kumar '14.** An honorable mention went to **Katherine Cella '13.** Gayatri Kumar's winning essay, "'Hebrew is the only Israeli thing. What is Israeliness?': Shimon Ballas, Writing in Hebrew and Confronting the Literary Canon," is a creative and well written essay that examines the politics of literary canon formation in Israel. In her in-depth study of the reception of the works of Shimon Ballas, an Iraqi Jewish writer who wrote in Hebrew after immigrating to Israel in the 1950s, Kumar argues that Ballas' transition to Hebrew enabled him to challenge the projected universality of Zionist discourse, but also resulted in his marginalization by the literary establishment. Alas, while Ballas continues to receive recognition as a Mizrahi writer, representative of an ethnic 'minority' in Israel, his writing is often not engaged with on its literary merit.

Katherine Cella's essay, "The Politics of Invisibility: Statelessness

in the United Arab Emirates," received honorable mention and integrates research from interviews conducted by the author. Cella analyzes the perpetual exclusion and resulting "invisibility" of the bidoun (stateless) from citizenship in the U.A.E. Her essay investigates three main issues: the refusal of the Emirates government to conduct censuses and publish population statistics, the tropes and discourses in media representations of the stateless, and the invention of an alternate form of citizenship for the bidoun by compelling them to become citizens elsewhere.

A number of outstanding essays were submitted for competition, including (in alphabetical order): **Emma Alpert '13**: "The Golden Age" of Egyptian Cinema: Cultural Politics and Public Memory of the Nasser Years"; **Matt Coogan '14**: "Textuality and Experience: Paradigms in the Anthropology of Islam"; **Eda Dogancay '13**: "The (Re)Articulation of the Nation: The Case of Justice and Development Party (AKP) in Turkey"; **Jared Malsin, '13**: "Understanding the Egyptian Revolution"; **Jackson Perry '14**: "The Myths of Masada"; **Cyrus Roedel '13**: "The Ties That Bind: Understanding the Arab Revolts."

MA Student News: Class of 2014 -

Sara Afzal: This summer I am working on Persian language proficiency and will research youth subculture movements in Iran. I will also continue my freelance writing of alternative human-interest stories on Iran.

Ali Aydin: This summer I will be spending some time in Europe (Denmark, Switzerland, and Germany) where there is a large Kurdish diaspora. I plan to conduct interviews with members of this community to understand their perspective on the ongoing peace process between Kurdish parties and the Turkish government. My areas of interest are ethnic politics, nationalism, and political economy of the armed conflict. I will also be studying Arabic with a private tutor in NYC.

Margaretha Blignaut: Over the past year, I took courses in Turkish and Anthropology at the Kevorkian Center. This summer, I hope to build on the work that I did over the year by exploring archival material related to the Turkish Republic. Ultimately, I hope to learn more about the use of archives within anthropology, with the aim of using archival sources in my thesis next year.

Alex Boodrookas: I'll be studying intensive Arabic in Manah, Oman with the SALAM program this summer and reading for my thesis (hopefully at a couple of archives in DC and NYC). I also hope to get a head start on the Ph.D. application process (in sha' Allah).

Parisa Chavoshi: I began my FLAS fellowship in Cairo until Morsi's ouster, when I was evacuated to the U.S. I will complete my Arabic study through tutoring in New York. I plan to also conduct preliminary research for my thesis project, which tentatively involves looking at competing discourses of human rights through the sites of HIV treatment programs in Iran.

Nate Christensen: This summer I am studying Turkish in Istanbul in order to research the history of the political economy of modern Turkey. The highlight of my first year was being a part of the Student Labor Action Movement and getting to meet a whole host of dedicated activists at NYU. I also presented a paper on the history of the "War on Terror" in Yemen at the Historians Against the War conference at Towson University in Baltimore.

Matthew Coogan: During my first year at the Kevorkian Center, I had the pleasure of serving as the Public Programs and Outreach Assistant for the Kevorkian Center and as an intern at the Council on Foreign Relations in the Spring, and presenting my first conference paper at Columbia's MESAAS Department's annual graduate student conference. This summer, I will be studying Arabic in Irbid, Jordan on a FLAS fellowship, and will return to serve as the Kevorkian Center's financial assistant in the fall.

Cevat Dargin: This summer I will be in New York City working on my Ottoman Turkish and Persian skills. I am also hoping to read more about Ottoman history in particular and Middle Eastern history in general. These activities will hopefully help me in my desired further studies on the political-anthropological historiography of the Kurds.

Recep Erkmen: In order to continue my graduate studies in America (both M.A and, eventually a PhD) I was awarded a full scholarship by the Turkish Government. My interests are Islamic Law, Theology, and Philosophy. This past year, I have become interested in Shi'ism and its approaches to problematic issues in Islam. This summer I will be improving my academic language skills at Baruch College.

Tom Finn: I will travel to Sana'a in June to carry out research for my thesis: an in-depth analysis of the revolt that ended the 33-year rule of Ali Abdullah Saleh last year and the country's efforts at democratic transition. More specifically, I will be looking at the role of marginalized groups in the uprising: women and the Akhdam, a group of dark-skinned and deeply disenfranchised Yemenis. In July and August I will be interning with Reuters news agency in Cairo courtesy of a grant from the Overseas Press Club Foundation.

Shirin Gerami: After an intense but rewarding first year, I plan to stay in New York for the first part of the summer where I will be working at the Kevorkian Center. I also plan to travel to Iran for a month to conduct research for my thesis.

Matthew Greene: This summer I will be traveling to Yemen for the first time. I will mostly be studying Arabic, but I hope to use the opportunity to do some research as well. I'm interested in migrant labor coming from East Africa en route to Saudi Arabia.

Gayatri Kumar: I'm going to do an intensive Arabic course for six weeks at the American University of Beirut this summer. The highlights of my first year include winning the Falak Sufi Essay Prize and organizing a film series on Egyptian realist cinema with Greta Scharnweber and Sarah Yozzo.

Adam LoBue: I began my summer FLAS studying Arabic in Cairo until political events required that I relocate to Jordan, where I will continue to study Arabic at Amman's Qasid Institute. I hope to be doing some preliminary background research for my thesis, using sources I identified during my first year. My thesis will focus on Arabic language science fiction generally, and I am hoping to refine my topic and figure out a specific direction over the summer.

Molly Oringer: With a yearlong FLAS grant, I took Contemporary Literary and Media Arabic and studied with professors Maya Mikdashi and Yogesh Chandrani, focusing on issues of state violence, citizenship, and humanitarianism. This summer, I plan to conduct preliminary research for my MA thesis, which tentatively explores issues of spatial memory in post-civil war Lebanon.

Parisa Montazaran: The highlight of my first year in the MA program was taking "Modern Iran: 1600-Present" with professor Chelkowski, in his final semester at NYU. I plan to travel to Iran after the national elections this summer and hope to research media representations of the newly elected president and explore post-election sentiments within the country.

Jackson Perry: This summer I will be studying Arabic at the American University of Beirut. While there, I will also conduct research for my thesis on the British Mandate period in Palestinian history.

Emma Quail: I am going to Cairo for the summer to conduct research and interviews for my thesis. I will be investigating the situation of the Sudanese refugee community in Cairo, specifically in the neighborhood of Abbasiya.

Brooke Reynolds: This summer I'll be studying classical Arabic at Qasid Institute in Amman, as well as con-

ducting research on the issue of political imprisonment. Specifically, I will be looking at recent prison literature and the relationships between resistance, confinement, and voice.

Elif Sari: I am going to be in Turkey this summer, where I will work as a research assistant for Sima Shakhshari, professor in the Women's and Gender Studies Department at Wellesley College. She will conduct her field research on Iranian transgender refugees in Turkey from mid June to mid July, and hopefully this research assistantship will also contribute to my own thesis research, which is about queer refugees and asylum seekers in Turkey. For the remaining time, I am planning to work in Mount Ararat as a climbing guide, as I usually do during the summer.

Eva Schreiner: I'm going to Beirut this summer, taking part in an intensive Arabic summer program at the American University of Beirut and possibly doing preliminary research for my thesis.

Omer Shah: This summer, I plan to prepare the pap er I will give at the MESA conference in October, which deals with Iranian cinematic representations of Afghans since 9/11. I will also work independently on my Persian and Arabic. But most importantly, I will spend this summer getting emotionally, physically, and spiritually prepared to apply for a PhD in the fall. I am interested in examining the hajj and histories of Islamic cosmopolitanism.

Simone Stemper: I received a summer FLAS and will be studying Arabic at the University of California, Berkeley. I plan to do further research on hip-hop and rap in the Middle East, and will resume teaching English and lifeskills to students from Yemen in San Francisco through Refugee Transitions.

Sarah Yozzo: After a great year at the Kevorkian Center, I spent June studying Arabic in Cairo and conducting research for my thesis. After being evacuated from Egypt in early July, I had to return to New York earlier than planned. I will continue my Arabic study with Professor Nader Uthman and resume my work at the Arab American Family Support Center. I also plan to begin applying for internships for the fall semester.

MA Student News: Class of 2013

Arash Afghahi: This summer, and hopefully next year, I am going to continue working at Alwan for the Arts as a Program Coordinator. I will also be helping out with digitizing the third floor archives at the Kevorkian Center, and doing some work with professor Khorrami on one of his upcoming projects.

Emma Alpert: I was a FLAS fellow in Arabic and also received summer FLAS, which I used to study Arabic at Birzeit University. My thesis, "Cinema Defends Life: The Politics and Culture of Contemporary Palestinian Filmmaking" looked at how Palestinian filmmakers are overcoming both structural and discursive challenges through the work they produce. I am currently working as an Arabic tutor and will pursue work in the Middle East.

Mehwash Ansari: I spent the summer of 2012 in Lebanon researching Islamic welfare organizations and volunteering at Burj el-Shamaleh, a Palestinian refugee camp, in South Lebanon. During that time, I also served as the Iran, Iraq, and Turkey Editor for the electronic magazine Muftah. org. Afterwards, I continued to write for electronic blogs and publications. From November 2012 to March 2013, I interned for the UNRWA liaison office at the United Nations Headquarters in New York. After graduation, I plan to find employment in international development in New York.

Ryah Aqel: After two fulfilling and challenging years at the Kevorkian Center, I am planning on writing and translating, as well as applying for jobs in both the United States and Palestine.

Mediha Belgemen: I'm going back to Turkey for the time being, and my plan is to find a good language program to continue learning Arabic in one of the Arab states. Then, I will probably be looking for a job in the public sector in Turkey.

Khelil Bouarrouj: I will be traveling to Europe and the West Coast during the summer. Naturally, I am looking for a job. But my future is open and I'm happy to have that freedom now.

Tina Carter: I am interning at UNRWA until August, after which I will be moving to Dubai. While there, I hope to pursue a career in international education.

Katie Cella: I'm looking for journalism work in the Boston area. Highlights from the past two years include an internship at Foreign Policy Magazine with a few publications, placing second in the Falak Sufi Memorial Essay Contest, and winning the Sidney Gross Memorial Prize for Investigative Journalism.

Eda Dogancay: In my second year, I had the opportunity to present a paper at the University of Michigan's Comparative Literature Intra-Student Faculty Forum (CLIFF). It was a short version of my thesis which is titled, "Islam as 'National Cement': The Limits to AKP's Engagement with the Kurdish Question in Turkey." This trip was made possible by a thesis research grant from the Kevorkian Center. After my studies, I am planning to work in New York with my OPT visa for a year.

Kate Forman: This summer I will be continuing as the Development and Communications Intern at Just Vision and applying to full-time positions.

Laura Garland: I plan to work in housing and food security in the Boston area while continuing to work on my languages with an eye toward a future linguistics career or a doctorate. I'm hoping to get back to the Pacific Northwest within the next year or two. In the nearer future I'm looking forward to reading for fun.

Bayann Hamid: I received an Academic Year FLAS for 2012-2013. After graduation, I hope to find work in Middle East programming for a humanitarian organization or a progressive advocacy group.

Fatima Malik: After receiving the Falak Sufi Scholarship in December 2012, I spent my last semester focusing on my thesis, titled "Pedagogies of Progress: The Case of Rashidabad and the Pitfalls of Development in Pakistan." I also continued to work as Program Assistant at the Kevorkian Center. I am currently looking for jobs in journalism or development, with plans to eventually pursue a PhD in Anthropology.

Jared Malsin: I am spending two months studying Arabic in Nizwa, Oman this coming summer on a U.S. State Department Critical Language Scholarship. I plan to continue writing and reporting on politics in the Middle East.

Matt Pinas: I do not have a job currently lined up, but I will be searching for a job in New York City over the next few months. If I unable to find a job in New York, I will look for a position teaching English in Egypt, and will learn Egyptian Arabic while there.

Cyrus Roedel: I graduated with my M.A. in Near Eastern Studies after completing my thesis on ethno-nationalism in Jordan. I will continue working as the Program and Fiscal Assistant at the Kevorkian Center while I look for full-time employment.

Jing Sun: During my two years at the Kevorkian Center I enhanced my language skills in Arabic, and research skills in Middle Eastern Politics and History. My thesis was titled "Roots of Instability and Challenges for Political and Economic Development in Post-Gaddafi Libya." I will be working at World Education Services, a non-profit organization in the education sector.

Sasha von Oldershausen: With the generous funding of a FLAS scholarshp and the support of the Kevorkian Center, I was able to continue studying Farsi while writing my thesis. I now look forward to escaping into the wilderness this summer for a much needed respite. Upon my return, I plan to continue writing as a freelance journalist until I can no longer feed myself. I also have plans to return to Iran as soon as I can acquire a visa.

PhD Student News

Omar Youssef Cheta: I am in the joint program in History and MEIS, and have recently accepted a tenure-track position as Assistant Professor of Middle Eastern and Historical Studies at Bard College, beginning in fall 2013.

Dale Correa: During the 2012-2013 academic year, I gave papers at the Middle East Studies Association and American Oriental Society annual meetings, and participated in a workshop with the Social Science Research Council. I published a research brief based on my fieldwork in Uzbekistan with the International Research and Exchanges Board, and have a book review forthcoming with the American Journal of Islamic Social Sciences. I am currently a Global Research Initiatives fellow at NYU-Washington, DC, and will be a Dean's Dissertation and SSRC Eurasia Program fellow for 2013-2014.

Irfana Hashmi: I am in the Joint Program in History and MEIS. My dissertation, titled "Religion, Ethnicity, and the Economy of Space: Locating al-Azhar in Ottoman Egypt," reconstructs economic and ethnic faultlines among the motley residents of the second oldest center of Islamic learning, al-Azhar Mosque, in the sixteenth and seventeenth centuries. It presents a textured portrait of the religious, social, and cultural lives of early-modern Muslim scholarly elites, connecting the intellectual paths of pre-modern Islamic thinkers with the everyday backgrounds and worlds that they inhabited. In AY 2012-13, I received a dissertation write-up fellowship from MEIS and GSAS, and I spent most of the year writing my dissertation. I presented two papers this past year, including a paper titled "Understanding Diversity at al-Azhar through the System of Riwag" at "Centres of Learning and Changes in Muslim Societies: Global influence of al-Azhar, al-Medina, and al-Mustafa Conference." The workshop was organized by the Oxford Department of International Development in August 2012. I also presented "The Fashioning of an Ethnic Self at al-Azhar Mosque" at the American Academy of Religion annual meeting in November 2012. This year, I completed both semesters of the GSAS's Teaching and Learning Seminar this year, and received two grants from the Turkey Land Cove Foundation, a personal retreat in Martha's Vineyard, where I spent December 2012 and April 2013 writing my dissertation. In AY 2013-14, I will be a Visiting Assistant Professor of Religion in Islamic Studies at Bard College, where I will hold a joint affiliation with the Middle Eastern Studies Program. Finally, I organized a panel for MESA 2013 titled "Imagined Cartographies and Transformations of Urban Space in the Ottoman Empire," in which I will be presenting part of my dissertation, "Practices of Space in Ottoman Egypt: The Neighborhoods (haras) of al-Azhar."

Sherif Hasan Ismail: I am a first year PhD student. In February 2013, I presented a paper titled "Real and Imaginary Borders Across the Mediterranean" at the graduate students conference of the University of Illinois at Urbana-Champaign. I also presented at two sessions of the NeMLA 44th Convention in Boston in March 2013; a roundtable on translation studies, and a seminar on Middle Eastern travel writing. I received a GSAS travel grant, and a scholarship from the UK Translation Research Summer School to attend the school at University College London in June 2013.

Amir Moosavi: I began the 2012-13 academic year as a graduate student fellow at the NYU-Berlin Global Research Institute, where I spent the fall semester and began my dissertation research. During the spring and summer terms I had a Fulbright-Hays fellowship to continue dissertation research at the American Academic Research Institute in Iraq (currently located in Amman, Jordan), the University of Saint Andrews in Scotland, and the International Institute for Social History in Amsterdam. During the spring term I also presented a paper and co-organized a panel at the annual meeting of the American Comparative Literature Association and participated in the NYU Iranian Studies Initiative's Junior Scholars Research Workshop.

Suneela Mubayi: I am in the Arabic literature track, currently working on my comps. This past year, I published several translations from Arabic to English in *Jadaliyya*. These include a poem by Amal Dunqul and an excerpt from a novel by Luay Hamza Abbas, as well as a nonfiction piece by the Palestinian writer Adania Shibli, which was featured in the *Kenyon Review* and read by the author at a PEN World Voices event on Palestinian literature in mid-May. I also translated a short story titled "Toba Tek Singh" by the South Asian writer Saadat Hasan Manto from Urdu to Arabic, which was also featured in *Jadaliyya*.

Alex Winder: I spent the Spring semester conducting archival research in London and Oxford as a part of the NYU Global Research Initiative. I published an article, "The 'Western Wall' Riots of 1929: Religious Boundaries and Communal Violence," in the Autumn 2012 issue of the Journal of Palestine Studies. I also received a fellowship from the Palestinian American Research Center to conduct research in Palestine over the coming year.

Ayelet Zoran-Rosen: I have won the Charlotte W. Newcombe Doctoral Dissertation Fellowship for the next academic year (2013-2014).

In Recognition of Peter Chelkowski

Influential Scholar of Persian Cultural Studies and NYU Leader and Teacher

by Arash Afghahi, NES '13

This summer 2013, Peter Chelkowski retired from his post at NYU after forty-five years of being an integral member of what is now the department of Middle Eastern and Islamic Studies as well as the Hagop Kevorkian Center. One only has to glance at his CV to see that his history is intertwined with that of the field of Middle Eastern Studies at NYU. Starting out as an Associate Professor of Persian and Near Eastern studies a mere two years after the Kevorkian Center's 1966 founding, he has frequently served in leadership roles, including the Center's directorship. In MEIS, he served as Chair, Director of Graduate Studies twice, and the Undergraduate Director. His efforts have been foundational in establishing the vibrant intellectual community in Middle East studies we are familiar with at today's NYU—and throughout his career his scholarship has influenced a broader audience of Iranian Studies scholars. No less impressive, he was also Professor Everett Rowson's first, and only, Persian teacher!

rial was so great that she organized a meeting with Chelkowski--the first of many. Their shared interest in the Middle East paved the way for Grey to donate most of her Middle Eastern Art collection and a substantial endowment to NYU, forming the basis for what we now know as the Grey Art Galleries. Chelkowski was also influential in procuring and installing much of the architecture that is present within the Kevorkian Center building itself.

Within Iranian Studies, Chelkowski is best known for his work on Iranian passion plays (*Ta'ziyeh*) and Nezami's oeuvre, although in his prolific career he has also written and edited volumes about many other topics within the field. *Staging a Revolution: The Art of Persuasion in the Islamic Republic of Iran*, which he co-authored with Hamid Dabashi, was the first book of its kind to seriously discuss the issue of pro-regime graffiti and poster art. Not only did it break academic boundaries, but it is also a treasure trove of images

His early studies took place in post-war Poland, though soon after his M.A he was granted permission to leave the Soviet Union for a post-graduate position at the School of Oriental and African Studies (SOAS), where he taught and studied Islamic History. After three years of working at SOAS he, and his soon to be wife, found the opportunity – through a fellowship offered by Tehran

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Chelkowski's teaching of Persian cultural studies has long been a fixture of Middle East studies at NYU.

University – to study and live in Iran. For the next six years, Chelkowski explored all of Iran through personal travels as well as through a UN funded project that helped build schools for rural villages. This program was contemporaneous with the Shah's infamous White Revolution, allowing him to witness a part of history that most of us only read about.

Towards the end of his time in Iran, Chelkowski was approached to start teaching Persian classes at NYU's recently founded Hagop Kevorkian Center. While at NYU, he helped host 'Sunrise Semester,' a 30 minute show on CBS that aired every morning and explored different aspects of Persian art and culture. Mrs. Abby Grey, a long-time Middle Eastern art connoisseur, was one of the show's followers. Her enthusiasm for the show and mate-

from a war-torn Iran, preserving them for generations to come. This text also broached the subject of martyrdom in a way that properly placed its importance during the war and the effect that it had on Iranian personal identity. These topics have now become fundamental issues within Iranian Studies.

Throughout his career Professor Chelkowski has taught hundreds of classes and inspired countless students—they will feel his absence most sharply. His passion and dedication to his students is reflected in his two "Golden Dozen" Awards for excellence in teaching (1989 and 1996). Though he has lived and worked in New York for the past forty-five years, he says that he has not been able to fully experience the city. Now, with his academic workload lifted, he looks forward to finally having the opportunity to do exactly that.

Faculty News

Zvi Ben-Dor Benite: The scholarly highlight of my past year was no doubt the publication of *Modern Middle Eastern Jewish Thought (1890-1958)*, an anthology of "writings on identity, politics, and culture" (its subtitle), which I co-edited with a colleague from The University of Manchester. This book's core contribution is that it reveals a long tradition of political engagement on the part of Jewish intellectuals of middle eastern origins, a tradition which in contemporary times culminates in such well known thinkers as our own Ella Shohat.

Yogesh Chandrani: This was a year of many transitions both on the professional and personal fronts. Along with teaching courses on religion, secularism and politics (Fall) and on the anthropology of war and violence (Spring) at the Kevorkian Center, I completed my dissertation on religion and political violence in the western Indian state of Gujarat in the Department of Anthropology at Columbia University. In July, my wife and I were blessed with the birth of our daughter Aida Mira and we have now embarked on a new journey of discovery together. This will also be my final year teaching at the Center. From September 2013 onwards, I will begin a two-year postdoctoral appointment at Columbia University where I will teach undergraduate classes in the Core Curriculum while working on my book manuscript. I will miss the students and the regular interactions with friends and colleagues at the Kevorkian Center.

Medhat Credi: In addition to teaching the customary courses of Elementary and Intermediate Arabic during this academic year 2012-2013, I participated in a panel on translation organized by the League of Linguistics Students at NYU. Having been a translator with the United Nations for over 20 years, I was asked to come and talk about my approach to

translation and interpretation as well as some linguistic cultural problems I encountered in my work. Also, this summer, like the preceding summers, I joined as an instructor the University of Virginia-Yarmouk University Summer Arabic Program which takes place in the city of Irbid. Jordan every year. It is an intensive eight-week Program in Modern Standard Arabic designed for undergraduate and graduate students currently pursuing a degree program. The Program focuses on all language skills: listening, speaking, reading and writing. Three levels of skillbased instruction are provided. My main focus in the program is to teach grammar to all three levels: lower intermediate, upper intermediate and advanced.

Sibel Erol: This year, in addition to my regular Turkish language classes, I offered a course on film, "Masculinity and Turkish Cinema within a Middle Eastern Context," which examined the framing role of gender and the changing definitions of ideal manhood and masculinity from both a wider social and political perspective, and the more personal perspective of private experience by focusing on issues of militarism, nationalism, orientalism and globalization as well as love, sex and marriage. At the end of the spring semester, a group of dedicated language students from all levels of Turkish classes worked on the validation of the Turkish listening test prepared by the Defense Language Institute in Monterey, California. This year's departmental Evliya Chelebi Turkish language prize went to Nicholas Glastonbury, who undertook and finished a long literary translation project from Turkish into English in the fall. On the publication front, my essay "Reading Orhan Pamuk's Snow as Parody: Difference as Sameness," which was reprinted in Contemporary Literary Criticism in 2010, was reprinted a second time last year in Twentieth-Century Literary Criticism: Topics Volume. An essay I wrote for the Oxford Encyclopedia of Women and Islam about Turkish women writers and religion from the Ottoman period to the present will be published in the fall. I finished an extended term on the board of Turkish Studies Association, and am beginning a two-year term on the editorial board of International Journal of Middle East Studies.

Finbarr Barry Flood: In June 2012. I visited Hong Kong to deliver a plenary speech at "Inter-Asian Connections III: Hong Kong," Hong Kong Institute for the Humanities and Social Sciences. Later in the same month I spoke on "The Gwalior Qur'an and the Ghurid Legacy to Indo-Islamic Art," at a conference in the Institut national d'histoire de l'art, Paris entitled "Autour du Coran de Gwalior : polysémie d'un manuscrit à peintures." In September 2012 I co-organized a conference, "Beyond Representation: An Interdisciplinary Approach to the Nature of Things," with Jaś Elsner (Oxford University) and Ittai Weinryb (Bard Graduate Center) as a collaboration between the Institute of Fine Arts and Bard Graduate Center. In November I spoke on "Calvino-Turks and Turko-Papists: Aniconism, Idolatry and Identity in the Global Polemics of the Reformation," for our own Program in Ottoman Studies. In spring 2013 I was on sabbatical leave, conducting fieldwork in Ethiopia and India during February and March for a new project on pre-modern globalization, and finishing a book on Islam and the image. In March, I participated in a workshop on "Religious Accommodation in Early Modern and Mughal India," held at the Center for the Study of Developing Societies, Delhi, delivering a lecture in the Golden Jubilee Lecture Series of the Center for the Study of Developing Societies, Delhi, on "European Moments in the Making of Islam's 'Image Problem." In the same month I spoke

on "Figures as Flowers: Altered Images in a Mughal Manuscript," at Jnanapravaha, Mumbai, and the Chester Beatty Library, Dublin. My publications this academic year include the Intervention: "Presentation, (Re)animation and the Enchantments of Technology," Res: Anthropology and Aesthetics 61/62 (2012): 228-236.

Michael Gilsenan: The main intellectual events of the year for me personally were a conference in Chicago in April on "Travelling Laws" and the fourth Islamic Law in Society workshop we organized here at the Kevorkian in mid-May in which a dozen researchers presented workshop papers. Apart from providing occasions for serious discussion of everyone's work - much to my benefit as I finish a long piece on translation, law and colonial/imperial regimes - it was deeply encouraging to see how a constellation of interests and mostly young scholars is fast emerging. A Cambridge (England) conference on "Forms of Sovereignty" also took its form and procedures from our workshop model. Encouraging. At the Center, the arrival of Benoit Challand and Maya Mikdashi really transformed the academic atmosphere. Finally, a three-week visit to Japan in December made me wonder whether I shouldn't just move there.

Ogden Goelet: In addition to my normal teaching duties on the undergraduate level, I have been adjusting my graduate courses to connect with one of my two major writing projects, an instructional reader in Middle Egyptian. One of the chief aims of this reader will be to teach students to work primarily from line drawings and photographs of the inscriptions themselves and to analyze texts more contextually. The reader will familiarize students with hieroglyphic texts as they actually appear in their original form, rather than relying on the computer-generated hieroglyphs that are employed in the fundamental grammar books. A graphic artist is currently producing the necessary line drawings for me in a digital format. My other writing project is connected with an epigraphical expedition to the temple of Ramesses II in Abydos, where I and Dr. Sameh Iskander (a MEIS graduate) have been photographing

and recording the well-preserved inscriptions and scenes of one of the most colorfully decorated monuments of the New Kingdom. We now have all the line drawings finished and collated and have composed the book, which we are currently submitting to publishers. Eventually, we hope to have a two volume work containing large-scale plates, photographs, and commentary. We have written a joint article on our preliminary findings that will appear in the next issue of the Journal of the American Research Center in Egypt (JARCE). In addition, I have been co-editing a Festschrift for Dorothea Arnold, the curator of Egyptian Art at the Metropolitan Museum of Art. It will have close to sixty articles and we expect its publication sometime late this summer.

Bruce Grant: I was on leave over the 2012-2013 academic year so had generous time to read, write, and travel. I spent part of the fall in Baku, Azerbaijan, doing fieldwork for an article called, "The Edifice Complex," on the stunning and sometimes violent transformations of the once diverse Azerbaijani capital into a new, nationalizing metropolis. I have also remained part of a Germany-based, international team of scholars writing on sacred shrines in the Caucasus region. Come the spring, I returned to the Caucasus to spend several weeks in Tbilisi, Georgia, for archival research on a project on the role of satire in authoritarian settings as seen through the life and work of Celil Memmedguluzade, editor of the Azeri-language, Tbilisibased, multi-regional journal, Molla Nesreddin, which was published from 1906-1931. I return to the Department of Anthropology this fall where I will be offering a graduate seminar on political anthropology, alongside other courses.

Aslı İğsız: 2012-2013 was very exciting; it was also my first academic year at NYU. In addition to my regular academic work, recent protests in Turkey have kept me busy. I have published a short piece on the protests in *The Chronicle of Higher Education*, and am also in the process of publishing another series of essays on them elsewhere. I actually cannot wait to incorporate the recent Istanbul Gezi Park

protests into my "Istanbul: Culture, Memory, and the City" course, which I will be teaching again in fall 2013. This year, I have designed and taught three new courses, including an undergraduate seminar on neo-Ottomanism and its cultural, historical, and socio-political implications entitled "Turkey: Cultures, Identity, and Politics." As for my two graduate seminars, they addressed forced migration and cultural memory and life stories as a vehicle of making human rights claims as well as a tool to raise questions of cultural representation. I very much enjoyed working with and advising undergraduate and graduate students at NYU. In terms of research, this was a very busy year. I have written two scholarly articles and made progress in my book manuscript. I also gave talks and attended two conferences. Outside the university, this year I have also joined MESA Committee on Academic Freedom as one of the two scholars responsible for Turkey; the grievances kept us very busy but it was very inspiring that the 2012 MESA Academic Freedom Award was given to the Initiative for Solidarity with Detained Students in Turkey. Overall, this was a busy but a very stimulating year.

Manouchehr Kasheff: During the past year alongside teaching one course, Elementary Persian, I continued to work as one of the editors of the Encyclopaedia Iranica at the Center of Iranian Studies at Columbia University. I was very pleased with the interest demonstrated by the students for their systematic work and the rapid progress they were making towards achieving proficiency in the various applications of this language. They were provided with supplementary materials covering a variety of areas concerning the study of Persian. They were not required to learn these, but their homework and classroom activity showed that they found them useful according to their areas of interest. This summer I am busy continuing to work as one of the editors of the Encyclopaedia Iranica.

Marion H Katz: This May, my book *Prayer* in *Islamic Thought and Practice* was brought out by Cambridge University Press. The book

tries to mediate between an approach that deals with Islam in overwhelmingly legal terms, often focusing centrally on issues of politics and power, and one that approaches prayer in socially innocuous "spiritual" terms; instead, I try to show that the spiritual, legal, and political dimensions of prayer as discussed in premodern Islamic sources saturate each other. It also draws in the models of ritual developed within different Islamic discourses (legal, mystical, philosophical). While pre-modern Muslim jurists founded their authority in part on their ability to define and disseminate the criteria of valid prayer -- and thus to ensure the salvation of the community -- the sources suggest that their claim to monopolize standards of correct prayer was an often-contested aspiration. rather than an unproblematic reality. My book on the history of women's mosque access in the pre-modern Middle East and North Africa is about to go into the production process with Columbia University Press. Other current projects include a co-authored piece on animals and legal personhood in Islamic and Jewish law and an article on women's cultivation of fatness in fourteenth-century Cairo (which looks at issues of eating and body size through contemporary medical, erotic, and religious literature).

Philip Kennedy: During the Fall semester of 2012 I taught a class in the World Literature module of the NYUAD Core Curriculum. It was an enjoyable and invigorating pedagogical experience given the motivation, sensitivity and various backgrounds and intellectual talents of the students in attendance. However, much of my time this academic year was spent on editorial and administrative duties. I returned from a year's sabbatical to oversee, as Vice Provost, the NYU Abu Dhabi Institute's public program. We hosted events in a variety of academic disciplines, representing the liberal arts writ large and designed for a broad local audience.. With an average of 150 people in attendance at each event, the NYU Abu Dhabi Institute has become an important part of the intellectual community in Abu Dhabi. The Institute convened just under one hundred programs during the course of the year, including workshops, conferences, and both musical

and theatrical performances. My editorial duties this year included publication oversight as General Editor of the first three volumes of the Library of Arabic Literature (LAL): Classical Arabic Literature. The Epistle on Legal Theory, and A Treasury of Virtues. LAL is supported by a grant from the NYU Abu Dhabi Research Institute and was established in partnership with NYU Press. Three more volumes of LAL will appear this summer. With Marina Warner I have co-edited a volume of essays entitled Scheherazade: Global Encounters with the Arabian Nights which is slated to appear in November, published by NYU Press in the imprint of the NYU Abu Dhabi Institute. It has been a rewarding, though guite taxing, volume to work on, with contributions by Robert Irwin. Wendy Doniger, Ros Ballaster, Ferial Ghazoul, Elliott Colla, and other distinguished scholars. We are particularly pleased that the volume includes studies of the influence of the Nights in Japan and early Indian cinema. Two of the most satisfying moments of the year were provided by Jeannie Miller and Lara Harb who were both offered tenure track jobs (at Toronto University and Dartmouth College, respectively) and then promptly finished excellent PhD dissertations on aspects of Classical Arabic literature—in that order.

Arang Keshavarzian: In Fall 2012, I was busy teaching a new graduate seminar titled "Imperialism and Hegemony in the Middle East," as well as my survey course on Middle East politics. I was fortunate to have a very engaging and intellectually curious set of students willing to think through theoretical debates and empirical material on empires and transnational forms of power. Given how well the seminar was received by these students. I plan to teach versions of it in the future. My undergraduate course is one of my staple offerings, but one that takes different forms given the ever-changing dynamics of contemporary politics in the region and the US. Given the dramatic political ruptures and challenges facing so many countries and people across the region it was poignant time to introduce undergrads to the political history of the Middle East. This semester I had the added pleasure of working with two precocious and responsible TAs, Ryvka Barnard and Nadim Bawalsa. Meanwhile, I was also busy with various departmental duties, including as the Director of Undergraduate Studies. In the Spring semester I was on sabbatical and used this time to conduct archival research in the British national archives on British policy towards in the Persian Gulf in the 1970s and early 1980s. In addition, I completed several writing projects related to smuggling and contemporary Iranian politics, and a reflection on understandings of hybridity as it was exposed in my field research in the Tehran bazaar. These pieces will be hopefully published in books and journals in the coming months.

Zachary Lockman: I offered two courses in the fall of 2012, an undergraduate seminar (mainly for MEIS and History majors) titled "Palestine and the Politics of Knowledge" and a graduate colloquium (mainly for PNES students) titled "Egypt in Modern Times." I enjoyed teaching both of these courses but I was also happy to be on leave in the spring of 2013 as it gave me an opportunity to at long last begin working through the archival and other materials that I gathered some time ago on the history of Middle East studies (and more broadly of area studies) in the United States. I couldn't devote myself full-time to this work until well into the spring semester, as I was serving on the committee that ran the (not yet concluded) search for another historian of the modern Middle East: but once I was done with that responsibility I was able to make a great deal of progress on this scholarly project. During the academic year two entries that I wrote for The Oxford Companion to Comparative Politics were finally published, and I also awaited (in vain) the publication of the Serbian edition of Contending Visions of the Middle East, maybe next year. Along the way I continued to serve as chair of the component of MESA's Committee on Academic Freedom, which deals with violations or infringements of academic freedom in North America: as in past years there were more cases to deal with than one would like. One high point of the year was an invitation to be the keynote speaker at the

annual Middle East History and Theory (ME-HAT) conference at the University of Chicago; it was both inspiring and fun to get to meet this group of smart and interesting graduate students and learn about their work. Another was to participate in the conference held at Princeton to mark the 60th anniversary of the publication of my dissertation advisor Albert Hourani's *Arabic Thought in the Liberal Age;* it was a fitting tribute to this scholar who gave so much to our field – and to me personally.

Pascal Menoret (NYUAD): In 2012-2013 I taught a core class on urban politics, a survey of modern Middle Eastern history, and a seminar on Saudi society and politics. In all three classes students conducted anthropological or oral history interviews; in the urban politics class they conducted fieldwork and planned two blocks of downtown Abu Dhabi. I launched a translation workshop, in which a dozen students and faculty translated into English several chapters of a Saudi prison novel, Turki al-Hamad's al-Karadeeb. I organized a conference on "Boom Cities: Urban Development in the Arabian Peninsula," hosted by the NYUAD Institute. I just completed my book manuscript, Kingdom Adrift: Urbanism and Road Revolt in Saudi Arabia, to be published in 2014 at Cambridge University Press. This coming year I'll be at the Harvard Academy working on my next project: a collective biography about the emergence of global urban planning after WWII.

Maya Mikdashi: This past year was my first as the Director of Graduate Studies at the Kevorkian Center. In addition to serving as the academic advisor for MA students and overseeing several graduating theses, I taught two graduate seminars, "Gender, Citizenship and Law" and "Anthropology of the State in the Middle East." I have learned so much working with the students, staff and faculty of NYU, and I am excited to repeat the experience next year. I am currently finishing my dissertation, which I will defend in September. This past year I published two peer reviewed articles, "Queering Citizenship, Queering

Middle East Studies," in the International Journal of Middle East Studies, and "What Is Settler Colonialism?" (For Leo Delano Ames Jr.), in the American Indian Journal of Culture and Research. I have also published a book chapter titled "Lebanon" in Vijay Prashad and Paul Amar's edited volume Dispatches from the Arab Spring, published by the University of Minnesota Press. My writings have also appeared in volumes from Pluto Press and Tadween Publishing. This year I have also continued be a co-editor of Jadaliyya and a member of the Arab Studies Institute. I presented at conferences and workshops at the American University of Beirut, the University of Massachusetts-Amherst. Columbia University, UCLA and at an SSRC-sponsored conference on the politics of religious freedom, held in Cairo. More recently, I learned that a research group that I am involved with received a grant to study comparative secularisms, citizenship, and gender—so next year will be filled with sunny trips to California.

Ali Mirsepassi: This was a very exciting and productive year for me. The Iranian Studies Initiative (ISI-NYU) just ended a very successful series of lectures and other programs. The highlight of our programs was a two-day international workshop on Iranian studies (the junior scholars workshop). I hosted a faculty colleague from Iran (Abbas Kazemi) and this past semester we co-taught a graduate class. "Everyday Life in Contemporary Iran." My new book: Islam, Democracy, and Cosmopolitanism, will be published by Cambridge this coming fall (co-authored with Tadd Fernee). I will be on leave for the next academic year. I will be at London School of Economics as Visiting Professor of Sociology in the fall working on my new book project on an Iranian intellectual, "Ahmad Fardid," and I think this project will keep me busy for some time.

Leslie Peirce: This year has been dominated by the book I am writing, a biography of Roxelana (aka Hurrem), the famous (or notorious) wife of Suleyman the Magnificent—it is a different thing altogether to write a trade

book with a real deadline. NYU kept me busy, however. In the fall I introduced a new graduate course, "Captivity and Displacement in the Early Modern Mediterranean and Ottoman Worlds." Working together with Ayelet Rosen, I organized six events for the Ottoman Studies lecture series; the fall events featuring our own NYU faculty were especially well attended. Over the course of the year, I gave lectures at the University of Wisconsin and Baylor University, and also participated in two conferences, one at Central European University in Budapest on honor, and one at UCLA'S Clark Center for 18th century studies on moralism and the rhetoric of decline in Eurasia. My article on banditry and political disorders in the 17th century Ottoman empire came out in January in an edited volume on "political initiatives from the ground up" in the Ottoman domains.

Nathalie Peutz: Looking back, it was its very memorable beginning and ending that punctuated my 2012-2013 academic year. The day after delivering the welcome address to NYUAD's class of 2016, I learned I was pregnant with my triplet daughters whose healthy arrival at the end of March after prolonged bed rest I am just now recovering from. This happy but at times precarious circumstance led to my teaching my "Cultures and Modernities" core class in my apartment, which made the seminar even more intimate, intense and rewarding than it had been previously. I also taught my "Anthropology and the Arab World" class again, which was similarly challenging and immensely rewarding. In the spring, I published an article ("Targeted Women and Barred Development" on development and gender in Socotra) in the new Arabian Peninsula-focused journal, Arabian Humanities, and contributed to a stimulating e-roundtable on "Theorizing the Arabian Peninsula" posted on Jadaliyya in April. Making up for my limited physical movement during the academic year, in June I traveled to Cape Town to participate in a workshop on "Engaged Anthropology: The Ethics and Politics of Collaboration in the Field." which had me thinking about ways to invigorate the study of Anthropology in the Arabian Peninsula (NYUAD will offer a new concentration in

Anthropology beginning this fall) while also taking part in an educational film/teaching-module titled "World Anthropologies: Anthropological Perspectives on Science, Politics, and Ethics from Around the World," Two days later, I traveled to NYU-Florence to present a paper in the very productive workshop on "The Politics of Foreign Aid in the Arab Middle East: Have the Arab Uprisings Changed the Practice?" convened by Federica Bicci (LSE) and the Kevorkian Center's Benoit Challand. I look forward to more writing and fewer monumental changes in the year to follow.

Intisar Rabb: I joined NYU in July 2012 and have been in residence since the start of the spring semester. Just prior to coming, I spent a month traveling to Morocco and Egypt, where I spoke with judges, lawyers, and citizen-activists about the state of the law and of popular sentiment following the uprisings that began in 2011. I used research conducted on that trip to complete an article on Islamic constitutionalism after the uprisings, entitled "The Least Religious Branch? Judicial Review and the New Islamic Constitutionalism" (forthcoming, UCLA Journal of International Law and Foreign Affairs). During the spring semester, I taught a survey course on Islamic Law, another course on Islamic Law and Society, co-convened a colloquium with law professor Sujit Choudhry on Constitutional Transitions, and directed an independent study on early Iranian constitutionalism. When not teaching, I have been working to complete my book, The Benefit of Doubt: Legal Maxims in Islamic Criminal Law (forthcoming, Cambridge University Press). I also had the honor of delivering the James A. Thomas lecture at Yale Law School in February, and of participating in the conference on "Shaping Legal Cultures from Late Antiquity to the Middle Ages: Institutions, Genres, and Theories in Roman, Jewish, Sassanian, Christian, and Islamic Law" at the University of Pennsylvania—both on the topic of the book. Since arriving in January 2013, it has been my pleasure to join atmospheres of constant activity and dynamism both at MEIS/ Kevorkian and at the Law School, where I am jointly appointed. The faculties are stellar. The

students are smart and engaged. And the University and Law School resources make it such that we can revel among the book and other intellectual treasures here while we both bring the world to us and go out to see the world, as we try to understand its past and present!

Everett Rowson: I was particularly happy this year with my graduate seminar on reading classical Arabic texts, because in that course I was able to address the needs of such a variety of students: two Ph.D. students in our department (one focused on medieval history, the other on Arabic literature; two from NYU's Institute for the Study of the Ancient World (both concerned with ancient-to-medieval intellectual transitions); one from our Kevorkian Center's M.A. program (looking for pre-modern background to modern concerns); and one from NYU's Institute of Fine Arts (showing an admirable appreciation for the importance of control of textual sources for interpreting art)-altogether one of the most rewarding courses I have taught at NYU. My own scholarship, mainly on gender and sexuality, continued to be impeded by my administrative responsibilities as department chair, although the latter had its own rewards, not least welcoming the two new additions to our faculty, Asli Igsiz in Culture and Representation and Intisar Rabb in Islamic Law. As my third and final year as chair winds down this summer, and looking forward to a leave in the fall, I am eager to get back to my beloved Arabic texts and finish up my much delayed book.

Justin Stearns: This was a busy year in Abu Dhabi, both for myself and for the Arab Crossroads Studies (ACS) Program. It was our first year as a major, and we've found a great deal of interest among both NYUAD and NYUNY students. On the teaching front, in the fall I taught "The Making of the Muslim Middle East." During J-term I took a group of students to NYU's Madrid campus, where I taught a course entitled "Shared Worlds: The Interwoven Pasts of Spain and Morocco," which included a nine-day trip through Morocco and Andalucía. Finally, in the spring

I taught "Problems and Methods in Arab Crossroads Studies," which draws heavily on the graduate level "Problems and Methods" class taught in MEIS. I also helped organize two conferences here in Abu Dhabi, one in collaboration with Jan Loop (University of Kent) of the Center for the History of Arabic Studies in Europe (CHASE) entitled "Arab Culture and the European Renaissance: A New Perspective on a Neighboring World." The second, with Lauren Minsky (NYUAD) and Hugh Slotten (Otago University), was a three day workshop on "Globalizing Histories of Science, Technology, and Medicine." On the research front, I had an article accepted in Islamic Law and Society entitled " 'All Beneficial Knowledge is Revealed': The Rational Sciences in the Maghrib in the Age of al-Yūsī (d. 1102/1691)," which is part of a larger book project on the natural sciences in Morocco that I am currently working on. I also received a contract from the Library of Arabic Literature project that Philip Kennedy is running to carry out a translation of al-Yusi's Muhadarat. Finally, I just submitted my tenure file, so you could say that I'm interested in what the coming year will bring.

Edward Ziter: Last year I published two articles on performance activism and the Syrian revolution: "The Image of the Marty in Syrian Web and Performance Activism" in TDR and "Clowns of the Revolution: The Malas Twins and Syrian Oppositional Performance" in Theatre Research International. I also published the chapter "Refugees on the Syrian Stage: Soiree for the 5th of June" in the anthology Doomed by Hope: Essays on Arab Theatre. I served as dramaturge for the Drama Department's production of Rashad Rushdi's Journey Outside the Wall. Though the play was written in 1964, we felt it was particularly relevant to the current unrest in the Arab World. The students did an amazing job of bringing this complicated play to life. This summer I am busy learning the ropes in advance of becoming chair of the Drama Department, while I finish my manuscript on Syrian theatre for Palgrave Macmillan.

2012-2013 Events Archive

Research Workshops

The program's academic cornerstone features new unpublished work by established and up-and-coming scholars of the region. Promotes cross-regional and interdisciplinary engagement of analytical issues in Middle Eastern studies and beyond.

Late Development in the Arab Middle East: Syria, 2000-2010

Omar Dahi, Economics, Hampshire College; Pete Moore, Political Science, Case Western Reserve University

Gender, Race and Class in the Israeli Educational System

Nahla Abdo, Sociology and Anthropology, Carleton University; Ella Habiba Shohat, Art and Public Policy, MEIS, NYU

"Sayyid Sovereignty" and Good Government: Fadl b. Alawi's Life between Religion and Politics

Wilson Chacko Jacob, History, Concordia University; Anupama Rao, History, Barnard College

Between National Liberation and Anti-Colonial Struggle: The National Liberation League in Palestine, 1943-1948

Abigail Jacobson, History, Massachusetts Institute of Technology (MIT); Leena Dallasheh, Columbia University; Rashid Khalidi, Columbia University

Qadi Justice in Chinese Courts: Islamic Procedural Justice in the People's Republic of China

Matthew Erie, Anthropology, Cornell University Zvi Ben-Dor Benite, History and MEIS, NYU

Islamic Charity in Revolutionary Egypt

Amira Mittermaier, Religion, University of Toronto; Michael Gilsenan, Anthropology and MEIS, NYU; Benoit Challand, Near Eastern Studies, NYU

Before the "Israélite Indigène": Trade, Community and Murder in Oran at the Dawn of the French Conquest

Joshua Schreier, History, Vassar College; Sarah Stein, History, UCLA

On Freedom, Destiny and Consequences

Samuli Schielke, Zentrum Moderner Orient, Berlin; Paola Abenante, Research Fellow in Culture and Religion, Italian Academy, Columbia University

New Books

A series featuring new, groundbreaking publications with relevance to the field of Middle East Studies.

A Woman in the Crossfire: Diaries of the Syrian Revolution (Haus Publishing, 2012) by Samar Yazbeck, Syrian Writer

Democracy Prevention: The Politics of the U.S.-Egyptian Alliance (Cambridge

University Press, 2012) by Jason Brownlee, University of Texas at Austin

Like a Straw Bird It Follows Me: The Poetry of Ghassan Zaqtan (Yale University Press, 2012) by Ghassan Zaqtan, renowned Palestinian writer and Fady Joudah, translator, with the Department of Comparative Literature, NYU

Compassionate Communalism: Welfare and Politics in Lebanon (Cornell University Press, forthcoming in 2013) by Melani Cammett, Political Science, Brown University

Pax Syriana: Elite Politics in Post-War Lebanon (Syracuse University Press, 2012) by Rola El-Husseini, MEMEAC, CUNY Graduate Center

Gaza Kitchen: A Palestinian Culinary Journey (Just World Books, 2013) by Laila El-Haddad and Maggie Schmitt

Doomed By Hope: Essays on Arab Theatre (Pluto Press, 2012) by Eyad Houssami, Masrah Ensemble; Mohammad Al-Attar, Syrian Playwright

Time in the Shadows: Confinement in Counterinsurgencies (Stanford University Press, 2012) by Laleh Khalili, Politics, School of Oriental and African Studies (SOAS), University of London

Kissing the Sword: My Prison Years in Iran (Feminist Press, 2013) by Shahrnush Parsipur, Iranian Novelist with the Asian/Pacific/American Institute and PFN World Voices

Seminars

An interdisciplinary series of lectures and presentations pertaining to the field of Middle Fast Studies.

"They've Robbed Us Down to the Flesh!"
Sherine Hamdy, Anthropology, Brown University

Challenges of Global Intellectual History Cemil Aydin, History and Islamic Studies, George Mason University

On Romantics and Outsiders: A Conversation with Yousry Nasrallah

Yousry Nasrallah, Filmmaker

Images & Realities: Anthropologists and Photographers

Kenneth Brown, Anthropologist, Mediterraneans/Méditerranéennes, Paris and the University of Arkansas

The Dark Aesthetic: Social Realist Television and Dissident Culture in Syria

Christa Salamandra, Anthropology, Lehman College (CUNY)

Egypt's Uprising: Incumbent Ejection and Modes of Opposition

Joshua Stacher, Political Science, Kent State University; Ellen Lust, Political Science, Yale University

Rule of Law, the Egyptian Constitution & the Trouble with Weber

Ellis Goldberg, Political Science, University of Washington

Livestock, Labor, Land and the Making of Modern Egypt

Alan Mikhail, History, Yale University

Across the Courtyard: Religion, Law and Urban Space in Ottoman Palestine

Michelle Campos, History, University of Florida

Coming to Our Senses: Historicizing Sound in Interwar Egypt

Ziad Fahmy, History, Cornell University

Life and the Political: Regarding the Middle East from the Indian Ocean

Wilson Jacob, History, Concordia University

The Future of Iraq: Sectarianism or Democratization?

Eric Davis, Political Science, Rutgers University

Reflections on the Syrian Uprising: Two Years On

Bassam Haddad, Middle Eastern Studies, George Mason University

From New York, This is Syria

Razan Ghazzawi, Syrian Activist and Blogger

Gendering the "New Iraq": Women's Rights, Violence and Politics 10 Years After the Invasion

Nadje Al-Ali, Gender Studies, SOAS, University of London

New Patriotism and Party Politics: Dialectics of Two Political Psychologies in the Arab Revolutions

Mohammed Bamyeh, Sociology, University of Pittsburgh

Itinerate Ottomans & a Transitional History of the Modern World

Isa Blumi, History and Middle East Studies, Georgia State University

Digital Judaism: Tablet to Tablet

Ayala Fader, Anthropology, Fordham University; Owen Gottlieb, Director, ConverJent; Rachel Wagner, Philosophy and Religion, Ithaca College; Jeff Shandler, Jewish Studies, Rutgers University

With the Center for Religion and Media, the Center for Media. Culture and History, and

NYU Abu Dhabi

Sovereign Pedagogies and Settler Colonialism from Hawai'i to Palestine

Noelani Goodyear-Ka'ōpua, Political Science, University of Hawai'i at Mānoa; J. Kēhaulani Kauanui, American Studies and Anthropology, Wesleyan University; Remi Kanazi, Palestinian-American Poet With the Asian/Pacific/American Institute

Little Syria, NYC: History and Advocacy

Akram Khater, North Carolina State University; Todd Fine, Project Khalid; Nancy Foner, Hunter College, CUNY; Anan Ameri, Arab American National Museum

With the Middle East and Middle East American Center, CUNY, and the Arab American National Museum

Visual Culture Series

A series of films and presentations centered on visual art and media from and about the modern Middle East.

9/11: The Day that Changed the World and The Hunt for Bin Laden (2011)

Leslie Woodhead, filmmaker

Roadmap to Apartheid (2012)

Ana Nogueira, filmmaker; Eron Davidson, filmmaker

Degrees of Incarceration (2010)

Amahl Bishara, Anthropology, Tufts University; Zachary Lockman, History and MEIS, NYU With the Center for Religion and Media, the Center for Media, Culture and History

The Light in Her Eyes (2011)

Julia Meltzer, Filmmaker; Laura Nix, Filmmaker With the Center for Religion and Media, The Center for Media, Culture and History, and NYU Abu Dhabi

Fordson: Faith, Fasting, Football (2011)

Rashid Ghazi, Filmmaker; Imad Fadlallah, former principal, Fordson High School

United Red Army (2012)

Naeem Mohaiemen, Anthropology, Columbia University; Mariam Ghani, Visiting Scholar at Asian/ Pacific/ American Institute of NYU; Chitra Ganesh, Guggenheim Fellow; Zohra Saed, Literature, CUNY; Alix Rule, Sociology, Columbia University

With Asian/ Pacific/ American Institute of NYU, Alwan for the Arts A, and 3RD i NY South Asian Film Collective

The Nightingale's Prayer (1959)

a film by Henri Barakat

Cairo Station (1958)

a film by Youssef Chahine Emma Alpert, Hagop Kevorkian Center for Near Eastern Studies, NYU

The Beginning and the End (1960)

a film by Salah Abu Seif

Adrift on the Nile (1971)

a film by Kamal Hussein Eman Morsi, MEIS, NYU

Coverage in Context

Reflections on journalism and the Middle East by journalists, academics, and other contributors to public discussion about the region.

Heroin Heroines: Women in Afghanistan's Drug Trade

Fariba Nawa, Independent Journalist

Back Stories/Front Pages: Palestinian Politics and American News

Amahl Bishara, Anthropology, Tufts University With the Center for Religion and Media; the Center for Media, Culture and History; and NYU Abu Dhabi

Pan-Arab News Networks: Sky News Arabia

Nart Bouran, Director, Sky News Arabia; James Zogby, President, Arab American Institute

With the Center for Religion and Media, the Center for Media, Culture and History, and NYU Abu Dhabi

Watching Syria's War: Reflections on Video, Blogs, and the New Coverage of

Conflict

Liam Stack, The Lede Blog-Syria, *The New York Times*; Hania Mourtada, Beirut Bureau, *The New York Times*

Egypt: The Revolution Continues

Lina Attalah, Egypt Independent; Sharif Abdel Kouddous, Democracy Now!; Amy Goodman, Host, Democracy Now! With the Egypt Independent, The Nation Institute, Network of Arab-American Professionals of NY, The Arab and Middle Eastern Journalists Association, and Alwan for the Arts

Iranian Studies Initiative

Scholarly presentations on Iran, past and present, curated by Professor Ali Mirsepassi with a steering committee drawn from MEIS and other faculty and students with support from the Gallatin School and the Hagop Kevorkian Center.

Apocalyptic Islam and Iranian Shi'ism

Abbas Amanat, History, Yale University; Ali Mirsepassi, Sociology and MEIS, NYU

Leisure Time and Iranian Everyday Life

Abbas Kazemi, Tehran University and NYU; Narges Bajoghli, Anthropology, NYU

Ardeshir Mohasses: The Rebellious Artist

Bahman Maghsoudlou, filmmaker; Nahid Mozzafari, MEIS, NYU

Mowlana Rumi, the Early Mevlevis and the Gendered Gaze

Franklin Lewis, Persian Language and Literature, University of Chicago; Arta Khakpour,

MEIS, NYU; Mehdi Khorrami, MEIS, NYU

Mossadeq Revisited

Ervand Abrahamian, History, Baruch College, CUNY; Nahid Mozzafari, MEIS, NYU

The Skin That Burns

Narges Bajoghli, Filmmaker, Anthropology, NYU; Arang Keshavarzian, MEIS, NYU

Killing Me Softly With Your rights: Iranian Transgender Refugees and the Politics of Life and Death

Sima Shakhsari, Women's and Gender Studies, Wellesley College

With the Center for the Study of Gender and Sexuality at NYU

Poetry as a Mode of Existence in Modern Iran

Setrag Manoukian, Anthropology and Islamic Studies, McGill University; Sheida Dayani, NYU

Solomon Visits Persepolis: Reimagining the Iranian Past

Roy Mottahedeh, History, Harvard University; Nahid Mozzafari, MEIS, NYU

Program in Ottoman Studies

The Program in Ottoman Studies is led by Professor of History Leslie Pierce (MEIS) and Ayelet Zoran-Rosen (PhD Candidate, MEIS). The series focuses on the interdisciplinary study of the periods and geographies associated with the rule of the Ottoman Empire.

Nationalism and the Ottoman Subject: Exploring Multiple Meanings of Genealogy in Contemporary Turkey ASLI IĞSIZ. MEIS. NYU

Calvino-Turks and Turko-Papists: Aniconism, Idolatry and Identity in the Global Polemics of the Reformation

Barry Flood, Art History and Institute of Fine Arts, NYU

The Biography of a Coptic Alley in 16th -Century Cairo: Reproducing Patrimony, Rethinking Religious Community

Tamer El-Leithy, MEIS, NYU

Privateers and Prisoners of War: Perspectives on Captivity, Violence, and Law from the Ottoman Frontiers

Will Smiley, Yale Law School; Joshua White, History, University of Virginia

Creating Parallel Communities of Perpetrators: Muslim-only Holocaust Education and Anti-Semitism Prevention Programs in Germany

Esra Ozyurek, Anthropology, University of California San Diego

Legal Practice, Communal Property and the Urban Landscape: From Late Ottoman Empire to Republican Turkey

Ayse Ozil, Hellenic Studies, Princeton University

Special Events

The Diasporas Project/Spaces of Movement: Neoliberalism and the Circulation of Ideas

Yanni Kotsonis, Director, The Jordan Center; Kanchan Chandra, Politics, NYU; Gerry Easter, Politics, Boston College; Barbara Katz, Economics, NYU Stern; Molly Nolan, History, NYU; Steven Solnick, President, Warren Wilson College; Zvi Ben-Dor Benite, MEIS and History, NYU; Eliot Borenstein, Russian Studies, NYU; Philippa Hetherington, History, Harvard; Willard Sunderland, History, University of Cincinnati

Hosted by the Diasporas Project at NYU with the Jordan Center for the Advanced Study of Russia and the participation of the Glucksman Ireland House, the Department of Hebrew and Judaic Studies, and the Department of History at NYU

Seeing Eurasia Inside and Out: Representation, Authority, and Inequity

Madeleine Reeves, Social Anthropology, University of Manchester; Arienne Dwyer, Visiting Professor of Digital Humanities, CUNY Graduate Center; Brinton Ahlin, Anthropology, NYU; Emily Wang, Slavic Languages and Literature, Princeton University; Gloria Funcheon, Center for Russian, East European and Eurasian Studies, University of Kansas; Lan Wu, East Asian Languages and Culture, Columbia University; Sansar Tsakhirmaa, Political Science, Johns Hopkins University; Christopher Edling, Columbia University; Ion Marandici, Political Science, Rutgers University: Betty Hensellek, Fine Arts, NYU; Kelsey Rice, History, University of Pennsylvania; Julian Gantt, Graduate Center, CUNY With the Organization for the Advancement of Studies of Inner Eurasian Societies (OASIES), a Graduate Student Initiative of Columbia, NYU and Princeton

Virtuality, Simulacra, and Simulation: Virtual Reality, Real Wars

Peter Asaro, Media Studies, The New School For Public Engagement; Christopher Csikszentmihályi, Media Design, Art Center College of Design; Christina Dunbar-Hester, Journalism & Media Studies, Rutgers; Wazhmah Osman, Near Eastern Studies, NYU

K-16 Teacher Training

s mandated by our Title VI grant,
K-16 workshops are hosted by
the Hagop Kevorkian Center for Near
Eastern Studies in collaboration with the
Steinhardt School of Education at New
York University as well as NYU's Faculty
Resource Network. Middle and High
School teachers as well as Community
College faculty from the tri-state area
regularly attend alongside teachers-intraining from Steinhardt. The programs
increase the quality of Middle East-related
content in our region's K-16 curriculum.

Teaching 9/11

Robert Cohen, History and Social Studies Education, NYU; Zachary Lockman, History and Middle Eastern and Islamic Studies, NYU; Leslie Woodhead, Filmmaker, 9/11: The Day that Changed the World and The Hunt for Bin Laden; Bram Hubbell, Friends Seminary; Michal Hershkovitz, Poly Prep Country Day School; Joan Brodsky Schur, City and Country School and Bank Street College of Education; Erin Dowding, Flushing International High School

The Middle East and the Media

Betsey Coleman, Colorado Academy; Barbara Petzen, President, Middle East Outreach Council; Jack Shaheen, author of Reel Bad Arabs, former CBS news consultant on Middle East affairs, and Professor Emeritus at Southern Illinois University; Nabil Echchaibi, University of Colorado, Boulder With the Middle East Outreach Council

Spotlight on Egypt

Joshua Stacher, Political Science, Kent State University; Yasmin Moll, PhD Candidate,

Anthropology, NYU

Arabic Without Walls

Kirk Belnap, National Middle East Language Resource Center (NMELRC), Brigham Young University; Maggie Nassif, National Middle East Language Resource Center (NMELRC), Brigham Young University; Carine Allaf, Arabic Language and Culture Initiative, Qatar Foundation International; Imad Fadlallah, former Fordson High School Principal

Angela Jackson, Founder and Executive Director, Global Language Project

Beyond Sectarianism: Lebanon and Iraq

Eric Davis, Political Science, Rutgers University; Rola El-Husseini, Middle East and Middle Eastern American Studies, CUNY Graduate Center

Women of the Uprisings

Laleh Khalili, Politics, School of Oriental and African Studies (SOAS), University of London; Vickie Langohr, Political Science, College of the Holy Cross

Reframing Gender: Men, Women and the State

Maya Mikdashi, Director of Graduate Studies, Hagop Kevorkian Center, NYU; Michael Gilsenan, Director, Hagop Kevorkian Center and Professor of Anthropology and MEIS, NYU

Jack G. Shaheen Archive

powerful, accessible and compelling, the A is for Arab traveling exhibition, which features images from the Jack G. Shaheen Archive, reveals and critiques the stereotypical portrayals of Arabs and Muslims in U.S. popular culture. Providing historical context for these images, which

range from film stills to comic books to editorial cartoons, the exhibit aims to educate and stimulate discussion about the impact of stereotypes on both individual perceptions and national policy. This year, the exhibit was featured at several universities, organizations, and conferences.

Wright State University, Dayton, Ohio

Arab American National Museum Library & Resource Center, Dearborn, Michigan

Indian State University, Terre Haute, Indiana

Middle East Studies Association Annual Meeting, Denver, Colorado

Levantine Cultural Center, Los Angeles, California

Alif Institute, Atlanta, Georgia

Ohio State University, Columbus, Ohio

University of South Carolina, Beaufort, Bluffton, South Carolina

High Point University, High Point, North Carolina

Bard College, Annandale-on-Hudson, New York

University of Massachusetts-Boston, Boston, Massachusetts

University of North Texas-Denton, Denton, Texas

National Conference on Race & Ethnicity in American Higher Education, New Orleans. Louisiana

NAFSA Annual Conference of International Educators, St Louis, Missouri