

OVES

NEWS

THE CENTER FOR
MIDDLE EASTERN STUDIES
HARVARD UNIVERSITY

الفنون والحرف
والصناعات
الحرفية

الفنون والحرف
والصناعات
الحرفية

FALL 2017

**2 LETTER FROM
THE DIRECTOR**

A message from
William Granara

3 NEWS AND NOTES

New faculty arrivals, Mobile
Images from 19th-Century Iran,
Syrian refugees, student profiles,
Q&A's with alumni Eugene Rogan
and Asher Orkaby

20 EVENT HIGHLIGHTS

Lectures, workshops, and
conferences from the fall



CMES ABROAD

I AM HAPPY TO TAKE THIS OCCASION TO SHARE WITH YOU an update on a successful and growing development at the Center for Middle Eastern Studies: a major expansion of opportunities and support for our students to study abroad. In the past year alone, we funded 75 students from across Harvard to study or research in the Middle East and North Africa. Two of our signature programs are based at the CMES Tunisia Office in Tunis. Last summer we hosted six students who spent five weeks in an intensive advanced Arabic language program focusing on reading and research skills for those concentrating in Arabic Middle Eastern and Islamic humanities and social sciences. Arabic Preceptor Nour Barmada taught the classes and CMES Tunisia Office Administrative Manager Sihem Lamine led students on excursions to the National Archives and other research institutions. And in January, twelve students participated in our third annual Winter Term program in Tunisia, an introduction to the country's history, geography, culture, and literature. In addition, two of our advanced graduate students, Laura Thompson (Committee on the Study of Religion) and Aytug Sasmaz (Department of Government), are in residence conducting pre-dissertation research on Tunisia.

In January we also hosted our third CMES Winter Term program for undergraduates in Turkey. History and Middle Eastern Studies graduate students Eda Özel and Akif Yerlioğlu, along with CMES Administrative and Academic Coordinator Carol Ann Young, led eight students on visits to various sites in Istanbul, followed by a ten-day reading and study mini-course on Turkish history and culture at the Moonlight Monastery on the scenic island of Cunda. In addition, we had the pleasure to support five undergraduates for short-term study and research projects in Israel, thanks to the Rosovsky Fund, and two of our AM students, Mohamad Khalil Harb and Suzie Lahoud, received grants from our Ramez and Tiziana Sousou Fund to conduct research in Lebanon and Jordan, respectively. Finally, CMES funded four graduate students to conduct thesis research in the Arabian Peninsula: Asad Jan and Firas Suqi (Graduate School of Design) to Oman, and Azizjon Azimi (Harvard Kennedy School) and Anne Loyer (Graduate School of Education) to the United Arab Emirates.

As many of the countries of the Middle East are restricted to travel, we at CMES are more than ever committed to funding as many students as possible to travel to as many countries as possible, convinced that experiencing first-hand the countries that we study and teach, and tapping into the resources of the native environment, are integral parts of our mission. With the generous support of friends and benefactors, we continue to expand this support.

—WILLIAM GRANARA, CMES DIRECTOR

NEWS AND NOTES

FACULTY NEWS

NEW FACULTY ARRIVALS

CMES welcomed three faculty members to Harvard's Middle Eastern studies community this fall. Madeleine Cohen has joined the Department of Near Eastern Languages and Civilizations (NELC) as Preceptor in Yiddish. She received her PhD in Comparative Literature with a designated emphasis in Jewish Studies from the University of California, Berkeley. Her dissertation, "Here and Now: The Modernist Poetics of Do'ikayt," explores connections between the representation of place in modernist Yiddish literature and revolutionary, anti-territorialist politics in the interwar period. She serves as the Editor-in-Chief of *In geveb: A Journal of Yiddish Studies*.

Lisa Gulesserian has also joined NELC, as Lecturer on Armenian. She teaches elementary Western Armenian and Armenian culture courses, and her research interests include contemporary Armenian American novelists, memory, and literary translation. She earned her PhD in English from the University of Texas at Austin. Her dissertation, "Because if the Dead Cannot Live, Neither Do We': Postmemory and Passionate Remembering in Micheline Aharonian Marcom's Armenian Genocide Trilogy," posits that inherited memories of traumatic pasts must undergo imaginative transformations to be passionately remembered in the present. An amended version of her analysis of Marcom's trilogy will be published in a forthcoming issue of *Review of Contemporary Fiction*.

And Said Hannouchi has joined NELC as Preceptor in Arabic. He holds a PhD in Arabic and applied linguistics from the University of Wisconsin-Madison. His research interests include second language acquisition, the pedagogies of teaching Arabic language and cultures, and intercultural communication and competence. His current research focuses on native speakers' and non-native speakers' expectations of conformity to Arab cultural norms and implications for development of intercultural communicative competence. He has over ten years of experience teaching Arabic as a second and foreign language at leading universities around the country.



Sahar Amarir, Oula Alrifai, Steven Wickman, Amber Glavine



William Graham, William Granara

Lisa Gulesserian, Carol Ann Young



Efe Balıkcıoğlu, Mano Sakayan, Jamil Sbitan, Chloe Bordewich

CMES welcomed new and returning faculty, students, visiting researchers, and other members of the Harvard Middle Eastern studies community at our fall reception on September 26, 2017.

MOBILE IMAGES FROM 19TH-CENTURY IRAN

In fall 2017, the Harvard Art Museums presented the exhibition *Technologies of the Image: Art in 19th-Century Iran*, co-curated by Mary McWilliams and CMES Steering Committee member David J. Roxburgh. The exhibition catalogue features essays by co-editors Roxburgh and McWilliams and by Mira Xenia Schwerda, PhD candidate in History of Art and Architecture and Middle Eastern Studies, who gave several gallery talks in conjunction with the exhibition. Katie Aberbach, of Harvard Art Museums Communications, wrote the following article, which originally appeared in slightly different form in *HAM's Index magazine* (www.harvardartmuseums.org/index-magazine) on October 13, 2017. All images appear courtesy of Harvard Art Museums/Arthur M. Sackler Museum, Alpheus Hyatt Purchasing Fund.

Nearly 10 years ago, Mary McWilliams and David Roxburgh sat down together to look at a unique album from 19th-century Iran. Filled with preparatory sketches, drawing templates, and fully developed compositions by a range of artists, the album had until

then been little studied since Harvard acquired it in 1960.

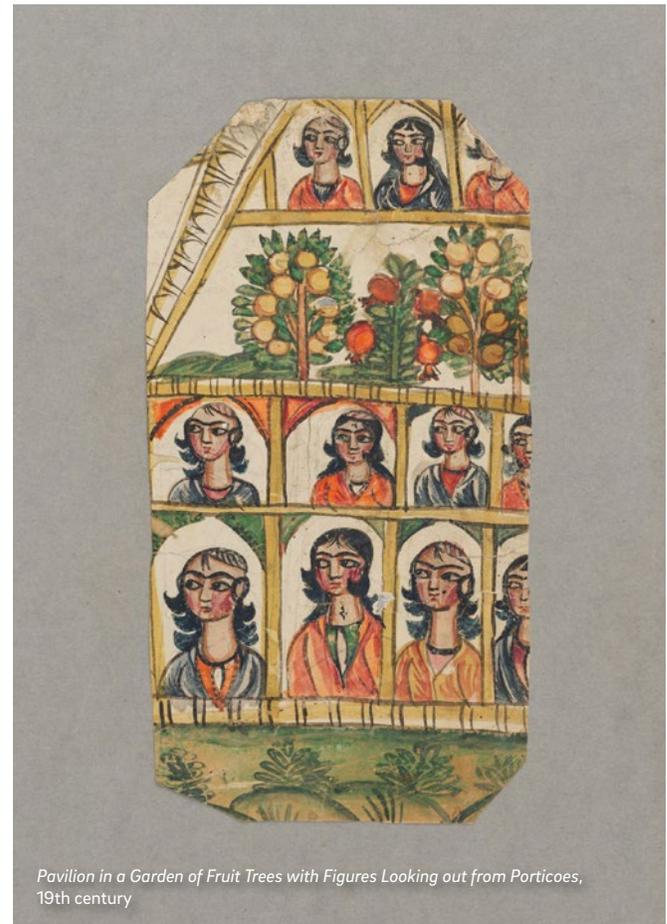
“I was incredibly excited when I first saw the album,” said David Roxburgh, the Prince Alwaleed Bin Talal Professor of Islamic Art History and chair of the Department of History of Art and Architecture at Harvard. “I appreciated its rarity, but also the premise that its publication could encourage others to work on related materials. I was eager to do a serious study of this album.”

Though it took a few more years, Roxburgh got his chance. In the spring of 2015, he taught a graduate seminar focused entirely on the album, which is an assembly of works produced during Iran's Qajar dynasty. (The album is known in shorthand as the Harvard Qajar Album.) McWilliams, the Norma Jean Calderwood Curator of Islamic and Later Indian Art at the Harvard Art Museums, led a number of class sessions as students and teachers alike sought to learn more about the images contained within this unique object.

Two years later, McWilliams and Roxburgh co-curated the exhibition *Technologies of the Image: Art in 19th-Century Iran* (August 26, 2017–January 7,

2018), which included works from the album and built upon the critical scholarship that emerged from Roxburgh's class. The exhibition looked at “many of the fascinating connections between Qajar artists, art forms, and new technologies in

19th-century Iran,” McWilliams said. This period witnessed significant social, cultural, technological, and political change in Iran, as well as an increased involvement on the global stage. Those developments stimulated and supported an era of heightened image-making and image-sharing. The album—as



Pavilion in a Garden of Fruit Trees with Figures Looking out from Porticoes, 19th century

well as the approximately 75 other drawings, paintings, lacquer objects, lithographs, and photographs in the exhibition—attests to the interconnectedness and mobility of images produced in Qajar Iran.

Remarkable Object

The album is a wellspring for

academic study. Its 57 folios contain technical materials that point to the wider system of artistic production and exchange in place at the time. Because artists used such materials in their daily work, most were damaged and subsequently discarded.

“In Iran, as elsewhere,

copying the work of past masters was a long-standing tradition,” McWilliams said. Outlines of artworks and designs (some of which were themselves copied or inspired by other sources, such as European paintings) were prepared for reproduction through various techniques.

Students in the seminar learned about several of those techniques by emulating them. Francesca Bewer, research curator for conservation and technical study programs, led the students in a Materials Lab session in which they experimented with ink transfer methods. Students were also



Medallion with Portrait Bust of a European Woman, Enclosed in Symmetrical Composition of Scrollwork, Flowers, Birds, and Insects, c. 1805–30



Embracing Couple Attended by a Woman, c. 1850s

NEWS AND NOTES



Embracing Couple on a Terrace, Attended by Male and Female Servants, a Musician, and a Dancer, showing evidence of pouncing



Portrait of Muhammad Shah Qajar, Seated on a Chair

able to practice the technique of “pouncing,” in which translucent paper is laid atop a finished image or outline, and tiny holes are pricked on the paper that correspond with the outline beneath. An artist could then place the pricked paper on top of a blank sheet and force chalk or another substance

through the holes to create a new outline.

The students also learned how experts analyzed and even dated the materials included in or related to the album. Penley Knipe, the Philip and Lynn Straus Senior Conservator of Works on Paper, and Katherine Eremin, the Patricia Cornwell

Senior Conservation Scientist, in the Straus Center for Conservation and Technical Studies, led discussions related specifically to the album’s materiality and the composition of various other related objects (such as lacquer boxes).

These sessions proved fruitful for the conservators’

own research. For instance, Knipe said the students’ observations helped her identify watermarks on dozens of pages in the album, which revealed that some of its papers had been imported from Europe.

Vital Links

The close study of certain



Bird and Flower Design, 1800–1850



Birds and Flowers, 1775–1850



Rectangular Mirror Case with Bird, Flowers, and Two Butterflies, first half 19th century

preparatory sketches and templates in the album was key to understanding other works of art from the same period as well. For example, one drawing from the album, *Birds and Flowers* (c. 1775–1850), shown above, was found to have served as a model for multiple objects. These include a distinctive and colorful lacquer mirror case (now in a London collection) that was signed by the celebrated 18th-century artist Muhammad Sadiq. A somewhat later work in the exhibition, the lacquer *Rectangular Mirror Case with Bird, Flowers, and Two Butterflies* (first half 19th

century), repeats the design in reverse. Such pairings were included in the *Technologies of the Image* exhibition, so that viewers could compare their striking similarities.

These sorts of connections—though made explicit in the exhibition—might not be initially evident to a casual viewer. But for the students and experts who spent months closely studying the album and producing new scholarship, they became abundantly clear.

“The album opens up a view into how art was produced in the Qajar era and how it changed,” said Mira Xenia

Schwerda, who took the class. “Studying the album helped me more clearly understand the connections between different artists’ materials and methods.”

Schwerda focused her research for the class on depictions of domesticity, as the album contains many drawings of women and children in private settings. She said that the album made her realize “how mobile images are, and how they not only go from place to place but also change from medium to medium, and are reinterpreted along the way.”

A second book accompanying the exhibition, *An Album*

of Artists’ Drawings from Qajar Iran, a compendium of the nearly 150 works that make up the Harvard Qajar Album, features essays written by students in Roxburgh’s class, including Schwerda and fellow CMES PhD candidates Gwendolyn Collaço, Farhad Dokhani, and Meredyth Winter.

Roxburgh and McWilliams hope that visitors to the *Technologies of the Image* exhibition gleaned similar lessons through close examination. “These objects require a particular, sustained attention,” Roxburgh said. “But they repay the time spent looking at them.” ▣

STUDENT NEWS

THE NOT LOST GENERATION

Syrian asylees release documentary to highlight struggles of child refugees

First-year CMES AM candidate Oula Alrifai and her brother, Mouhanad Al-Rifay, themselves asylees from Syria, founded the Syrian-American Network for Aid and Development, dedicated to supporting families escaping the conflict in Syria. Now the pair have created “Tomorrow’s Children,” a documentary about Syrian child refugees trying to survive in Turkey. Harvard correspondent John Michael Baglione wrote the following article about their work, which originally appeared October 18, 2017, in the Harvard Gazette.

In 2005, years before Donald Trump’s travel ban, Europe’s refugee crisis, or Barack Obama’s “red line,” Oula Alrifai and her family were granted political asylum from the Syrian government, without ceremony. It was the day before her 18th birthday.

“That was a depressing day,” said Alrifai, a master’s degree candidate with the Center for Middle Eastern Studies at Harvard University. “I had to leave everything behind.”

The Al Rifa’i family had fought for democracy in Syria

for generations. Many of their friends and relatives had been imprisoned, killed, tortured, or exiled for speaking out against the government of Bashar al-Assad. Alrifai and her brother, Mouhanad Al-Rifay, were already showing a penchant for dissidence at school, and her parents began receiving death threats from government agents. They quickly fled to Washington, D.C., where Alrifai said they were among the city’s first asylees from Syria.

“We were lucky,” said Al-Rifay, who was 14 at the time. “I feel like life protected us for some reason.”

Driven by the same instincts that made them troublemakers in Syria, she and her brother continued their mission to bring democracy to their home. With the Tharwa Foundation, Alrifai contributed to a series of online documentaries called “First Step,” which called for a nonviolent revolution in the country. Two years later, the siblings founded the Syrian-American Network for Aid and Development (SANAD), dedicated to providing support and financial assistance to

families escaping the conflict.

When the refugee crisis became headline news in 2013, Alrifai and Al-Rifay traveled to Turkey’s Anatolia region to look for Syrians trying to rebuild their lives. They found people stuck in a liminal stage of immigration, with thousands of children—most from Aleppo, a focal point of the civil war—working as laborers from dawn until dusk, for just a few dollars a day. None of them were in school.

“They have to survive and help their families even though they’re between 10 and 13, or even younger,” said Al-Rifay. “They work every day, literally every single day . . . they have to skip work to be normal [kids].”

With the children’s permission, the siblings began taping their talks. Alrifai said she focused on questions, using neutral language to ask the children what they thought about the war, Assad, and the rebels. “I wanted to know what they thought without guiding them. We wanted to give these kids a voice, because no one was talking about them,” she said.

The two compiled a documentary, “Tomorrow’s Children,” with Alrifai as executive producer and Al-Rifay as director. The film is comprised of six vignettes, each devoted to one child they interviewed. The documentary is currently in postproduction, and expected to be released in early 2018.

More than 5 million Syrian refugees have been registered by the UN High Commissioner for Refugees since the conflict began, nearly half of them younger than 18 years old. Only 20 percent of those children get counseling, and less than 5 percent are continuing their education. Turkey, with which Syria shares a 511-mile border on its north, has taken the majority of these refugees, including 1.4 million children. Very few of the children go to school, and many of them are forced into a life of exploitative labor, according to the UN Office for the Coordination of Humanitarian Affairs (UNOCHA).

One boy, Moustafa, a refugee from Aleppo, spends his 10-hour days at a sweets shop on his feet. He also helps in his father’s shoe store, where other hazards take their toll.

“These kids are completely pessimistic. They don’t see

anything positive in life,” said Al-Rifay. “That’s not right for a 12-year-old.”

Another boy, Shrivani, whose neighborhood in Aleppo was evacuated when the Free Syrian Army invaded, expressed disdain for the rebel group. Shrivani had been a high performer in school, but had to start working only a week after escaping shelling and sniper fire.

“In his mind, they brought the problem into his life,” said Al-Rifay. “Now he sees the bigger picture, but at the time, he was someone who left because of the opposition.” With the help of SANAD’s education fund, Shrivani was able to stop working and is back in school.

“I feel like my whole struggle was convincing people that Syrians are people,” Al-Rifay said. “We should listen to these kids because they’re going to be adults soon. And if we don’t do anything, they’re going to be taken to the other side.” Radical groups take advantage of children, he said, citing a boy who, when asked what he would do to make Syria better, said he would go to jihad.

“He’s a little kid. He doesn’t know what jihad is,” Alrifai said.

“When someone is that age . . . they don’t know what



Mouhanad Al-Rifay and Oula Alrifai

they’re saying,” Al-Rifay agreed, “and then a terrorist comes along, says ‘Oh, hey, we believe in jihad, too,’ and they make him into a terrorist.”

According to the UNOCHA, children are being recruited into militant groups in 90 percent of surveyed locations where Syrian refugees have settled.

“What we went through is not comparable to what they went through,” Alrifai said. It is the relative ease with which the Al Rifa’i family was granted residence and recently citizenship that drives the

siblings most. They are well aware that if they had fled Syria today instead of 12 years ago, they would not have been welcomed so readily—if at all.

“I’m Syrian and people should know that that doesn’t mean we’re terrorists. We’re refugees but we’re not coming to take your jobs,” she said. “We’re not radical Islamists who want to blow up places in America. This whole package that was created about Syria is just unbelievable. What [people] see on CNN and in newspapers is ‘terrorists and Syria,’ and now thanks to

[Trump’s travel ban], it’s even worse.”

Though Alrifai sees little hope of the war ending with Assad’s ouster and the return of democracy, she said there is still hope for the children to reach their full potentials. Invest in these kids now, she said, because otherwise there will be a much steeper price down the line.

“You can’t be numb to it. They are the future generation and leaders of Syria.” □

➔ [Read the original article with additional graphics at news.harvard.edu/gazette](https://news.harvard.edu/gazette)

STUDENT PROFILE: CHLOE BORDEWICH

Chloe Bordewich is a PhD candidate in History and Middle Eastern Studies.

How did you become interested in Middle Eastern studies?

In 2006, when I was 16, I went to Cairo for three weeks as part of a now-defunct State Department-funded exchange program for high school students called LINC (Linking Individuals, Knowledge, and Culture). My parents had told me they couldn't pay for an expensive teen tour, but I was welcome to go anywhere I wanted if I found a way to pay for it. The friendships I made through LINC have been the bedrock of my social network in Egypt for the last 12 years, ensuring that it has felt like a second home even at the worst of times. As an undergraduate at Princeton, I fell in love with Arabic, spending my first summer of college studying it in Morocco. I majored in Near Eastern studies and in January 2012 returned to conduct field research for my senior thesis on the historical consciousnesses of the ongoing revolution. I moved to Cairo five months later to spend my first year after college as a fellow at

the Center for Arabic Study Abroad (CASA). Though I later spent two years working in the field of international election observation and human rights, that year in Cairo at a historic moment—sandwiched between the first free elections in Egypt's history and a military coup—excited me about the possibility of pursuing a PhD in Middle Eastern history.

Why did you choose CMES?

Having majored in an area studies department as an undergrad, I saw the value of being surrounded by people using other disciplines to answer similar questions about the same places I was studying. But I also regretted not having a strong disciplinary training, and I wanted this as a scholar. The History and Middle Eastern Studies PhD program offered both. I am able to be equally a member of the History Department and CMES communities. CMES is tight-knit and personalized—a boutique experience. And as a member of the History Department, I was encouraged to take courses and exam fields beyond my regional subfield. As a result, I think I am better equipped to frame my research

so as to speak to readers outside Middle Eastern studies, to use methodologies developed by other kinds of historians, and to highlight why the history of the Middle East should matter to everyone.

What are your research interests?

I'm in the process of developing my prospectus now, but broadly speaking I'm interested in the nexus of information and power in the late and post-Ottoman Arab world, especially Egypt. Freedom of access to information has taken center stage since the beginning of the Arab uprisings in 2011, in recognition of the fact that lack of access to basic information about how one's government functions has an incredibly corrosive effect on society and especially on the ability to mobilize sustained challenges to authoritarian regimes. Though I fully expect it to change when I'm in the field, my current plan is to write about human intelligence gathering in khedival Egypt (late 19th and early 20th c.), within Ottoman and, later, British imperial contexts. I ask what that can tell us about the formation of the state, but I'm also particularly interested in institutions' broader impact:

how they shape the ways people interact both with the state and with each other, particularly in terms of making and eroding social trust.

I've also been working on a project related to cartography in Egypt from the 1920s to 1970s. In this case I'm interested in moving beyond postcolonial theory to examine concretely the transfer and transformation of knowledge during the extended period of decolonization. What happens to knowledge gathered by and for the purposes of a colonial state once a colonizer leaves?

It's important to me as a historian to speak to our own society, helping us better understand a region about which we have so many misconceptions and, I hope, shedding light on our own present moment of anxiety about truth, trust, misinformation, and surveillance. But I'm also aware of the legacy of Western scholars' misappropriation of information gathered in the field, sometimes construed as spying, and the inequality of access to sources and to resources that privileges us over Arab historians (for example) in studying Arab history. So I also feel it's important to write something

that can be useful to the society about which I'm writing, not only to our own.

What do you like best about studying at Harvard?

It's frustrating at times that there aren't more faculty at Harvard in my field. But a silver lining is that students in Middle Eastern history are resourceful, uncompetitive, and supportive of each other. It's not a crowded space, and everyone helps each other out. CMES, in particular, is also very supportive of our travels. There is recognition that going abroad for language study and research, even at the preliminary stage, is crucial for developing relevant and meaningful projects—especially because we are working in a region where archival access is heavily restricted and building trust with the institutions where we will conduct our dissertation research is essential.

What do you like best about living in Cambridge?

Cambridge is a highly walkable, friendly place to live with all the cultural benefits of a big city. It's great to be able to stop working and head to the Palestinian film festival at the MFA, catch a night of Ottoman theater, or, the highlight of my fall semester this year, see the Egyptian comedian

Bassem Youssef perform standup comedy in Boston.

What travel/research opportunities have you pursued during your time at Harvard?

My first year at Harvard coincided with the inaugural CMES J-Term trip to Tunisia, on which I learned how to eat a brik, saw the Great Mosque of Kairouan, and explored the Tunisian National Archives. That summer, 2016, CMES supported my first foray into studying modern Turkish, at an intensive language institute in Istanbul, as well as preliminary research in London and Cairo. While in Turkey, I also taught English at a cultural center for Syrian refugees, Ad Dar, where I found a wonderful and welcoming community. During J-Term 2017, I returned to Cairo for three weeks to research the history of Egyptian cartography, and in summer 2017 I was an ARIT fellow studying advanced modern Turkish at Boğaziçi University in Istanbul. The two summers of Turkish helped me develop the proficiency I needed to begin Ottoman Turkish coursework at Harvard.

What extracurriculars have you pursued?

I've served as a representative



Outside Siwa, in Egypt's Western Desert

of my cohort in the History Graduate Students' Association each year. Just after the 2016 presidential election I organized a popular event called "Between the Archive and the Public Sphere" with CMES Shawwaf Visiting Professor Khaled Fahmy and two history faculty to discuss how we can make an impact, as historians, outside academia, through activism,

the judicial system, or other channels. I help coordinate the Middle East Beyond Borders workshop and am a fellow of the Science, Religion, and Culture program at the Divinity School. I'm also involved with the Middle East Refugee Service Initiative, which works to make refugees from Iraq and Syria who have been resettled in the Boston area feel welcome here,

NEWS AND NOTES

and sometimes volunteer for Arabic translation projects. I regularly meet with my Indivisible chapter, trying to remain politically engaged at the grassroots level.

What are your plans after finishing your degree?

This is a long way off! I really love teaching, and would like to find an academic job that values that. I'd also like to spend at least a few years teaching abroad, in the Middle East. Because of the nature of the tenure process here, that is often not seen as a realistic option, but I think I would learn a lot from students encountering their own history rather than someone else's.

What advice would you offer a prospective student?

Don't think too narrowly when considering the faculty with whom you'd like to work. Harvard encourages us to build relationships with several professors, not be "owned" by any single one. They don't all need to be experts in the Middle East. Think about assembling a team each of whose members brings something to the table: subject matter expertise, professional mentorship, close reading of your work, or methodological creativity.

STUDENT PROFILE: IAN MCGONIGLE

Ian McGonigle is a PhD candidate in Anthropology and Middle Eastern Studies.

How did you become interested in Middle Eastern studies?

It was a cold January evening in Cambridge, England, when my friend arrived to my dorm room to invite me on a spontaneous trip to Marrakesh. Within twenty-four hours we were over the Atlas Mountains and on a sunset camel ride over sand dunes into the borderlands of Mauritania, where we were hosted overnight in Berber tents. From here a curiosity with the Middle East fast sprouted and flourished, and over the next year I made trips to Egypt and Syria, where I began pondering national and ethnic identity in this culturally rich corner of the globe. It was at this point I decided to switch my academic trajectory from biochemistry to Middle Eastern studies.

Why did you choose CMES?

After training as a biologist, I initially began my graduate work in anthropology at the University of Chicago, but

after spending a year visiting Harvard while writing my research proposal, it became clear that CMES would offer a great intellectual home for someone like myself who was relatively new to Middle East studies, and who would benefit from the diverse repertoire of academic events that the Center hosts throughout the year. I thus decided to apply to the joint PhD program in Anthropology and MES. I felt that CMES would be pedagogically invaluable to my regional education.

What are your research interests?

As a social anthropologist, I focus on contemporary Middle Eastern societies, with a focus on ethnic and national identity. Specifically, I have been investigating the ways in which biology relates to ethnic and national identity in Israel and Qatar.

My doctoral dissertation describes how recent advances in genetic technologies relate to the ways ethnicity is measured in Israel and Qatar. The empirical basis for this research has included a one-year participant-based ethnographic study of the

National Laboratory for the Genetics of Israeli Populations, at Tel Aviv University; and multiple research trips to Doha, Qatar, where I visited the Qatar National Biobank and studied the Qatar Genome Project.

This work describes how biology is a site for negotiating identity: in ethnic population genetics, in legal discourse over rights to citizenship, in rare disease genetics, and in personalized medicine. The central thesis of this work is that the molecular realm is an emergent and privileged site for articulations of ethno-national identity in the contemporary Middle East. In parallel, this is a study of Middle Eastern ethnonationalism through the lens of biology, specifically genetics and biobanking.

What do you like best about studying at Harvard?

Harvard, of course, is immensely endowed and resourced, but the thing I like most about being here is the sense of being at the epicenter of academic knowledge production. Harvard is the "Rome" of the American academy. It is a beacon of charisma that perennially draws the brightest and best

to study, visit, teach, and share their work here. People are always passing through, and there is always a fascinating lecture, a touring political leader, or an international conference being hosted.

What travel/research opportunities have you pursued during your time at Harvard?

I was generously supported by CMES to spend the summer of my second year in Muscat (in the Sultanate of Oman) studying Arabic in an intensive program. Living in Muscat was captivating. As an Indian Ocean nexus, Oman has African, South Asian, Persian, and Arabian influences, and the population is a diverse mix, with many migrant workers who have come from all over, particularly to work in the oil and gas industry. Most memorable were swimming in the Wadis, evening strolls in the Souk, and taking a tour to the summit of Jebel Shams.

What extracurriculars have you pursued at Harvard?

I have been co-organizer of a weekly Hebrew language table at CMES. I am also one of the CMES graduate student representatives at the Graduate Student Council. This semester

I also co-organized an evening dinner and conversation with Professor Cornel West, titled “Africa and Identity in a Global Frame.”

What are your plans after finishing your degree?

I am currently on the academic job market for professor positions in Anthropology, STS (Science, Technology, and Society), and Middle Eastern studies.

My next research project focuses on wine production in the highly fraught West Bank area of Israel/Palestine, where growing grapes and making wine are more than commercial viticulture. Here, wine is a way of reestablishing ancient Jewish practices and imagining a connection to biblical sites. In this context, building wineries serves to naturalize the Israeli state and the Jewish national identity, and thus bolster claims to legitimate sovereignty. I plan to build a long-term ethnographic project on this topic.

What advice would you offer a prospective student?

Make the most of the resources available and events on offer at CMES. Take the initiative to organize collaborative events with the other graduate



students. Get to know the faculty in CMES, and drop in on some of the lecture courses. You

can learn a lot from some of the very seasoned regional experts that teach here!

STUDENT PROFILE: KIM QUARANTELLA

Kim Quarantello is a second-year student in the AM in Middle Eastern Studies program.

How did you become interested in Middle Eastern studies?

I became interested in Middle Eastern studies as an undergraduate at Wellesley College, where I studied Arabic after visiting a Lebanese friend in Beirut. I have been particularly invested in understanding American foreign policy decisions (and mistakes) in the region and I gained exposure to the role of domestic policy in shaping foreign policy while working on Capitol Hill.

Why did you choose CMES?

I chose CMES for its interdisciplinary and flexible program as well as its rigorous language requirement and scholarship opportunities for language studies. The ability to take courses related to the Middle East at Harvard Divinity School, Kennedy School, and Law School—in addition to the Graduate School of Arts and Sciences—has enhanced my learning experience and exposed me to a myriad of academic approaches

and research methods. I also wanted to improve my Arabic language ability and the Arabic instruction at Harvard has been excellent.

What are your research interests?

Currently, I am working on a master's thesis that will explore the evolving conceptions of refugee and asylum law in Islamic jurisprudence. I hope to use this research to analyze current religious and demographic trends in refugee source and host countries, using Geographic Information Systems mapping to visually present data.

What travel/research opportunities have you pursued during your time at Harvard?

In January 2017, I received funding to participate in a Kennedy School J-Term field study course, “Humanitarian Negotiations on the Frontlines of the Middle East.” The course took place in Israel and Palestine and provided exposure to government officials, NGO representatives, UN agencies, aid workers, and other actors engaged in this protracted political conflict. I additionally



attended the Harvard Arab World Conference in Jordan over spring break, combined with visits to Muscat and Dubai to visit the same friend from college who first brought me to Beirut!

What extracurriculars have you pursued?

Through my involvement in the Middle East Refugee Service Initiative, I have worked with fellow students to connect refugees from the Middle East who have resettled in Lowell, Massachusetts, with Arabic-speaking students at Harvard. We have organized social and

cultural events at CMES and the Harvard Semitic Museum. I have also tutored at the Harvard Bridge Program, an adult education and training program open to University staff members who hope to improve their English speaking and writing skills or receive professional support to advance their Harvard careers.

What advice would you offer a prospective student?

Take advantage of travel opportunities and make sure that you take classes with professors before they go on sabbatical!

STUDENT PROFILE: THEO WYE

Theo Wye is a second-year student in the AM in Middle Eastern Studies program.

How did you become interested in Middle Eastern studies?

In my second to last year of high school the Arab spring happened and that was the first time that I was really exposed to the Middle East in a contemporary setting. The teaching at high school was always very focused on Europe and I felt that they were ignoring such an important part of the world. I had always enjoyed languages and I thought that studying Arabic was an opportunity to do something totally different. Somehow I managed to get into Oxford to study Arabic and Islamic studies, where I focused on modern Middle Eastern history. The program allowed me to study in Jordan for a year and I couldn't get enough of it!

Why did you choose CMES?

I knew that I wanted to study in America for my master's and I would be lying if I said that the thought of saying that I went to Harvard to my friends and family wouldn't be a cool thing. Academically obviously,

CMES has few equals; very few places in the world will you take a class by someone whose books you read and love. I also liked the fact that the program is very flexible and allows you to have a lot of control over what you study. At Oxford I didn't have much choice in what specific areas I studied, so it was really refreshing to be able to pursue my own interests further without strict course requirements.

What are your research interests?

I started out with a strong focus on British colonial history in the interwar period, especially the colonial administration of Iraq. I was interested in comparing it to the US administration of Iraq post 2003 to see what policymakers could learn from repeated mistakes there. From there I knew that I wanted to apply my background in history to a more contemporary setting. I made a point when I got here to take a course each semester on a geographic area of the Middle East or general topic that I had absolutely no knowledge about so I've ended up researching topics from the emergence of HTS in Syria

to Ottoman Egyptian legal manuscripts to the importance of polo in Safavid state identity. I'm currently writing my thesis on the symbolism of prisons in Islamic State propaganda, and I'm comparing the administration of prisons under Syrian and Iraqi regimes to the administration of them under the Islamic State. I hope that it will provide new light on how we perceive the Islamic State and also how captured fighters will be rehabilitated.

What do you like best about studying at Harvard?

I really liked the freedom to study whatever I wanted. Coming from the British university system, I never really had much of an opportunity to choose the courses that I was doing. The class environment here was totally different as well. It was hard to adjust to in the beginning, but I ended up loving the fact that everyone had something to say. The teachers and students here really do give you the confidence to do that.

What are your plans after finishing your degree?

Whilst I think that my academic career is going to be put on ice (I need a few years before I can fall back in love



with it!), I still want to use what I have learned. Ideally that would involve building on my research into insurgent groups in Syria and Iraq. For the moment at least I want to write as much as possible on contemporary issues in the Middle East. This year was the first time that I was properly exposed to journalism: I am an associate editor for the *Journal of Middle Eastern Politics and Policy* at the Kennedy School, so that's an avenue I definitely want to explore. I want to stay in the United States for the foreseeable future, but moving to somewhere in the Middle East is also something I'm considering. Not forgetting my Arabic would be nice as well.

What advice would you offer a prospective student?

Two years seems like a long

time but it really isn't! Make sure you know what you want to do but also don't let that blinker you. At Harvard, you have the opportunity to study literally anything, so make the most of that. I think most importantly don't forget why you want to come here in the first place. A lot of people let the idea of heavy workloads get them down but the point of being here isn't to get a perfect GPA that you can then show off to future employers. Some of the classes and conversations you will have here are going to stick with you for the rest of your life. Also, everyone at CMES is super helpful so don't hesitate to ask questions. Don't think that you shouldn't apply because you got scared off by the impressive bios of all our wonderful students. They are great obviously but what sets CMES apart is the variety of students here. Don't think that you won't fit in. I can remember very well looking at the prospective students' page on the CMES website and not thinking that I was good enough, and I very nearly didn't apply. I'll never regret ignoring that feeling. ▣

ALUMNI NEWS

THE FALL OF THE OTTOMANS WITH EUGENE ROGAN

Eugene Rogan is Professor of Modern Middle Eastern History and Director of St Antony's Middle East Centre at the University of Oxford. He completed his AM in Middle Eastern Studies at Harvard in 1984 and his PhD in History and Middle Eastern Studies at Harvard in 1991. He is the author of The Arabs: A History, which has been translated into ten languages and was named one of the best books of 2009 by the Economist, the Financial Times, and the Atlantic Monthly. Rogan returned to the Center for Middle Eastern Studies on September 21, 2017, to talk about his most recent book, The Fall of the Ottomans: The Great War in the Middle East, 1914–1920 (2015). CMES AM candidate Blaire Byg sat down with him to ask about his most recent book, his time at CMES, and his future projects.

The New York Times review of your book *The Fall of the Ottomans* starts with the line, “In November 1914, the world’s only great Muslim empire was drawn into a life-or-death struggle against three historically Christian powers.” How much did

religion actually factor into the alliance formations of World War I?

The Ottomans were drawn into the First World War out of national and territorial interests. They believed Russia to pose an existential threat and sought an alliance with any European power that might offer protection against Russian expansionism. Germany brought religion into the equation when they demanded, in return for a treaty of alliance, that the Ottomans declare not just war but a jihad against the Entente powers. The Ottomans were none too convinced of the wisdom of the appeal, but in return for a crucial treaty of alliance they were willing to bring religion into their war effort. While the call for jihad failed to rouse colonial Muslims to revolt in mass against Britain, France, and Russia, the threat of such an uprising played on the minds of British war planners right through the war. However, religion was not a major factor in the war itself.

Historians of the Ottoman Empire have written prolifically on the decline

of the Ottoman Empire and its causes. While a new class of historians has begun to problematize this depiction of the long decline of the Empire, do you think the collapse of the Ottoman Empire was inevitable, and how much did World War I contribute to this?

The Ottoman Empire was deliberately killed by the Entente powers in the course of World War I. Britain conceded to French and Russian territorial demands at the outset of the war, which made partition of the Ottoman Empire inevitable upon defeat. That process reached its logical conclusion in the 1920 Treaty of Sevres, in which the Ottoman Empire was reduced to Istanbul and the undesired rump of Anatolia—the Arab provinces were seized by Britain and France, and Eastern Anatolia was carved into Armenian and Kurdish autonomous zones, with Italy and Greece taking the Anatolian coastline. We can debate just how “sick” the Ottoman man was by 1914, but one thing is beyond doubt: the Ottoman Empire did not die of natural causes.



William Granara, Gülru Necipoğlu, Eugene Rogan, Cemal Kafadar, Leila Fawaz

One of the most compelling and controversial chapters in the book is titled “Annihilation of the Armenians.” In addition to describing the massive population transfers of Armenians, you also include accounts of conversations that showed Ottoman officials ordering the mass murder of Armenians. What sources did you use to establish that mass murder of the Armenians had taken place? Have you received much pushback on your description of the Armenian annihilation?

The Armenian genocide was without doubt the hardest part of the book to write—both because of the inherent human tragedy and because of the intense political activism the

genocide has provoked between Armenians and Turks today. While official Turkish circles continue to reject the claim of genocide, some of the most important new research on the subject has been conducted by Turkish scholars drawing on Turkish archives. I relied heavily on their work in my own account. My goal was to try and draft a bridging narrative between Armenian and Turkish accounts—recognize the Ottoman policies to eradicate the Armenians as a genocide, but provide the context to understand why 1915 proved a genocidal moment. There is no attempt to exculpate the Ottoman authorities for the decisions and actions they took, but I seek to explain

how the Armenians came to be perceived as a fifth column and how Russian measures compromised the standing of Ottoman Armenians.

You are releasing a new edition of your 2009 book, *The Arabs*, in a few months. Can you talk about the additional material that the new edition will contain? Why did you feel this was important to add?

The most recent edition of *The Arabs* ended with an optimistic postscript about the Arab Spring written at the end of 2011. There was nothing in the analysis to help readers come to grips with the counter-revolution and the collapse of order across the Arab world. The whole logic of *The Arabs* was based on the notion that to understand the Arab world today, you need to know some history. For that to work, the book must be in touch with contemporary realities. In 2017, that means making sense of the revolutionary moment of 2011, and of the conflicts that followed in Syria, Libya, Yemen, Iraq, and the emergence of the Islamic State movement. I believe the new edition will help readers make better sense of the tragic state of the Arab world today.

How did your time at CMES influence your career path?

It was my CMES experience that made me want to pursue an academic career, and to become a historian. It sounds odd to say, but I came to Harvard with an economics degree, having never taken a history course. I didn’t like economics very much and, taking advantage of the interdisciplinary options the AM provided, I took a couple of history classes. Nothing has seemed as interesting to me since. Most of my classmates—Joshua Landis, Najwa al-Qattan, Jim Gelvin—were brilliant historians and further inspiration. It would be no exaggeration to say that I found myself as an academic at Harvard, and I’ll always be grateful to my classmates and teachers at CMES for bringing out the historian in me.

Do you know yet what your next project will be after the updated edition of *The Arabs* comes out?

The next book will focus on the reconstruction of Damascus after the terrible Christian massacres of 1860. I’m hoping it might offer some lessons for the massive challenge of rebuilding Syria after its current civil war. □

ASHER ORKABY ON YEMEN'S OTHER CIVIL WAR

Asher Orkaby is a 2014 graduate of Harvard's joint PhD program in History and Middle Eastern Studies. He is currently a research associate at Harvard's Davis Center for Russian and Eurasian Studies and a lecturer at Harvard Extension School. His book, Beyond the Arab Cold War: The International History of the Yemen Civil War, 1962–1968, was published by Oxford University Press in July 2017. The book offers a reframing of the Yemen Civil War, emphasizing that it should be understood in the context of Yemeni nationalism and local dynamics, and not just as another proxy conflict in the Arab Cold War. CMES AM candidate Anna Boots sat down with Orkaby to talk about the book, his research, and his time at the Center for Middle Eastern Studies.

Yemen has been embroiled in civil war since March 2015, with forces loyal to President Abdrabbuh Mansour Hadi fighting those allied with the Houthi rebel movement. How do you think your book, which is about the Yemen Civil War that was fought between 1962 and 1968, can contribute to our understanding of the

contemporary situation in Yemen?

In Yemen today, the Republic has basically devolved into a couple of rooms in a luxury hotel in Riyadh. How did the Republic that was first founded in 1962 devolve into such a sorry state? In order to understand the death of the Republic, you have to see its birth. The story starts even before 1962 with the nascent Yemeni nationalist movement, which birthed a new, modern republic in a country that was probably one of the more backwards and repressive religious theocracies in the world. My book contributes to our understanding of the current conflict by beginning the narrative decades earlier, during the 1960s, when a generation of revolutionary Yemeni nationalists founded a modern republic. This revolutionary generation has since passed on, marking the simultaneous death of Yemen's government, whose legitimacy was dependent upon the republic's original founders.

In the book, you talk about the significance of the humanitarian missions to Yemen in the 1960s. These

were some of the first humanitarian missions undertaken by organizations like the United Nations and the International Committee of the Red Cross. Today, civil war in Yemen has pushed this already poor country yet again into one of the worst humanitarian crises on the globe. How has the role of these organizations in addressing humanitarian crises shifted since the 1960s?

The UN Yemen Observer Mission from 1963 to 1964 was brought in to observe the withdrawal of Egyptian troops and the cutting off of Saudi aid to northern tribesmen who were fighting the war. Neither one of these scenarios actually happened, but what I argue in the book is that the UN went beyond its mission by the very fact that it was on the ground and it was able to give the Saudis and Egyptians ways to “let off steam.” So even though most historians label the UN mission a failure, I argue that it was a success.

The other mission was the International Committee of the Red Cross. André Rochas, who headed the Red Cross mission to Yemen, famously thought that Yemen was “east of



Pakistan” (which it's not). Prior to 1963, the ICRC had never had operations in the Arabian Peninsula. During the war, the ICRC set up a hospital and mobile clinic in a remote tribal area in the middle of a desert mountainous region of northern Yemen. By acting as a neutral power not actively involved in the outcome of hostilities, the Red Cross was able to facilitate communication between the isolated northern tribesmen and the international community. Although, the flip side is that with the Red Cross, neutrality can sometimes be taken a little too far, as happened with its response to Egypt's use of chemical weapons.

Today, both the UN and the Red Cross have operations in Yemen. They are limited



operations, because as in previous conflicts, these northern tribesmen (who are no longer northern, they occupy half the country), the Houthis, are not recognized by any international body. It is incumbent upon the UN and Red Cross to act as a neutral mediator in the conflict, providing an outlet for all parties without issuing unreasonable preconditions for either side.

How can the success of the 1960s be replicated? Regardless of logistical difficulties and diplomatic sensitivities, it is vital that both the UN and the Red Cross be given the latitude needed to fulfill their role as a neutral party, not beholden to the restrictions of legal international recognition.

Egypt used poison gas in the Yemen Civil War in the 1960s. What was the response of the international community and what does that teach us about the use of chemical weapons in Syria in 2013?

The reason that Egypt's use of poison gas in the 1960s was important is because it was the first well-documented use of poison gas by a military since World War I. In Egypt's case, most of these weapons targeted the cave network in the northern highlands of Yemen, which was the base for most of the operational headquarters for tribesmen of northern Yemen.

The world knew that Egypt was using chemical weapons. There were reports by the ICRC, and there were forensic reports by

three or four independent organizations. This was the first well-documented use, and also the first instance where the international community failed to enforce the chemical weapons taboo. Each country had its excuse. The Americans were worried about hypocrisy in Vietnam. The UK was worried about being termed "imperialist" if they condemned Egypt. NATO countries were worried about access to the Suez Canal. The Soviets were intent on defending their Egyptian ally. Today, the entire world knows that Bashar al-Assad has used chemical weapons in Syria, but action is not taken for similar reasons that it wasn't taken in the 1960s.

The lesson is that there are recurrent historic, economic, political, and diplomatic limits to prioritizing the protection of human rights in foreign policy.

What do you think the media, or scholars of the Middle East, get wrong about the Yemen Civil War and about the current civil war, and how does your book contribute to changing this narrative?

The title of this book was chosen purposefully: "Beyond the Arab Cold War," meaning beyond the bipolar prism through which the world media

sees conflicts in Yemen. This was true during the 1960s, and it is true today. In the 1960s, not only was there a Cold War lens over everything, but there was also something called the "Arab Cold War," which was a conflict between the monarchies, led by Saudi Arabia, and the Arab Nationalist states, led by Gamal Abdel Nasser in Egypt. What I show is that the Yemen Civil War was not a manifestation of this bipolar conflict or dictated by outside powers, but was driven by Yemeni nationalism and local events.

How did Harvard's joint PhD program in History and Middle Eastern Studies shape your academic trajectory and interests?

Program faculty members Roger Owen, Steven Caton, and Erez Manela provided me with the training and mentorship necessary to straddle both historical archival research and a Middle East area and language specialty. CMES was a conducive physical and academic space, facilitated by a helpful and friendly staff who took a great personal interest in our success. The program's flexibility allowed me to develop my own path as an international historian, while focusing on the history of Yemen. □

AT THE CENTER

CMES WELCOMES NEW STAFF

Elizabeth H. Shlala joined CMES this fall as Graduate Program Administrator and is responsible for administering the AM and PhD programs, the Visiting Researcher program, and alumni relations. Prior to her current position at CMES, she was a Visiting Researcher both at CMES and at the FXB Center for Health and Human Rights, Harvard T.H. Chan School of Public Health, where she remains a Fellow. Her work on modern migration, law, and gender in the Middle East recently culminated in her newly published book, *The Late Ottoman Empire and Egypt: Hybridity, Law, and Gender* (London: SOAS/Routledge Studies on the Middle East, 2018).

Shlala has spent the past fifteen years in the field of Middle East and North Africa studies. She earned a PhD in history, an MA in history, and a BS in foreign service, all from Georgetown University. She also earned a certificate for Session IV of the Euro-Mediterranean Consortium for Applied Research on International Migration at the European University Institute, Robert Schuman Centre for Advanced Studies, Italy. Before coming to Harvard, she was a Fellow in the International History Department at the London School of Economics and Political Science and a Research Associate at the Centre on Migration, Policy, and Society at the University of Oxford. She is excited to share her research, teaching, and advising experience with students and colleagues at CMES. ▣



Elizabeth Shlala

EVENT HIGHLIGHTS

SEPTEMBER 2017

Without Malice towards the Enemy, without Trust in their Allies: Contradictions of the Ottoman Great War:

A CMES Director's Series talk by Eugene Rogan, Professor of Modern Middle Eastern History and Director, St Antony's College Middle East Centre, Oxford University.

Conquest and Conversion in Medieval Muslim Sicily:

A talk by Alex Metcalfe, Senior Lecturer, Department of History, Lancaster University, UK.

OCTOBER 2017

From Market to Battlefield: Iran in German Politics, 1921–1941:

A talk by Roman Siebertz, Lecturer, Institute for Middle Eastern and Oriental Studies, University of Bonn, Germany.

How Security Laws Make Citizenship: The Institutional Legacies of the British Empire in Anti-Terror Laws in Israel and India:

A talk by Yael Berda, Academy Scholar, Harvard Academy for International and Regional Studies, WCFLA,

Harvard University; Assistant Professor, Department of Sociology and Anthropology, Hebrew University. Co-sponsored with the Center for European Studies Colonial Encounters and Divergent Trajectories in the Mediterranean Study Group.

Resettling Syrian Refugees: The Intersection of Rehabilitation and Protection:

A live recording of the Humanitarian Assistance Podcast of the Advanced Training Program on Humanitarian Action (ATHA), Harvard Humanitarian Initiative. With H.E. Reem Abu Hassan, lawyer and activist, Jordanian Minister of Social Development, 2013–15; Amira Ahmed Mohamed, Boston Consortium for Arab Region Studies (BCARS) and the International Organization for Migration; Kate Akkaya, UNHCR US Protections Unit; Denis Sullivan, Director, BCARS, Professor of Political Science and

→ Video of "Conquest and Conversion in Medieval Muslim Sicily" is available at cmes.fas.harvard.edu



Alex Metcalfe



Sheida Dayani,
Roman Siebertz



Nazan Maksudyan



Ömür Budak



Gülru Necipoğlu, William Granara, Sihem Lamine



Said Hannouchi,
Emilio Spadola

International Affairs, North-eastern University. Moderated by Meredith Blake, host of the Humanitarian Assistance Podcast. Co-sponsored with ATHA and BCARS.

History of Children and Youth in the Ottoman Empire: A talk in the Sohbet-i Osmani Lecture Series by Nazan Maksudyan, Associate Professor, Leibniz-Zentrum Moderner Orient, Berlin.

Ottoman Consuls in Boston: 1845–1917: A talk in the Sohbet-i Osmani Lecture Series by Ömür Budak, Consul General of the Republic of Turkey in Boston.

The Early Zaytuna: The Mosque of a Rebellious City: A CMES Director's Series talk by Sihem Lamine, architect; Administrative Manager, Center for Middle Eastern Studies Tunisia Office.

Grapes from Zion: Biblical Prophecy and Quality Wine in the West Bank: A talk by Ian McGonigle, PhD candidate, CMES; research associate, Program on Science, Technology, and Society, Harvard University.

In Between: A one-man show written and performed by playwright and actor Ibrahim Miari. Co-sponsored with the Center for Jewish Studies.

Islamists and Spirit Exorcisms in Contemporary Morocco: A Critique of Anthropological Orthodoxy: A CMES Director's Series talk by Emilio Spadola, Visiting Associate Professor, Department of Anthropology, Tufts University; Associate Professor of Anthropology, Colgate University; President, Middle East Section, American Anthropological Association, 2016–18.

EVENT HIGHLIGHTS



Esra Dil, Cemal Kafadar

Lubomyr Hajda

Hagop Kouloujian

Farhad Dokhani, Abbas Amanat

Shady Nasser

NOVEMBER 2017

Good Food and Industrial Vigor: Strategies of Long-Lived Companies from the Late Ottoman Era until

Turkey Today: A talk in the Sohbet-i Osmani Lecture Series by Esra Dil, Sakarya University; Visiting Scholar, Harvard Business School.

Protesting Empire: From a Civil War in Crete to Popular Demonstrations in the

Ottoman World, 1895–1912:

A talk in the Sohbet-i Osmani Lecture Series by Uğur Peçe, Lecturer on History and Literature, Harvard University.

From Ancient Gates to Postmodern Drawbridges: Exclusivity and Exclusion in Contemporary Jerusalem:

A CMES Middle East Forum presentation by Paola Caridi, Lecturer, Palermo University; author, *Jerusalem Without God*.

Why Does Ukraine Matter? Considering New Prospects in Ottoman, Turkish, and Black Sea Studies: A talk in the Sohbet-i Osmani Lecture Series by Lubomyr Hajda, Senior Advisor to the Director of the Harvard Ukrainian Research Institute.

Krikor Beledian's Dazzling Journey, from Medieval Mystical Poets to Postmodern Fiction: A CMES Director's

Series talk by Hagop Kouloujian, Lecturer, Near Eastern Languages and Cultures, UCLA.

In Search of Modern Iran: A talk by Abbas Amanat, Professor of History and International Studies, Yale University.

The Muslim Brotherhood in Egypt: The post-2013 Fragmentation and Its Implications: A CMES Middle East Forum talk by Victor Willi,



Sara Roy, Michael B. Greenwald



Ahmet Acar



Hind Kabawat

Researcher, Graduate Institute of International and Developmental Studies, Geneva; Advisor, World Economic Forum.

Writing Along the Water: Law and Muslim Commercial Society in the Western Indian Ocean: A talk in the CMES Arabian Peninsula Studies Lecture Series by Fahad Bishara, Assistant Professor, Corcoran Department of History, University of Virginia.

Twelver Imami Shiite Views on the Variant Readings of the Quran: Legal and Theological Implications: A talk in the Harvard Law and Religion Lecture Series by Shady Nasser, Assistant Professor, Near Eastern Languages and Civilizations, Harvard. Co-sponsored with the Committee on the Study of Religion, ILSP: Law and Social Change, and Julis-Rabinowitz Program on Jewish and Israeli Law.

SERIES SPOTLIGHT

MIDDLE EAST SEMINAR

This seminar series, co-sponsored by CMES and the Weatherhead Center for International Affairs (WCFA), brings ambassadors, dignitaries, journalists, and scholars to lecture on topics in modern Middle East politics. Begun in 1975 by Edward Sheehan, a WCFA Fellow and former diplomat and journalist, the series has been chaired by Richard Clarke Cabot Professor of Social Ethics Herbert Kelman since 1977. CMES research associates Lenore G. Martin and Sara Roy joined Professor Kelman as co-chairs in 1996. The fall 2017 line-up included the following talks:

- **The Dilemma of Islamic Constitutionalism**, September 7, 2017 | Intisar A. Rabb, Professor of Law, Harvard Law School; Faculty Director, Islamic Legal Studies Program; Susan S. and Kenneth L. Wallach Professor, Radcliffe Institute for Advanced Study.
- **The New Normal in the Middle East: The Gulf and the Blockade of Qatar—Strategizing a Way Forward**, September 14, 2017 | Michael B. Greenwald, Former United States Treasury Attaché to Qatar and Kuwait.
- **Palestine: Anatomy of an Abyss**, September 28, 2017 | Mouin Rabbani, Senior Fellow, Institute for Palestine Studies; co-editor, *Jadaliyya*.
- **A Panacea or Curse: The Effect of Syrian Immigration on the Ongoing Turkish Political-Economic Picture**, October 12, 2017 | İlhan Can Özen, Assistant Professor of Economics, Middle East Technical University, Ankara.
- **Turkey's Higher Education and Research Institutions: Aspirations and Realities**, November 1, 2017 | Ahmet Acar, former Rector, Middle East Technical University, Ankara, 2008–16.
- **The Challenges of Negotiating Peace in Syria**, November 2, 2017 | Hind Kabawat, Member, High Negotiations Committee, Syria; Director of Interfaith Peacebuilding, Center for World Religions, Diplomacy, and Conflict Resolution, George Mason University.
- **The Time of Mute Swans: Remembering as a Cure for Global Political Plague**, November 2, 2017 | Ece Temelkuran, Turkish political commentator, journalist, and author.

الفنون
والتراث



Mira Xenia Schwerda,
Damla Ozakay



Ibrahim Miari



Ersin Kalaycıoğlu, Mark Elliott,
Cemal Kafadar, Ömür Budak

AT A GLANCE

NEW FACULTY ARRIVALS
MOBILE IMAGES FROM 19TH-CENTURY IRAN
SYRIAN REFUGEES
STUDENT PROFILES
EUGENE ROGAN & ASHER ORKABY
NEW CMES STAFF
EVENT HIGHLIGHTS

الفنون
والتراث

الفنون
والتراث

الفنون
والتراث

الفنون
والتراث