

CMES

NEWS

THE CENTER FOR
MIDDLE EASTERN STUDIES
HARVARD UNIVERSITY

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2016-17

**2 LETTER FROM
THE DIRECTOR**

A message from
William Granara

**3 CMES OPENS FIELD
OFFICE IN TUNISIA**

Inaugural celebration

6 NEWS AND NOTES

Updates from faculty, students,
alumni, and visiting researchers;
Margaux Fitoussi on the Hara of
Tunis; Q&A with Emrah Yildiz

26 EVENT HIGHLIGHTS

Lectures, workshops, and
conferences; Maribel Fierro's
view of Medieval Spain; the art
of Helen Zughuib



2016–17 HIGHLIGHTS

WE COME TO THE END OF ANOTHER ACADEMIC YEAR about which CMES can boast an impressive list of accomplishments. It was a year in which we welcomed the largest cohort of our AM program, 15, increasing this year's total enrollment to 28 students! I'm happy to report that we will be receiving 18 AM students next fall, testament to a highly successful and thriving master's program in Middle Eastern studies at Harvard.

A highlight of spring semester was the official opening and inaugural celebration of the CMES Tunisia Office, which we have been planning for the past three years. Mr. Hazem Ben-Gacem, AB '92, our host and benefactor, opened the celebrations. Margot Gill, FAS Administrative Dean for International Affairs, and Malika Zeghal, Prince Alwaleed Bin Talal Professor in Contemporary Islamic Thought and Life, joined me in welcoming our Tunisian guests, along with Melani Cammett, Professor of Government, Lauren Montague, CMES Executive Director, and Harry Bastermajian, CMES Graduate Programs Coordinator. Ten graduate students participated in our second annual Winter Term program in Tunis and were also part of the hosting committee for the event.

This year's symposia and workshops included *Fitna: Civil War or Sectarian Conflict?* convened by Roger Owen, A.J. Meyer Professor of Modern Middle East History *Emeritus*, and *The Naksa Fifty Years Later: New Sources, Questions, and Approaches to the '67 War*, convened by Shawwaf Visiting Professor Khaled Fahmy and myself.

Our Gibb Lectures this spring were delivered by Maribel Fierro, Research Professor at the Centro de Ciencias Humanas y Sociales in Madrid and Visiting Scholar at CMES and at the Islamic Legal Studies Program at Harvard Law School.

CMES's Arabian Peninsula Studies Initiative took a quantum leap forward this year with four lectures and a two-day conference organized with the Agha Khan Program at the Graduate School of Design. The conference, *After Dark: Nocturnal Landscapes and Public Spaces in the Arabian Peninsula*, brought together scholars from across the globe to examine in various ways how public spaces are designed and used at night. This was the first joint venture between GSD and CMES, and I wish to thank my co-convenor, Gareth Doherty, Assistant Professor of Landscape Architecture and Senior Research Associate, for his vision and expertise.

Steve Caton, Khalid Bin Abdullah Bin Abdulrahman Al Saud Professor of Contemporary Arab Studies and former CMES director, led a two-day workshop, *Soil, Flesh, and Flows: Environmental Temporalities and Expertise in the Middle East*.

I take this occasion to pay tribute to Feryal Hijazi, Preceptor in Arabic, who will complete her appointment at Harvard at the end of June. Over the past eight years, Feryal has been a devoted teacher and mentor to hundreds of our students, a dedicated member of the Arabic language faculty, and a warm and cheerful colleague at CMES and NELC.

—WILLIAM GRANARA, CMES DIRECTOR

CENTER FOR MIDDLE EASTERN STUDIES OPENS FIELD OFFICE IN TUNISIA

On January 17, the Center for Middle Eastern Studies opened its first overseas office, in Tunisia, home to a tradition of learning and research that extends from Antiquity to the present. The office and the year-round programs run from the location are made possible by the support of Harvard College alumnus Hazem Ben-Gacem '92.

“The Middle East is a part of the world that you’ll never fully understand unless you get your feet on the ground and experience it first-hand,” said William Granara, CMES Director and Professor of Arabic. “Thanks to Hazem’s generosity, Harvard students and scholars have greater resources to pursue in-depth field research and can more substantively engage in language and cultural immersion experiences.”

“From the beginning the hope has been to establish an outpost where Harvard faculty and students would come to discover Tunisia—its history, language, culture, art, and people—and integrate this experience into their



The Harvard contingent at the inaugural celebration of the Center for Middle Eastern Studies Tunisia Office

scholarship and education,” said Ben-Gacem. “I’m very excited by this first step towards a substantial Harvard presence in Tunisia.”

Founded in 1954, CMES, through interdisciplinary teaching and research, has produced hundreds of graduates with Middle East and North Africa expertise who have gone on to directly impact students, scholars, and the public both in the United States and around the world. Its Tunisia office will provide students and scholars with a bridge to renowned Tunisian archival facilities, serve as an

incubator for analysis of the evolving social, cultural, legal, and political movements in the region, and offer an intellectual hub for scholars of, and from, Tunisia, the Maghreb, the Mediterranean, and the wider Middle East region.

“Broadening the contexts in which teaching and learning happen at Harvard is a crucial element of our engagement with the world. We are always seeking opportunities to make the University more intentionally global, and the field office in Tunisia will bring the world to Harvard and Harvard to the world in

exciting new ways that will shape important work across fields and disciplines,” said Harvard president Drew Faust.

Programs available at the Tunis location for students and faculty from across the University include Harvard Tunisia Scholarships for Harvard graduate and undergraduate research, funding for Harvard faculty sabbatical research, an Arabic language summer program for Harvard graduate and undergraduate students, and a three-week Winter Session course for Harvard students.

TUNISIA OFFICE INAUGURAL CELEBRATION



Hazem Ben-Gacem, Becca Wadness, and Anna Boots



Alex Viox and Lauren Montague



Karen Ben-Gacem



Leila Ben-Gacem



Amira Ben-Gacem, Margot Gill, and Alya Ben-Gacem



Parker Wellington, William Granara, and Sihem Lamine



Malika Zeghal



William Granara, Margot Gill, and Hazem Ben-Gacem



Margot Gill addresses guests



Amir Ben-Gacem, Hamida Ben-Gacem, Benjamin Moeling



Blaire Byg, Shawheen Rezaei, Margaux Fitoussi, and Brittany Landorf

NEWS AND NOTES

FACULTY NEWS

Ali Asani, Professor of Indo-Muslim and Islamic Religion and Cultures, delivered lectures in January 2017 on the importance of religious and cultural literacy in a cosmopolitan world at Habib University, Aga Khan University, and Lahore University for Management Sciences in Pakistan. He collaborated with prominent Pakistani musician and singer Ali Sethi in “Misaq-e Ishq: The Covenant of Love,” a concert of traditional Sufi poetry and music held in Lahore. In February he delivered a lecture at South Asia Institute’s series on the Partition of South Asia, “Religion, Ethics, and Nascent Nationalism and the Partition,” and the talk “Understanding Islam behind the Headlines” for the Harvard Club of San Diego. In March he led a discussion of Tanya Panjwani’s documentary on the renowned Pakistani singer Sanam Marvi, sponsored by the Harvard Ed Portal and the Office of the Arts. In April he hosted a talk by Musharraf Ali Farooqi, Babar Ali Fellow at the South Asia Institute, “From Story to Book (Kahani Se Kitab Tak),” in the South Asia

Without Borders Seminar and participated in a panel discussion at the Center for the Study of World Religions on Ousmane Kane’s book *Beyond Timbuktu: An Intellectual History of Islam in West Africa*. **Sibel Bozdoğan**, Lecturer, History of Architecture and Urbanism, Harvard Graduate School of Design, guest-edited the *Journal of Decorative and Propaganda Arts* 28 (2016), a special issue on Turkey. She delivered the Aga Khan Program lecture “An Urban Atlas for Istanbul 1922–1950: Sources, Methods, and New Historiographies” at the GSD in April 2017, and published a paper in *Architectural Histories* 4(1):14. **Melani Cammett**, Professor of Government, co-authored “Political Context, Organizational Mission, and the Quality of Social Services: Insights from the Health Sector in Lebanon,” forthcoming in the journal *World Development*, with Aytug Sasmaz, PhD candidate in the Department of Government. **Sheida Dayani**, Preceptor in Persian, gave a poetry reading at Hood Museum of Art at Dartmouth University in March 2017. She



Sheida Dayani



Gareth Doherty

was interviewed and read her poem “The Ordinary Man of this Neighborhood” on Radio Open Source with Christopher Lydon, and participated in a panel discussion on the film *The Salesman* at Coolidge Corner Theatre, both in February. She received a Harvard University Certificate of Teaching Excellence for fall 2016. **Gareth Doherty**, Assistant Professor of Landscape Architecture and Senior Research Associate, Harvard Graduate School of Design, published *Paradoxes of Green: Landscapes of a City-State* (University of California Press, 2017), an ethnographic account of green in Bahrain. He also co-convened, with CMES Director William Granara, *After Dark: Nocturnal Landscapes and Public Spaces in the Arabian*

Peninsula, a conference sponsored by the Aga Khan Program and the Department of Landscape Architecture at the GSD and CMES. **William Graham**, Harvard University Distinguished Service Professor and Murray A. Albertson Professor of Middle Eastern Studies, published “Wilfred Cantwell Smith and ‘Orientalism,’” in *The Legacy of Wilfred Cantwell Smith* (SUNY Press, 2017). His *Encyclopaedia of Islam* Three article, “Ḥadīth Qudsi,” is due to appear this spring. While on leave this academic year, **Cemal Kafadar**, Vehbi Koç Professor of Turkish Studies, delivered “Evlīya Çelibi’s Encounter with the Art of the Frenks: A Question of Verisimilitude and Realism in Ottoman Self-Evaluation,” the 2017 Aptullah Kuran Memorial

Lecture at Boğaziçi University, in April. He spoke on the Golden Age of Istanbul's history under Grand Vizier Mehmed Sokollu Pasha at the ZEE Jaipur Literature Festival in January.

Ousmane Kane, Professor of Near Eastern Languages and Civilizations and Prince Alwaleed Bin Talal Professor of Contemporary Islamic Religion and Society, published *Au-delà de Tombouctou: Erudition islamique et histoire intellectuelle en Afrique occidentale* (CERDIS and CODESRIA, 2017) and "Ahmad Baba et la Traite des Esclaves," in *De Tombouctou à Zanzibar, Islams Africains* (Silvano Editoriale, 2017). He organized the conference *Texts, Knowledge, and Practice: The Meaning of Scholarship in Muslim Africa* at Harvard in February 2017, and delivered keynote addresses at the *Symposium on Muslim Africa* at Duke University, March 2017, and at *The Qur'an, the Prophet, and Islamic Ethics: Interdisciplinary Perspectives on adab, akhlaq, and the "ulum al-din,"* at the Institut islamique du Dakar, Senegal, December 2016. He presented his book *Beyond Timbuktu* at Centre Jacques Berques et Centre d'Etudes sahariennes, Rabat, Morocco; Centre d'Etudes en Anthropologie sociale et

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Roger Owen and William Graham

THE BOOK OF ROGER

Roger Owen, A.J. Meyer Professor of Middle Eastern History *Emeritus* and a former CMES director, first encountered the Middle East as a young soldier during his national military service in Cyprus from 1955 to 1956, during which time he visited Cairo, Tel Aviv, Jerusalem, and Beirut. He has lived and traveled throughout the region, and spent his academic and professional life at Oxford and Harvard, where he taught, studied, made friends, and tried to understand the Middle East through its politics, economic life, history, and popular culture. He kept an almost daily journal recording his thoughts and feelings, and since 1986 wrote a regular

op-ed column for the Arabic newspaper *Al-Hayat*. Now comes his memoir *A Life in Middle East Studies* (Tadween Publishing, 2016), an attempt to record and make sense of a life spent studying a culture very different from his own.

"It's dedicated to my children," says Owen. "I wanted to write it for them because I wanted them to know something about my professional life, and children don't necessarily get told much when they're young—you know, 'Dad has gone off to Kuwait' or something, but no reason why. Also, very often senior people in Middle East studies have written about the Middle East but never explained *why* they were interested in the

Middle East, or how they came to hold the ideas that they held, and so I wanted to do that. Third, I was interested in what in England we would call a 'primer,' a kind of how-to-do-it about what it's like to be someone from outside an area studying that area. I wanted to tell young people setting out in the field, this is what it was like to be studying the Middle East at this particular moment in time, this is how I did it, these are the questions I asked, these are the places I visited, and these are the advantages and disadvantages of being an outsider, an observer."

"In this personal memoir," writes Khaled Fahmy, Shawwaf Visiting Professor at Harvard and Owen's former student at Oxford, "we are not only given a first-hand account of what it was like to live in the region through such tumultuous moments as the 1956 tripartite aggression on Egypt and the impact that the 1967 War had on Jordanian, Lebanese, and Palestinian lives. We are also offered a rare glimpse into how these moments, and many others, have shaped the political choices and the academic career of a leading scholar who has been at the center of the field of Middle East studies for over fifty years." ▣

NEWS AND NOTES

culturelle, Oran, Algeria; Columbia University; Centre d'études maghrebines, Oran; Centre National de Recherches Préhistoriques, anthropologiques et historiques, Alger; and the International Institute for Islamic Thought, Virginia, in December 2016.

Herbert Kelman, Richard Clarke Cabot Professor of Social Ethics *Emeritus*, published *Resolving Deep-Rooted Conflicts: Essays on the Theory and Practice of Interactive Problem Solving* (Routledge, 2016) and *Herbert C. Kelman: A Pioneer in the Field of Conflict Analysis and Resolution* (Springer, 2016).

Justine Landau, Assistant Professor of Near Eastern Languages and Civilizations, started the “Persian and Persianate Studies” seminar series at the Mahindra Humanities Center in fall 2016, with co-chairs Amr Ahmed, Department of Near Eastern Languages and Civilizations, and Sunil Sharma, Boston University. **Luke Leafgren**, Lecturer on Near Eastern Languages and Civilizations, published a translation of *The President's Gardens* by Muhsin Al-Ramil (MacLehose, 2017). It received an English Pen Award.

Lenore G. Martin, CMES Associate and Chair of the

Department of Political Science at Emmanuel College, gave several talks: “Regime Change in Turkey: Kurdish Politics and Foreign Policy,” panel presentation, Centre for Turkish Studies, London, June 2016; “Turkey’s Governance Challenges—Creating Havoc Inside and Out: What Can Be Done?” 5th International Forum on Asia and the Middle East—A Global Perspective on Middle East Governance, Shanghai International Studies University, September 2016; “Turkey and the Kurdish Regional Government: Are There Lessons for Turkey in Northern Syria?” Northeast Political Science Association Meeting, Boston, November 2016; “Turkey’s Foreign Policy: A New Analytical Framework for Challenging Times,” with Meliha Altunışık, *Appreciating the Change in States’ Foreign Policy Strategies* panel, International Studies Association, Baltimore, February 2017; and “Debating Change in Turkish Foreign Policy within the Changing Geopolitics of Turkey’s Neighborhood,” roundtable, International Studies Association Meeting, Baltimore, February 2017.

Susan Gilson Miller, CMES Associate and Professor of History at the University of

California at Davis, was delighted to return to Harvard in November to give a talk at the Middle East Seminar and to greet long-time friends, including seminar chairs Kelman, Roy, and Martin. The talk was later published in *Jadaliyya* with the title “Why History Matters in Post-2011 Morocco.” She and a former CMES student, Emily Gottreich, now Chair of the Center for Middle Eastern Studies at UC Berkeley, co-wrote an article that appeared in *Hespéris-Tamuda* titled “Moroccan Jews and the American Historical Imaginary.” The article was published in a special edition co-edited by another former CMES student, historian Jessica Marglin, who is now on the faculty of the University of Southern California. In April she gave a paper on the memorialization of World War II prison camps in North Africa at al-Akhawayne University, and in June she will present “New Agendas for Jewish Historical Research in Morocco” at a conference sponsored by the CNRS in Lausanne, Switzerland. **Payam Mohseni**, Director of the Iran Project and Fellow for Iran Studies, Belfer Center for Science and International Affairs, HKS, published the

chapter “Factionalism, Privatization, and the Political Economy of Regime Transformation” in *Power and Change in Iran* (Indiana University Press, 2016). He also published a research report at Harvard entitled “The 2016 Iranian Parliamentary Elections and the Future of Domestic Politics under the JCPOA,” analyzing the political factions and trend lines in Iranian politics leading to the 2016 parliamentary elections. He hosted talks at the Iran Project on issues ranging from sectarian conflict in the Middle East to Iran–US rivalry and Iranian domestic politics. He published pieces on contemporary geopolitics and Iran’s role in the Middle East, notably “Iran’s Axis of Resistance Rises” in *Foreign Affairs*, and gave interviews to domestic and international media outlets including the *New York Times* and CNN.

David Roxburgh, Prince Alwaleed Bin Talal Professor of Islamic Art History, edited two books forthcoming from Harvard Art Museums in fall 2017 in conjunction with the exhibition “Technologies of the Image: Art in 19th-Century Iran.” The first, *An Album of Artists’ Drawings from Qajar Iran*, is a monograph, co-authored with graduate

students, about an album of drawings in the Harvard Art Museums. The second, *Technologies of the Image: Art in 19th-Century Iran*, co-edited with Mary McWilliams, is the exhibition catalogue, with essays on lacquer, lithography, photography, and painting. Roxburgh was also honored at the 2017 Harvard Iranian Gala. **Sara Roy**, CMES Associate, was featured in the documentary film *Notes to Eternity* at the Belfast Film Festival, Belfast, Ireland, April 2017. Following the showing of the film, she appeared with director Sarah Cordery for a discussion with the audience. In 2016, the third edition of *The Gaza Strip: The Political Economy of De-development* was published by the Institute for Palestine Studies in Washington, DC; the Institute will publish the Arabic edition in summer 2017. She published the articles “Interview [with Chris Gunness]: The UN in Gaza,” *Middle East Policy* 23 (Spring 2016) and “Gaza: Abandoned in the Middle of Nowhere,” *Georgetown Journal of International Affairs* (2016), and the book chapters “Gaza: A Reflection,” in *Prophetic Voices on Middle East Peace: A Jewish, Christian and Humanist Primer on Colonialism, Zionism and Nationalism in the Middle East*

(Claremont School of Theology Press, 2016) and “Gaza: No Se Puede Mirar—One Cannot Look: A Brief Reflection,” in *Gaza as Metaphor* (Hurst Publishers, 2016). She gave the following talks and lectures: “Examining the Israeli–Palestinian Conflict,” Women in Politics—*Panel/Salon Tea on Pacifism*, organized by the Nichols House Museum and the Boston Athenaeum, Boston, May 2016; “Crossing Borders: The Writer and the Artist/Israel and Palestine,” panel discussion and moderator at the Annual Conference of *Consequence* magazine, Boston, May 2016; “A Marginalized Center: Reflections on Gaza,” keynote address at *Gaza Unreleased/Gaza Inedite*, organized by the Institut Francais, Jerusalem, and the Institut Francais du Proche-Orient at the Institut du Monde Arabe, Paris, March 2016; and “Gaza: Cast Backwards, a Way Forward,” Spring 2016 Lecture Series, Middle East Studies, Watson Institute for International and Public Affairs, Brown University, March 2016. **Kristen Stilt**, Faculty Director of the Islamic Legal Studies Program and the Animal Law and Policy Program, wrote “The Ambitions of Muslim Family Law Reform,” *Harvard Journal of*



Law and Gender (forthcoming 2018), with Salma Waheedi and Swathi Ghandhavadi Griffin; “Constitutional Innovation and Animal Protection in Egypt,” *Law and Social Inquiry* (forthcoming); “Protection and Status of Animals,” in the *Max Planck Encyclopedia of Comparative Constitutional Law* (Oxford University Press, 2017), with Jessica Eisen; “Law,” in *Critical Terms for Animal Studies* (University of Chicago Press, forthcoming 2017); “Animals,” in *The Oxford Handbook of Islamic Law* (Oxford University Press, forthcoming 2017); and “Islamic Judicial Review,” in *Comparative Judicial Review* (forthcoming 2017), with Salma Waheedi. She presented scholarly work at Northwestern

Law School, Yale Law School, the University of Denver Sturm College of Law, and Harvard Law School and gave the public lecture “Are Animal Rights Islamic?” at New York University in Abu Dhabi. She conducted research in Australia on halal food and the export of animals for halal slaughter, and hosted the workshop *Animal Agriculture from the Middle East to Asia*, sponsored by the Harvard South Asia Institute, Harvard Law School Animal Law and Policy Program, and Harvard Law School Islamic Legal Studies Program: Law and Social Change. After a two-year hiatus, **Jason Ur**, Professor of Anthropology, resumed his archaeological field research in the Kurdistan Region of northern Iraq. The

NEWS AND NOTES

project uses satellite imagery, drone aerial photography, and field survey techniques to reconstruct the history of settlement and land use on the Erbil Plain. **Malika Zeghal**, Prince Alwaleed Bin Talal Professor in Contemporary Islamic Thought and Life, published “Constitutionalizing a Democratic Muslim State without Sharia: The Religious Establishment in the Tunisian 2014 Constitution,” in *Sharia and Modern Muslim Ethics* (Indiana University Press, 2016), and an article on the work of one of the most prominent Tunisian sociologists, Abdelkader Zghal, for a festschrift (forthcoming in 2017 in Tunis). In November 2016 she participated in the conversation “Jewish and Democratic/Democratic and Muslim: Israel and Tunisia in Perspective,” with Ruth Gavison, moderated by Noah Feldman, at the inaugural event for the Julis-Rabinowitz Program on Jewish and Israeli Law at Harvard Law School, and gave the fifteenth annual Wadie Jwaideh Memorial Lecture in Islamic Studies at Indiana University, titled “The Absent Secularists: Islam in the 2014 Constitution.” She also received the Star Family Prize for concentration advising. □

STUDENT NEWS

AM STUDENTS

Zena Agha convened a panel on the arts in the Arab world at the tenth annual Harvard Arab Weekend—North America’s largest student-led pan-Arab conference—in addition to organizing Funoon, a night of Arab culture, where she performed alongside Omar Offendum and The Narcycyst. She performed poetry at Middlebury College, Boston University, different Harvard Schools, and the fundraising gala at the Boston Palestine Film Festival. She also led a ten-day trip to Palestine over spring break, taking 114 students from Harvard to meet with politicians, journalists, and civil society activists. She was awarded a summer fellowship at the Library Innovation Lab at Harvard Law School. **Joseph Ataman** was awarded the Roy Rowan Fellowship with the Overseas

Press Club Foundation, for reporting on the unaccompanied child migrants in Europe. As editor-in-chief of the *Journal of Middle Eastern Politics and Policy* at HKS, he oversaw the journal’s move online, quadrupled readership, and set up a weekly podcast on regional events, Middle East Weekly. He has been made an Associate of the Investigative Reporting Program at UC Berkeley for 2017. In the wake of the Trump administration’s ban on immigrants from seven Muslim states, he reported for the UK daily newspaper *The Telegraph*. He also created a set of videos for the Global Studies Outreach at Harvard summer 2016 teacher workshop on journalism based on his experiences as a journalist for the *Wall Street Journal* and in the Middle East.

Hamdullah Baycar received a Sousou Fund grant for an advanced Arabic language program in Amman, Jordan, over

Winter Term. He has been accepted into a PhD program in Islamic and Arab Studies at the University of Exeter in the UK. **Alice Duesdieker** and **Eleanor Ellis** will be CASA Fellows next year at American University in Cairo.

PHD STUDENTS

Farhad Dokhani contributed the chapter “Religious Subjects and Themes: Shi’i Islam and the Revival of Iranian Sufism and Dervishes” to *An Album of Artists’ Drawings from Qajar Iran*, edited by David Roxburgh, forthcoming from Harvard Art Museums.

Han Hsien Liew published “The Caliphate of Adam: Theological Politics of the Qur’ānic Term *Ḥalīfa*” in the journal *Arabica*. He is now in Istanbul, writing his dissertation and doing manuscript research on a PhD fellowship offered by Koç University’s Research Center for Anatolian Civilizations.



Eleanor Ellis



Farhad Dokhani



Han Hsien Liew

CONGRATULATIONS GRADUATES!

AM PROGRAM

- **Zena Agha**—*Thesis*: “The Judaization of Space: A Critical Analysis of Spatial Practices in Palestine–Israel.” *Advisor*: Sarah Roy
- **Dania Al Humaid**
- **Joseph Ataman**—*Thesis*: “The War of Words: How Islamic State Tailors its Messaging to English and Turkish Readers.” *Advisor*: Jocelyne Cesari
- **Hamdullah Baycar**—*Thesis*: “Sati al-Husri as an Ottoman Intellectual: The Idea of Homeland and Nation.”

Advisor: Himmet Taskumur

- **Alice Duesdieker**—*Thesis*: “Achieving Women’s Rights through Arab Nationalism: Thuraya al-Hafiz’s Vision for Arab Women and a United Arab Nation.” *Advisor*: Khaled Fahmy
- **Hajar Habbach**
- **David Max Korzen**
- **Benjamin Leibowitz**
- **Amir H. Mahdavi**
- **Ethan Mefford**—*Thesis*: “‘A Berber Dahir in Reverse’: Muhammad V’s 1946 Campaign to Bureaucratize Charismatic Authority in Morocco.”

Advisor: Sahar Bazzaz,
College of the Holy Cross

- **Shawheen Rezaei** (AB/AM)
- **Hannah Rigg**—*Thesis*: “The Issues of the Colonial Caretaker: Dual Loyalty, Palestinian Prisoners, and Israeli Medical Professionals.” *Advisor*: Khaled Fahmy
- **Nour Soubani**
- **Robert Whalen**

Mythmaking in the Middle East.” *Chair/advisor*: Afsaneh Najmabadi

- **Jesse C. Howell** (History and MES)—*Dissertation*: “The Ragusa Road: Mobility and Encounter in the Ottoman Balkans (1430–1700).” *Chair/advisor*: Cemal Kafadar
- **Deniz Turker** (History of Art and Architecture and MES)—*Dissertation*: “Ottoman Victoriana: Nineteenth-Century Sultans and the Making of a Palace, 1836–1909.” *Chair/advisor*: Gülru Necipoğlu

JOINT PHD PROGRAMS

- **Elise K. Burton** (History and MES)—*Dissertation*: “Genetic Nationalism: Scientific Communities and Ethnic



Zena Agha



Ethan Mefford, Hannah Rigg,
Alice Duesdieker, Benjamin Leibowitz



Sarah S. Richardson, Cemal Kafadar,
Elise Burton, Janet Browne



Joseph Ataman



Hamdullah Baycar



Robert Whalen, Zena Agha,
Hannah Rigg, David Max Korzen



Jesse C. Howell

NOSTALGIA, MEMORY, PLACE: MARGAUX FITOUSSI ON THE HARA OF TUNIS

In summer 2016, Margaux Fitoussi, an MTS candidate at Harvard Divinity School, curated a multimedia exhibition in Tunis about the Hara, the city's historic Jewish neighborhood, centered around a collection of photographs from the late nineteenth and early twentieth centuries. In November at CMES, she assembled a smaller version of the exhibition, premiered EL HARA, a short documentary film about the Hara co-directed with her friend Mo Scarpelli and featuring an interview with the celebrated writer Albert Memmi, and gave a talk about the original exhibition in Tunis and viewers' reactions to it.

In January 2016 you were part of the first group of Harvard students to go on the CMES Winter Term trip to Tunisia. Is that when you got the idea for this project, or is it something you had been thinking about already?

Right before I arrived in Tunisia, I met with Bernard Allali, a Tunisian Jew who moved to France at the age of 13. Over the course of forty years, Bernard has amassed a remarkable collection of photographs, postcards,

newspaper clippings, pottery, artwork, envelopes, and letters related to Tunisian Jewry. It's impossible to navigate his small apartment without knocking into an artifact that pays homage to Tunisia. This was the genesis of the project that would become the exhibition. After the J-term trip, I knew I wanted to return in the summer and I began brainstorming ideas with Sihem Lamine, the administrative manager of the CMES Tunis office. She suggested that I curate an exhibition about Jewish life in Tunis based on Bernard's collection. I took her idea and ran with it.

How and when did you learn that the collection of old photographs from the Hara existed?

I learned about Bernard's collection of photographs, stereographs, and postcards of the Hara from the late nineteenth to the early twentieth century after several conversations last spring. Initially, he was more interested in helping me with an exhibition about La Goulette—the coastal, more cosmopolitan neighborhood where many Jews moved to when they left

the Hara. Ultimately, however, I was more interested in curating an exhibition about the Hara and persuaded Bernard to share his collection with me.

The Hara represented in these photographs no longer exists, because the neighborhood underwent a long process of rehabilitation, demolition, and reconstruction beginning in the early 1930s during the French colonial period and continuing after Tunisian independence in 1956. Tunisians of my generation have only vague and fragmentary notions of this neighborhood, where a thriving Jewish community had lived since the thirteenth century. Abdessettar Amamou, the Director of the Dar Ben Achour Library, was enthusiastic about the project precisely because so few images of this neighborhood are currently in circulation. He told me there was a black hole in his memory when it came to this place and its history. He was sure there would be interest in the exhibition's topic and in these photos. It was important to me to hold the event in what was once the Hara and in an environment where current residents of the neighborhood

would feel welcome. We were both intrigued by what would happen when people were face-to-face with these images.

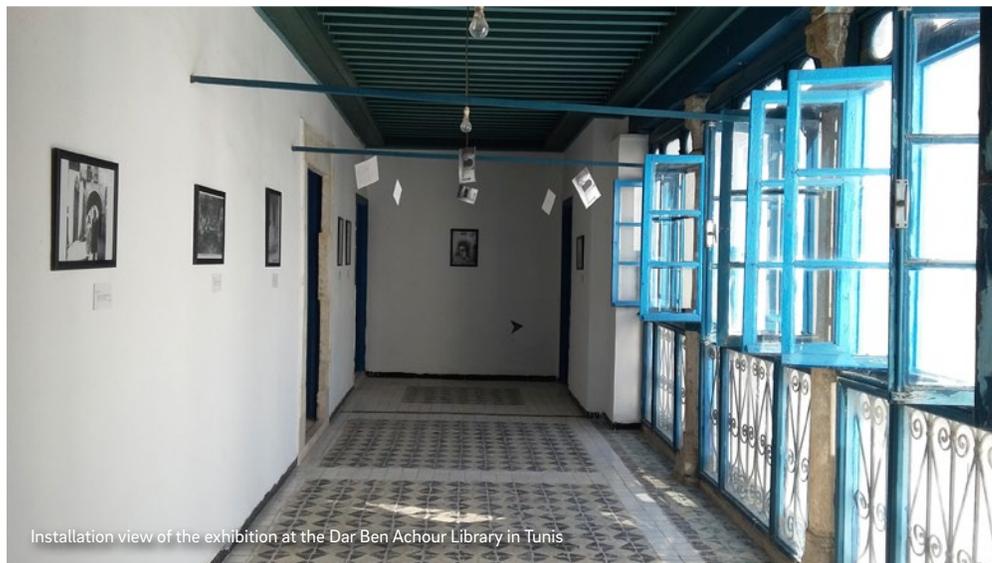
In what academic discipline do you think this project most comfortably sits? Do you intend for the work not to fit neatly into the traditional confines of any one discipline?

The exhibition is historically grounded, but not chronologically organized. Rather, it was arranged around a constellation of themes that speak to different aspects of Jewish life in the Hara. It visually traces the architectural and lifestyle changes of the Jewish neighborhood and community from the eighteenth through the nineteenth century. The forty images I selected highlighted the quotidian. I am interested in how the lives of everyday people are shaped by the political, social, and economic systems of the time. At the same time, there were also anthropological elements to this project. Basing myself in the Medina—the old city where the Hara was located—I collaborated with municipal and Tunisian state employees, photographers, architects,

graphic artists, and filmmakers to curate the exhibit. It was through these colleagues (many of whom became friends) that I learned how the Tunisian Jewish community—past and present—is viewed today.

More generally, I am interested in the way images are discursively embedded within a history of production, circulation, and consumption. How do changing political and social discourses over the course of the twentieth and twenty-first centuries influence our interpretations of these images? I wanted to deconstruct the notion that historical images and objects can hold the secrets to our past. These images are not held in amber. Rather, they are a site of potentiality and provocation. The spectator is free to interpret the images and objects in ways that were never attached to them at the time of their creation.

What to you is the most important product of this project: the film, the photography exhibition, or the presentations you gave at CMES and in Tunis? Can these elements function independently, or do they need to be read as a whole? These three different modes



Installation view of the exhibition at the Dar Ben Achour Library in Tunis

enabled me to engage with this history on a number of different levels, which was generative for me intellectually and creatively. While the film, photography exhibition, and presentations are best when experienced together, they most certainly can function on their own. The film is reaching audiences that wouldn't normally seek out this sort of story. At our screening at the Atlanta Film Festival, I had several people tell me that they were unaware that there was such a "thing" as a Tunisian Jew much less that Jews had been an important presence in Tunisia for centuries. In the United States, there's a real lacuna in popular knowledge

about Jews coming from North Africa and the Middle East.

For me, the most important product of this project was the opening night in Tunis, where we also screened a rough cut of the film and held a panel discussion. Over 250 people came. I had expected that many of the attendees would be of an older generation: the same people that would talk to me about their Jewish classmates, Jewish neighbors, or the fact that their fathers would play Habiba Msika, a famous Jewish singer, on the record player before bed every night. However, I was really excited to see a large number of people my age and younger.

Albert Memmi refers to the Hara as a ghetto in his semi-autobiographical novel *The Pillar of Salt*, and so I opened the discussion by asking the panel participants: "Writers and scholars have referred to the Hara as a ghetto: is this an adequate term to describe this neighborhood?" This question evoked an intense and fascinating conversation about the ways ethno-religious borders were delineated within the Medina and what constituted Jewish and Muslim space. Habib Kazdaghi, the Dean of the University of Manouba and a professor of Jewish history, argued that the Hara was not Venice or



Margaux Fitoussi, Bernard Allali, and Marouan Zbidi preparing the exhibition in Tunisia

Warsaw. The term “ghetto” was too closely aligned with that of European Jewry and could not be applied to the Tunisian context. His comment received a roar of approval from the panelists and the audience.

In place of the conversation I expected to have about how colonialism reordered social relations between Jews and Muslims, perhaps reflecting my own biases, a discussion about doorways and intermarriage emerged. Were the doors of the Hara closed at night to protect the Jews from external threats, to punish them, or as a symbol of respect, one that made it easier for the Jews to practice Shabbat? Even the Rabbi of La

Goulette, Daniel Cohen, chimed in to argue that marriage and children are notable and sometimes overlooked aspects of communitarianism. With no cars or public transport, how were they expected to meet other Jews, get married, and have children?

I found what was left out of the conversation to be revealing. The elephant in the room was the state of Israel and how it had affected Judeo-Muslim relations. It’s almost impossible to speak about the departure of Tunisian Jews without addressing the fact that half of them went to Israel. Yet, nobody brought this up during our discussion, in what seemed

to be a tacit understanding to keep the conversation focused on Tunisia.

The impetus for this project was to spark an engaging conversation about a complicated subject, and in that we were successful.

Did your own family history inform your understanding of the larger history of the Jewish community in Tunisia?

Very much so. Understanding why my family migrated from Tunisia to France and Israel in the decade following Tunisian independence is very much tied to the history of the Jewish community in Tunisia

during the twentieth century. The migration of the Jewish community in Tunisia is yoked to the country’s experiences with colonialism, nationalism, and the broader Arab world’s relationship to Israel. In the preface to Memmi’s *The Pillar of Salt*, Albert Camus notes “the impossibility of a Jewish Tunisian of French culture to be anything precise.” I felt like I could really identify with that statement.

Knowledge of the broader history of the Jewish community in Tunisia enabled me to ask my family members more pointed questions. Why did they choose to migrate to France? What was it like during World War II when the Nazis occupied Tunis and sent my great-grandparents to work camps? I showed them photographs from the exhibition and these images jogged memories I had never heard them talk about before. These archival images carried elements of a personal scrapbook. For instance, my grandpa pointed to a photograph of the Hafsia synagogue and started telling me about the Yom Kippur services he used to attend there. He was really shocked when I showed him a film clip of the same synagogue

completely deserted and told him it was currently being transformed into a cafe. I am really interested in the construction of memory—the uncanny confluence of our inner and outer world. Our memories are under constant revision. I saw this in real time observing my grandpa react to this information, which I imagine didn't come as much of a surprise but visibly upset him.

How do you compare nostalgia among current and former Jewish residents of the Hara to that of non-Jewish Tunisians for “the Hara” as a real or idealized time and place?

There's no easy answer to that question. Most Tunisians don't think twice about the Jews (except in relation to Israel/Palestine). But for those who do, they do not mourn the Hara as a place. During the exhibition, nostalgia for the Hara, and Tunisia's Jewish past writ large, especially amongst those of my generation, seemed an obvious way to speak about the problems of the contemporary moment through the prism of the past. The figure of the Jew has become a way for those who do not identify with the values or orientations of the present to recuperate

a Tunisia that appears more heterogeneous. I'll give you two brief examples of the different forms nostalgia takes:

My friend Moche, 27, recently found hundreds of photographs of Tunisian Jews taken in the 1950s and 1960s. At the time these photos were captured, one in five people living in Tunis were Jewish and there were 110,000 Jews scattered across the country. As we leafed through photographs of weddings, family dinners, Purim parties, and selfies in the barbershop, he murmured repeatedly: “Look at them, there were so many of them.” His nostalgia is palpable. For Moche, the present is disappointing. He does not pretend that it is possible to rebuild the life in these photographs. He acknowledges that as a collective community, the Jewish population in Tunisia is nearing its end. Yet, this past remains a site of potentiality, one that opens mental maps for thinking differently about the relationship between past, present, and future.

Memmi, 96, is quite critical of his experiences in Tunisia post-independence, but his nostalgia for his natal country is humorous and often tinged with irony. It's a nostalgia that savors the details, but



Opening of the exhibition in Tunis

with no intention of return. He described Tunisia as a country in blue, a sparkling blue. Our conversation was peppered with these details of nostalgia: those words he only remembers in Tunisian Arabic, his affinity for a fish couscous and his dislike for the French beef-steak and fries, the warm Mediterranean Sea, which he

described as his lemonade, in contrast with the glacial and uninspiring Atlantic Ocean.

Was the CMES office in Tunis a useful resource as you put this project together?

Absolutely! Even before I really started working on this project, Professor Granara took me one Sunday morning to find

NEWS AND NOTES

my father's apartment near the Central Market—an experience I'll never forget. He also lent me several novels by North African Jewish writers that influenced my thinking about the exhibition and the film.

Sihem's help was invaluable and invigorating. She helped me brainstorm and conceptualize the exhibition: finding a location, selecting the photos, writing my introduction and the texts that accompanied the photographs, and much more. Sihem's artist eye really brought the project together. For instance, Sihem suggested that we hang several of the exhibition postcards from the ceiling in the entryway and that we write messages on the postcards in French, English, and Arabic. It was a really beautiful addition to the exhibition.

Nour Barmada, my Arabic teacher in Tunis and in Cambridge, also helped me to select the photographs and to correct the texts in Arabic. I feel very grateful to all three of them for their support over the course of the project.

Do you hope to publish an article based on this work?

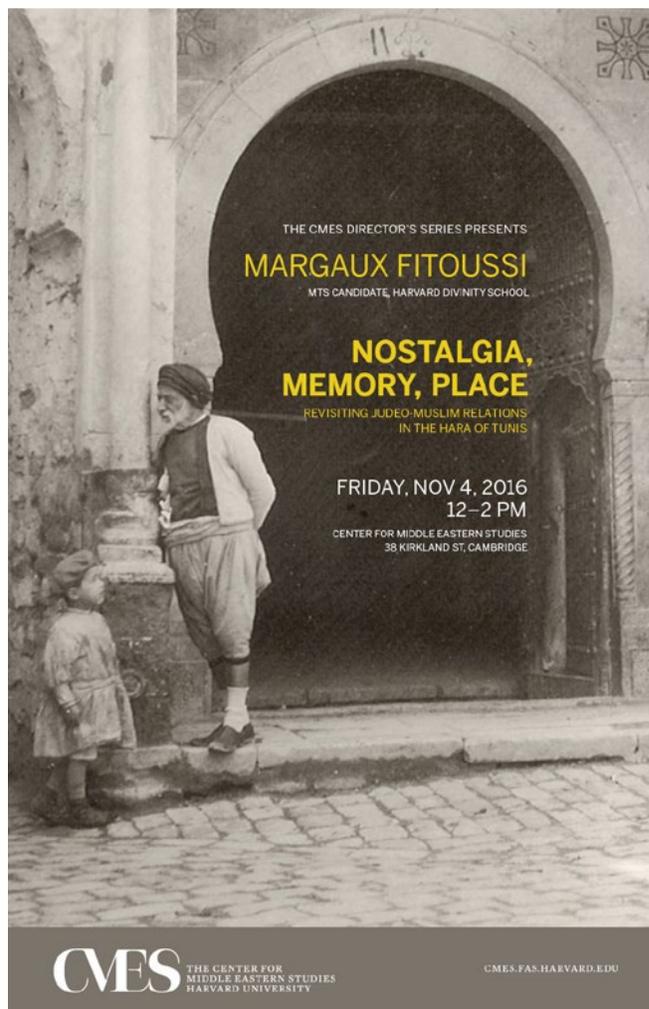
After the talk I gave at CMES, I was invited by the editors of the *Encyclopedia of Jews in*

the Islamic World to submit an entry about the Hara of Tunis. I am also working on a couple of popular pieces about the neighborhood that we will submit in conjunction with the film's online release.

Will you do more with the visual elements of the project? Will you exhibit the photographs and/or the film anywhere else?

The exhibition returned to Tunisia in the spring and was shown at the University of Manouba as part of a conference entitled “Minority Communities between Memory and Forgetting: Recent Research on the Jews of Tunisia and North Africa.”

My short film, *EL HARA*, opened at the Atlanta Film Festival and is currently on the film festival circuit. *EL HARA* reflects upon the subtleties and complexities of living under colonial rule through the work of Albert Memmi—his writings and an interview with him in 2016. This film project seeks to deepen the conversation about the long legacy of French colonialism in North Africa as well as to complicate the Eurocentric opposition of Arab and Jew. Above all, it is a meditation on memory, place, and loss. We intend to release the film online this summer.



What are your plans after graduating from HDS? Will you continue to do work on/in Tunisia?

I'll be starting a PhD program in anthropology at Columbia University in the fall and have

proposed to carry out my fieldwork in Tunisia. I hope to study the shift in politics and political consciousness as reflected in visual culture in post-revolutionary Tunisia. I also plan to continue filmmaking. □

CMES STUDENTS HELP WELCOME YOUNG REFUGEES

This semester, CMES students Anna Boots, Chloe Bordewich, Blaire Byg, Alice Duesdieker, Eleanor Ellis, Ethan Mefford, Kim Quarantello, Hannah Riggs, and Becca Wadness participated in events to welcome Syrian refugees who have recently resettled in Lowell, Massachusetts. The Middle East Refugee Service Initiative (MERSI), a student-run organization at the Harvard Kennedy School, organizes these events to connect Arab refugees with Arabic-speaking Harvard students from across the Uni-

versity. CMES shared its living room for a brunch with Middle Eastern food and live Arabic music in late January, the same weekend that President Trump unveiled his first executive order to ban immigration from Muslim-majority countries to the United States. In March, a group of students from Lowell High School came for dinner and a tour of the Harvard Semitic Museum. And in April, MERSI hosted a refugee storytelling evening to celebrate the community that the Harvard students have built with their



Students from Harvard and from Lowell High School at the Semitic Museum

counterparts in Lowell and to learn more about their experi-

ences in Syria and relocating to the United States.

UNDERGRADUATE PHOTOGRAPHY FROM THE REGION

CMES awarded a first prize and three honorable mentions in the 2016–17 Harvard College International Photo Contest for photos taken in the Middle East region. First prize went to Kami Choi ('17), who is pursuing a joint concentration in government and Near Eastern languages and civilizations and who captured this image while in Amman, Jordan, interning at the United Nations Relief and Works Agency headquarters and conducting research for her senior thesis. Honorable mentions went to Laila Gharzai ('18), concentrating in government, Charlie Gibson ('18), concentrating in history and literature, and Alice Hu ('18), a joint concentrator in government and Near Eastern languages and civilizations.

→ See all of the photos at cmes.fas.harvard.edu.



"Al Balad," Kami Choi

NEWS AND NOTES

ALUMNI NEWS

AM ALUMNI

Jeff Beals ('98) is exploring a run for Congress in 2018 in New York's 19th District, one of the key swing districts in the country. After graduating Harvard with an AB in government with honors and an AM in Middle Eastern studies, Jeff went on to serve as a diplomat in the Foreign Service. He was decorated by the US Army and the State Department for his service in Iraq, which included mediating the drafting of Iraq's constitution and opening America's first diplomatic talks with the insurgency. Fluent in Arabic, he was one of the longest serving diplomats in Iraq. His time there followed two years in Jerusalem, where he worked alongside the late ambassador Chris Stevens on peace talks in the West Bank and Gaza Strip. He now lives in Woodstock, New York, with his wife and two sons, where he teaches high school history and civics. He encourages any and all alumni with an interest in supporting his congressional campaign to reach out. His website is www.jeffreybeals.com and his email address is jeffbealsmail@gmail.com. United Arab Emirates President His Highness

Sheikh Khalifa bin Zayed Al Nahyan bestowed the Order of Independence (First Class) on **Umej Bhatia** ('05), the Ambassador of Singapore to the UAE. The Presidential order was presented to Ambassador Bhatia in recognition of the efforts exerted during his tenure to bolster and enhance the friendly and cooperative relations between the UAE and Singapore. The decoration was presented by H.H. Sheikh Abdullah bin Zayed Al Nahyan, Minister of Foreign Affairs and International Cooperation, in November 2016. Sheikh Abdullah praised Ambassador Bhatia's role in enhancing ties of friendship between the UAE and Singapore and wished him success in his future endeavors. In January 2017, after completing his tenure as Singapore Ambassador to the UAE, Ambassador Bhatia was appointed as Director General of Middle East, North Africa, and Central Asia Directorate in Singapore's Ministry of Foreign Affairs Headquarters in Singapore. **Hannah-Louise Clark** ('05) won a three-year early career research fellowship from the Leverhulme Trust and the University of Glasgow for her new project, "Healing the Body of the Nation: Healthcare and the State in Algeria, c.

1800–1980." **Lynn Holstein** ('74) has written the book *40 Artisans of Israel: Transcending Tradition* (Arnoldsche Art Publishers, forthcoming 2017). The text is in English, Hebrew, and Arabic. It examines the often dramatic innovation of high-level craftsmen in all sectors of Israel's population.

Dorian LaGuardia ('96) is UK Aid's Senior Emergency Response Manager for support to the current food security crisis in Somalia. This includes monitoring the results of UK partners through innovative mobile technology and real-time online data analysis. The UK, amongst other donors, is trying to thwart a famine in Somalia like that of 2011–12. **Joshua Landis** ('84) is looking forward to spending the next academic year in Arezzo, Italy, as Oklahoma University's faculty-in-residence at the school's Italy campus, located in a recently refurbished monastery. His wife and kids have already begun studying Italian for the move. While at CMES, he took a year of intensive Italian, which he hopes will serve him well. **Bruce Maddy-Weitzman** ('77) published *A Century of Arab Politics: From the Arab Revolt to the Arab Spring* (Rowman and Littlefield, 2016). **Aya Majzoub** ('16) is

an analyst at an international organization focused on establishing individual criminal responsibility of high-level perpetrators implicated in the violation of International Criminal and Humanitarian Law in conflict and post-conflict areas. She reviews and analyzes original government, military, and security documents, as well as witness statements, to build legal cases against named individuals for crimes against humanity and war crimes. In March, **Joseph V. Montville** ('61) presented a paper on shared pro-social values in the Abrahamic traditions at a conference at Harvard to celebrate Herbert C. Kelman on his 90th birthday. Montville chairs the Program on World Religions, Diplomacy, and Conflict Resolution in the School for Conflict Analysis and Resolution at George Mason University. **Heidi Morrison** ('02) is the new PARC Faculty Development Seminar representative to the PARC Board of Directors. **Malcolm Peck**'s ('66) entry on the United Arab Emirates will appear in the 2017 edition of the *World Almanac of Islamism*, published by the American Foreign Policy Council. This is an update of the entry that previously appeared in the 2011 and

2013 editions of the almanac. **Alexander Schrank** ('01), a career member of the Foreign Service, has been serving at the US Embassy in Tbilisi, Georgia, as First Secretary and External Political Affairs and Separatist Conflicts Unit Chief since August 2016. He participates in the quarterly Geneva International Discussions on the conflict in Georgia. The ninth edition of **Charles D. Smith's** ('60) *Palestine and the Arab–Israeli Conflict* was published in September 2016. He gave the paper “Imperial Mindsets: the Balfour Declaration, the Palestine Mandate, and the Denial of Arab History” at the annual meeting of the Middle East Studies Association in Boston, November 2016. **Andrew Watkins** ('15) published an op-ed in the *Boston Globe*, “Duty or Desertion in Afghanistan,” in December 2016. He is currently working in Turkey, Iraq, Lebanon, and Jordan as a conflict advisor to NGOs responding to the Syrian crisis. In February 2017, **Caroline Williams** ('66) revisited 225 Cairo monuments for a seventh edition revision of her book, *The Islamic Monuments of Cairo: The Practical Guide*. “It was a bitter-sweet experience,” she writes. “The monuments are

suffering. Since January 2011 tourist revenues have fallen 95 percent and with these the Historic Cairo Restoration Program, announced in 1998 has faltered. Population figures are up, and thus the need for new housing. Zoning restrictions are circumvented and high-rise buildings now compete with minarets in the skyline. Traffic is up, and with it pollution and congestion. And most alarmingly, theft, a problem before the uprising of 2011, is now more acute. Beautiful carved interstices of minbars, door knockers, embroidered *kiswa* panels, mosque lamps are disappearing. Religious buildings, once open and welcoming, are now locked. Egypt's Islamic heritage, always a stepsister to its Pharaonic past, suffers, and yet these monuments are the most concentrated, the most numerous, the most varied collection in the Islamic world.” **Alex Winder** ('09) completed his PhD in history and Middle Eastern and Islamic studies at New York University and will begin a postdoctoral fellowship in Palestine and Palestinian studies at Brown University in the fall. **Sarah Yerkes** ('03) published a monograph with the Brookings Institution, where she was a

Visiting Fellow, “Where Have all the Revolutionaries Gone?” examining youth participation in Tunisia. In April she joined the Carnegie Endowment for International Peace as a Fellow, heading up their Tunisia program. **John Zavage** ('13), US Army, was promoted to colonel in June 2016 and will graduate this May from a one-year program in National Security Studies at the Air War College, Maxwell Air Force Base, Alabama. In 2017 he will begin an assignment as a senior military representative for the US Diplomatic Mission to Yemen, which currently operates in Saudi Arabia.

PHD ALUMNI

Arbella Bet-Shlimon ('12) is an assistant professor in the Department of History at the University of Washington, Seattle. This spring, she is receiving the University of Washington Distinguished Teaching Award, the school's highest honor for teachers. **Ahmed El Shamsy** ('09) has been awarded tenure at the University of Chicago and will spend the 2017–18 academic year as a Senior Fellow at the Islamic Legal Studies Program at Harvard Law School. **Carter V. Findley** ('69) announces the creation of the Carter V. Findley

Professorship in Ottoman and Turkish History and the Carter V. Findley Fellowship in Ottoman and Turkish history at Ohio State University. These result from fundraising efforts over many years, and Findley writes that it was generous of the donors to ask to name them after the person who supplied the elbow grease. He also has a new book in press at Brill, *Enlightening Europe on Islam and the Ottomans: Mouradgea d'Ohsson and His Masterpiece*. The masterpiece was d'Ohsson's *Tableau général de l'Empire ottoman* (Paris, 1787–1820), three volumes in folio, the most knowledgeable book of its era on Islam—also fabulously illustrated. **Zahra Jamal** ('08) was named Rice University's representative to President Obama's Interfaith and Community Service Campus Challenge by the US Department of Education in 2015, and was recognized for excellence in pluralism and interfaith work by Canadian senator Mobina Jaffer. Following former secretary of state John Kerry's 2016 address at Rice, she hosted the State Department's Office of Religion and Global Affairs leadership, civil society partners, and Rice faculty to explore collaborations on religious literacy and tolerance through

(continued on page 22)

Q&A WITH EMRAH YILDIZ, PhD '16

Emrah Yildiz is Assistant Professor of Anthropology and Middle East and North African Studies at Northwestern University. He completed his PhD in Anthropology and Middle East Studies at Harvard in 2016.

How was your first term on the faculty at Northwestern?

My first two quarters on the faculty at Northwestern have been truly wonderful. Although I was hired as a tenure-track faculty member, holding a joint appointment in Anthropology and Middle East and North African Studies, this year I was generously offered a College Fellowship with the Judd A. and Marjorie Weinberg College of Arts and Sciences. The fellowship is designed for incoming faculty members who have not held post-doctoral positions prior to Northwestern and comes with two course releases to allow new faculty members to acclimate to the University and focus on their research projects before they get immersed in a full teaching schedule. This year so far has afforded me the opportunity to get involved in the intellectual life of Weinberg College specifically and

Northwestern more broadly. My colleagues in MENA as well as in anthropology have been incredibly generous with their time, ideas and advice as I make my transition to my position here. I could not have asked for a more intellectually stimulating, generous and collaborative environment!

What are you teaching?

This year I am teaching two undergraduate seminars: “Breaking the Law in the Middle East: The Illicit” and “Producing Territory: People, Commodities, and Values on the Move.” Next year I will be offering “Informal Economies: Conditions and Critiques of Late Capitalism” and “Frontiers, Borders, and Boundaries: States of Sovereignty” as well as two graduate seminars in anthropology and Middle East and North African Studies respectively: “Migrant Sexualities and Queer Travelers: Translocations” and “History, Anthropology, and Mobility across the Middle East.”

The Program in Middle East and North African Studies is relatively new. How is the program structured? What

academic programming and degree options do you offer?

It is indeed a relatively new program. Northwestern’s Middle East and North African Studies Program (MENA) is committed to offering students and the community at large an in-depth understanding of the region that stretches from Morocco to the Gulf States and Iran, and from the Mediterranean into the Sahara and beyond. The MENA faculty is comprised of twelve core members, six language instructors, six affiliates, and four visiting scholars. They are drawn from the disciplines of anthropology, art history, comparative literature, history, political science, religion, and film and media studies among others.

Undergraduate students have the option of majoring or minoring in MENA Studies. On the graduate level, the MENA Program offers a PhD certificate in Middle East and North African Studies and a PhD cluster in the Interdisciplinary Cluster Initiative offered by the Graduate School.

The MENA Program recently formed a partnership with the Evanston Public Library to expand its successful programming—associated with our weekly lecture series called MENA Monday—beyond the

campus. This evening series held in downtown Evanston represents one aspect of our community outreach and our commitment to helping foster dialogue around the complex, frequently misunderstood, and ever fascinating region we study and teach about.

In addition to teaching, do you have specific responsibilities in terms of growing the program or recruiting students?

I serve on the Executive Committee for the MENA program. I am also an affiliated faculty member of the Keyman Modern Turkish Studies Program and a member of the Global Politics and Religion Research Group at Buffett Institute for Global Studies. In my departmental home in anthropology, I am also involved in graduate admissions, as are all of my colleagues in the department.

When did you first know you wanted to pursue a PhD and focus on Middle East studies?

After having graduated from Wesleyan University with a BA in anthropology and German studies, I was fortunate enough to receive a DAAD research fellowship to conduct fieldwork on alternative education programs in creative industries

—namely music, film, and theater—that target Turkish-, Kurdish-, and Iranian-German youth in Berlin. Based on that research I completed my MA thesis, also at Wesleyan, titled “Post-Migrant Sounds: Creative Industries of Otherhood in Weltstadt Berlin.” Both my time as a visiting research fellow at the Institute for European Ethnology of Humboldt University and my fieldwork experience convinced me that I wanted to pursue a PhD in anthropology. Having observed the ambiguous place Turkey has occupied in European Studies on the one hand, and having started learning Persian thanks to the Iranian youth I worked with in Berlin on the other, I became increasingly interested in movements of people, goods, and ideas between Iran and Turkey. I wanted to explore the equally ambiguous and historically sedimented place Turkey occupied in the Middle East, particularly vis-à-vis Iran.

What brought you to Harvard and CMES? How did your own academic focus develop while you were here?

The opportunity to work with many distinguished scholars in Iranian as well as Ottoman/Turkish Studies at CMES, while receiving rigorous training in

social anthropology brought me to Harvard. I was fortunate enough to work with Afsaneh Najmabadi and Cemal Kafadar at CMES, which helped me gain an appreciation for historical inquiry while empirically and historically grounding my project on mobility across the Middle East in Middle East Studies in addition to history and anthropology. Working with Steve Caton, another CMES faculty member, further strengthened my footing both in anthropology and Middle East Studies. The joint PhD program in Anthropology and Middle East Studies offered me the best of two worlds: I was able to develop and complete an interdisciplinary project that relied almost as much on historical methods as it did on ethnographic ones, while staying grounded in the discipline of anthropology. I cannot thank my advisor, Ajantha Subramanian, enough for making my time at Harvard truly wonderful. She allowed me to develop my take on historical anthropology, taught me how to attend to the minute details of an argument while keeping the bigger and historical picture in mind. She also single-handedly picked me and my dissertation up on several occasions of free fall. Last but not least, the most



precious gift of my years at Harvard has been the intellectual companionships I have developed with fellow graduate students. There are too many names to mention here, but let me just acknowledge Naor Ben-Yehoyada, my intellectual partner in crime, as one of those who sustained me over my years at Harvard. Without their support, graduate school and my dissertation project simply would not have been.

What is the focus of your current research?

My research lies at the intersection of historiography and ethnography of borders and their states; ritual practice, saints, and heresiography in Islam; as well as paper currency and contraband commerce

in trans-regional political economy. My first book project based on my dissertation research, “The Ways of *Zaynab*: Genealogical Geographies and Arrested Mobilities between Iran and Syria,” brings these areas of scholarship into conversation as it follows the pathways of a *ziyarat* (visitation) route, often referred to as *Hajj-e Fuqara’* (pilgrimage of the poor) from bus stations in Iran, through informal bazaars in Turkey, to shrines in Syria. I am also interested in studies of gender and sexuality in the Middle East. I am currently at work on a second project, which studies the spatial trajectories and lived experiences of LGBT and queer Iranian asylum-seekers at the United Nations High Commission in Turkey. □

NEWS AND NOTES

diplomacy and development in the United States and abroad. Jamal sits on Houston mayor Sylvester Turner's Welcoming Houston Task Force to better engage Houston's thriving immigrant and refugee community, and works with Houston Endowment to address hate crimes in Houston through religious literacy. Since 2015, she has trained some 7,000 civil society leaders across the country on engaging religious diversity in the workplace, religious literacy in the classroom, understanding and countering Islamophobia, and other issues. She is featured in a 2017 UNESCO documentary on global peace, and on CBS's *Hidden Heroes*. **Philip S. Khoury** ('80) received a Doctorate of Humanities Honoris Causa from Earth University, Costa Rica, in December 2016, and will receive the Distinguished Alumni Award from the Sidwell Friends School in Washington, DC, in May 2017. He continues as Ford International Professor of History and Associate Provost at MIT. **Mana Kia** ('11) is Assistant Professor in the Department of Middle Eastern, South Asian, and African Studies at Columbia University. She published

"Indian Friends, Iranian Selves, Persianate Modern," in *Comparative Studies of South Asia, Africa and the Middle East* 36, no. 3 (2016), a special issue, titled "After the Persianate," that she co-edited with Afshin Marashi. **John Limbert** ('73) continues as Class of 1955 Professor of Middle Eastern Studies at the US Naval Academy. With fellow alumnus **John Voll** ('73), he spoke at an April program at William and Mary's Reeves Center honoring the late Iran scholar James Bill. **Meir Litvak** ('91) received a research grant from the Israel Science Foundation for his ongoing book project, "Setting Boundaries between the Collective Self and the Others in Modern Shi'i Thought and Practice." He co-edited with Meir Hatina *Concepts of Martyrdom in Modern Islam: Political and Social Perspectives of Sacrifice and Death* (I.B. Tauris, 2016). His edited volume *Constructing Nationalism in Iran: from the Qajars to the Islamic Republic* is forthcoming from Routledge. **Paul Magnarella** ('71) has returned to the University of Florida, where he assumed the position of Adjunct Professor of Law, after directing the Peace and Justice Studies Program at

Warren Wilson College in Asheville, North Carolina, for ten years. **Asher Orkaby's** ('14) book *Beyond the Arab Cold War: The International History of the Yemen Civil War, 1962–68*, is forthcoming in June from Oxford University Press. **Daniel Pipes** ('78) had an excellent meeting with the chairman of Harvard's history department about the current teaching of history and what can be done to improve it. **Anthony Shenoda** ('10) and his family just purchased a home on five acres of land in the foothills of the Sierra Nevada. They will be very near the beautiful Greek Orthodox Monastery of the Theotokos the Life-Giving Spring (Dunlap, California) and just outside of Kings and Sequoia National Parks. They are looking forward to many outdoor adventures in the coming years. **Leonard Wood** ('11) published *Islamic Legal Revival: Reception of European Law and Transformations in Islamic Legal Thought in Egypt, 1875–1952* (Oxford University Press, 2016). The book studies the displacement of Egyptian and Islamic law by European codes and the resulting evolution of movements to revive Islamic law in the modern Middle East.

VISITING RESEARCHER NEWS

Visiting Scholar **Maribel Fierro** delivered the 2017 H.A.R. Gibb Arabic and Islamic Studies Lectures at CMES in March (see story p. 34). This spring she gave the talks "The Trial of a Heretic" at the Islamic Legal Studies Program at Harvard Law School; "Qur'anists in al-Andalus?" at the School of Historical Studies, Institute for Advanced Study, Princeton University; "Why Did Ibn Hazm Become a Zahiri?" at the symposium *New Perspectives on al-Andalus: Agents and Objects in the Field of Cultural Production*, Real Colegio Complutense; "The Political Mystics of al-Andalus," at the Mediterranean Seminar workshop *Mysticism and Devotion*, University of Colorado at Boulder; "Codifying the Law: The Case of the Medieval Islamic West," Shari'a Workshop, Columbia University; and "Christian Relics in al-Andalus," with Luis Molina, at the conference *The Medieval Iberian Treasury in the Context of Muslim-Christian Interchange*, Princeton University. In June she will present "Narratives on Translation in al-Andalus" at the workshop *Judaism, Christianity, and Islam: Religious Communities*

and *Communities of Knowledge*, School of Historical Studies, Institute for Advanced Study, Princeton University. Visiting Fellow **Hatice Kahya** presented “The Question of Substitution (*Istibdal*) in Ottoman Pious Endowments,” at the *History, Memory, Identity* Graduate Student Colloquium on Middle Eastern and Islamic Studies, co-organized by Diyanet Islamic Research Institute and Ali Vural Ak Center for Global Islamic Studies at George Mason University, and “The Heated Debate Topic of Empires: *Istibdal*,” at the McGill University Islamic Studies Graduate Students Symposium, both in April 2017. Visiting Postdoctoral Fellow **Lorenzo Kamel** won first prize of the academic section of the Palestine Book Award 2016 and received the habilitation as an Associate Professor by the Italian Ministry of Education and University. He edited *The Frailty of Authority. Borders, Non-State Actors and Power Vacuums in a Changing Middle East* (EMC, 2017). Visiting Postdoctoral Fellow **Hikmet Kocamaner** published “Transformation of Islamic Television in Turkey from the Era of Secularist State Monopoly to Family-Focused Programming under the Conservative-Muslim AKP Government,” *Islam in a Chang-*

ing Middle East: New Islamic Media, POMEPS Studies 23 (February 2017) and “Strengthening the Family through Television: Islamic Broadcasting, Secularism, and the Politics of Responsibility in Turkey,” *Anthropological Quarterly* (forthcoming 2017). He gave talks at CMES, “Governing the Family through Religion: Family and Religious Counseling Bureaus and the Politics of the Family in the New Turkey,” and at Brandeis University, “Female Religious Authority and the Politics of the Family in the New Turkey,” in February 2017, and at Bates College, “Whither Turkish Secularism? The Directorate of Religious Affairs and the Politics of the Family in Erdogan’s New Turkey,” in March, and he participated in workshops at Stanford University and George Washington University. Starting in August, he will be a tenure-track Assistant Professor in the Anthropology Department at the University of North Carolina, Wilmington. Visiting Postdoctoral Fellow **Ümit Kurt** published “Christian Gerlach’s Notion of ‘Extremely Violent Societies’: Societal Character of Violence and Its ‘Participative’ Character,” *Journal of Varlık* 1314 (March 2017) and “Halide Edip: A Turkish Nationalist,” *Journal of Varlık*



Hikmet Kocamaner



Ümit Kurt



Avigail Noy



Elizabeth Shlala

1315 (April 2017), and had four additional articles accepted for publication. He was awarded a European Holocaust Research Infrastructure Fellowship; a National Association for Armenian Studies and Research grant; and an Armenian Studies Scholarship, Calouste Gulbenkian Foundation. He gave two talks at CMES, “Theaters of Violence in the Ottoman Periphery: Tracing the Local roots of Armenian Genocide in Aintab,” October 2016, and “The Curious Case of Ahmed Necmeddin Bey: A Look into the Sociopolitical Climate

in Aintab on the Eve of 1915,” April 2017, and a WCFA/CMES Seminar on Turkey in the Modern World talk, “Robbing the Armenians and the Making of the Gaziantep Urban Bourgeois Elites in the Republic of Turkey (1923–1931),” February 2017. He gave talks at Columbia University, UC Berkeley, Princeton University, UT Austin, Fresno State University, and the National Association for Armenian Studies and Research. He gave the talk “The Breakdown of a Previously Peaceful Coexistence:

The Aintab Armenian Massacres of 1895,” organized the panel “Reform, Violence, and Revolutionary Organizations in the Late Nineteenth-Century Ottoman East,” and was a discussant in the panel titled “New Issues, Perspectives and Sources in Armenian Studies,” at the annual meeting of the Middle East Studies Association in November 2016. Visiting postdoctoral fellow **Avigail Noy** presented “‘Abd al-Qahir al-Jurjani as a Marginal Literary Theorist” for the conference *Outcast Voices: Reflections on the Marginalized, the Exiled, and the Secondary in Classical and Modern Arabic Literature*, University of Haifa, January 2017. She also gave a talk on the notion of Bayan and ‘Ilm al-Bayan at the annual meeting of the Middle East Studies Association in November 2016. Visiting Scholar **Mohammed Omer** gave a talk, “The Crisis in Gaza: Examining Current Conditions and Future Possibilities,” at CMES in December 2017. Visiting Scholar **Elizabeth Shlala**’s book *The Late Ottoman Empire and Egypt: Hybridity, Law, and Gender* is forthcoming from the School of Oriental and Asian Studies/Routledge Studies on the Middle East this summer. She gave a talk on the book at CMES in April. □

AT THE CENTER

CMES LAUNCHES BYZANTINE STUDIES INITIATIVE WITH BOĞAZIÇI UNIVERSITY

The Center for Middle Eastern Studies and the Byzantine Studies Research Center (BSRC) at Boğaziçi University in Istanbul have been awarded a three-year research grant from the Andrew W. Mellon Foundation to fund a joint initiative providing enhanced and extended opportunities for teaching and research on the Byzantine Empire, placed in the larger context of the medieval Eastern Mediterranean world, with a strong focus on cross-cultural contacts and comparative perspectives.

One of the primary goals of the collaboration is to contribute to the development of the newly established BSRC, with support from Harvard’s strong tradition and rich resources in Byzantine studies. Boğaziçi University has played a pioneering role in the development of Byzantine studies since the early 1990s, and the BSRC, founded in 2015, is the only center of its kind at a Turkish state university.

The initiative will benefit the growing number of students, scholars, and faculty

at both institutions who are interested in the study of the Byzantine Empire and its relations with Islamic and medieval Turkish cultures. Most importantly, it will help foster interdisciplinary research and contribute to the training of future scholars in a field that has until recently remained largely neglected in Turkey, once the heart of the Byzantine Empire.

The Byzantine Empire occupies a special position in the shaping of the medieval Eastern Mediterranean thanks to the role it played in the formation of Christianity and by virtue of its political, economic, and cultural institutions and practices that defined the Middle Ages and served as a model for neighboring cultures. The traditional approach to Eastern Mediterranean history as the story of the coexistence of self-contained linguistic, religious, and cultural communities that were hostile to each other has obscured cross-cultural contacts and confluences. The collaboration between CMES

and the BSRC will encourage the examination of Byzantine culture in relationship to other societies of the Eastern Mediterranean world. A comparative approach will open up new perspectives for scholars and students studying Byzantine civilization and/or its relations with its neighbors such as Sassanid Iran, Islamic Arab polities, medieval Turkish cultures, the Crusaders, and the Ottomans.

Harvard’s resources in Byzantine studies include Dumbarton Oaks Professors and other faculty in Byzantine history, art, and literature—in addition to faculty with research interests in fields related to Byzantium, many of whom are affiliated with CMES; a vibrant and growing community of graduate students; and seminar series across different departments and academic units open to both Harvard and visiting scholars. The book holdings of Widener Library are well suited for research in Byzantine studies, and Houghton Library has a wealth of Byzantine manuscripts and early printed books, including rare editions of Byzantine texts that cannot be found elsewhere. Harvard’s Dumbarton Oaks Research

Library and Collection in Washington, DC, maintains close links with Harvard's Cambridge campus, and the Fogg Museum and the Dumbarton Oaks Byzantine Collection hold among the finest collections of Byzantine artifacts, including 30,000 coins and seals in the Thomas Whittemore Collection.

The collaboration will provide opportunities for Harvard faculty and graduate students to participate in joint research projects, seminars, workshops, conferences, summer school programs, and other activities at the BSRC. Harvard College students will be able to conduct senior thesis research in Istanbul under the guidance of Boğaziçi faculty and graduate students. Visiting Harvard scholars and students will be able to broaden their familiarity with the topography and material remains of the Byzantine imperial capital, including fortifications, shipwrecks, and examples of Byzantine art and architecture.

The Harvard portion of the program will be housed at CMES, under the faculty leadership of Dimiter Angelov, Dumbarton Oaks Professor of Byzantine History, and Cemal Kafadar, Vehbi Koç Professor of Turkish Studies.

STAFF UPDATES

This January CMES welcomed Sihem Lamine in her formal appointment as administrative manager for the newly inaugurated CMES Tunisia Office. For the past year, Sihem has worked as a consultant for CMES and Harvard Global Research and Support Services and has played a major role in the transformation of the office space in Tunis from an empty shell to a functional and beautiful multi-purpose facility ready to welcome students, faculty, and visitors. She helped plan and coordinate the official launch and registration of the Tunis office and is the local co-representative of the Tunisia Office legal entity. Sihem meticulously organized the 2016 and 2017 Winter Term programs for Harvard graduate students and the 2016 summer Arabic language program. She is currently working to build the Tunisia Office website and social media presence and is preparing for the 2017 summer Arabic language cohort's arrival. Sihem has a master's degree in the history of Islamic art and architecture with distinction from the School of Oriental and African Studies, London, and an architect diploma with



Sihem Lamine



Carol Ann Litster Young

highest honors from the Ecole Spéciale D'Architecture, Paris.

Carol Ann Litster Young has been promoted to Administrative and Academic Support Coordinator at CMES. Carol Ann joined CMES in 2014 in the role of Staff Assistant, and since her arrival she has worked to expand the reach of her position both in volume and scope. With increased CMES funding opportunities for student travel to the MENA region, Carol Ann's role as the primary contact for Winter Term, spring break, and summer travel grants for undergraduates has correspondingly increased. She publicizes travel opportunities, coordinates the application process, organizes pre-departure orientations, and insures that students register with Harvard safety systems. She has twice traveled with our Winter Term under-

graduate program to Cunda, Turkey, as trip co-leader with PhD candidate Jesse Howell. With her background as a high school educator and a master's degree in teacher education from Brigham Young University, Carol Ann was a perfect fit to help keep a CMES outreach presence active after the formal closing of the CMES Outreach Program in 2014. She is the CMES representative on the Global Studies Outreach Committee, and along with her colleagues at the Davis Center, DRCLAS, Asia Center, Center for African Studies, and the Global Health Education and Learning Incubator helps plan and execute an annual summer workshop for high school and community college teachers as well as ad hoc outreach events. She has also worked to expand the number of art exhibits that CMES supports throughout the year. □

EVENT HIGHLIGHTS

SEPTEMBER 2016

Quo Vadis? The Failed Coup and the Future of

Turkey: A talk with Aykan Erdemir, Assistant Professor, Political Science and Public Administration, Bilkent University, Ankara, and Senior Fellow, Foundation for Defense of Democracies, Washington, DC; Former Turkish MP 2011–15. Co-sponsored with the Weatherhead Center for International Affairs.

Violence in the Arab Authoritarian Republics:

A talk with Joseph Sassoon, Associate Professor and Al-Sabah Chair in Politics and Political Economy, Georgetown University. Co-sponsored with the Weatherhead Center for International Affairs.

Return to Point Zero: Turkey's Democratic Breakdown, Remaking, and the Turkish and Kurdish

Question: A talk with Murat Somer, Associate Professor of Political Science and International Relations, Koç University. Co-sponsored with the Weatherhead Center for International Affairs.

King Salman's Saudi Arabia:

How Much Change? A talk with F. Gregory Gause III, John H. Lindsey '44 Chair and Head of the International Affairs Department, Bush School of Government and Public Service, Texas A&M University. Co-sponsored with the Weatherhead Center for International Affairs.

How Does Gender Matter in Politics? Reflections of

a Parliamentarian: A talk with Gulay Yedekci, Member of Parliament, Turkish Grand National Assembly, People's Republican Party. Co-sponsored with the Weatherhead Center for International Affairs.

Gendering Salafi Authority:

A CMES Director's Series presentation by Richard Nielsen, Assistant Professor of Political Science, MIT.

Turkey: An Uncertain Ally—Enhancing Security Cooperation between the US and Kurds in the

Region: A talk with David Phillips, Director, Program on Peace-Building and Rights, Institute for the Study of



F. Gregory Gause and Lenore G. Martin



Aykan Erdemir



Raihan Ismail

Human Rights, Columbia University. Co-sponsored with the Weatherhead Center for International Affairs.

Turkey, the Gülen Movement, and the AKP: After the

Coup Attempt: A talk with Ahmet Şık, investigative journalist, writer, and winner of UNESCO's Guillermo Cano World Press Freedom

Prize. Co-sponsored with the Weatherhead Center for International Affairs.

OCTOBER 2016

Arabic Modernism: Adonis, Elegies, and

World Literature: A CMES Director's Series presentation by Robyn Creswell, Assistant Professor, Comparative Literature, Yale University.



Khaled Fahmy, Roger Owen, Mona Makram-Ebeid, and William Granara



Khalid Albaih

The Syrian Refugee Crisis: Weathering the Storm in Turkey and Beyond: A talk by Ahmad Mamdoh Tarakji, MD, President, Syrian American Medical Society. Co-sponsored with the Weatherhead Center for International Affairs.

Why Cannot Turkey Get It Right? The Saga of Democratization in Turkey: A talk by Ersin Mahmut Kalaycıoğlu, Professor of Political Science, Sabancı University, Istanbul. Co-sponsored with the Weatherhead Center for International Affairs.

Theodor Herzl, Race, and Empire: A talk by Derek Penslar, Samuel Zacks Professor

of Jewish History, University of Toronto; Stanley Lewis Visiting Professor of Modern Israel Studies, Oxford University; Visiting Professor of History, Harvard; designated William Lee Frost Chair in Jewish History, Harvard, beginning 2018.

Egypt: A Look to the Future Prospects and Challenges: A talk by the Honourable Mona Makram-Ebeid, former Egyptian MP and Senator; Distinguished Lecturer, Political Science, American University in Cairo.

Trajectories of Collective Violence in Turkish History: From the Armenian Genocide to the Kurdish Massacres: A

talk with Fatma Müge Göçek, Professor, Department of Sociology and the Program in Women's Studies, University of Michigan. Co-sponsored with the Weatherhead Center for International Affairs.

NOVEMBER 2016

The WAFD Years 1919–1952: A Time of Ideas: A talk by the Honourable Mona Makram-Ebeid, former Egyptian MP and Senator; Distinguished Lecturer, Political Science, American University in Cairo.

The 1979 Hostage Crisis: Reflections on—Then and Now: A talk by photojournalist Randy H. Goodman, in conjunction with an exhibition of her

work. Co-sponsored with the Weatherhead Center for International Affairs.

Saudi Clerics and Shi'a Islam: An Arabian Peninsula Studies lecture by Raihan Ismail, Lecturer, Centre for Arab and Islamic Studies, Australian National University.

#Khartoon!—@Khalidalbaih at Harvard: A talk with political cartoonist and artist Khalid Albaih in conjunction with an exhibition of his work.

Politics after Islamism: The Changing Rhetoric of Conservatism in the Gulf: An Arabian Peninsula Studies lecture by Ahmed Dailami, independent scholar.

EVENT HIGHLIGHTS

Fitna: Civil War or Sectarian Conflict? Understanding Political Violence within the Post-Mandate Arab States:

A workshop organized by Roger Owen, A.J. Meyer Professor of Middle East History *Emeritus*, Harvard. Co-sponsored with the Department of History.

■ **Panel I:** *The Idea of Civil War in Arabic.*

■ **Panel II:** *Civil War as Delayed Conflict in History or a Time of Postcolonial Violence.*

■ **Panel III:** *Summing Up.*

Participants: Muhamed Almaliky, Weatherhead Center for International Affairs, Harvard; Betty S. Anderson, Boston University; David Armitage, Harvard; Melani Cammett, Harvard; Khaled Fahmy, Harvard and American University in Cairo; William Granara, Harvard; Sreemati Mitter, Brown University; Hugh Roberts, Tufts University; Nadim Shehadi, Tufts University.

After the Arab Spring in Morocco: Reflections on Historiography, Cultural Diversity, and Human Rights:

A talk with Susan Gilson Miller, Professor, Department of History, University of California, Davis. Co-sponsored with the Weatherhead Center for International Affairs.

The July 15 Coup Attempt and the Transformation of Civil–Military Relations in Turkey:

A talk by Koray Çalışkan, Associate Professor, Department of Political Science and International Relations, Boğaziçi University.

Egyptian Clothes between Religious Ideology and Social Change:

A talk in Arabic by Zeinab Taha, Associate Professor, Arabic Linguistics, American University in Cairo.

DECEMBER 2016

Oman’s Foreign Policy and US–Oman Relations:

A talk by Hunaina Sultan Ahmed Al-Mughairy, Ambassador of the Sultanate of Oman to the United States. Co-sponsored with the Weatherhead Center for International Affairs

JANUARY 2017

Population, Generation and Nation: Understanding the Arab World through Demography:

A talk with Philippe Fargues, Professor, Robert Schuman Centre, European University Institute; Associate, Harvard Kennedy School. Co-sponsored with the Middle East Initiative, HKS.

Iraq: From Dictatorship to What? A talk with Fareed



Roger Owen, Sreemati Mitter, and William Granara



Hunaina Sultan Ahmed Al-Mughairy



Fareed Yasseen

Yasseen, Ambassador of Iraq to the United States. Co-sponsored with the Weatherhead Center for International Affairs.

A Reporter’s Perspective: Assad, Trump, and the Failure of US Syria Policy:

A talk with veteran foreign correspondent Reese Erlich.

FEBRUARY 2017

Egypt: Unfinished Revolution?

A conversation with Jack Shenker, journalist and author of *The Egyptians: A Radical History of Egypt’s Unfinished Revolution*, and Khaled Fahmy, Harvard and American University in Cairo. Co-sponsored with ILSP: SHARIAsource, HLS.

Turkey and the European Union: From Full Membership to Strategic Partnership:

A talk by Sinem Akgül Açıkmeşe, Professor of International Relations, Kadir Has University, Istanbul; Visiting Researcher, Center for Middle Eastern Studies. Co-sponsored with the Weatherhead Center for International Affairs.

Prospects for Peace in Syria: Can the New Administration Help?

A talk with Ambassador Robert S. Ford, Senior Fellow, Middle East Institute; Fellow, Jackson Institute for Global Affairs, Yale University; US Ambassador to Syria, 2010–14; US Ambassador to Algeria, 2006–08. Co-sponsored with the Weatherhead Center for International Affairs.

MARCH 2017

Graveyard of the Clerics: Islamism in Saudi Suburbia: An Arabian Peninsula Studies lecture by Pascal Menoret, Renée and Lester Crown Professor in Modern Middle East Studies, Crown Center for Middle East Studies, Brandeis University.

Democratic Transition and the Rising Tide of Majoritarianism: Comparing the Cases of Greece and Turkey:

A talk by Ioannis Grigoriadis,



Pascal Menoret

Associate Professor and Jean Monnet Chair of European Studies, Department of Political Science and Public Administration, Bilkent University; IPC-Stiftung Mercator Senior Research Fellow, German Institute for International and Security Affairs; Stanley J. Seeger Research Fellow, Princeton University. Co-sponsored with the Weatherhead Center for International Affairs.

Preventing Palestine: How Diplomacy Curtailed Statehood: A talk by Seth Anziska, Assistant Professor, University College London; Postdoctoral Research Fellow, Taub Center, New York University, 2016–17. Co-sponsored with the Weatherhead Center for International Affairs.



Henri Barkey

Why the Turkish Model Failed: A talk by Mustafa Akyol, Senior Visiting Fellow at the Freedom Project, Wellesley College; Guest Opinion Writer, *New York Times* and *Al-Monitor.com*. Co-sponsored with the Weatherhead Center for International Affairs.

New Visions and Strategies for Resolving the Israeli–Palestinian Conflict: A conversation with Hilik Bar, Deputy Speaker of the Knesset, and Husam Zomlot, Ambassador-at-large, Palestinian Government. Co-sponsored with the Weatherhead Center for International Affairs.

A Talk in Arabic: With Yemeni novelist Habib Sarori, University Professor, INSA de Rouen.

Imagining the New Turkey: Consequences and Contradictions of the Constitutional Referendum:

A talk by Henri Barkey, Director, Middle East Program, Woodrow Wilson International Center for Scholars. Co-sponsored with the Weatherhead Center for International Affairs.

Examining the Egyptian–Saudi Dispute over the Red Sea Islands: Political and Legal Implications for the Middle East: A talk by Khaled Fahmy, Shawwaf Visiting Professor of Modern Middle East History, CMES; Professor of History, American University in Cairo. Co-sponsored with the Weatherhead Center for International Affairs.

(continued on page 32)

EVENT HIGHLIGHTS

THE MIDDLE EAST AND THE ISLAMIC WEST: MARIBEL FIERRO'S VIEW OF MEDIEVAL SPAIN

Maribel Fierro, Research Professor at the Centre for Human and Social Sciences of the Spanish National Research Council, and Visiting Scholar at CMES and Senior Scholar at the Islamic Legal Studies Program at HLS in spring 2017, was the distinguished speaker this year for the H.A.R. Gibb Arabic and Islamic Studies Lecture Series, established in 1964 in honor of Sir Hamilton A.R. Gibb, who was a director of CMES as well as University Professor and James Richard Jewett Professor of Arabic at Harvard. Arafat Razzaque, PhD candidate in History and Middle East Studies, covered the lectures for CMES.

The twelfth century CE produced four major scholars writing in Arabic who had immense, lasting influence throughout the world. The physician and philosopher Ibn Tufayl (d. 1185) was the author of *Hayy ibn Yaqzan*, the tale of a child who grows up alone in a desert island but acquires knowledge and eventual enlightenment through the observation of nature and the use of reason. Arguably the most frequently published Islamic text in early modern Europe, the book was translated

by, among others, the Italian Renaissance humanist Pico Della Mirandola and influenced the English Enlightenment philosopher John Locke. It may be a perfect example of what is nowadays considered “world literature.” Ibn Tufayl’s famous colleague Ibn Rushd (d. 1198), called Averroes in Latin, was known in medieval Europe as simply “the Commentator” to Aristotle. His exact contemporary Musa bin Maimun (d. 1204), known by his Latinized name Maimonides or the acronym Rambam in Hebrew, likewise needs no introduction. One of the most important rabbinical authorities in Jewish history, Maimonides was also a philosopher and medical doctor, and served for a time as royal physician at the court of Saladin. Lastly, Ibn Arabi (d. 1240), the mystic, poet, and philosopher, was revered by many Muslims as *Shaykh al-Akbar* or “the greatest master,” whose enormous corpus of writings have inspired spiritual communities from West Africa all the way to Southeast Asia, making him the single most influential Sufi in history.

Remarkably, all four of these figures share one simple fact in common, as Maribel

Fierro—widely acclaimed, in Roy Mottahedeh’s words, as the doyen of current scholarship on the medieval Islamic West—pointed out in the first of her two Gibb Lectures at Harvard this spring: they were Andalusí in origin, that is, they hailed from “Islamic Spain.” This detail alone testifies to the significance of al-Andalus not only in European intellectual history but crucially in the development of both the Jewish and Islamic traditions. Averroes and Maimonides were natives of Córdoba; Ibn Tufayl was born in Guadix, and Ibn Arabi in Murcia. Local origin, however, says little otherwise about the trajectory of their lives. Ibn Arabi’s largest work, *al-Futuhat al-Makkiya* (“The Meccan Revelations”), was inspired by his pilgrimage in 1202 but took thirty years to finish while he wandered throughout the Middle East, including a sojourn in Konya before eventually settling in Damascus, where he died and remains buried in a mosque-shrine complex built three centuries later by the Ottomans. Maimonides’s biography reflects a similarly itinerant life: exiled from Córdoba in the wake of the Almohad conquest of 1147

when he was only ten years old, his family became migrant refugees for nearly two decades, spending time in Fez near the Almohad heartland and briefly in Jerusalem, ruled then by the Frankish crusader kingdom, before eventually settling in Cairo during the last days of the Fatimids. Between Europe and the Middle East, this was a world far more interconnected than we might assume.

The far-reaching consequences of political upheavals and regional crises, and the often unexpected long afterlives of intellectual activity originating in rather specific circumstances, are especially highlighted by the case of the Almohads—who continue to intrigue historians today, and who have been the subject of Fierro’s research for over twenty years.

The theme for Fierro’s Gibb Lectures was “Scholars and Rulers in al-Andalus.” Her first talk, on March 7, was titled “Averroes’s Disgrace in Context,” referring to an enigmatic episode toward the end of his life when he was publicly denounced as a heretic, expelled from the great mosque of Córdoba, and exiled to Lucena. The incident seems to have

been mired in the complexities of the Almohad era. Regarded by some scholars as precursors to a kind of “fundamentalism,” the Almohads (*al-Muwahhidun*) were a Berber dynasty and a Mediterranean empire that began as a revolutionary state based in the High Atlas mountains. Overthrowing the Almoravids (*al-Murabitun*), also Berbers but of different tribal origins, the Almohads initiated a new era with a renewed theology. As indicated by the appellation *al-Muwahhidun*, meaning “the people of *tawhid*” or divine unity, the movement capitalized on a central doctrine inspired by the messianic figure of the *mahdi* Ibn Tumart (d. 1130). His successor Abd al-Mu‘min waged fierce military campaigns that saw the founding of a vast empire uniting the Islamic West, comprising what are now Morocco, Algeria, Tunisia, northwest Libya, and southern Spain. Claiming legitimacy through a projected Arab genealogy linked back to the Prophet, as Fierro has documented through painstaking research, Abd al-Mu‘min established his own caliphal dynasty.

But the caliphate also signaled its break with the past through symbols like square coins instead of circular,

new titles and slogans, and a distinct architectural style. Other changes had serious social ramifications, most notably the “puzzling” decision, as Fierro has described it, to abolish the conventional Islamic protection (*dhimma*) of Jews and Christians living under Muslim rule. This persecution was precisely what led Maimonides into exile from Spain. On the other hand, rather strikingly, the Almohads seem to have encouraged the pursuit of philosophy. Compared to an earlier generation of Spanish Arabists

viewing them as barbarians who ruined traditional Andalusí society, Fierro has noted the irony that some of the most original thinkers of medieval Iberia, including the four scholars named above, were products of the Almohad period. Indeed, both Ibn Tufayl and Averroes wrote under the patronage of the caliphal court in Marrakech, and it has been suggested that Ibn Tufayl’s *Hayy ibn Yaqzan* may be an allegorical meditation on the political and social role of philosophy in light of the Almohad context.

There are still many unanswered questions about the Almohads. Fierro has wondered, for example, about their attitudes to other Muslims, given evidence that they did not consider non-Almohad mosques properly Islamic. The issue speaks to a key theme of Fierro’s academic career, which features a recurring interest in the problem of orthodoxy in religious history.

➔ To read the full article and watch video of the lectures, visit cmes.fas.harvard.edu.



Roy P. Mottahedeh, Maribel Fierro, and William Granara

Photo: Martha Stewart

EVENT HIGHLIGHTS

Arabic Curses and Their

Uses: Devin Stewart, Professor of Arabic and Islamic Studies; Chair, Department of Middle Eastern and South Asian Studies, Emory University.

The Naksa Fifty Years Later: New Sources, Questions, and Approaches to the '67

War: A conference organized by William Granara, Professor of Arabic, Director, Center for Middle Eastern Studies; and Khaled Fahmy, Shawwaf Visiting Professor in Modern Middle Eastern History, Harvard; Professor of History, American University in Cairo.

■ **Panel I:** *Transformations in Literature.* Chair: Ilham Makdisi, Northeastern University; William Granara; Laila Parsons, McGill University; Daniel Behar,

Harvard; Haci Osman Gunduz, Harvard. Keynote Address: Elias Khoury, novelist, Lebanon.

■ **Panel II:** Chair: Roger Owen, Harvard; Betty Anderson, Boston University; Bassam Haddad, George Mason University; Sherene Seikaly, University of California, Santa Barbara; Yoav di Capua, University of Texas, Austin.

■ **Panel III:** Chair: Sara Roy, Harvard; Hazem Kandil, Cambridge University; Khaled Fahmy.

■ **Closing Conversation:** Khaled Fahmy and Derek Penslar, Harvard.

Talking Tehran: In Conversation with the

Rezaians: A talk with Jason Rezaian, American journalist, and Yeganeh Rezaian, Iranian

journalist. Co-sponsored with the *Journal of Middle Eastern Politics and Policy*, Harvard Kennedy School.

APRIL 2017

Dynamics of Human Occupations and Evolution of Settlements in the Bukhara

Oasis: A talk by Rocco Rante, archaeologist, Louvre Museum.

The Weakened State of

Turkey: A talk by Simon A. Waldman and Emre Çalışkan, co-authors, *The New Turkey and Its Discontents*. Co-sponsored with the Weatherhead Center for International Affairs.

After Dark: Nocturnal Landscapes and Public Spaces

in the Arabian Peninsula: An interdisciplinary symposium organized by Gareth Doherty,

Assistant Professor of Landscape Architecture and Senior Research Associate, Harvard Graduate School of Design (GSD), and William Granara, Professor of Arabic, Director, Center for Middle Eastern Studies. Co-sponsored with the Aga Khan Program and the Department of Landscape Architecture, GSD.

■ **Panel I:** *Nocturnal Activities in Public Spaces.* Moderator: Ahmed Kanna, University of the Pacific; Farah Al-Nakib, American University of Kuwait; Yasser Elsheshtawy, UAE University; Pascal Menoret, Brandeis University.

■ **Panel II:** *Designing for Darkness.* Moderator: Belinda Tato, GSD; Nasser Abulhasan, Joaquin Perez-Goicoechea, AGi Architects, Kuwait and Madrid; Todd



Devin Stewart



Participants in the Naksa Fifty Years Later conference

Reisz, Yale University; Anna Grichting, Qatar University; Maha al-Dhaheri, Urban Planning Council, Abu Dhabi.

- **Panel III: Narratives of the Night.** Moderator: Nasser Rabbat, MIT; Wilmot Kidd, photographer and filmmaker, New York; Hussam Dakkak, Studio Bound, London, Kuwait, Riyadh; Cristiano Luchetti, American University of Sharjah.
- **Panel IV: New Nocturnal Landscapes.** Moderator: Silvia Benedito, GSD; Steven Velegrinis, Perkins+Will, Dubai; Abdulatif Al-Mishari, Associated Architects

Partnership; Ahmed Al-Ali, Farid Esmaeil, X Architects, Dubai; Mohsen Mostafavi, GSD.

Refugees and Migrants: A Comparative Study of Response—The UN, Government, and Civil Society: A talk by Karen AbuZayd, Commissioner, UN Human Rights Council Commission of Inquiry on Syria; former Special Adviser to the Secretary General for the Global Summit on Refugees and Migrants, 2016. Co-sponsored with the Weatherhead Center for International Affairs.

Through a Camera Obscura: Economic Science and the Emergence of the Market in Colonial Egypt: A talk by Casey Primel, Volkswagen Postdoctoral Fellow, Weatherhead Initiative on Global History, Harvard. Co-sponsored with the Center for European Studies.

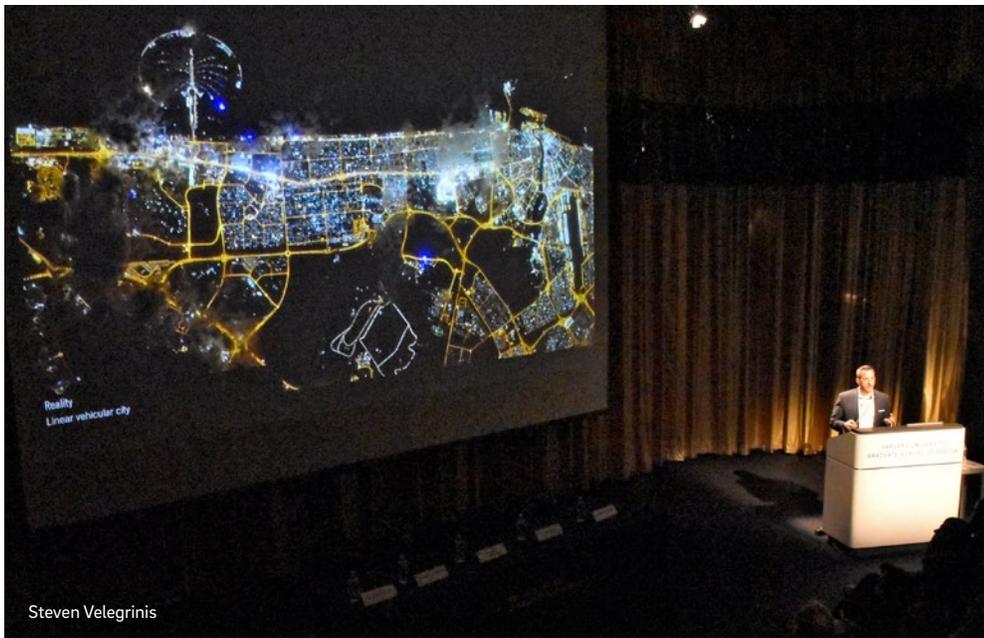
Syria—What Next? A discussion about recent events in Syria with Roger Owen, A.J. Meyer Professor of Middle Eastern History *Emeritus*, Harvard; and Melani Cammett, Professor of Government, Harvard.

MAY 2017
Ottoman Perception of the Ukrainian Cossack Uprising against the Polish–Lithuanian Commonwealth (1648–1657): A talk with Sait Ocakli, Eugene and Daymel Shklar Research Fellow, Harvard Ukrainian Research Institute.

Saudi Arabia’s Development Model, 1950–2016: A Critical Analysis: An Arabian Peninsula Studies lecture by Abdulaziz M. Aldukheil, Chairman, Aldukheil Financial Group; former Saudi Deputy Minister of Finance.

Why France Fears Islam: Religion, Democracy, and Human Rights in the Time of Elections: A talk with Jocelyne Cesari, Professor of Religion and Politics, Director of Research, Edward Cadbury Centre for the Public Understanding of Religion, University of Birmingham; Director, Islam in the West program, Harvard.

“No Place to Raise a Daughter”: My Life and Work in the Middle East—A Woman’s Perspective: The 2017 Hilda B. Silverman Memorial Lecture, delivered by Martha Myers, former Country Director, Save the Children—Syria.



Steven Velegrinis

EVENT HIGHLIGHTS

HOPE AND LOSS MADE VIVID

Arab-American Artist Reflects on Middle East Unrest in Exhibition

A selection from Helen Zughaib's "Arab Spring/Unfinished Journeys," presented by the CMES Middle East Forum, was on view in the CGIS South Concourse this spring. Harvard correspondent John Michael Baglione talked with Zughaib and wrote this article, originally published February 7 in the Harvard Gazette.

Layered over a cloaked woman on a sandy background, dozens of brightly colored flowers twist and blossom, filling every available space from corner to corner. The woman is seen from behind, almost a shadow, her neutral color helping to accentuate the Technicolor brilliance of the flora surrounding her. It is, as the piece's title suggests, a literal interpretation of "Arab Spring."

"Initially [there was] the hope and optimism," says artist Helen Zughaib, "which is why I used that motif of the flower . . . that carried on through even as the situation deteriorated."

It is a subject matter close to her heart. Born in Beirut to naturalized Americans, Zughaib was evacuated with her family to Europe in late 1975 as Lebanon descended

into civil war. After earning a bachelor's degree in fine arts from the College of Visual and Performing Arts at Syracuse University, she relocated to Washington, DC, to work on art full time. In 2002, she came to national attention when she donated "Prayer Rug for America" to the Library of Congress. A response to 9/11, the piece combines American flags and colors with traditional motifs related to Islamic worship and architecture.

After 35 years away, Zughaib returned to Lebanon just as the Arab Spring—the explosion of revolutions from 2010 to 2013—was sweeping the Middle East. Soon she started on portraits of Abaya, named for the traditional black cloak worn by many Middle Eastern women.

In some pieces Abaya is staring at her audience, but in most she is seen from behind, standing in fields of flowers, Arabic script, and newspaper clippings. As the dates on the title cards climb from 2011 to 2015, the flowers go from raining down on her to constricting her, until she is nothing but a bouquet of baby's breath. By the end of the series, Abaya, rendered in the style of the Madonna from

Picasso's "Guernica," is vomiting the flowers into the sky.

Abaya is the star of Zughaib's exhibition "Arab Spring/Unfinished Journeys," a reflection on the optimism and despair of that time. Nearly every work has a dominant figure, usually Abaya, but children are also present, or in the case of one piece, conspicuously absent.

"Unfinished Journeys," whose debut coincided with international outrage over the 2015 drowning of 3-year-old

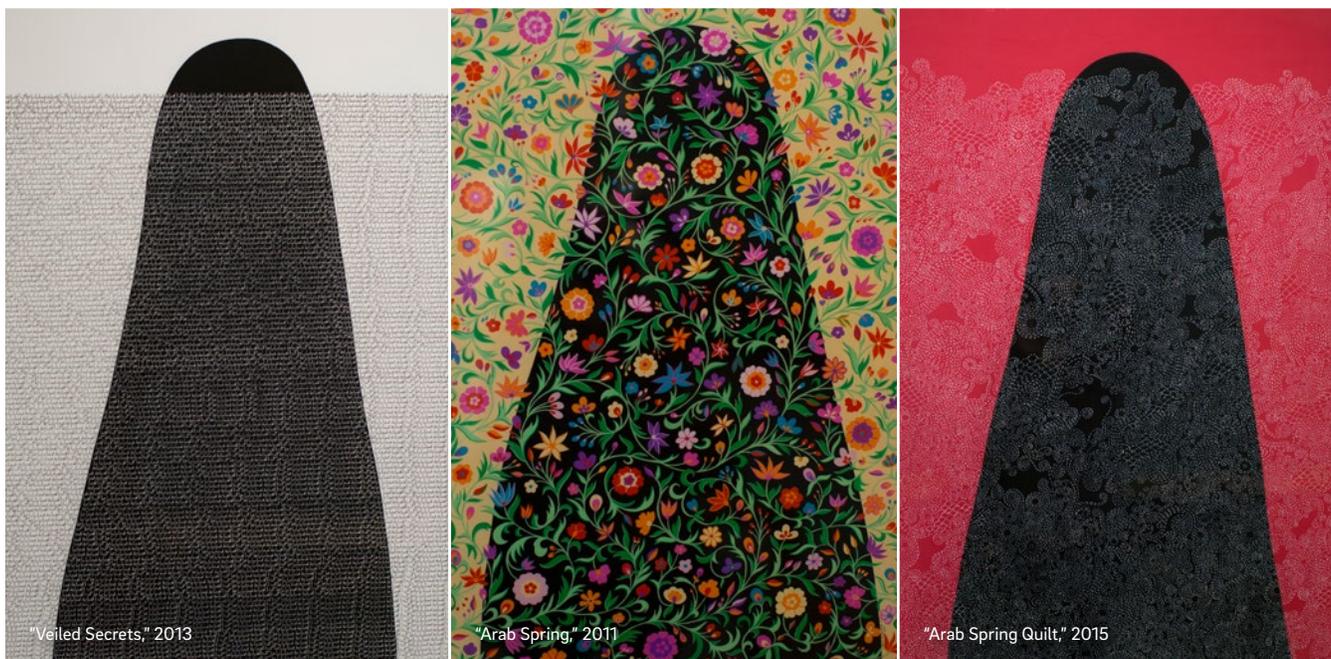
refugee Alan Kurdi, depicts a pair of small, kaleidoscopic children's shoes abandoned on the corner of a dark prayer rug. The piece, a silk-screen commissioned during Zughaib's residency at George Mason University, was the culmination of an installation of painted children's shoes.

"I kept thinking of the Dr. Seuss book 'Oh, the Places You'll Go!'—the sad irony of that," said Zughaib. She would ultimately name the installation after the book.



Helen Zughaib

All photos: Stephanie Mitchell/Harvard Staff Photographer



Viewed together, the two title works tell the bitter-sweet story of the unrest that engulfed the Middle East at the beginning of the decade. One moment, hope for democracy is everywhere the eye can see; the next, that hope has been swept aside by violence and displacement.

“Despite the fact that people think my work is political, it’s really on a human level,” Zughaib said. “Because who is paying the price? It’s the women and children. You’re looking at this one individual person or you’re looking at the

little shoe so you can start to relate on a very small, micro level this problem that is worldwide.”

One great strength of Zughaib’s work lies in the conflict between her distinctive style and tragic subject matter, a dynamic heightened through her use of gouache, a sumptuous watercolor, to depict fraught moments. Perhaps the best example of the effect is in “Generations Lost,” in which women wearing extravagantly patterned, multicolored abayat wave sheets of paper with the faint hints of men’s silhouettes, photos of lost loved ones.

The sole triptych of “Arab Spring/Unfinished Journeys,” titled “di/as/pora,” presents an interesting experiment in cultural perceptions. A gathering of women, each wearing a striped abayat, crowds the right panel but sparsely fills the left. As the title suggests, the piece deals with the mass exodus of war, focusing not on those who flee but those who remain to pick up the pieces.

“When I exhibited it to a primarily Arab-American community, they read from right to left . . . so as the troubles got worse, the exodus began to in-

crease.” A Westerner, however, might read the progression from left to right, as though the figures were gathering protesters, such as in Cairo’s Tahrir Square.

It is this very split within herself that Zughaib considers her greatest asset. As an observer of Arab and American cultures, at home in both and neither, she aims to create art that can speak to both sides. And at a time when distrust darkens relations between the US and many Middle Eastern countries, her art insists that there is still much we can learn from each other. ▣

