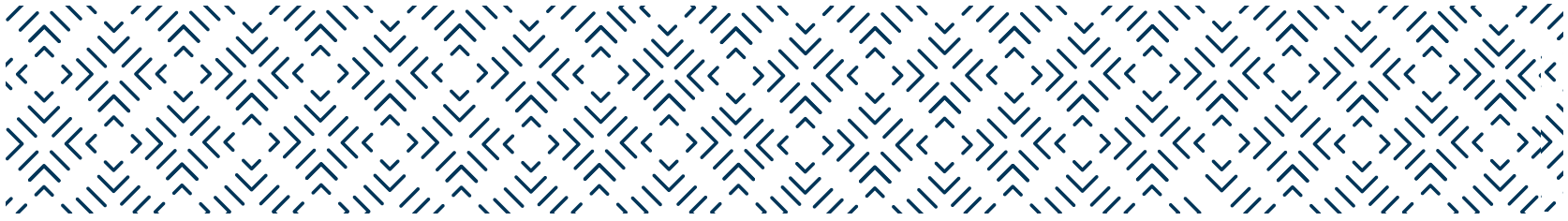


COLUMBIA UNIVERSITY



MIDDLE EAST
INSTITUTE

2018-2019 ANNUAL REPORT



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MISSION

The Middle East Institute fosters an interdisciplinary and interdepartmental approach to enhancing Columbia's Middle East and North Africa programs. It strengthens the curriculum by offering courses to supplement and complement departmental offerings, and it provides a vibrant forum for faculty and students to work together across the different disciplines through workshops, lectures, conferences, and social events. The institute offers fellowships to students for study and research in the MENA region and at home, and it advises students on course selection, language programs, and career opportunities. Outreach programs offered by the MEI inform and educate the media, government and general public about the Middle East and North Africa and help diversify K-14 curricula regarding regional content. MEI also collaborates with other regional institutes and university units to advance knowledge about issues and processes that transcend regions. MEI utilizes existing earmarked support for visiting scholars and currently is seeking further endowment support for its mission objectives.

LETTER from the DIRECTOR

Academic year 2018-19 at the Middle East Institute opened with the successful renewal of our key Title VI federal funding for another four-year cycle, with our level of funding increased. Founded in 1954, the MEI is a National Resource Center (NRC) with a mandate to support and strengthen scholarship on the Middle East and North Africa (MENA) for the benefit of the academy itself and also to inform the media, government, and the general public. An important further dimension of this federal funding concerns the institute's role in administering Foreign Language Area Studies (FLAS) fellowships for region-specific language study and related research by undergraduate and graduate students.

Pursuant to its efforts to facilitate the work of the university's world class faculty specialized in MENA and related regions—a scholarly community of over one hundred faculty members and language instructors—the institute played a founding role in the creation of Columbia's new Center for the Study of Muslim Societies (CSMS), launched

in Fall 2018. The idea for this innovative center emerged from the experiences of a set of faculty members and researchers located in a wide variety of departments and schools, who had participated, one scholar per week, in the highly successful core course for the institute's master's program in Islamic Studies (ISMA). The sense among these faculty members of an exceedingly rich—but widely dispersed and therefore largely untapped intellectual network—led to organizational efforts that culminated in the formal approval of CSMS by the Provost and the Vice-President for Arts & Sciences.

Housed administratively at the MEI, the new center will harness and amplify the university's unmatched strength in the global-level study of Islam and Muslim societies. Unlike the federal funding profile of MEI, however, CSMS will seek private support for its projects. First steps in this direction have included successful in-house applications to the Institute for Social and Economic Research and Policy (ISERP), for basic workshop funding, and to the Humanities War Initiative of the CU Dean of Humanities for "The Humanities in the Wake of War? Technologies of Power, Displaced Histories and Reconstruction." This CSMS project will bring faculty and fellows, students and "scholars at risk," together with artists and archivists to

consider the past and future role of the humanities in the wake of wars. As a response to the witnessed destruction in recent years in the Middle East in particular, it is recognition of our responsibility as much as our desire to rethink disciplinary knowledge and the role of the academy in the aftermath of a century of wars.

The MEI's close affiliates also have recorded notable funding successes this past year. Thus the Center for Palestine Studies (CPS) obtained support from the Arts & Sciences to match a private donor's funding commitment, which allowed the center to extend its Ibrahim Abu-Lughod Postdoctoral Fellowship from one semester to a full academic year. Meanwhile, the work of the Ifriqiyya Colloquium, a monthly faculty and graduate student seminar focused on pre-colonial Africa, will benefit from a new Mellon Foundation grant based at the Makerere Institute for Social Research in Kampala, Uganda.

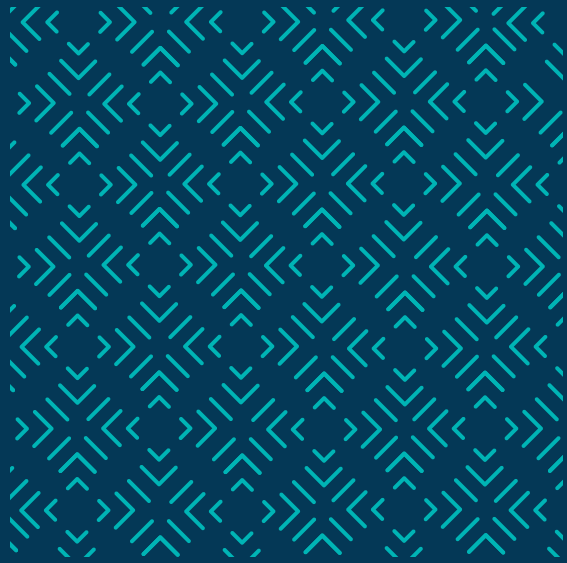
The academic efforts of the MEI and its affiliates depend on the essential skills and efforts of university librarians. The highlight this past year was the return to Columbia of Dr. Kaoukab Chebaro, who was appointed as the new Head of Global Studies, based at the Lehman Social Sciences Library. Together with her colleagues Peter Magierski, the Middle East & Islamic

Studies Librarian, and the specialized librarians in African and Jewish Studies, the MEI and the university benefit from an exceptionally strong team in collections management, archival strategies, digital methods and the professional curating of special holdings.

In a final highlight, as part of our established Outreach responsibility to support New York City teachers with resources and training to better teach about the MENA, the institute, for the first time, ran accredited professional development workshops for K-14 teachers in summer 2018. The institute is committed to supporting NYC teachers, in partnership with After School Professional Development Program (ASPDP), by offering accredited programs that meet teachers' professional learning needs, support their progress toward career goals, develop their instructional practices, and lead to improved student learning.



Brinkley Messick



PROGRAMMING

MEI's in-house programming supports the initiatives of faculty, students and visiting scholars and collaborates with its counterparts across Columbia and in New York City. In addition to weekly language circles, MEI produces and sponsors workshops and conferences.

A sample of our programming from this year follows.



LANGUAGE SUPPORT

MEI supports language learning through weekly Arabic and Persian circles that provide an opportunity for students to practice their skills in a conversational setting. This year MEI also supported a Persian language film series. Hebrew Language Program Coordinator, [NAAMA HAREL](#), brought her advanced students to the Gesher Theater's North American premiere of "In the Tunnel," a contemporary satirical play in Hebrew that discusses the Israeli-Palestinian conflict, with funding from MEI.

SPECIAL EVENTS

Khalid Abdalla
أخيراً في الأيام الأخيرة
IN THE LAST DAYS
OF THE CITY
فيلم لنا مر السعيد
a film by Tamer El Said

Wednesday
October 17
6:30pm

Screening + Q&A
with the Director and
Marc Michael, Kevorkian
Center Faculty Fellow
NYU Kevorkian Center
255 Sullivan Street

MIDDLE EAST INSTITUTE COLUMBIA UNIVERSITY
HAGOP KEVORKIAN CENTER NEAR EASTERN STUDIES NYU

IN THE LAST DAYS OF THE CITY

October 17, 2018

Co-sponsored by the Hagop-Kevorkian Center at New York University

Middle East Institute | Center for the Study of Muslim Societies

IS OCCULT SCIENCE SCIENCE?

Wednesday
January 30
5:00-6:30PM
207 Knox Hall
Columbia University

A lecture by
Matthew Melvin-Koushki
Assistant Professor of History,
University of South Carolina
Visitor,
Shi'i Studies Research Program,
School of Historical Studies,
Institute for Advanced Study

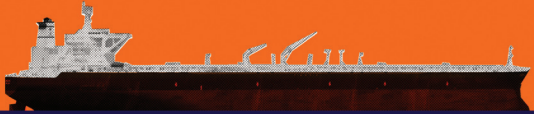
Commentary by **A. Tunç Şen**
Assistant Professor of History,
Columbia University

The historical study of Islamic occult science, like few other categories, plunges the modern researcher into a quandary equally epistemological and ethical. Epistemological, because it challenges to the core our reflexive materialist-scientific assumption that Magic can never be Science, that its claims to empiricism can only be deception or delusion. And ethical, because it is a site where colonialist-orientalist dogma is still firmly entrenched. With few exceptions, Muslim occult sciences—in extreme contrast to their Christian peers—figure explicitly or implicitly in the historiography as superstitious, subrational natives fit only to be patronized, quarantined and ideally violently excised from Westernness altogether. This talk therefore presents Islamic Magic as an especially efficient means of decolonizing Western intellectual, social and political history more broadly, and proposes a (cosmic-)philosophical way forward.

IS OCCULT SCIENCE SCIENCE?

January 30, 2019

Co-sponsored by the Center for the Study of Muslim Societies



**TANKERS, TYCOONS,
AND THE MAKING OF
MODERN REGIMES OF
LAW, LABOUR, AND
FINANCE**

A talk by
Laleh Khalili
Professor of Middle East Politics
SOAS University of London

Monday
February 11
6:00-8:00PM

Sulzberger Parlor
Barnard College

Department of Anthropology, ISERP; Institute for Religion, Culture, and Public Life,
The Racial Capitalism Working Group, Center for the Study of Social Difference,
Department of Middle East South Asian and African Studies, Middle East Institute

TANKERS, TYCOONS, and the MAKING of MODERN REGIMES of LAW, LABOR, and FINANCE

February 11, 2019

Co-sponsored by the Department of Anthropology; ISERP; the Institute for Religion, Culture, and Public Life; the Racial Capitalism Working Group; Center for the Study of Social Difference; and the Department of Middle East, South Asian, and African Studies

The 'Permanent Crisis'
of Migration by Sea



Maritime Border Control
as a Form of Persecution

Thursday,
21st
February 2019
At 12 pm

114 Avery Hall,
Columbia University
1172 Amsterdam Avenue,
New York

By Violeta Moreno-Lax
Queen Mary University of London

This lecture is organized as part of the course Mapping Maritime Frontiers in the Eastern Mediterranean at Columbia University taught by Nora Akawi and Nour Bin Yehouada. The event is co-sponsored by the Department of Anthropology, Studio-X Amman at the Graduate School of Architecture, Planning and Preservation and the Columbia Global Centers | Amman, the Institute for Social and Economic Research and Policy, the European Institute, and the Wilson East Institute at Columbia University.

The 'PERMANENT CRISIS' of MIGRATION by SEA

February 21, 2019

Co-sponsored by the Department of Anthropology, Studio-X Amman at the Graduate School of Architecture, Planning and Preservation and the Columbia Global Centers | Amman, the Institute for Social and Economic Research and Policy, and the European Institute

CONFERENCES

THE CULTURAL TURN IN ARABIC LITERARY PRODUCTION

A conference in
celebration of the
50th Anniversary
of the *Journal of
Arabic Literature*

Organized by Muhsin al-Musawi
(Columbia University), Elizabeth
Holt (Bard College), Tarek El-Ariss
(Dartmouth College), Nizar F.
Hermes (University of Virginia),
and Anna Ziajka-Stanton (Penn
State University)

APRIL 19
COLUMBIA UNIVERSITY
FACULTY HOUSE

Mapping Arabic Literature as World
Literature

Arabic and Chinese Literary and
Artistic Production in Cross- Cultural
Encounter/Translation

Exile, Identity, and Engagement in
Arabic Literature

The Islamic and the Secular Turn in
Arabic Literary Production

KEYNOTE ADDRESS: Nadia
al-Bagdadi, Central European
University

APRIL 20
KNOX HALL
ROOM 509

The Comparative/Transnational
Poetics and Politics of Literature I
Managing/Publishing Arabic
Literature (panel in Arabic)

The Multi-thematic Configuration of
Classical Poetry and Poetics

The Comparative/Transnational
Poetics and Politics of Arabic
Literature II

On Writing: Experience, Process,
Perception (panel in Arabic)

APRIL 21
KNOX HALL
ROOM 509

Revisiting the Modernist and the
Post-Colonial in Arabic Literature

The Contemporary and Techno-
Digital Turn in Arabic Literary
Production

KEYNOTE ADDRESS: Mahdi
Arar, Birzeit University (in Arabic)

Sponsored by the Middle East Institute; Department of Middle Eastern, South Asian, and African Studies; Society of Fellows-Heyman Center; Department of East Asian Languages and Cultures; Weatherhead East Asian Institute and Center for Chinese Literature and Culture; University Seminars; Division of Humanities in the Arts and Sciences; Executive Vice President and Dean of the Faculty of Arts and Sciences; Dartmouth College; Brill Academic Publishers; Dr. Aziz Shaibani/Arab-American Educational Foundation

The CULTURAL TURN in ARABIC LITERARY PRODUCTION

April 19-21, 2019

Cosponsored by the Department of Middle Eastern, South Asian, and African Studies; Society of Fellows-Heyman Center; Department of East Asian Languages and Cultures; Weatherhead East Asian Institute and Center for Chinese Literature and Culture; University Seminars; Division of Humanities in the Arts and Sciences; Executive Vice President and Dean of the Faculty of Arts and Sciences; Dartmouth College; Brill Academic Publishers; Dr. Aziz Shaibani/Arab-American Educational Foundation

The JOURNAL of ARABIC LITERATURE

50TH ANNIVERSARY CONFERENCE

The Journal of Arabic Literature publishes field-defining essays on Arabic literature, from the classical period through to the cultural production of emerging schools and generations. The Cultural Turn in Arabic Literary Production, a three day conference at Columbia University held in celebration of JAL's fiftieth anniversary, invited scholars to reflect on the state of the field of Arabic literature.

Organized by [MUHSIN AL-MUSAWI](#) (Columbia) with Elizabeth Holt (Bard), Tarek El-Ariss (Dartmouth College), Nizar F. Hermes (University of Virginia) and Anna Ziajka-Stanton (Penn State University).

WORKSHOPS

SHARĪ'A STUDIES

The shari'a, or Islamic law, an exceedingly rich and essential part of the wider Islamic tradition, is a focus of robust academic scholarship. At Columbia, the legacy of such work dates to renowned faculty members such as Richard Gottheil (1862-1936) and Joseph Schacht (1902-1969). At present, with research being conducted, graduate students trained, and courses on "Islamic Law" taught by professors in three separate departments (Religion, MESAAS and Anthropology), Columbia is uniquely positioned in this important area of study.

The contemporary importance of Shari'a Studies for broader educational and public engagement efforts cannot be overstated. In the American public arena, a key theme of anti-Muslim bigotry is the supposed fear that the shari'a will somehow displace American law. Growing apace, this "shari'a panic" has moved beyond the chauvinist laws passed by the legislatures of a number of states.

With the surge of Islamophobia following the 2017 elections, "anti-shari'a" marches took place in some twenty cities, sponsored by ACT for America, which the Southern Poverty Law Center has designated as an anti-Muslim hate group. Elsewhere in the world, heinous crimes have been committed in the name of the shari'a by the so-called Islamic State (ISIL) and other groups.

The academic response by the MEI faculty and graduate student community has been to actively promote scholarly inquiry and debate in the field of Shari'a Studies. To this end, to disseminate new research, the institute organized its Shari'a Workshop series, starting in 2015.

WORKSHOP SERIES

FALL 2018

SEPTEMBER 17 | Lena Salaymeh (Princeton), "Imperialist Feminism and Islamic Law"

NOVEMBER 29 | Leor Halevi (Vanderbilt University), "Spirits of Islamic Law in the British Empire: Impurity, Modernity and Alcohol in Interwar Bombay and Cairo"

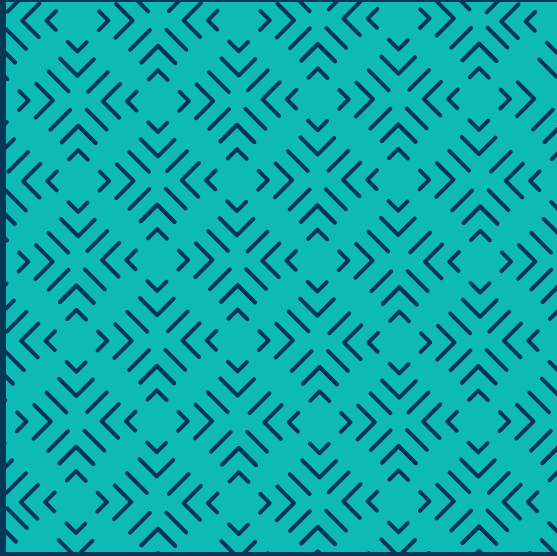
SPRING 2019

JANUARY 30 | Matthew Melvin-Koushki (University of South Carolina), "Is Occult Science Science?" with commentary by Tunç Şen (Columbia University)

MARCH 25 | Ayesha Chaudhry (University of British Columbia) and guest convener Omar Farahat (McGill), "Islamic Legal Studies: A Critical Historiography"

FEBRUARY 28 | Mathieu Tillier (Sorbonne University), "Local Tradition and Imperial Law in Umayyad Fustat: the Evolution of the Early Egyptian Legal School" with commentary by Columbia graduate students Grace Bickers and Aseel Najib

APRIL 18 | Salim Tamari (Visiting Professor, Columbia University) and Munir Fakhr Eldin (Birzeit University), "Endowment (waqf) in Jerusalem" with commentary by Brinkley Messick (Columbia University)



OUTREACH

The Middle East Institute is committed to supporting K-14 teachers with resources and training with a particular focus on high need areas of New York City and its surrounding suburbs.

Representations of Exile and Migration

a professional development
workshop for teachers
grades 8-12

hosted by the
Middle East Institute

This two-day course will provide a nuanced portrait of the experience of displacement and the figure of the migrant by focusing on literary, cinematographic, pedagogical, and theoretical materials. Led by scholars of literature and education, participants will be invited to explore the impact of displacement on space, language, and bodies by looking at texts, images, and films from the Middle East.
Professional Development Hours: 12
No. of P-Credits: 1

to learn more and register, visit:
pci.nycenet.edu/aspdp/Course/Details/7743

april 26-27, 2019
knox hall
606 W 122nd st
new york, ny 10027

questions? email Simone
sr3429@columbia.edu

NYC DOE Teachers: To receive full CTLE and salary differential credit for this course you must register with ASPDP on their website. If you do not complete the ASPDP registration by the registration deadline then you will not be eligible for P-credits towards your salary differential. If you have questions about P-credits or the salary differential, please email ASPDP at ASPDP@schools.nyc.gov for more information.

PROFESSIONAL DEVELOPMENT WORKSHOPS


MEI offers teachers robust professional development opportunities in the form of intensive two-day accredited workshops. These workshops demonstrate how to incorporate content related to the MENA region into the NYS curriculum. Take-home assignments and in-session activities build workshop participants' capacity for self-reflection and for interrogating their own (or their institution's) assumptions and instructional practices in order to cultivate a critical consciousness in their classrooms and institutions, decenter hegemonic voices and create more inclusive educational environments.

PARTNERSHIPS with LAGUARDIA COMMUNITY COLLEGE and HUNTER COLLEGE

MEI has partnered with LaGuardia Community College since 2016 and Hunter College since 2014 to advance Middle East Studies and related programming at public educational institutions in New York City. With LaGuardia CC, MEI cosponsors the annual New York Forum for Amazigh (Berber) Film; at Hunter, we provide a Foreign Language and Area Studies fellowship to a student each summer.

In Fall 2018, [MATAN COHEN](#), a Ph.D. candidate from the department of Middle Eastern, South Asian and African Studies co-taught a course with a LaGuardia faculty member. The course, *Constructing Identities Through Film: Middle East*, investigated the contemporary diversity of cultures and societies in the Middle East and North Africa, including Turkey, Israel and Iran, through film production.

MEI partnered with [NATKALLAM](#) to offer additional language learning opportunities to students at LaGuardia CC and Columbia.



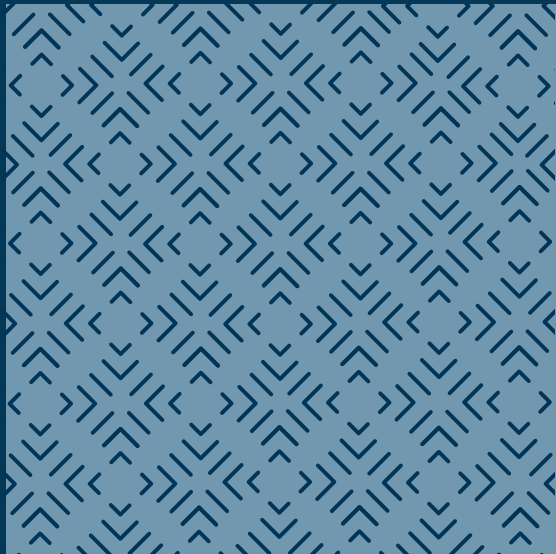
NaTakallam, founded by a Columbia SIPA alumnus, connects refugees with remote income-earning opportunities related to language and cultural exchange, providing them with economic empowerment, purpose, and re-gained dignity. The majority of session fees go directly to displaced persons, who have self-generated over \$500,000 through their individual language tutoring, guest speaking, translation and classroom work with NaTakallam.

NaTakallam partners with universities to provide affordable and enriching opportunities that complement existing coursework. The programs include options for language learning and/or global studies, sessions for individual students or for groups, and programs that can be integrated into existing coursework or run independently

INTRODUCTION to the MIDDLE EAST

at TEACHERS COLLEGE

MEI developed a course offering with the Social Studies Education Program at Teachers College. Introduction to the Middle East, taught by [SONIA AHSAN](#), was content-based and also addressed pedagogical questions related to teaching about the Middle East. It provided frameworks to read, study, teach, and think critically about the region in order to deexceptionalize and demystify the study of the Middle East. Professor Ahsan's course provided a historical overview and covered pressing social, historical, and political issues. Developed for pre-and-in-service teachers, the course offered suggestions for age-appropriate readings and pedagogical approaches for teaching grades 7-12 students. Students also gained an understanding of the role of the media in portraying the region, and achieved a more nuanced understanding of the pluralities and specificities of the peoples, religions, histories, cultures, and politics of the region.



VISITING SCHOLARS

The MEI has a long tradition of hosting visiting academics, through Fulbright, European grants, and other sources. It also has its own earmarked, but now undercapitalized endowment funding to host each year the Arcapita Visiting Professor in Arab Studies. In addition to the various types of pre-doctoral, postdoctoral and faculty visitors, the MEI together with the

MESAAS Department in recent years won a prestigious grant for visiting scholars from the Carnegie Foundation. This provided for a total of four Arab social scientists to join us as Carnegie Centennial Fellows.

RANA BARAKAT

ARCAPITA VISITING PROFESSOR
in MODERN ARAB STUDIES,
SPRING 2019

Rana Barakat is assistant professor of history and contemporary Arab studies at Birzeit University in Palestine. Her research interests include the history and historiography of colonialism, nationalism, and cultures of resistance. She earned her Ph.D. in history from the University of Chicago and has since published in several venues including the *Journal of Palestine Studies*, *Jerusalem Quarterly*, *Settler Colonial Studies*, and *Native American and Indigenous Studies*. She is currently completing a book monograph, "The Buraq Revolt: Constructing a History of Resistance in Palestine," which argues that this revolt was the first sign in the Mandate period of sustained mass resistance to the settler-colonial project, including direct and rhetorical actions against both political

Zionism and British imperialism, planting seeds of mass political mobilization. She is currently working on a second book monograph titled "Lifta and Resisting the Museumification of Palestine: Indigenous History of the Nakba", which advances an indigenous understanding of time, space, and memory in Palestine by focusing on the details of the people and place of Lifta village over time.

BEHNAM SADEGHI

MAHDI VISITING RESEARCH FELLOW, FALL 2018

Behnam Sadeghi researches the history of Islamic thought in areas such as jurisprudence, gender, theology, and scriptures. He is the author of a book on philosophy of law: *The Logic of Law Making in Islam: Women and Prayer in the Legal Tradition* (Cambridge University Press, 2013). He also has publications on the early history of the Qur'an and the Hadith. He has taught courses on gender, political Islam, Islamic history, Islamic law, Islamic theology, history of moral theory, virtue ethics, social theory, method in the social versus natural sciences, and theory in the study of religion.

HUSSEIN ABDULSATER

INCOMING MAHDI VISITING RESEARCH FELLOW, FALL 2019

Hussein Abdulsater (PhD Religious Studies, Yale 2013) is Assistant Professor of Islamic Studies and Arabic culture in the Department of Classics at the University of Notre Dame. His research focuses on the interaction among Islamic theology, classical Arabic literature and historiography. His book, *Shi'i Doctrine, Mu'tazili Theology* (Edinburgh University Press, 2017) won the World Award for Book of the Year of the Islamic Republic of Iran. At the Middle East Institute, he will offer an advanced seminar covering major themes in Islamic theology. The seminar combines close reading of selected primary texts and deep engagement with their broader contexts as discussed in secondary literature.



COURSES

Visiting scholars at the MEI taught three courses during the 2018-2019 academic year at Columbia in the Graduate School of Arts and Sciences and the Graduate School of Architecture, Planning and Preservation.

MDES GU4263

COLONIAL ENCOUNTERS

THINKING THROUGH TIME AND SPACE

This seminar focuses on issues related to colonial encounters over time, space and geographies. We will explore the themes and lines of thought that are helpful in thinking about our contemporary conditions in terms of colonial history. This course is also about the various ways, means and methods that colonized people(s) confront(ed) colonial violence, domination, and other forms of power. The course will travel in theory and space, in terms of geography and temporality, while prioritizing a focus on the Middle East.

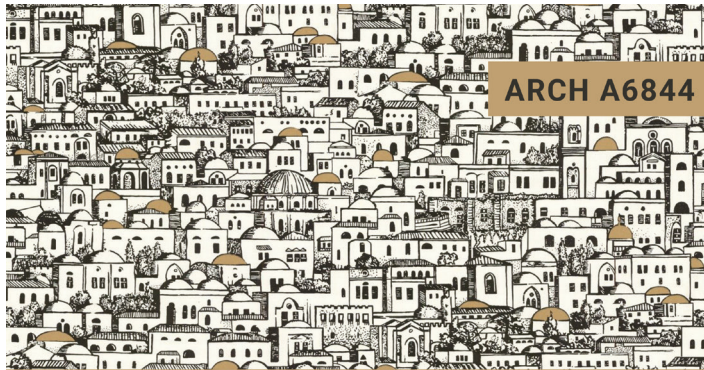
Rana Barakat
 Arcapita Visiting Professor in
 Modern Arab Studies, Middle East
 Institute, Columbia University
 Assistant Professor of History and
 Archeology, Birzeit University

TUESDAYS 6:10-8:00PM

COLONIAL ENCOUNTERS

with RANA BARAKAT

This course focuses on issues related to colonial encounters over time, space and geographies. The course is organized around issues that emerge from thinking about the past and present of colonialism and how those encounters affect and frame epistemological as well as ontological questions. We will explore the themes and lines of thought that are helpful in thinking about our contemporary conditions in terms of colonial history. As such, this course examines different types of colonialisms in their various forms and iterations over time and space and their attendant narrations and stories regarding the relationship to the past and present. This course is also about the various ways, means and methods that colonized people(s) confront(ed) colonial violence, domination, and other forms of power. Throughout the semester we ask questions related to histories of colonialisms, comparative colonial settings, settler colonial trajectories, and indigenous responses to settler power. The course will travel in theory and space, in terms of geography and temporality, while prioritizing a focus on the Middle East.



The City of God and the Worldly City

A Social and Architectural
History of Jerusalem

This seminar provides a social and architectural history of Jerusalem, with a focus on issues of representation, urban form, planning, spatial contestation, and debates about the status of the city and its future. This course will also examine the sacred, imagined and worldly Jerusalem through its social history, religious rituals, the politics of archaeology, planning and urban transformation, demographic debates, ethnicity, and war. It will analyze the commodification and packaging of holy city for pilgrimage and tourism. The course will address the current predicament of the city and its future within the context of the Arab-Israeli conflict.

with professors
Salim Tamari
Suad Amiry

Wednesdays
1:00-3:00PM

Call No. 22204

In Medieval sacred literature Jerusalem has been described as the Center of the World, at the crossroads of Asia, Africa and Europe. Its various names are all related to its sacred character: Elia, Yerushalaim, Al Quds, Beit al Maqdis, and Yabus. For thousands of years it has inspired and incited successive dynasties, nations and individuals with its sacred landscape, and triggered countless wars and conquests. For most of its recent history the number of pilgrims far exceeded its resident population. It is the only city which has a malaise named after it the — Jerusalem Syndrome refers to a psychotic obsession, triggered by visiting or making a pilgrimage to the city.

This course provides a social and architectural history of the city with a focus on issues of representation, urban form, planning, spatial contestation, and debates about the status of the city and its future. It examines the sacred, imagined and worldly Jerusalem through its social history, religious rituals, the politics of archeology, planning and urban transformation, demographic debates, ethnicity, and war. It analyzes the commodification and packaging of the Holy City for pilgrimage and tourism and address the current predicament of the city and its future within the context of the Arab-Israeli conflict.

The CITY of GOD & the WORLDLY CITY

with **SALIM TAMARI & SUAD AMIRY**

SALIM TAMARI

Salim Tamari is Professor of Sociology (Emeritus) at Birzeit University; Research Associate at the Institute for Palestine Studies; and Editor of *The Jerusalem Quarterly*. His recent publications include *Mountain Against the Sea: A Conflicted Modernity*; *The Storyteller of Jerusalem: The Life and Times of Wasif Jawhariyyeh* (with Issam Nassar); *Year of the Locust: Erasure of the Ottoman Era in Palestine*; *The Great War and the Remaking of Palestine* (2018: UC Press); *Landed Property and Public Endowments in Jerusalem* (with Munir Fakhr Ed Din, 2018), and *Camera Palestina: Photography and the Sensual Impulse* (UC Press; forthcoming 2019). As visiting Adjunct Professor at Columbia's Graduate School of Architecture, Planning and Preservation in Spring 2019, Tamari co-taught *The City of God and the Worldly City: A Social and Architectural History of Jerusalem* with Suad Amiry.

SUAD AMIRY

Suad Amiry is a conservation architect and a writer. She is the founder of RIWAQ: Centre of Architectural Conservation, Ramallah, Palestine. Amiry and her Organization RIWAQ received several international architectural awards, amongst them the prestigious Aga Khan Award for Architecture in 2013. Amiry taught architecture in the Department of Architecture at the University of Jordan and at Birzeit University. She is the author of several books on architecture, the latest of which is *Peasant Architecture in Palestine: Space, Kinship and Gender* (2018). Amiry is also a writer. Her acclaimed memoirs *Sharon and My Mother-in-Law* received Italy's renowned literary award, Via Reggio (2004). She is the author of several non-fiction books including: *Menopausal Palestine*, *Nothing to Lose But Your Life: an 18 hour Journey with Murad* and *Golda Slept Here*. Amiry's latest book *My Damascus* appeared in Italian, English, and Maltese. It will be translated and published in Arabic in early 2019. Suad Amiry's presentation "My Work My Hobby" was featured at TEDxRamallah.

ISLAMIC STUDIES MA PROGRAM

The Islamic Studies MA Program (ISMA) focuses on the critical academic study of Islamic religious and intellectual traditions and on the diverse regional histories, cultures, and social formations of Muslim communities around the world. Interdisciplinary in character, our innovative program draws on the range of area specializations, departments and schools represented at Columbia, a leader in the field. The required core seminar, Foundation to Islamic Studies and Muslim Societies, provides students with an introduction to key concepts, theories and debates in Islamic Studies, broadly conceived, and features weekly visits by individual faculty members from across the university.

ISMA is housed at the Middle East Institute, which develops and oversees regular in-house programming and a wide variety of faculty- and student-initiated scholarly events. In addition to the variety of regular course offerings, Columbia also is home to a number of specialized centers and institutes that provide further opportunities, such as book launches, film screenings, guest lectures, and research initiatives. Faculty and students additionally may participate in our Sharī'a Workshop and the Ifriqiyya Colloquium (on Islam in Africa), and in various types of language circles

COLUMBIA UNIVERSITY IN THE CITY OF NEW YORK

ISLAMIC STUDIES MA

Lila Abu-Lughod
ANTHROPOLOGY

Manan Ahmed
HISTORY

Amale Andraos
ARCHITECTURE

Gil Anidjar
RELIGION

Akeel Bilgrami
PHILOSOPHY

Mamadou Diouf
MESAAS

Marwa Elshakry
HISTORY

Katherine Ewing
RELIGION

Hamid Dabashi
MESAAS

Souleymane Bachir Diagne
PHILOSOPHY

ISLAMIC STUDIES AT COLUMBIA

The Islamic Studies MA Program (ISMA) focuses on the critical academic study of Islamic religious and intellectual traditions and on the diverse regional histories, cultures, and social formations of Muslim communities around the world. Interdisciplinary in character, our innovative program draws on the range of area specializations, departments and schools represented at Columbia, a leader in the field. The required core seminar, Foundation to Islamic Studies and Muslim Societies, provides students with an introduction to key concepts, theories and debates in Islamic Studies, broadly conceived, and features weekly visits by individual faculty members from across the university.

ISLAMIC STUDIES LIBRARY

Faculty and students at Columbia have access to a large research collection in Islamic Studies, in regional languages as well as in English and Western European languages. In addition to the print collections, Columbia University Libraries offers a wide array of electronic resources in Islamic Studies. The library is actively involved in digitizing manuscript and printed materials related to Islamic Studies and making them freely available online. Partnerships with other libraries expand the range of resources at the disposal of students and faculty.

THE MIDDLE EAST INSTITUTE

ISMA is housed at the Middle East Institute, which develops and oversees regular in-house programming and a wide variety of faculty- and student-initiated scholarly events. In addition to the variety of regular course offerings, Columbia also is home to a number of specialized centers and institutes that provide further opportunities, such as book launches, film screenings, guest lectures, and research initiatives. Faculty and students additionally may participate in our Shari'a Workshop and the Ifiqayya Colloquium (on Islam in Africa), and in various types of language circles.

For more information and to apply, visit: mei.columbia.edu/ma-program

ACADEMIC PROGRAM DIRECTOR & MEI VISITING PROFESSOR

Kathryn Spellman Poots
kp269@columbia.edu

RELATED ACADEMIC UNITS

Center for the Study of Muslim Societies
Center for the Study of Social Difference
Institute for Research on Women, Gender, and Society
Institute for Religion, Culture & Public Life
African Studies Institute
South Asia Institute

Najam Haider
RELIGION

Wael Hallaq
MESAAS

Ziad Jamaledine
ARCHITECTURE

Peter Magierski
ISLAMIC STUDIES LIBRARIAN

Mahmoud Mamdani
MESAAS

Brinkley Messick
ANTHROPOLOGY

A. Tunç Sen
HISTORY

Avinoam Shalem
ART HISTORY

Pier Mattia Tommasino
ITALIAN

Sarah bin Tyeer
MESAAS

ISMA Program flyer

ISLAMIC STUDIES LIBRARY

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FOUNDATION COURSE

with KATHRYN SPELLMAN POOTS

FOUNDATION TO ISLAMIC STUDIES AND MUSLIM SOCIETIES

This seminar provides students with an introduction to key concepts, theories and debates in Islamic Studies, broadly conceived. Required for students in the MA Program in Islamic Studies, this course is also suitable for graduate students in other departments who study the Middle East, South Asia & Africa or are interested in Islam as a global phenomenon. Qualified undergraduates may register with permission of the instructor.

ISLAMIC CULTURE STUDIES GR5000
KATHRYN SPELLMAN POOTS
T 10:10am-12:00pm / KNOX 207

Interdisciplinary in scope, and wide-ranging in substantive coverage, the seminar features weekly visits by faculty from across the university.

SELECT FACULTY PARTICIPANTS

Lila Abu-Lughod Anthropology	Ziad Jamaledine GSAPP
Manan Ahmed History	Mahmood Mamdani MESAAS
Akeel Bilgrami Philosophy	Brinkley Messick Anthropology
Marwa Elshakry History	A. Tunç Şen History
Wael Hallaq MESAAS	Avinoam Shalem Art History & Archaeology
	Sarah bin Tyeer MESAAS

This seminar provides students with an introduction to key concepts, theories and debates in Islamic Studies, broadly conceived. Required for students in ISMA, this course is also open to graduate students in other departments who study the Middle East, South Asia and Africa or are interested in Islam as a global phenomenon.

Interdisciplinary in scope and wide-ranging in substantive coverage, the seminar features weekly visits by faculty from across the university.

STUDENT SPOTLIGHT

OMAR ABDEL GHAFAR

REPRESENTING the DIVINE: COMMUNITY and POLITICS in the MAMLUK SULTANATE

This paper engages works of medieval law and historiography in order to explore the concept of political representation in the Mamlūk period (1260-1517). It argues that political representation was idealized as an inverse of modern structures and explanations for the legitimacy of representation. Whereas in modernity, access to property legitimizes and emboldens the political representation of the subject, in pre-modernity, lack of property (*faqr*) was the primary way in which subjects could articulate their political will. Representation in Mamlūk society was collective; the political and legal structures were meant to weave society together in an attempt to realize a

single—and Divine—will. This will, is not a public will in the modern sense, but rather a public interest (*maslaha*) and right (*saqq*) that are closely intertwined with the rights of God. By triangulating embodiment in terms of *maslaha*, *saqq*, and *al-nās*, the Mamlūk system allowed for a type of political dialogue between various groups. The political dialogue that took place simultaneously allowed for a plethora of interests, while circumscribing all interests within the will of the Divine. Because political representation for the materially dispossessed was particularly tied to the representation of the Divine Will, distance from property, rather than accumulation of it, provided premodern Muslim subjects with a type of charismatic authority. Since God in Islamic thought does not have a present body, His will is schematically presented and re-presented by those who embodied His will, as represented by the Shari'a. Therefore, to represent is to

embody, and the structures, ethical and political, which existed in Islamic polities allowed for this type of embodiment of Divine attributes through embodying the Qur`ānic text.

The paper approaches three structures of political representation which were deeply engrained pre-modern Islamic governance generally, and Mamlūk governance more specifically: the *dīwān al-masālim* held by the Sultān, the role and function of the Sufi-juridical leaders, and finally communal action. This last term is used to capture a concept that recurs in many of the historiographical chronicles, and has important theoretical implications. Because neighborhoods and tribes had such a strong sense of cohesion and solidarity, representations of their will or interest often happened through various forms of collective, organized public expression, typically with the blessing of religious figures. One concept in particular permeates all these structures: since God articulated His will as coupled with that of the poor, even Sultans—if they wanted to effectively represent themselves to their courts and the communities they protected—also needed to articulate their will within that of the Divine, and thereby through proximity to the *fuqarā`*, the materially dispossessed. Because of the monotheism of God's being, the entire

polity converges on the Divine will, coming together to promote their interests, and each other's interests, because all interests are ultimately contained within a single socio-legal ideal. No sector of community is excluded from the opportunity to represent the Divine, but there is no space other than the Divine will to represent collective or individual interests.

This paper also attempts to read historiographical sources in a new light: whereas Konrad Hirshler interprets these chronicling works as clandestine discussions of the notion of ideal rule, and Amira El-Bendary reads them as themselves an act of protest, I argue that they are an act of piety and *tadhkīr*, or reminding. The opening lines of many of these books meditate on Allāh's quality as the only everlasting being, and on the idea that by studying the past, one cultivates within oneself an awe of Allāh's eternality. They also meditate on Allāh's ability to place and replace rulers with ease, showing that no power or authority belongs to anyone but Him. Thus, the historiographical happenings themselves come to be *`āyāt* in the various layers which this word holds, and so such sources are part of the metaphysical and ethical structure that enabled for the representative system I seek to describe.

Etel Adnan, "Untitled (2014)"



CENTER for the STUDY of MUSLIM SOCIETIES

Launched in 2018, the Center for the Study of Muslim Societies is a faculty and graduate student collective for new research, integrated programming, innovative teaching and public outreach on the study of Muslim societies worldwide.

Visit csms.columbia.edu to learn more about the Center's work and upcoming programming



The Center for the Study of Muslim Societies is a collective for new research, integrated programming, innovative teaching and public outreach on the study of Muslim societies worldwide. It addresses majority and minority Muslim societies, and their intersections with other religions, cultures and secular outlooks. Founded in 2018, CSMS crosses disciplines, area specializations and schools to create an institutional venue for faculty to collaborate on scholarly projects, build new initiatives and develop pedagogical tools.

CSMS draws together over 80 Columbia scholars and 14 language lecturers concerned with aspects of Muslim societies, including those in the Middle East, Africa, South and Southeast Asia, Europe and the Americas.

CSMS received initial funding to convene workshops for the 2019 calendar year from Columbia's Institute for Social and Economic Research and Policy. At the end of the academic year, CSMS won a Dean's Humanities War & Peace Initiative Grant for its proposal, "The Humanities in the Wake of War? Technologies of Power, Displaced Histories and Reconstruction," which will bring faculty and fellows, students and scholars at risk, together with artists and archivists to consider the past and future role of the humanities in the wake of wars. The project is a response to the destruction witnessed in recent years in the Middle East in particular, and it is a recognition of our responsibility as much as our interest to rethink disciplinary knowledge and the role of the academy in the aftermath of a century of wars.

Header: "Icons of the Nile" Chant Avedissian, courtesy of Rose Issa Projects, London

CENTER for PALESTINE STUDIES

Launched in 2010, the Center for Palestine Studies (CPS) promotes the academic study of Palestine by supporting research, teaching, and intellectual collaboration among scholars within Columbia and beyond.

Learn more about the Center for Palestine Studies by visiting palestine.mei.columbia.edu

EXHIBITION
OCTOBER 10-
NOVEMBER 2

Italian Academy
for Advanced Studies
1161 Amsterdam Avenue

GROUND TRUTH

TESTIMONIES OF DESTRUCTION
AND RETURN IN AL-ARAQIB

A JOINT PROJECT OF AL-ARAQIB
POPULAR COMMITTEE, ZOCHROT
AND FORENSIC ARCHITECTURE

The exhibition presents an ongoing investigation into Bedouin ownership of Negev lands and the ongoing Israeli state campaign to uproot Palestinians from the northern threshold of the desert. The project aims to collect, document and produce historical, spatial, legal and material evidence that map historical remains attesting to the sedentary settlement of Al-Araqib's indigenous inhabitants on their land—a moment before they disappear.

OPENING RECEPTION:
Wed, Oct. 10 at 5:30PM

SYMPOSIUM:
Thurs, Oct. 11 at 2:00PM

Gallery Hours: Mon-Fri, 9:30AM-4:30PM
Registration: palestine.mei.columbia.edu



Al-Araqib 1946/2017 (Composite of Royal Air Force aerial photographs & Google Earth Satellite) from (colours) Forensic Architecture (Arch. Studio) / Foto: Arch. Studio / Forensic Architecture (Arch. Studio) / Photo: (Arch. Studio)



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GSAPP

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THE SOCIETY OF RELIGIONS
AND HEYMAN CENTER
FOR THE HUMANITIES
COLUMBIA UNIVERSITY



COLUMBIA
GLOBAL
CENTERS

AMMAN

DEPARTMENT
OF RELIGION
COLUMBIA UNIVERSITY

GROUND TRUTH

EXHIBITION

The Center for Palestine Studies & the Italian Academy for Advanced Studies at Columbia University, in partnership with the NGO Zochrot, hosted a three-week-long exhibition on the theme of Bedouin ownership of al-Naqab/Negev lands and the ongoing Israeli state campaign to uproot these Palestinians from the northern threshold of the desert. The exhibition is a joint project of Al-Araqib Popular Committee, Zochrot and Forensic Architecture (Goldsmiths University, UK) and was accompanied by an afternoon symposium on October 11th, 2018.

SYMPOSIUM

OCTOBER 11

2-4PM

Italian Academy for
Advanced Studies
1161 Amsterdam Avenue

GROUND TRUTH

**FROM RES NULLIUS TO TERRA NULLIUS:
REVISITING INDIGENOUS HISTORIES, LEGAL
SYSTEMS AND LAND RIGHTS IN THE NAQAB**

Within the framework of the exhibition *Ground Truth*, the Center for Palestine Studies invites you to a panel that aims to expand the discourse on the origins of the dispossession, expulsion, and displacement of the Palestinian Bedouins in the Negev/Al-Naqab.

NADIA BEN-YOUSSEF
Adalah Justice Project

BASHIR ABU-MANNEH
Director of the Centre for
Postcolonial Studies
Kent University

DEBBY FARBER
Zochrot

with
NADIA ABU EL-HAJ
Co-Director, Center for Palestine Studies

BRIAN BOYD
Co-Director, Center for Palestine Studies

AUDRA SIMPSON
Center for the Study of Ethnicity and Race
& Anthropology Department

REGISTRATION: palestine.mei.columbia.edu



SYMPOSIUM

Within the framework of the *Ground Truth* exhibition, subtitled, "Testimonies of Destruction and Return in Al-Araqib," CPS held a scholarly panel on the origins of the dispossession, expulsion, and displacement in the Al-Naqab/Negev, with a focus on historical background and legal dimensions. The panelists, scholars and activists involved in historical research, legal geography, and human rights, situated the case of the Naqab Bedouins within international debates, such as the territorial dispossession of indigenous peoples.

PANELISTS

NADIA BEN-YOUSSEF
Adalah Justice Project

BASHIR ABU-MANNEH
Director of the Centre for
Postcolonial Studies, Kent University

DEBBY FARBER
Zochrot

Moderator: **NADIA ABU EL-HAJ**
Co-Director, Center for Palestine Studies

Respondent: **AUDRA SIMPSON**
Department of Anthropology,
Columbia University

Chair: **BRIAN BOYD**
Co-Director, Center for Palestine Studies

For Gaza is not simply “made visible” by the films made there and viewed here... Gaza and its filmmakers make visible, make in fact, new, unique, transformative visibilities, in which we are all invited to participate. Yes, Gaza’s imprisonment is a condition of your viewership here; but in there films you will also see Gaza’s freedom being made and brought into visibility, not just before your eyes, but in them too.

JAMES SCHAMUS

Professor of Professional Practice in Film in
the Faculty of the Arts, Columbia University



GAZZA ON SCREEN



APRIL
11-
13

Curated by **NADIA
YAQUB**

Thursday, April 11th

7pm *Degrade* (Ahmed & Mohamed Nasser, 2015)
Paper Boat (Mahmoud Abughalwa, 2016), Schermerhorn 612

Friday, April 12th

10am Short film program, Schermerhorn 612
1pm *Ouroboros* (Basma Alsharif, 2017)
Daggit Gaza (Hadeel Assali, 2013), Dodge Hall 511
4pm Masterclass with Abdelsalam Shehada, Dodge Hall 511
7pm *Samouni Road* (Stefano Savona, 2018), Schermerhorn 501

Saturday, April 13th

10am Student films program, Dodge Hall 511
1pm *Rainbow* (Abdelsalam Shehada, 2004)
To My Father (Abdelsalam Shehada, 2017), Dodge Hall 511
4pm Academic panel on Gaza film, 114 Avery
7pm *Ambulance* (Mohamed Jabaly, 2016)
We Will Return (MC Gaza, 2018), Lenfest Center

PALESTINE CUTS GAZA ON SCREEN

Palestine Cuts, the Center for Palestine Studies' film series, is a space for emerging and established filmmakers and video-artists to present and discuss their work in an engaging and encouraging environment. It promotes stimulating audiovisual projects that challenge existing conventions and offer critical and alternative views about Palestine and Palestinians.

This April, Palestine Cuts presented Gaza On Screen, a three-day film festival curated by Nadia Yaqub (UNC at Chapel Hill) showcasing films from Gaza. The program included screenings of 13 short and feature-length films, a masterclass with director Abdel Salam Shehada, a student film showcase and an academic panel.

Through the tools of cinema, Gazan film-makers comment on their experiences, process their traumas, analyze, fantasize, and express emotions. For spectators, films create embodied experiences, which, in turn form the basis for new relationships among people as well as new understandings, both affective and intellectual, of events and their circumstances... we must be humble about what films can do; they will not end the violence, lift the sanctions, open the borders, or provide clean water and electricity, but they can help us to remain steadfast in our own political engagements.

NADIA YAQUB

Professor and Chair in the Department of Asian Studies and Adjunct Associate Professor in the Department of English & Comparative Literature, UNC at Chapel Hill



IBRAHIM ABU-LUGHOD POSTDOCTORAL FELLOWSHIP

The Ibrahim Abu-Lughod Award is an annual post-doctoral fellowship at Columbia University. The award recognizes and fosters innovative and groundbreaking scholarship on issues related to Palestine and Palestinians. The award supports a post-doctoral scholar working on a book project in any field of the humanities or social sciences.

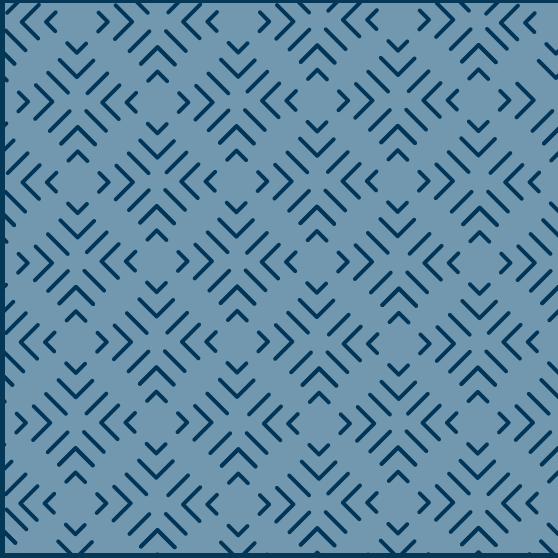
NAYROUZ ABU HATOUM

2018-2019 FELLOW

Nayrouz Abu Hatoum is Ibrahim Abu-Lughod Postdoctoral Fellow at Columbia University for 2018-2019. She was the recipient of the Leonhard-Woltjer postdoctoral award in the History and Art History Department at Utrecht University, the Netherlands in 2018. She holds a Ph.D. in Social Anthropology from York University, Toronto, where she also worked on theories in visual anthropology, urban politics, landscape, borders, bureaucracy and state violence. Her research explores visual politics in Palestine and the Israeli state and focuses on people's place-making and dwelling practices in a context of colonialism and military occupation. Her ethnographic manuscript *Visual Sovereignty, Colonized Landscapes: Ethnography of Photography in Palestine after the Wall*, investigates the visual politics of engagement with the landscape in Palestine. The book follows Palestinian artists who work with visual

and performance art as sites of political sovereignty and liberation. Abu Hatoum is a founding member of Insaniyyat, Society of Palestinian Anthropologists. Her work has been published in *City and Society* (2018), *Queering Urban Justice: Queer of Colour Formations in Toronto* (2018), *Visual Anthropology Review Journal* (2017) and *Min Fami: Arab Feminist Reflections on Identity, Space and Resistance* (2014). In her free time, she likes to read Arabic fiction and writes or translates poetry. Check out her Dalaala Collective project or find her on twitter @nayrouzah.

CPS is happy to announce the 8th recipient of the Ibrahim Abu-Lughod Award in Palestine Studies, **LANA TATOUR**. Tatour will be in residence at the Center for Palestine Studies during the 2019-2020 academic year.



FELLOWSHIPS

FOREIGN LANGUAGE and AREA STUDIES

The Middle East Institute is designated by the U.S. Department of Education as a Middle East National Resource Center and is authorized to award graduate and undergraduate Foreign Language and Area Studies (FLAS) Fellowships. FLAS awards can be for Academic Year study at Columbia, or for intensive summer language study in the U.S. or abroad. The MEI is authorized for Arabic, Persian, Turkish and Hebrew FLAS awards. MEI has supported the study of regional languages at Hunter College since 2014 by offering a FLAS to a Hunter student each summer.

STUDENT SPOTLIGHT

GRACE BICKERS

Grace Bickers is a second year Ph.D student of Islamic studies in the Religion department. With interests in law and social history, her work seeks to examine conceptions of personhood and personal status in early medieval Islamic society. Focusing on Abbasid-era legal procedure, her current research investigates restrictions regarding court testimony and the ways in which such rules functioned practically in multi-ethnic and multi-denominational urban settings.

Inspired by and in conversation with the growing literature on the role of ritual in drawing boundaries within early Muslim communities, her work seeks to likewise build upon the convincingly complex and multifaceted snapshots of medieval Islamic society revealed by social historical scholarship on the Mamluk and Ottoman periods. While much of the existing scholarship on Islamic law for earlier periods for which we have no direct documentary evidence uses available texts to understand the legal system as a political, intellectual, ethical, and above all, normative project, Grace's research proposes new

methodologies for situating legal discourse as practical and embodied practice. As the space in which legal theory becomes manifest, the courtroom and court procedure provide a means of going beyond the philosophical elaboration of the law by placing the people subject to and having authority over it at the very center of the ways in which we understand law's function. Uncovering how law on the page is not necessarily inclusive of the full expression of law in practice is especially important in a system as intentionally flexible as shari'a, in which such differences need not be considered as forms of deviation or failure, but rather essential aspects of its robust and healthy function. Through an examination of the court's rules and its actors, her work hopes to expand our understanding of what it means to be a person living with, by, and under the law.

Grace received her B.A. with honors from Columbia University in 2014 and, after a year spent teaching English in Tajikistan, an M.A. in Middle Eastern Studies from the University of Chicago in 2017.

ZINA JARDANEH FELLOWSHIP

Summer fellowships for students are also available at the MEI through the generous gift of Zina Jardaneh. These fellowships offer invaluable financial support to students to pursue research and language study.

STUDENT SPOTLIGHT MARGAUX FITOUSSI

Margaux Fitoussi is an anthropologist and filmmaker based in New York City. She earned her bachelor's degree in history at UC Berkeley and her master's degree in religion at Harvard University, where she studied as a Presidential Scholar. Now, she is a doctoral student in anthropology at Columbia University. Her research explores the cultural politics of betrayal and traces the history of unrest and discontent among the Tunisian political Left since independence from France in 1956. She is interested in the proliferation of accusations of *khiyāna mashrū' watani* (betrayal of the national project) in public political discourse since the 2011 Tunisian uprising. She is especially interested in the ways Tunisians are invoking the language of betrayal to critique the

social and economic conditions of their citizenship today. Her award-winning short film *El Hara* (2017) (Atlanta International Film Festival; Mountainfilm Festival; New York Jewish Film Festival) was released online as the Jewish Film Institute's Short of the Month. In addition, her short films *Flavio-Shiró* and *I, Tony* are both in post-production, and she is currently translating a text on Tunisian Ottoman history to be published by AUC Press later this year. From 2011 to 2013, Margaux was based in Central Africa as a Judith Lee Stronach Scholar, where she worked on developing an early warning system in communities affected by paramilitary groups. The Zina Jardaneh fellowship will support her preliminary fieldwork in Tunisia this summer.

DE BARY FELLOWSHIP

The Theodore de Bary Language Study Fellowship supports undergraduate language study during summer. Earmarked for Columbia undergraduates who are not American citizens or permanent residents, the fellowship supports the study of Arabic, Hebrew, Persian or Turkish

STUDENT SPOTLIGHT LAURA LAMBERTI

Twenty year old southern Italian from Naples, Laura Lamberti is a student in the dual BA program between Sciences Po Paris and Columbia University. Laura has spent two years at Sciences Po Paris's Middle Eastern and Mediterranean Campus in Menton. In the two years at Sciences Po, she followed a curriculum focused on social sciences and more specifically political science with a focus on the MENA region, complemented by the study of Arabic. Laura has been studying Arabic since she was 14 and continues to pursue this passion at Columbia, where she is in the process of earning a Bachelor's degree in Human Rights with specialisation in Middle Eastern, South Asian, and African Studies, once again complemented by the study of the Arabic Language. Laura's interest for Middle Eastern politics develops beyond the classroom walls as well, through her independent research project with colleagues from Sciences Po Paris on the evolution of diplomatic and political relations between Italy and Palestine. After graduation Laura will return to Sciences Po to pursue a Master's Degree in International Security or potentially a double Master's between

Sciences Po and the Institut National des Langues et Civilisations Orientales (Inalco). Laura will use the Theodore de Bary fellowship to fund her study of the Arabic language during the summer, through the "Columbia Summer in Amman and Tunis: Middle Eastern and North African Studies." Throughout the eight-week program Laura will complete the program of Third Year Arabic, integrate the study of dialect with that of Modern Standard Arabic and follow a seminar that treats various dimensions of the history and culture of the regions that are visited during the program. Extremely excited about this opportunity to continue pursuing her study of Arabic through a full-immersion experience, Laura is ready to learn about the history, politics, cultures, and societies of the Arab World, in Amman and Tunis.



EXECUTIVE COMMITTEE

LILA ABU-LUGHOD is the Joseph L. Bottenwieser Professor of Social Science at Columbia University where she teaches anthropology and gender studies. She is a former director of the Middle East Institute, the Institute for Research on Women and Gender, and the Center for the Study of Social Difference. A leading voice in the debates about culture, gender, Islam, and global feminist politics, her books and articles have been translated into 14 languages. Her scholarship, mostly ethnographic, has focused on the relationship between cultural forms and power; the politics of knowledge and representation; and the global circulation of human and women's rights discourse as it affects the Middle East and the Muslim world. She is currently completing a collaborative international project on religion and the reframing of Violence Against Women and Gender-Based Violence. Her award-winning books include *Veiled Sentiments: Honor and Poetry in a Bedouin Society* (1986); *Writing Women's Worlds: Bedouin Stories* (1993); *Dramas of Nationhood: The Politics of Television in Egypt* (2005); and *Do Muslim Women Need Saving?* (2013). A founding member of the Center for Palestine Studies at Columbia, she has also co-edited *Nakba: Palestine,*

1948, and the Claims of Memory (2007) and serves on the board of the Palestinian Museum in Birzeit. She regularly teaches undergraduate courses on "Gender, Culture, and Human Rights" and "Women and Gender Politics in the Muslim World" and graduate courses on "Ethnography of the Nation-State," "The Subject(s) of Rights," and most recently, "Reframing Gender Violence, Globally."

GIL ANIDJAR is Professor in the Department of Religion and the Department of Middle Eastern, South Asian, and African Studies. He is the author of *Our Place in al-Andalus: Kabbalah, Philosophy, Literature in Arab Jewish Letters* (2002); *The Jew, the Arab: A History of the Enemy* (2003); *Semites: Race, Religion, Literature* (2008); *Blood: A Critique of Christianity* (2014) and *Qu'appelle-t-on destruction?: Heidegger, Derrida* (2017).

MARWA ELSHAKRY is Associate Professor in the Department of History and specializes in the history of science, technology, and medicine in the modern Middle East. She is the author of *Reading Darwin in Arabic, 1860-1950*.

KATHERINE PRATT EWING is Professor of Religion and a fellow at the Institute for Ideas and Imagination (2019-20). Her books include *Arguing Sainthood: Modernity, Psychoanalysis and Islam* (1997); *Stolen Honor: Stigmatizing Muslim Men in Berlin* (2008); and the edited volumes *Shariat and Ambiguity in South Asian Islam* (1988), *Being and Belonging: Muslim Communities in the US since 9/11* (2008); and *Sufis and the Modern State: Rethinking Islam and Politics in South Asia and Beyond* (forthcoming). Her research ranges from debates among Muslims about the proper practice of Islam in the modern world to sexualities, gender, and the body in South Asia. She is currently writing a book on the politics of sex change surgery within India's middle class with Baishakhi Taylor and is PI on the Luce-funded project "Rethinking Public Religion in Africa and South Asia."

HAMID DABASHI is the Hagop Kevorkian Professor of Iranian Studies and Comparative Literature at Columbia University. His most recent work includes *Can Non-Europeans Think?* (2015); *Iran without Borders: Towards a Critique of the Postcolonial Nation* (2016); *Iran: Rebirth of a Nation* (2017); and *The Shahnameh: The Persian Epic as World Literature*

(2019). Hamid Dabashi is the Series Editor of *Literatures and Cultures of the Islamic World* for Palgrave Macmillan. He is also the founder of *Dreams of a Nation*, a Palestinian Film Project dedicated to preserving and safeguarding Palestinian Cinema.

NAJAM HAIDER is a Professor in the Department of Religion at Barnard College. His research interests include early Islamic history, the methodology and development of Islamic law, and Shi'ism. He is the author of three books, *The Origins of the Shi'a* (2011), *Shī'ī Islam* (2014), and *The Rebel and the Imam in Early Islam* (2019). His current project focuses on the social geography of communities in early Islamic cities.

RASHID KHALIDI is the Edward Said Professor of Arab Studies, a founder of the Center for Palestine Studies (CPS), formerly chair of the History Department and a former MEI Director. He is editor of the *Journal of Palestine Studies*, was President of the Middle East Studies Association, and was an advisor to the Palestinian delegation to the Madrid and Washington Arab-Israeli peace negotiations from October 1991 until June 1993. He is the author of award winning books including: *Brokers of Deceit: How the U.S. has Undermined Peace in the Middle East* (2013), winner of the Lionel

Trilling Book Award and the MEMO Book Award; and *Palestinian Identity: The Construction of Modern National Consciousness* (1997), winner of the Middle East Studies Association's Albert Hourani Prize. He is also author of the forthcoming *The Hundred Years' War on Palestine: Settler-Colonialism and Resistance, 1917-2017*.

TIMOTHY MITCHELL is the William B. Ransford Professor of Middle Eastern, South Asian and African Studies in the Department of Middle Eastern, South Asian and African Studies, for which he served as chair from 2011 until 2017. He also teaches occasionally in the School of International and Public Affairs. Mitchell's first book, *Colonising Egypt* (1991), has been influential in fields as diverse as anthropology, history, law, philosophy, cultural studies, and art history. He is also the author of *Rule of Experts: Egypt, Techno-Politics, Modernity* (2002) and *Carbon Democracy: Political Power in the Age of Oil* (2012). In 2012, Mitchell brought the journal *Comparative Studies of South Asia, Africa, and the Middle East* (CSSAAME) to Columbia. He has also served on the editorial committees of the *International Journal of Middle Eastern Studies*; the *American Political Science Review*; *Middle East Report* (where he

served a term as chair of the editorial committee); *Social Text, Society and Space*; the *Journal of Historical Sociology, Economy and Society*; the *Journal of Cultural Economy*; and *Development and Change*. Much of his current work is concerned with ways of thinking about politics that allow material and technical things more weight than they are given in conventional political theory.



ADMINISTRATION

BRINKLEY MESSICK is a Professor both in the Department of Anthropology and in the Department of Middle Eastern, South Asian, and African Studies. The author of *The Calligraphic State* (California, 1993), which was awarded the Albert Hourani Prize of the Middle Eastern Studies Association, and a co-editor of *Islamic Legal Interpretation* (Harvard, 1996), his *Shari'a Scripts: A Historical Anthropology* appeared from Columbia University Press in 2018. His current book project concerns the figure of the witness in shari'a litigation, a study that utilizes both juridical doctrine and court case transcripts to address issues of truth and method, and questions of evidence and interpretation.

ASTRID BENEDEK has been the Associate Director of the Middle East Institute since December 2003. She holds an MA from Columbia's School of International and Public Affairs (SIPA) and a BA in Middle East and African Studies from Georgetown University. Before joining the MEI she spent 12 years in the not-for-profit sector managing international education programs, including teacher-training programs in the Former Soviet Union for the Open Society Institute.

KATHRYN SPELLMAN POOTS is a Visiting Associate Professor at Columbia University and Associate Professor at Aga Khan University's Institute for the Study of Muslim Civilizations in London. Her work, mainly ethnographic and based in the UK, has centered on the Iranian diaspora, Shia transnational networks, cultural hybridity, gender relations and the dynamics of inclusion and exclusion. In 2019 Kathryn was awarded an Advanced Research Collaborative Fellowship at CUNY's Graduate Center to develop her work on shifting communal boundaries in relation to specific political, social and material logics within Muslim diasporic communities. Her forthcoming co-edited volume *Gender, Governance and Islam* (2019) looks specifically at creative ways that diasporic women challenge dominant gender ideologies in the era of blatant Islamophobia and rising male centered authoritarianism. This has led to a new project on political 'othering' in the Trump era and the extent to which nativist discourses and fear mongering feed into and affect relations within and between (discursively constructed) minority communities. Kathryn serves as Academic Program Director of the Islamic Studies MA program and played a central role in developing a Dual Degree with Aga Khan University in Islamic Studies and Muslim Cultures starting Fall 2020.

SIMONE RUTKOWITZ holds an MA in New Eastern Studies from the Hagop Kevorkian Center at New York University and a BA in Visual Art from Hamilton College. Simone has lived in Cairo, Egypt and studied Arabic at the Arabic Language Institute at the American University in Cairo. She volunteers at the International Refugee Assistance Project as an Arabic Intake Caseworker.

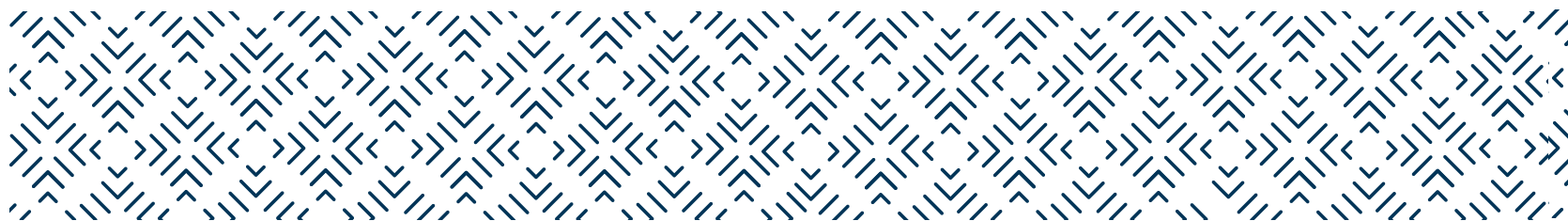
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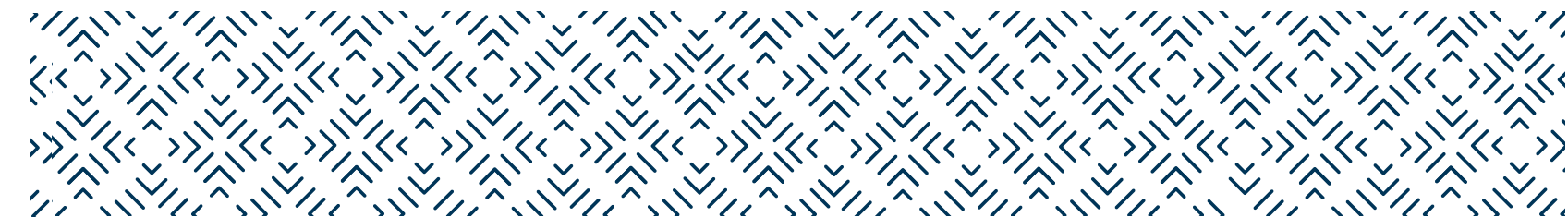
NASREEN ABD ELAL has interned at the Center for Palestine Studies since Spring 2017. She is currently pursuing her BA in Middle Eastern, South Asian, and African Studies at Columbia University, with a special interest in Arab cinema and visual cultures. In between her studies she works as a freelance designer. Nas received a Summer 2018 FLAS to study Arabic at the Sijal Institute in Amman, Jordan.

DAHNA BLACK worked at the Center for Palestine Studies under the Middle East Institute while enrolled in the Urban and Social Policy concentration at Columbia University's School of International and Public Affairs. While at the School of International and Public Affairs she was the President of the Middle East and North Africa Forum. She holds a BA in Government and Middle Eastern Studies from Smith College. The focus of her work with CPS was in the organization and promotion of exhibitions and events 2017–2019.

LARISSA CONNETT is a native of Des Moines, Iowa. She is pursuing a Master of Public Administration in Economic and Political Development at Columbia University School of International and Public Affairs. She attended Philander Smith College in Little Rock, Arkansas and achieved a Bachelor of Arts in Political Science, Philosophy and Religious Traditions. Before attending SIPA, LaRissa served as a Peace Corps volunteer in southeastern Morocco, where she spearheaded community economic and youth capacity building projects. She is passionate about gender and economic equity and has served on various gender and development committees in the U.S. and Morocco. In her free time, she is a cream soda connoisseur and wishes dogs a “happy birthday” on Imgur.

MARIANNA PECORARO received an MA in Near Eastern Studies with a concentration in Museum Studies from New York University, and earned a BA in Languages, Cultures, and Societies of Asia and North Africa from Ca' Foscari University of Venice. Marianna speaks many languages, being a native Italian speaker, intermediate in Arabic, elementary in both Hebrew and Spanish and fluent in both English and French. Marianna recently joined the Institute for Religion, Culture and Public Life as the Program and Communications Manager (February 2019) after serving as a Program Assistant at Columbia's Center for Palestine Studies and the Content Manager for the Middle East Institute for nearly two years.







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