



## **Call for Papers for Open Panels During the DAVO Congress inTübingen on 6-8 October 2016**

Papers are invited for the following open panels. Please send your abstracts (up to 300 words) to the panel convener(s) and to Amke Dietert ([amke.dietert@googlemail.com](mailto:amke.dietert@googlemail.com)) before 15 June 2016. Papers can be presented in English or German.

Please fill in the form for contributions which is available on the Congress website at: <http://davo2016.org/registration>.

At first, the panel conveners will decide whether your paper fits into the panel or not. At the second level, the whole panel with all papers will be subjected to a peer review process.

To avoid any misunderstanding: You may submit abstracts on any issue dealing with research on the contemporary Middle East. Your paper proposals are not limited to the themes of the following open panels.

Each panel participant is responsible for his or her individual registration at the conference by 31 July 2016. For further information on the congress and submission forms, please see <http://davo2016.org>.

### **List of Panels**

#### **1) Current Re-Configurations of the Urban in the MENA Region**

Organized and chaired by: Christian Steiner (Katholische Universität Eichstätt) and Steffen Wippel (Philipps-Universität Marburg), DAVO Working Group "Middle Eastern Economies".

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The panel focuses on urban reconfigurations in the MENA region over the last ten years. This period encompasses the climax of the "Dubai model" and its increasing dissemination, the recent economic and financial crises as well as political changes and upheavals. Papers are invited to consider their impacts on urban development projects, conceptions and planning processes as well as to analyze their regional and transregional implications. Authors should focus on projects and installations for commercial, consumption and leisure purposes, like the dislocation and extension of ports, waterfront revitalization and the spread and hyper-realization of shopping malls and tourism infrastructure.

This call for papers will also be available at:

<http://www.uni-marburg.de/cnms/forschung/re-konfigurationen/aktuelles/news/cfp-urban-reconfigurations>.

## **2) Urban Policy Making and Implementation in the Arab World**

Organized by: Mennatuallah Hendawy, Cairo, [mennatuallah.hendawy@eng.asu.edu.eg](mailto:mennatuallah.hendawy@eng.asu.edu.eg)

Urban planning is a connecting discipline which reflects and links to reality. This makes it in the center of the discussion as an intersecting sphere dealing with dichotomies like: policy making versus implementation, theory versus practice, and objectives versus reality. What is desired through planning decisions versus what is achieved in reality presents two dependent and interlinking spheres of action.

There is a wide spectrum between perceiving urban planning as a purely results oriented practice, to a completely process-led tool of development (Hamrouni, 2013). Although, there is a consensus regarding the strong connection between the planning process and outcomes in reality, literature had focused on either processes or outcomes, the interlinking relationship between them is not documented.

This panel attempts to discuss this gap. If those in power claim to be concerned with sustainable urban development, then why is the urban condition not improving? What is desired through urban planning decisions/objectives versus what is achieved in reality presents two dependent and interlinking spheres of action.

Accordingly, the panel tackles the field of urban planning through an inter and cross-disciplinary approach by discussing several notions like: Urban policies, governance and management, Institutional reforms, and interlinking levels (macro to micro)

The panel aims to answer the following questions

- (1) Why is it important to connect urban policy making and implementation?
- (2) What is the relationship between urban policy making and its implementation in the Arab world?
- (3) What makes urban policies implementable and sustainable?
- (4) How to connect urban policy making and implementation in the Arab world?

## **3) Visions of the State: People's Perception of State Responsibilities in the MENA Region and Beyond**

Organizer: Tina Zintl, University of Tübingen, [tina.zintl@uni-tuebingen.de](mailto:tina.zintl@uni-tuebingen.de)

The so-called Arab Spring severely impacted state-society relations in the Middle East. This panel invites paper proposals dealing with citizens' and/or refugees' understanding of state roles and responsibilities. What are people's perceptions of state institutions? What affects their understanding of what states ought to do to serve their citizens? How do displacement and regional / international migration change the balance? Do refugee populations, in the region and beyond, perceive state functions differently as they live in host communities abroad?



#### **4) Arabellion: Sozialer Wandel im Kontext von Aufständen und Gewalt / Arabellion: Social Change in the Context of Uprise and Violence**

Organisator: Helmut Dietrich, Rabat, [he.di@gmx.net](mailto:he.di@gmx.net)

Gesellschaftliche Schichten, die den autoritären Staat in Mittelost und Nordafrika stützten und von ihm profitierten, lösen sich seit 2011 auf. Küstenwachen, Spitzelnetze und untere Polizeiränge brachen zusammen. Jugendliche wachsen in diesen Milieus nicht nach. Vorstadt-Subkulturen und landesübergreifende Bewegungsnetze bilden sich aus. Frauen, arbeitslose Hochschulabsolventen und Bewohner abgehängter Landesregionen bringen eigene neue Sozialstrukturen hervor. Werden die sozialrebellischen Tendenzen durch die Warlordisierung und den IS erobert und diszipliniert? Beiträge zur Sozialgeschichte der Arabellion erwünscht.

(Bezug: Helmut Dietrich: Das Jahr V der arabischen Revolution – Beispiel Tunesien. In: Sozial.Geschichte Online 18 (2016), S. 99–117; [http://duepublico.uni-duisburg-essen.de/servlets/DerivateServlet/Derivate-41180/06\\_Dietrich\\_ArabischeRevolution.pdf](http://duepublico.uni-duisburg-essen.de/servlets/DerivateServlet/Derivate-41180/06_Dietrich_ArabischeRevolution.pdf))

#### **5) Beyond Oil: The Politics of Energy in the MENA Region**

Organized by: Marie Duboc, University of Tübingen, [marie.duboc@uni-tuebingen.de](mailto:marie.duboc@uni-tuebingen.de)

This panel focuses on the role of energy in the politics of non-oil rich countries in the Middle East and North Africa. The pivotal role of energy in the politics of the MENA region has been well studied in the countries of the Arabo-Persian Gulf, but is less known in the rest of the region. While some countries derive revenues and investment opportunities from fossil and renewable energy projects, the provision of reliable and affordable energy is increasingly becoming a challenge as repeated power cuts and energy subsidies reforms have shown recently.

This panel invites contributions that focus on the political and social implications of these challenges and opportunities.

The following themes are particularly welcomed:

- The relationship between energy policies and state-building
- The role of oil and gas companies
- The social and political dimensions of energy subsidies reforms
- Energy and the economy of war
- Renewable energy projects in the MENA, including the 'post-oil' strategy in Gulf countries

## **6) Social Movements on the "Move": Lessons from South Africa for the Palestinian BDS Movement**

Organized by: Sara El-Madani, University of Flensburg, [sara.el-madani@uni-flensburg.de](mailto:sara.el-madani@uni-flensburg.de)

In the context of international debates on the significance of social movements, this panel wants to look at the importance of the formation of social movements that arise as a response to apartheid systems. The South African boycott against its apartheid regime was one of the most important and efficient civil rights movements to date and contributed to the fall of the regime in the 1990s. The Palestinian civil society took this as an example to create the international boycott, divestment and sanctions (BDS) movement. As a non-violent approach, this movement aims to set an end to Israel's military occupation, demands compliance of all UN resolutions and human rights. As this campaign receives increasing support from civil societies around the world, it creates increasing pressure on Israel. This panel aims to discuss the effectiveness of BDS and how it can contribute to peace based on justice in the region. Thus, this panel welcomes contributions exploring (among others) the following questions:

How is apartheid defined by international law? What precisely does BDS call for? What are the similarities and differences - both internally and externally - when comparing "old" and "new" anti-apartheid movements? How successful has BDS been so far? Why do we experience increasing support towards but also attacks against this right-based approach? What are the consequences at hand for academia?

## **7) Studying Palestine in Germany – an Inventory**

Organizers: Sarah El Bulbeisi ([sarah.elbulbeisi@gmail.com](mailto:sarah.elbulbeisi@gmail.com)) und Amir Hamid ([amirh@lmu.de](mailto:amirh@lmu.de)) (Universität München)

Although the history/-ies of Palestine and Germany in the 20th century are inextricably entwined, "Palestine" is – still – largely absent in the institutions of the German academia seven decades after the catastrophe (an-Nakba). This absence is all the more striking against the background of the recent promotion of "Israel Studies".

The panel intends to take an inventory of "Palestine" in the institutional landscape of German academia. Therefore, the panel seeks to bring together researchers to present and discuss their individual research projects on Palestine. Further, it intends to locate these projects in their political context: What are the institutional and discursive conditions to conduct research on Palestine?

Finally, common focal points shall be identified and be made fruitful for future research.

## **8) Frauenrechte im Iran: Flexibilität in der religiösen Rechtsauffassung / Women`s Rights in Iran: Flexibility in Religious Legal Opinions**

Organisator: Golrang Khadivi, Universität Hamburg, [golrang.khadivi@gmail.com](mailto:golrang.khadivi@gmail.com)

Gesellschaftlich Akteure im Iran sowie auch in anderen Staaten der islamischen Welt haben Vorschläge für die Entwicklung einer modernen Theologie, einer liberalen Interpretation des Islam und Flexibilität in der Rechtsauslegung gemacht. Voraussetzung für die Einordnung der religiösen Prinzipien in eine demokratisch-rechtsstaatliche Ordnung ist Flexibilität und die Veränderbarkeit der Scharia, um die Rechte und Gesetze zugunsten der Frauen zu interpretieren. Deshalb thematisieren die Denker im Rahmen der Erneuerung des islamischen Rechts und der Scharia auch die Stellung der Frau.

Wir freuen uns über die Beiträge, die sich mit der Reform der Frauenrechte aus unterschiedlichen religiös-theologischen sowie rechtlichen Aspekten beschäftigen und die Stellung der Frau aus der Sicht der reformorientierten Denkweisen untersuchen. Relevant sind auch Themen wie die Auseinandersetzung mit der Frauenfrage aus der Perspektive von Demokratie und Menschenrechten in islamischen Ländern bzw. die Vereinbarkeit der Religion mit Demokratie und Menschenrechten sowie Flexibilität der religiös-rechtlichen Auffassungen und zeitgemäße Interpretationen der Religion innerhalb der unterschiedlichen islamischen Kulturen.

## **9) Ritual and Politics in Turkey**

Organized by Charlotte Joppien, [charlottejoppien@hotmail.com](mailto:charlottejoppien@hotmail.com)

Academia still predominantly perceives politics from a ‘rational basis’ assuming citizens and voters to be led by ‘cost-benefit’ analysis. Alternative explanatory approaches focus on the tension between religious and secular political groupings, or authoritarian politics. Instead, this panel seeks to focus on the ritual aspects of political action.

Although often associated with ‘primitive societies’ or divine service, ritual is an important part of modern political life as it asserts leaders rule, demonstrates authority, strengthens political alliances, creates national feelings and anchors political ‘reality’ in the public’s perception. Ritual is employed to confirm or contest public authority, and to create community and solidarity (if we assume that acting, not necessarily thinking alike is vital). With regard to Turkey, this panel seeks to address the following questions:

How is the state symbolized and/or personified thus made visible? How do leaders become (or claim to be as Louis XIV’s dictum “L’ Etat, c’est moi” famously did) a symbol of the nation? How does ritual add to the ‘sacralization of power’? How do rituals establish hierarchy and a particular view of the political order? Which rituals (parades, public holidays, religiously influenced, festivals, protocol, flag service, mourning etc) can be observed? Can the meaning of rituals and symbols be changed and if yes, how? Is there a relation

between a high social divisiveness and a greater 'need' for ritual to hold society together? How does ritual relate to identity (politics)? How does ritual help to create an 'Everyday World of Politics' (Edelman, 1988)? What is the relation between ritual and public memory?