Third Civilizations Forum

Global Mobilities: Civility, Multiple Narratives and Contentious Politics

27-29 OCTOBER 2023

**Alliance of Civilizations Institute, Ibn Haldun University
Suleymaniye, Istanbul**

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Program

Friday October 27

Time	Main Hall	Darul-Qurra
9:00 – 9:30 am	Reception & Registration	
9:30-10:00	Welcoming Speech – Rector Prof. Atilla Arkan, Doç. Dr. Vahdettin Işık	
10 am – 12 pm	Inaugurating Keynote Jan Art Scholte and Sari Hanafi **Global Mobilities between Spatialities and Contentious Politics**	
12 – 2 pm	Jumaa Prayer and Lunch Break	
2 – 3:50 pm	**Conference Session 1:** **Chair: Prof. Alparslan Açıkgenç** 1- Mohamed Shabaan Ayoub الهجوم المغولي على الأناضول" "الهجرة التركية إلى مصر والشام ومظاهر التضامن المشترك 2 – Jamila Tilout Global Mobilities and religion in everyday life: A case study of Moroccan immigrants in France and Spain 3 – Ahmed Nabil The Response of the International Community to Civil Wars' Refugees: Syria and Sudan	**Workshop Session 1: Revolutionary Pathways** **Discussant: Collective** 1 – Amar Rouabhi The Spatiotemporal Dynamics of Political Violence and Nonviolence in Algeria 2 – Lina Shami Patterns of Hirak in an Aleppan District 3 – Obayda Ghadban Identity and Hirak in Damascus 4 – Laila Alrifai Ulema networks and Hirak in Syria
3:50 – 4:10 pm	Coffee Break	

Time	Main Hall	Darul-Qurra
4:10 – 6:00 pm	**Conference Session 2** **Chair: Prof. Ramazan Aras** 1-M.S.Visakh and R.Santhosh Exploring Islamicate Translocality: Mobilities and Identities of Traditionalist Muslims in Kerala, South India 2-Uzma A. Ansari Tribal Pashtun and Urbanised Punjabi on Film: Mediated Representations of Mobile and Sedentary Identities for the National Imaginary of the Pakistani State 3 - Rajeev Kumar Ulama networks, technology and traditions	**Workshop Session 2: Urbicide** **Discussant: Munqeth Osman Agha** 1 - Ansar Jasim Living in multiple realities – the aftermath of Urbicide in Baghdad 2 - Sara Hagalhassan Exploring Domicide in Khartoum 3 - Shaimaa Elhadidy Erasing the revolutionary identity of Tahrir Square 4 - Raghad Habash Dimensions of Violence on Hama City in 1982: The Destruction of Al-Kilanyia Neighborhood
6:00 pm	**Dinner**	

Saturday October 28

Time	Main Hall	Darul-Qurra
9:00 am – 10:50 am	**Conference Session 3** **Chair Prof. Eda Yucesoy** 1 - Sherif Mohyeldeen The Nubian Multiple Diasporas: An Ethnographic Study on Egyptian Nubian Young Leaders in Egypt and USA 2 - Mahitab Ali, & Mohamed Moheeb Forced Deportation of Refugees: Investigating Trajectories of Involuntary Return European Policies and the Shadow Army in the Aegean Sea 3 - Abdalla Bayyari Bare Feet Mobility The Anti-Colonial Reproduction of Geography in Israeli Colonial Apparatus	**Workshop Session 3:** **Urban Typologies and Weaponization Patterns** **1- Discussant: Lina Shami** 1 - Jadd Hallaj Designing administration in Syria: a historical and statistical approach (1500 - 2022) 2 - Emilian Berutti The Practice of Local, Urban Agreements in Syria 3 - Salma Daoudi Anatomy of an organized urbicide: The systematic weaponization of health in Syria 4 - Samer Hatem Radad Urban Farms as a Cooperative Space during the Violence and Uprisings: Lessons from Palestine

Time	Main Hall	Darul-Qurra
10:50 – 11:10 am	Coffee Break	
11:10 – 13:00pm	**Conference Session 4** **Chair: Prof. Önder Küçükural** 1 - Bogdana Todorova Climate Mobility and Challenges before Security 2 - Samira I. Ibrahim (Im)Mobility in the Age of Climate Change: A Critical Analysis	**Workshop Session 4** **State, Mechanisms, and Violence** **Discussant: Collective** 1 - Munqeth Othman Agha Presence of the state in urban centres 2 - Motasem Abuzaid For the Uprising Yet to Come: Authoritarian learning and Collective Action in Aleppo 3 - Safi Alabsi The Micro-Space Approach and the Evolution of the Syrian Narratives and Studies 4 - Nanar Hawach Layers of Pro-government militias in Syria
13:00 – 14:00 pm	Lunch Break	
14:00 – 15:30 pm	Online workshop session: Multi-thematic scenes from Syria Discussant: Hamza Mustafa 1- Salah Eddin Baker De-coding Suwayda's Complex Reality: Mapping, Coding, and Documenting Protest Data in Pursuit of Peace and Justice 2- Dana Aldroubi Open green areas and rate of violence 3- Lujain Khairy Violent disfiguration in Hama 4- Shadi Abou Karam The geospatial dimensions of online radicalization and political violence in the Middle East (Syria)	
15:30 - 15:45	Coffee Break	

Time	Main Hall	Darul-Qurra
15:45 - 17:30	**Roundtable on Data collection and analysis in the Middle East: Challenges and Prospects** **Moderator: Motasem Abuzaid** Dr. Neil Ketchley Dr. Killian Clarke Dr. Rima Majed Ahmad Gharbieh Dr. Abdulrahman Alhaj JOINT	
	Dinner (Outing)	

Sunday October 29

Time	Main Hall	Darul-Qurra
9:00 am – 10:50 pm	**Training session in spatial methodologies and cartography – by Beirut Urban Lab** Ahmad Gharbieh JOINT	
10:50 - 11:10	**Coffee Break**	
11:10 – 13:00 pm	**Conference Session 5** **Chair: Prof Alev Erkilet** 1-Laila Makboul The emergence of a transnational Islamic women's movement: contesting the secular, the feminist, and the Eurocentric in international relations. 2- Razan Saffour Giving a voice to the Narratives of Diaspora 3- Dr. Daniela Vicherat Mattar and Heba Ezzat Global mobilizations? Searching for commonalities in the 2010-2019 cycle of protests in Cairo and Santiago: A Conversation	**Workshop Session 5** **Post-conflict perspectives** **Discussant: Tesnim Khriji** 1 - Tooma Zaghloul "Re-Building" for Whom? Rethinking Data for Post-Conflict Settings 2 - Lama Ranjous Analysing Knowledge Production on Advancing Human Rights: Documentation in the Digital Divide Era 3 - Rayan Alaeddine Unveiling the Hidden Battles: Land Tenure Conflicts and the Role of Public Ownership in Lebanon's Hermel Region 4 - Nisha Singh Reaping the Benefits of Universal Rights: How Citizen-Refugee Coalition Building Can Create Equitable Cities
13:00-14:00	**Lunch**	
14:00-15:00	**Closing Session**	

Abdalla Bayyari

BIOGRAPHY

After practicing dentistry and maxilla-facial surgery in warzones in 2006 and 2008/2009, he earned Master's degrees in political science, cultural anthropology, and critical theory, and now he is an independent writer, researcher, curator, and academic. He is a Critical Geography enthusiast. Border, Spatial, and Mobility Studies in Arab Colonial and Post-Colonial Cities are his focus.

Member of the Journal for Palestine Studies editorial board, senior researcher at the Institute for Palestine Studies, visiting lecturer in the Hearing Palestine program at The University of Toronto, and adjunct lecturer in BirZiet University's Forced Migration Studies Department (2024).

ABSTRACT

Bare Feet Mobility: The Anti-Colonial Reproduction of Geography in Israeli Colonial Apparatus

A————————>B
Starting with a propositional differentiation between Movement and Mobility: Movement can be thought of as displacement abstracted from power relations, while mobility is a movement happening in a considerable form, methods, social impact, and social context forming a dynamic reality of displacement.

In the colonial context, the line between A & B is the starting point for exploring colonial geo/spatial production. Although geography in the abstract is uncertain and unshakable, in what is considered the most enduring factor: physical space, taken for granted, elements ignored in such an assumption are responsible for shaping geographical experiences, geography, and knowledge. While geography unfairly organizes human hierarchies, represents geographical areas differently, and causes indigenous groups to silence and disable their spatial(s), mobility is the method against all of this.

The relationship between the colonized subject and geography allows us to engage with narratives that locate the subject's existence in its most basic form: The Body. And our point of departure is a facility of necropolitics: the Prison in the Israeli colonial apparatus where colonized subjects are considered "ungeographic".

In a critical geography approach and spatial mobility as a methodology, this paper investigates the 2021 escape of six Palestinian prisoners from an Israeli prison and its ramifications as an act of epistemic disobedience deciphering the Israeli geography of power. Rising from the role of the prison institution as an essential metaphor in modernity, this argument radiates from Foucault's theorizations about modernity and knowledge related to space and problematizes it by countering cartography and critical geography approaches.

Consider Israel's colonial apparatus in the late globalizing neoliberal era. The geography of the escape, its routes experienced by mobile bodies in space, the spatiality of the Israeli prison, and the geographical distribution of this installation in the colonized space can interact as a paradigm in which geography, urbanism, space, and mobility interact to conceptualize anti-colonial geography.

Ahmet Nabil

BIOGRAPHY

"Ahmed is a Ph.D. student, formal Graduate Teaching Assistant, Diplomacy Instructor, and Diplomat on leave. He is broadly interested in regional security theory, especially in the Middle East, civil war, and Military technology. Ahmed previously received his master's degree and B.S. from Cairo University with a Major in Political Science and a minor in Economics. Ahmed has gained professional experience as a diplomat for 12 years. He has served in different interesting positions such as in Libya (2009-2012) during the emergence of the Libyan revolution and in Washington D.C. (2014-2018). Ahmed's major subfield is World Politics, and two minor subfields are American Politics and Public Administration. His research focus is on military technology's impacts on civil wars. He also works on the new diplomatic tools used to settle the conflicts and the factors which impact regional security cooperation and the formation of alliances."

ABSTRACT

"The Response of the International Community to Civil Wars' Refugees: Syria and Sudan"

During the last decade, the mobility of millions of people in the Middle East has become a result of the emergence of civil wars. Syria, Libya, Yemen, Iraq, and recently Sudan have been theatres of civil wars for more than 14 years. The violence in these countries left behind millions of injuries, deaths, refugees, and displaced individuals. The civil war in Syria (March 2011- Now) was an earthquake that triggered the international community to respond collectively and individually because of the huge number of refugees (over 12 million in 12 years). The level of response to the Syrian refugee crisis was not the same as the response to the refugee crisis in Sudan (2.3 million in three months). Several variables may impact this level of the international Community's response such as the scale of violence, and the flow of refugees. This paper suggests that geography in terms of the strategic location of the state and the existence of terrorism are the most influential variables that motivate the International Community's response. The paper will explain how geography and the existence of terrorism led to different levels of responses from the International Community considering, the level of violence, the number of populations, and the conflict period.

The paper will use the comparative case studies approach to compare the International Community's responses to the refugee crisis in Syria and Sudan.

Bogdana Todorova

BIOGRAPHY

Bogdana Todorova is a researcher in the Philosophy of Religion (Islam), Professor, D.Sc, at the Institute for Philosophy and Sociology, BAS. Head of Department "Social theories, strategies and prognoses" (2015-until now) and "Philosophy of Religion" (2009-2015). Head of the Network of international experts of Religion on the Balkans. Author of 6 books dedicated to the Objectification of Islam, the Islamic factor in Europe and Bulgaria, Jihad vs Ijtihad, The role of Islam in Azerbaijan, The position of Unity in the political thought of Imam Khomeini and more than 200 articles in the international and national journals.   Editor of the periodical Review, "The Balkans as Reality", in English. UNESCO Award. Expert at the Directorate for Religions of the Council of Ministers and the Council for Criminology.

ABSTRACT

Climate Mobility and Challenges before Security

In the history of civilization, natural phenomena have often caused the displacement of huge groups of people, but the intensity of the effects of a changing climate now makes this mobility something much more dynamic and difficult to manage. The climate refugee problem is at the heart of Europe′s largest wave of refugees since World War II. Many studies confirm that the chaos in Syria, the rise of the Islamic State and mass migration were actually processes catalyzed by the record droughts in Syria in the period 2007-2011 (De Châtel, 2014).

According to the International Alert, the number of countries facing political chaos and mass migration due to climate change currently exceeds 100. In 2050, their number is expected to reach between 150 and 250 million. Europe is a center of climate migration and will remain so in the future, with refugee flows from Africa and the Middle East expected to be particularly strong due to droughts and floods (Afghanistan has experienced an unprecedented drought last year).

The report will analyze a few factors:

1/Climate mobility ('climate refugees');

2/ The challenges before security;

3/The idea of a new humanistic project (with universal applicability in line with the ongoing global process of expanding of the new civic virtues and enriching the humanistic charge of ecology).

A phenomenological approach, which helps to define that the salvation of nature must begin with the salvation of Man, will be used.

The report will conclude with the necessity to develop a new 'Ecology of the spirit' for preventing local problems from becoming global challenges and help in creating a humanistic civilization of universal applicability.

Key words: climate migration, humanistic project, challenges, security

Daniela Vicherat Mattar

BIOGRAPHY

Dr. Daniela Vicherat Mattar is Associate Professor of Sociology at Leiden University College, The Hague. Having been academically formed at the intersection of various disciplinary fields in Chile, the UK and Italy, I describe my research with 3Cs: Cities, Citizenship and Care. My interest is on how material forms reflect larger social, cultural and political dynamics. I approach cities in Europe and Latin America by studying concrete formations (like public squares, malls, walls, open markets, museums), as well looking at socio-political engagements (social movements, collective action) and aesthetic forms of expression (street art, graffiti). In these three dimensions -the material, sociopolitical and aesthetic- people experience, express and contest citizenship in various ways.

ABSTRACT

Global mobilizations? Searching commonalities in the 2010-2019 cycle of protests in Cairo and Santiago: A Conversation

Iraq, Bolivia, Indonesia, France, Chile, Hong Kong, Lebanon, Gaza, South Africa, Spain, are some of the countries that in 2019 experienced intense contentious moments, with mases of protestors occupying the streets of major cities to voice their discontent in public spaces. Roughly a decade earlier a similar process took place, starting with the Arab Spring various countries beyond the Arab world experienced popular uprisings, from the Indignados in Spain, to various Occupy movements in the US, Canada and the UK and other European cities, to students protests in various Latin American countries. It is possible then to speak of a decade of global mobilizations between 2010-2019) .

What characterizes the 2010-2019 decade of contentious politics is a high fragmentation of demands in reaction to rising forms of inequality; state, police and criminal violence; and a general reaction to the shrinking civic spaces. This later aspect became exacerbated during the pandemic and its restrictions, and served to apparently demobilized the effervescent discontent of the past decade without really transforming the conditions that led to them. In this paper we want to explore similarities between the movements that took place in Egypt and Chile during the 2010-2019 decade, with particular focus on the role public spaces played in hosting them, in particular Tahrir Square in Cairo and Plaza Italia in Santiago. The aim is not to read these cases under a unitary understanding of presumed global mobilization, but to conduct a conversation about what energy shapes and moves across these spaces as places of resistance and hope for a different kind of politics.

Heba Raouf Ezzat

BIOGRAPHY

Heba Raouf Ezzat teaches at the Institute of Alliance of Civilizations-Ibn Haldun University -Istanbul/Turkey. She also teaches at the political science and the sociology departments at IHU. She taught political theory at Cairo University 2007-2013, where obtained her MA and Ph.D. She was also an adjunct professor at the American University in Cairo (2006-2013).

She has been a visiting researcher/ fellow at University of Westminster, the Oxford Canter for Islamic Studies, Georgetown University. She was also a visiting fellow at London School of Economics (2014-2015) before moving to Istanbul 2016, where she is currently based.

Her most recent work is on the political transformations in Egypt after the Arab Spring, titled "Palimpsests of Civicness: Sovereignty and Spontaneity / Cairo 2011" in the Journal of Civil Society (2022), and a chapter in the Oxford Handbook of the Sociology of the Middle East 2022 titled "The Empty Tahrir Square: Dismantling the Multitude".

She is currently working on the topic of visual rhetoric and deciphering the visual arguments in the Egyptian public space/sphere.

ABSTRACT

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Jamila Tilout

BIOGRAPHY

Dr Jamila Tilout,

Assistant Professor of ISlamic Studies- Mohamed V University- Rabat/ Morocco

Instructor of Islamic Philosophy of Jurisprudence - University of Qarawe'en- Rabat.

Editor in Chief ofContemporary Maqasid Studies JOurnal

ABSTRACT

Global Mobilities and religion in everyday life: A case study of Moroccan immigrants in France and Spain

Migration is a global phenomena, which includes movement from one context to another, yet also entails a deeper change in conceptions and perceptions. This influences migrants' behaviour, including the pattern of religious individual and collective practices.In this paper I will examine the Moroccan community in France and Spain.

Morocco adopts a Sunnite Asharite doctrine based on Maliki jurisprudence, especially in fatwa, and a Sufism of an Al-Junayd tradition. Despite this nature of Moroccan religiosity patterns, it has few religious movements. Also, the aspects of formal trans-border control are numerous, particularly of the Sufist movement.

The challenge here is how can the migrants preserve their practice in a new context, in which Islam is not recognized officially; furthermore Islam is menaced by many legislation that limit its presence in the public sphere. .

The second and third generations who were born in France have even a more difficult task. They have a complex identity that is, outwardly at least, hybrid and ambivalent, and that has issues with integration and citizenship rights.

In this paper I expolre
How the first generation faced religious differences in the new contexts? Are new generations aware of the pattern of religiosity dominant in Morocco? And how do Morrocans engage with the other Muslims that differ in jurisprudence and religious practice. Did this diversity influence the Moroccan religious pattern? For the second and third generations which have double nationality, and know the religion through their families, neighbors, and the military of the mosque. What is the religious way of life adopted by these generations? What are the factors affecting their religiosity? And how do they relate emotionally, intellectually and spiritually to the country of origin?

In my paper I adopt an ethnographic approach based on different visits a frequent engagement with Morrocans in both countries.

Jan Aart Scholte

BIOGRAPHY

Jan Aart Scholte is Professor of Global Transformations and Governance Challenges at Leiden University, as well as Co-Director of the Centre for Global Cooperation Research at the University of Duisburg-Essen. Jan leads Leiden University's interfaculty programme on Global Transformations and Governance Challenges (GTGC). His own current research interests include globalisation and social change, polycentric governing, legitimacy in global governance, global democracy, civil society in global politics, and Internet governance. Recent (co-authored) books include Global Governance: Fit for Purpose? (SNS, 2023), Polycentrism: How Governing Works Today (Oxford University Press, 2023), and Citizens, Elites, and the Legitimacy of Global Governance (Oxford University Press, 2022).

ABSTRACT

Global (Im)mobilities and Global (In)justices

Increased global mobility – the growing capacity of people to move their bodies and their artefacts across the planet, and in little or no time – is key transformation of contemporary society. Yet this transplanetary connectivity is not equally available to all, and on the contrary is a principal source of privilege, resources, and power. Regarding privilege, access to global mobility is disproportionately concentrated in certain territories and classes. Regarding resources, surplus accumulation now largely occurs through global value chains as well as supraterritorial virtual capitalism – all of it substantially beyond binding public-interest regulation. Regarding power, those with greatest access to global capital mobility generally hold greatest influence in contemporary politics, most of it beyond democratic control. Not surprisingly, these circumstances provoke objection and resistance, which take the form of both anti-globalisation (seeking to reduce global mobility) and alter-globalisation (seeking to reshape global mobility). Emancipatory politics may be well advised to combine the two strategies.

Laila Makboul

ABSTRACT

Contesting the UN Beyond Religion:
Islamic Transnational Opposition to the UN Sustainable Agenda 2030

As the UN sustainable Development Agenda 2030 and its 17 Goals (UNSDG) were adopted by all UN member states in 2015 and celebrated as a "universal, integrated and transformative vision for a better world" (Ban Ki-Moon), a series of condemnation started emerging on social media by local NGOs, academics, religious figures, and activists in the Middle East. While an overall critique has been centred on the very understanding of sustainability, accusing it of Eurocentrism and a disregard for the Third World's most pressing issues, it has particularly denounced its gender-specific targets. A contextual and epistemic approach to understanding such transnational Islamic women networks reveal a discursive praxis deeply embedded in the intersection between postcolonial struggles and postmodern critiques. This paper suggests that the Islamic contestation of the UN is genealogically entangled with pan-Islamic ideas and anti-colonial struggles of the twentieth century. In the contemporary, the critique is expressed as a contestation of the UN as a Eurocentric order, which allegedly seeks to regulate and impose upon the Muslim world its secularist, capitalist, and feminist world system.

Visakh Madhusoodanan Subhaand

BIOGRAPHY

Visakh Madhusoodanan Subha
Honorary Research Fellow, Department of Anthropology, School of Global Studies, University of Sussex
Kerala, India

Raghavan Nair Santhosh
Associate Professor (Sociology)
Dept. of Humanities and Social Sciences
IIT Madras, Chennai
India

ABSTRACT

Exploring Islamicate Translocality:

Mobilities and Identities of Traditionalist Muslims in Kerala, South India

One observes the emergence of new intra-Islamic critiques of reformism and political Islam accompanied by a revival of 'traditional' Islamic articulations among the Sunni Muslims of Kerala (a state in South India) since the late 1980s. Refuting the Salafi-inspired reformists, the neotraditionalists articulate Islam in Kerala as an embodied tradition of Kerala, while simultaneously being part of a larger Islamicate world. The connection with the Islamicate world, while is not new, has assumed heightened proportions by making use of the technological and infrastructural possibilities and mobilities offered by globalization. In particular, they utilize the mobilities of religious ideas, translocal scholarly networks and also the financial flow of capital enabled by neoliberal globalization to reiterate neotraditionalist identity. Emphasizing on entrepreneurship and professionalism as necessary skills to thrive in a global economy, the neotraditionalists view business activities as fundamental to religious self-realization. The social and organizational ties that span across the Middle Eastern regions enable the mobilization of financial resources and also set the moral and ethical boundaries of their entrepreneurial activities in Kerala. This new mode of authenticating Islam is not solely dependent on scriptural sources of authority but built upon what we call a discourse on 'Islamicate translocality.' We analyze how various forms of mobilities play significant role in constituting this discourse and reflect the changing nature of religious and secular aspirations of these Muslims. We place these transformations in two parallel, but interconnected plains: questions of Muslim citizenship and aspirations of economic development. We suggest that the emergence of a discourse on 'Islamicate translocality' needs to be seen in the context of the rise of majoritarian Hindu nationalism in India, which coerces the Muslims to reiterate their 'Indian cultural roots' while projecting them as economically productive citizens. Consequently, it entails an imagination of religious identity and community that is simultaneously shaped by the local, national and global scales and mobilities. The paper uses extensive ethnographic accounts conducted in the last three years in Kerala to understand these transformations.

Mahitab Ali

BIOGRAPHY

Mahitab Ali is currently a Doctoral Researcher at the Center of Near and Middle Eastern Studies at the Philipps University of Marburg and a lecturer at the University of Cairo. She completed her Master's degree in The Outsourcing of Private Military and Security Companies in Civil Conflicts and Hybrid Warfare at the University of Osnabrück, supported by the DAAD Scholarship of the German Academic Exchange Service. Her academic preoccupations include Post-2011 MENA Politics, Social Movements and Protest Studies in the MENA, the Political Economy of Multi-Directional Mobility and Transnational Kleptocracy, Militarization and Refugee Studies.

ABSTRACT

Forced Deportation of Refugees and Porous "Right to Life": Investigating Trajectories of Involuntary Return European Policies and the Shadow Army in the Aegean Sea

This paper provides a theoretical framework for understanding the contextual political and securitized techniques to execute the forced deportation of refugees from the Greek border to the Turkish border through the Aegean Sea. As well as, how bargaining over the "right to life" came from the standpoint of activating a permanent state of exception and dealing with the refugees as a mere "less than" the bare life. Forced deportation and illegal violent pushbacks could be conceptualized as a tool to bash the human conditions of refugees. This tool is basically based on brutal countermobilization as agent actions. Perpetrators of these actions, commonly referred to as the "shadow army", a key mechanism at the disposal of the Greek authorities in full view of the legitimate European communities and institutions to ensure compliance with the European nativist sentiment. Narrativities, testimonies, and investigative live scenes also utter a lot about these actions that affect multi-directional mobility and fast-moving situations focusing on the humanitarian sentiment conditions in the Aegean Sea. Thus, the aim of this paper is to focus on the identity of the shadow army, how it is mobilized, and to what extent its actions profoundly affect the social and migratory trajectories of forcibly deported refugees to Turkey. Eventually, an endeavor to understand how the operations of the shadow army block life opportunities for these refugees and terrorize and violate their post "life-cycle" mobility is the ultimate non-standard repertoire in a heyday of broader global turbulence.

Mohamed Moheeb

BIOGRAPHY

Mohamed Moheeb is a research fellow in the Department of Comparative Politics at the Osnabrück University. He completed his Master's degree in political science at the Osnabrück University. His current research interests include Migration and Refugee Studies, Politics of Return, and Border Politics.

ABSTRACT

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Mohammed Shaaban Abdul Hamid

BIOGRAPHY

He is a doctoral researcher in the Department of History at Erciyes University, Turkey. He has been specializing in Islamic history, heritage, and Middle Eastern history since 2007. He has worked in various research sites and centers, such as the Center for Historical Studies in Cairo, and he served as the head of the Knowledge Department at the Eida'at website. He is currently working as a researcher and editor in the history departments of both Heritage and Media Network at Al Jazeera.

ABSTRACT

Freedom of Movement and Mobility In Islamic Civilization: The Mongol Invasion and the Turkish Migration to Egypt and the Levant in the Thirteenth Century AD.

In this paper, we examine Arab-Turkish relations from the perspective of interaction, freedom of movement, and migration between the two sides within the context of Islamic civilization. This analysis is covering the challenging period when the Islamic World was facing an exceptional onslaught from the Mongols, which weakened both local and foreign elements and shook the morale of nations and peoples. Those fortunate enough found refuge during this time to preserve their modest wealth and secure their lives and the lives of their children, seeking safety and well-being.

The Turks and Kurds residing in Anatolia found this safety among their neighbors in the Mamluk Sultanate, which governed a vast and strategically important territory stretching from the southern borders of Anatolia to the Yemen, and from the Euphrates River to Barqa, with Egypt and the Levant at its heart. This situation came about following the Mongol conquest of Anatolia after the Battle of Köse Dağ in 641 AH/1243 CE. "The land of the Romans," as it was referred to in Islamic historical sources, endured a challenging period of successive Mongol invasions from that time until the fall of the Anatolian Seljuks in 708 AH/1308 CE. The security situation did not improve with the fall of the Seljuks and the dissolution of their state, but persisted even after the Ilkhanid Mongol Empire's collapse in 736 AH/1336 CE, leading to the fragmentation of Anatolia into warring Turkmen principalities competing for sovereignty and spoils.

Amidst all these political and security turmoil, many of the Anatolian inhabitants, including Turks, Turkmen, and Kurds, found security, prosperity, and religious and sectarian freedom in the Mamluk state, which was ruled by Turks ethnically but primarily inhabited by Arabs and Arabic speakers. This historical example sheds light on the freedom of movement and interaction within the Islamic Civilization.
We felt it necessary to present this work within a conceptual framework to understand the criteria set by Islamic Shari'a, its applications, and its vision regarding the issue of movement, interaction, and freedom of movement among the Muslims. Through this, we discover that the Islamic geography was divided into two worlds: the political world of states and politicians, characterized by competition for resources and territory, and the world of the Muslim Community (i.e, the Ummah) and civil society, not dominated by the Islamic state as modern states do today. This had a positive impact on the freedom of encounter, migration, and settlement, allowing Muslims and even non-Muslims in these vast regions that stretched from China to southern France, from Anatolia, the Caucasus, and Eastern Europe to Yemen and southern Sub-Saharan Africa to move freely as they pleased.

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BIOGRAPHY

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ABSTRACT

Exploring Islamicate Translocality:

Mobilities and Identities of Traditionalist Muslims in Kerala, South India

One observes the emergence of new intra-Islamic critiques of reformism and political Islam accompanied by a revival of 'traditional' Islamic articulations among the Sunni

Muslims of Kerala (a state in South India) since the late 1980s. Refuting the Salafi-inspired reformists, the neotraditionalists articulate Islam in Kerala as an embodied

tradition of Kerala, while simultaneously being part of a larger Islamicate world. The connection with the Islamicate world, while is not new, has assumed heightened proportions by making use of the technological and infrastructural possibilities and mobilities offered by globalization. In particular, they utilize the mobilities of religious ideas, translocal scholarly networks and also the financial flow of capital enabled by neoliberal globalization to reiterate neotraditionalist identity. Emphasizing on entrepreneurship and professionalism as necessary skills to thrive in a global economy, the neotraditionalists view business activities as fundamental to religious self-realization. The social and organizational ties that span across the Middle Eastern regions enable the mobilization of financial resources and also set the moral and ethical boundaries of their entrepreneurial activities in Kerala. This new mode of authenticating Islam is not solely dependent on scriptural sources of authority but built upon what we call a discourse on 'Islamicate translocality.' We analyze how various forms of mobilities play significant role in constituting this discourse and reflect the changing nature of religious and secular aspirations of these Muslims. We place these transformations in two parallel, but interconnected plains: questions of Muslim citizenship and aspirations of economic development. We suggest that the emergence of a discourse on 'Islamicate translocality' needs to be seen in the context of the rise of majoritarian Hindu nationalism in India, which coerces the Muslims to reiterate their 'Indian cultural roots' while projecting them as economically productive citizens. Consequently, it entails an imagination of religious identity and community that is simultaneously shaped by the local, national and global scales and mobilities. The paper uses extensive ethnographic accounts conducted in the last three years in Kerala to understand these transformations.

Rajeev Kumar

BIOGRAPHY

He is a research scholar at the Department of Civilizations Studies, Ibn Haldun University, Istanbul, Turkey. He earned his bachelor's degree in German Language and Literature from Jawaharlal Nehru University in Delhi, India, and earned a master's degree in Civilization Studies from Ibn Haldun University. He is currently pursuing a PhD and working as a teaching fellow at Ibn Haldun University. His area of interest is Indic-Islamic history, literature and philosophy, South Asian History and Literature, Bhakti-Sufi Literature, Vernacular Spirituality, English and German Literature, and Islamicate epistemologies.

ABSTRACT

Sufism and Bhakti Shaping Civil Society in Premodern South Asia: Multiple Narratives and Contested Politics

In the diverse landscape of South Asia, Sufism, the Islamic mystic trajectory and Bhakti, the Indian mystic trajectory, have not followed singular narratives but have instead offered a tapestry of interpretations and practices. This paper delves into the multifaceted narratives and adaptations of Sufism and Bhakti, highlighting their dynamic responses to social, cultural, political, and religious milieus. These narratives illustrate how Sufism and Bhakti have been embraced, interpreted, and localized by distinct communities, weaving a mosaic of spiritual expressions. While this paper acknowledges the contested politics surrounding Sufism and Bhakti in South Asia, it also examines the intricate interplay between these spiritual movements and political ideologies, as well as the conflicts that arise at the intersection of spiritual beliefs and contemporary political issues. The paper wants to argue that beyond these debates and differences, the essence of Sufism and Bhakti lies in their collective ability to foster civil society in premodern South Asia.

Keywords: Sufism, Bhakti Movement, Civil Society, Contested Politics, South Asia, Mystic trajectory

Razzan Saffour

ABSTRACT

Narrative and identity: The Syrian Muslim Brotherhood between exiled opposition and asylum seeking

After the outlawing of the Syrian Muslim Brotherhood in 1980, a mass exodus of at least a quarter of a million Syrians would leave their home country seeking a safer life elsewhere, away from the risk of being forcibly disappeared and sentenced to death for their ideological beliefs and/or emotional connections. Despite being political migrants escaping incarceration, the word 'refugee' seldom appears in the personal and professional literature and narratives of Syrian Muslim Brotherhood members when describing their ordeal. Their narrative, largely, would fixate on the fight against their oppression as opposed to the victimhood — or political jargon that better described their legal status. This paper aims to explore the narrative on identity via various case studies of the Syrian Muslim Brotherhood diaspora, delving into the countries they chose to seek refuge in, how they identified themselves in comparison to the common identification of 'refugees' today, and how they navigated the various hostile, state-informed narratives framing them in limited contexts.
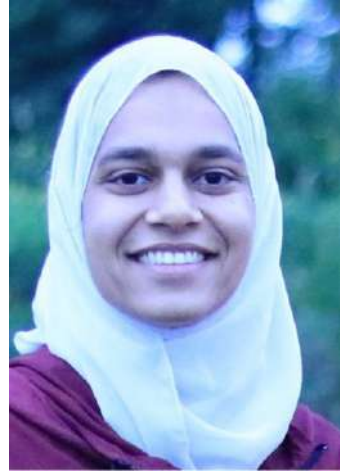
Samira Ibrahim

BIOGRAPHY

As a hydrologist and theologian, Samira I. Ibrahim is mainly involved in scientific research and is committed to building sustainable, inclusive and resilient communities through various projects and organizations. In addition, she is Climate Ambassador for the Future from the Ministry of Economic Affairs and Climate and a researcher at the Dutch Agency for Environmental Assessment.

ABSTRACT

(Im)Mobility in the Age of Climate Change: A Critical Analysis

Climate change is indisputably one of the mayor challenges of the 21st century. As such, the phenomenon of climate change, its origins and its implications have been intensively studied. In addition, the study of climate change became intertwined with almost all academic disciplines. In this paper, I will reflect on, and analyze the impact of climate change on mobility. By performing a literature review I will firstly elaborate upon the current state of academic research on climate change and mobility. Secondly, I will discuss how global mobility will be affected and transformed as a result of climate change. With this paper, I aim to shed light on the academic requirements for a new research agenda on 'climate mobilities' that moves beyond simplistic assumptions and more accurately advances knowledge of the nexus between climate change and (human) mobility.

Keywords Mobility; Climate Change; Global Challenges; Transitions

Sari Hanafi

BIOGRAPHY

Sari Hanafi is currently a Professor of Sociology, Director of the Center for Arab and Middle Eastern Studies and Chair of the Islamic Studies program at the American University of Beirut. He was the President of the International Sociological Association (2018-2023). He was also the editor of Idafat: the Arab Journal of Sociology (Arabic) (2017-2022). He is the author of numerous journal articles and book chapters on the sociology of religion; connection of moral philosophy to the social sciences; the sociology of (forced) migration applied to the Palestinian refugees; politics of scientific research. Among his recent books are: Studying Islam in the Arab World: The Rupture Between Religion and the Social Sciences (Forthcoming in Routledge); Knowledge Production in the Arab World: The Impossible Promise. (with R. Arvanitis) ; The Oxford Handbook of the Sociology of the Middle East (co-edited with A. Salvatore and K. Obuse); He is the winner of 2014 Abdelhamid Shouman Award and 2015 Kuwait Award for social science. In 2019, he was awarded an Honorary Doctorate (Doctor Honoris Causa) form the National University of San Marcos (the first and the leading university in Lima- Peru – established in 1551). In 2022 he became lifetime corresponding fellow of the British Academy. He has been consultant to many projects with UN agencies (eg. UNRWA and UNESCO)

ABSTRACT

The world is witnessing unprecedented movements of refugees and labor workers all across the globe. In this paper I will unfold some features of the current migrants and refugees mobility in the Mediterranean, before pointing out three societal implications in relation to politics, religion and identity. These implication are: first, the politics of disinformation about refugees/migrants and their scapegoating has encouraged totalitarian trend and politics of agnotology; second, the very presence of refugees/migrants has transformed the religion landscape in host societies and their will have major effect in the politics of (non-)integration in Mediterranean states, and finally identity politics is the dark side of pluralism, a concept dear to Peter Berger. Pluralism needs the management of cultural relativism and universalism. How would they be reconciliated?

Sherif Mohyeldeen

BIOGRAPHY

Sherif Mohyeldeen is a scholar and lecturer in interdisciplinary fields of social science, mainly in Political Science, Anthropology, Urban Studies, History, and Law. Building on twelve years of research and professional work experience including working at Carnegie's Global Think Tank, the Arab Reform Initiative, ARI, and the House of Wisdom for Strategic Studies. In addition to providing consultunatcy to Oxfam, ICRC, and Safer World.
Sherif is holding a Master's degree in Anthropology, specializing in social, and cultural anthropology from Durham University, the UK. In addition to a pre-master and a bachelor in Political Science and International Relations from Cairo University, Egypt. Sherif has been awarded the Civil Society Leadership Award from Open Society. He has been also awarded the golden prize of the Seif Award for Rights and Freedoms for his research in Egypt. Sherif has published more than thirty papers, reports, analyses, and book chapters in English, Arabic, French, and German. In addition, he contributed to the production of independent movies and movies by Al Jazeera, and the New York Times, and was personally highlighted by the BBC.

ABSTRACT

The Nubian Multiple Diasporas
A Study on Egyptian Nubian Leaders in Egypt and USA

The Modern History of the Nubians in both Egypt and Sudan has been shaped by rapid mobility in many ways. From forced displacements over mega-infrastructure dams projects on the Nile (1892, 1912, 1933, 1964) to accelerated labor migration towards the capitals Cairo, and Khartoum, in addition to regional and international migration to Arab Gulf countries rich with oil economies, Europe, and the USA. Not to mention the recent and ongoing mobility of Sudanesse, Nubian included, in the aftermath of the conflict erupted in April, 15 of 2023.

While most of the studies on Nubia focused on the Aswan High Dam, displacement, and development. There are few to highlight in the people, and among the last, the focus is usually on documenting the culture and its unique characteristics. Even in the policies papers, the focus is on the state's policies not how the Nubians are drafting, and engaging in politics through its grand perspective, which means the policies within the Nubian community, and the policies toward the state.

In this paper, I am researching how the Nubian Leaders are defining themselves in such multiple diasporas, and engaging with surrounding communities both in Alexandria, Egypt, and Washington DC in the USA.
Building on ethnographic work that I have conducted in both Egypt and the USA, which resulted in gaining a Master's degree in Anthropology from Durham University.

Uzma A. Ansari

BIOGRAPHY

Uzma A. Ansari is Assistant Professor in the Faculty of Arts and Humanities, Department of English Studies, at the National University of Modern Languages (NUML), Islamabad, Pakistan. She completed her PhD from the Amsterdam School of Cultural Analysis (ASCA) at the University of Amsterdam (UvA) with her dissertation on "Orhan Pamuk's City and the Turkish Republic: An Engagement with the Modern Nation-State". Since then she has published papers on musealisation of the city, on tribal representations in Pakistani Anglophone fiction, and constructions of racialised identities as the basis for the Pakistani nation-state. Her field of research is cultural studies and modern literature, with a specific interest in the critique of modernity, decoloniality/decolonization, nomadology, and representations of cities in literature and film.

ABSTRACT

Tribal Pashtun and Urbanised Pakistani on Film: Mediated Representations of Mobile and Sedentary Identities for the National Imaginary of the Pakistani State

This paper examines the politics of representation of Pashtun tribal and Pakistani urban identities in films and television series produced by the popular nationalist film producer Shoaib Mansoor. It demonstrates that these identities coexist as a contentious binary within the national space of the Pakistani state. This paper will look at the urban in terms of upward or vertical mobility, and the tribal in terms of horizontal mobility. The thrust of the argument is to underscore the horizontal mobility of the tribal as contentious with the state's projected narrative of progress and modernity, and will embed its reasoning in the broader discourse on nomadology in conversation with decoloniality: border thinking and de-linking from Western epistemology. Pakistani nationalism is founded on progressivism and modernisation that is embodied by the urban centers of its dominant provinces, Punjab and Sindh. On the other hand, there is a strong 'tribal' strain embodied in its peripheral provinces of Khyber Pakhtunkhwa and Baluchistan, and defined primarily by its relatively mobile Pashtun population. In view of this binary in Pakistan's national space, this paper studies the representations of urban identity in juxtaposition with Pashtun/tribal identity in Mansoor's films. It contends that the case of the Pakistani nation-state furnishes a defining example of the tribal as a complex identity that is horizontally mobile, i.e. in a constant flux between the tribal region and the city, and the urban as upwardly or vertically mobile, spatially sedentary in cities yet striving to rise up the social strata. However, the representation of this binary, when mediated through popular films, projects a mainstream imaginary that is instrumental in perpetuating the epistemologically Western-ized and progressivist narrative about the tribal as uncivilized and the urban as civilized. This further supports the view of the tribal as pathological, and complicit with global terrorism and general anti-state elements. Whereas the urban is favorably projected as progressive, Westernised, modern-ized, and ultimately normative.

Keywords: mobility, tribal identity, urban, sedentary culture, decoloniality, nomadology, politics of representation