New Working Group Formed on Middle East and North African Studies

Brian Edwards (English and CLS) and Elizabeth Shakman Hurd (Political Science), co-Conveners

With the recent announcement of several new lines focusing on Middle East studies, it is an exciting time for those with academic interests in this dynamic region. BCICS is pleased to announce the formation of a new interdisciplinary working group dedicated to the study of the Middle East and North Africa (MENA). Convened by Brian Edwards (English and Comparative Literary Studies) and Elizabeth Shakman Hurd (Political Science), the new MENA Working Group will bring together faculty from a dozen departments with interests and expertise in this region.

The group is organized around the geographical entity that stretches from Morocco in the West to Iran and Central Asia in the East, the Mediterranean in the North, and into Saharan Africa and Sudan in the South. Among the inaugural members are those with interests as well in the sizeable Arab and Muslim diaspora populations in Europe and the U.S. Comprised of scholars who study this region from a variety of disciplinary perspectives, the working group draws both on Northwestern’s recognized strengths in diaspora studies and Islam in trans-Saharan Africa and its emergent ones in media studies, North African studies, and studies of Central Asia.

As much as it organizes itself around a region, however, members of the group are also interested in reconsidering the Area Studies model itself. “One of the goals of the group,” said group co-convener Brian Edwards, “is to understand the intellectual coherence of bringing together such a large geographic area in a period when Area Studies, traditionally understood, has been critiqued as implicated in the politics of the cold war.”

“One of the topics we hope to explore,” he continued, “is how Area Studies in the 21st century might be inflected by the cultural and geopolitical conditions of globalization, including media, migration, and digital cultures.”

As with other BCICS working groups, the primary activity of the MENA group will be meetings of group members two or three times per quarter. The MENA group plans to convene in a variety of formats, ranging from discussion of new scholarship in the field, presentations of work in progress by group members, and the planning and hosting of public speakers and symposia on MENA-related topics.

Through such meetings, the working group hopes to become a productive voice in the development of MENA-related studies across disciplines at Northwestern.

The activities of the new group will complement and expand upon BCICS’s impressive record in Middle East related programming, from the Keyman Family Program in Modern Turkish Studies, the lecture series on Islam in the World, and BCICS-sponsored or co-sponsored conferences such as the symposium on Middle Eastern Media, co-organized by Brian Edwards and Dilip Gaonkar this past May, which drew eight major speakers from the U.S. and the Middle East to campus. (That event was co-sponsored by the Center for Global Culture and Communication.)

With a growing body of scholars whose research and teaching is devoted primarily to the Middle East and North Africa, and an increasing amount of programming, speakers and courses dedicated to the Middle East and North Africa, Northwestern is emerging as a leader in this field.

Faculty, post-doctoral fellows, and affiliates who are interested in joining the group, as well as advanced graduate students interested in participating in individual activities aligned with their individual interests, should contact Brian Edwards (bedwards@northwestern.edu) and Elizabeth Shakman Hurd (eshurd@northwestern.edu).
Professor Hurd studies the philosophical and theological underpinnings of international relations with a focus on relations between Europe, the United States, and the Middle East and North Africa. She is currently developing a new project on metaphysics and international politics. Her recent book, *The Politics of Secularism in International Relations* (Princeton, 2007) introduces two varieties of secularism, laicism and Judeo-Christian secularism, and examines their consequences for historical and contemporary relations between Europe, the United States, Turkey and Iran. Other recent publications include “Theorizing religious resurgence,” *International Politics* (2007) and “Political Islam and Foreign Policy in Europe and the United States,” *Foreign Policy Analysis* (2007). Hurd is a member of the Social Science Research Council’s Working Group on Religion, Secularism, and International Affairs and the project on “Public Religion, the Secular, and Democracy: An International Cross-disciplinary Project” at the ASU Center for the Study of Religion and Conflict, funded by the Ford Foundation.

**Could you please elaborate on the argument of your book?**

The central motivating question of the book is how, why and in what ways does secular political authority form part of the foundation of contemporary international relations theory and practice, and what are the political consequences of this authority in international relations? I argue first that the secularist division between religion and politics is not fixed but rather socially and historically constructed; second, that the failure to recognize this explains why the discipline of international relations has been unable to properly recognize the power of religion in world politics; and finally, that overcoming this problem allows a better understanding of crucial empirical puzzles in international relations, including the conflict between the United States and Iran, controversy over the enlargement of the European Union to include Turkey, the rise of political Islam, and the broader religious resurgence both in the United States and elsewhere.

In terms of IR theory, one of my objectives is to present an alternative to realist, liberal and most constructivist accounts of international relations that work on the assumption that religion has been privatized. I challenge the assumption that after the Westphalian settlement religion was privatized in international relations and rendered largely irrelevant to power politics. I argue instead that the modern forms of secular authority emerged out of a profoundly Christian Westphalian moral order. The influence of Christian tradition upon the Westphalian secular settlement makes it difficult to subsume the current international order into realist and liberal frameworks that assume religion has been privatized. Modern forms of secularism contribute to the constitution of a particular idea and practice of state sovereignty that claims to be universal in part by defining the limits of state-centered politics with religion on the outside. To attempt to delimit the terms and boundaries of politics and to define religion as its private counterpart is a highly politicized and historically and culturally variable claim. Secularism is a form of authorized knowledge that creates and perpetuates this claim about the limits of modern politics. You can think of it as an established settlement that operates below the threshold of public discourse, and I would argue that it lies at the core of modern assumptions about and practices of state sovereignty.

**How did the idea for the book project start?**

After studying IR theory in college I spent time in France and North Africa. It was during that time that I realized that the lived experiences of politics and religion in the public sphere in those countries were very different from what I had been accustomed to in the United States. Following my time abroad and working in Washington, I decided to pursue an M.A. in international relations, and took a class with Khaled Abou El-Fadl in Islamic Law at Yale that sparked my interest in the relationship between politics, law and religion. At the same time, I continued to study the history and cultural and moral underpinnings of U.S. foreign policy, and religion and state in the modern Middle East. I began to develop a comparative and international interest in religion and its relationship to the political, both in European and non-European contexts, and during my Ph.D. studies at Johns Hopkins I realized that vital historical and international questions on the topic had not been asked, particularly in political science. Thinking about religion in the West, I was confronted with a narrative of secularization that was always described in the same terms: we have a category of the ‘secular’ that we have inherited, that we assume as given, which seems to have fallen from the sky, and which is enormously powerful. This puzzled me, so bringing together my interests in the Middle East, religion and politics, U.S. foreign policy, cultural anthropology, and critical and postcolonial theory I was able to begin to address these questions. The result is this book.
To what extent could you say that secularism emerged out of Christianity?
I tend to disagree with simplistic depictions of secularism as just Christianity with a mask. Religious traditions inform the way we experience secularism, legally, philosophically, and in everyday life, but do not define it. It is also worth mentioning that it is not only through Christianity that religion and state can come to assume a principled distance from each other—alternative forms of secularism arise from other religious traditions. The view that the West holds a unique monopoly on secularism, present in the works of Samuel Huntington and Bernard Lewis, fails to account for how relations between civil, political and religious authorities and traditions have been negotiated differently in different times and places.

Another way to pose this question would be to ask to what extent have we inherited particular religious traditions in our forms of secularism? Or to what extent does Christianity, or after World War II, Judeo-Christianity, infiltrate or animate contemporary forms of secularism? It took Charles Taylor 900 pages to answer this question in his new book *A Secular Age*, so let me just say that I regard secularism as a series of lived traditions, some of which are indebted to Christian tradition and practice in significant ways, others less so, others not at all. The kinds of secularism that we experience here in the West are certainly indebted to Christianity in interesting and complex ways, but they are also indebted to Enlightenment thought which is often deeply anti-religious, or perhaps I should say anti-clerical, and cannot be fully understood without reference to the history of European history, including colonial history. So while on the one hand the forms of secularism that interest me emerged out of and remain indebted to both the Enlightenment critique of religion and Judeo-Christian tradition, on the other hand they also have been constituted and reproduced through opposition to negative representations of Islam. It’s a complicated story.

Two trajectories of secularism, or two strategies for managing the relationship between religion and politics, have been most influential in international relations: laicism and Judeo-Christian secularism. The former refers to a separationist narrative in which religion is expelled from politics, and the latter to a more accommodationist narrative in which Judeo-Christian tradition is perceived to be the unique basis of secular democracy. I approach these forms of secularism as discursive traditions, as collections of practices with a history. Each defends some form of the separation of church and state, but in different ways and with different justifications and political effects, all of which are examined in the book.

Could you describe other forms of secularism?
The demarcation of the secular from the religious is not as straightforward as it might appear. The difficulty in cleanly segregating secular politics from religion is clear in debates over the “under God” clause of the Pledge of Allegiance, for instance, in American politics. As I show in my analysis of contested secularisms in Turkey and Iran, these debates take shape differently in other places and become influential in a variety of ways in foreign policy and international relations. There are, in other words, many varieties of secularism, and they don’t necessarily map cleanly onto a single individual, institution, or nation-state. One objective in writing this book is to get international relations theorists and other political analysts to think twice when confronting these categories, to consider their complexities, and to understand the history that has made it possible for them to seem so natural to us. After so many years working on this, they have come to seem quite strange to me.

Other religious traditions have spawned and coexisted with various forms of secularism. These need to be investigated. Our English term, ‘secularism’ (you can see on my book cover that the term itself varies greatly from one language and religio-political tradition to the next) has a Latin Christian origin. ‘Seculare’ referred to priests in the world, that is, ones that were not secluded in monasteries. I am involved right now in a project funded by Ford that is studying various forms of secularism in cross-national comparative perspective in Turkey, France, the United States and India, and it’s fascinating to see the differences and similarities between the varieties of secularism that animate public life in these contexts.

With regard to the separation and accommodation of religion and politics in the Islamic history, I like the work of Ira Lapidus. He makes the argument that many Islamic civilizations have accommodated various kinds of separation between political and religious authorities throughout Islamic history. Lapidus provides concrete examples to demonstrate how that separation has worked itself out in Islam. To suggest that Europeans and Americans have a clear separationist model, while Islamic civilization does not, reflects not only a misunderstanding of the history and politics of the Islamic world but of the West as well.
What are the specific cases that you use for your book?
I focus on the European Union and Turkey, and the United States and Iran. I’ll talk about the EU here to give you a sense of the argument. What we are witnessing today in Europe is a contestation of state-sponsored forms of secularism. Europe is experiencing a conflict over the content and contours of the fundamental organizing categories used to orient individuals, institutions, laws and social practice vis-à-vis religion and politics. Approaching questions like the integration of Muslim minorities, Turkish accession to the EU, the debate over the European Constitution, the French law of 2004, the Danish “cartoon crisis,” and others like it through the lens of the politics of secularism makes it easier to understand these developments.

The debate over Turkey and the EU appears to be a disagreement between those who see Europe as a Christian ‘club’ and those open to a more pluralistic European identity. Yet doubts about Turkish candidacy resonate with a much larger proportion of Europeans than those who publicly defend the idea of an exclusivist Christian Europe. This suggests that explanations of European resistance to Turkey that assume that such opposition is based exclusively upon support for a Christian Europe miss a crucial part of the story. The prospect of Turkish accession, working in tandem with changing demographics within Europe and other factors, has stirred up a more fundamental controversy about European identity and the politics of secularism within European states and societies.

Turkey is also experimenting with a different trajectory of secularism that conforms neither to Kemalism (a Turkish version of French secularism), nor to the two prevailing forms of secularism in Europe: laicism and Judeo-Christian secularism. This new model, represented by the AK Party today, threatens not only the Kemalist establishment but unsettles European secularists as well. Many Europeans are uneasy about developments in Turkey and challenges to laws and social practices regarding politics and religion in their home countries resulting from the increasing diversification of their societies. The result of these domestic and international insecurities coming together in this way is that the question of what it means to be ‘secular’ and ‘European’ has been propelled into the public spotlight. The Turkish case is controversial not only because it involves the potential accession of a Muslim-majority country to a historically Christian Europe, but because it brings up long dormant dilemmas internal to Europe regarding how religion and politics relate to each other. Turkey’s candidacy shines a spotlight on unfinished business in the social fabric of the core EU members, including how religion (including but not limited to Islam) relates to European public life.

So the debate over Turkey is not just a foreign policy question for the EU—it has become the symbolic carrier of domestic angst about religion, and particularly Islam, and politics. The forms of secularism that structure public life in Europe make it difficult to cope with what is described as the ‘Islamic challenge,’ both internally and externally. Turkish candidacy makes these stumbling blocks explicit. It reveals how difficult it is for many Europeans to imagine an Islamic form of secular public life, and to consider Muslims as potential contributors to this public life. This is the next challenge for Europe.

I’d love to talk about Iran and the United States—it’s my favorite chapter, but I’ll leave it for those who read the book.

Where do you see the politics of secularism going?
Euro-American forms of secularism, and the laws, institutions, social habits and ways of life that sustain them, are not fixed but evolving. Today, challenges to them are often designated as “religious resurgence.” The challenges to Kemalism in Turkey and to republican laïcité in France for example are parallel movements. Kemalists and French laicists are no longer able to monopolize the public debate over what it means to be a secular state. These debates over what it means to live in a Christian, or post-Christian-majority state are also taking place in the United States, and this opens the way for a couple of points. First, secularism is not universal but is a contingent and contested social and political construct. We need to talk in the plural about secularisms. They look different from each other, particularly those that arise not out of Christianity, as did Euro-American forms of secularism but out of, through and at times against other religious traditions, including Islam, which also has a long and diverse history of separation and accommodation between political and religious authorities. Different forms of secularism exist within Europe and outside it. Multiple forms of secularism exist in both Christian and Muslim-majority societies.

Given that the United States has very different history of secularization than does Europe, and by this I refer to a lack of history of internal religious warfare, a different relationship to colonial history, and a different set of challenges regarding minority populations and state power, and so forth, Americans (like the Turks) may be in a unique position vis-à-vis Europeans to acknowledge that we need to negotiate between forms of secular politics and forms of religious politics rather than use state power to impose one over and against the others. The politics of secularism, in short, is alive and well.

Luo Zhenxing is currently an assistant researcher of the Institute of American Studies, Chinese Academy of Social Sciences (CASS). He received his Ph.D. in economics from the Graduate school of CASS in 2005. He has written numerous books, articles and reports on Sino-American economic and trade relations and China’s economic development, including: *China’s Roaring Economy* (2004), *Analysis of American Energy Policy in the Central Asian Caspian Sea Region* (2005) and *Bilateral Trade Policy Review of the United States* (2003). His academic interests focus on the theory of economic growth, the division of knowledge, globalization, the American economic system and structure, and Sino-American economic and trade relations. He will be a visiting scholar at BCICS during the 2007-08 academic year, conducting a research program on the global imbalances.

Adrijana Marčetić received her Ph.D. from the Faculty of Philology, University of Belgrade in the field of Comparative Literature and Theory of Literature in 2001. At present, she is an Assistant Professor in the same Faculty, at the Department of Comparative Literature and Theory of Literature where she teaches theory of literature and French novel (Flaubert and Proust). She is the author of *Figures of Narrative*, a study on French narratology, and she has contributed to a number of magazines, journals, and collection of essays in Serbia in the subject of modern theory of fiction. Adrijana Marčetić also writes literary reviews for magazines and TV focusing on contemporary fiction authors in Serbia and countries of former Yugoslavia and the Balkans. She translates fiction and theory from English and French and she is currently completing a book on Serbian modern and post-modern historical novel. Her additional research interests include the new, interdisciplinary approaches in comparative literature studies and while in Northwestern, she intends to investigate the opportunities of such approaches in general and especially in a comparative field hitherto unexplored in Serbia – the comparative studies of Balkan literatures.

Kaya Şahin (Ph.D. University of Chicago, 2007) will be joining Northwestern’s History Department as the Andrew W. Mellon Postdoctoral Fellowship in Middle Eastern Studies (2007-2009). During his graduate studies, Dr. Şahin worked extensively on the history of the Ottoman Empire and the Middle East, as well as the history of medieval and early modern Europe. In his dissertation he discusses history writing, bureaucracy and empire building during the reign of the Ottoman sultan Suleiman I (r. 1520-1566). Dr. Şahin’s areas of interest include historiography, the history of ideas, apocalypticism / messianism, and imperial history. His teaching and research focus on various aspects of Islamic, Middle Eastern and Ottoman history. In Winter 2008, he will be teaching: “From Tribe to Empire: The Ottomans, 1300-1600.”

Muhammad S. Umar, a Northwestern Ph.D in Religion (1997), is a scholar of comparative religion with special focus on Islam in Africa. His extensive publications include “Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule” (Brill, 2005), and essays in learned journals on Islamic movements, Islamic education, and Islam and politics in Nigeria. His current research focuses on the possibilities of Islamic liberalism. Dr. Umar has been the recipient of prestigious fellowships, including Global Fellow at UCLA International Institute and Wissenschaftskolleg zu Berlin. He now holds a joint appointment in Religion Department and Program of African Studies, where he will be the Director of Institute for the Study of Islamic Thought in Africa (ISITA).

BCICS VISITING SCHOLARS

Şevket Pamuk is one of the most prominent historians of Ottoman and Turkish economic history. He is Professor of Economics and Economic History at the Ataturk Institute for Modern Turkish History, which is part of Bogaziçi University, Istanbul, Turkey. His publications in English include: *Ottoman Empire and European Capitalism, 1820-1913: Trade, Investment, and Production* (1987); *History of Middle East Economies in the Twentieth Century* (1998); *Mediterranean Response to Globalization before 1950* (2000), co-edited with Jeffrey G. Williamson; and *Monetary History of the Ottoman Empire* (2000). During winter quarter, he will be teaching two courses, “Turkey and Modernity” offered through the History Department, and “Economic History of the Middle East Since 1800” offered by the Department of Economics. Şevket Pamuk can be reached at pamuk@boun.edu.tr.

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At the Center for Global Engagement (CGE), we are doing something unprecedented at Northwestern, and for the most part within higher education more broadly. The mission is to create a center where students can access everything they need—project support, academic coursework, critical reflection and mentorship, and access to real resource—to leave Northwestern prepared to make significant contributions to the problem solving processes of a global world.

The CGE is the result of a student-led effort initiated in 2005 to create a space within the undergraduate curriculum for students’ increasing involvement in activities to address global problems like conflict, poverty, disease, and climate change.

With support from the Office of the Provost, BCICS, WCAS and other actors across the university, we have initiated prototype programs to demonstrate the gap in undergraduate education that the CGE seeks to fill. These include:

- **Engage Uganda**: A ten week, 2-credit summer study abroad program through which 15-20 students create collaboratively designed projects with Ugandan partner nonprofits.

- **Global Engagement Summit**: A week long capacity training for youth global change leaders currently in its third year and run by more than 50 NU undergraduates.

- **Project Challenge**: A student project support initiative which enables projects of GES delegates to receive funding, fiscal sponsorship, and consultative support from the CGE.

- **Mind the Gap Fellowship**: A $10,000 grant for a graduating senior to complete a year-long project on a human rights issue.

- **OpenShutter Project**: A photography exhibit that challenges traditional media representations of global issues and, instead, uses media as a strategy to deepen human connections across borders.

In the coming year, we will build on these programs by developing a Student Project Consulting Center (SPCC) to provide a home for students interested in creating their own projects to contribute to global problem solving. The SPCC will provide students with skill-building sessions, mentorship and reflection opportunities, funding support, and opportunities to network with successful professional social entrepreneurs.

Another priority for the year will be to engage faculty members willing to teach, coordinate, or do research on topics connected with the CGE’s work. We are ultimately interested in making Northwestern a leader in its ability to teach students to look critically at global problem solving processes as well as providing opportunities for them to develop and test their own project ideas in the context of a support environment. This will only be possible with strong faculty support. Please contact us for more details about additional projects we are developing for the coming year, or if you have ideas to support our work.

GlobeMed is excited to partner with Northwestern to launch the GlobeMed Leadership Initiative at BCICS. The Initiative will focus on harnessing the increasing student interest in global health and deepen student engagement in the field.

GlobeMed’s approach centers on the development of student-led campus organizations that focus on (1) education and training of students in critical thinking and action skills for global health and (2) partnerships with community-based health organizations in developing countries. The Initiative will specifically focus on building education and training programs. These programs will feature the development of a high-impact conference, workshops, fellowships, and technology-based learning portals. Students will be encouraged to take a critical look at global health and development and also have the opportunity to gain relevant personal and professional skills. These skills will be honed by working with community-based health organizations, which is the second element of GlobeMed’s overall programs.

Through the Initiative, GlobeMed is building a partnership with Northwestern that will allow it to grow its capabilities as a learning organization - being positioned at a tremendous academic institution will allow GlobeMed’s projects in the field to be better informed and produce greater results. This initiative will be advised by BCICS during its launch phase and coordinated by Victor Roy, a recent graduate of Northwestern (WCAS 07). A featured Global Health Summit will be the annual capstone event in the spring and bring together the ideas and projects that will result from the Initiative.

**KEYMAN MODERN TURKISH STUDIES & BCICS Present:**

**THE RISE AND DECLINE OF IMPERIAL LEADERSHIP**

One of the striking features of the early modern period (1400-1750) is the competition for economic leadership between Empires. Military and political power, more than ever, became a matter of control over economic resources, and conversely, political and military power was used to wrestle away resources from others. At the same time, technological change and political reforms in both military and civilian sectors changed the balance of power between Empires. All this, of course, took place in a world of increasing proto-globalization, as better trade routes across the world were established and the first-stage of the great cultural and ecological exchanges between the Continents took place. This conference (November 30 – December 1) will try to reset the agenda for the investigation of a competitive model of the rise and decline of Empires using a comparative approach that centers on the particulars of economic leadership in the Ottoman Empire, the Spanish Empire, the British Empire and their Dutch and French rivals. Questions to be included in the conference is the impact of technology and trade on this competitive model, the cultural and institutional differences between European and non-European modes of Empire, and the effects of ideological and religious changes on the nature of the conflicts between the various Empires, and in the end, the impact of inter-Empire competition and proto-globalization on long-term economic growth.

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October

BCICS Presents :: Thu 10/04 : 5:00 p.m. – 6:30 p.m.
Amy Wendling, Department of Philosophy, Creighton University
“New Directions for Interpreting Marx’s Work”

Faculty and Fellows Colloquium :: Fri 10/05 : Noon – 1:30 p.m.
Elizabeth Hurd, Department of Political Science
“The Politics of Secularism in International Relations”

BCICS Presents : Mon 10/08 : Noon – 1:00 p.m.
Boris Kagarlitsky, Director of the Institute of Globalisation and Social Movements
“Russia: the End of Stability?”
Ripton Room, Scott Hall 201, 601 University Place

BCICS and Model Arab League Presents :: Tue 10/09
7:00 p.m. – 8:30 p.m.
“Governance in the Palestinian Territories”
Location TBA

BCICS Islam in the World :: Wed 10/10 : Noon – 1:30 p.m.
John L. Esposito, Departments of Religion and International Affairs, Georgetown University
“Who Speaks for Islam: Listening to Voices of a Billion Muslims”
Program of African Studies Conference Room, 620 Library Place

Faculty and Fellows Colloquium :: Fri 10/12 : Noon – 1:30 p.m.
Peter Carroll, Department of History
“The Place of Prostitution in Early Modern China”

Faculty and Fellows Colloquium :: Fri 10/19 : Noon – 1:30 p.m.
Sevket Pamuk, BCICS Visiting Scholar, Department of Economics, Bogaziçi University, Istanbul, Turkey
“Export Oriented New Industrial Centers across Anatolia”

BCICS Islam in the World :: Wed 10/24 : 4:00 p.m. – 5:30 p.m.
Augustus Richard Norton, Departments of Anthropology and International Relations, Boston University
“Hizbollah: A Short History”

BCICS China in the World :: Thu 10/25 : 3:30p.m. – 5:00 p.m.
Roderick Macfarquhar, Departments of History and Political Science, Harvard University
“Mao’s Last Revolution”
Ripton Room, Scott Hall 201, 601 University Place

BCICS and Political Science Department :
Friday 10/26 – Saturday 10/27
Location TBA

October Con’t

BCICS Keyman Modern Turkish Studies :: Sun 10/28 :
5:00 p.m. – 6:00 p.m.
Zeynep Ucbasaran, Concert Pianist
Piano Concert
Lutkin Hall, 700 University Place

November

Faculty and Fellows Colloquium :: Fri 11/02 : Noon – 1:30 p.m.
Bruce Carruthers, Department of Sociology
Title TBA

BCICS Presents :: Tue 11/06 : 5:00 – 6:30 p.m.
Cass Sunstein, University of Chicago School of Law
“REPUBLIC.COM 2.0”

Faculty and Fellows Colloquium :: Fri 11/09 : Noon – 1:30 p.m.
Yi Qian, Kellogg School of Management

BCICS Presents : Mon 11/12 : noon - 1:00 p.m.
Nayan Chanda, Director of Publications at the Yale Center for the Study of Globalization,
Title TBA

BCICS Documentary Film Series :: Mon 11/12 : 4:00 – 5:30 p.m.
Phil Ranstrom, Writer/Producer/Director
“Cheat You Fair: The Story of Maxwell Street”
Library Forum Room, Second Floor, South Tower, Northwestern University Library, 1970 Campus Drive

BCICS Keyman Modern Turkish Studies :: Wed 11/14 :
4:00 p.m. – 5:00 p.m.
Yesim Arat, Department of Political Science and International Relations, Bogaziçi University
Istanbul, Turkey
“Gender Based Violence in Turkey”

Faculty and Fellows Colloquium :: Fri 11/16 : Noon – 1:30 p.m.
Jeff Winters, Department of Political Science
“Oligarchy and Elite Rule”

BCICS Keyman Modern Turkish Studies :: Friday 11/30 – Saturday 12/01
Conference: “The Rise and Decline of Imperial Leadership”

December

Faculty and Fellows Colloquium :: Fri 12/07 : Noon – 1:30 p.m.
Rajeev Kinra, Department of History
Title TBA
This new section of the BCICS newsletter highlights major accomplishments and awards received by BCICS Faculty Affiliates along with selected articles and books that were recently published. “BCICS Bookshelf” will hopefully provide greater exposure for Northwestern Faculty to students, colleagues and to the wider public.

Making History: European Integration and Institutional Change at the 50th Anniversary of the Treaty of Rome. (Meunier, S. & McNamara, K. eds) has been published this year by Oxford University Press to mark the anniversary of the signing of the Treaty of Rome. Northwestern Political Science Department’s Karen Alter and David Steinberg’s contribution to the volume is titled: “The Theory and Reality of the European Coal and Steel Community.”

Jeanne M. Brett (Kellogg School of Management) was awarded the Clarence Ver Steeg Graduate Faculty Award for 2006-2007.

This fall, two articles by Brian Edwards (Department of English) will be published. His essay “American Studies in Tehran” appears in Public Culture (vol. 19, no. 3) and “Marock in Morocco: Reading Moroccan Films in the Age of Circulation” will appear in Journal of North African Studies (vol. 12, no. 3), in a special issue on North African film.

Tracy C. Davis’ (School of Communication) book, Stages of Emergency: Cold War Nuclear Civil Defense, was published with Duke University Press in April 2007.

Georgi Derluguian’s (Department of Sociology) Bourdieu’s Secret Admirer in the Caucasus: A World-System Biography has won the prestigious Norbert Elias Prize. The Nobert Elias Prize is awarded every two years for a distinguished first major book in sociology, and the award ceremony is due to take place in Marbach-am-Neckar, Germany, on September 15.


Ian Hurd (Department of Political Science) has a new book, After Anarchy: Legitimacy and Power in the UN Security Council (Princeton University Press), which examines the politics of legitimation in international relations.

Susan McReynolds’ (Slavic Department) book will be published by Northwestern University Press this coming Fall (2007). The title is Redemption and the Merchant God: Dostoevsky’s Economy of Salvation and Antisemitism.


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Roberta Buffett Center for International and Comparative Studies