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The development of a Syrian territorial identity during the 19th century is traced also through the use of the term "Syria" replacing increasingly the term "Bilad al- Sham;" following the impact of Ibrahim Pasha's occupation of the region between 1831 and 1841; the Ottoman administrative reorganization of the region in 1865 into a single Vilayet of Syria, the development of a new history reconstructing a Syrian (cum Arabic) past beyond and before Islam; a new genre of narrative lit ...

The book takes a close look at the origins and development of the Syrian identity, during the 18th and 19th centuries, through the role of Christian Arab intellectuals and merchants, Ottomans and American missionaries. It examines its background, stages of evolution, and components.

The modern countries of the Middle East are generally assumed to have

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been created when Britain and France cast lots for parts of the dismembered Ottoman Empire before, during, and after World War II, says Zachs (Middle Eastern history, U. of Haifa), but she argues that the roots of Syrian identity can be found in the 19th century and that its emer

While conventional wisdom points to the Arab-Israeli War of 1967 as the gateway for the founding of the first Arab American national political organization, such advocacy in fact began with the Syrian nationalist movement, which emerged from immigration trends at the turn of the last century. Bringing this long-neglected history to life, *The Making of Arab Americans* overturns the notion of an Arab population that was too diverse to share common goals. Tracing the forgotten histories of the Free Syria Society, the New Syria Party, the Arab National League, and the Institute of Arab American Affairs, the book restores a timely aspect of our understanding of an area (then called Syria) that comprises modern-day Syria, Lebanon, Jordan, Israel, and Palestine. Hani Bawardi examines the numerous Arab American political advocacy organizations that thrived before World War I, showing how they influenced Syrian and Arab nationalism. He further offers an in-depth analysis exploring how World War II helped introduce a new Arab American identity as priorities shifted and the

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quest for assimilation intensified. In addition, the book enriches our understanding of the years leading to the Cold War by tracing both the Arab National League's transition to the Institute of Arab American Affairs and new campaigns to enhance mutual understanding between the United States and the Middle East. Illustrated with a wealth of previously unpublished photographs and manuscripts, *The Making of Arab Americans* provides crucial insight for contemporary dialogues.

Since the beginning of 2011, the political situation in Syria has consistently found itself at the top of news broadcasts, newspaper headlines and the agendas of politicians. Little known, however, has been the struggle of the Kurds in Syria to have their voice heard on the political stage and to have equitable access to both economic and political resources. This examination of contemporary Kurdish politics in Syria therefore concentrates on the Syrian-Kurdish political parties which operate illegally in the country. It is these parties and their political leaders, such as Abd -al-Hakim Bashar of the Kurdish Democratic Party in Syria and Abd al- Hamid Darwish of the Kurdish Democratic Progressive Party in Syria, who, despite state sanctions, have attempted to promote their political agendas and to bring about change for the approximately three million Kurds that currently reside in the country. Harriet Allsopp examines Kurdish

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political parties, how they have tried to negotiate their illegality and how they have developed since 1957 when the first one was established. BY 1960, all political parties were banned, and the Kurds found themselves under increased political pressure from the central state. From 1960 until the present day, this prohibition has been the official position of successive Syrian governments, despite a brief political opening upon the accession of Bashar al-Asad in 2000. It is through a systematic analysis of the history of Kurdish political parties that Allsopp highlights how, on the eve of the Syrian uprising, they were in the midst of a crisis, widely seen as ineffectual and out of touch. Nevertheless, out of the uprising, Kurdish politics has appeared to take on a much more cohesive and effective character. The Kurds of Syria explores the fundamental issues of minority identity and the concept of being 'stateless' in a turbulent region, as well as the organisation of political parties in Syria, making it vital for all those researching the politics of the modern Middle East.

Abstract: This research takes a social constructivist approach in order to analyze how identity is used as a political tool, leading to the current civil war in Syria. Identity plays a great role in the political scene in Syria ever since the French Mandate, in which the

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state was broken into an ethnofederal system. Subsequently the French employed a divide and conquer tactic in order to prevent the unity of Syria therefore making it easier to establish control. Later on, after multiple coups, Hafiz Al-Assad rose to power along with a select group of trusted individuals from his family, tribe, and sect. He then proceeded to create a system whereby the minority Alawites ruled the country. Despite his use of Pan-Arabism, as a means of uniting the country behind a Ba'th ideology which advocated equality amongst the sects, he ensured that the state's coercive apparatuses remained loyal to the Alawite regime. His son, Bashar Al-Assad, did not change the system in place and he actually reinforced. Both Hafiz and Bashar used identity through framing the situation as either an Alawite regime or a radical Islamist regime, therefore gaining the support of other minorities. Furthermore, both used favoritism policies enabling a select few Sunnis and other sects to gain economic privileges even though such a tactic caused resentment within sects and between the different sects. The Arab Spring has provided an opportunity for the local identities to be reactivated. Years of political maneuvering have resulted in a conflict which evolved into a sectarian conflict driven by anger, fear and resentment. The collapse of the Syrian state has caused a fall of the patronage networks, thus reinforcing the individual reliance on the local identity for basic services. This

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conflict has been further exacerbated through the involvement of international powers fighting a proxy war as a means of furthering their own interests through aiding certain groups and thus creating an imbalance in the political scene.

Tracing local trajectories of conflict, Mazur explains how the Syrian uprising became a civil war fought largely along ethnic lines.

Challenging the commonly held perception that immigrants' lives are shaped exclusively by their sending and receiving countries, *Here, There, and Elsewhere* breaks new ground by showing how immigrants are vectors of globalization who both produce and experience the interconnectedness of societies—not only the societies of origin and destination, but also, the societies in places beyond. Tahseen Shams posits a new concept for thinking about these places that are neither the immigrants' homeland nor hostland—the "elsewhere." Drawing on rich ethnographic data, interviews, and analysis of the social media activities of South Asian Muslim Americans, Shams uncovers how different dimensions of the immigrants' ethnic and religious identities connect them to different elsewheres in places as far-ranging as the Middle East, Europe, and Africa. Yet not all places in the world are elsewheres. How a faraway foreign land becomes salient

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to the immigrant's sense of self depends on an interplay of global hierarchies, homeland politics, and hostland dynamics. Referencing today's 24-hour news cycle and the ways that social media connects diverse places and peoples at the touch of a screen, Shams traces how the homeland, hostland, and elsewhere combine to affect the ways in which immigrants and their descendants understand themselves and are understood by others.

The Council of Chalcedon in 451 divided eastern Christianity, with those who were later called Syrian Orthodox among the Christians in the near eastern provinces who refused to accept the decisions of the council. These non-Chalcedonians (still better known under the misleading term Monophysites) separated from the church of the empire after Justin I attempted to enforce Chalcedon in the East in 518. Volker L. Menze historicizes the formation of the Syrian Orthodox Church in the first half of the sixth century. This volume covers the period from the accession of Justin to the second Council of Constantinople in 553. Menze begins with an exploration of imperial and papal policy from a non-Chalcedonian, eastern perspective, then discusses monks, monasteries and the complex issues surrounding non-Chalcedonian church life and sacraments. The volume concludes with a close look at the working of "collective memory" among the non-

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Chalcedonians and the construction of a Syrian Orthodox identity. This study is a *histoire événementielle* of actual religious practice, especially concerning the Eucharist and the diptychs, and of ecclesiastical and imperial policy which modifies the traditional view of how emperors (and in the case of Theodora: empresses) ruled the late Roman/early Byzantine empire. By combining this detailed analysis of secular and ecclesiastical politics with a study of long-term strategies of memorialization, the book also focuses on deep structures of collective memory on which the tradition of the present Syrian Orthodox Church is founded.

The 'Syria idea' emerged in the nineteenth century as a concept of national awakening superseding both Arab nationalism and separatist currents. Looking at nationalist movements, ideas and individuals, this book traces the origin and development of the idea of Syrian nationhood from the perspective of some of its leading pioneers. Providing a highly original comparative insight into the struggle for independence and sovereignty in post-1850 Syria, it addresses some of the most persistent questions about the development of this nationalism. Chapters by eminent scholars from within and outside of the region offer a comprehensive study of individual Syrian writers and activists caught in a whirlwind of uncertainty, competing

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ideologies, foreign interference, and political suppression. A valuable addition to the present scholarship on nationalism in the Middle East, this book will be of interest to many professionals as well as to scholars of history, Middle East studies and political science.

The Nahda (lit. 'the Awakening') was one of the most significant cultural movements in modern Arab history. By focusing on the neglected role of women in the intellectual Islamic renaissance of the late Ottoman Period, Fruma Zachs and Sharon Halevi provide a refreshingly interdisciplinary exploration of gender and culture in the Arab World. Focusing mainly on Greater Syria, this book re-examines the cultural by-products of the Nahda - such as scientific debates, journal articles, essays, short stories and novels - and provides a new framework for rethinking the dynamics of cultural and social change in what today we know as Syria and Lebanon. The lasting impact of the Nahda is given an innovative and thoroughly unique interpretation, providing an indispensable perspective to studying the nuanced roles of the construction and development of gender ideologies in the nineteenth century Middle East. The authors explore contemporary ideas concerning modern gender roles in the Middle East, and the extent to which these emerged in nineteenth-century Greater

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Syria. How were these ideas incorporated into daily lives, consumer patterns and cultural activities? Was class a determining factor in the creation of gender relations in the Muslim world? How were the subjectivities of gender moulded and articulated in fictional and non-fictional texts? The authors delineate both the evolution of a discourse on gender as well the "real-life" activities of men and women as writers, readers and participants in philanthropic and cultural societies, literary salons and educational enterprises. This book reemphasizes the position of the Nahda in the worlds of Damascus, Aleppo and Beirut as an innovative, deeply influential, and significant socio-cultural and political movement in its own right, which played a major role in shaping modern Arab culture, worldviews and self-perception. Zachs and Halevi here provide a new framework for rethinking the dynamics of cultural and social change, and present a groundbreaking new interpretation of the cumulative impact of the Nahda on gender perception in the late Ottoman Period.

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