Learning to Write from Social Media? Educational Affordances of Students’ Self-Sponsored Literacies, Christopher Anson, North Carolina State University

Social critics continue to level harsh criticisms against students’ self-sponsored, online writing, claiming that it is “degrading” their academic literacies (Humphrys, 2007). These speculations, however, are not based on careful studies of students’ self-sponsored literate activities. This talk will argue that, far from diminishing students’ writing, self-sponsored, digitally-mediated literate activities can provide forms of tacit learning about discourse that mirror the learning encouraged in school (Anson, in press). However, academic and self-sponsored writing are often thought to exist different worlds. Students don’t see many relationships between their online writing and their academic work (Lenhart, Arafeh, Smith, & Macgill, 2008), and teachers are reluctant to bring students’ use of social media into the classroom (Levin, Arafeh, Lenhart, & Rainie, 2002). But this separation is a mistake. Intentionally and carefully bridging the two domains, both in foundational writing courses and in courses across the curriculum, can strengthen students’ learning, foster more conscious rhetorical awareness, teach them skills of reasonable civic participation, and facilitate the transfer of discursive ability across diverse communities of practice. This presentation will synthesize current research on the relationship between students’ self-sponsored literate activity and their academic writing. It will then present a coding-based analysis of select undergraduate students’ contributions to various social media (e.g., Reddit) and crowd-sourced review sites (e.g., Yelp), along with an analysis of discourse-based interviews about their posts, as a focused way to understand how academic and nonacademic literacies can be bridged to foster stronger learning connections in both directions.

“Does This Look Ok?” Students Explore the University’s Role in developing their Visual Literacies, Khadija Mahsud, Munazza Sayed and Ghadeer Al-Haddad, Texas A&M University at Qatar

In the time of an emoji being Oxford Dictionary’s word of 2015 [ ], the visual is an inescapable means of communication. Indeed, we now create more photos and videos in a few minutes than “were taken in the entire 19th century” (Brown, 2013). Even though many writing centers have expanded to become multiliteracy centers that support students’ development of visual literacies, visual literacy is seldom explicitly taught in the college classroom. Many courses require presentations and reliance on visual aids, but few instructors and students are able to analyze the tools they employ. By requiring final presentations, posters or portfolios, most technical communication courses offer students a single opportunity to gain feedback on demonstrated application of visual rhetoric. So, how exactly are students creating feedback loops and improving their use of visual rhetoric? To answer this question, this panel includes two students’ perspectives on the development of their visual literacies, examining how much of their expertise arose due to university instruction versus extra-curricular activities. The multimedia consultant at Texas A&M Qatar’s Academic Success Center will rely on examples of YouTube stars as highly multiliterate individuals who did not necessarily gain their skills from the academy. Our standards for what is
visually appealing are constantly changing, thus requiring constant evolution on everyone’s part. In a sense, we will all always be students trying to expand our visual literacies.

**Working with a Designer: Understanding Writing, Expectations, Explicit Instruction, and Improved Writing**, Silvia Pessoa, *Carnegie Mellon University in Qatar*

This presentation reports on a collaboration between applied linguists and a design professor at an English-medium university in the Middle East. We draw on genre-based pedagogy and Systemic Functional Linguistics (see Dreyfus et al., 2015) to describe a model for interdisciplinary collaboration that can lead to a better understanding of writing expectations and to improved student outcomes. In our study, we first analyzed course materials and sample student writing focusing on the features of argumentative writing that were expected in this course. We then engaged the design professor in a think aloud using sample papers from his course to identify features of argument writing in design that are valued. With this knowledge, together with findings from previous SFL studies of argument writing (e.g., Coffin, 2006; Hood, 2009; Martin, 2003), we worked collaboratively with the design professor to redesign the writing assignments and rubric to scaffold the writing of the expected argumentative genre. We then provided writing workshops for students enrolled in the course, focusing on features of argumentative writing in design, such as genre stages, the use of evaluation, and anticipation and countering of alternative voices (see Martin & White, 2005). Analysis of 16 higher graded and 16 lower graded essays as well as comparative analysis with papers from previous years indicate that improved writing assignments, explicit writing instruction, and proper scaffolding lead to improved writing.

**Don’t Tell Me What to Do! An Examination of Psychological Reactance in Foreign Language Motivation**, Amy S. Thompson, *University of South Florida*

Research on motivation to learn “global English” abounds; however, few researchers have examined motivation to learn languages other than English (c.f. Xie, 2014). The current study is an exploration of Dörnyei’s L2 motivational self system with the added dimension of psychological reactance (Brehm, 1966) in the form of the “anti-ought-to self” (Thompson and Vasquez, 2015) with students of languages other than English. The participants are L1-English students in English-speaking North America who are studying Arabic, Chinese, French, German, Italian, Japanese, Korean, Portuguese, Russian, and Spanish. Pivotal to the point of inquiry of this study is how the motivation to learn languages other than English would be similar or dissimilar to the motivation to learn English, especially considering that these students are native speakers of global English and that language study is oftentimes deemed unnecessary by some of the stakeholders in this context. Additionally, the linguistic profiles of the multilingual participants will be examined using the Perceived Positive Language Interaction (PPLI) construct (Thompson, 2013), which looks at the perceived interactions of foreign languages studied as an operationalization of multilingualism. Using a combination of quantitative and qualitative methods, this study investigates: 1. Language learning motivation in students of non-English languages; 2. The concept of psychological reactance in language learning motivation in the form of the anti-ought-to self with English-speaking participants; 3. An emic perspective of multilingualism with PPLI in the North American context; 4. Potential differences in L2 and L3 motivation.
Al-Andalus as Arab and Muslim (Be)Longing, Alaa Laabar, University College London Qatar

This research focuses on the role of songs and music about the memory of losing al-Andalus – within an Arab and Muslim context- in constructing and promoting transnational ideologies and sense of belonging. In this paper, I examine three songs from the 20th century Arab and Muslim world in relation to their common ability to construct Pan-Arab and Pan-Islamic identities or consciousness. The songs tend to embed political ideologies or identities through the trivial and apolitical medium of the love song. I argue that the triviality through which such traumatic loss is being mediated and consumed help further entrench an authorized version of looking back at al-Andalus. Doing so involves a process of selective remembering for an age that was problematic in its own terms. These songs take part in the cultural politics of the region and establish thereof a culture of memory about time and place. The songs were compared to poems that were in turn produced during the 20th century by celebrated Arab poets like Darwish and Qabbani in order to demonstrate that there had been an intellectual high culture in place from which these songs drew. This research aims to highlight the political aspect of nostalgia which often goes unnoticed.

Projecting Heritage through the Image of Traditional Habitat, Ali Mozaffari, Curtin University and Nigel Westbrook, University of Western Australia

This paper will examine the ideas underlying the design and construction of new models of habitat as a vehicle for cultural reclamation and preservation of aspects of traditional authentic cultural heritage in Iran. In the post WWII period, Iran, like many other similar countries experienced a radical urban expansion and industrialization, chiefly as a result of the growth of the oil industry. This social and economic transformation impacted upon formerly village-based traditional social groups who were drawn to the peripheries of larger metropolitan areas in search of various types of work. This internal migration created a crisis of urbanization and habitation but also a cultural dissonance. In response to this crisis, the authorities, and the newly western-educated technocratic elite attempted to devise various schemes ranging from new cultural institutions to model communities, the aim of which was to bridge the gap between Iranian culture, its heritage and the forms and processes of modernity. In this paper we will examine one such vehicle for mediation, the new town of Shushtar (Shushtar-no`w), a model housing complex adjacent to the ancient heritage town of Shushtar. In its design, the devices and images of the architecture were used to evoke and perhaps invoke the cultural authenticity of traditional life. We will place this model development within the context of a global attempt to address similar problems in the Muslim world: to defend regional culture from the effects of globalisation.

Madrassa to (Job) Market in Pakistan: Amendment or Acknowledgement? Asma Noureen, New York University Abu Dhabi

Pakistani madrassas as educational institutions have come into the limelight after 9/11. They are highly criticized for their fundamentalist ideology and inability to prepare students for the current job market in Pakistan. It is commonly argued that because these madrassas have not seen much improvement in their curricula, there is a huge disconnection between their education and the current job market in Pakistan. Thus, madrassa graduates in today’s world face immense difficulty
to fit into the “mainstream” society to acquire higher education or well-paid jobs. This research explores the underlying causes of the difficulties madrassa graduates face in the job market from the perspectives of the madrassas as the active agents of change so that the roots of the problem can be addressed. Many madrassas have added some level of secular education in their curricula in order to meet the needs of contemporary society. While they claim to prepare their students for the current job market they agree that madrassa graduates face numerous difficulties to get well-paid jobs outside of the madrassa sector. These madrassas argue that while the problems with madrassa curricula exist, it is not the major reason behind the failure of madrassa graduates to secure a job. Many structural problems such as high rate of unemployment, corruption, and negative perceptions of society about madrassas and madrassa graduates limit these graduates from the current job market in Pakistan. The research argues that madrassas at this moment need acceptance in the society and the job market, rather than amendments.

Panel 3 Transformative Pedagogies I: Critical/Emancipatory

Reading Rancière in Cairo: Towards a Truly Emancipatory Liberal Arts Education, Anne Clement and Karim-Yassin Goessinger, Cairo Institute of Liberal Arts and Sciences

In "The Ignorant Schoolmaster", philosopher Jacques Rancière explores the liberatory pedagogy developed by Joseph Jacotot, a 19th century French revolutionary educator forced into exile by the Bourbon Restoration and who had his Flemish students learn French by reading Fénelon’s "Télémaque" by themselves. About 200 years after Jacotot’s experiment, a group of students, teachers, and scholars from the Cairo Institute of Liberal Arts and Sciences (CILAS) has rediscovered the relevance of both Jacotot’s method and Rancière’s theory of “intellectual emancipation” in the context of post-revolutionary Egypt. This paper offers an in-depth analysis of the deeper meaning and wide-ranging implications of reading "The Ignorant Schoolmaster” in Cairo in 2015. We first show how the three contexts of reading and analysis (Jacotot’s Louvain in 1818 – Rancière’s Paris in 1987 – CILAS’s Cairo in 2015) strikingly echo one another. We then explain how the theory and method of intellectual emancipation were creatively apprehended and re-appropriated by both teachers and students. Finally, we shed light on the broader significance of that experiment. In a context where the promotion of liberal arts education in the Middle East is too often tainted with ethnocentrism and elitism, the premise of equality and the process of emancipation to which it leads point to a very different model. Our experience also shows that the success of such a model does not rely so much on what Rancière calls “the will of the teacher” but rather the provision of safe spaces and networks where the pedagogy of intellectual emancipation can be practiced.

Transforming Pedagogy in English Language Teaching through Critical Teaching, Zohreh R. Eslami and Radhika Viruru, Texas A&M University at College Station

Transformation refers to a deep shift in perspective, which leads to more open-mindedness and acceptance of different perspectives. With critical pedagogy, transformation is not solely limited to reformed perspectives and world views, but actions and practices are changed as well (Mayo, 2004). Critical pedagogy enables students to act upon and use their knowledge for transformation of self, others, and society (Wink, 2000). Critical pedagogy has attracted curriculum designers and
educators in various educational contexts all over the world. Qatar is one of the countries that have sought to integrate critical pedagogy in its educational K-12 system through an unprecedented educational reform (Brewer et al, 2007). One of the components of this reform focuses on the development of students’ abilities to engage in critical and independent thought. However, according to Romanowski and Nasser (2012), there is a contradictory relationship between the Qatari Regime of Truth and the development of students’ critical thinking skills. Teachers, in this context, face challenges in addressing the complex issues and to promote critical thinking among their students. More important, it is not clear what the attitude and perspective of teachers is about critical pedagogy. In an attempt to investigate the possibility for promoting critical pedagogy in the State of Qatar the present study explores teachers’ perspectives toward critical pedagogy using both qualitative (interview) and quantitative data (survey). The results show that teachers moderately agreed with the principles of critical pedagogy in general. Also, there was a significant difference between teachers’ perspectives according to gender, whereas there were no significant differences between their perspectives according to professional seniority and the level they taught. Moreover, the findings from the interview indicated that the top-down model of education in the Qatari educational context has imposed pre-selected principles and procedures on teachers and inhibited them from moving beyond well-entrenched practices they have come to rely upon.

The Predicament of the Educational Policies in the Arab World and the Need for Emancipatory Pedagogy, Mohammad Gamal, Qatar Foundation and Keele University

This study aims to shed new light on the crisis of the educational policies in the Arab world and articulate the problematic factors in the educational policies, the policies which seek the rigid control of the government over educational institutions, curriculum and even teachers unions, Statism resulted in indoctrination, cultural hegemony and reproducing educational narratives. Moreover, this essay tries to illustrate the other side of the coin, privatisation of schools, or neoliberalism in education. Neoliberalism or privatisation led to the commodification of education that ceases the social mobilisation and reproducing the social classes. The indoctrination or the educational commodification considered the negative impact of these policies. With using Foucauldian approach and Gramscian analysis, the study suggests a paradigm shift in addressing these policies and pedagogy shift to tackle the impacts of these policies on educational practices.

A Critical Examination of Identity and Arabic Heritage Language Learners, Sara Hillman, Texas A&M University at Qatar

This presentation draws on data from a larger ethnographic study examining the interactions between Arabic heritage and non-heritage language learners studying together in an advanced Arabic language university course. Utilizing theories of identity and second/heritage language learners, positioning theory, and language ideology, the presenter critiques “Arabic heritage language learner” as an identity and educational classification. Through an analysis of interview and classroom observation data, the presenter shows how the learners construct their identities and position themselves and their classmates. The findings reveal that the assigned a priori identities do not always match with how the learners see themselves and ignore the complexity of their relationship with Arabic and ideologies about Arabic language. The presenter discusses the implications of educational classifications and identities that are constructed by researchers,
instructors, or administrators and assigned to groups of students, rather than determined by language learners themselves.

Panel 4  Ethics and Implications of Big Data

Social Media, Big Data, and Ethics, Zohreh R. Eslami, Texas A&M University at College Station

The prospect of tapping into the vast amount of personal data collected by social networking sites such as Facebook, YouTube, and My Space has inspired researchers to do research using Big Data. It is believed that the existence of such volumes of data can transform social science research. Social science researchers can now work with the digital data and social life experiences of millions of online users or even do experiments on users who may not even know they are the study participants. The existence and use of Big Data has generated lots of controversies and debates about the ethical and social issues in this type of research (Schroeder, 2014). The use of ‘public’ data on social networking sites has raised difficult issues such as what is considered ‘public’ and by whom. Does being in public setting mean acting in public (having agency in being public)? There is a lack of understanding about the ethical implications behind using online data. Some major issues to be addressed are: a) the degree of anonymity that can be attained, b) how much context should be provided for a user’s ‘public’ blog post to ensure that the intentions of the author are appropriately conveyed, and c) how should we form and materialize informed consent when the networks are highly intricate and complex. Moreover, the cross-cultural differences in what is considered ‘public’ and what is considered ‘private’ and the political context that users live in are other issues that are not yet clearly addressed. In this presentation, the ethical issues in social networking research will be addressed. Ethical issues related to both research into and with social media will be examined. Ethical issues related to recruitment, privacy, consent, participant verification and documentation, data sharing and storage and terms of ownership will be covered.

An Ethical Framework for Regulating Big Data, Jilles Hazenberg, University of Groningen

Two elements require closer attention when trying to establish an ethical regulatory framework for Big Data: (1) the fragmentation of legal frameworks dealing Big Data; and (2) gaps within and between legal and ethical approaches. Regarding (1): many transnational legal and semi-legal frameworks pertain on one way or the other to the use of Big Data for research, public statistics and economic use. However, these frameworks are fragmented as they stem from older sources and were not made with a view on what has become Big Data. With concern for (2), what is ethically prohibited might be legally allowed or is simply not covered (and possibly vice versa). This creates gaps and application risks as Big Data utilizers cannot simply hide behind a legal framework that was never created to deal with the specificities that Big Data use results in. The established framework argues in favor of the private transnational self-regulation of Big Data over other forms of governance. Such regulation relies on codes of conduct as soft law that can, and in instances has proved to, be as effective as hierarchical laws and regulations. In relation to the governance of Big Data transnational private governance is therefore to be promoted over other forms and levels of governance.
“Your App Signature is More Distinctive than Your DNA”: Privacy Protection and Human Rights in the Age of Big Data, Paul Willems, Lloyd’s Register

As the number of smartphone sales is expected to explode around the world there will be a corresponding growth of the number of apps, installed on these smartphones, as well. Many of these apps collect personal data, and transfer these to commercial companies. Personal data comes with a price. Most users are not aware that their privacy is in danger. As Flurry (a Yahoo company) stated: “Your app signature is more distinctive than your DNA.” It is very hard for individuals to protect themselves against privacy intrusion because in most cases a person cannot avoid disclosing personal information when registering for app services. Privacy protection covered by law is necessary; it should be a Human Right. Privacy laws and data protection laws are quite underdeveloped around the world. Extensive privacy laws are to be expected in the European Union and in several other countries comprehensive privacy laws are under development. Unfortunately, most countries have inadequate privacy and data protection laws.

The Governance of Big Data, Andrej Zwitter, University of Groningen

Big Data is in common parlance nowadays and widely studied within academia and applied in practice. With the new insights and opportunities Big Data offers in business, research, development, intelligence, and humanitarian action its downside becomes increasingly pressing calling for the regulation and governance of Big Data. This paper establishes a framework within which the governance of Big Data can be conceptualized and applied within international affairs. It does so through a twofold analysis of, firstly, the nature, usage and, negative, consequences of Big Data within international and humanitarian affairs. Secondly, by assessing the nature, uses and, both positive and negative, consequences of ‘new modes of governance’. After a critical review of the legitimacy of forms of governance (private, public-private, and public) and levels (national, international, and transnational) on which these new modes of governance are located, the nature and actors involved in Big Data is used to delineate possible regulatory strategies. It will be argued Big Data poses a radical different challenge to governance mechanisms than more common governance issues. Not only because of the volume, velocity, and variety of Big Data but, moreover, due to the irrelevance of the individual to its contents, its transnational and flexible character, and its effects on moral agency in international affairs. These aspects make redundant state-centered public forms of governance given the transnational character of Big Data, the irrelevance of individual rights protection to its practice, and potential of abuse of Big Data by states themselves.

Panel 5 The Global Cultural Marketplace

Latinos in the UAE: Art as the Road from Invisibility to Cultural Recognition, Ximena Cordova, Zayed University

This paper discusses the construction of cultural identity among Latin Americans in the UAE, in the context of the different waves of economic Latin American migrants coming to the UAE to start a new life since its foundation in 1971. It will focus on reflections on a social interventionist experiment was carried out by the author as part of an art collective, whereby a photographic
exhibition and cultural festival was put in place to raise the profile of Latinos in the UAE, attracting unexpectedly large audiences and much mediatic attention. The aim of such a performative intervention was to gain recognition for a community who struggle to be visible among the vastly cosmopolitan and pluricultural world of expat communities of large Gulf cities, and where many Latinos feel that their country names are unknown, and their cultural identity is lost. The discussion will also dwell on the challenge of establishing cultural heritage dialogues among the existing expat communities in the UAE.


Aihwa Ong’s now classic Flexible Citizenship (1999) challenged essentialist notions of national identification by demonstrating that citizenship is a, if not the, economic resource in a global world. Whereas Ong looked to the conditions in which national identity is deployed strategically for personal benefit, this model is at odds with what Audra Simpson (2014) has called referred to as “refusal”. Many Indigenous North American Mohawks refuse to employ their US or Canadian Citizenship when traversing North American borders, instead crossing “as Mohawk” with either no identification, or documents produced by their own unrecognized Nation. Such refusal is understood as embedded within their unique political ontology (Simpson 2003; Alfred 2005). But overemphasis on this perspective can result in a political essentialism in which Mohawks risk falling into the trap of “cultural dopes” (Garfinkel 1967), beholden to political positions expressed only by a minority and as an ideal type. Is an indigenous person less indigenous when they refuse to refuse? This paper attempts to balance refusal and flexibility, in looking at national identification situationally. Empirically drawing on my extended fieldwork among Border Officers and Mohawks living across the borderline, this paper examines the border as a cultural marketplace where rather than buying or selling, negotiation is often the goal in itself. Drawing on recent critiques of political essentialism in Islamic Studies (Schielke 2010; Dupret 2015), I suggest that indigeneity must be viewed as a contextually flexible “commodity”, as the means by which sense is made of political action rather than the cause of that action.

Media Portrayal of Women in India: Objectification and Impact on the Society, Sabah Khadri, Georgetown University School of Foreign Service in Qatar

The aim of the paper is to show how Bollywood, specifically “Item Numbers” in it, have caused a stir in the Indian society and how they are capable of reinforcing the Indian dogmatic narrative about the position of women in the society. This paper will then show how Item numbers impact the Indian society and how the objectification of women in these songs can be held accountable for the increasing violence and sex crimes in the country. Furthermore, this paper will also account for various socio-cultural aspects which are highly prevalent in a country as diverse as India, and explain how even they have a crucial role to play in violent crimes being committed against women.
Transforming the Teaching of Writing by Sharing Workplace Documents, Bernadette Longo, New Jersey Institute of Technology

Teaching in networked, global environments offers teachers and students opportunities to work with documents that (re)create authentic rhetorical situations for learning and producing documents. This presentation will introduce online and print resources for teaching writing with suites of workplace documents that the author and her co-authors have developed with the sponsorship of the IEEE Professional Communication Society. The online resources are open access and include actual suites of documents that corporate partners have contributed and explained through guided interviews. These resources are geared toward students and teachers in engineering and technical fields, and are supported by the print handbook, The IEEE Guide to Writing in the Engineering and Technical Fields (forthcoming, 2016). The authors have designed the online resources to foreground the contingent, local considerations that impact writers’ choices in actual workplace settings. They plan to continue adding suites of documents from new corporate partners and encourage involvement from teachers and students who use these resources. They especially look forward to involvement from corporate and academic partners from all areas of the world who would like to participate in this IEEE-sponsored resource. Ultimately, this resource could become a site for sharing and making knowledge about comparative writing practices in engineering and technical corporations based in different cultures, with different traditions.

Teaching and Learning for Glocal Interaction: Conceptual Shifts, Contextualized Practices, Nathanael Rudolph, Mukogawa Women’s University and Ali Fuad Selvi, Middle East Technical University Northern Cyprus Campus

In and through the dominant local and global discourses of globalization and education around the globe, English language teaching (ELT) has been conceptually equated with the equipping of learners with skills and knowledge to negotiate glocal interaction. More recently, scholars have conceptualized and challenged the ownership of English afforded to a select few English speakers, as established by linguistic, cultural, ethnic, national, professional, and gender-related discourses of identity, both within the field of ELT and the contexts in which it is located. In doing so, such scholarship prompts a few key questions: Who are learners interacting with, where, for what purposes, and what linguistic and sociocultural knowledge and skills might therefore be prioritized? In conceptualizing and approaching education for glocal interaction, scholars are prompting English language educators to reconsider what they teach and for what purposes, in addition to how they might actively pursue the acquisition of a wide range of linguistic, cultural, political, economic and (trans)national knowledge and skills that might better equip them to serve the learners in their respective classrooms. In this session, the presenters will aim to provide researchers, teacher educators and practitioners with a foundation for conceptualizing language ownership, use and instruction both beyond the idealized native speaker construct, and the glocal discourses of identity that serve to perpetuate linguistic, sociocultural, economic, political, and academic authority. Ultimately, they aim to stimulate practice-oriented principles, knowledge and skills that would enable ELT professionals to equip their students for contextualized, glocal interaction.
English as an International Language Pedagogy: Towards a Sustainable Alternative, Ali Fuad Selvi, Middle East Technical University Northern Cyprus Campus and Nathanael Rudolph, Mukogawa Women’s University

Being and becoming an English language teacher is an unfathomably complex endeavor in today’s glocalized world, defined by increasingly fluid ethnolinguistic, transnational, transcultural, geographical and ideological boundaries. As English language users and teachers transcend these boundaries on a daily basis, there emerges an unprecedented necessity to reconceptualize some of the fundamental assumptions and practices embedded in the teaching and learning of English as an international language (EIL). In the light of the recent discussions regarding the spread of English and its explicit links to language pedagogy, EIL Pedagogy stands out as an alternative which redefines established practices such as native speaker as a goal and model of competence, native speaker as a quality of the ideal teacher, the standards of World Englishes, the monolingual and monocultural approach in language teaching. In this session, the presenters begin by delineating a both theoretical and practical rationale for the adoption of an international language perspective to teaching and learning of English. Then, they provide a brief orientation about the fundamental pillars of EIL pedagogy with specific emphases on the issues of varieties, standards, models and policies that are highly relevant to the teaching and learning of EIL. In conclusion, they offer some viable strategies for teachers and teacher educators to integrate these principles of EIL pedagogy in such a way to better suit their particular individual contexts, needs, learners and teaching dynamics.

Understanding Video as Text: Multimodal Assignments in the Writing Classroom, Mohanalakshmi Rajakumar, Texas A&M University at Qatar

This presentation will demonstrate how the use of multimodal technology supplements and enhances the first year learning experience. Video and film in particular provide a collaborative and engaging platform for learning via a variety of social media and other interactive channels. Comparing traditional first-year writing pedagogy with multimodal teaching assignments shows how incorporating visual, auditory and written techniques results in a more engaging environment writing students. For comparison we will use primary data available from Professor Mohanalakshmi Rajakumar’s first year writing class at Northwestern University in Qatar. The ‘book trailer’ assignment, where students are placed in groups and asked to create a 1 minute analysis of an assigned novel or story, is a multi-modal approach to the more conventional written ‘response log’ used in literature classes. Students’ reflections on the differences between these assignments, as both were given throughout the course of the semester, indicate that book trailers, and other video based work leads to a more collaborative and involved learning style. Students report awareness in utilizing forms of media more relevant to their day and age but in their learning environments. Contemporary uses of multimodal techniques also take away from the formality of orthodox assignments and create a space where those who are skilled in a wide array of communication methods can feel comfortable, allowing the learning of writing beyond just “writing”.
DAY 2 | Monday, February 1st

Keynote Address: “The Social Relevance of Sustainability: The Future of Post-Traditional Culture in the Gulf”, Daniel Martin Varisco, Research Professor and Coordinator, Social Science in the Center for Humanities and Social Sciences, Qatar University

If there is any single concept that dominates debates about the future, it is “sustainability.” Global warming, pollution of air and water, extinction of species, depletion of natural resources, the threat of pandemic diseases, over-population: these are the critical issues that must be resolved if human life is to continue for centuries of new generations. Significant as these challenges are, the most pressing issue for the future is not environmental or technological, but cultural. As the diverse cultures around the world are increasingly caught up in an overtly politicized global economy, how can the customs and values that make us human be sustained? This is especially the case for the Arab Gulf states, where wealth and soft power have transformed traditional societies into a virtual Disney World menagerie of billion-dollar projects, towering skyscrapers, Porsches, Burger Kings, boutique malls and designer mosques. This talk will explore the potential of traditional heritage, the accumulated knowledge of generations who sustained themselves in the harsh physical environment of the Gulf, as the humanizing element necessary for cultural survival. It is not the past that makes a given society sustainable, but change is always a renewal of what already exists, for better or for worse. What might the future of post-traditional culture in the Arab Gulf look like?

Panel 7 “Alternative Rhetorics” in Transnational Spaces

Border Flows: Indigenous and Policing Perspectives, Ian Kalman, McGill University and the Max Planck Institute for Social Anthropology

How does the Canada/US border “flow” differently for Canadian Border Officers and Indigenous North Americans? This paper draws upon Lakoff and Johnson’s (1980) notion of the “conceptual metaphor” to address the disparity between federal law enforcement and indigenous perspectives on cross-border movement. Officers concern themselves with the flow of traffic, and employ customs “streams” to determine traveler admissibility. Mohawks are also concerned with their cross-border flows, and express their relationship with settler states largely through “the two-row wampum”, a treaty depicting two vessels traveling along a river (Johnston 1986; King 2006). In both cases, political practices are tied to liquid metaphor, yet the meaning of flow is by no means universal. The waters flow differently and from different sources in Mohawk and Western cosmologies. This paper takes a comparative perspective in looking at what happens when political practices are linked to a culturally contingent metaphor, when two sorts of river meet in the contentious space of border crossing.

Mobilizing Against the Other: Cyberhate in the Global Public Sphere, Monika Kopytowska, University of Lodz

Due to its near-instantaneous, dialogic, and decentralized nature and interactivity, cyberspace has become an ultra-attractive site for extended political debate, citizen participation, and a more direct
and effective communication between political elites and the rest of the society (Couldry & McCarthy 2004; McKenna & Pole 2008; Keren 2006, 2010; Coleman and Blumler 2010; Street 2011). At the same time, however, the anonymity and global accessibility have transformed it into a tool for promoting messages of hate, by enabling previously diverse and fragmented groups to connect and providing them with a sense of community that shares values, ideologies and fears (Perry & Olsson 2009). The present paper explores the dynamics of hate speech in cyberspace and the online construction of the Other. It addresses the following questions: 1) How do the structural and functional features of online communication facilitate the spread of hate speech? 2) Who is the Other and what are the motivations behind and the underlying cognitive and discursive mechanisms of othering? 3) How does anonymity, on one hand, and publicity, on the other, enhance this process? On the theoretical level, the paper presents a new integrated approach towards discourses in the cyberspace combining CDA and cognitive linguistic perspectives with insights from social semiotics and media studies. On the thematic level, the analysis focuses on Blood and Honour websites in selected countries across the globe and their multimodal strategies of promoting the neo-Nazi ideology and ultra-racist views.

**Constructing Gender Identities across Genres: The Discourse of Science and Technology in the ‘Virtual’ World,** Alcina Sousa, *University of Madeira*

The aim of this presentation is to explore the interface of identity and gender in scientific and technical texts in the media and demonstrate how the communicative (semiotic) potential of cyberspace affects the dynamics of this interaction cross-culturally. To this end, discursive and pragma-linguistic strategies will be under scrutiny, taking multimodal media texts (in the scope of science and technology) as an example. The presentation takes into account the situation in the ‘virtual’ world, in particular. Methodologically, this is a case study, combining both qualitative and quantitative approaches, and drawing on a corpus of texts retrieved in January 2013 from online newspaper articles in science and technology from the New York Times, Washington Post, The Hindu, Daily Mail and The Guardian.

**Panel 8 Living with Movement in the Middle East**


This paper is about the ‘doing’ of togetherness in Amman, Jordan. It is especially about those “over-looked geographies of kindness and compassion” (Thrift 2005) in urban landscapes that have often been ignored in the refugee literature, focused as it has been on questions of inequality, separation and violence. I take as my entry point into this exploration of togetherness the experiences of Iraqi refugees in Amman as they self-settled among previously established Palestinian (refugee) communities. In so doing, their arrival overlay a long history of displacements into the city. Importantly, little attention has been paid to the fact that Iraqis settled among ‘host’ refugees, whose relation to the Jordanian state and international community remains contentious. Moreover, Iraqis arrived steadily over a long period of time, and they did so for various reasons, fleeing not only war, but also pursuing business opportunities, seeking medical treatment or simply taking family vacations. Their movements thus represent a highly complex
braid of mixed migrations whose threads are difficult to disentangle. These peculiarities beg the questions: Who is a refugee? Who is displaced, emplaced or on the move? Who is at home? In this paper, I shift away from commonly used in/out terms, such as citizen/stranger, that continue to undergird most discussions of refugees; rather, I am interested in understanding the actual practices that serve to connect and separate people in a region where movement has been defining rather than anomalous. Two ethnographic sketches in which such practices are instantiated will be discussed.

Protracted Refugee Displacement in the Middle East, Amani El-Jack, Qatar University

Research on protracted refugee situations often draws on concepts of stress, trauma, loss, and separation to depict the refugees as traumatized and victimized. In this piece, and focusing predominately on the Middle East and East Africa, I argue that violent processes of protracted refugee situations have destroyed many of the refugees homes and resources; disintegrated families, and communities, along with kinship ties, traditions, and cultural institutions and practices. However, the decimation of these values and institutions, which constituted the very core of the displaced cultural practices, could also paved the way for efforts to re-evaluate oppressive relationships of power.

Reframing the Humanitarian Response: Displacement Narratives and Resilience, Liyam Eloul, The Center for Victims of Torture

The concepts of community and identity are aspects of human resilience which are often overlooked in current international humanitarian response. This paper investigates the utility of stop-gap emergency response rather than a resilience-oriented development programming orientation in the MENA region, where waves of displacement have been the lived reality for generations. These themes are considered particularly in regards to narratives of subjugation and displacement, as well as the possibility of widespread intergenerational trauma, and its impacts on culture in the region. Does short-term programming engender less adaptive patterns of adjustment by negating historical experiences and a wider perception of community? What is the internalized meaning of refugee status in a region where nomadic lifestyles were the norm and national borders a recent institution? Where tribal affiliations cross borders and often initial displacements are conceptualized as staying with extended family? Where "guest" status has a meaningful impact on resource availability, with reciprocity all but guaranteed? The possibility for programming to capitalize on existing cultural structures of resilience, including residual oral traditions and a relationship-based foundation should not be underestimated. Looking particularly at the experiences of Syrian and Iraqi refugees in Jordan and across the MENA region, this paper takes a psychosocial perspective on the benefits of viewing concepts of community and self as vital considerations in humanitarian responses to displacement--ones which are disregarded and often negatively impacted due to the constraints of short-term programming structures. It explores possible reframings which could allow a more resilience-centered narrative based in a wider perception of "home", "identity" and "community".
Conserving Diversity: Understanding Biological, Cultural, Linguistic and Ecological Diversity Conservation Practices in Comparative Perspective, Rodney Harrison, University College London

We are currently in the midpoint of what the United Nations has named ‘the Biodiversity Decade’ (2011-2020). And yet, even though it has come to dominate the ways in which we understand, value and care for the ‘natural’ world, ‘biodiversity’ as a concept is relatively young, only emerging as a specified conservation target during the 1970s and 1980s. This paper explores the concept in comparative perspective with a range of other transactional realities of the ‘endangerment sensibility’ (Vidal and Dias 2015), each of which is concerned with the conservation of specific forms of categorical diversity which have similarly focused the work of conservation agencies worldwide, and which have emerged and coalesced over the same period. In doing so, we draw on our work as a component of the large collaborative interdisciplinary research project “Assembling Alternative Futures for Heritage”, to show how this and adjacent transactional realities are enacted through specific techniques, technologies and ‘worlding’ (c.f. Barad 2007) or ‘heritagizing’ practices, and consider the potential for a comparative ethnology of heritage and diversity conservation practices globally. We emphasize the methodological challenges raised by such an investigation, and the need to take an interdisciplinary approach to such questions.

The Eclipse of Space Paradoxes: A Historical View of the Nahuel Huapi National Park, Paula Gabriela Nuñez, CONICET – National University of Río Negro

This study explores the discourses of the constitution and development of the first national park in Latin America, the Nahuel Huapi National Park. This national park offers an ideal study system because the institutionalization of a protected natural area opened a deep environmental intervention, with the introduction of many non-native species, the urbanization of specific places and others paradoxical initiatives. From this case, it delves into how geographical space exists in historical time and punctual context, trying to search the contingent relations between the intentions of national officers and their field of action and observation. Assuming that vision is more than optics and perception, this manuscript presents territories as a result of socio-cultural processes, which are temporal and finite. The “nature to be cared” becomes comprehensible from social framework of memory. In other words, it ascertains that what gives meaning to space is never findable in the space itself. So, it enquires into Argentinean socio-economical values and nationalistic arguments projected in North Patagonian borders institutionalized as natural protected areas. This paper synthesizes debates about Patagonian integration into the Argentina nation and planning, taking into account the specific dynamics of the protected areas. It founds that the interpretation of the Nahuel Huapi landscape reflected the political concern for border control in Argentina’s south region. But, at the same time, that nature was appreciated per se. These notions show the complex association between biological, social and political arguments, which are mixed with an unequal territorial integration.
**Rooting the Nation in Moving Landscapes: Railroad Travel in Chile, 1934-1946**, Maria de los Angeles Picone, *Emory University*

This paper explores how a Chilean travel magazine, *En Viaje*, contributed with the fabrication of landscapes that appealed to a national sentiment by anchoring them to specific places. Between 1934 and 1946, tourism to the south of the country gained momentum, as increasing political stability allowed for greater sponsorship of recreation. While Northern Chilean landscapes and their railways were associated with extractive industries (carbon and nitrate), the state presented the south as a space for leisure, admiration, and emotional transformation. Toward this end, the state-run Railway Company (Empresa de Ferrocarriles del Estado, EFE) began the publication of *En Viaje* for entertaining tourists traveling to the south from the Santiago and Valparaíso. I first examined how writers describe nature, how this is connected to the train, and why it moves people. Authors of *En Viaje* describe “nature” in ambiguous ways: landscape-as-beautiful and landscape-as-hostile. Second, I applied the concept of touristscape (Williams, 2013) for explaining the railroaded articulation of natural and urban landscapes. Finally, I shed light on how *En Viaje* sought to contribute with the construction of a national sentiment by anchoring Chileanness to certain landscapes. Editors took three paths: exhorting visitors to know their country, international ski competitions, and the depiction of the native Mapuche peoples. *En Viaje* provides us a window into understanding the construction of ambiguous landscapes in southern Chile and the rooting of nationhood in these spaces.

**Panel 10**

**Women Rhetors On and Off the International Stage**

**Calypso Poetry: Eintou Pearl Springer and the Politics of Poetry**, Camille Alexander, *University of Kent*

The influence of music on poetry is well-documented. For example, the work of Harlem Renaissance poets such as James Weldon Johnson and Langston Hughes demonstrate a lyrical quality that is reminiscent of jazz and the blues. In the Caribbean, there is a similar pattern of musical genres influencing poetry. Caribbean poetry scholar Mervyn Morris has done extensive work on the impact of reggae on literature in the form of dub poetry. Denise deCaires Narain’s text, *Contemporary Caribbean Women’s Poetry: Making Style* (2004), has been informative but also ground-breaking in its discussion of a typically marginalized group while providing a broader examination of regional poetry than previously executed. Despite the contributions of Morris and deCaires Narain to the study of Caribbean poetry, female poets, and the influence of regional music on poetry, there remains a fissure in Caribbean poetry studies as the focus has largely been on the impact of reggae on poetry and the subsequent conception of dub. While reggae has influenced regional literature, it is not the only musical form indigenous to the Caribbean to do so. This research seeks to examine and clarify the relationship between calypso music and some forms of Caribbean poetry using the poems of Trinidadian poet Eintou Pearl Springer. Called the “mud devil mas poet,” Springer’s poetry demonstrates not only an irreverence for traditional Western poetic forms but a strong commitment to social change. Her pieces exhibit the griot style of call and response in which the audience is encouraged to engage with the poet, and throughout her poetry those familiar with calypso music can detect its influence whether the poems are performed for an audience or read individually. This research is concerned with identifying Caribbean poetry
Marvel Comic’s Kamala Khan: Non-Traditional Feminist Voices in the New Rhetorical Traditions, Belinda Amaya, Independent Scholar

“Wouldn’t it be great if we could give girls—who maybe feel like they are outside the mainstream and they’re struggling to define what it means for them to be both American and Muslim—what if we gave them a hero, and incorporated those stories, and showed them that they are a part of this narrative too” (G. Willow Wilson, “Ms. Marvel” writer). Introduced into the Marvel Comics universe in February 2015, Ms. Marvel—Kamala Kahn, is a 16-year-old second-generation Pakistani-American Muslim girl who lives in New Jersey in the USA. Kamala is not Marvel’s first Muslim superhero, but she is the first to get a solo title and her own series. “Meet Kamala Khan,” her character introduction reads, “a 16 year old girl from Jersey City. She writes Avengers fan fiction, is great at school, and bad at fitting in. So when a strange mist descends, morphing Kamala into a shape-shifting, polymorphing inhuman—fitting in is the least of her problems. Because now Kamala Khan is…Ms. Marvel.” In this presentation we will briefly examine five elements of the character’s representation from the first five issues of this series including home and family, social standing, superpower, religion, and dress/appearance. Next, we will briefly discuss the comic book genre and what makes it different from other rhetorical traditions, and valuable. Finally, we close the presentation with an overview of why this topic is important to the author, an industry representative, and why such genres should make their way into university classrooms.

The Doha Paradox: Reasons for Disparity between Educated and Working Qatari Women, Tahreem Asghar, Georgetown University School of Foreign Service in Qatar

Qatar is considered one of the best places in the world for women to get an education. Research has shown that for every man, there are six women enrolled in tertiary education. This upward trend in the willingness and ability of women to receive higher education is undeniably encouraging. However, though labelled a “vital element within the development process” of Qatar, the Qatari women’s role in the labor market is, at best, limited. Recent data demonstrates that the participation of women in Qatar’s labor force was a mere 35% as compared to an average of over 50% in other developed nations. The realities of this participation rate are compounded when individual statistics of female participation in specific sectors come to light. For example, there is only one woman in the Qatari parliament which points towards essentially nil involvement from women in a crucial field. In order to maintain its positive socioeconomic growth and embark on a further set of reforms, Qatar has constructed for itself a framework known as The Qatar National Vision (QNV 2030). This framework consists of various expansion and sustainability strategies that aim to provide Qatar with a “vibrant and prosperous” future while maintaining “economic and social justice” for all. QNV has therefore formulated its first National Development Strategy (2011-2016) with Human development being one of the four major pillars of this strategy. One of the aims of Human Development under NDS (2011-2016) is to increase opportunities for women to “contribute to the economic and cultural world without reducing their role in the family structure.” Since Qatar has made the empowerment of women in the labor market a significant part of its Development Strategy, this research aims to analyze a) Qatar’s success in carving out a more vital role for its female citizens b) the obstacles in the realization of their goal to establish a
more gender-inclusive labor force and c) recommendations for overcoming these obstacles. The study will make an attempt to understand the reason behind the stark disparity between the number of women and men who are employed in Qatar. It will analyze the various complications that arise in trying to level the number of women receiving tertiary education and the number of women working.

**Reclaiming Silenced Voices through Form**, Deena Newaz, Georgetown University School of Foreign Service in Qatar

History acts as an important tool to understand the past and the present, which enables us to study both change and continuity. History is not only a collection of past events but also a display of the authority of the narrator who controls the course of the narration. Therefore, there is a need for the documentation to be tangible through the use of language and form so that we can experience history or the lack of it, instead of passively reading history. This will allow the reader to understand the various players of an event and the silence of the others, thus enabling the reader to bear witness. Avant Gard Poets like Theresa Hak Kyung Cha and Susan Howe allow readers to experience the various possibilities of known histories and extract silenced voices from subjective historical accounts. They use form and text to create a de-colonized reading of history, which is the revival of our consciousness as readers to ensure that the less powerful players in history are not silenced by the more powerful players of history. Therefore by using the work from two female poets from opposite sides of the world, the paper shows how these women break down meta-narratives of historical events through form, fiction and circular narratives. Further, the paper demonstrates represent the post-modernist voices of feminists in literature and power of poetry to provide an alternative narrative.

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**Panel 12 Perspectives on the Environment II**

**The Transformation of Agriculture in Digdagga, Ras al-Khaimah**, Matthew MacLean, New York University and Al-Qasimi Foundation

Digdagga is located on a large plain south of Ras al-Khaimah city in the northern UAE, between rolling dunes and the foothills of the Hajjar mountains. Today Digdagga is a decidedly peripheral mix of unassuming homes, farms, and small businesses, perhaps best-known as the location of a camel racetrack and underutilized airport. In the 1950s and 1960s, however, Digdagga was central to British plans to transform the seven Trucial States into a federation that could secure the Gulf against growing Arab nationalist influence. As the location of an Agricultural Trials Station which brought mechanical pumps, fertilizers, and Western techniques to local farmers, Digdagga was key to British efforts at modernization. The British military base in Sharjah purchased fruit and vegetables from the Trials Station at inflated prices, resulting in expansion of the land under cultivation in Digdagga. As the British prepared plans for withdrawal from the Gulf in the late 1960s, efforts to mechanize agricultural production and marketing intensified. Experts with backgrounds in colonial agricultural development surveyed the Trucial States. However, the British focus on marketing and commercial agricultural development neglected almost the complex social relations, non-market economy, subsistence agriculture, and seasonal migration patterns that characterized life in Digdagga and the surrounding region. By comparing and
integrating data and narratives from fieldwork, oral histories, and the British archives, the presentation will shed light on the material and discursive structures that underpinned development plans in a quasi-colonial context, and provide a much richer picture of socioeconomic transformation based on non-oil resources.

“That We May Protect the World and Not Prey on It”: Pope Francis I’s Encyclical Laudato Si’ – On Care for Our Common Home and American Conservatives, Martinus (Mark) van de Logt, Texas A&M University at Qatar

When an early draft of Pope Francis’s first encyclical Laudato Si’ (“Praise be to you, my Lord”) leaked to the public, it caused a great political uproar in the United States where Liberals and Progressives were quick to endorse its call to action to protect the environment, while Conservatives ran for the trenches to denounce the text and soften its impact. Conservatives were unpleasantly surprised, because they had grown accustomed to the idea that the Roman Catholic Church shared their conservative philosophy. As Laudato Si’ shows, they were wrong: the Roman Catholic Church remains an institution independent from American politics.

Oasis Fever: Agriculture, Dates, and Slavery in the Traditional Arabian Peninsula, Benjamin Reilly, Carnegie Mellon University in Qatar

In the 19th and 20th century, and perhaps before, a curious but little-known agricultural system based on imported African labor thrived in the Northern and Central Arabian Peninsula. In contrast to slavery elsewhere in the Arab world, where slaves were imported for non-productive functions such as concubinage, domestic labor, or military service, many slaves were imported into Arabia for resource production, particularly date cultivation in Arabia’s seasonal watercourses, or wadis. While potentially fertile, these wadi environments constituted pockets of hyperendemic malaria within the otherwise healthy Arabian Peninsula. Thus, employment of enslaved African laborers, who had some genetic and/or acquired resistance to malaria strains, allowed Arabian Bedouin tribes and settled farming populations to put these dangerous environments to productive use. Indeed, this paper will argue that the Arabian agricultural slavery system was roughly analogous to the situation in the early modern Caribbean, where malaria and yellow fever made African slavery the only viable labor system in the sugar plantations of the tropical lowlands.

Panel 13 Research in Translation Studies

Towards a Philosophy of Translation, Salah Basalamah, Translation and Interpreting Institute, Hamad Bin Khalifa University

Translation Studies has long since been dreaming of a general theory, but has resigned itself to abandon its strive for it rather early on (Holmes 1972). Approaches to translation had to be partial and follow the paradigm that defined it. In fact, after the different turns TS has achieved, including the linguistic turn almost fifty years ago, the most recent one seems to be agreed upon as the “sociological turn.” However, in parallel to these developments in TS, there have been several instances in other disciplines where translation is used as a metaphor to designate various phenomena. Even in daily conversations, translation is used as a figure of speech to express the
change of an idea into something concrete. But has TS ever integrated these translation definitions as part of its theoretical preoccupations? Obviously not. In fact it didn’t have to and it doesn’t need to co-opt any translation occurrence beyond its discipline. Nevertheless, I do believe that TS should be in the best position to hold translation not only as an object of study (beyond its textual, discursive or even metaphorical aspects), but more importantly as a paradigm in itself (Ricoeur 1992 and 2004), i.e. a meta-concept. If this approach to translation initially stems from hermeneutics, how can it be conceptualized within the framework of TS as a new field of predilection in times where the idea of a “philosophy of translation” is already articulated but still not acknowledged? Furthermore, how TS as a discipline can expand to encompass this kind of task? After social and political philosophies, as well as philosophies of language, law and education, what about a “philosophy of translation” that could deepen the understanding of translation as a heuristic tool in the wider framework of the humanities and social sciences, as a beginning?

**Integrated Curriculum in Graduate Education: A Case Study from Translation Studies**, Nicolas Cifuentes-Goodbody and Sue-Ann Harding, *Translation and Interpreting Institute, Hamad Bin Khalifa University*

One characteristic of a liberal arts education that its advocates often point to is that taking courses across various disciplines gives students a broader context for the knowledge they acquire. Making connections between subjects enables them to develop higher-level cognitive skills, which translates into deeper learning and creativity. This overarching philosophy is also shared by proponents of integrated curricula. In an integrated curriculum, multiple courses from various disciplines offer students a diversity of lenses through which to see an issue and a multiplicity of tools with which to resolve it. While some have discussed the effectiveness of an integrated curriculum in secondary education and others have championed the liberal arts at the undergraduate level, a question that remains is: How can instructors apply the values shared by these two approaches in the context of a highly-specialized, graduate program? Given this, the goal of our paper is to show how the Translation and Interpreting Institute created an integrated curriculum for first-semester students in their MA programs in Translation Studies and Audiovisual Translation. Looking at quantitative and qualitative data from three courses, we will discuss how professors used projects to draw their courses together, thus providing students with multiple perspectives and tools that ultimately increased their success in the program. We will also look at how the context in which TII operates as a home-grown institution the Arabian Gulf informed the construction and implementation of an integrated curriculum.

**Project-based Learning for Active Citizenship**, Josélia Neves, *Translation and Interpreting Institute, Hamad Bin Khalifa University*

In the context of the TII MA in Audiovisual Translation, a course - Audiovisual Translation for Access - was dedicated to introducing students to accessible solutions, in the context of museum and cinema experiences, for people with sensory impairment (deafness or blindness). The course syllabus was drawn around collaborative projects in which students were taken through the steps of planning, implementing and evaluating a three month project (September to December) that involved Qatari partners - Mathaf and DFI - collaborators (Institutions working in the field of Disability or Accessibility) and the community at large. With this project students developed
Subtitling for Deaf and hard of hearing audiences and Audio description for blind audiences during the Ajyal Youth Festival and Descriptive Guides and tactile reproductions of paintings from the Mathaf Permanent collection for visitors with blindness or low vision. These accessible products were offered to the public as a contribution towards celebrating the International Day of Persons with Disability (3 December) to raise general awareness to the needs and the right to leisure and culture on the part of people with a disability. This collaborative project, framed within the principles of Action Research, allowed for the course convener to readdress teaching methods, for the students to “learn by doing”, for institutional collaboration and for the participation of the community in the development of accessibility solutions that will benefit all those involved.

Panel 14

Cosmopolitanization of Religion and Politics

Space Pioneers: Cosmonauts’ Cosmopolitanism, Islam and Arab Nations, Jörg Matthias Determann, Virginia Commonwealth University in Qatar

This paper explores the multiple identities espoused and promoted by “space pioneers” (Arabic: ruwwad al-fada’), the Arab astronauts and cosmonauts. National governments selected them based on localized political loyalties: Prince Sultan bin Salman, the first Saudi astronaut, was a member of the Royal Family, and Muhammed Faris, the first Syrian cosmonaut, a fighter pilot and member of the Baath party. Their space flights during the 1980s served national aims, such as demonstrating Arab space capabilities and exploring for natural resources by means of remote sensing. Planning to observe the lunar crescent, carrying a copy of the Koran and praying in zero gravity, Prince Sultan also represented Islam and Muslims in space. At the same time, travelling to space turned him and Faris into cosmopolitans. Prince Sultan flew on an American space shuttle together with American and French colleagues, while Muhammed Faris visited Soviet colleagues on the space station Mir (meaning “peace” or “world”). Looking at Earth from space, with national boundaries disappearing, wars and conflicts – not just in the Middle East – began to appear strange to them. While celebrated as Arab and Muslim heroes, they returned to Earth with a deeper connection to the planet as a whole and a strong urge to preserve and protect it. Using a variety of sources, including interviews, this paper analyzes the journeys of the Arab space pioneers and their legacy for current space programs as well as the interplay of cosmopolitanism, religion and nationalism in the Middle East.

Globalization and Religion: Politics of Secularization and Religious Expression in Contemporary Bangladesh, Hassan Mahmud, Northwestern University in Qatar

Bangladesh is a predominantly Muslim country with nearly 90 percent of its population adhering to Islam. The current ruling party has launched a secularization campaign, which aims to orient majority population away from religiously influenced politics. This has generated frictions and brought Islam in the forefront of public discourses on political and religious expression in Bangladesh. Based on content analysis of mainstream newspapers in Bangladesh and abroad, this paper examines the interaction of secularization and the politics of ethnic and national identity in Bangladesh in the context of globalization. Particular attention is given to the role of the discourses of universal human rights and global religious resurrection movements in shaping the experience of individuals in Bangladesh. Appadurai’s perspective on ‘Fear of Small Number’ is used to
explain how locally originated conflicts over religious and political rights sprung up to the national level and ultimately are bound to global affairs. Contrary to the generally expected enhancement of democratic rights of the citizens, this secularization project results in dwindling spaces for religious and political expression due to the shrinking religious as well as democratic institutions of free speech, universal suffrage and right to justice. The apparent rejection of the state-sponsored secularization project among majority citizens in Bangladesh eventually pushes the government to seek support from global actors, which paradoxically restricts individuals’ rights that secularization promises to uphold, exposing another face of the secularization project.

**The Other Copts: Catholic Coptic Activism in Minya and the Construction of Non-Orthodox Minorities in Egypt**, Ana Carol Torres, *The American University in Cairo*

The political partnership between the Coptic Orthodox Church and State in Egypt – particularly since the partnership established between Pope Kyrollos VI and President Gamal Abdel Naser– has been a political technique that has left little space for religious diversity and has overshadowed other Egyptian minorities. Blowing the dust off of Missionary Studies that has left Catholic Copts in the past, this ethnographic on-going research, gives an account of the life of a Catholic Coptic NGO within the context of the uncontested capital of sectarian violence in Egypt: Minya. Using participant observation, focus groups, and interviews, this research seeks to elucidate the ways through which Catholic Copts and their institutions engage in civic practices and relate to their environment. The study focuses on how they negotiate their Orthodox Coptic roots and the perplexity with their historic rivalry (due both to the conversions prompted by missionary work and doctrinal differences), the flexibility that being part of a transnational church gives Catholic Copts, the ways in which they relate with the Muslim majority, and even sectarian violence until President Sisi’s inauguration last year. This paper constitutes a preliminary view of the author’s current Master’s thesis that questions and contests how still today Catholic Copts are perceived as a foreign or fabricated minority while they are actually industrious citizens. This work contributes to the literature that addresses the transitions from Mission to NGO’s that took place at the end of WWII, yet, in the particular case of Catholic Copts, it proposes a change of scholar discourse into those of citizenship and nationalism.

**“It Is Essential to Show Special Care for Indigenous Communities and Their Cultural Traditions”: John Paul II, Benedict XVI, Francis I and Indigenous Peoples of the Americas**, Martinus (Mark) van de Logt, *Texas A&M University in Qatar*

The Roman Catholic Church (RCC) always had an ambivalent relationship with indigenous peoples in the Americas. Through outlining legal doctrines such as the “Doctrine of Discovery,” as well as evangelical activities, it was one of the driving forces behind the colonization of indigenous peoples. At the same time, the RCC was also one of the first institutions to recognize the humanity and the rights of Indigenous peoples, starting with the impassioned pleas of Bartolomé de Las Casas at the Valladolid Debates in the 1550s, to the Second Vatican Council and Liberation Theology of the 1960s and 70s. Today a large portion of Latin America’s indigenous peoples are nominally Catholic, but native religious and cultural traditions persist and are now at the heart of “Indigenismo” (revitalization) movements throughout Latin America. As it happens, the liberalization of the RCC in the 1960s and ‘70s coincided with the birth of “Indigenismo” movements throughout Latin American that sought the restoration of indigenous
cultures and languages, as well as the recognition of native political and economic rights. Although indigenous movements sometimes partner with RCC officials to fight injustices, they frequently challenge the RCC itself for past (and present) injustices against indigenous peoples. This paper explores the Catholic Church’s struggles since 1980, to find a common ground with indigenous peoples in Latin America, without compromising its commitment to Catholic evangelism, Roman Catholic religious doctrines, and the institutional position of the RCC in the world.
DAY 3 | Tuesday, February 2nd

Keynote Address, “What’s Happening to the Liberal Arts?”, Cheryl Glenn, Liberal Arts Research Professor of English and Women's Studies and Director, Program in Writing and Rhetoric, Penn State University

For millennia, the liberal arts were considered essential knowledge for the free (or “liberal”) person and, more recently, as core university requirements. But now—all across the globe—the liberal arts have been assessed to be optional if not superfluous altogether. What once served as the centerpiece of knowledge, the best preparation for active citizenship (whether in public debate, personal presentation/defense, jury duty, or military service), the liberal arts have been unseated. Western culture’s unprecedented emphasis on “success” and “career” (i.e., financial success) demands that the university now promote the professional, vocational, or technical curriculum—at the expense of the liberal arts.

Panel 15 | Reclaiming Heritages I

The Role of the Critical Heritage Theorist in Resource Frontiers, Melissa Baird, Michigan Technological University

What is the role of the critical heritage theorist? While scholars define and debate the contours of critical heritage theory, the role of the critical heritage theorist has not yet been explored. Heritage scholars (and activists) often work at the intersections of policy and academe, corporate and government, personal and political. Their work not only transcends borders (i.e., geographical and geopolitical), but also disciplines. Drawing from research on heritage landscapes in the resource frontiers of the Pilbara region of Western Australia, I ask: What is the role of the critical heritage theorist in making sense of industries' engagement with heritage? This region is the site of major mining and central to Australia’s expanding extractive operations. It is also Aboriginal Country. While it is true that mining companies have increased indigenous participation, promoted socially responsible mining practices, and implemented proactive approaches, it is also true that tensions exist around heritage in mining affected communities. From management practices that view water as a resource, overlooking how water is integral to Country, to the siting of an industrial estate and mega-liquefied natural gas (LNG) plant on a landscape rich with Aboriginal heritage, we see how heritage is transmuted in the process. Heritage is a key player in a fast-moving and political milieu with high stakes. Building on the theme of reclaiming heritages, I argue that heritage in these contexts is often reframed as a resource. By providing a broad sketch of Western Australia as a resource frontier, I argue that the job of the critical heritage theorist is to ask questions and examine contradictions, even at the risk of these contradictions being overstated. I show how defining and expanding the role of the critical heritage theorist is a necessary and important step in the evolution of heritage theory.
Culinary Heritage and (Dis)Continuity: Guinea Pig Consumption in the Central Andes, Silvana A. Rosenfeld, University of South Dakota

This paper discusses changing foodways, in particular the pre-colonial and modern consumption of guinea pigs (Cavia porcellus) or cuys among Andean peasants in Peru. Guinea pigs were domesticated in the South American highlands about 5,000 years ago. Their remains are commonly recovered from archaeological sites, in many cases associated with ritual behavior (human burials, feasts). The Spanish chronicles include many descriptions on the delicacy status of the guinea pigs, and on how only the Inca leaders were allowed to eat them. These days, guinea pigs represent a commodification and tourist attraction (both for costeños- Peruvians from the coast- and foreign visitors) in many Andean Peruvian restaurants. However, in the town of Chavín de Huántar, while guinea pig remains have been found in the archaeological record, villagers agreed that they hardly ate any guinea pig in the last 50 years probably due to a combination of factors, including dietary changes to include less “Andean” and more high-status White/mestizo food, such as rice and chicken. In 2001, a multinational joint venture began operations in Antamina, the largest open pit copper/zinc mine in the world located in the Chavín area, and eventually gave every family in town a few cuys. Nowadays, most villagers raise and eat cuys mostly for celebratory consumption (religious holidays, farewell meals) following a discontinued pre-Hispanic tradition. In this regard, Chavín villagers have (re) created continuities with their past through the acceptance of traditional food items given by the most modern and globalized source in the area. This re-creation of foodways can be seen as the villagers’ negotiation to the international extraction of their natural resources.

The Role of Religious Manuscript in Empowering Civilization in the Malay-Indonesian Archipelago, Nabila Yasmin, Centre for Advanced Studies on Islam, Science and Civilization

The advent of Islām to the Malay world is a turning point for the history of this archipelago. Not only has Islām changed the material matters but it has also shaped the worldview of the Malays. In “Preliminary Statement on a General Theory of the Islamization of The Malay-Indonesian Archipelago,” Syed Naquib Al Attas stated that Islām came to the archipelago couched in Ṣūfī metaphysics. It was through ta awwuf that the highly intellectual and rationalistic religious spirit entered the receptive minds of the Malays, effecting a rise of rationalism and intellectualism not manifested in pre-Islamic times (al-Āṭṭās, 1969, p.25). This emergence of rationalism and intellectualism can be viewed as the powerful spirit that set in motion the process of revolutionizing the Malay-Indonesian worldview. Suffice it to say that Islām has greatly Islamized every aspect of the Malays. The process and the product of Islamization itself can be observed from the works (what I call later as manuscripts) that have been generated by the great scholars in the past. This kind of intellectualism and rationalism spirit appeared in their religious manuscripts. In other words, the dissemination of Islām to this part of archipelago not only changed the mind, worldview but also influenced the culture of writing and reading culture which afterwards it developed to be literature culture. The tradition of generating books i.e. intellectual tradition in this part of the world has actually begun in 15th century and it continually developed and reached its triumph in 17th century. In this triumphant period a lot of book in different titles generated such ta awwuf (sufism), fiqh (jurisprudence), tale (ikāyat), science and including guidance book for the ruler. There are many religious manuscripts can be found in Malay-Indonesian archipelago as this place was once as the centre of civilization in this part of the world. The establishment of the
civilization soon became the triumphant one through the spread of this manuscripts. In fact, these religious manuscripts played an important role in the process of Islamization and establishing the good civilization.

Panel 16  Labor Issues and the Work of Teaching Writing

A Golden Bill of Goods: The Effects of College Promotional Discourse on Prospective Students and the Assessment of Student Work, Paige Hermansen-Webb, University of Arkansas

Across the 20th century, theoretical beliefs about the value of efficiency and industrial models for schooling have influenced college writing instruction and assessment. Efforts to restrict college writing courses to what can be measured or counted commonly can be traced to institutional pressures around accountability or access for new student groups, particularly in international and ELL contexts. Those same pressures persist today, perhaps most visibly in large-scale standardized writing assessments, in basic writing courses emphasizing prescriptive grammar instruction, and in the recruiting and teaching models of for-profit colleges where many low-income and first-generation students now encounter college writing instruction. In my paper, I argue that powerful beliefs about the value of efficiency in education also extend to contemporary writing classrooms. Drawing from an examination of the promotional discourse of for-profit colleges and universities, I investigate some of the ways that higher education as a social institution is “expressed, constituted, and legitimized by language” (Wodak 53). I will argue that language plays a constitutive role in the creation and diffusion the widely accepted beliefs that American higher education should primarily serve the economic function of preparing students for careers, and how that expectation has shifted attitudes toward assessment in various writing environments. I will examine one troubling social consequences of this promotional discourse: moves by economically disadvantaged students to incur significant financial risk when they accept the argument that a college education, at any cost, is a failsafe vehicle to financial security.

The College Writing Classroom: Current Issues Facing Instructors and Administrators in the United States and Qatar, Melissa Van De Wege, Qatar University

Today the teaching of writing has increasingly become turned over to non-tenure track faculty with varying degrees and graduate students working as TAs in different disciplines. In today’s global marketplace, these instructors teach classes in which many students come from different parts of the world; some of these students speak multiple languages, with English as a second or even third language, while for others, English is their native language. Moreover, many students come from different educational backgrounds on how to write. Drawing on my experience as a writing instructor teaching native and non-native English-speaking students both in the United States and in Qatar, I will address the following questions in this paper with regards to writing instruction: 1. What are major issues that writing instructors face in today’s global classrooms with native and non-native English speaking students? 2. What are the different educational writing backgrounds of these students? 3. What are writing instructors’ and administrators’ expectations of what students should know with regards to writing in comparison to what they actually know? 4. How do writing instructors respond to these issues? 5. What are some of the implications of these issues for writing instructors and administrators? I will conclude with discussing a common credentialing
system for writing instructors to earn as a possible solution to addressing these issues specific to writing programs in these two parts of the world.

**Negotiating a Space for Writing Centers in IBCs in Education City: Doing More with Less, Kelly Wilson, Texas A&M University at Qatar**

University writing centers have a long history of being marginalized within their institutions. This marginalization forces writing center staff to negotiate the ways and means by which their centers continue to operate and promote best practices of tutoring writing. The writing centers in Education City in Doha, Qatar, where there are six international branch campuses (IBCs) of American institutions, have all recently experienced some form of change/shift/upheaval, creating opportunities to negotiate, even (re)negotiate, the spaces in which they function. For most of these writing center professionals, the negotiation involves “spaces” that include physical spaces, budgetary spaces, pedagogical spaces and ultimately, “head spaces” – or the much-needed student and faculty buy-in of their services. In this panel, I report on the current status of these writing centers. I base this report on shared experiences among colleagues over multiple face-to-face meetings, informal conversations, and written answers to a narrative questionnaire. I intend to show that writing center staff in Education City are determined in their efforts to serve their institutions as they promote the value of teaching writing in the day-to-day practices of responding to and advocating for student writers, despite the reality that most are doing more with less.

**Panel 17 Comparative Ideology and Organization**

**Digital Ethnocentrism and Cultural Narcissism, Jason “Jake” Edwards, Georgia Gwinnett College**

Despite access to global information on the Internet, many students come to college reliant upon culturally homogenous platforms that are grounded in western values for information. Many students rely on Facebook, Twitter, and Wikipedia as sources of information or reference; furthermore, any news platforms they may access are Western institutions such as CNN or Fox News. Although these platforms have been utilized to some extent for effective information exchange, many students fail to critically evaluate the reputability of resources, distinguish parody from reality, and diverse cultural perspectives. What ensues is a form of circular reasoning when constructing arguments using these platforms: the source becomes the arbiter of truth because this is where the information appeared. This paper proposes that the nature of digital interactions is due to the fact that these spaces are largely self-constructed; Facebook pages are tailored to access information from “liked” sources, and users select their sources of information on Twitter. By selecting these sources of information, users construct a digital ethos that is grounded in preexisting ideological beliefs. In essence, the rhetorical roles of speaker and audience become inverted: user/students associate themselves as the primary audience; in doing so, they elevate their roles as “speakers” to a narcissistic level. The “me-ness” of digital interactions then becomes grounded in ethnocentricity, and students resist broader cultural perspectives on international issues.
The Role of Ideology in (Re)Producing Palestinian Political Factions, Perla Issa, Institute for Palestine Studies

How are Palestinian political factions, such as Fatah or Hamas, (re)produced in everyday life despite their unpopularity in Lebanon? Literature on Palestinian political factions in Lebanon revolves around two main themes: the popular dissatisfaction of the refugees towards the factions and the evolution of these structures studied through an examination of their ideology and history. Everyday practices of Palestinian refugees, such as joining or leaving a faction, critiquing one, or receiving aid from one, are seldom included in those studies. My research, based on a year of participant observation and action research in Nahr el-Bared camp in the north of Lebanon where I lived with a family, led me to realize that what binds Palestinian refugees to factions is not the ideology or regional or international alliances of the factions. For example, young Palestinians do not join a faction based on whether it is Islamic, Marxist, or nationalist; rather they do so based on where they have friends or family. In fact, it is those personal relationships, including those developed with other faction members that keep Palestinians inside the factions. My ethnographic work reveals the importance of social factors, something which is not recognized in the literature. This revelation led me to re-conceptualize the role that ideology plays within the (re)production of Palestinian political factions.

Oligarchy and American Institutions, Sara R. Jordan, Virginia Polytechnic Institute and State University

An underlying notion of most political institutional models is that “context” – the various political, economic, and social conditions that make allow for certain types of regimes to exist – provides a necessary substratum for understanding political interaction. While fundamental, most scholars examining political institutions in the United States assume that these institutions operate within the context of democracy, with institutional models (such as those of bureaucratic control) shaped by this assumption. This presentation argues that the contextual conditions of the United States instead reflect an oligarchic/oligopolistic structure. I begin by discussing some of the few studies on oligarchy in recent years. At the core of this presentation are formal models for understanding the activities of political institutions within such conditions. Specifically, I will describe a “politics first,” oligarchic model, based upon a pentagonal spatial model representing the Presidency, House, Senate, bureaucracy, and the courts. I will also provide an “economics first,” oligopolistic model, illustrating a triangular spatial model of “space,” “innovation,” and “capital.” I then explain how oligarchic and oligopolistic scenarios create different outcomes. I conclude by noting various testable hypotheses and avenues for empirical research provided by these models.

Panel 18  Art as Catalyst

Stillborn Siddhārthas: Reassessing the State of Gandharan Art in Pakistan, Hassan Asif, University College London Qatar

Preserving heritage is the central concern for heritage studies but there are numerous approaches to building preservation strategies. The bare minimum elements for a heritage preservation strategy to even exist would include artisans and craftsmen who are invested in a given heritage, heritage
specialists who see intrinsic value in preserving the heritage and the State, which provides ideological infrastructure. The absence of even one of these entities would result in the nonexistence of a strategy per se. This claim leads to the argument that each heritage preservation effort needs to be unique depending on the needs, interests and motivations of various stakeholders. In this context, this paper focuses on the current state of the ancient Gandhara Art in Pakistan’s Taxila region. The three key stakeholders in this case are the artists who make Buddhist sculptures, heritage professionals who are interested in preserving this ancient tradition and the Pakistani State within whose territorial and ideological boundaries the other two are forced to work. Based on three months of extensive ethnographic research the paper suggests that the interests and motivations of the three key stakeholders in the case of heritage preservation of Gandhara art in Taxila region are almost diametrically apart. In fact preservation of this heritage is an unintended consequence of the lack of a heritage strategy on part of the state on the one hand and a lack of awareness for the need of a heritage strategy on part of the artisans on the other hand. The paper concludes with identifying future avenues.

Art, Industry, and LNG, Benedict Barbour, Msheireb Properties

As a British artist based in the Gulf I have become fascinated in the development of the routes of trade and migration that have shaped the region, and the key role that shipping continues to play in this development. This presentation will introduce recent residencies inspired by the maritime trade routes and shipping industries of the region, and which place art production within an industrial context. As part of the QatarUK 2013 Year of Culture, I travelled as artist in residence on board a Q-flex LNG tanker transporting Liquid Natural Gas (LNG) from Ra’s Laffan, Qatar, to the South Hook Terminal in Milford Haven, UK, documenting the twenty-day journey primarily through drawing. The residency drew parallels between Qatar’s current petrochemical industries and its former pearl fishing industry, with the route of the tanker being a modern equivalent to the historic pearl trade routes that formerly connected Qatar with the UK. As a development from this, in September ‘15 I will be travelling to Gujarat, India, to research and create work in response to the Alang ship recycling yards, and the surrounding cottage industries and communities that have sprung up selling all the re-usable parts salvaged from the ships. During the residency I will also explore the Manvi shipyards, in which the traditional ocean-going wooden dhows that have crossed the maritime trade routes between East Africa, India and the Gulf for centuries for trade, are still constructed.

The Web and Contemporary African Art: Commerce, Curation and the Politics of Representation, Julie Taylor, Guns & Rain

How is the internet changing the ways in which people access and engage with art - both in terms of the 'democratization' of art and the development of new publics? What does this mean for ‘the market’, engendering new transparencies, new curatorial politics, and new dynamics among the traditional market players? Fine art is moving online in a big way. There are a host of new channels to explore, ‘test-drive’ and buy fine art. For example, Artsy now has an online database of over 230,000 images of art in 5 short years; its mobile app for art collectors has been downloaded 300,000 times. Depict.com is doing for digital visual content what iTunes and Spotify have done for music. Whether high end or low end, art is now more accessible than it has ever been. Whilst there are dozens of online art initiatives globally, African contemporary art is very poorly
represented in this mix. More broadly for the arts in Africa, UNESCO has reported that despite having 15% of the world’s population, the continent represents less than 1% of the global creative economy. What do new web technologies mean for African visual art and for the (non)essentialisation of African identities, in a context where the representation of ‘Africa’ has long been a preoccupation of Western and African diasporic communities? What are the implications of online exhibitions? Who are their audiences? If curators are the constructors of art history and ‘the canon’, as well as cultural ‘brokers’ who navigate among multiple institutions, what role do curators play in this new mix?

Panel 19  Reclaiming Heritages II

Who’s Cultural Village? Understanding Tradition and Heritage Projectes in the UAE, Beth Derderian, Northwestern University

This project compares the UAE Heritage Village in Abu Dhabi, UAE, and the Souq al Qattara traditional market in Al ‘Ain, UAE. Located on the beach across from the Marina Mall in Abu Dhabi, the UAE Heritage Village is run by the Emirates Heritage Club, a non-governmental group of volunteers, and is largely patronized by tourists and by middle-class South Asian families. In contrast, the recently reopened Souq al Qattara in Al ‘Ain was designed for tourists. Affiliated with the Al Qattara Arts Center, this “traditional handicrafts market” has instead become popular with residents of Al ‘Ain, who elect to spend Friday nights there enjoying dates and coffee. This project examines the ways that different constituencies and actors in the Emirates vie to define which practices and objects count as heritage, and how this authority is expressed and enacted. It is also critical to examine the various audiences involved, including those intended and the actual, to better understand these spaces where contests over heritage take place. Why are particular groups drawn to these different spaces, and how have these audiences shifted the public perception, meaning, and programming of the cultural villages? This paper touches on questions of nostalgia, nation-building, and inclusion and exclusion.

Reclaiming and Interpreting History and Heritage through Recreation of Souk Wakif, Mariam Ibrahim Al-Mulla, Qatar University

During the 1970s and 1980s, traditional Qatari architecture had been subjected to compulsory demolition, in order to build new cities and sites. There were a very small number of exceptions when some architectures were preserved in museums. The experience of development and urbanisation in the 1980s and early 1990s destroyed many aspects of Qatar’s organic past. In 2004, having seen how the historical souk Waqif lost its original character through the replacement of its modest architecture of adobe and timber with cement, iron windows and doors, and the installation of air conditioning, Sheikh Hamad commissioned a private architectural engineering consultancy to undertake reconstruction work. The intention was to restore the buildings of Souk Waqif to something like their traditional appearance. David Lowenthal suggests that the interest in the retrieval of history has become a fashion in which ‘history’ has come to mean ‘heritage’. It is undeniable that Souk Waqif fits directly into this nostalgic mode. In his study Simulacra and Simulation (1994), Jean Baudrillard states that, ‘when the real is no longer what it was, nostalgia assumes its full meaning’. In my paper I will highlight that in this nostalgia within a theatre of the
past lie several purposes; each aims to enhance and highlight in its own way Qatari heritage, identity and socio-economic status. Through the reinvention of the souk, the Qatari leaders are reclaiming and communicating metaphorically their desire to remove a separation between the real and its artificial resurrection.

**Trade, Settlement and Migration: Persian-Arab Mobility across the Gulf, 16th – 20th Centuries**, Emilio Ocampo Eibenschutz, *Texas A&M University at Qatar*

The sixteenth to twentieth centuries saw the zenith and decline of the Persian coast port towns in the Gulf. Starting from the eighteenth century, a network of trade centers emerged and expanded on the Arab shores, due greatly to trade intensification and a period of economic prosperity based on the rise in the global demands for pearls. It is in this context that this study examines Persian-Arab mobility in the Gulf and argues, by looking at an array of historical, archaeological and architectural sources, that migration is deeply correlated with trade and settlement in the Gulf. A look at different established and emerging patterns of interconnectivity allows us to evaluate intra-Gulf migration and its impact in the region’s material culture. In this respect, ceramics, settlement growth, urbanization and architecture are used as proxies to analyze the development of different, and intrinsically mobile communities during the Late Islamic and Early Modern periods, to suggest that migration can be seen as both the cause and the effect of trade and settlement, as evidenced by Persians and Arabs across the Gulf.

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**Panel 20**

**Gathering STEAM: Integrating Arts in the STEM Curriculum**

**Offering a STEAM course in an Islamic Context: A Case Study from Qatar**, Amy Andres, *Virginia Commonwealth University in Qatar*

Faculty from Virginia Commonwealth University and Weill Cornell Medical College in Qatar collaborated to design and teach a pilot, quasi-experimental course aimed at exploring the connections between the disparate disciplines of art and medicine. Twelve students (6 art / 6 medicine) participated in the semester-long course that included hands-on workshops, seminars, and site visits. During the course the students also collaborated to create two works of art. The first art work was a student-led class project that resulted in a major light installation at Weill Cornell Medical College in Qatar. The students were then paired (1 art / 1 medicine) to create a work of art that represented a medical concept within a contemporary context. In the design of the work, the students were exposed to the issues and challenges of conceptualizing art work for exhibition in a Muslim country that seeks to balance religious ideologies and a burgeoning arts scene. Employing a mixed methods approach, the faculty researchers also used the course to measure the student's interdisciplinary experience. Concepts related to creativity, decision-making, and stereotypes were investigated. The course also provided insight into how the two disciplines can be informed through interdisciplinary practices and processes. The practical challenges involved with the development of an STEAM course are also outlined.
STEAM Powered by Undergraduate Research: Student Connections between STEM and Oral History, Amy Hodges, Massachusetts Institute of Technology and Singapore University of Technology and Design

Many Liberal Arts teachers have heard the same comment from students in STEM disciplines: “I’ll never use this again.” This perception of STEM courses as more useful to future professions can limit how students transfer information from Liberal Arts disciplines to the post-university world of work and public citizenship. In this panel, we aim to start a dialogue between undergraduate researchers and their faculty/staff research partners on how oral history and other qualitative research methods give students an opportunity to integrate the liberal arts into STEM disciplines and into their lives as a whole. Engineering Change through Oral History, a community literacy and oral history initiative at TAMUQ, has encouraged participation in undergraduate research and development of enhanced communication skills through student interviews with professional engineers, older members of their extended family, and other community sources of knowledge. Three students who have participated in these undergraduate research projects will share how their participation impacted their views on the liberal arts and their engineering education. The faculty/staff researchers will provide additional information on the other results of undergraduate research, such as the development of writing skills, oral communication, and critical thinking, in addition to engagement with Liberal Arts content areas. We hope this panel will encourage others to adopt similar projects to help students understand how real world STEM alumni bridge the gap between the arts and STEM and how engineers can use qualitative research methods to enhance their comprehension of real-life problems.

Pedagogical Problems in STEM Education Have Humanistic Solutions, David Kmeic, New Jersey Institute of Technology

The acronym STEM may be the way we talk about science and engineering education today, but the separation of the sciences and humanities are not new. The curricular model many of us work under today was established in the nineteenth century and brought with it quite immediately the same pedagogical problems we currently wrestle with---problems of instilling in STEM students an ethical sensibility and preparing them to function collegially and communicate their ideas and their work. I will suggest that these educational challenges are caused by the separation of the humanities education from STEM education. And I will suggest both a radical approach and, more pragmatically, a few modest approaches for addressing them.

Method and Madness in the Classroom: The Continuing Story of an Oral History Website in Qatar, Michael A. Telafici, Texas A&M University at Qatar

This paper describes a multi-term classroom project conceived and designed to emphasize and encourage local knowledge production, and the challenges arising from the process. The author engaged three successive classes of technical writing students to develop, procure content, and improve a website presenting oral histories of Qatar. Issues of language, identity, culture, privacy, cultural appropriateness - and even cultural appropriation - can and do arise. Essential questions of how best to decolonize the teaching of English, as well as the concept and value of various literacies, are often being answered for indigenous populations, but most of these deal with economically and socially disadvantaged groups. Qatar, however, has an expatriate population
roughly four times the small native population, and has undergone rapid economic and infrastructural growth. Who tells what stories to whom, and in what language, can therefore become quite complicated. For that matter, the validity of a digital website to preserve an oral cultural history can come under scrutiny. The paper provides quantitative and qualitative student feedback, including student surveys and interviews, as well as anecdotes of particular conundra associated with transforming personal and family oral history into a public digital archive. Examples of student work, some of which did not receive consent for the aforementioned website, are also presented.