

the arab spring end of postcolonialism hamid dabashi

The Arab Spring and the End of Postcolonialism: Insights from Hamid Dabashi

the arab spring end of postcolonialism hamid dabashi is a compelling phrase that invites us to rethink the seismic shifts in political and cultural landscapes across the Middle East and North Africa during the early 2010s. Hamid Dabashi, a renowned Iranian-American scholar and cultural critic, offers profound insights into how the Arab Spring represents not only a political upheaval but also a critical juncture signaling the potential end of the postcolonial era as traditionally understood. His perspectives challenge us to reconsider the narratives of liberation, identity, and power in formerly colonized societies in the wake of these revolutionary movements.

Understanding the Arab Spring Through Hamid Dabashi's Lens

The Arab Spring, a wave of protests, uprisings, and revolutions that began in Tunisia in 2010 and spread across the Arab world, marked a pivotal moment in modern history. Dabashi approaches this phenomenon not just as a series of political events but as a cultural rupture that questions the very framework of postcolonial theory. Traditionally, postcolonialism has been the lens through which scholars analyze the legacies of colonial rule—focusing on issues of identity, power, and resistance. However, Dabashi suggests that the Arab Spring's grassroots nature and spontaneous mass mobilization signify a departure from the postcolonial narrative dominated by elite political actors and intellectual discourses.

From Colonial Legacy to Popular Sovereignty

One of the core themes in Dabashi's analysis is the shift from the colonial legacy's imposed boundaries and power structures to a new era of popular sovereignty. The Arab Spring showcased ordinary citizens reclaiming their agency, demanding dignity, justice, and democratic governance. This movement transcended the traditional postcolonial focus on state-building under the shadow of imperial powers, emphasizing instead the power of collective action and self-determination.

This transition also exposes the limitations of postcolonial frameworks that often depict formerly colonized states as perpetually trapped by their colonial pasts. Dabashi's interpretation highlights a more dynamic and hopeful narrative where these societies actively reshape their destinies beyond historic constraints.

The Critique of Postcolonial Theory in the Context of the Arab Spring

Postcolonial theory has been instrumental in critiquing imperialism and colonial domination, but Dabashi argues that it sometimes falls short in accounting for contemporary political realities. The Arab Spring, with its spontaneous and decentralized nature, challenges theoretical models that rely heavily on elite discourse and intellectualism.

Decentering Elite Narratives

Postcolonial discourse often centers on intellectual elites, diasporic voices, and academic debates. However, the Arab Spring was profoundly driven by youth activists, street vendors, unemployed graduates, and marginalized groups whose voices were rarely featured in traditional postcolonial studies. Dabashi emphasizes that understanding these bottom-up movements requires a new analytic approach—one that prioritizes lived experience, emotional resonance, and the everyday struggles for freedom and dignity.

Reimagining Resistance and Identity

Another key critique concerns the ways postcolonialism frames identity and resistance. While postcolonial theory frequently focuses on cultural hybridity and the negotiation of identity under colonial legacies, Dabashi points out that the Arab Spring redefines resistance as a collective, immediate, and deeply political act rather than a prolonged cultural negotiation. The protesters' slogans, chants, and symbols reflect a shared urgency that transcends ethnic, sectarian, or national divisions, signaling a new form of solidarity and political identity.

Hamid Dabashi on the Future Beyond Postcolonialism

The implications of Dabashi's analysis extend beyond the Arab Spring itself, inviting a broader reconsideration of global power relations and the intellectual frameworks we use to interpret them. The end of postcolonialism, in his view, does not mean the erasure of history but rather the emergence of a new epoch defined by popular agency and the refusal to be constrained by past categorizations.

New Paradigms of Liberation

Dabashi envisions new paradigms of liberation that foreground the role of mass movements and the democratization of political power. This challenges both Western-centric models of progress and the traditional postcolonial emphasis on state sovereignty. Instead, it opens up possibilities for diverse forms of governance rooted in local realities and global solidarities.

The Role of Culture and Media

Culture and media played crucial roles in the Arab Spring, amplifying voices and connecting disparate communities. Dabashi highlights how social media platforms, street art, and music became tools of resistance and identity formation, blurring the lines between the local and the global. This cultural renaissance undermines static postcolonial identities and supports a fluid, evolving understanding of agency and belonging.

Exploring the Broader Impact: Postcolonialism, Globalization, and Resistance

The discussion around the Arab Spring and the end of postcolonialism by Hamid Dabashi also touches on how globalization interacts with postcolonial dynamics. The Arab Spring unfolded in a hyper-connected world where information, ideas, and solidarity crossed borders instantly, complicating traditional notions of colonial and postcolonial boundaries.

Global Networks of Solidarity

The uprisings were not isolated incidents but part of a global wave of resistance against authoritarianism, economic inequality, and social injustice. Dabashi's insights draw attention to how these global networks challenge the territorial and ideological limits of postcolonial thought, suggesting a more interconnected and layered understanding of liberation struggles.

The Persistence of Colonial Structures

While the Arab Spring may signal shifts beyond postcolonialism, Dabashi is careful to note that colonial structures still persist in various forms, such as economic dependency, geopolitical interventions, and cultural imperialism. Recognizing these ongoing challenges is essential for crafting meaningful strategies for genuine emancipation.

Practical Takeaways from Hamid Dabashi's Perspective

For scholars, activists, and anyone interested in the dynamics of social change, Dabashi's reflections offer several practical insights:

- **Center grassroots voices:** To understand revolutionary movements, prioritize the perspectives of those directly involved rather than relying solely on elite interpretations.
- **Embrace fluid identities:** Recognize that identity politics in postcolonial contexts are evolving and often resist neat categorizations.
- **Leverage culture and technology:** Utilize cultural production and digital platforms as powerful tools for mobilization and narrative-building.
- **Critically engage with theory:** Be open to revising established frameworks like postcolonialism in light of new political realities.

These guidelines are valuable for anyone seeking to support or study movements similar to the Arab Spring, where historical legacies intersect with contemporary demands for justice and democracy.

The Arab Spring end of postcolonialism Hamid Dabashi encapsulates a transformative moment in history that invites us to rethink how resistance, identity, and sovereignty are conceptualized in a rapidly changing world. Rather than viewing this period as a mere continuation of postcolonial struggles, Dabashi's work encourages a recognition of new beginnings—where popular agency and cultural vitality pave the way for reimagining freedom beyond colonial shadows.

Frequently Asked Questions

What is the main argument of Hamid Dabashi in 'The Arab Spring: The End of Postcolonialism'?

Hamid Dabashi argues that the Arab Spring represents a significant rupture from the legacy of postcolonialism, indicating a new phase in Arab societies where people reclaim agency beyond the frameworks imposed by colonial and postcolonial narratives.

How does Hamid Dabashi link the Arab Spring to the concept of postcolonialism?

Dabashi links the Arab Spring to postcolonialism by critiquing how postcolonial discourse has often confined Arab identity within victimhood and subjugation, whereas the Arab Spring reveals a dynamic and self-determined political awakening that challenges these limitations.

Why does Hamid Dabashi consider the Arab Spring as 'the end' of postcolonialism?

He considers it 'the end' of postcolonialism because the uprisings mark a departure from narratives centered on colonial legacies and external domination, emphasizing instead indigenous political agency and the demand for dignity and rights from within.

What role does Hamid Dabashi attribute to Arab youth in the Arab Spring in relation to postcolonial theory?

Dabashi highlights Arab youth as the driving force who reject postcolonial victimhood narratives, asserting their own political and social aspirations, thereby reshaping the discourse around Arab identity and agency.

How does 'The Arab Spring: The End of Postcolonialism' challenge Western interpretations of Arab revolutions?

The work challenges Western interpretations by rejecting the idea that Arab revolutions are simply reactions to colonial histories or Western interventions, instead framing them as autonomous movements rooted in local demands for freedom and justice.

In what ways does Hamid Dabashi's analysis of the Arab Spring contribute to postcolonial studies?

Dabashi's analysis contributes by pushing postcolonial studies to move beyond static victimhood models and to recognize the dynamic political transformations occurring in the Arab world, encouraging a rethinking of agency and subjectivity in postcolonial contexts.

What implications does Dabashi's view of the Arab Spring have for the future of Arab political and

intellectual discourse?

Dabashi's view implies a future where Arab political and intellectual discourse is less constrained by colonial legacies, embracing a more autonomous, self-reflective, and transformative approach that prioritizes indigenous voices and experiences.

Additional Resources

The Arab Spring and the End of Postcolonialism: Insights from Hamid Dabashi

the arab spring end of postcolonialism hamid dabashi encapsulates a critical discourse that intersects revolutionary politics, cultural theory, and the evolving dynamics of global power structures. The Arab Spring, a series of anti-government uprisings that swept across the Arab world beginning in 2010, has been extensively analyzed through various lenses, but Hamid Dabashi's interpretation stands out for its nuanced interrogation of postcolonial narratives. Dabashi, a prominent Iranian-American scholar and cultural critic, challenges conventional understandings of postcolonialism in light of the grassroots revolutions that redefined political agency in the Middle East and North Africa.

This article investigates how Dabashi's perspective on the Arab Spring marks a conceptual shift in postcolonial theory, emphasizing the complexities of identity, sovereignty, and resistance beyond the binary frameworks traditionally associated with colonial and postcolonial discourse.

Hamid Dabashi's Critique of Postcolonialism in the Context of the Arab Spring

Hamid Dabashi's scholarship interrogates the limitations of postcolonialism as a framework that has often been confined to the discourse of colonial histories and their aftermaths. His analysis of the Arab Spring suggests that the uprisings represent more than a continuation of postcolonial resistance; rather, they indicate a profound rupture with inherited colonial paradigms and the postcolonial state's failures.

According to Dabashi, the Arab Spring exposes the inadequacy of viewing Middle Eastern political upheavals solely through the lens of decolonization and Western imperialism. The revolts are driven by indigenous demands for dignity, social justice, and democratic governance, which transcend the old binaries of colonizer versus colonized. This perspective urges scholars and policymakers alike to reconsider entrenched narratives that have dominated Middle Eastern studies and international relations.

The Arab Spring as a Postcolonial Moment or a Post-Postcolonial Phenomenon?

One of the central debates in Dabashi's work revolves around whether the Arab Spring should be understood as a continuation of postcolonial struggles or as a new epoch that signals the "end" of postcolonialism. While postcolonial theory traditionally focuses on the legacy of European imperialism and the socio-political ramifications for formerly colonized nations, Dabashi argues that the Arab Spring complicates this framework.

The uprisings reveal the limitations of postcolonial states, many of which have become authoritarian and disconnected from their populations. The revolts reflect a collective refusal to accept the postcolonial condition as static or predetermined. Instead, they emphasize a dynamic process where citizens reclaim agency, demanding accountability and systemic change.

This viewpoint aligns with Dabashi's broader critique of postcolonial scholarship, which he believes often romanticizes anti-colonial struggles while neglecting the internal contradictions and failures of postcolonial regimes. The Arab Spring, therefore, can be seen as a "post-postcolonial" moment where traditional categories of analysis are insufficient to capture the socio-political realities on the ground.

Decolonization of Knowledge and Cultural Reclamation

Another critical aspect of Hamid Dabashi's analysis is the call for a decolonization of knowledge that the Arab Spring implicitly demands. Beyond political upheaval, these revolutions are cultural and intellectual movements challenging the dominance of Western epistemologies that have shaped the understanding of the "Orient" and its peoples.

Dabashi emphasizes the importance of reclaiming indigenous histories, languages, and narratives that have been marginalized by colonial and postcolonial discourses. The Arab Spring's mass mobilizations and social media activism demonstrate a vibrant cultural renaissance that rejects externally imposed identities and asserts local autonomy.

This cultural reclamation challenges the global hegemonies of knowledge production and invites a reevaluation of how history, power, and resistance are conceptualized in academic and policy circles. The Arab Spring thus serves as a catalyst for a broader intellectual awakening that transcends political boundaries.

Implications of Dabashi's Perspective for

Postcolonial Studies and Middle Eastern Politics

Hamid Dabashi's interpretation of the Arab Spring as signaling the end of postcolonialism has profound implications for both academic inquiry and practical politics in the region.

Rethinking Postcolonial Theory

Dabashi's work encourages scholars to move beyond static conceptions of postcolonialism that focus primarily on the colonial past. Instead, there is a call to develop more dynamic and context-sensitive frameworks that account for contemporary struggles over sovereignty, identity, and governance.

This rethinking involves acknowledging the diversity of experiences within the Arab world and recognizing the agency of ordinary people who reject the narratives imposed by elite actors or external powers. By doing so, postcolonial studies can become more attuned to the complexities of modern political realities and more relevant to ongoing social transformations.

Challenges and Opportunities in Middle Eastern Politics

Politically, Dabashi's insights highlight the failures of many postcolonial states in the Arab world to fulfill the promises of independence and self-determination. The Arab Spring reveals widespread disillusionment with authoritarianism, corruption, and socio-economic inequalities that postcolonial regimes have perpetuated rather than resolved.

However, this moment also opens opportunities for new political imaginaries grounded in grassroots participation and transnational solidarity. Dabashi's framework suggests that the future of the region depends on embracing these new forms of political engagement and moving beyond inherited colonial legacies.

- **Pros:** Increased political participation, affirmation of local identities, and challenges to authoritarianism.
- **Cons:** Risks of instability, external interference, and the persistence of sectarian and ideological divides.

The Role of Global Powers and Media Narratives

An additional dimension in Dabashi's analysis is the critique of how global powers and mainstream media interpret the Arab Spring. Often, these narratives frame the uprisings within Cold War or neo-imperial paradigms that obscure the genuine aspirations of the people involved.

Dabashi warns against reductive portrayals that either exoticize or demonize the Arab revolutions, as these undermine the complexity and legitimacy of local demands. Instead, he advocates for a more nuanced understanding that respects the agency of Arab societies and recognizes the limitations of Western-centric worldviews.

The Arab Spring's Legacy in the Context of Postcolonialism

More than a decade after the initial waves of protest, the Arab Spring continues to influence debates about postcolonialism and political transformation. Dabashi's perspective remains a vital contribution to these discussions, offering a lens that captures the evolving nature of resistance and the quest for justice in the postcolonial world.

While some countries have experienced setbacks, the spirit of the Arab Spring endures in ongoing movements for reform and human rights. Dabashi's insistence on moving beyond simplistic binaries encourages a deeper engagement with the historical and contemporary forces shaping the Middle East.

In this light, the Arab Spring can be seen not merely as a failure or a fleeting moment but as part of a long-term process redefining sovereignty, identity, and global power relations in the 21st century.

[The Arab Spring End Of Postcolonialism Hamid Dabashi](#)

the arab spring end of postcolonialism hamid dabashi: The Arab Spring Hamid Dabashi, 2012-05-10 This pioneering explanation of the Arab Spring will define a new era of thinking about the Middle East. In this landmark book, Hamid Dabashi argues that the revolutionary uprisings that have engulfed multiple countries and political climes from Morocco to Iran and from Syria to Yemen, were driven by a 'Delayed Defiance' - a point of rebellion against domestic tyranny and globalized disempowerment alike - that signifies no less than the end of Postcolonialism. Sketching a new geography of liberation, Dabashi shows how the Arab Spring has altered the geopolitics of the region so radically that we must begin re-imagining the 'the Middle East'. Ultimately, the 'permanent revolutionary mood' Dabashi brilliantly explains has the potential to liberate not only those societies already ignited, but many others through a universal geopolitics of hope.

the arab spring end of postcolonialism hamid dabashi: *An Analysis of Hamid Dabashi's Iran* Bryan Gibson, 2017-07-05 Hamid Dabashi's 2007 *Iran: A People Interrupted* is simultaneously subtle, passionate, polarizing and polemical. A concise account of Iranian history from the early 19th-century onward, Dabashi's book uses his incisive analytical skills as a basis for creating a persuasive argument against the views of Iran that predominate in the West. In Dabashi's view, Western approaches to Iran have been colored time and time again by the assumption that it is somehow trapped between regressive 'tradition,' and progressive 'modernity.' The reality, he argues, is quite the opposite: Iran has its own distinctive ideology of modernity, which is nevertheless opposed to many Western ideals. In order to prove his point, Dabashi draws on a lifetime's experience of literary criticism to analyse the relationship between Iran's intellectual and political elites over two centuries. His analysis provides the key evidence for his reasoning by teasing out the implicit assumptions that underly the texts and people he examines. Looking beneath the surface of the evidence, Dabashi finds – time and time again – the traces of a uniquely Iranian notion of modernity that is quite at odds with its Western counterpart.

the arab spring end of postcolonialism hamid dabashi: *The Arab Spring* Antoni Abat i Ninet, Mark Tushnet, 2015-10-30 Approaching the concept of Islamic constitutionalism from a comparative perspective, this thought-provoking study by Antoni Abat i Ninet and Mark Tushnet uses traditional Western political theory as a lens to develop a framework for analyzing the events known as the 'Arab Spring'. Writing with clarity and insight, the authors place Western and Arabic traditions into a constructive dialogue. They focus on whether we can develop a 'theory of revolutions' that helps us understand events occurring at divergent times at geographically separate locations. This question is meticulously analyzed through the detailed examination of specific developments relevant to the ideas of revolution and constitutionalism in several nations affected by the Arab Spring. Case studies focus on Morocco and Libya as examples of unsuccessful revolutions, as well as Tunisia and Egypt. These lead the authors to consider the nature of constitutionalism itself and the concept of illiberal but non-authoritarian constitutions: a particularly pressing concern given the prominent contemporary discussions of the role of shari'a in post-Arab Spring constitutions. The Arab Spring will offer new insights to scholars, researchers and students of law and the political sciences, in particular those focusing on theories of revolution, democracy, constitutional law, Islamic constitutionalism and legal theory.

the arab spring end of postcolonialism hamid dabashi: *Beyond the Arab Spring* Mehran Kamrava, 2014-12-15 The Arab Spring occurred within the context of the unravelling of the dominant 'ruling bargain' that emerged across the Middle East in the 1950s. This is being replaced by a new and in-choate system that redefines sources of authority and legitimacy through various devices (such as constitutions), experiences, and processes (mass protests, civil wars, and elections), by reassessing the roles, functions, and at times the structures of institutions (political parties and organisations, the armed forces, the executive); and by the initiative of key personalities and actors (agency). Across the Arab world and the Middle East, 'authority' and 'political legitimacy' are in flux. Where power will ultimately reside depends largely on the shape, voracity, and staying power of these new, emerging conceptions of authority. The contributors to this book examine the nature and evolution of ruling bargains, the political systems to which they gave rise, the steady unravelling of the old systems and the structural consequences thereof, and the uprisings that have engulfed much of the Middle East since December 2010.

the arab spring end of postcolonialism hamid dabashi: *An Analysis of Hamid Dabashi's Theology of Discontent* Magdalena C. Delgado, Bryan Gibson, 2017-07-05 Hamid Dabashi's 1997 work *Theology of Discontent* reveals a creative thinker capable not only of understanding how an argument is built, but also of redefining old issues in new ways. The Iranian Revolution of 1978-9 was front-page news in the West, and in some ways remains so today. Though it was an uprising against authoritarian royal rule, with a coalition of modernisers and Islamists, the revolution saw the birth of a new Islamic Republic that seemed to reject pro-Western democracy. Dabashi wanted to analyze the real reasons for this change, while examining how Islamic ideologies contributed to the

revolution and the republic that followed. *Theology of Discontent* examines different Islamic thinkers, analyzing how views with seemingly little in common contributed to the modern Iranian belief system. Beyond its insightful analytical dissection of these eight thinkers, *Theology of Discontent* also shows Dabashi's creative thinking skills. Reframing the debates about Iran's relationship with the West, he traced the ways in which Iranian identity formed in reactive opposition to Western ideas. In many ways, Dabashi suggested, Iran was trapped in a cycle of deliberately asserting its difference from the West, a process that was fundamental to the development of its own unique brand of revolutionary Islamism.

the arab spring end of postcolonialism hamid dabashi: *Civil Resistance in the Arab Spring* Adam Roberts, Michael J. Willis (Lecturer), Rory McCarthy, Timothy Garton Ash, 2016 This volume is a lively and scholarly illustrated account of the tumultuous events in key countries in the Middle East and North Africa during and since the period of the Arab Spring that began in December 2010.

the arab spring end of postcolonialism hamid dabashi: *Post-Arab Spring Narratives* Abida Younas, 2023-04-15 This book looks at eight post Arab Spring novels in the context of Gilles Deleuze's and Félix Guattari's theory of minor literature. Ahdaf Soueif, Hisham Matar, Karim Alrawi, Youssef Rakha, Yasmine El Rashidi, Omar Rober Hamilton, Saleem Haddad, and Nada Awar Jarrar all focus on the Arab world in their work; on the lives of ordinary and minority peoples; and on the revolutions of their respective nations. This volume shows how these contemporary Anglo-Arab novelists exhibit linguistic experimentation akin to Deleuze's and Guattari's theory of 'deterritorialization', but in a way that is unique to Anglo-Arab writing. The selected novelists repudiate the use of metamorphosis, which is usually an essential part of the deterritorialization of a major language. Instead, their writings enact the minor practice of linguistic deterritorialization by using metaphor and by incorporating contemporary modes of protest like popular slogans, tweets, and chants. These authors challenge the conventions of minor literature and, by adopting this mode of deterritorialization, foreground the experiences of officially silenced voices.

the arab spring end of postcolonialism hamid dabashi: *Displacing Theory Through the Global South* Iracema Duley, Özgün Eylül İçsen, 2024-04-02 *Displacing Theory Through the Global South* calls for reflection on the historical and geopolitical inequalities that have shaped theorization. It asserts that what appears 'universal' often involves generalizations that flatten the particular. Critiquing the colonialist, imperialist, and Eurocentric perspectives that have historically impacted theorization in general and, more specifically, knowledge production about the so-called Global South, this volume seeks a different form of engagement that moves beyond such strictures. Featuring essays that unsettle distinctions between the general and the particular, it proposes a commitment to expanding notions of universality, making theorization not only relevant and generative, but ultimately, transformative.

the arab spring end of postcolonialism hamid dabashi: *Narrating Postcolonial Arab Nations* Lindsey Moore, 2017-10-30 *Narrating Postcolonial Arab Nations* significantly enhances the interface between postcolonial literary studies and the hitherto under-studied Arab world. Lindsey Moore brings together canonical and less familiar Arab novels and memoirs from the last half century to consider colonial continuities and consequences. Literary narratives are shown to oppose repressive versions of nationalism and to track desire lines toward more hospitable nations. The literatures discussed in this book enable a deeper historical understanding of twenty-first century Arab uprisings and their aftermaths. The book analyzes four rich sites of literary production: Egypt, Algeria, Lebanon, and Palestine. Moore explores ways in which authors critique particular nation-state formations and decolonizing histories, engage the general problematic of 'the nation', and redefine, repurpose, and transcend national literary canons. Chapter One contrasts Egyptian literary representations of popular revolt with official revolutionary discourse. Chapter Two addresses the enduring legacy of anti-colonial violence in Algeria and the place of Albert Camus in its literature. Chapter Three uses narratives of gender violence on the Beirut front line to reveal the divisibility and intersectional identity politics of postcolonial nation-states. Chapter Four emphasizes ways in which Palestinian memoirs insist upon remembering towards a postcolonial future. The book

provides detailed analysis of literary narratives by Etel Adnan, Rabih Alameddine, Alaa al-Aswany, Rachid Boudjedra, Albert Camus, Rashid al-Daïf, Assia Djebar, Ghada Karmi, Naguib Mahfouz, Jean Said Makdisi, Edward Said, Boualem Sansal, Raja Shehadeh, Miral al-Tahawy, and Latifa al-Zayyat. It is an indispensable volume for students and scholars of Postcolonial, Arab, and World literatures.

the arab spring end of postcolonialism hamid dabashi: Arab Spring Eid Mohamed, Dalia Fahmy, 2019-10-08 This book provides systematic, integrated analyses of emergent social and cultural dynamics in the wake of the so-called Arab Spring, and looks closely at the narratives and experiences of a people as they confront crisis during a critical moment of transition. Providing an interdisciplinary approach to interconnections across regional and communal boundaries, this volume situates itself at the intersection of political science, cultural studies, media and film studies, and Middle Eastern studies, while offering some key critical revisions to dominant approaches in social and political theory. Through the unique contributions of each of its authors, this book will offer a much-needed addition to the study of Middle East politics and the Arab Spring. Moreover, although its specific focus is on the Arab context, its analysis will be of issues of significant relevance to a changing world order.

the arab spring end of postcolonialism hamid dabashi: What Is Enlightenment? Mohammed D. Cherkaoui, 2016-04-11 Political sociology has struggled with predicting the next turn of transformation in the MENA countries after the 2011 Uprisings. Arab activists did not articulate explicitly any modalities of their desired system, although their slogans ushered to a fully-democratic society. These unguided Uprisings showcase an open-ended freedom-to question after Arabs underwent their freedom-from struggle from authoritarianism. The new conflicts in Egypt, Syria, Yemen, and Libya have fragmented shar'iya (legitimacy) into distinct conceptualizations: "revolutionary legitimacy," "electoral legitimacy," "legitimacy of the street," and "consensual legitimacy." This volume examines whether the Uprisings would introduce a replica of the European Enlightenment or rather stimulate an Arab/Islamic awakening with its own cultural specificity and political philosophy. By placing Immanuel Kant in Tahrir Square, this book adopts a comparative analysis of two enlightenment projects: one Arab, still under construction, with possible progression toward modernity or regression toward neo-authoritarianism, and one European, shaped by the past two centuries. Mohammed D. Cherkaoui and the contributing authors use a hybrid theoretical framework drawing on three tanwiri (enlightenment) philosophers from different eras: Ibn Rushd, known in the west as Averroes (the twelfth century), Immanuel Kant (the eighteenth century), and Mohamed Abed Al-Jabri (the twentieth century). The authors propose a few projections about the outcome of the competition between an Islamocracy vision and what Cherkaoui terms as a Demoslamic vision, since it implies the Islamist movements' flexibility to reconcile their religious absolutism with the prerequisites of liberal democracy. This book also traces the patterns of change which point to a possible Arab Axial Age. It ends with the trials of modernity and tradition in Tunisia and an imaginary speech Kant would deliver at the Tunisian Parliament after those vibrant debates of the new constitution in 2014.

the arab spring end of postcolonialism hamid dabashi: US Approaches to the Arab Uprisings Amentahru Wahrlab, Michael J. McNeal, 2017-12-11 From nonviolent protests in Cairo and Manama to the ousting of Libya's Gaddafi and the beginning of the Syrian Civil War, the series of uprisings which swept through the Middle East and North Africa from late 2010 have been burdened with the collective hopes and expectations of the world. Western supporters quickly identified these uprisings as a collective 'awakening' - a move towards democracy - but the continued unrest in these regions defies many of these more optimistic contemporary predictions. As the region remains unstable, the US and their Western allies are faced with the challenging task of modifying their strategic foreign policy goals to suit the currently mercurial Arab World. The 'Arab Spring' and its failure exposed a new set of questions: What motivates American 'democracy promotion'? Does the US really want self-determination in the Middle-East and North Africa? Where did the expectations of the protestors fit into this narrative? U.S. Approaches to the Arab Uprisings provides a comprehensive assessment of Western foreign policy towards the Arab World today. With

analysis on subjects as diverse as social media and Islamic centrism, and drawing from examples throughout the MENA region, the book deals with the perception of Arabs and Arab culture in the American psyche and its effect on East-West relations. By analyzing both Western responses to uprisings and the reactions of the protestors themselves, the contributors expose theoretical and practical inconsistencies that suggest a rising tension between those that promote democracy and those who practice it.

the arab spring end of postcolonialism hamid dabashi: Digital Constitutionalism Edoardo Celeste, 2022-10-13 Investigating the impact of digital technology on contemporary constitutionalism, this book offers an overview of the transformations that are currently occurring at constitutional level, highlighting their link with ongoing societal changes. It reconstructs the multiple ways in which constitutional law is reacting to these challenges and explores the role of one original response to this phenomenon: the emergence of Internet bills of rights. Over the past few years, a significant number of Internet bills of rights have emerged around the world. These documents represent non-legally binding declarations promoted mostly by individuals and civil society groups that articulate rights and principles for the digital society. This book argues that these initiatives reflect a change in the constitutional ecosystem. The transformations prompted by the digital revolution in our society ferment under a vault of constitutional norms shaped for 'analogue' communities. Constitutional law struggles to address all the challenges of the digital environment. In this context, Internet bills of rights, by emerging outside traditional institutional processes, represent a unique response to suggest new constitutional solutions for the digital age. Explaining how constitutional law is reacting to the advent of the digital revolution and analysing the constitutional function of Internet Bills of Rights in this context, this book offers a global comparative investigation of the latest transformations that digital technology is generating in the constitutional ecosystem and highlights the plural and multilevel process that is contributing to shape constitutional norms for the Internet age.

the arab spring end of postcolonialism hamid dabashi: Houses built on sand Simon Mabon, 2020-02-28 This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. The events of the Arab Uprisings posed an existential challenge to sovereign power across the Middle East. Whilst popular movements resulted in the toppling of authoritarian rule in Tunisia, Egypt and Yemen, other regimes were able to withstand these pressures. This book questions why some regimes fell whilst others were able to survive. Drawing on the work of political theorists such as Agamben and Arendt, Mabon explores the ways in which sovereign power is contested, resulting in the fragmentation of political projects across the region. Combining an innovative theoretical approach with interviews with people across the region and beyond, Mabon paints a picture of Middle Eastern politics dominated by elites seeking to maintain power and wealth, seemingly at whatever cost. This, for Mabon, is a consequence of the emergence and development of particular visions of political projects that harness or marginalise identities, communities, ideologies and faiths as mechanisms designed to ensure their survival. This book is essential reading for those interested in understanding why the uprisings took place, their geopolitical consequences, and why they are likely to happen again.

the arab spring end of postcolonialism hamid dabashi: *Post-Empire Imaginaries?* Barbara Buchenau, Virginia Richter, 2015-07-28 Empires as political entities may be a thing of the past, but as a concept, empire is alive and kicking. From heritage tourism and costume dramas to theories of the imperial idea(l): empire sells. *Post-Empire Imaginaries?* Anglophone Literature, History, and the Demise of Empires presents innovative scholarship on the lives and legacies of empires in diverse media such as literature, film, advertising, and the visual arts. Though rooted in real space and history, the post-empire and its twin, the post-imperial, emerge as ungraspable ideational constructs. The volume convincingly establishes empire as welcoming resistance and affirmation, introducing post-empire imaginaries as figurations that connect the archives and repertoires of colonial nostalgia, postcolonial critique, post-imperial dreaming.

the arab spring end of postcolonialism hamid dabashi: *Social Media in the Arab World*

Barrie Gunter, Mokhtar Elareshi, Khalid Al-Jaber, 2016-04-21 Following the Arab Spring, the use of social media has become instrumental in organising activist movements and spreading political dissent in the Middle East. New online behaviours have transformed traditional communication channels, enabling young people of all backgrounds to feel politically empowered. But now that spring has turned to winter, what are the long-term implications of internet activism in the region? *Social Media in the Arab World* provides a unique insight into the role of online communications as a force for change in the Gulf States. Featuring examples as diverse as neo-patrimonial politics in Saudi Arabia and the ways an online presence affects the status of women in Kuwait, the chapters examine shifts in the political, social and religious identities of citizens as a result of increased digital activism. With contributions from a variety of inter-disciplinary experts, this wide-ranging study examines the consequences of changing power dynamics brought about by popular social media. In doing so, this book offers an original perspective on the long-term implications of internet usage in the Arab world and is essential reading for students and researchers working across the region.

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