Welcome to the Biennial Freilich Foundation Summer School on ‘Understanding Islam.’ The summer school will focus on an understanding of Islam and Islamic ways of connecting with the world.

The learning goals of the summer school are as follows;

- What is Islam, and how does it differ to Christianity?
- To show the diversity within Islam
- To understand Islam in Australia
- Explain the current political situation between Islam and the West
- Explain the tensions between Israel and Muslims in the Middle East
- Understand Sharia law and its compatibility with other legal systems
- To explore gender politics within Islam

The summer school will be taught from 1.30pm Sunday the 21st of January to 12.30 pm Wednesday the 24th of January. Seminars will be interdisciplinary. Typically they will consist of a 1 hour presentation followed by a 30 minute discussion.

All classes will be held at Old Canberra House, Lennox Crossing, Australian National University.

The convenor of the summer school is Renata Grossi from the Freilich Foundation. Enquiries concerning administrative matters may also be directed to Christine Debono at the National Institute for Social Science and Law. Contact details above.
### Summer School Program in Brief:

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Program in Detail

Sunday 21 Jan

Session 1: 2.00-3.30 & Session 2: 4.00-5.30
On Holy Ground - An encounter with the Other in Islam
Emeritus Professor Tony H Johns
Visiting Fellow in the Division of Pacific and Asian History of the Research School of Asian and Pacific studies at the ANU

This session will introduce students to the philosophy of Islam and its practice. By covering the following topics;
Muhammad, the Qur’an and Tradition
An Arab revelation with a universal mission
The pillars of Islam and beliefs of Muslims
Life and Faith in Islam
Sunni and Shi’a, Community and Authority
What is jihad?

References:
Abdullah Saeed  *Islam in Australia* Allen and Unwin 2003
In the past decade or so, the United States (and its allies) has taken a special interest in Islam in its policies towards the Arab and broader Islamic worlds. This interest increased following 9/11, especially because the perpetrators claimed that they carried out their attacks in the name of Islam. The interest, and in many cases the concern over the role of Islam in politics, has been manifest in two broad approaches: Islam’s link to political violence, and its role in politics, particularly as to whether it serves as a deterring or a conducive element to the development of democracy. This presentation discusses these issues and also examines as to whether the emphasis on Islam as a faith is relevant to the political problems of the Islamic world.

My talk will elaborate on a ‘tamed’ version of Islam lived in Turkey. I will outline how this religion has been re-oriented to fit the conjuncture reached through a series of dramatic changes with the collapse of The Ottoman Empire, the establishment of Turkish Republic and the introduction of a modernisation/Westernisation project. Taking this as my departure point, I will attempt to shed some light on the practice of Islam in Australia by Turkish-Australians.

Discussion issues:
Is Islam compatible with Democracy?
Is Islam compatible with secularism?
Does Islam hinder the integration of Turkish migrants into Australian way of life?

References:
Rugs of War is a project which investigates the history, iconography, production and distribution of the “war rug”. The traditional knotted rugs made by the semi-nomadic Baluch people of northern Afghanistan are famous for their distinctive designs, their rich yet subdued palette and the quality of their construction and materials. While these Baluch rugs traditionally featured symmetrical and geometric patterns, significant changes became apparent almost immediately after the Soviet invasion of Afghanistan in 1979, when rug-makers began incorporating complex imagery of war planes, helicopters, machine guns, maps and texts into their designs.

The production of these war rugs continued throughout the decade of Soviet occupation and has persisted through subsequent military, political and social conflicts to the present. War related imagery continues to be used in rug making today, including such themes as the hijacked planes crashing into the World Trade Centre, the “War against Terror”, and motifs taken from American propaganda leaflets.

The circumstances of Soviet occupation, and the subsequent (and ongoing) civil wars have caused profound disruption of the rug-makers’ way of life, and their access to materials and markets. In many cases the continuing conflict and disruption in the region has forced the rug makers to flee their traditional lands. This diaspora has resulted in the hybridisation of previously distinctive techniques of rug manufacture and the motifs employed by makers, and thus traditional forms of analysis which rely on ethnic or geographical attribution can no longer be trusted. As a consequence, it is often difficult or impossible to determine a given rug’s origins, the locality or circumstances of its production and distribution, or the identity or even gender of its maker.

While the rugs produced in response to these events may well constitute the world’s richest tradition of war art of the late twentieth and early twenty-first centuries, as yet there are no substantial holdings of war rugs in institutional art collections. There are however a number of significant private collections dating from the mid-


Session 3: 1.30-3.00
The “war rugs” of Afghanistan
Nigel Lendon
Associate Professor, School of Art, ANU
eighties, which provide a reference point for the study of subsequent developments and innovations.

The Rugs of War (an Australian Research Council Discovery Project) aims to produce significant new texts, exhibitions, and web publications. Networking and the analysis of the rugs has been facilitated by the use of new tools – including the research weblog <rugsofwar> at http://sts-dev.anu.edu.au/rugsofwar/

Through the use of the blog we have attracted the participation of major private collectors and institutions worldwide, who have provided unique images from their collections and generously shared their expertise. With their assistance, our research has begun to indicate ways of solving some of the dilemmas of the interpretation and understanding of these extraordinary works of art.

Session 4: 3.30-5.30
Field Trip
Canberra Mosque and
Canberra Islamic Centre

Session 5: 6.00-7.30
Public Lecture: Negotiating a Most Difficult Relationship: Christianity and Islam.
Dr Paul Collins
The Lecture will examine some of the historical, theological and cultural obstacles to genuine dialogue between Muslims and Christians and suggest some tentative ways of moving forward toward some common ground.
Tuesday January 23

Session 1: 9.00-10.30
Women and Islam: a contemporary perspective
Shakira Hussein
Faculty of Asian Studies ANU
Abstract
Some of the most heated debates concerning Islam centre around issues of
gender and the treatment of women. This seminar will critically examine
these contemporary debates, including those surrounding dress, sexuality,
equality (variously defined), and political and community leadership. It will
also introduce some of the issues facing Muslim women and girls in
Australia.

Questions
Should the status of women in Muslim communities be discussed primarily in
religious, cultural, or socio-economic terms?

Why has the hijab assumed such a prominent position in discussions about
contemporary Muslim women? Is this prominence justified? What factors
might influence women’s dress codes in various parts of the world?

What are some of the challenges facing Muslim women? Are these challenges
common to all Muslim women? Are they specific to Muslim women?

References
Leila Ahmed: *Women and Gender in Islam: Historical Roots of a Modern Debate*
(New Haven: 1992)
Sherifa Zuhur: *Revealing Reveiling: Islamist Gender Identity in Contemporary
Egypt* (New York, 1992)
Session 2: 11.00- 12.30
Islam in Indonesia: Current debates and trends
Professor Virginia Hooker,
Faculty of Asian Studies, College of Asia and the Pacific, ANU

Indonesia has the largest Muslim population of any nation – approximately 190 million which is 88% of the total population. Until recently, however, Islam in Indonesia was not regarded by scholars of Middle Eastern Islam as sufficiently important to warrant special study. This attitude is gradually changing (due partly to the increasing prominence of Muslims from Indonesia but also because of violence perpetrated in the name of Islam which has attracted international attention.)

Since at least as early as the 16th century, we have evidence that Indonesian (or what is now called Indonesia) Muslim scholars have travelled to the academic centres of Islam in the Middle East, Egypt and North Africa, Europe, the United States of America and now to Australia, for advanced study with famous teachers. They wrote and still write (now communicated via the internet) prolifically on Islam and engage in lively debates about issues of importance.

In this talk, we outline some of the debates currently occurring as reflected in extracts from the works of Muslims themselves (see Voices of Islam: A Contemporary Sourcebook edited and compiled by Virginia Hooker and Greg Fealy: Singapore, 2006).

The debates represent various positions across the spectrum of literal to contextual interpretations of the sources of Islam on themes such as: Islamic law; gender and the family; the concept of jihad; and attitudes to non-Muslims.

Questions for discussion:

Is it possible to fully implement the directives and values of a 7th century Arab-based, divinely-revealed religion in non-Arab contexts of the 21st century? What are the implications of such an ideal?

What are the issues which generate criticism and rejection of the West by some Muslims?

What challenges do non-Muslims face when they try to understand Islam and Muslim debates on issues of common concern?
Describe the conditions under which a meaningful debate between literal-minded Muslims and secular-minded non-Muslims could occur. What would be needed for such interaction to occur?

Is there such a thing as Indonesian Islam?

Readings
Fealy, Greg & Hooker, Virginia (eds), *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*, Singapore 2006

Esposito, John L. *The Islamic Threat: Myth or Reality?*, New York, 1999
Part I: Indonesia, pp.7-142.

**Session 3: 1.30-3.00**
**A Short Introduction to Sharia Law**
Asmi Wood

Sources of Sharia’a Law,
  Independent Sources & Some Dependent Sources
The Historical Development of the Sharia’a
Key Sharia’a Concepts
Sharia’a Development in Contemporary Society

**Session 4: 3.30-5.00**
**Iran and the US**
Richard Scrivener PhD Student, Centre for Arab and Islamic Studies, ANU
Lecture Abstract
The lecture argues that an important source of bigotry against Islam and Islamic societies in the Middle East flows from dialogues concerning international terrorism and rogue states, and that the present fear of Islamic fundamentalism is superimposed upon these dialogues. The tumultuous relationship between Iran and the United States is investigated to elaborate on the themes of East-West confrontation, state sponsored terrorism, and the demonisation of Islamic political forms.

The lecture will be organised around the following issues:
- Iranian 20th Century history, concentrating on British, Russian and US influence and intervention in Iran.
- Iranian Shiism and its criticality to Iranian identity and politics.
• US-Iranian relations after 1945 in the context of United States interests in and policies towards the Middle East.
• American and European discourses on terrorism throughout the 20th century and the trend towards associating Iran with international terrorism following the 1982 Israeli invasion of Lebanon.
• The Iran/Israel/United States triangle (with Syria as an accidental inclusion).
• The current state of relations between Iran and the United States and the demonisation of the Islamic Republic of Iran.

Discussion Questions
How do we define, identify, and prosecute international or state sponsored terrorism?
Is the connection between Islam and terrorism natural, accidental, or manufactured?

Is Iran an 'extremist' state, a dangerous state, or merely an anti-status-quo state?

References
Beeman, William (2005). The "great Satan" vs. the "mad mullahs": how the United States and Iran demonize each other. Westport, CT: Praeger.

Session 5: 8pm-10pm
Film & Discussion
Wednesday January 24

Session 1: 9am-10.30
Political Islam And The Israeli-Palestinian Conflict
Dr Matthew Gray
Senior Lecturer
Centre for Arab & Islamic Studies (The Middle East & Central Asia) ANU

While originally and fundamentally a secular and nationalist dispute between two peoples over the same piece of land, the conflict between Israelis and Palestinians has transformed over time into a dispute with strong religious elements. This speech will consider three main areas in which political Islam is linked or related to the Israeli-Palestinian conflict, and the outline the implications of such links.

First, the degree to which there is an Islamisation of Palestinian politics in the West Bank and Gaza will be considered, especially in light of the Hamas government winning power in the 2006 Palestinian legislative elections and given the trend towards greater violence in the name of religion that accompanied the al-Aqsa intifada of the 2000s. This speech will debunk the view that there is currently a trend towards an Islamic radicalisation of Palestinians. It will show instead that the political violence of the al-Aqsa intifada is as much the result of nationalist political extremism combined with the frustrations that were not addressed by the Oslo peace process period. In terms of Hamas’s election win, a combination of Fatah ineffectiveness and the nature of the electoral system created in effect an ‘accidental’ win for Hamas that is unlikely to be sustained in the future.

Second, the speech will provide some wider regional context by looking at the shortcomings of secular political leadership in the Arab world, and the ways in which the Palestinian plight has been linked to greater religious imagery and mythology by Arab leaders. This is also linked to a stronger United States’ role in the region, and growing frustration among many people in the Middle East at US policy towards the region. These factors have had the impact of shaping people’s views on the Palestinian cause, but also of partly assisting the rise of Islamic groups with more hardline views on the Israeli-Palestinian issue.

Finally, the speech will then consider the ways in which various Islamic groups and actors in the Arab-Muslim world engage with or use the plight of the Palestinians as a way to build support and popular legitimacy, and what this means for state-society relations in the region today. Several Islamist
groups from the region will be considered, as well as the place of the Palestinian issue in the rhetoric of key al-Qa’eda leaders.

The speech will conclude with some general conclusions on these issues, and the trends and factors to watch in the coming years.

Session 2: 11.00-12.30
The Cronulla Riots: The precarious position of Australia’s Lebanese community
Nelia Hyndman-Rizik
PhD Student, School of Archaeology and Anthropology, ANU

Outline:
In this paper I will start by giving an overview of Lebanon in the Middle East and the three waves of emigration and settlement which make up Australia’s Lebanese community today. It will be shown that religious heterogeneity is an intrinsic feature of Lebanese society in Lebanon and amongst immigrants from Lebanon who reside in Australia. I will then move on to explore the convergence between anti-Lebanese racism, such as the Cronulla Riot, and the current crisis in Australian Multiculturalism and how the “Arab Other” has emerged as the folk devil of our time and the complex impact this has had on Australia’s Lebanese community. Specifically, I will show how these events have played out within the Hadchit immigrant community, where I did ethnographic fieldwork throughout 2006.

Key questions:
Why did the Lebanese come to Australia?
Why have the Lebanese emerged as the most stigmatized ethnic group in Australia?
Are the causes of the difficulties facing Australia’s Lebanese community just local or international also?
What role could government leadership play in helping to solve the crisis facing Australia’s Lebanese community?
References
Sydney Institute of Criminology Series, Sydney:
Melbourne University Press, Carlton South:
Pluto Press, Sydney
Batrouney, T & A (1985) The Lebanese in Australia
AE Press, Melbourne

Lunch & Presentation of Certificates & Close of Summer School.
ABOUT THE PRESENTERS

Anthony H. Johns
Anthony H. Johns completed a degree in Arabic and Malay at the School of Oriental and African Studies, University of London; his Ph.D. thesis was on Sufism in the Malay world (1954). After four years in Indonesia he was appointed to the Australian National University in Canberra where he taught Arabic and Islamic Studies for many years. In the course of his distinguished career he has held visiting appointments in Jerusalem, Toronto, Tokyo and Oxford, and spent many research periods in Cairo. He has published numerous major papers in journals, and chapters in books on various aspects of the Qur’an and Qur’anic exegesis, and on the vernacularisation of the foundation texts of Islam in Indonesia. Now Emeritus Professor, he is Visiting Fellow in the Division of Pacific and Asian History of the Research School of Asian and Pacific studies at the Australian National University.

Nelly Lahoud
Is the author of Political thought in Islam: A study in Intellectual Boundaries (Routledge Curzon, 2005) and co-editor with Anthony Johns of Islam in world Politics (Routledge Curzon, 2005). In 2002, she completed her PhD at the Australian National University, then took up a post-doc at St John’s College, Cambridge. Since July 2004, she has been an Assistant professor at Goucher College. During the summer of 2005, she was Rockerfeller Fellow in Islamic Studies at the Library of Congress, where she benefitted from the M-E collection at the library to work on the political ideas of the early Kharijites. It is a book project in which she plans to explore political activism beyond the state in the Islamic tradition covering at least the Kharijites and contemporary Islamist movements.

Gokchen Karanfil
Is an International post-graduate student from Turkey. He received his BA and MA from The Department of Communication and Media Studies, Eastern Mediterranean University (www.emu.edu.tr) in Turkish Republic of Northern Cyprus (T.R.N.C.). In his MA thesis, “The Question of National Identity in Turkey: Treatment of Nationalist Motifs in Contemporary Turkish Popular Cinema”, Gokcen tried to scrutinise the ways in which concepts such as nationalism, national identity and national culture have been formulated, reproduced and transformed within Turkish society. He made an attempt to unravel particularly the role of cinema, as a sphere of cultural production, within these processes.
For his PhD at the CCR, Gokcen is carrying out a research on the media consumption patterns of Turkish- Australians. His research is an attempt to
think about the ways in which the mainstream media in Australia, Turkish-Australian diasporic media and the Turkish satellite channels received by Turks in Australia have an impact on the migratory experiences of the Turkish diaspora living in Sydney and Canberra. In brief, the study tries to unravel how these communication habits have an effect on the construction and reconstruction of Turkish-Australian diasporic identities.

In his various appearances in SBS radio Turkish broadcasting programs Gokcen has been asked to talk about the importance of satellite televisions for the Turkish community in Sydney, the cultural issues of Turkish youth in Australia, and the generational issues between Turkish youth and their parents in Sydney.

Nigel Lendon
Has worked as an artist, art historian and curator in the fields of minimalist and conceptualist art, with a particular interest in the relation between tradition and innovation and a focus on collaborative and interdisciplinary practices. For the last fifteen years, he has focused on the history and theory of Indigenous Australian art. With Wally Caruna he curated the landmark National Gallery of Australia exhibition The Painters of the Wagilag Sisters Story: 1937-1997. His place as a key figure in the literature concerning the nature of innovation in Indigenous arts has been established by this and other exhibitions including Abstractions and Synergies (both exhibitions mounted 2003, with Howard Morphy and others) and publications including the essay “Innovation and its Meanings” in No Ordinary Place: The Art Of David Malangi (Susan Jenkins, Editor, Canberra, National Gallery of Australia, 2005). Associate Professor Lendon is the Associate Head of the School of Art at the Australian National University.

Paul Collins
Has a Masters degree in theology from Harvard University and a Doctorate in history from the Australian National University. He was ordained in 1967. He has had a varied career as a priest, a teacher, and an academic. He has worked in Australia as well as overseas in Papua New Guinea and the USA. He is well known to the Australian public via his work as a broadcaster, for a time as presenter of the Religion Report on Radio National as well as being a general commentator on religious affairs for radio and television and print media.

He currently describes himself as a free lance priest.

He has authored the following books; Mixed Blessings (1986) which looks at what had happened in the Catholic Church since the end of the Second Vatican Council in 1965, No Set Agenda (1992), a book about Australian Catholicism, God’s Earth: Religion as if Matter Really Mattered (1995), which is a radical book about religion and ecology, and
Papal Power (1997), a study of the papal office and ideas about how it might develop in the future.

Shakira Hussein
Shakira Hussein is a writer and researcher, focusing on Islam, gender and South Asia. She is currently completing her PhD on encounters between Western and Muslim women at the Australian National University.

Virginia Hooker
Is a leading scholar of Islam in Southeast Asia particularly in Indonesia. As well as being Professor of Indonesian and Malay in the faculty of Asian Studies at the ANU, she is also a fellow of the Australian Academy of the Humanities, a member of the board of the Australia Indonesia Institute and the Interim Chair of the Board of the Centre for the Study of Contemporary Islam, The University of Melbourne.

Some of her latest publications include the following;

Malaysia: Islam, Society and Politics, editor (with Norani Othman) and contributor, Institute of Southeast Asian Studies, Singapore (2003)

Islamic Perceptions on the New Millennium, editor (with Amin Saikal) and contributor, Institute of Southeast Asian Studies, Singapore (2004)

Voices of Islam in Southeast Asia: A Contemporary Sourcebook, edited and compiled with Greg Fealy, Institute of Southeast Asian Studies, Singapore (2006)

Asmi Wood
Asmi Wood is the school of law at the ANU. His field of research is terrorism. He has contributed papers and submissions to various governmental agencies on the computer industry, indigenous issues and issues affecting refugees and asylum seekers.

Richard Scrivener
Richard Scrivener is studying for his PhD at the Centre for Arab & Islamic Studies, The Australian National University. His research is concerned with Australia’s foreign policy to Iran since 1979 in the context of the Australian-
US alliance. He traveled to Iran for fieldwork between December 2005 and February 2006.

Matthew Gray

joined the Centre for Arab & Islamic Studies (Middle East & Central Asia) (CAIS) as Sheikh Hamdan bin Rashid al-Maktoum Senior Lecturer and Graduate Academic Adviser in January 2005. From 1997 to early 2005 he held various positions with the Australian Government, including with the Australian Trade Commission (Austrade), the Department of Defence, and the Department of Immigration and Multicultural Affairs.

He was awarded his doctorate by the Australian National University in 2000, and also holds a Master of Arts degree specializing in Middle Eastern studies, and a Bachelor of Arts degree in Politics, both from Macquarie University in Sydney.

At CAIS, Dr Gray teaches postgraduate courses on the Arab-Israeli conflict, Gulf security, and Middle Eastern economic development, as well as undergraduate courses on Middle Eastern politics and political economy. He has published widely in refereed academic journals, including in Arab Studies Quarterly, Middle Eastern Studies, The Journal of South Asian and Middle East Studies, Thunderbird International Business Review, and the Australian Journal of International Affairs.

Nelia Hyndman-Rizik

Was born in the USA in 1971 to a Lebanese American mother and an Anglo American father. With her family she moved to Australia in 1972 and I was raised in Brisbane. She is currently a Phd student in the School of Archaeology and Anthropology, ANU. Her doctoral research is: The Hadchiti Diaspora: A Re-Territorialized Lebanese Village in Western Sydney. She is also on the board of the Australian Lebanese Historical Society and work for an international Lebanese organisation; Moghatrebeen Lubnan as their Australia coordinator.