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*education*

- 1986 Ph.D. (“Doctorat”) in the social sciences of Arab–Islamic societies and civilizations, University of Paris-Sorbonne (Paris IV).
- 1981 Master of Arts (M.A.) in Philosophy, American University of Beirut (A.U.B.).
- 1979 Bachelor of Science (B.S.) in Physics, American University of Beirut.
- 1978 Bachelor of Science (B.S.) in Chemistry, American University of Beirut.

*academe*

- 1992–present Professor of historical and social sciences, Loyola University of Chicago, Department of History, Chicago, IL.
- 2008–2009 Member, Institute for Advanced Study, School of Social Science, Princeton, N.J.
- Winter 2009 Visiting Professor, École des hautes études en sciences sociales, Institut d’études de l’Islam et des sociétés du monde musulman, Paris, France.
- Summer 2008 & 2010 Visiting Professor, Boğaziçi Üniversitesi, Department of History, Istanbul, Turkey.
- 2003–2005 Visiting Professor, Aleppo University, College of Arts and Human Sciences, Aleppo, Syria.

1991–1992	Rockefeller Foundation Fellow, Washington University in St. Louis, The Center for the Study of Islamic Societies and Civilizations. Research Project: “The Status of Law vis-à-vis the Power-Relations in the Syrian Cities of the Ottoman Empire.”
1990	Adjunct Assistant Professor, American University, Washington, D.C., School of International Service.
1988–1991	Visiting Researcher and Adjunct Professor, Center for Contemporary Arab Studies, Georgetown University.
1986–1988	Assistant Professor, Civilization Sequence (C.S.) Program, American University of Beirut.

*grants & fellowships*

- 1991–1992: Rockefeller Foundation Fellow, Washington University in St. Louis, The Center for the Study of Islamic Societies and Civilizations. Research Project: “The Status of Law vis-à-vis the Power-Relations in the Syrian Cities of the Ottoman Empire.”
- Summer 1995: Loyola University of Chicago Summer Stipend. Research Project: “The Ethnography of Court Documents: The Practice of the Shari‘a Courts in Ottoman Beirut and Damascus.”
- 1996–1997: National Endowment for the Humanities (NEH) Fellowship for University Teachers. Project: “The Ethnography of Court Documents: The Practice of the Shari‘a Courts in Ottoman Beirut and Damascus.”
- Paid Leave of Absence, Loyola University Chicago, Fall 1997.
- 2003–2005: Fulbright lecturing–research grant for Syria: “The ideal of punishment: the Syrian judiciary and its procedures.”
- 2008–2009: Member, Institute for Advanced Study, School of Social Science, Princeton, N.J.

*core project*

*Disrupted urban landscapes and the specter of the Ottomans: Sociological and historical encounters in Beirut, Damascus, and Aleppo from the nineteenth century to the present*

The societies located on the eastern Mediterranean, and which for the most part were under Ottoman rule for three to five centuries, had witnessed major shifts in the transition between the nineteenth and twentieth centuries. Back in the nineteenth century, and in the wake of France's brief occupation of Egypt (1798–1801), the Egyptians managed to liberate themselves from the Ottoman yoke, going through a series of aggressive reforms that touched on urban planning, education and the implementation of scientific practices, the modernization of law, and agrarian reforms, all of which were unprecedented on the eastern Mediterranean. In their brief conquest of Greater Syria (1832–40), the Egyptians proved even more aggressive in the reforms they had implemented in their colonies, thus establishing urban councils that took care of the affairs of the city, enhancing the status of non-Muslim minorities, and implementing agrarian reforms. By the time the Ottomans took back control of Greater Syria, and in their efforts to outwit Egyptian expansionism, they went on with their own reforms, the first sign of which was the Gülhane edict in 1839. Even though the Ottoman Tanzimat reforms of the second half of the nineteenth century proved to be mostly bureaucratic and legal in their essence, they nevertheless had an everlasting impact, in particular in the establishment of the nizami "civil" courts, and the implementation of modern civil and criminal practices.

In short, all kinds of reforms preceded the coming of the British and French mandates, and even made them possible. In the period marked by two world wars, the societies on the eastern Mediterranean had already gone through massive change, with professional middle classes dominating the lives of flourishing cities. The cultures of the nineteenth century, mostly a combination of fiqh, sharia, and sufism, had become for the most part illegible for the new middle class élites, de facto transforming the classical Ottoman cultures as out of touch with modernity. That proved to be, however, a short lived cycle of growth. By the time those societies had reached their independence from colonial rule, and as an outcome of the large disruptions created by migrations from countryside to city, modern education, the status of women, and the perseverance of the old feudal landowning class in rural areas, and their association with urban financial and commercial capital, autocratic rule was all over in such countries as Iraq, Syria, and Egypt.

How to document such transformations, without falling into the traps of the broad modernist tropes of individual versus family, tradition versus modernity, democratic versus autocratic rules, and eastern versus western values? More importantly, what are the social phenomena that we need to pay close attention to, and how to explore them? In earlier works I have experimented with various levels of the lifeworld, for different periods of time and various methodological tools. In *The Political Economy of Damascus*, the nineteenth-century urban environment was explored in terms of its landowning nobility, as a class of prebendal grantees, and the absence of a bourgeois class that would redefine the city in terms of an autonomous and open cultural urban environment. By contrast *The Grammars of Adjudication* explores the cultures of Beirut and Damascus through a close refocusing on its texts and contexts: Would it be possible from our twenty-first-century perspective to re-appropriate the marginalized Ottoman texts and contexts in a way that would be meaningful to modernity? *La Syrie au présent* represents a multi-layered experience of authors and texts, in which Syrian society was sociologically explored through the various practices of its institutions and their social orders. Finally, my book-length manuscript, *The Crime of Writing*, explores recognizable social orders in micro situated encounters through contemporary criminal case-files in northern Syrian cities.

I would like, prior to bringing this enterprise towards a more comprehensive goal, to explore additional forms of life in marginal urban neighborhoods, and the violence that is routinely triggered through the shifting of honor, sexuality, kinship and gender relations. The final aim would be to discern the general through a micro-analysis of situations, in such a way that traditional global accounts are unable to discern in their complexities.

*books*

*The Grammars of Adjudication: The economics of judicial decision making in fin-de-siècle Ottoman Beirut and Damascus* (Beirut: Institut Français du Proche-Orient, 2007), 745 pages.

*La Syrie au présent: reflets d'une société*, directed and edited with Baudouin Dupret (Paris: Actes Sud, 2007), 878 pages.

*L'économie politique de Damas durant le XIX<sup>e</sup> siècle: Structures traditionnelles et capitalisme* (Damascus: Institut Français d'Études Arabes de Damas, 1993), 200 pages.

*The Crime of Writing: Shared Meanings and Criminal Narratives in Baathist Syria*, Beirut: Presses de l'ifpo, 2015, 586 pages.

*Topographies of Cities: a photographic portfolio*, in preparation.

*articles*

"Le visage urbain de Damas au XIX<sup>e</sup> siècle," *Études Orientales*, 1(1987), 13–33.

"Lecture d'un waqf maronite du Mont Liban au XIX<sup>e</sup> siècle," in *Le waqf dans l'espace islamique, outil de pouvoir socio-politique*, Randi Deguilhem, ed. (Damascus: Institut Français d'Études Arabes de Damas, 1995), 101–120.

"From Anger on Behalf of God to 'Forbearance' in Medieval Islamic Literature," in *Anger's Past: The Social Uses of Anger in the Middle Ages*, Barbara Rosenwein, ed. (Ithaca & London: Cornell University Press, 1998), 203–30.

"Thomas Edward Wilson," *The Encyclopedia of the Modern Middle east and North Africa*, 2nd edition, Macmillan USA, 2004.

"Alawis," *The Encyclopedia of the Modern Middle east and North Africa*, 2nd edition, Macmillan USA, 2004.

"Textile Industry," *The Encyclopedia of the Modern Middle east and North Africa*, 2nd edition, Macmillan USA, 2004.

"The 'Ulama': status and function," *The Companion to the History of the Middle East*, Youssef Choueiri, ed., Blackwell, 2005, 71–86.

"The insane shepherd-who-writes: Is he competent to stand trial?" in Baudouin Dupret, ed., *Narratives of Truth in Islamic Law*, London: I.B. Tauris, 2008, 199–240.

“Between avowal and confession: techniques of interrogation and criminal procedures in contemporary Syria,” *ACI: Action Concertée Incitative* (collective work whose purpose is the praxeology of legal and political negotiations within a multi-culturalist perspective), Damascus, 6–7 October 2005; 3 vol. on political and parliamentary negotiations, judicial negotiations, and methodology, are in preparation.

“Introduction: recherches sur la Syrie au présent,” in Baudouin Dupret and Zouhair Ghazzal, eds., *La Syrie au présent*, Paris: Actes Sud, 2007.

“Droit et société,” in Baudouin Dupret and Zouhair Ghazzal, eds., *La Syrie au présent*, Paris: Actes Sud, 2007.

“Current Developments in Syrian Legal and Judicial Affairs,” *Demystifying Syria*, edited by Fred H. Lawson, London: Saqi Books, 2009, 56–69.

“Textualité d’un meurtre: Représentations de l’*homo criminalis* dans les tribunaux contemporains syriens,” in Paola Gandolfi & Giovanni Levi, *Entre théologie et politique: Les origines théologiques cachées de la pensée politique contemporaine dans les pays de la Méditerranée*, Venezia: Libreria Editrice Cafoscarina, 2010, 121–184.

“Commenter l’actualité sur Internet : La structure d’intelligibilité d’un forum de discussion arabe” (with Baudouin Dupret), *Réseaux*, n° 160–161, 2010/2–3, 285–317.

“L’identité occasionnée sur Internet. Jeux catégoriels et profilage moral” (with Baudouin Dupret), *Communication*, 2011 (28/2).

“Shared Social and Juridical Meanings as Observed in an Aleppo ‘Marginal’ Neighborhood,” in Myriam Ababsa, Baudouin Dupret, Eric Denis, eds., *Public Housing and Urban Land Tenure in the Middle East*, Cairo: American University of Cairo Press, 2012, 169–202.

“Jāmi‘at al-khawā‘ al-Ba‘thī,” in *Mawt al-abad al-sūri. Shabādāt jil al-ṣamt wa-l-thawra [The Death of Syria’s Eternity. Testimonies of the Silence and Revolution Generation]*, edited by Muhammad Abi Samra, 23–60, Beirut: Riad El-Rayyes Books, 2012.

“Case-Histories from Aleppo’s ‘Egyptian’ Majlis in the mid-1830s,” *The Scholar and the Archives: Strategies for Reading Islamic Court Records*, Radcliffe Institute for Advanced Study, Harvard University, May 14–16, 2009; conference papers in press.

“From Microstoria to Ethnomethodology: crime-in-action in contemporary Syria,” *Law in Action and Context: Historical and Contemporary Practices in the Mediterranean Area*, Mediterranean Programme at the European University Institute, Florence, 21–25 March 2007.

“Ibn ‘Abidin,” *Encyclopedia of Islam*, new edition, 2016.

“Le dire-vrai de l’aveu lors d’une confession criminelle,” *Cahiers d’anthropologie sociale*, 13 (2016), 40–59.

*book reviews*

Reviewed Waddah Sharara, *al-Silm al-abli al-bārid. Lubnān al-mujtama‘ wal-dawla, 1964–1967 [The Cold Civil Peace. Lebanon: Society and the State, 1964–1967]*, Beirut: Ma‘had al-Inmā’ al-‘Arabi, 1980, in *Dirāsāt ‘Arabiyya*, XVI(12), October 1980, 150–160.

Reviewed *Économie et sociétés dans l’Empire ottoman (Fin du XVIII<sup>e</sup>-Début du XX<sup>e</sup> siècle)*, Actes du colloque de Strasbourg (1er au 5 juillet 1980), published by Jean-Louis Bacqué-Grammont and Paul Dumont (Paris: CNRS, 1983), in *Dirāsāt Tārikhiyya*, 15/16(1984), 207–217.

Reviewed *Land Tenure and Social Transformation in the Middle East*, edited by Tarif Khalidi, Beirut: American University of Beirut, 1984, in *An-Nabar*, 21 January 1985.

Reviewed Colette Establet & Jean-Paul Pascual, *Familles et fortunes à Damas: 450 foyers damascains en 1700*, Damascus: Institut Français de Damas, 1994, in *International Journal of Middle East Studies*, 28/3 (August 1996), 431–32.

Replied to André Raymond’s criticisms on the Review of *Familles et fortunes à Damas*, in *International Journal of Middle East Studies*, 30/3 (August 1998), 474–75.

Reviewed Amnon Cohen, *A World Within: Jewish Life as Reflected in Muslim Court Documents from the Sijill of Jerusalem (XVIth Century)*, 2 vol., Philadelphia: University of Pennsylvania, Center for Judaic Studies, 1994, in *Journal of the American Oriental Society*, 116/4 (October-December 1996), 781–82.

Reviewed ‘Abdullah Ibrahim Sa‘id, *Ashkāl al-milkiyya wa-anwā‘ al-arādi fi Mutasarrifiyyat Jabal Lubnān wa-Sahlu-l-Biqā‘*, Beirut: Maktabat Bisan, 1995, in *Islamic Law & Society*, 4:1 (January 1997), 114–120.

Reviewed Richard van Leeuwen, *Notables and Clergy in Mount Lebanon: The Khazin Sheikhs and the Maronite Church (1730–1840)*, Leiden-New York: E.J. Brill, 1994, in *Islamic Law & Society*, 4:1 (January 1997), 114–120.

Reviewed Amy Singer and Amnon Cohen, eds., *Aspects of Ottoman History*, Jerusalem: The Hebrew University, 1994, in *Journal of the American Oriental Society*, 117.4 (1997), 765–768.

Reviewed Amos Elon, *A Blood-Dimmed Tide. Dispatches from the Middle East*, New York: Columbia University Press, 1997, H-Net Book Review, May 1998.

Reviewed Yassine Essid, *A Critique of the Origins of Islamic Economic Thought*, Leiden-New York: E.J. Brill, 1995, in *Islamic Law & Society*, 5 (3), October 1998, 456–460.

Reviewed Waddah Sharara, *al-Umma al-qaliqa*, Beirut: Dar al-Nahar, 1996, in *Islamic Law & Society*, 5 (3), October 1998, 448–456.

Reviewed Muhammad Husayn Fadlallah, *al-Masā'il al-fiqhiyya*, Beirut: Dar al-Malāk, 1995, in *Islamic Law & Society*, 5 (3), October 1998, 448–456.

Reviewed *al-'Alāqāt al-'Arabiyya al-Turkiyya*, Istanbul, 1991, 1993, *Turkish Studies Association Bulletin*, 24:1 (Spring 2000), 121–28.

Reviewed Barber Johansen, *Contingency in a Sacred Law: Legal and Ethical Norms in the Muslim Fiqh* (Leiden: Brill, 1999), *Middle East Studies Association Bulletin*, 14 (2), Winter 2000, 193–96.

Reviewed Ussama Makdisi, *The Culture of Sectarianism* (University of California Press, 2000), *Turkish Studies Association Bulletin*, 25:1 (Spring 2001), 90–7.

Reviewed Richard van Leeuwen, *Waqfs and Urban Structures* (Brill, 1999), *International Journal of Middle East Studies*, 33:4 (2001), 618–20.

Reviewed Patricia Crone, *God's Rule: Government and Islam* (New York: Columbia University Press, 2004), *The Historian*, vol. 67, Winter 2005.

Reviewed David S. Sorenson, *An Introduction to the Modern Middle East: History, Religion, Political Economy, Politics*, Boulder: Westview Press, 2008, 513pp, *Journal of Church and State*, 2009.

Reviewed Diego von Vacano, *The Art of Power: Machiavelli, Nietzsche, and the Making of Aesthetic Political Theory*, Lexington Book, 2007, Institute for Advanced Study, School of Social Science, Princeton, IAS Occasional Papers Series, June 2009.

Manuscript review of Judith E. Tucker, *Women, Family, and Gender in Islamic Law* (Cambridge University Press, 2008).

Reviewed Timur Kuran, *The Long Divergence: How Islamic Law Held Back the Middle East*, *Journal of World History* 2012, 23, no. 2: 422–426.

“The Woes of Secularism,” *Journal of World History* 26(3), 2015, 691–97. Review of: *Islamic Political Identity in Turkey*. By M. Hakan Yavuz. New York: Oxford University Press, 2005. 342 pp. \$32.11 (paper).

*Questioning Secularism: Islam, Sovereignty, and the Rule of Law in Modern Egypt*. By Hussein Ali Agrama. Chicago: University of Chicago Press, 2012. 288 pp. \$27.50 (paper).

*Formations of the Secular: Christianity, Islam, Modernity.* By Talal Asad. Stanford: Stanford University Press, 2003. 280 pp. \$18.92 (paper).

*Is Critique Secular?: Blasphemy, Injury, and Free Speech.* By Talal Asad, Wendy Brown, Judith Butler, and Saba Mahmood. New York: Fordham University Press, 2nd Revised edition, 2013. 176 pp. \$16.20 (paper).

### *papers*

“Political Representation and Rural Economy: The Majlis of Damascus Towards the Middle of the 19th Century,” paper presented at the Civilization Sequence Program Forum, American University of Beirut, February 27, 1985.

“Islamic Resurgence in Contemporary Egypt,” paper presented at the workshop on *Religion and the Arab World*, sponsored by the Center for Contemporary Arab Studies, Georgetown University, October 27, 1988.

“Some Remarks on the Political Economy of Damascus During the 19th Century,” paper presented at the History Department of Rutgers University, March 13, 1989.

“Case Histories from the Sunni Law-Court Registers of Beirut in the Middle of the 19th Century,” paper presented at the Middle East Studies Association (MESA) Convention, Toronto, November 18, 1989.

“An Historical Anthropology of Justice: The *Shari‘a* Courts of Beirut and Damascus,” paper presented at the Center for Contemporary Arab Studies, Georgetown University, February 15, 1990, The University of Illinois at Urbana-Champaign, Department of History, February 20, 1990; and Columbia University, Department of History, February 23, 1990. A revised version was presented at the MESA Convention, San Antonio, Texas, November 12, 1990.

“Power-Relations in Nineteenth-Century Damascus,” paper presented at the University of Connecticut, Department of History, November 28, 1990; a revised version was presented at St. Anthony’s College, Oxford, March 4, 1991; and the University of Wisconsin–Madison, Department of History, April 10, 1991.

“The Status of Law vis-à-vis the Power-Relations in the Syrian Cities of the Ottoman Empire,” paper presented at the Colloquia on *Law and Society: Historical Perspectives*, Washington University in St. Louis, Department of History, November 14, 1991.

“Proof and Persuasion in the Ottoman Judicial System of the Tanzîmât,” paper presented at the MESA convention, Washington, D.C., November 24, 1991.

“Law and Society in Ottoman Syria,” paper presented at Loyola University of Chicago, Department of History, 12 March 1992.

“The Meaning of ‘Customary Law’ in the Context of the Ottoman *Qânûn*,” paper presented at the conference on *Islamic Law in Praxis, 1500-1900*, Center for the Study of Islamic Societies and Civilizations, Washington University in St. Louis, May 1992.

“Political Economy in the Discourse of the Aleppo Majlis in 1838,” paper presented at the MESA convention, Portland, Oregon, October 31, 1992.

“Textual Analysis of the Sharī‘a Court Records in Ottoman Syria,” paper presented in Arabic at the University of Chicago, Center for Middle Eastern Studies, April 2, 1993.

“The Transfer of Property to Women: Judicial Decision-Making in a Maronite Estate and Waqf in Nineteenth-Century Mount Lebanon,” paper presented at the workshop *Women, Family, and the Courts*, Cornell University, October 15–16, 1993.

“The Enterprise of Judging in the Aleppo Majlis in 1838,” paper presented at the MESA convention, Research Triangle Park, North Carolina, November 14, 1993.

“The Ethnography of Legal Discourse: The Practice of the Sharī‘a Courts in Ottoman Syria and Lebanon,” paper delivered at Princeton University, Department of Near Eastern Studies, 18 January 1994.

“Teaching Non-Western Societies and Civilizations,” project presented at the conference *Enlarging Our World View: Undergraduate Education and the Middle East*, University of Arizona, Tucson, March 10–13, 1994.

“Textual Analysis of the Sharī‘a Court Documents in Ottoman Syria,” paper presented at the conference *Ninth Annual Middle East History and Theory*, University of Chicago, Center for Middle Eastern Studies, April 29, 1994.

“The Ethnography of Legal Discourse: A “Textual” Analysis of Two Sharī‘a Court Documents in Nineteenth-Century Beirut,” paper presented at the *Joseph Schacht Conference on the Theory and Practice of Islamic Law*, Amsterdam–Leiden, 6–10 October 1994; also presented at the workshop *Cases and Contexts in Islamic Law*, Center for Middle Eastern and North African Studies, University of Michigan, Ann Arbor, December 3–4, 1994.

“The Anthropology of War in Abū Yūsuf’s *Kitāb al-Kharāj*,” paper presented at the MESA Convention, Phoenix, Arizona, November 19–22, 1994.

“The Ethnography of Legal Discourse: Status of a Research in Progress,” paper presented at “The Middle East History & Theory Workshop,” The University of Chicago, Center for Middle Eastern Studies, February 22, 1995.

“A ‘Crime of Passion’ in Aleppo in 1987: Questions on the ‘Autonomy’ of the Syrian Legal System,” paper presented at the MESA Convention, Washington D.C., December 6–10, 1995.

“Judicial Writing and Property Transfers in Nineteenth-Century Mount Lebanon,” paper presented at the 206th Meeting of the American Oriental Society, Philadelphia, March 17–20, 1996.

“The Practice of Judicial Writing in the Ottoman Religious Courts of Beirut and Damascus,” paper presented at the 12th Symposium of the Comité International d’Études Pré-Ottomanes et Ottomanes, Prague, 9–13 September 1996.

“Honor-Crimes in Syrian Courts: The Art of Finding Good Reasons to Kill Your Wife,” paper presented at the MESA Convention, Providence, Rhode Island, November 21–24, 1996.

“Discursive Formations and the Gap Between Theory and Practice in Ottoman Sharī’a Law,” paper presented at the *Second Joseph Schacht Conference on Theory and Practice in Islamic Law*, Granada, December 16–20, 1997.

“The contractual basis of crime settlements: cases from Nineteenth-Century Beirut and Damascus sharī’a courts,” paper presented at the *13e symposium du Comité international d’études pré-ottomanes et ottomanes*, Vienna, 21–25 September 1998.

“Modes of Adjudication in Ottoman Syria,” Scuola di Studi Islamica, Istituto Universitario Orientale, Napoli, May 8, 2002.

“A History of Islamic Adjudication: Methodology and Practice,” al-Baath University (Hims, Syria), 28 April 2004; Tishrine University (Latakia, Syria), 29 April 2004.

“Towards an anthropology of the Syrian courts: preliminary methodological observations,” *La Syrie au présent*, Institut Français du Proche-Orient, Damascus, Syria, 10–11 December 2004.

“Violence and legal responsibility: the construction of criminal narratives in contemporary Syria,” *Concepts of collective and individual legal responsibility in the Islamic world*, Danish Institute in Damascus, 6–7 May 2005.

“La rareté du crime: une lecture anthropologique des documents criminels ottomans syriens du XIXe siècle,” *Lire et écrire l’histoire ottomane*, Institut Français du Proche-Orient, Damascus, 5–6 June 2006.

“Zones illicites d’Alep,” *Marginalité et précarité urbaine*, Damascus: IFPO, 4–5 June 2007.

“Crime-in-Action in Contemporary Syria,” *Making Law and Making Use of Law in the Middle East: Ethnographic Perspectives*, Berlin, 24–28 July, 2007.

“Law-in-action in Asian societies and civilizations,” *International Conference on Inter-Asian Connections*, Dubai, U.A.E., February 21–24, 2008.

“The rarity of crime, the phantom of the victim, and the murder triangle,” Workshop for the study of strategies for reading Ottoman qadi court documents, Harvard University, Center for Middle Eastern Studies, May 18–20, 2008.

“From Political Economy to Textual Analysis: Greater Syria in Contemporary Ottoman Historiography,” Department of History, Boğaziçi Üniversitesi, Istanbul, 16 July 2008.

“The textuality of murder: the construction of normative values in relation to the institution of crime and punishment in contemporary Syria,” New York University, Hagop Kevorkian Center for Near Eastern Studies, 9 February 2009; to be published in *Séminaire Euro-Méditerranéen: Théologies, pensée juridique et théories politiques modernes dans l'espace méditerranéen*, Giovanni Levi, ed.

“The crime of writing: representations of the homo criminalis in contemporary Syrian society,” Institute for Advanced Study, School of Social Science, Princeton, N.J., 19 February 2009.

“Michel Foucault and the Historicity of Social Norms,” Institute for Advanced Study, School of Social Science, Princeton, 4 May 2009.

“Syrian Criminal Case-Histories in Light of Microstoria and Ethnomethodology,” Institute for Advanced Study, School of Social Science, Princeton, 21 May 2009.

“Judicial Interpretation Between the Worlds of the Nineteenth and Twentieth Centuries,” *Modern Judicial Interpretation of Islamic Law*, University of Washington, School of Law, Seattle, June 5–6, 2009.

“Le juge pénal syrien,” *Séminaire IISMM-ÉHÉSS: Les transformations contemporaines du droit dans le monde musulman*, Paris, 3 December 2009.

“La notion d'imamat dans les recherches Anglo-américaines contemporaines,” *Séminaire Euro-Méditerranéen: Théologies, pensée juridique et théories politiques modernes dans l'espace méditerranéen*, Université Lumière Lyon 2, 3–5 December 2009.

“Formes de vie dans les réseaux urbains des quartiers illicites des grandes villes syriennes,” *ÉHÉSS: Atelier Anthropologie du monde arabe*, Paris, 8 December 2009.

“Le système judiciaire syrien contemporain,” conversation with Antoine Garapon, *Radio France, France Culture*, 21 December 2009.