Exhibiting and Writing on Art from the Middle East—Some Recent European and North American Exhibitions and their Catalogues

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Most art historical writings date the globalization of the art world from the 1989 Paris exhibition Magiciens de la terre and the end of the Cold War, which opened the art scene and art markets worldwide.¹ Contemporary art events followed across the globe, new biennials in particular: Istanbul (1987), Dakar (first a literary event, then a showcase for living artists since 1992), Gwangju (1995), Shanghai (1996), Sharjah (first held in 1993; strictly for international contemporary art since 2005).² Since the 1990s, artists from non-Western countries, for instance Ai Weiwei and Walid Raad, have found prominent places within the formerly exclusively Western world of contemporary art exhibitions.

As part of this global phenomenon, the Middle East has its peculiarities. (By Middle East, curators and writers generally mean the Arab world and Iran, as Saeb Eigner explained in the 2010 publication of his Middle Eastern collection, and it is in this sense that the term will be used here, although it can include Turkey and Afghanistan.)³ Because the media and popular opinion have equated the region’s political situation with war and terrorism, exhibitions of Middle Eastern art pursue a specific aim, reaching far beyond art historical purposes. Especially since 9/11, contemporary art has been appropriated as a device for creating a new, positive image of the region. Art has become a tool of brotherhood, a means for improving the perception of the Middle East in the rest of the world, through the works of artists who critically or ironically deal with the anxiogenic stereotypes of war, terror, political repression, and women’s rights. This is what led to the creation in 2004 of Bidoun magazine, which was founded after 9/11 and which publishes articles on Middle Eastern culture in English;⁴ it is also what drove the 2007 MoMA (New York) exhibition Without Boundary.⁵ Regeneration of the region’s reputation might also be one of the driving forces behind museum projects, planned or recently built, in the Gulf: as in Bilbao, where the opening of the Guggenheim Museum in 1997 turned a declining industrial town into a tourist attraction, the Middle East hopes to find its place as an international cultural destination thanks to these initiatives.⁶

On the scholarly level, the globalization of the art scene has raised the issue of how to write a truly global art history. In the last decade, art historians including James Elkins, Hans Belting, Thomas DaCosta Kaufmann, Catherine Dossin, and Béatrice Joyeux-Prunel have considered this question.⁷ However, for the most part, this global art history, especially as it pertains to the Middle East, has still to be written. Thus, exhibition catalogues—in their variable shapes and sizes, from visitor’s guides to substantial books—are often the only available references and play an important role in the field of modern and contemporary art of the Middle East, although many new books and articles have been added to the bibliography in the last few years.⁸ Catalogues, as Béatrice Joyeux-Prunel and Olivier Marcel stated in 2015, contribute to “the production of aesthetics and ideas, classifications, works of art, and as well as to the constitution of representations and interpretation schemes. Power relationships, market, journals and other media, critique, importation and translation, networks of sociability, teaching institutions, art market, dealers and curators, etc., the whole field of art is also present.”⁹

With this in mind, it is interesting to review a few recent exhibitions and catalogues and to consider how they present art from the region, what their declared purpose is, and how the specific situation of the Middle East affects curatorial choices and catalogue presentations.

In 2014, Media Farzin summarized twenty years of major Middle Eastern exhibitions in the West, starting with Primitivism (MoMA, 1984), which, with its concentration on Western art, was the leading impulse for Magiciens de la terre.¹⁰ She illustrated how major international events such as Documenta and the Venice Biennale, as well as galleries and museums, have opened to artists from the region.¹¹ In the last years, the trend has dramatically increased, and exhibitions of art from the “Middle East,” the “Arab world,” or the “Islamic” world have found their place in Western institutions. Unveiled at the Saatchi Gallery in London in 2009¹² was followed in 2010 by the Kunstmuseum Bochum’s Unexpected, From Islamic to

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Contemporary Art and, at the end of the same year, by the opening exhibitions at Mathaf, the Arab Museum of Modern Art in Doha, Qatar. In the Munich exhibition The Future of Tradition—The Tradition of the Future, which commemorated the one hundredth anniversary of the 1910 Munich Islamic art exhibition Meisterwerke Islamischer Kunst, works of contemporary artists from the “Islamic world” surrounded selected pieces from the 1910 exhibition. In 2011, Paris and Contemporary Arab Art, an initiative of the art magazine Art Absolument curated by Pascal Amel, introduced a historical perspective.

In the catalogue, curator Ehab Ellaban asserted that although there is no such thing as a unified Arab culture, each country having its own history and experiences, there are some specific cultural traits that are shared in the Arabic-speaking region, allowing one to trace a common picture (14). He explained that for the selection of the works, he retained four possible criteria: their dealing with political issues, their address of social or economic questions, a personal aesthetic approach, or their involvement with the effects of globalization. No medium was privileged: in order to give an overall picture of the state of contemporary creation in the Arab world, the exhibited works ranged from painting and sculpture to videos and installations.

The catalogue also includes texts by Iraqi art critic and writer Farouq Youssef and French art historian Véronique Rieffel, former director of the Paris-municipality run Institut des Cultures de l’Islam (ici); they reflect on changes in the art scenes of the Arab world in the last twenty-five years.

Farouq Youssef observes that artistic commitment, formerly a mere aesthetic question, has turned into something else (20). The US invasion of Iraq and the recent upheavals, but also the new role of photography (24) and of women artists (28) and a newly acquired freedom, have moved Arab artists, who had spent most of their energies under autocratic rule in perfecting the “tools of modernity,” to turn toward the political and social meaning of art (29). Art is no longer a metaphor aimed at embellishing life; it is rather, as he concludes pessimistically, “maybe that unique document that proves that we [i.e., the Arabs] are still alive” (29). Youssef’s reflection describes the passage from “modern art” in the media of painting and sculpture to those contemporary forms of expression that French sociologist of art Nathalie Heinich has defined as a “new paradigm” opposed to classic modernity. Writing from inside the Arab world, Youssef addresses Arab readers who are used to the local context, and not the Western visitor to the exhibition. Herein lies the strength of the text: rarely has an Arab author writing in Arabic had the chance to contribute to a catalogue.
of a Western exhibition. But it is also its weakness, since it is difficult reading at some points for those who do not know much about modern art in the Arab world. Véronique Rieffel's contribution turns on two points: the importance of the 2011 Arab uprisings and the Orientalist view from which Western curators and audiences write on art from the Arab world (30–37).

An Orientalist bias can still be found in the comments on the street art exhibitions held in numerous galleries which became popular after the overthrow of autocratic regimes: for Rieffel, the veil and the beard, the topoi of the popular Orientalist view, have been changed for the banner and the slogan in a new form of exotization of the Orient. She calls for a re-appropriation of Arab identity by Arabs themselves (34) and thinks that the choice of an Egyptian curator for the present exhibition is a step in the right direction.

Both Youssef and Rieffel pose relevant critical questions, but they are generic ones: the authors do not mention the exhibited objects and one may question whether they offer any clue as to how the artists' works can be understood. As in most similar exhibitions and their related publications, no distinction is made between the diaspora and artists living in the region, and on the ways this may impact on art production.


Here and Elsewhere, an exhibition held at New York's New Museum in 2014 (July 16–September 28), was conceived very differently than its Parisian counterpart. It was the first exhibition of contemporary art from the Arab world in a well-known New York museum (11). An accompanying book was published with the ambition of enabling the interested reader to situate the exhibited works within the contexts in which they were created. In their introduction, curators Natalie Bell and Massimiliano Gioni explain that they took inspiration for the title from the 1976 Godard documentary movie ici et ailleurs, which had been commissioned by the Service Bureau of the Fatah in order to report the deeds of the revolutionary Palestinian movement (17). In line with Godard, who rather than make a political film decided to “make films politically” (17), the curators intended to show the “concerns about the politics of representation” that have prevailed when Arab artists are showcased in the West. With the increasing number of exhibitions, the question of how artists from this part of the world should be presented has become crucial. Strong criticism has been expressed by artists, curators, and critics from the Arab world, who feel that the schemes of Orientalism, as criticized by Edward Said, are still at stake (18).

Refusing to frame Arab artists within a preconceived “Arab” identity, the curators have also rejected the homogenizing view that presupposes a global audience sharing concerns and tastes (20), preferring to present a “diversity within a specificity” (23). It is this “corrective intent” that is specific to most exhibitions about the Middle East as Edward McDonald-Toone puts it.²⁸

In three roundtables associated with the exhibition and moderated by Bidoun magazine, selected artists discussed the past, the present, and the future of the Arab world. The roundtable on the past addressed issues such as nostalgia, childhood experiences, and historical memory (34–41). The one on the present had a more immediate political character, dealing with the condition of the Arab world as artists reflect it in their work, with concerns ranging from migration to political oppression (98–105). The third panel discussed works that tried to imagine what the artistic prospects of the Arab world could be with ongoing political repression, consumerism, and ever-higher buildings (145–53).³¹

The publication that accompanies the exhibition further includes the essay “Khamsseen” by Yasmine El Rashidi, where the author shows how political and artistic changes in her city, Cairo, are intimately entangled (137–42), as well as “Bidoun Folio,” an anthology of recently published critical texts from the magazine on art from the Arab world (201–48).²² And finally, the catalogue contains the already mentioned review article by Media Farzin on exhibitions of Middle Eastern and Arab art (89–97).

As a whole, the catalogue assembles useful information, ranging from discussions with the artists to texts that it would otherwise be difficult to gather (although Bidoun is accessible on the web). However, a deeper art historical perspective is missing, as is a contextualization of the works beyond the artists’ own statements. The palette of selected artists does not greatly vary, being limited to those who have participated in biennales around the world or in blockbuster exhibitions, or have been seen in top galleries.

And, as in other exhibitions, there are many diaspora artists, many of whom were born abroad (Kader Attia, Maha Maamoun, or Yto Barrada), but these are presented without a discussion of how living outside of one’s homeland impacts on their ways of expressing themselves and on their perception of the Arab world.
The exhibition *Iran, Unedited History*, 1960–2014, held almost contemporaneously at the Musée d’art moderne de la Ville de Paris (16 May–24 August 2014), tried a different approach, although with a similar aim, i.e., making modern Iranian art accessible and understandable to Western audiences.34 Interestingly, as in *Here and Elsewhere*, the title of the exhibition refers to cinema (9),35 as if motion pictures would be the only way to grasp an art history still to be written. The exhibition itself had been conceived in three sequences, like a movie: “The ‘modernization’ years, 1960–1978,” “Revolution and Iran—Iraq war, 1979–1988,” “Contemporary Issues, 1989–2014.” Rather than concentrate on the art production itself, *Unedited History* expanded to the development of a modern visual culture in the country, including cinema, photography, cartoons, religious culture, and art festivals. A large part of the exhibition was dedicated to the Shiraz Art Festival, one of the main cultural events of the 1960s and 1970s (52–59).

Social criticism in the pre-revolution period appeared in the photographs taken by Kaveh Golestan in Tehran’s New City (Shahr-e No), the red light quarter. Shahr-e No, a citadel in which prostitutes lived isolated from the rest of the population before the Revolution, was completely destroyed and replaced by a green park with a pond in its centre in 1979, a clear sign of the cultural policies of the new regime. Golestan’s work on this area was part of a triptych in which he showed poor men, children with mental diseases, and women living on the margins of society (64). Together with the documentation on the Shiraz Festival, the photographic reportage on this former prostitution site in the capital was part of the project “Archaeology of the final decade” curated by Vali Mahlouji. The intent was not, as one might guess, to stress the differences between the times before and after the Islamic Revolution, but on the contrary, to render the complexity of the symbolic and relational power systems existing between the two periods.

The second sequence focused on photography and documentary films (for instance those produced by Morteza Avini), as well as on such emblematic artists as Kazem Chalipa, while the third sequence presented contemporary artists, including Narmine Sadeg or Mitra Farahani. Social, cultural, and political developments were thus highlighted in this show, giving the reader/visitor insight into Iran’s cultural and social life. Not surprisingly, the curator behind the exhibition was Catherine David, the first European to deal in depth with art from the Middle East (between 2001 and 2007, she had organized *Contemporary Arab Representations*, a series of exhibitions, workshops, and publications that explored the region’s intellectual environment and gave place to thinkers and theoreticians in order to situate the works of art presented49). David has also been involved in scholarly seminars about the topic and has made the art history of the region one of her priorities. The texts in the catalogue, or rather book (livre de l’exposition)—in French only—reflect the concept of the exhibition.37 They include considerations of the relations between art and politics by scholar Anoush Ganjipour, an article on how oil changed the formerly romanticized archaeological landscape into an industrial one by co-curator Morad Montazami, a contribution by art critic and documentarist Hamed Yousefi on film-maker Morteza Avini, a reflection on image-making in post-revolutionary Iran by researcher and curator Behand Behpoor, and Catherine David’s discussion of the importance of documentaries in the Iranian context.
give the exhibition a clear focus on Iran’s “roaring sixties and seventies” which, under the patronage of Empress Farah Diba, saw the visual arts becoming a social habit of the elites, before the Revolution imposed “new values” (40). Besides a precisely informative interview with Kamran Diba, former director and architect of the Tehran Museum of Modern and Contemporary Art (79–85), two articles by the curators retrace the history of modern Iranian art. “Redefining Modernism: Pluralist Art before the 1979 Revolution,” by Fereşteh Daftary, after discussing in its introductory part the necessity of breaking the “western monologue” on modern art (26), concentrates on the main trends of the 1960s and 1970s: the Saqqakhaneh group with its return to popular visual expression and the abstract movement, where the case of Monir Shahroudy Farmanfarmaian illustrates that its inspiration goes back to Iran rather than to New York. Daftary defines Iranian modernism before the Revolution as “polyphonic” and diverse, no single label being apt to summarize it (40). Layla S. Diba, in “The Formation of Modern Iranian Art. From Kamal-al-Molk to Zenderoudi,” inserts those same modern developments discussed by Daftary within the longer history of modern art in Iran, starting in the nineteenth century under Qajar rule. She shows how the academic Westernizing orientation under the influence of France-trained painter Kamal-al-Molk coexisted initially with initiatives aiming at revivifying Safavid miniature painting. With the first modernist experiences that followed the foundation of the Faculty of Fine Arts at Tehran University in 1940, Iranian art combined local character and motifs with Western visual language. For Diba, Iranian modernity “was grounded in the nineteenth century, institutionalized as national policy during the reign of Reza Shah Pahlavi, and reimagined in the postwar period” (59). 40

Omar Kholeif, ed. Imperfect Chronology: Arab Art from the Modern to the Contemporary—Works from the Barjeel Art Foundation London/Munich/New York: Whitechapel Gallery/Prestel Verlag, 2015 272 p. ill. $ 65 cloth ISBN 9783791354859

Imperfect Chronology: Arab Art from the Modern to the Contemporary is a series of four exhibitions at London’s Whitechapel Gallery beginning in 2015. The first two featured modern and the last two are featuring contemporary art. The exhibited works all come from the collection of the Barjeel Foundation in Sharjah (United Arab Emirates), created by Sultan Sooud Al Qassemi. In the introduction to the catalogue Al Qassemi states that in spite of great differences and varieties in beliefs and tongues, Arab art is a reality. For him, there are issues shared by Arab artists, first of all their concern for the Palestinian cause, the Algerian struggle for liberation from French occupation in the 1950s, and the Arab Springs. “Arab art movements,” he asserts, “should not be measured according to a Western art historical timeline,” since they are “influenced by local and regional political struggles and changes” (15). 41 At a time when the idea of the very existence of an Arab culture is contested by many, Al Qassemi does not hesitate to affirm that common values, founded in the struggles for the region’s freedom, tie Arabs together. In the second part of the catalogue’s introduction, Omar Kholeif presents the exhibition concept and the selected artists. Various other texts highlight particular aspects of art and creation in the Arab region (16–24). Palestinian artist and writer Kamal Boullata stresses the importance of the word in the Arab context and the perpetuation of this trend in the modern period, while he thinks that the lifestyle of contemporary artists brings them back to the nomadic habits of their ancestors. Ifikhar Dadi insists on the historical and contemporary relations between the Middle East and South Asia. While detecting the Gulf region as the pivotal point, he also sees in the use of calligraphic signs in modern art a strong tie. Edward McDonald-Toone critically retraces the history of Catherine David’s Contemporary Arab Representations, whose project had “exemplary resonances for subsequent exhibition projects about the Arab world and the Middle East” (46). Three essays address the influence of the political situation in the region on the visual arts. Nada Shabout writes on Iraqi art and the dispersion of national collections after the 2003 American invasion, while in a contribution on Egypt’s participation at the Venice Biennale, Gilane Tawadros focuses on the paradigmatic break that 1967 represented; and Rasha Salti, takes the painting Al-Wahesh wal Miskeen (1987) by Fateh Moudarres as a pretext for a sketch on the oppressive situation in Syria. 42 A fictional text by Rasha Salti and a visual poem by Etel Adnan complete the collection. The exhibited works are reproduced on pages 98 to 238.
The purpose of this series of exhibitions is to give an overall vision of creativity in the Arab world from the early twentieth century onward, from both a historical and a contemporary perspective. In this sense, Imperfect Chronology builds up a frame into which the contemporary works exhibited “here and elsewhere” can be placed, as Iran Modern and Unedited History already did for Iran.

Common to all these exhibitions was the intent of presenting the art production of a whole region, or of a whole country, for longer periods of time, a concept rarely adopted when presenting modern and contemporary Western art (but also common with Chinese or Latin American art). Nat Muller wrote in 2009 that although these all-encompassing exhibitions “end up homogenising instead of diversifying” and create a canon, they are a “necessary evil” since they give artists from the Middle East the opportunity to exhibit all over the world.⁴³ Interestingly, all three exhibitions on art from the Arab world—25 ans de créativité arabe, Here and Elsewhere, and Imperfect Chronology—questioned the very existence of an Arab identity, of an “Arab art.” This can be understood in a historical perspective and pinpoints the collapse of the ideology of a political Arab unity, but indicates that there is still a solid sense of common belonging to a cultural area defined by the Arabic language. It is a strong statement in face of the present state of destruction of large parts of the Arab world, and goes with a recognition of its differences, be they religious or ethnic, by the curators. In the case of Iran, a state with a long historical tradition of unity, such issues are not relevant (although there are ethnic and religious minorities within the territory). There, it is rather the political question of the rupture caused by the Islamic revolution in 1979 that is foregrounded. While Iran Modern suggests by its very conception that modernity existed in Iran but ended with the advent of the mullahs, Unedited History tries a more complex approach, tracking the strategies modernist artists employed in order to express themselves under the new rules dictated by the religious regime.

If these shows share anything, it is that political aspects in a broad sense dominate in the end over art historical considerations, especially when it comes to contemporary art. Neither the works nor the artists’ paths are the focus, but rather the statements their works are supposed to make, statements that respond to the viewers’ expectations when it comes to the Middle East. Even though statements are a central issue in much contemporary art, for Middle Eastern art they seem to dominate over all other considerations. This can be explained by the political situation of the region and its worldwide impact, but Western curators’ limited knowledge of the local art scenes, of their present state, or even more, of their history, is another key to understanding this prevalence of politics over artistic considerations. Thus, artworks cannot but be the signifiers of an anticipated reality, of an expected stance on regional issues. However, if this type of show tended to monopolize the scene in the earlier years of the millennium, exhibitions with a historical background such as Iran Modern, Unedited History, and Imperfect Chronology open new paths and constitute an important contribution to understanding non-Western art contexts. Thus, they are first steps in the building of a global art historical consciousness in international audiences. The works of art chosen for these exhibitions allow an understanding of how art movements, intellectual trends, and political issues came together and forged modern art in the region. And by showing the “missing modern,” this forgotten period of art history of the Middle East, i.e., its “classical modernity” and its academic predecessors, they reconnect the contemporary to its sources. This brings widely shown contemporary art back to its place within the creative production of the region, and evidences the fact that it does not come out of “nothing,” or, as often incorrectly stated, that it is an avatar of Islamic art. Even though the catalogue texts might not in many cases provide deeper knowledge, and although their quality may be uneven, they constitute the basis for a first approach. Monographic shows on artists, such as those produced by the Tate Gallery on Lebanese sculptor Saloua Raouda Choucair (2013), Sudanese calligraphic abstractionist Ibrahim El-Salahi (2013),⁴⁴ and pioneer artist Fahrelnissa Zeid (2017) or by the Mathaf in Doha on Lebanese-American writer and artist Etel Adnan (2014) and on Iraqi artist Dia al-Azzawi (2016–2017)⁴⁵ to name just a few, consolidate this basic work, and, with their accompanying catalogues, which are often rich with historical documents, help to fill the gaps in the region’s art history. Middle Eastern art might have a timeline separate from that of Western art, but such exhibitions begin to situate it within global art history and contextualize its contemporary production. The discontentment that the average visitor may feel at exhibitions of contemporary art from the Middle East, which is caused by a lack of information that prevents any but immediate and superficial readings, can be alleviated by initiatives of this kind. They give back to the region its broader cultural dimension and potential through the development of historical and documentary richness.

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3. “The artists in these states [Turkey and Isra-
   el] deserve a distinct analysis and a degree of
   attention that this book could not have given
   them, and for this reason I largely omitted them
   from my discussion.” Saeb Eigner et al., Art of the
   Middle East. Modern and Contemporary Art of the
   Arab World and Iran (London, 2010), n.p. Even when the
   “Middle East” is given a broader geographical ex-
   tension, as in the publication by Paul Sloman, ed.,
   Contemporary Art in the Middle East (London, 2009),
   where the map on p. 8–9 includes Afghanistan,
   Turkey, and Israel (although ending with Tunisia
   in the West), the forty-five presented artists, with
   the exception of one Afghan and two Israelis, are
   all from the Arab world and Iran.
5. Fereshteh Dastfiani, ed., Without Boundary,
6. Among the vast literature on the Guggen-
   heim Bilbao, see namely the assessment by Maria
   Alvarez Sainz, “(Re)building an Image for a City:
   Is a Landmark Enough? Bilbao and the Guggen-
   heim Museum, 10 Years Together,” Journal of Ap-
   plied Social Psychology 42.1 (2012), 100–32.
   York/London, 2007); Hans Belting, Andrea Bud-
   densieck, and Peter Weibel Belting, The Global
   Contemporay and the Rise of New Art Worlds (Cambridge
   MA/London, 2012); Thomas DaCosta Kaufmann,
   Catherine Dossin, and Béatrice joyeux-Prunel,
   Circulations in the Global History of Art (Farnham/Bur-
   lington, 2015).
8. For a discussion of major academic publi-
   cations on modern and contemporary art in the
   Middle East, see Silvia Naef, “Visual Modernity in
   the Arab World, Iran and Turkey—Reinventing the
   ‘Missing Modern’,” Asiatische Studien/Études
9. Béatrice joyeux-Prunel and Olivier Marcel,
   “Exhibition Catalogues in the Globalization of Art.
   A Source for Social and Spatial Art History,” ArtMag-
   azine 4.2 (2015), 82, accessible online, http://
   docs.lib.purdue.edu/artmag/vol4/iss8/8. The au-
   thors’ purpose is to show that a serial reading of
   exhibition catalogues throws new perspectives on
   art history and can highlight the importance of
   “peripheral” regions.
10. Modern Art: Exhibition A: On the History
    of Contemporary Arab Art Shows, in Massi-
    similiano Gioni, ed., Here and Elsewhere (New
    York, 2014), 89–97. Another, also not exhaustive,
    listing of exhibitions of art from the Arab world
    since the early 2000s is to be found in Nat Muller,
    “Contemporary Art in the Middle East,” in Paul
    Sloman, ed., Contemporary Art in the Middle East
11. In 2013, the 53rd edition of the Venice
    Biennale included the national pavilions of Bah-
    rain, Egypt, and Morocco, 3 for Lebanon, Tunisia
    and Iraq, 2 for the uae, Algeria, Syria, and Kuwait,
    and 1 each for Libya, Israel, Palestine, Bahrain, Oman,
    and Sudan. The Comoros Islands, Djibouti, Jor-
    dan, Mauritania, Somalia, and Yemen were not
    represented. The complete list of the exhibited
    artists can be found on www.imarabe.org/exposi-
    tion-ima-6413.
12. There were 6 Saudi artists; 5 for each of
    Egypt and Morocco, 3 for Lebanon, Tunisia
    and Iraq, 2 for the uae, Algeria, Syria, and Kuwait,
    and 1 each for Libya, Israel, Palestine, Bahrain, Oman,
    and Sudan. The Comoros Islands, Djibouti, Jor-
    dan, Mauritania, Somalia, and Yemen were not
    represented. The complete list of the exhibited
    artists can be found on www.imarabe.org/exposi-
    tion-ima-6413.
13. In 2014, the 54th edition of the Venice
    Biennale included the national pavilions of Bah-
    rain, Egypt, and Lebanon, Syria, and the United
    Arab Emirates participated.
15. Nada Shabout et al., eds., Saoji. A Centu-
    ry of Modern Art (Milan, 2010); Sam Bardaouil
    and Till Fellrath, eds., Tolerance 1939–2014: 75
    Stories of Journeys Through Time and Space (Milan,
    2010).
16. Cf. Andrea Lermer and Avinoam Shalem,
    eds., After One Hundred Years: The 1910 Exhibition
    “Meisterwerke muhammadianischer Kunst” Reconsidered
    (Leiden/Boston, 2011), and Eva-Maria Troelen-
    berg, Eine Ausstellung wird beschönigt: die Münchner
    “Ausstellung von Meisterwerken muhammadianischer Kunst”
    1910 in kultur- und wissenschaftsgeschichtlicher Perspekti-
    ve (Frankfurt am Main, 2011).
17. 16 September 2010–9 January 2011. Chris
    Herson, et al., eds., The Future of Tradition—The
    Tradition of Future, 100 years after the Exhibition Master-
    pieces of Muslim Art in Munich (Munich, 2010).
19. 29 April–5 October 2016. www.guggen-
    heim.org/exhibition/but-a-storm-is-blowing-from-
    paradise-contemporary-art-of-the-middle-
    east-and-north-africa.
20. Cf. brahim ben Hosssain alaoui, ed., Art
    seum Collections of Modern Art from the Arab
    World,” in Rami Daher and Irene Maffi, eds., The
    Politics and Practices of Cultural Heritage in the Middle
    East, Positioning the Material Past in Contemporary Soci-
    ety (London, 2014), 270–89.
22. Not to be confused with the Centre Geor-
    gos Pompidou’s 2013–15 exhibition of the perma-
    nent collection, Modernités plurielles 1950–1970,
    curated by catherine Grenier. English title: Plural
    Modernities.
23. Modernité plurielle, Art contemporain arabe, 8
    December 2007–9 March 2008. For a review in
    English of the show, see David Treisal, “The
    Institut au 20,” Al-Ahram Weekly, issue 855, 13–
    19 December 2007. http://www.alehram.org/eg/Ar-
24. For more information on the exhibition, see
    the iMac’s website: www.imarabe.org/exposi-
    tion-ima-6413.
25. Nathalie Heinich, Le paradigme de l’art
26. For instance, the whole passage (p. 24)
    on iranian artist Shaker Hassan Al Said (1925–2004),
    the theoretical founder of the hurufiyah move-
    ment, might be quite obscure to the average
    Western reader.
27. On the notion of the catalogue as a “book,”
    see Béatrice joyeux-Prunel and Olivier
    Marcel, “Exhibition Catalogues in the Globaliza-
    tion of Art,” 86.
28. Edward McDonald-Toone, “The Exhibi-
    tion and the Agora: Contemporary Arab Rep-
    Imperfect Chronology: Arab Art from the Modern to the
    Contemporary—Works from the Barjeel Art Foundation
    (London/Munch/New York, 2015), 45.
29. With artists itt barradia, Anna Boghigian,
    roki Haerizadeh, and Wael Shawki, 34–41.