

**POS 6933 SECTION 02A7 – UF – FALL 2015**  
**ISLAM AND WORLD POLITICS**

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**COURSE DESCRIPTION**

Islam is everyday on the news in one way or another. As one of the world religions with more than a billion of Muslims worldwide, Islam plays important roles in world, national and local politics in different ways and to different levels and in different forms and shapes. This course seeks to open the gate toward a very vast and diverse realm of issues and questions using an interdisciplinary approach. The reasoning behind the organization of this course is that it will be short-sighted to focus on what is conventionally termed as politics in order to understand what is also commonly called 'political Islam'. Rather, the course is organized along a variety of themes that, when taken together, provide a more comprehensive as well as deep understanding of what might be termed as the phenomenon of 'Islam and world politics'. However, any semester-course can only fall short of satisfactorily covering its purported scope, and this course is no exception. Yet the course is rich enough to expose the students to a broad as well deep and varied knowledge of the issue-area of Islam and world politics.

**WORK REQUIREMENTS**

- Students are required to "digest" thoroughly each week's readings before coming to class and thus be prepared to fully discuss the readings in depth and share their insights with the rest of the class.
- Each student is required to write a number of weekly 4-5 page reaction papers. The papers are to be emailed to the instructor before class. Each paper must focus on a particular question relevant to one or more of the readings. Try to develop a puzzling question rather than summarize the readings.
- Each student is required to make presentations and lead the subsequent discussion for the first hour of class on the topics addressed in one of his/her weekly reaction papers. The student making the presentation should email the reaction paper (which can go up to 8 pages) to the class on Monday 1:00-8:00pm. The remaining students are required to read it before class and come prepared to raise issues from it in the class discussion ensuing from the presentation.
- Students are required to write a 15-20 page research paper on a topic of Islam and world politics of their choice. Please see details down below.

**GRADING POLICY**

- Presenting report and leading the ensuing discussion: 10% of the final grade.
- Weekly papers: 40% of the final grade.

- Research paper: 40% of the final grade
- Presenting the research paper: 10% of the final grade
- Note: Late papers will not be accepted.

## READINGS

There are two types of readings. A set of required readings are “a must read”, and a second set of highly recommended (but not required) readings that will help you deepen your knowledge of the topic of the week. The recommended readings might be a useful starting point for your research papers. All readings will be posted on sakai.

## SPECIFICS ON THE RESEARCH PAPER

In order for the instructor to provide guidance in the preparation of the research paper, you will be required to turn in various brief intermediate papers throughout the semester.

### Each student must:

1. Define a research question that interests him/her and that applies one of more of the approaches/themes from the materials covered in this course. Submit the research question and an abstract. **Date: September 8<sup>th</sup>.**
2. Submit a 2-3 page summary of the proposed research and expected results. **Date: September 29<sup>th</sup>.**
3. Submit a 6-8 page paper discussing the relevant literature to the research question (empirical as well as theoretical). **Date: October 20<sup>th</sup>.**
4. The final paper should be 15-20 pages long, including the bibliography. **Date: December 8<sup>th</sup>.**

## IMPORTANT NOTES:

- The instructor reserves the right to change any part or aspect of this document should a need for doing so emerge at any point in time during the semester.
- Students requesting classroom accommodation for disabilities must register with the Dean of Students Office and provide documentation from this office.
- All students are required to abide by UF standards of academic honesty laid out in the Student Honor Code, posted at <http://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>

## IMPORTANT DATES

<b>Classes begin</b>	<b>August 24</b>
<b>Classes end</b>	<b>December 9</b>
<b>Reading days</b>	<b>December 10-11</b>
<b>University Holidays - no classes</b>	<b>September 7: Labor Day</b>
	<b>November 6-7: Homecoming</b>
	<b>November 11: Veterans Day</b>
	<b>November 25-28: Thanksgiving break</b>

## WEEKLY READING ASSIGNMENTS AND OUTLINE OF THE COURSE

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### **Week 1 / August 25: Islam and 'Everyday' Political Practices**

#### **Required**

1. Alam, Anwar. 2007. "Scholarly Islam" and "Everyday Islam": Reflections on the Debate over Integration of the Muslim Minority in India and Western Europe. Journal of Muslim Minority Affairs 27 (2): 241-260.
2. Ewing, Katherine Pratt. 2006. Between Cinema and Social Work: Diasporic Turkish Women and the (Dis)Pleasures of Hybridity. Cultural Anthropology 21 (2): 265-294.
3. Khan, Naveeda. 2006. Of Children and Jinn: An Inquiry into an Unexpected Friendship during Uncertain Times. Cultural Anthropology 21 (2): 234-264.
4. Hirschkind, Charles. 2001. Civic Virtue and Religious Reason An Islamic Counterpublic. Cultural Anthropology 16 (1): 3-34.
5. George, Kenneth M. 2009. Ethics, Iconoclasm, and the Qur'anic Art in Indonesia. Cultural Anthropology 24 (4): 589-621.

#### **Recommended:**

1. Meneley, Anne. 2007. Fashions and Fundamentalism in Fin-de-Siècle Yemen: Chador Barbie and Islamic Socks. Cultural Anthropology 22 (2): 214-243.
2. Al-Mohammad, Haydar. 2012. A Kidnapping in Basra: The Struggles and Precariousness of Life in Postinvasion Iraq. Cultural Anthropology 27 (4): 597-614.

### **Week 2/ September 1: Islam and the Politics of 'Disciplining' Religion**

#### **Required**

1. Lynch, Cecelia. 2009. A neo-Weberian Approach to Religion in International Politics. International Theory (2009), 1:3, 381-408.
2. Sheikh, Mona Kanwal. 2012. How Does Religion Matter? Pathways to Religion in International Relations. Review of International Studies 38: 365-392.
3. Pals, Daniel L. 1987. Is Religion A Sui Generis Phenomenon? Journal of the American Academy of Religion 55 (2): 259-282.
4. Thomas, Scott M. Taking Religious and Cultural Pluralism Seriously: The Global Resurgence of Religion and the Transformation of International Society. Millennium: Journal of International Studies 29 (3): 815-841.

#### **Recommended**

1. Fitzgerald, Timothy. 2000. The Ideology of Religious Studies. New York: Oxford University Press. Chapters 1-5.
2. McCutcheon, Russell T. 2003. The Discipline of Religion: Structure, Meaning, Rhetoric. New York: Routledge. Chapter 1, 3, 8, 12.

### **Week 3/ September 8: Islam and the Politics of Memory**

#### **Required**

1. Machaqueiro, Mario. 2012. Ambivalent Islam: The Identity Construction of Muslims under Portuguese Colonial rule. Social Identities 18 (1): 39 - 63.
2. Mas, Ruth. 2006. Compelling the Muslim Subject: Memory as Post-Colonial Violence and the Public Performativity of "Secular and Cultural Islam". The Muslim World 96 (October): 585-616.
3. Mandel, Ruth. 2013. Fifty Years of Migration, Fifty Years of Waiting: Turkey, Germany and the European Union. German Politics and Society 107, 31 (2): 66-78.

4. Ghamari-Tabrizi, Behrooz. 2009. Memory, Mourning, Memorializing On the Victims of Iran-Iraq War, 1980 – Present. Radical History Review 105 (Fall): 106-121.
5. Israeli, Raphael. 2001. Myth as Memory: Muslims in China Between Myth and History. The Muslim World 91 (Spring): 185-208.

### **Recommended**

1. Butler, Jean. 2011. Reading Satan, Remembering the Other. Numen 58: 157–187.
2. Rane, Halim and Jacqui Ewart. 2013. Reflections on 9/11: Australian Muslim and Non-Muslim Responses 10 Years On. Journal of Muslim Minority Affairs 33 (2):155–170.
3. Phillips, Richard. 2011. Remembering Islamic Empires: Speaking of Imperialism and Islamophobia. New Formations 70 (Winter): 94-112.
4. Lamont, Christopher K. and H. La Boujneh. 2012. Transitional Justice in Tunisia: Negotiating Justice during Transition. Politička Misao 49 (5): 32-49.

### **Week 4/ September 15: Islam and the Politics of Modernity**

#### **Required**

1. Amineh, Parvizi Mehdi. 2007. The Challenges of Modernity: The Case of Political Islam. Perspectives on Global Development and Technology 6: 215-228.
2. Casanova, Jose. 2011. Cosmopolitanism, the Clash of Civilizations and Multiple Modernities. Current Sociology 59 (2): 252-267.
3. Ekev Demir, Şehmus. 2008. On Modernity, Islamic World and Interpretation of Quran. Akademi Dergisi 12(37): 97-110.
4. Hurd, Elizabeth Shakman. 2003. Appropriating Islam: The Islamic Other in the Consolidation of Western Modernity. Critique: Critical Middle Eastern Studies 12(1), 25–41.
5. Khiabany, Gholam. 2007. Iranian Media: The Paradox of Modernity. Social Semiotics 17 (4): 479-501.
6. Marrouchi, Mustapha. 2007. Islam and the West: Unequal Distance/Unequal Difference. Philosophia Africana 10 (1): 1-30.

### **Recommended**

1. Mas, Ruth. 2012. Why Critique? Method and Theory in the Study of Religion 24: 389-407.
2. Masud, Muhammad Khalid, Armando Salvatore and Martin van Bruinessen. 2009. Islam and Modernity: Key Issues and Debates. Edinburgh: Edinburgh University Press. Chaps. 1,2,8,9.
3. Mura, Andrea. 2012. A Genealogical Inquiry into Early Islamism: The Discourse of Hasan al-Banna. Journal of Political Ideologies 17(1), 61–85.
4. Silverstein, Brian. Islam and Modernity in Turkey: Power, Tradition and Historicity in the European Provinces of the Muslim World. Social Thought and Commentary 497:517.
5. Thompson Michael J. 2010. Islam, Rights, and Ethical Life: The Problem of Political Modernity in the Islamic World. Theoria (June): 99-125.
6. Weber, Peter C. 2013. Modernity, Civil Society, and Sectarianism: The Egyptian Muslim Brotherhood and the Takfir Groups. International Society for Third-Sector Research 24: 509–527.
7. Zaidi, Ali Hassan. 2006. Muslim Reconstructions of Knowledge and the Re-enchantment of Modernity. Theory, Culture & Society 23 (5): 69-91.

### **Week 5/ September 22: Islam and the Politics of Secularism**

#### **Required**

1. Asad, Talal. 2003. Formations of the Secular: Christianity, Islam, Modernity. Stanford University Press. Chaps: Introduction, 1, 4, 6.

2. Scott, David and Charles Hirschkind, Editors. 2006. Powers of the Secular Modern: Talal Asad and His Interlocutors. Stanford University Press. Chaps. 1, 2, 9, 10, 11.
3. Roy, Oliver. 2007. Secularism Confronts Islam. Columbia University Press. Recommended.

### Recommended

1. Mahmood, Saba. 2009. Religious Reason and Secular Affect: An Incommensurable Divide? Critical Inquiry 35 (Summer): 836-862.
2. Urban, Greg. 2008. The Circulation of Secularism. International Journal of Political Culture Society 21: 17-37.
3. Bowen, John R. 2010. Secularism: Conceptual Genealogy or Political Dilemma? Comparative Studies in Society and History 52 (3): 680-694.
4. Salvatore, Armando. 2013. Islam and the Quest for a European Secular Identity: From Sovereignty through Solidarity to Immunity. Politics, Religion & Ideology 14 (2): 253-264.
5. Zubaida, Sami. 2005. Islam and Secularization. American Journal of Social Sciences 33 (3): 438-448.
6. Hurd, Elizabeth Shakman. 2008. The Politics of Secularism in International Relations. Princeton University Press. Chaps. 1, 2, 3.
7. The Construction and
8. Masud, Muhammad Khalid. Deconstruction of Secularism as an Ideology in Contemporary Muslim Thought. American Journal of Social Sciences 33 (3): 363-383.
9. Asad, Talal, Wendy Brown, Judith Butler, and Saba Mahmood. 2009. Is Critique Secular? Blasphemy, Injury, and Free Speech. The Townsend Center for the Humanities, University of California, Berkeley.

### Week 6/ September 29: Islam and the Politics of Governance

#### Required

1. March, Andrew F. 2013. Genealogies of Sovereignty in Islamic Political Theology. Social Research 80 (1): 293-320.
2. Koenig, Matthias. 2007. Europeanising the Governance of Religious Diversity: An Institutional Account of Muslim Struggles for Public Recognition. Journal of Ethnic and Migration Studies 33 (6): 911 - 932.
3. Agensky, Jonathan & Joshua Barker. 2012. Indonesia and the Liberal Peace: Recovering Southern Agency in Global Governance. Globalizations 9 (1): 107-124.
4. Doyle, Natalie J. 2013. Islam, Depoliticization and the European Crisis of Democratic Legitimacy. Politics, Religion & Ideology 14 (2): 265-283.
5. Light, Matthew. 2012. Migration, 'Globalised' Islam and the Russian State: A Case Study of Muslim Communities in Belgorod and Adygeya Regions. Europe-Asia Studies 64 (2): 195-226.
6. Falk, Richard. 2002. Religion and Global Governance: Harmony and Clash? International Journal of World Peace XIX (1): 3-37.

#### Recommended

1. Novati, Giampaolo Calchi and Stefano Bellucci. 2001. Islamic Governance in Algeria and Sudan: A Fading Quest for a Model? Mediterranean Quarterly. Winter: 100-114.
2. Permoser, Julia Mourao, Sieglinde Rosenberger and Kristina Stoeckl. 2010. Religious Organisations as Political Actors in the Context of Migration: Islam and Orthodoxy in Austria. Journal of Ethnic and Migration Studies 36 (9): 1463 -1481.
3. Khir, Bustami. 2007. Who Applies Islamic Law in Non-Muslim Countries? A Study of the Sunni Principle of the Governance of the Scholars (wilayat al-'ulama'). Journal of Muslim Minority Affairs 27 (1): 79-81.

4. Bader, Veit. 2007. The Governance of Islam in Europe: The Perils of Modelling. Journal of Ethnic and Migration Studies 33 (6): 871 – 886.

### **Week 7/ October 6: Islam and the Politics of Liberal Democracy**

#### **Required**

1. Pacaci, Mehmet. 2013. Democratic Values and the Qur'an as a Source of Islam. Philosophy and Social Criticism 39 (4-5): 361-37.
2. Kelsay, John. 2005. Democratic Virtue, Comparative Ethics, and Contemporary Islam. Journal of Religious Ethics 33 (4):697-707.
3. Bayat, Asef. 2007. Islam and Democracy: What is the Real Question? ISIM Paper 8. Amsterdam University Press. Leiden.
4. March, Andrew. Islamic Foundations for a Social Contract in non-Muslim Liberal Democracies. American Political Science Review 101 (2): 235-252.
5. Benhenda, Mostapha. 2011. Liberal Democracy and Political Islam: The Search for Common Ground. Politics, Philosophy & Economics 10 (1): 88-115.
6. Euben, Roxanne L. 2011. Making the World Safe for Compatibility. Political Theory 38 (3): 424-441.

#### **Recommended**

1. March, Andrew F. 2013. Genealogies of Sovereignty in Islamic Political Theology. Social Research: An International Quarterly 80 (1): 293-320.
2. Hashemi, Nader. 2010. Religious Disputation and Democratic Constitutionalism: The Enduring Legacy of the Constitutional Revolution On the Struggle for Democracy in Iran. Constellations 17 (1): 50-60.
3. March, Andrew F. 2010. Taking People as They Are: Islam as a “Realistic Utopia” in the Political Theory of Sayyid Qutb. American Political Science Review 104 (1): 189-207.
4. March, Andrew F. 2005. The Demands of Citizenship: Translating Political Liberalism into the Language of Islam. Journal of Muslim Minority Affairs 25 (3): 317-345.
5. Bahlu, Raja. 2003. Toward an Islamic Conception of Democracy: Islam and the Notion of Public Reason. Critique: Critical Middle Eastern Studies 12 (1): 43-60.

### **Week 8/ October 13: Islam and the Politics of Universal Human Rights**

#### **Required**

1. An-Na'im, Abdullahi Ahmed. 2008. Islam and the Secular State: Negotiating the Future of Sharia. Harvard University Press. Chap. 3.
2. Carle, Robert. 2005. Revealing and Concealing: Islamist Discourse on Human Rights. Human Rights Review. April-June: 122-137.
3. Cairo Declaration on Human Rights.
4. Martin, J. Paul. 2005. The Three Monotheistic World Religions and International Human Rights. Journal of Social Issues 61 (4): 827-845.
5. An-Na'im, Abdullahi Ahmed. 2006. Why Should Muslims Abandon Jihad? Human Rights and the Future of International Law. Third World Quarterly 27 (5): 785 – 797.
6. Razavi, Shahra. 2006. Islamic Politics, Human Rights and Women's Claims for Equality in Iran. Third World Quarterly 27 (7): 1223 – 1237.
7. Reinbold, Jenna. 2010. Radical Islam and Human Rights Values: A “Religious-Minded” Critique of Secular Liberty, Equality, and Brotherhood. Journal of the American Academy of Religion 78 (2): 449-476.

**Recommended**

1. Price, Daniel. 2002. Islam and Human Rights: A Case of Deceptive First Appearances. Journal for the Scientific Study of Religion 41 (2): 213–225.
2. Brems, Eva. 2004. Reconciling Universality and Diversity in International Human Rights: A Theoretical and Methodological Framework and Its Application in the Context of Islam. Human Rights Review. April-June: 5-21.
3. Krivenko, Ekaterina Yahyaoui. 2009. Islamic View of Women's Rights: An International Lawyer's Perspective. IJEAAL 1: 103-128.
4. Defamation of Religions: A Vague and Overbroad Theory that Threatens Basic Human Rights. Brigham Young University Law Review 635-685.
5. Brechin, Jessie. 2013. A Study of the Use of Sharia Law in Religious Arbitration in the United Kingdom and the Concerns that this Raises for Human Rights. Ecclesiastical Law Journal 15: 293-315.
6. Oh, Irene. 2008. Approaching Islam: Comparative Ethics through Human Rights. Journal of Religious Ethics 36 (3): 405–423.
7. Oh, Irene. 2010. Islamic Voices and the Definition of Human Rights. Journal of Church and State 53 (3): 376–400.
8. Edmunds, June. 2013. Human rights, Islam and the Failure of Cosmopolitanism. Ethnicities 13 (6): 671–688.
9. Thompson, Michael J. 2010. Islam, Rights, and Ethical Life: The Problem of Political Modernity in the Islamic World. Theoria (June): 99-125.
10. Ahmed, Dawood I. and Tom Ginsburg. 2014. Constitutional Islamization and Human Rights: The Surprising Origin and Spread of Islamic Supremacy in Constitutions. Virginia Journal of International Law 54 (3): 615-695.
11. Hoffstaedter, Gerhard. 2013. Islam and Freedom of Religion: Anthropology, Theology and Clashes of Universalisms in Contemporary Malaysia. The Australian Journal of Anthropology 24: 270–289.
12. Kayaoglu, Turan. 2014. Trying Islam: Muslims before the European Court of Human Rights. Journal of Muslim Minority Affairs 34 (4): 345–364.

**Week 9/ October 20: Islam and the Politics of the War on Terror****Required**

1. Gismondi, Mark David. 2004. Civilisation as Paradigm: An Inquiry into the Hermeneutics of Conflict. Geopolitics 9 (2): 402–425.
2. Iribarnegaray, Deanna. 2010. Considering Relations between Islam and the West in Three “Discrepant Experiences”: From Invasion to Retribution. Journal of Alternative Perspectives in the Social Sciences 2 (2): 472-494.
3. Featherstone, Mark, Siobhan Holohan, And Elizabeth Poole. Discourses of the War on Terror: Constructions of the Islamic other after 7/7. International Journal of Media and Cultural Politics 6 (2): 169-186.
4. Philpott, Simon. 2010. Is anyone watching? War, cinema and bearing witness. Cambridge Review of International Affairs 23 (2): 325-348.
5. Crowder, George, Martin Griffiths, and Mubashar Hasan. 2014. Islam, Islamism, and Post-Islamism: Rediscovering Politics after the War on Terror. Australian Journal of Politics and History 60 (1): 110-124.
6. Mahajan, Gurpreet. 2007. Multiculturalism in the Age of Terror: Confronting the Challenges. Political Studies Review 5: 317–336.
7. Walton, C. Dale. 2007. Not Only Islamism: Great Power Politics and the Future of Terrorism. Comparative Strategy 26: 21-37.

8. Winegar, Jessica. 2008. The Humanity Game: Art, Islam, and the War on Terror Social Thought & Commentary. Anthropological Quarterly 81 (3): 651-681.

### **Recommended**

1. Nelson, Matthew J. 2007. Who speaks for Islam?: 'Authenticity' and the interpretation of Islamic law in America's war on Terror. Australian Journal of International Affairs 61 (2): 247-266.
2. Moretti, Daniele. 2006. Osama Bin Laden and the man-eating sorcerers: Encountering the 'war on terror' in Papua New Guinea. Anthropology Today 22 (3): 13-17.
3. Rudy, Sayres S. 2007. Pros and Cons: Americanism against Islamism in the 'War on Terror'. The Muslim World 97 (January): 33-78.
4. Neil, Cambridge. 2007. Southeast Asia and the global 'war on terror' discourse. Review of International Affairs 20 (2): 249-265.
5. Esposito, John. 2011. The Future of Islam and U.S.-Muslim Relations. Political Science Quarterly 126 (3): 365-401.
6. Kassimeris, George and Leonie Jackson. 2011. The West, the rest, and the 'war on terror': Representation of Muslims in neoconservative media discourse. Contemporary Politics 17 (1): 19-33.
7. Goldstone, Brian. 2007. Violence and the Profane: Islamism, Liberal Democracy, and the Limits of Secular Discipline. Anthropological Quarterly 80 (1): 207-235.
8. Celso, Anthony N. 2008. Al Qaeda in the Maghreb: The "Newest" Front in the War on Terror. Mediterranean Quarterly 19 (1): 81-96.
9. Ibragimova, Magomed-Rasul and Kimitaka Matsuzatob. 2014. Contextualized violence: politics and terror in Dagestan. Nationalities Papers 42 (2): 286-306.
10. Jhazbhay, Iqbal. 2008. Islam and Stability in Somaliland and the Geo-politics of the War on Terror. Journal of Muslim Minority Affairs 28 (2): 173-205.
11. Rehman Javaid. 2007. Islam, "War on Terror" and the Future of Muslim Minorities in the United Kingdom: Dilemmas of Multiculturalism in the Aftermath of the London Bombings. Human Rights Quarterly 29 (4): 831-878.

### **Week 10/ October 27: Islam and the Politics of the 'Just War'**

#### **Required**

1. Amjad-Ali, Charles W. 2009. Jihad and Just War Theory: Dissonance and Truth. Dialog: A Journal of Theology 48 (3): 239-247.
2. Kelsay, John. 2007. Arguing the Just War in Islam. Harvard University Press.
3. Silverman, Adam L. 2002. Just War, Jihad, and Terrorism: A Comparison of Western and Islamic Norms for the Use of Political Violence. Journal of Church and State 44 (1): 73-92.

#### **Recommended**

1. Blankinship, Khalid Yahya. 2011. Parity of Muslim and Western Concepts of Just War The Muslim World 101 (July): 412-426.

### **Week 11/ November 3: Islam and the Politics of Security**

#### **Required**

1. Ayoob, Mohammed. 2007. Challenging Hegemony: Political Islam and the North-South Divide. International Studies Review 9: 629-643.
2. Vidino, Lorenzo. 2009. Europe's New Security Dilemma. The Washington Quarterly 32 (4): 61-75.
3. Powell, Kimberly A. 2011. Framing Islam: An Analysis of U.S. Media Coverage of Terrorism Since 9/11. Communication Studies 62 (1): 90-112.



4. Brown, Bernard E. 2011. Geopolitical Islam: Recalculating. American Foreign Policy Interests 33: 158-167.
5. Adib-Moghaddam, Arshin. 2002. Global Intifadah? September 11th and the Struggle within Islam. Cambridge Review of International Affairs 15 (2): 203-216.
6. Amin-Khan, Tariq. 2009. The Rise of Militant Islam and the Security State in the Era of the 'Long War'. Third World Quarterly 30 (4): 813-828.
7. Meyer, Christoph O. 2009. International terrorism as a force of homogenization? A constructivist approach to understanding cross-national threat perceptions and responses. Cambridge Review of International Affairs 22 (4): 647-666.

### **Recommended**

1. Malashenko, Aleksei. 2004. Islam, Politics, and the Security of Central Asia. Russian Politics and Law 42 (4): 6-20.
2. Flower, Scott. 2008. Muslims in Melanesia: putting security issues in perspective. Australian Journal of International Affairs 62 (3): 408-429.
3. Cesari, Jocelyne. 2012. Securitization of Islam in Europe. Die Welt des Islams 52: 430-449.
4. Tibi, Bassam. 2007. The Totalitarianism of Jihadist Islamism and its Challenge to Europe and to Islam. Totalitarian Movements and Political Religions 8 (1): 35-54.
5. Chaudet, Didier. 2006. Hizb ut-Tahrir: An Islamist Threat to Central Asia? Journal of Muslim Minority Affairs 26 (1): 113-125.

### **Week 12/ November 10: Islam and the Politics of the Post-colonial**

#### **Required**

1. Majid, Anouar. 2000. Unveiling Traditions: Postcolonial Islam in a Polycentric World. Duke University Press.
2. Soares, Benjamin and Filippo Osella. 2009. Islam, Politics, Anthropology. Journal of the Royal Anthropological Institute (N.S.): S1-S23.
3. McGinty, Anna Mansson. 2012. "Teaching Against Culture" in Geography of Islam. The Professional Geographer 64 (3): 358-369.
4. Watts, Michael. 2003. Development and Governmentality. Singapore Journal of Tropical Geography 24(1): 6-34.
5. Pollard, Jane and Michael Samers. 2007. Islamic Banking and Finance: Postcolonial Political Economy and the Decentering of Economic Geography. Transactions of the Institute for British Geography NS 32: 313-330.

#### **Recommended**

1. Jiwani, Nisara and Geneviève Rail. 2010. Islam, Hijab and Young Shia Muslim Canadian Women's Discursive Constructions of Physical Activity. Sociology of Sport Journal 27: 251-267.
2. Jamal, Amina. 2011. Just between Us: Identity and Representation among Muslim Women. Inter-Asia Cultural Studies 12 (2): 203-212.
3. Kresse, Kai. 2009. Muslim Politics in Postcolonial Kenya: Negotiating Knowledge on the Double-Periphery. Journal of the Royal Anthropological Institute (N.S.): S76-S94.
4. Devji, Faisal. 2011. Muslim universality. Postcolonial Studies 14 (2): 231-241.
5. Phillips, Richard. 2010. Remembering Islamic Empires: Speaking of Imperialism and Islamophobia. New Formations 70: 94-112.
6. 'Miran-Guyon, Marie. 2012. Native' Conversion to Islam in Southern Côte d'Ivoire: The Perils of Double Identity. Journal of Religion in Africa 42: 95-117.

**Week 13/ November 17: Islam and the Politics of Neoliberalism****Required**

1. Bozkurt, Umut. 2013. Neoliberalism with a Human Face: Making Sense of the Justice and Development Party's Neoliberal Populism in Turkey. *Science & Society* 77 (3): 372-396.
2. Atia, Mona. 2012. "A Way to Paradise": Pious Neoliberalism, Islam, and Faith-Based Development. *Annals of the Association of American Geographers* 102 (4): 808-827.
3. Tepe, Sultan. 2007. Politics between Market and Islam: The Electoral Puzzles and Changing Prospects of Pro-Islamic Parties. *Mediterranean Quarterly* 18 (2): 107-135.
4. Tugal, Cihan. 2012. Fight or Acquiesce? Religion and Political Process in Turkey's and Egypt's Neoliberalizations. *Development and Change* 43 (1): 23-51.
5. Patterson, Amy S. 2014. Religion and the Rise of Africa. *The Brown Journal of World Affairs* XXI (1): 181-196.

**Recommended**

1. Molla, Rafiqul Islam, and Md. Mahmudul Alam, Md. Wahid Murad. 2011. The Deceptive Game of Today's Capitalist Globalisation: Evidence from Malaysia's Experience. *EJ/EAS* 10: 169-180.
2. Kaag, Mayke. 2008. Transnational Islamic NGOs in Chad: Islamic Solidarity in the Age of Neoliberalism. *Africa Today* 54 (3): 3-18.
3. Demmers, Jolle and Sameer S. Mehendale. 2010. Neoliberal Xenophobia: The Dutch Case. *Alternatives* 35: 53-70.

**Week 14/ November 24: Islam and the Politics of Law****Required**

1. Krawietz, Birgit Helmut Reifeld. 2008. *Islam and the Rule of Law between Sharia and Secularization*. Konrad-Adenauer-Stiftung, Berlin. pp. 5-17, 91-136.
2. Hallaq, Wael B. 2003-2004. Juristic Authority Vs. State Power: The Legal Crises of Modern Islam. *Journal of Law and Religion* XIX (2): 243-258.
3. March, Andrew F. 2009. Sources of Moral Obligation to non-Muslims in the "Jurisprudence of Muslim Minorities" (Fiqh al-aqalliyyāt) Discourse. *Islamic Law and Society* 16: 34-94.
4. Bearman, Peri, Wolfhart Heinrichs, and Bernard G. Weiss. 2008. *The Law Applied: Contextualizing the Islamic Shari'a*. I. B. Taurus. Chaps. 10, 11, 15, 16, 17, 19, 20.
5. March, Andrew F. 2011. Theocrats Living under Secular Law: An External Engagement with Islamic Legal Theory. *The Journal of Political Philosophy* 19 (1): 28-51.

**Recommended**

1. Bloul, Rachel A. D. 2008. Anti-discrimination Laws, Islamophobia, and Ethnicization of Muslim Identities in Europe and Australia. *Journal of Muslim Minority Affairs* 28 (1): 7-25.
2. Asad, Talal, Wendy Brown, Judith Butler, and Saba Mahmood. 2009. *Is Critique Secular? Blasphemy, Injury, and Free Speech*. The Townsend Center for the Humanities, University of California, Berkeley.
3. Totten, Michael J. 2013. Radical Islam's Global Reaction: The Push for Blasphemy Laws. *World Affairs* January/February: 25-31.

**Week 15/ December 1: Islam and the Politics of Free-Speech****Required**

1. The Danish Cartoon Affair: Free Speech, Racism, Islamism, and Integration. *International Migration* 2006: 44 (5): 3-62.
2. Beunders, Henri. 2007. The End Of Arrogance, the Advent of Persuasion: Public Art in a Multicultural Society. *Social Analysis* 51 (1): 42-57.

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### **Week 16/ December 8: Islam and the Political in 'World Politics'**

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