

Graduate School

FACULTY OF SOCIAL SCIENCES

SIMS55

Islam and the Politics of
Everyday Life in the Middle
East

Version 1.0 – August 2021

GRADUATE SCHOOL THEMATIC COURSES

AUTUMN 2021



1. WELCOME

Contact info

Graduate School

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Home page: graduateschool.sam.lu.se

Facebook: [tinyurl.com/LUgradschoolFB](https://www.facebook.com/LUgradschoolFB)

Student Union

Home page: samvetet.org

Lund University

Home page: <http://lunduniversity.lu.se>

The university is on [Youtube](#), [Facebook](#) and [Twitter](#)



SIMS55 ISLAM AND THE POLITICS OF EVERYDAY LIFE IN THE MIDDLE EAST



Welcome to the Autumn term's course

Islam and the Politics of Everyday Life in the Middle East.

This course aims to move beyond over-simplified and dichotomous approaches to the complex set of phenomena we refer to as 'Islam'. It explores the complexity of the social processes defining, constructing and traversing Islamic discourse and Muslim practice – and how such processes relate to political dimensions.

Based on joint readings, discussions and presentations of recent academic research, this course theoretically and empirically explores the impact of Islamic discourse and Muslim practice in contemporary Middle Eastern societies, from social, political and cultural perspectives. Two main questions underpin the readings, discussions and assignments:

- How do Islamic concepts, practices, norms and ideals (and debates thereupon) interrelate with broader socio-economic and political-strategic trajectories in the Middle Eastern region?
- What are the power effects of Islamic/Muslim discourse and practice (or the critique thereof), from individual, social, political, cultural, consumerist and strategic perspectives?

The course is organised in four thematic sections, to the following effect:

1. Theorising religion, power and representation in the Middle East.
Here the course addresses some essential theoretical perspectives for the study of religious discourse and practice in the Middle East. Central are anthropological and political scientific perspectives on religious discourse, power and representation.
2. Imagining religious order(s) and communities.
Here, the course turns to empirical perspectives on the role of religious discourse and practice in Middle Eastern societies – while keeping the theoretical engines running. The section starts by revisiting the complex relation of 'religion' and 'politics' in empirical detail and how it currently plays out in various national settings. We also explore gendered political representation as well as discussions on 'sectarianism' in Middle Eastern politics.
3. Religious consumption, affect, embodiment and visual (re)presentation.
Going beyond dichotomies such as sacred/secular, public/private and government/civil society, the third section explores realities outside of 'traditional' political institutions, contributing to the 'fuzziness' of religious discourse and practice and its relation to power and politics.
4. Individual specialisation, presentation & opposition. The last two weeks of the course are devoted to an individual essay-project, where the student focuses on a topic of choice relating to Islam in the current Middle East and discusses it in relation to one or several theoretical perspectives covered during the course. Individual essays are presented during a final seminar, where the student also offers oral feedback on another student's essay.

Teaching and Examination

The teaching of this course is run in a seminar format, meaning that group discussions (in pairs, smaller groups or within the entire class) will take place at every class meeting.

Unless there are valid reasons to the contrary, compulsory participation is required in every class meeting. Students who have been unable to participate due to circumstances such as accidents or sudden illness will be offered the opportunity to compensate for or retake compulsory components. This also applies to students who have been absent because of duties as an elected student representative.

Formal learning outcomes for the course

Knowledge and understanding

On completion of the course, students shall be able to:

- Describe, explain and discuss central theoretical perspectives on power and representation and their relevance for understanding Islamic discourse and practice in the contemporary Middle East
- Demonstrate familiarity with current academic discussions about 'political Islam' and its application in state politics and Islamic movements, in relation to diverse, Middle Eastern national settings and histories
- Explain the role of Islam in the political dimensions and variations of everyday Middle Eastern life, demonstrating understanding of the potentially disciplinary, repressive, mobilising and as well as emancipatory functions of Islamic discourse and practice

Competence and skills

On completion of the course, students shall be able to:

- Exemplify how Islamic concepts, rituals and commodities are discussed, interpreted and implemented by current actors, organisations and individuals in everyday social practices in contemporary Middle East societies
- Demonstrate an ability to describe the research situation within a delimited field of research concerning the role of Islamic discourse and practice, in various societies of the Middle East
- Demonstrate the ability to complete a theoretically informed and well-referenced, minor case study about the role(s) of religion in contemporary Middle Eastern society and provide nuanced and informed feedback on the case study of a fellow student

Judgement and approach

On completion of the course, students shall be able to:

- Demonstrate the ability to reflect on the extent to which socio-economic and political-strategic circumstances in the Middle East affect current debates about the political, social and cultural functions of Islamic discourse and practice
- Theoretically assess scholarly discussions on the role of Islam in relation to political processes, from trans-regional, regional, state-centred, and/or local perspectives
- Using a scholarly approach, assess the impact of religious discourses, constructions and practices on the legal regulations and patterns of social control of individuals and groups in the Middle East, on the grounds of ethnicity, gender and sexuality

Assessment

Overview

The assessment of the course consists of three written assignments and one oral assignment:

- Assignment 1: Theory reflection paper
- Assignment 2: Research review paper
- Assignment 3: Final essay: individual specialisation
- Assignment 4: Final seminar discussion + written talking points

All written assignments must include in-text references and a list of cited works. The assignments are to be submitted through the Internet course platform by the set deadline.

The course includes opportunities for assessment at a first examination, a re-sit close to the first examination and a second re-sit for courses that have ended during that school year. Two further re-examinations on the same course content are offered within a year of the end of the course. After this, further re-examination opportunities are offered but in accordance with the current course syllabus.

The examiner, in consultation with Disability Support Services, may deviate from the regular form of examination in order to provide a permanently disabled student with a form of examination equivalent to that of a student without a disability.

Grades

Marking scale: Fail, E, D, C, B, A.

The grade for a non-passing result is Fail. The student's performance is assessed with reference to the learning outcomes of the course. For the grade of E the student must show acceptable results. For the grade of D the student must show satisfactory results. For the grade of C the student must show good results. For the grade of B the student must show very good results. For the grade of A the student must show excellent results. For the grade of Fail the student must have shown unacceptable results.

At the start of the course, students are informed about the learning outcomes stated in the syllabus and about the grading scale and how it is applied on the course.

The grade distribution is as follows:

- Assignment 1 (Theory reflection paper): 20 percent
- Assignment 2 (Research review paper): 20 percent
- Assignment 3 (Final essay: individual specialisation): 40 percent
- Assignment 4 (Final seminar discussion + written talking points): 20 percent

All assessed components are awarded points which will be added up to a total on which the final grade is based. The grade for the entire course consists of the average grade of all assessed assignments. For a grade of Pass on the entire course, the student must have been awarded at least E on all assessments. The student must also have participated in all compulsory components.

Non-attendance at lectures and seminars

All seminars are mandatory parts of the course. If you do miss a seminar you may have to conduct an extra assignment where you analyse the readings related to the specific seminar.

Re-examination opportunities

The course includes opportunities for assessment at a first examination, a re-sit close to the first examination and a second re-sit for courses that have ended during that school year. Two further re-examinations on the same course content are offered within a year of the end of the course. After this, further re-examination opportunities are offered but in accordance with the current course syllabus.

Plagiarism

All final papers will be automatically checked by software and by the graders to detect plagiarism of any sort. Plagiarism constitutes a severe offence in academia, as it means using another person's ideas without admitting to it. Note that there is also self-plagiarism (e.g. you take over parts of a paper that you have already written/submitted elsewhere) and translation-plagiarism (you translate from a non-English source and submit this as your own text). All cases of plagiarism will be handled by the Graduate School. Less severe cases will affect your grade negatively. More severe cases may lead to exclusion from the course/program and suspension from the university through the University Disciplinary Board.

See appendix 1 for more information.

Surveys and Survey Results

Surveys are an important part of course management, as we base future course discussions on the results. The Graduate School Board (including all student representatives) are able to see all survey reports and survey results will also be visible on the course Canvas page once published. But everything in the end hinges on you – please do take the time to answer the survey when it is sent out so we get solid response rates!

Your teachers

Torsten Janson (course coordinator) has his background in Islamic Studies and completed his PhD thesis within the Lund school of Islamology. He subsequently taught on all academic levels in several universities, until he was recruited to set up the MA program in ME studies at Lund University in 2010. Islamology engages in the study of Muslim societies and human imaginations from critical, anthropological and discourse analytical perspectives. In Torsten's classes, students therefore will explore how religious and political imaginations are constructed, represented and employed in words, images and behavior – whether in everyday life, protest movements, religious mobilization or state authoritarianism.



Torsten Janson
(course coordinator)
torsten.janson@ctr.lu.se

Rola El-Husseini (course coordinator) holds a PhD in Sociology from the Ecole des Hautes Etudes en Sciences Sociales in Paris, France. She has taught at several universities in the US and is committed to fostering the intellectual growth of her students while facilitating fair but challenging courses. She firmly believes in the benefits of being grounded in the scholarly literature and thinks it is imperative for students to be able to intellectually engage with the material, synthesize it, and explain it in a cogent, nuanced manner. Her research interests include civil wars and ethnic conflict, democratization, and gender.

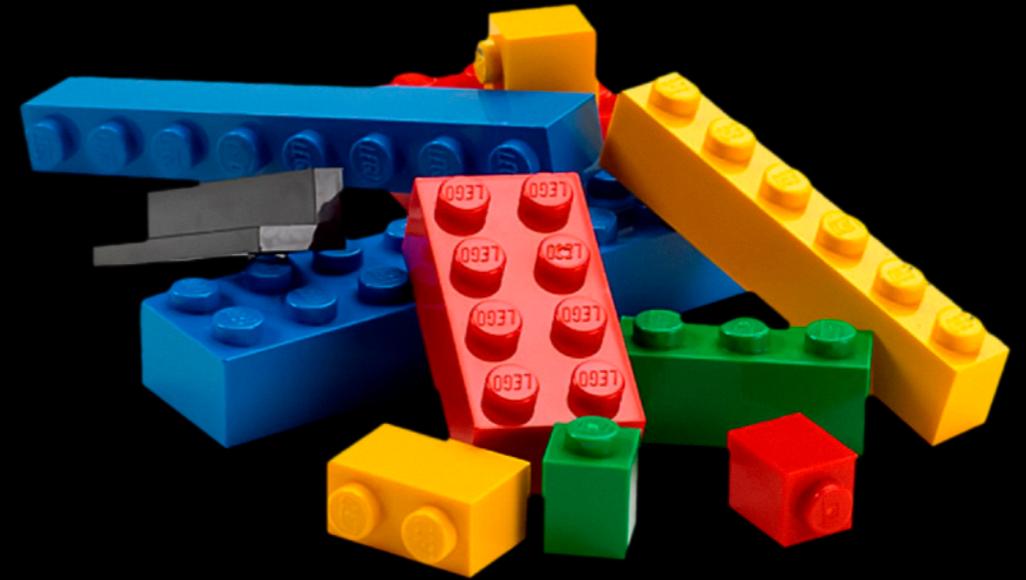


Rola El-Husseini
rola.el-husseini_dean@svet.lu.se

COURSE RESOURCES

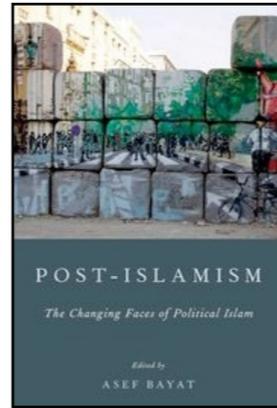
In this section we present the course literature and other course resources. This section is to help you to orient yourself in different types of readings and their functions in the course.

If download links fail, books and articles will be locatable via LUBSearch.



Bayat, Asef. (2013 ed.) *Post-islamism: The Changing Faces of Political Islam*. New York: Oxford University Press.

From the blurb: At least since the Islamic revolution of 1979 in Iran, political Islam or Islamism has been the focus of attention among scholars, policymakers, and the general public. Much has been said about Islamism as a political and moral/ethical trend, but scant attention is paid to its ongoing development. There is now a growing acknowledgment within the scholarly and policy communities that Islamism is in the throes of transformation, but little is known about the nature and direction of these changes. The essays of Post-Islamism bring together young and established scholars and activists from different parts of the Muslim World and the West to discuss their research on the changing discourses and practices of Islamist movements and Islamic states largely in the Muslim majority countries. The changes in these movements can be termed 'post-Islamism,' defined both as a condition and a project characterized by the fusion of religiosity and rights, faith and freedom, Islam and liberty. Post-Islamism emphasizes rights rather than merely obligation, plurality instead of singular authoritative voice, historicity rather than fixed scriptures, and the future instead of the past.



pages 3 – 44 + 2 additional chapters.

Maximum 120 pages

ISBN 978-0-1997-6607-9

[Publisher info](#)

Bucar, Elizabeth. (2017) *Pious Fashion. How Muslim Women Dress*. Cambridge: Harvard University Press.

From the blurb: For many Westerners, the Islamic veil is the ultimate sign of women's oppression. But Elizabeth Bucar's take on clothing worn by Muslim women is a far cry from this older feminist attitude toward veiling. She argues that modest clothing represents much more than social control or religious orthodoxy. Today, headscarves are styled to frame the head and face in interesting ways, while colors and textures express individual tastes and challenge aesthetic preconceptions. Brand-name clothing and accessories serve as conveyances of social distinction and are part of a multimillion-dollar ready-to-wear industry. Even mainstream international chains are offering lines especially for hijabis. More than just a veil, this is pious fashion from head to toe, which engages with a range of aesthetic values related to moral authority, consumption, and selfhood.



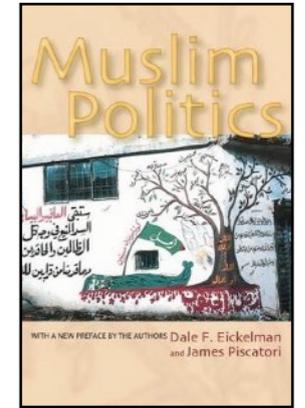
pages 1 – 72, 122 – 170, all in all 120 pages.

ISBN 978-0-6749-7616-0

[Publisher info](#)

Eickelman, Dale & James Piscatori. (2014) *Muslim Politics* (2nd ed.). Princeton: Princeton University Press.

From the blurb: In this updated paperback edition, Dale Eickelman and James Piscatori explore how the politics of Islam play out in the lives of Muslims throughout the world. They discuss how recent events such as September 11 and the 2003 war in Iraq have contributed to reshaping the political and religious landscape of Muslim-majority countries and Muslim communities elsewhere. As they examine the role of women in public life and Islamic perspectives on modernization and free speech, the authors probe the diversity of the contemporary Islamic experience, suggesting general trends and challenging popular Western notions of Islam as a monolithic movement. In so doing, they clarify concepts such as tradition, authority, ethnicity, pro-test, and symbolic space, notions that are crucial to an in-depth understanding of ongoing political events. This book poses questions about ideological politics in a variety of transnational and regional settings throughout the Muslim world. Europe and North America, for example, have become active Muslim centers, profoundly influencing trends in the Middle East, Africa, Central Asia, and South and Southeast Asia. The authors examine the long-term cultural and political implications of this transnational shift as an emerging generation of Muslims, often the products of secular schooling, begin to reshape politics and society-sometimes in defiance of state authorities. Scholars, mothers, government leaders, and musicians are a few of the protagonists who, invoking shared Islamic symbols, try to reconfigure the boundaries of civic debate and public life. These symbolic politics explain why political actions are recognizably Muslim, and why "Islam" makes a difference in determining the politics of a broad swath of the world.



pages 3 – 46. 43 pages

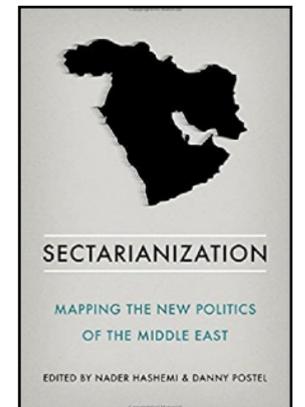
ISBN 0691120536

[Publisher info](#)

[Libris link](#)

Hashemi, Nader & Danny Postel, eds. (2017) *Sectarianization: Mapping the New Politics of the Middle East*. Oxford: Oxford University Press.

From the blurb: As the Middle East descends ever deeper into violence and chaos, 'sectarianism' has become a catch-all explanation for the region's troubles. The turmoil is attributed to 'ancient sectarian differences', putatively primordial forces that make violent conflict intractable. In media and policy discussions, sectarianism has come to possess trans-historical causal power. / This book trenchantly challenges the lazy use of 'sectarianism' as a magic-bullet explanation for the region's ills, focusing on how various conflicts in the Middle East have morphed from non-sectarian (or cross-sectarian) and nonviolent movements into sectarian wars. Through multiple case studies -- including Syria, Iraq, Lebanon, Saudi Arabia, Bahrain, Yemen and Kuwait -- this book maps the dynamics of sectarianisation, exploring not only how but also why it has taken hold. The contributors examine the constellation of forces -- from those within societies to external factors such as the Saudi-Iran rivalry -- that drive the sectarianisation process and explore how the region's politics can be de-sectarianised.



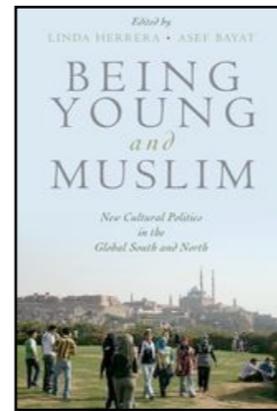
pages 1 – 75, 259 – 276 + 1 chapter. All in all maximum 130 pages.

ISBN 978-1-84904-702-9

[Libris link](#)

Herrera, Linda & Asef Bayat, eds. (2010) *Being Young and Muslim: New Cultural Politics in the Global South and North*. New York: Oxford University Press.

From the blurb: There has been a proliferation of interest in youth issues in recent years, and Muslim youth in particular. Young Muslims have been thrust into the global spotlight in relation to questions about security, employment, migration, multiculturalism, conflict, human rights, and citizenship. This book interrogates the cultures and politics of Muslim youth in the global South and North to understand their trajectories, conditions, and choices. It shows that although the majority of young Muslims share many common social, political, and economic misfortunes, they exhibit remarkably diverse responses to their situations. Although groups of them are drawn into radical Islam, others embrace their religion more as an identity marker. Although some take Islam as a normative frame and subvert it to express and reclaim their youthfulness, their counterparts may exert themselves through a music of rage or via collective action using the tools of new media and communications technologies. Far from being “exceptional,” young Muslims in reality have as much in common with their non-Muslim global generational counterparts as they share among themselves. They permeate the spaces of culture and politics to navigate between being Muslim, modern, and young.



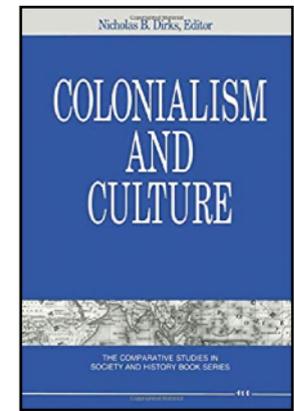
pages 1 – 25, plus 2 chapters. All in all maximum 60 pages.

ISBN 978-0-1953-6920-5

[Publisher info](#)

Mitchell, Timothy. (1992) “Orientalism and the Exhibitionary Order.” In *Colonialism and Culture*, edited by Nicholas B. Dirks, 289-317. Ann Arbor: University of Michigan Press.

From the blurb: Colonialism has had cultural effects that have too often been ignored or displaced onto the inexorable logics of modernization and world capitalism. The articles in this important volume explore the multifaceted nature of colonialism and its cultural manifestations and treat the unspoken values, hidden assumptions, and buried connections out of which states are made and power is simultaneously exercised and thwarted. The contributors consider explorers’ accounts, missions and conversion, peasant resistance, torture, law, labor, and agriculture, among other issues, using examples that range from South America to Sumatra, from Africa to the Philippines, from India to the metropolitan centers of colonial rule. / Colonialism and Culture provides new and important perspectives not only on colonialism, but also on the complex character of colonial history.



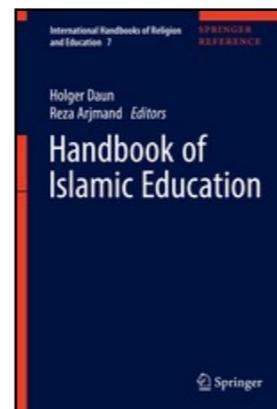
28 Pages used

ISBN 0-472-09434-3

[Publisher info](#)

Janson, Torsten. (2018) “Islamic Children’s Literature: Informal Religious Education in Diaspora.” *Handbook of Islamic Education: International Handbooks of Religion and Education (Vol. 7)*. New York: Springer.

From the blurb: This Handbook traces and presents the fundamentals of Islam and their history and background, and provides a global and holistic, yet, detailed picture of Islamic education around the world. It introduces the reader to the roots and foundations of Islamic education; the responses of Islamic educational institutions to different changes from precolonial times, through the colonial era up to the contemporary situation. It discusses interactions between the state, state-run education and Islamic education, and explores the Islamic educational arrangements existing around the world. The book provides in-depth descriptions and analyses, as well as country case studies representing some 25 countries.



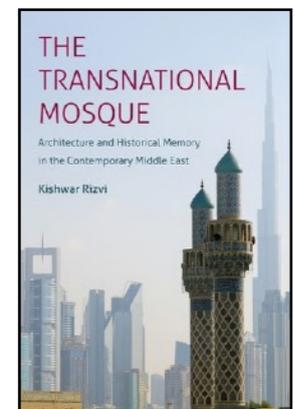
35 Pages

ISBN 978-3-3196-4682-4

[Publisher info](#)

Rizvi, Kishwar. (2015) “Agency of History: The Symbolical Power of the Transnational Mosque.” In Kishwar Rizvi, *The Transnational Mosque: Architecture and Historical Memory in the Contemporary Middle East*, 1 – 30. Chapel Hill: University of North Carolina Press.

From the blurb: Kishwar Rizvi, drawing on the multifaceted history of the Middle East, offers a richly illustrated analysis of the role of transnational mosques in the construction of contemporary Muslim identity. As Rizvi explains, transnational mosques are structures built through the support of both government sponsorship, whether in the home country or abroad, and diverse transnational networks.



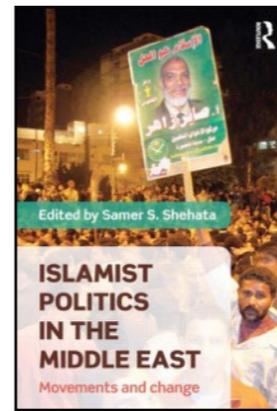
30 pages used

ISBN 978-1-4696-2116-6

[Publisher info](#)

Shehata, Samer, ed. (2012) *Islamist Politics in the Middle East: Movements and Change*. London: Routledge.

From the blurb: This volume addresses a number of central questions in the study of Islamist politics in the Middle East through detailed case studies of some of the region's most important Islamist movements. Chapters by leading scholars in the field examine the Egyptian Muslim Brotherhood, Hamas, Hizbullah, Morocco's Justice and Benevolence, the Jordanian Muslim Brotherhood, the Sunni Insurgency in Iraq and Islamist politics in Turkey and Iran. The topics addressed within this volume include social networks and social welfare provision, Islamist groups as opposition actors, Islamist electoral participation, the intersection of Islam and national liberation struggles, the role of religion in Islamist politics, and Islam and state politics in Iran, among other topics.



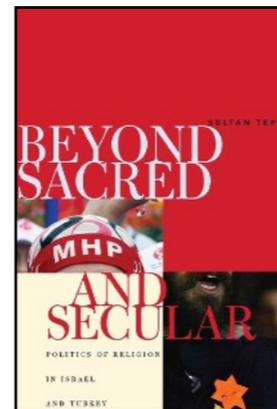
pages 1 – 20; 23 – 56 +
selection of 2 additional
chapters. All in all maximum
110 pages

ISBN 978-0-4157-8362-0

[Publisher info](#)

Tepe, Sultan, (2008) *Beyond Sacred and Secular Politics of Religion in Israel and Turkey*. Stanford: Stanford University Press.

From the blurb: *Beyond Sacred and Secular* investigates religious politics and its implications for contemporary democracy through a comparison of political parties in Israel and Turkey. While the politics of Judaism and Islam are typically seen as outgrowths of oppositionally different beliefs, Sultan Tepe's comparative inquiry shows how limiting this understanding of religious politics can be. Her cross-country and cross-religion analysis develops a unique approach to identify religious parties' idiosyncratic and shared characteristics without reducing them to simple categories of religious/secular, Judeo-Christian/Islamic, or democratic/antidemocratic. Tepe shows that religious parties in both Israel and Turkey attract broad coalitions of supporters and skillfully inhabit religious and secular worlds simultaneously. They imbue existing traditional ideas with new political messages, blur conventional political lines and allegiances, offer strategic political choices, and exhibit remarkably similar political views.



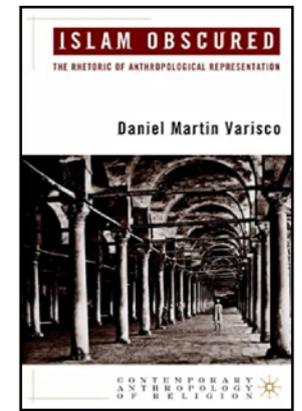
pages 1 – 30, 65 - 102 , all
in all 67 pages

ISBN 978-0-8047-5864-2

[Publisher info](#)

Varisco, Daniel, ed. (2015) *Islam Obscured: The Rhetoric of Anthropological Representation*. London: Macmillan.

From the blurb: Ethnographers have observed Muslims nearly everywhere Islam is practiced. This study analyzes four seminal texts that have been read widely outside anthropology. Two are by distinguished anthropologists on either side of the Atlantic, *Islam Observed* (by Clifford Geertz in 1968) and *Muslim Society* (by Ernest Gellner in 1981). Two other texts are by Muslim scholars, *Beyond the Veil* (Fatima Mernissi in 1975) and *Discovering Islam* (by Akbar Ahmed in 1988). Varisco argues that each of these four authors approaches Islam as an essentialized organic unity rather than letting 'Islams' found in the field speak to the diversity of practice. The textual truths engendered, and far too often engineered, in these idealized representations of Islam have found their way unscrutinized into an endless stream of scholarly works and textbooks. Varisco's analysis goes beyond the rhetoric over what Islam is to the information from ethnographic research about what Muslims say they do and actually are observed to do. The issues covered include Islam as a cultural phenomenon, representation of 'the other', Muslim gender roles, politics of ethnographic authority, and Orientalist discourse.



pages 1 – 150, 150 pages
ISBN 978-1-4039-6773-2

[Publisher info](#)

Course Resources – Articles & Book Chapters

If download links fail, articles will be locatable via [LUBSearch](#)

1. Badran, Margot (2011) “From Islamic Feminism to a Muslim Holistic Feminism”. *Institute of Development Studies Bulletin*, Vol. 42, No. 1, pp. 78–87.
Download here
2. Belge, Ceren & Ekrem Karakoç. 2015. “Minorities in the Middle East: Ethnicity, Religion, and Support for Authoritarianism.” *Political Research Quarterly* (68: 2), 1 – 13. (13 p.)
Download here
3. Çınar, Alev. 2001. National History as a Contested Site: The Conquest of Istanbul and Islamist Negotiations of the Nation. *Comparative Studies in Society and History*, 43(2), 364-391. (27 p.)
Download here
4. Hakam, Jamila. 2009. “The ‘Cartoons Controversy’: A Critical Discourse Analysis of English-Language Arab Newspaper Discourse.” *Discourse & Society* 20(1), 33 – 57. (24 p.)
Download here
5. Hjärpe, Jan. 1997. “What will be chosen from the Islamic basket?” *European Review*, 5:3, 267-274. (7 p.)
Available on Canvas
6. Janson, Torsten & Neşe Kınıkoğlu (forthcoming): “Sacred (re)Collections: Culture, Space and Boundary Negotiation in Turkish-Islamic Memory Politics.” *Middle East Journal for Culture and Communication*.
Available on Canvas
7. Maasri, Zeina. 2012. “The Aesthetics of Belonging Transformations in Hizbullah’s Political Posters (1985–2006).” *The Middle East Journal of Culture and Communication*, 5: 149– 189. (40 p.)
Available on Canvas
8. Mamdani, Mahmood. 2002. “Good Muslim, Bad Muslim: A Political Perspective on Culture and Terrorism.” *American Anthropologist*, 104:3, 766 – 775. (9 p.)
Download here
9. Mir-Hosseini, Ziba. (2006) “Between Islamic Law and Feminism” *Critical Inquiry* Vol. 32, No. 4, pp. 629-645.
Download here
10. Moghadam, Valentine (2002) “Islamic Feminism and Its Discontents: Toward a Resolution of the Debate” *Signs* Vol. 27, No. 4
Download here
11. Mojab, Shahrazad. (2001) “Theorizing the Politics of ‘Islamic Feminism’” *Feminist Review* Vol 69, po. 124–146
Download here

12. Winegar, Jessica. 2008. ‘The Humanity Game: Art, Islam, and the War on Terror.’ *Anthropological Quarterly* 81 (3): 651-681. (30 p.)
Download here

Recommended further reading

- Abdul-Hussain, Hussain. 2009. *Hezbollah: A State within a State. Current Traits in Islamist Ideology*. Washington: Hudson Institute. <https://www.hudson.org/research/9801-hezbollah-a-state-within-a-state>
- Abou Bakr, Omaima (2001) “Islamic feminism? What’s in a name? Preliminary reflections,” *Middle East Women’s Studies Review*. 15-16
Available on Canvas
- Abou-Bakr, Omaima (2015) “Islamic Feminism and the Equivocation of Political Engagement” in *Rethinking Gender in Revolutions and Resistance: Lessons from the Arab World*. London, Zed Books.
Available on Canvas
- Ahmed, Leila. 2011. *A Quiet Revolution: The Veil’s Resurgence from the Middle East to America*. New Haven: Yale University Press. ISBN: 9780300181432
- Aidi, Hisham. 2014. *Rebel Music: Race, Empire, and the New Muslim Youth Culture*, New York: Vintage Books. ISBN: 9780307279972
- Batamazoğlu, Kazım. 2014. “Comparative Discourse Analysis of the Turkish Media on the Foreign Policy of Justice and Development Party in the Context of Arab Uprisings.” *Turkish Journal of Politics*, 5(1): 21 – 38.
- Bayat, Asef. 2013. *Life as Politics: How Ordinary People Change the Middle East* (2nd ed). Stanford: Stanford University Press. ISBN: 9780804783279
- Ben Shitrit, Lihi. (2016) “Authenticating Representation: Women’s Quotas and Islamist Parties.” *Politics & Gender*, Volume 12, No. 4, pp. 781–806.
- Berkey, Jonathan. 2003. *The Formation of Islam: Religion and Society in the Near East, 600- 1800*. Cambridge: Cambridge University Press. ISBN 0-521-58214-8
- Boubekuer, A. & François Burgat (eds.). 2012. *Whatever Happened to the Islamists? Salafis, Heavy Metal Muslims and the Lure of Consumerist Islam*. London: Hurst. ISBN: 9781850659402
- Bowen, D., E. Early & B. Schulthies (eds.). 2014. *Everyday life in the Muslim Middle East* (3rd ed.). Bloomington: Indiana University Press. ISBN: 9780253014665
- Brown, Daniel (2009). *A New Introduction to Islam* (2nd edition). John Wiley & Sons. ISBN: 978-1-4051-5807-7
- Casanova, José. 1994. *Public Religions in the Modern World*. Chicago: University of Chicago Press. ISBN: 9780226095356

- Chelkowski, Peter & Hamid Dabashi. 1999. *Staging a Revolution: The Art of Persuasion in the Islamic Republic of Iran*. London: Booth-Clibborn Editions. ISBN: 978187396827
- Gruber, Christiane, and Sune Haugbolle (eds.). 2013. *Visual Culture in the Modern Middle East. Rhetoric of the Image*. Bloomington, Indianapolis: Indiana University Press. ISBN: 9780253008886
- Elias, Jamal. 2012. *Aisha's Cushion: Religious Art, Practice, and Perception in Islam*. Cambridge: Harvard University Press. ISBN: 9780674058064
- Ennaji, Moha. (2020) "Mernissi's impact on Islamic feminism: a critique of the religious approach." *British Journal of Middle Eastern Studies* <https://doi.org/10.1080/13530194.2020.1840963>
- Feraro, S. & J. Lewis (eds.). 2017. *Contemporary Alternative Spiritualities in Israel*. London: Palgrave Macmillan. ISBN: 9781137547415
- Hughes, Aron. 2013. *Muslim Identities: An Introduction to Islam*. New York: Columbia University Press. ISBN: 9780231161473
- Kejanlıoğlu, B, Ç. Kublilyö and N. Ova. 2012. "Islamist Columnists Discussing 'Women in the Public Sphere': A Discourse Analysis of the Turkish Press." *Middle East Journal of Culture and Communication* 5: 282 – 301.
- Khatib, Lina. 2013. *Image Politics in the Middle East. The Role of the Visual in Political Struggle*. London: I. B. Tauris. ISBN: 9781848852822
- Klausen, Jytte. 2009. *The Cartoons that Shook the World*. New Haven: Yale University Press. (240 p.) ISBN: 9780300124729
- Levine, Mark. 2005. *Why They Don't Hate Us. Lifting the Veil on the Axis of Evil*. Oxford: One World. ISBN 1-85168-365-8
- Levine, Mark. 2008. *Heavy Metal Islam: Rock, Resistance and the Struggle for the Soul of Islam*. New York: Three Rivers Press. ISBN 978-0-307-35339-9
- Lewis, Reina. 2015. *Muslim Fashion: Contemporary Style Cultures*. Durham: Duke University Press. ISBN: 9780822359340
- Mahmoud, Saba, (2012) *The Politics of Piety: The Islamic Revival and the Feminist Subject* (2nd ed.). Princeton: Princeton University Press. ISBN: 9780691149806
- O'Brien, John. 2017. *Keeping it Halal: The Everyday Lives of Muslim American Teenage Boys*. Princeton: Princeton University Press 2017. ISBN: 9780691168821
- Rahnema, Ali. 2006. *Pioneers of Islamic Revival* (2nd ed.). London: Zed Books. ISBN: 9781842776155
- Rizvi, Kishwar. 2015. *The Transnational Mosque: Architecture and Historical Memory in the Contemporary Middle East*. Chapel Hill: University of North Carolina Press. ISBN: 9781469621166
- Salvatore, Armando. 2016. *The Sociology of Islam: Knowledge, Power and Civility*. Chichester: Wiley Blackwell. ISBN: 9781119109976
- Shirazi, Faegheh. 2016. *Brand Islam: The Marketing and Commodification of Piety*. Austin: University of Texas Press. ISBN: 9781477309469
- Slone-White, Patricia. 2017. *Corporate Islam: Sharia and the Modern Workplace*. Cambridge: Cambridge University Press. ISBN: 9781316635452
- Spadola, Emilio. 2014. *The Calls of Islam: Sufis, Islamists, and Mass Mediation in Urban Morocco*. Bloomington: Indiana University Press. ISBN: 9780253011374
- Tajali, Mona. (2015) "Islamic women's groups and the quest for political representation in Turkey and Iran" *The Middle East Journal* 69 (4), 563-581.
- Tepest, Eva Maria. 2016. 'Temporary Until Further Notice': *The Discursive Endeavour of Curating Islamic Art in Qatar*. Thesis submitted in partial fulfillment of the requirements of the degree of Master of Arts in Middle Eastern Studies, Lund University.
- Thurston, Alexander. 2017. *Salafism in Nigeria: Islam, Preaching and Politics*. Cambridge: Cambridge University Press. ISBN: 9781107157439
- Walter, Daniel. 2016. 'Calming Down' the Megalopolis: *State Sanctioned Murals and Tehran's Visual Cityscape*. Thesis submitted in partial fulfillment of the requirements of the degree of Master of Arts in Middle Eastern Studies, Lund University.
- Wehrey, Frederic ed. 2017. *Beyond Shia and Sunni: The Roots of Sectarianism in a Changing Middle East*. Oxford: Oxford University Press. ISBN: 9780190876050
- Winegar, Jessica. 2006. *Creative Reckonings: The Politics of Art and Culture in Contemporary Egypt*. Stanford: Stanford University Press. ISBN: 9780804754774
- Zabad, Ibrahim. 2017. *Middle Eastern Minorities: The Impact of the Arab Spring*. London: Routledge. ISBN: 9781472474414

COURSE OVERVIEW

A detailed description of the course content, including work tasks.



Your course at a glance

TIME	COURSE ACTIVITY
Week 1	Introduction 1A Torsten Janson Introduction: theorising Islam as representation
	Seminar 1B Torsten Janson Critical perspectives on the anthropology of Islam
	Seminar 1C Torsten Janson Analysing religion and politics beyond sacred/secular dichotomies
Week 2	Seminar 2A Torsten Janson Rethinking Islam, Islamism and social order
8 November 23.59	Deadline: Assignment 1 (theory reflection paper)
	Seminar 2B Rola El-Husseini Dean Middle Eastern Politics from 'sectarian' perspectives
	Seminar 2C Rola El-Husseini Dean Religion, gender and political representation in the Middle East
Week 3	Seminar 2D Torsten Janson Religion and Political Imaginations – Case Studies
	Seminar 3A Torsten Janson Depiction, exhibition, gaze – representation revisited
17 November 18.00	Deadline: Assignment 4 (pitch your project)
	Seminar 3B Torsten Janson Restaging religious discipline: Islam, culture and commodification
18 November 23.59	Deadline: Assignment 2 (research review paper)
18 November 23.59	Deadline: Assignment 4 (peer comments on 3 project pitches)
Week 4	Seminar 3C Torsten Janson Clothing, religious gendering and embodied practices
	Tutorial 4A Rola El-Husseini Dean & Torsten Janson Opportunity for individual advice (on appointment)
	Seminar 3D Torsten Janson Youth, consumerism and religion as aspects of identity processes
	Tutorial 4B Rola El-Husseini Dean & Torsten Janson Opportunity for individual advice (on appointment)
NB. Regularly check the course lesson plan online for potential schedule alterations and to locate relevant classrooms	

TIME	COURSE ACTIVITY
26 November 23.59	Deadline: Assignment 3 (draft essay: individual specialisation)
29 November 12.00	Deadline: Assignment 4 (final seminar discussion + talking points)
Week 5	Final Seminars 4C & 4D Torsten Janson Seminar presentations of individual essay
30 November 23.59	Deadline: Assignment 3 (final submission)
3 January 2022, 23.59	Deadline: First re-examination
13 March 2022, 23.59	Deadline: Second re-examination
NB. Regularly check the course lesson plan online for potential schedule alterations and to locate relevant classrooms	

Course details

Thematic Section 1:

Theorising Islam, Power, and Representation in the Middle East

During the first thematic section, we will be addressing some essential theoretical perspectives for the study of Islamic discourse and practice in the Middle East. Central are anthropological and political scientific perspectives on religious discourse, power, and representation. In focus for our discussions are questions such as:

- How has academic scholarship, social debate, and political analysis tended to represent the role of Islam in Middle Eastern societies (and beyond)?
- What are the problems with such representations and how can we overcome them?

(1A) Introduction: theorising Islam as representation

(seminar) | *Teacher:* Torsten Janson

In the introduction to the seminal work *Islam Obscured*, Daniel Varisco critically reflects on main traits in anthropological representation of Islam and the Muslim world in academic scholarly work. In his article, Jan Hjärpe reflects on religious traditions as mutable historical processes and resources for the present. And in an essay published in the wake of 9.11, Mamdani reflects on the notions underpinning the debates on violent Islamic extremism in a US context.

- What is Varisco's main argument in, and purpose with, his book? What theoretical and methodological questions are central to consider?
- What similarities and differences can be identified among the three texts?
- What are your conclusions from the readings for formulating research perspectives on Islam in the contemporary Middle East?
- At the end of the class, pairs/groups will be formed for the following seminar.

Primary reading

Varisco, Daniel (2005) "Introduction: Anthropology and Islam" (p. 1 – 20).

Hjärpe, Jan (1997)

Mamdani, Mahmood (2002)

Secondary reading

Berkey, Jonathan (2003)

Brown, Daniel (2009)

Casanova, José (1994)

Hughes, Aron (2013)

Levine, Mark (2005)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(1B) Critical perspectives on the anthropology of Islam

(seminar) | *Teacher:* Torsten Janson

We dig deeper into Varisco's reading of four central anthropological/sociological analyses of Islam in the Middle East, focusing Clifford Geertz, Ernst Gellner, Fatima Mernissi, and Ahmad Akbar. In this seminar, pairs/groups of students will present their readings of each chapter in 10-minute presentations, followed up by joint discussion in class.

- What are the main arguments of the four scholars discussed, and how does Varisco assess their strengths and problems?

Primary reading

Varisco, Daniel (2005) (p. 21 – 134)

Secondary reading

Bayat, Asef (2013)

Bowen, D., E. Early & B. Schulthies (eds.) (2014)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(1C) Analysing religion and politics beyond sacred/secular dichotomies

(seminar) | *Teacher:* Torsten Janson

In 20th century scholarly work on religion, few ideas have been more formative than the 'secularisation thesis'. Interrelated with orientalist notions, this thesis has contributed to normative and flawed constructions of 'Muslim politics' in essentialist, monolithic and ubiquitous categories. As a corrective, Eickelman & Piscatori revisit the very notion of 'politics' and re-examine it in a fruitful combination of political scientific and anthropological perspectives, for the analysis of the political roles of religious discourse in the Middle East. Tepe contributes with a related empirical application, discussing the (ir)relevance of the distinction of sacred/secular.

- What do such perspectives mean for concepts such as 'modernisation', 'modernity', 'tradition'?
- What do Eickelman & Piscatori mean by the 'objectification of Islam' – and what historical/social processes and power effects are constitutive for such an objectification?
- How do Eickelman & Piscatori's perspectives relate to the sacred/secular categories in the context of Israeli and Turkish politics, as discussed by Sultan Tepe?

Primary reading

Eickelman, Dale & James Piscatori (2014) (p. 3 – 46)

Tepe, Sultan (2008) "Introduction: Beyond Sacred and Secular: A Comparative Analysis of Religious Politics in Israel and Turkey." (p. 1 – 30)

Secondary reading

Eickelman, Dale & James Piscatori (2014)

Salvatore, Armando (2016)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

Thematic Section 2:

Imagining Religious Order(s) and Communities

During the following two thematic sections, we will turn to empirical perspectives on the role of Islamic discourse in Middle Eastern societies – while keeping the theoretical engines running. We start by revisiting the complex relation of ‘religion’ and ‘politics’ in empirical detail and how it currently plays out in various national settings, by asking questions such as:

- What is the function of religious discourse in current political movements and ideologies, and based on what theological interpretations and politico-socio-economic agenda(s)? And with what effects for power and representation?
- What is the context of the current tug-of-war of secular and theocratic nationalist interests and imaginations raging across the Middle East?
- What is ‘post-Islamism’ and how does it manifest itself in various quarters of the Muslim world? What are the merits and/or flaws of this concept?
- What do we mean by ‘sectarianism’? Why does it currently seem to gain momentum?

(2A) Rethinking Islam, Islamism and social order

(seminar) | *Teacher:* Torsten Janson

We start out in recent academic discussions of ‘Islamism’ and how it, arguably, has led to flawed homogenisation in popular and political debate as well as research. In light of this, we dig into the concept(s) of ‘post-Islamism’ and how it may refine analyses of recent confluences of religious discourse and social, political and economic order in the Middle East. With the perspectives of Varisco as well as Eickelman & Piscatori in the back of your mind, reflect on:

- What similar as well as different critical perspectives are suggested in the texts by Burgat and Shehata, regarding the analysis and representation of Islamism and Arab politics in academic research, international politics and media debate?
- What does Bayat mean by the concept of ‘post-Islamism’? Does it provide a more refined tool for understanding recent currents of religious discourse and politics in the Middle East? If so, how?

At the end of the class, texts will be chosen for presentation in class 2D.

Primary reading

Bayat, Asef (2013) “Post-Islamism at Large.” (p. 3 – 44)

Shehata, Samer (2012) “Introduction.” (p. 1 – 20)

Secondary reading

Boubekeur, Amal & Olivier Roy (eds. 2012)

Rahnema, Ali (2006)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(2B) Middle Eastern Politics from 'sectarian' perspectives

(seminar) | *Teacher:* Rola El-Husseini Dean

'Sectarianism' offers a different perspective on the political relevance of religious discourse, highlighting questions of political representation and institutional organisation rather than ideological movements. Like 'Islamism', the concept is fraught with problems and vagueness, while certainly offering important perspectives as well. This class will cover the main theories used to discuss sectarian identity (primordialism, constructivism, instrumentalism), and will examine how sectarian politics play out empirically in contemporary Middle Eastern politics, especially after the US invasion of Iraq in 2003. Central questions are:

- How does 'sectarianism' as a concept contribute to the analyses of the role of religion in Middle Eastern party- and geopolitics?
- How does sectarian politics play out empirically in contemporary Middle Eastern politics, in response to what circumstances and with what effects?

Primary reading

Hashemi, Nader & Danny Posted (eds.) (2017) (pp. 1 – 75, 259 – 276 & selection of 1 chapter)

Secondary reading

Abdul-Hussain, Hussain (2009)

Wehrey, Frederic (ed.) (2017)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(2C) Religion, gender and political representation in the Middle East

(seminar) | *Teacher:* Rola El-Husseini Dean

The term 'Islamic feminism' gained currency in the 1990s as a label for a brand of feminist scholarship and activism associated with Islam and Muslims. There has since been much discussion and debate and a growing literature on 'Islamic feminism'. Inevitably, there are diverging accounts of the nature of this phenomenon and of its origins and development. The problems lie both in the explicit issue of how the term is defined and in the implicit meanings it has acquired in usage. Indeed, both Islam and feminism are contested concepts that mean different things to different people and in different contexts. The so-called Islamic feminists do not speak with one voice. The positions they take are local, diverse, multiple and evolving. They all seek gender justice and equality for women, but they do not always agree on what constitutes 'justice' or 'equality' or the best ways of attaining them.

Primary reading

Badran, Margot (2011)

Mir-Hosseini (2006)

Mojab (2001)

Moghadam (2002)

Secondary reading

Abou Bakr (2001)

Abou Bakr (2015)

Ben Shitrit (2016)

Tajali (2015)

Ennaji (2020)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(2D) Religion and Political Imaginations – Case Studies

(split seminar) | *Teacher:* Torsten Janson

In this class, students will summarise and critically reflect on case studies of the accommodation of – or resistance to – religious discourse in political imaginations and institutions in the contemporary Middle East. The class is given as a 4-hour split seminar, with three components:

- Individual reading in preparation of class. Select one chapter in *Post-islamism: The Changing Faces of Political Islam* (other than the introduction chapter) and one chapter in *Islamist Politics in the Middle East: Movements and Change Islam* (other than the introduction). Prepare summaries and discussion points.
- Peer-group discussion. In groups of 3 - 4 students, you discuss the chosen chapters. The group identifies common themes, tendencies and examples of differences among the case studies. Together, the group formulates 2 - 3 discussion points to bring to class.
- Joint seminar. During the concluding phase, the class re-convenes to identify, compare and evaluate religion and political imaginations, as they surface in current Middle Eastern movements in various forms and locations.

Primary reading

Bayat, Asef (2013 ed) (Chapters 2 – 12: Select one chapter)

Shehata, Samer (ed. 2012) (Chapters 3 – 11: Select one chapter)

Secondary reading

Batamazoğlu, Kazım (2014)

Boubekeur, Amal & Olivier Roy (eds. 2012)

Thurston, Alexander (2017)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

Thematic Section 3:

Islamic Consumption, Embodiment and Visual (Re)Presentations

A central theme of the first two course sections was the necessity of going beyond dichotomies such as sacred/secular, public/private and government/civil society in assessing the socio-political relevance of Islamic discourse in Middle Eastern societies. During the third thematic section, we are exploring this in empirical detail, by focusing on realities outside of 'traditional' political institutions, contributing to the 'fuzziness' of Islamic discourse and practice and its relation to power and politics. Central questions here are:

- Who has the power to represent Islam, from what normative positions and with what effects? How does the late-modern, consumer and information society both contribute to and challenge such orders?
- How does the visual enter, perpetuate and/or challenge the political – and what is the role of Islamic discourse and symbolics in such processes?

In order to explore such perspectives, we will follow the growing significance of innovative formats for Islamic staging. Examples are urban art and architecture; ritual innovations in public space; entrepreneurship and branding; clothing norms and fashion; children's literature and political poster art. In short, cultural forms seem to be assuming an increasing significance in orchestrations of Islamic-public discourse and practice.

(3A) Depiction, exhibition, gaze – representation revisited

(seminar) | *Teacher:* Torsten Janson

We start out by revisiting the concept of representation and themes previously discussed in connection with Daniel Varisco's work, but now with a focus on visual exhibitions of Islam and the Middle East and how (imaginings of) religion feed into representations. Timothy Mitchell's often cited article from 1992 provides a fruitful point of departure for reflecting on the power mechanisms and colonial legacies in a Euro-centric gaze on the Middle East – and how such legacies have been assessed and appropriated in debates and practices in, as well as outside of, the Middle East. In this class, we will explore such processes in two related cases of the visual (re)presentation of the Middle East and the relevance of images/imaginings of Islam for such representations.

- What does Mitchell mean by 'the world-as-exhibition' and what is the relevance of this concept for the assessment of the representation of (Islam/Muslims in) Middle Eastern societies?
- How did the American post-9.11 context affect imaginings of Islam in US national discourses on Middle Eastern art, according to Jessica Winegar's analysis?
- How does the celebration of 'Conquest Day' in Istanbul stage nationalist imaginings and what is the role of narratives about Islamic and Ottoman history?
- To what extent did representations of the 'Cartoons controversy' in Arab media reproduce, resist and/or challenge Euro/American media representations, according to Jamila Hakam? What was the role of religious imaginings/references in such representations?
- In a broader perspective, how do the themes of '9.11', 'The conquest of Istanbul' and the 'Cartoons controversy' relate to Mitchell's notion of the 'world-as-exhibition'?

Primary reading	Secondary reading
Mitchell, Timothy (1992) (p. 289 – 317)	Chelkowski, Peter & Hamid Dabashi (1999)
Winegar, Jessica (2008)	Gruber, Christiane, and Sune Haugbolle (eds.) (2013)
Çınar, Alev (2001)	Elias, Jamal (2012)
Hakam, Jamila (2009)	Khatib, Lina (2013)
	Klausen, Jytte (2009)
	Winegar, Jessica (2006)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(3B) Restaging religious discipline: Islam, culture and commodification

(seminar) | *Teacher:* Torsten Janson

As pointed out by Eickelman & Piscatori, the objectification of religion is a central tendency in (late)modern Middle Eastern societies, by which 'Islam' (and other religions) take shape both as mental/educational objects for reflection and in the form of tangible and often commodified objects on a religious market. Such processes invite religious entrepreneurship and inventiveness, often in direct or indirect challenge of established religious institutions – and often interconnected with nationalist imaginations, aspirations and/or identity politics.

- What examples of 'religious entrepreneurship' do you find in the readings?
- To what extent may the 'transnational mosque', 'Islamic children's literature' and 'Islamic relics' and 'the Prophet's Birthday' (Mawlid/Mevlid) be analysed in terms of objectifications of Islam? What are the differences/similarities?
- Compare and evaluate the function of images as tools for religious and/or nationalist imaginations in Islamic children's literature, Turkish Mevlid celebrations and Hizbollah's poster art.
- Identify examples of the interconnectedness of re-imaginings of religion and nationalist/identity political aspirations in the readings.

Primary reading

Rizvi, Kishwar (2015) (p. 1 – 30)

Janson, Torsten (2018) (p. 435 – 468)

Janson, Torsten & Neşe Kınıkoğlu (forthcoming)

Maasri, Zeina (2012)

Secondary reading

Rizvi, Kishwar (2015)

Shirazi, Faegheh (2016)

Slone-White, Patricia (2017)

Spadola, Emilio (2014)

Tepest, Eva Maria (2016)

Walter, Daniel (2016)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(3C) Clothing, religious gendering and embodied practices

(seminar) | *Teacher:* Torsten Janson

With a point of departure in the notions of objectification and religious entrepreneurship, in this class we will extend the discussion of re-imagined Islamic virtue by focusing on gendering and embodiment. We do so in discussion of the emergent market of 'modest fashion', as analysed in Elizabeth Bucar's study of female, Muslim dress-codes and practices of dressing, with a focus on Turkey and Iran.

- What is the point of departure for Bucar's study? What notions does she challenge? And how does this affect her overall argument and evaluation of power mechanisms connected to female clothing?
- What is the role of the national context for understanding current trajectories of female dressing codes and practices in Turkey and Iran? What are the differences and/or similarities in the Turkish and Iranian setting?
- How is 'modest fashion' interconnected with social class in contemporary Turkey and Iran? Again: reflect on how differences/similarities.

Primary reading

Bucar, Elizabeth (2017) (p. 1 – 72; 122 – 170)

Secondary reading

Ahmed, Leila (2011)

Kejanlıoğlu, B. Ç. Kublilayö and N. Ova (2012)

Lewis, Reina (2015)

Mahmoud, Saba (2012)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

(3D) Youth, consumerism and religion as aspects of identity processes

(split seminar) | *Teacher:* Torsten Janson

Youth perspectives have long been overlooked in academic research on religion in general, and Islam in the Middle East in particular, but are currently attracting increasing attention. This, in turn, partly relates to current discourses on migration and security, unemployment and the challenges of multiculturalism. Mass mediated as well as political and academic interest in youth therefore commonly rests on Euro/American-centric and ethnocentric notions and priorities. With such perspectives as a point of departure, this class is devoted to discussion of the diversity of young Muslim realities in and beyond the Middle East and the role of religious discourse and practice in such realities. The class is given as a 4-hour, split seminar (organised in the same way as Class 2D). The following questions may serve as point of departure for readings and discussions:

- Bourdieu has famously formulated that ‘youth is just a word’ – critiquing its analytic use, given the empirical diversity of young realities. Herrera & Bayat acknowledge this critique; yet they come to a different conclusion. How and why?
- Based on the reading of two chapters of *Being Young and Muslim*, reflect on and compare the role (or insignificance) of religious discourse and practice for the youth described. In what ways, under what circumstances and in what forms has religion meaning?
- What are your own reflections of the utility of a ‘youth perspective’ in academic research? What are its benefits and/or problems?

Primary reading

Herrera, Linda & Asef Bayat (eds.) (2010) (p. 1 – 25, plus selection of 2 additional chapters.)

Secondary reading

Aidi, Hisham (2014)

Boubekour, Amal & Olivier Roy (eds.) (2012)

Feraro, S. & J. Lewis (eds.) (2017)

Levine, Mark (2008)

O’Brien, John (2017)

What happens if you fail to attend this event?

What to hand in: A 500-600 word written reflection on the question(s) for this class with in-text references to each listed primary reading (and, at will, to secondary readings).

How to hand in: upload to designated folder on Canvas.

When to hand in: within five working days after class occasion.

Thematic Section 4: Individual Specialisation

The last two weeks of the course will be devoted to an individual essay-project, where you choose to focus on one topic of interest relating to Islam in the current Middle East and discuss it in relation to one or several theoretical perspectives covered during the course. During the process, there is opportunity for individual advice. Individual essays are presented at the final seminar of the course, where you also offer oral feedback on another student’s essay and submit the talking points for your feedback (in bullet points).

(4A) Opportunity for individual advice (on appointment)

(tutorial) | *Teacher:* Torsten Janson & Rola El-Husseini Dean

(4B) Opportunity for individual advice (on appointment)

(tutorial) | *Teacher:* Torsten Janson & Rola El-Husseini Dean

(4C & 4D) Final Seminars: presentations of individual essay

(seminar) | *Teacher:* Torsten Janson

During the two final half-day classes, students present their individual essays and discuss another student’s essay. Talking points in bullet points are to be submitted in the morning of respective seminar. For details, see section on Assignments.

What happens if you fail to attend this event?

What to hand in: Students missing the final seminar are required to video/record and submit an equivalent essay presentation.

How to hand in: upload to designated folder on Canvas.

When to hand in: Within one week after the final seminar

Instructions: Assignments

Assignment one: Theory reflection paper

The goal of this assignment is to familiarise with reading, reflecting on, summarising, and discussing theoretical concepts and perspectives, and their relevance for academic analysis. Based on the course readings of Section 1, you are to choose 2 - 4 of the following theoretical concepts and discuss their utility for analysing Islam in the contemporary Middle East:

- Anthropology of Islam
- Culture talk
- Sacred/secular
- Modernisation/modernity
- Tradition/traditionalism
- Cleavages
- Invented traditions
- The 'Islamic basket'
- Secularisation
- Objectification of religion

When completing your theoretical reflection paper, make sure to cover all of the following:

- *Describe and contextualise* the concepts you have chosen. Identify within what or in relation to what broader theoretical traditions they have emerged. In relation to what specific problems and/or historical contexts have they been formulated and applied?
- *Discuss the concepts' utility* for analysing empirical reality. What are their merits? What are the possible shortcomings, limitations, and/or problems of the theoretical concepts?
- *Assess the concepts in relation to each other*. How do they interrelate? How do they complement each other? Are they predicated on compatible ideas or points of departure?

The reflection paper must be 800 – 1200 words (excluding literature list) and must provide careful in-text references to the required course readings.

Deadline for uploading of assignment 1: see schedule

Assignment two: Conceptualising and analysing 'Islamism' (research review paper)

The goal of this assignment is to theoretically and methodologically compare and assess current empirical research on 'Islamism' in the Middle East. From the primary readings in Thematic Section Two, select two articles/chapters and:

- *Explain your rationale* for selecting the two pieces. What overall academic problem do they address and what type of data/evidence are they based on?
- *Summarize* the basic arguments and results of the two pieces of research.
- *Compare* the methodological perspectives of the two texts. What are their similarities and/or differences? Identify, compare and discuss the theoretical perspectives of the articles/chapters and how they conceptualise 'Islamism': to what extent do they complement and/or contradict each other, and if so, in what way?
- *Conclude* with a discussion how the papers contribute to the understanding of the political roles of Islam (or the debates thereupon) in the contemporary Middle East, and to what extent they are successfully integrating (or missing out on) important theoretical perspectives in the analysis.

The research review paper must be 1000 – 1500 words and must provide careful references to two required course readings within Theme 2.

Deadline for uploading of assignment 2: see schedule

Assignments three and four: Individual specialisation and seminar presentation

The final two assignments are interconnected. Assignment 3 consists of a written, research-based, well-supported and critical essay on a chosen topic on Islam in the Middle East. Half-way through the course, you will pitch your essay project online (150 - 300 words) and provide feedback on three other students' pitches, through the Canvas discussion forum (see schedule for details).

For Assignment 4, at the final seminar of the course, you will provide oral feedback (and a bullet point list of talking points) on another student's essay, again based on the course literature.

In the essay for Assignment 3, you shall:

- *Identify and describe* one central, current, empirical and/or theoretical tendency or problem, relating to Islamic discourse and/or practice in the Middle East;
- *Assess its relevance*, by discussing how it interrelates with social, political, economic, generational, gendered, strategic and/or cultural processes in and/or beyond the Middle Eastern region;
- *Analytically discuss* the chosen tendency/problem, in application of one or several theoretical perspectives discussed in the required course literature;
- *Conclude with a suggestion for further research* on the field, by identifying and formulating a promising research question and a potential material to be explored.

You may use empirical data from the course literature or, in addition, go beyond the course literature for complementary data or perspectives. You may focus on one specific case or apply a comparative perspective. You may primarily devote the essay to a discussion of concrete empirical data or keep the discussion more theoretically oriented. *All essays must however refer both to empirical studies and theoretical perspectives, based on the required course literature.* The essay must be based on careful in-text references to the required course readings. You are required to cite *minimum 7* articles/chapters of the required course readings, but you are encouraged to use more extensive references from the course list. Complementary sources may be employed but cannot supplant the required sources.

Essays must be *2000 – 3000 words* (excluding reference list).

Deadline for uploading of assignment 3: see schedule

For Assignment 4, you are to lead the discussion of another student's essay, including a short summary and well-reflected and well-supported points for discussion and/or questions. Students must also submit a bullet list of talking points (2 – 6 bullets), submitted in good time before to the full-day seminar.

Upload talking points no later than the date stated in the schedule.

Students should keep in mind some basics of writing good papers:

- Support your claims. Make an argument instead of unsupported assertions.
- Focus on analytical insights instead of opinions.
- Connect ideas, sentences and paragraphs.
- Make sure that your writing flows and that sentences are well constructed to show how ideas relate. Write simply.
- *Do not* use Google or Wikipedia (Google Scholar is OK).
- Use course material and, if relying on complementary sources, academic journals (obtained through databases) and scholarly books.

Students should keep the following in mind when preparing their role as discussants:

- Prepare before the seminar and have a clear plan for presenting your main points.
- Organize your comments as follows:
- Start with a short summary of the paper and its purpose, questions, main argument and key references;
- Then proceed to number of well-prepared, strategic and constructive comments and questions about the author's argument and relation to research.
- Make sure that the comments/questions *clearly* relate to research (“As argued by...”; “According to...”; “This argument is based on...”; etc.)
- Aim for quality rather than quantity. 2 - 3 well-chosen, constructive and clearly formulated comments/questions is preferable to a long series of non-productive or unclear comments.
- Keep track of time – and use the time strategically!
- Present your comments in a clear, organized manner, and refrain from drawn out monologues.

APPENDIX I

ACADEMIC WRITING AND PLAGIARISM

Academic honesty

Academic honesty means that you as an author are responsible for your work and that you must be able to support the statements you make. Likewise, citation and referencing must be done correctly and it is never allowed to copy, fabricate or manipulate your data. This means that everything you hand in has to be made and written by you and nobody else. If that is not the case you can be accused of plagiarism, a serious offence. The penalties for plagiarism at LU are for example suspension between 2 weeks and 6 months.

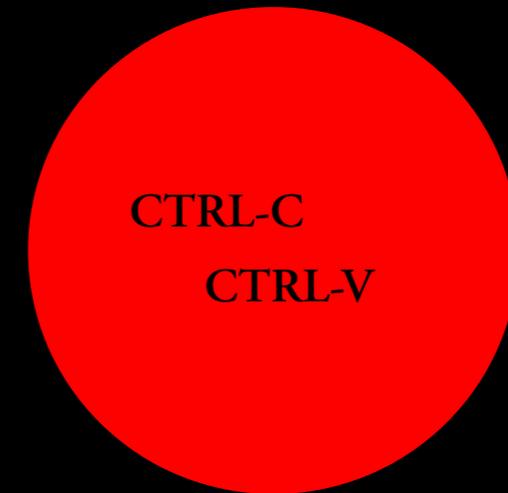
Plagiarism – and how to avoid it

If you copy, paraphrase or translate materials from websites, or library or other sources in your written assignments or thesis without giving full and proper credit to the original author(s), you are committing plagiarism. Accusations concerning plagiarism are taken very seriously and the consequences for your academic career and professional future may be disastrous, involving not only the loss of credit for courses in which the offence occurred, but even suspension for a certain time from your degree programme, not to mention having to live with a lingering reputation for dishonesty. Submitting the work of others as if it were your own is unacceptable. Plagiarism must be understood and avoided at all costs.

Students should expect to have their papers checked for plagiarism electronically. Whenever you use the words or ideas of others, fair academic practice requires that you identify your sources fully and accurately. Simply mentioning an author's work at the beginning of a paper does not mean that you are then free to copy or paraphrase from that work; specific references must be given each time you quote or paraphrase. The fair use of evidence from primary and secondary sources is the basis of academic discourse, and abuse of this fairness undermines the very nature of scholarly research. Although plagiarism is not always illegal (since copyright laws usually presume a financial motive), it is nevertheless a form of intellectual theft and fraud. By committing plagiarism you show disrespect for the fundamental values of the academic community.

If you find yourself in doubt about quotations or your use of sources, it is always a good idea to provide full information.

To learn more about LU policy about Academic honesty visit LUB's page on Academic conduct:
libguides.lub.lu.se/mastersprogrammes/academicwriting



Tech system note

Urkund is an automated plagiarism control system used throughout the university. It is integrated in Canvas, and will warn you if its pattern-matching algorithms has been detected something suspect (warnings will appear in Canvas when you prepare to download student assignment texts).

APPENDIX II

PROCESSING

STUDENT

COMPLAINTS

It is actually relatively rare, but it does happen that students complain about what happens in a course to the point when it is hard to know what to do. The Faculty has set up a common process for these occasions, so both students and teachers know the options. In this appendix we present the faculty guidelines in full.



Processing of complaints from students concerning first and second cycle education at the Faculty of Social Sciences

The present document describes the processing of education-related complaints from students at the Faculty of Social Sciences.

Before students proceed with a complaint, they should find out what rules apply in various situations. Students' rights and obligations at Lund University (LU) are described in the List of students' rights (see link below). For example, the list describes what applies to the study environment, course syllabi and timetables, exams and assessment, degree projects and course evaluation. Another important document that governs education is the relevant course syllabus. It is also possible to obtain information by contacting the study advisor at the department.

Students with a complaint can primarily turn to the relevant lecturer/course director or to the programme director. In many cases the problem can be solved closest to where it arose. For further processing of a complaint, please see the flow chart below.

At LU there is a student representative to whom students with a complaint can turn for support and help. The student representative is not part of the University administration, but an independent party whose role is to support and guide the students' unions and the students in their case. The students can also obtain support and advice from the Social Sciences Students' Union. Support from the student representative or the Social Sciences Students' Union does not require membership in the students' union.

The flow chart below aims to clarify the work flow and contact people in cases of student complaints at the Faculty of Social Sciences. The fundamental principle is that a case is to be processed promptly, documented and registered according to the usual procedures. All student complaints that become cases are to be registered at LU (official document).

The description of the procedure does not prevent a student from appealing a decision pursuant to Chapter 12 of the Higher Education Ordinance (see below) or reporting LU to the Swedish Higher Education Authority. At LU, it is also possible to turn directly to the vice-chancellor according to guidelines approved on 12 March 2015 (see link below).

The procedure description/flow chart does *not* cover:

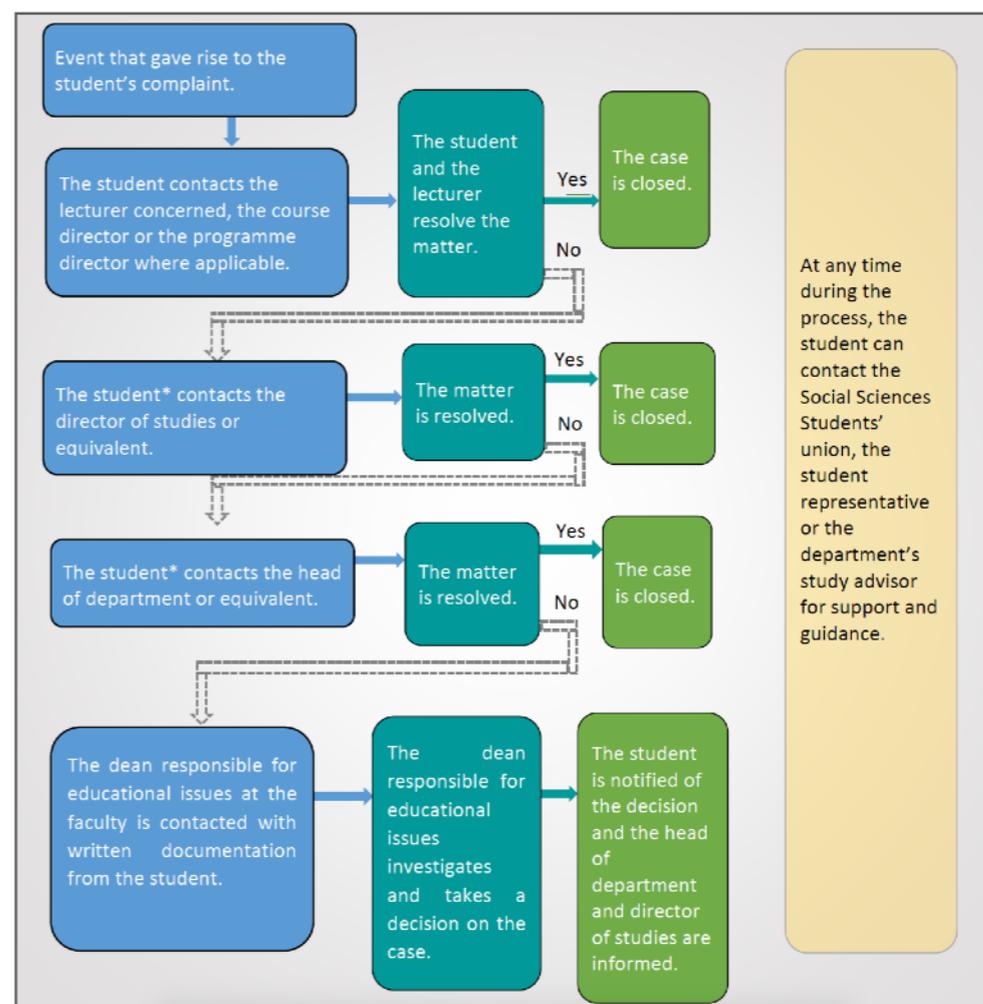
- Cases dealing with discrimination or harassment (pursuant to the Discrimination Act 2008:567 and the Work Environment Act 1977:1160). Information on where to turn for these issues is available separately (see link below).
- Cases that concern Chapter 12 of the Higher Education Ordinance: assessment of qualifications and admission, approved leave from studies, deferred entry, credit transfer of previous studies, requests for exemption from study components and applications for degree certificates. If the decision on such matters goes against the applicant, he or she

can apply to the Higher Education Appeals Board. Information on how to do this is to be attached to the decisions.

- Disciplinary matters, that are to be processed by the vice-chancellor/disciplinary board (pursuant to Chapter 10 Section 3 of the Higher Education Ordinance).
- Changes to grading decisions (pursuant to information approved on 2 December 2015, see link below).

The present document is to be published on each department's website and information about the document should be disseminated to new students at the Faculty of Social Sciences in connection with course/programme introductions. The document was produced in collaboration with the Social Sciences Students' Union.

Processing of students' complaints at the Faculty of Social Sciences



* The lecturer or the director of studies concerned can also choose to take unresolved issues to the next level.

Relevant links

List of rights for students at Lund University

www.lunduniversity.lu.se/sites/www.lunduniversity.lu.se/files/list-of-rights-lund-university.pdf

Guidelines on handling complaints from students concerning first, second and third cycle studies at Lund University (LU central document regulating these matters). Document approved on 12 March 2015.

www.staff.lu.se/sites/staff.lu.se/files/guidelines-on-handling-complaints-from-students-concerning-first-second-and-third-cycle-studies-at-lund-university.pdf

How to process cases of discrimination or harassment

www.staff.lu.se/employment/work-environment-and-health/health-and-wellness/victimisation-and-harassment

Changes to grading decisions (official document approved on 2 December 2015).

sam.lu.se/internt/sites/sam.lu.se.internt/files/information_om_andring_av_betyg_-_2015-12-02.pdf

APPENDIX III

GRADUATE SCHOOL: A BRIEF HISTORY

An innovative organisational solution to the problem of managing and exploring interdisciplinarity is now a teenager, and an established part of the Faculty of Social Sciences.



A brief history

Graduate School's story began with a push for internationalisation at Lund University prompted primarily by Sweden's adoption of the *Bologna Process* regulations. In 2004, Sweden began the process of reforming the preexisting higher education structure to follow a common European model. The Bologna Process inspired a number of new developments here at the Faculty of Social Sciences. The Faculty Leadership sought to create two-year Master's programmes in accordance with Bologna regulations as well as creating international programmes and courses on the faculty level, and it was decided that the Faculty of Social Sciences should create international master programmes at the faculty level. There already were two international master programmes in existence at the faculty – Welfare Policies and Management and International Development and Management, but those belonged to the Political Science and Human Geography departments respectively. Coordinating master programmes at the faculty level was something that had not been done before.

An advisory board comprised of representatives, usually Directors of Study from nearly every subject at the faculty, was assembled to decide which subject areas should be chosen to become international programmes and courses that might best serve the needs and interests of Social Sciences students. The response to the proposed additions was positive, particularly from departments with lower student rates. A common, faculty level master programme could be more cost effective to run than one at a single department and could even offer courses in theory and method to not only its own programme students but also to students in smaller master programmes elsewhere within the faculty, thereby allowing departments to offer a wider variety of programmes to students.

Developing Interdisciplinarity

While the intention for the programmes to be international was a primary focus from the start, the interdisciplinary aspect of the proposed programmes came later.

The advisory board discussed the issue of how to create a faculty-wide, interdisciplinary master programme at length and decided that such programmes should be theory-based, designed to focus on a major – a primary field of study within the programme subject – and also require applicants to meet the eligibility requirements for their major. Fulfilling major requirements in one field on the bachelor's and subsequently the master's level would then allow a graduate to have the possibility to continue to a PhD.

11 different programme topics were suggested and of those, three were ultimately selected and are still the backbone of Graduate School today: the MSc Programmes in *Development Studies*, *Global Studies*, and *Social Studies of Gender*. These would be led by a Director of Studies with individual Programme Directors for each of the three programmes and a board made up of the departments participating in the interdisciplinary cooperation. Once the subject areas were decided upon, the advisory board for deciding upon faculty-level international master's education became the steering committee for the three new programmes. Among those in that committee was Kjell Nilsson, who became the first Director of Studies of Graduate School. Franz-Mikael Rundquist would become the Programme Director for Development Studies, Catarina Kinnvall the Director for Global Studies, and Sara Goodman the Director for Social Studies of Gender.

The name "Graduate School" was decided upon, with the intention that the name should communicate its offerings to international students, and to indicate that international master level programmes and courses as well as a few international PhD courses were available there.

Graduate School welcomed its first programme students in the Autumn of 2007. Located in the Eden building, Graduate School was made up of its Director of Studies Kjell Nilsson, two administrative staff, and 9 students in Social Studies of Gender, 26 students in Global Studies, and 23 students in Development Studies.

Although the general opinion towards the newly created international, interdisciplinary programmes and courses was enthusiastic, some at the faculty were still unsure about the idea of international programmes, particularly with regards to having to teach courses in English. Initially, Graduate School sought to incentivise potentially reluctant teachers to lecture on its courses by offering them a few more teaching hours, but as time went by Graduate School was able to find more and more teachers who simply enjoyed working with international students and teaching in English.

Director of Studies Kjell Nilsson's ability to network within the faculty, garner support for and subsequently structure three unique, ambitious interdisciplinary master programmes helped to bring the concept of Graduate School to life. He and the steering committee set the stage for the next level of development for the organisation. In this period, Kristina Jönsson became the new programme director for Development Studies.

In September 2010, Lena Örnberg took the reins as Graduate School Director of Studies. The numbers of programme students had decreased since the programmes' first year, which led to some criticism as to the perceived success of the interdisciplinary programmes. Lena sought to improve both the student experience as well as numbers of students in the programmes by placing emphasis on student events and administrative structure. Teaching and administrative staff would have increased contact, such as at teaching team wrap-up meetings at the end of courses, to create more cohesion between the two groups and to relieve teaching staff of unnecessary administrative tasks. The number of students began to grow and an additional third full time administrative position was added.

Finding (and Creating) a Physical Home

It was at this time that Graduate School moved from the Eden building to Gamla Kirurgen. There the programme would have its own classrooms and study area, separate from other departments. This fostered a feeling of "home" and a sense of belonging among Graduate School students. Events like programme introduction day, potlucks, fika, and information lunches that include both students and staff bring class cohorts together and familiarise them with staff, so students know who to turn to when in need of support.

Seeking to further improve structure and processes, the Graduate School team traveled to the University of Amsterdam in Spring 2011 to meet with colleagues there working with their interdisciplinary Master Programme in International Development Studies. While comparing programme structure and administrative processes with their Amsterdam colleagues, the Graduate School team were somewhat surprised (and pleased) to discover that their Dutch counterparts were impressed by Graduate School's thoroughness in interdisciplinarity. The difference was that the interdisciplinary focus was not limited to the makeup of the student body or the teachers – even the courses were interdisciplinary, down to mixed, interdisciplinary teaching teams on a single course.

University of Amsterdam staff thought mixing teaching teams was incredibly ambitious and would not be possible at their university. Lena later remarked that this difference was a testament to the efforts made by the original steering committee that made a truly interdisciplinary Graduate School possible. This practice of interdisciplinary teaching teams continues at Graduate School today and is seen as a strength by staff and students alike.

When these developments have concluded, Graduate School will have grown from 180 full-time student equivalents (*Helårsstudent*, HÅS) to 280!

A Maturing Organisation

By the time Lena left her post as Director of Studies in late 2014, student numbers had risen dramatically and a place in a Graduate School programme became highly sought after by international students. Around that time Lena left, programme directors Kristina Jönsson (Development Studies) and Sara Goodman (Social Studies of Gender) stepped down from their posts. Karin Steen took over for Development Studies and Rebecca Selberg took over for Social Studies of Gender. In 2017, Rebecca stepped down and the role has now been taken on by Marta Kolankiewicz.

After Lena's departure, the remaining admin team members successfully managed programme admissions until Mikael Sundström was installed as the new Director of Studies in the spring of 2015. Since then, Graduate School has looked for complementing ways to develop, further increasing its reach by way of communications material and processes and improved overall quality of courses, particularly methods courses. Programme and course guides and the very handbook you are reading now have been designed, reworked and reformulated to provide comprehensive information with a unique, signature style. Students are kept up to date with a bi-weekly *Newsflash* email with an overview of upcoming important Graduate School information as well as interesting events and activities around the faculty and the university.

In the last five years we have also been placing extra focus on our theory and methods courses offerings. A *Methods Director* position (currently held by Shai Mulinari after a productive stint by our current programme director Chris Swader) has been introduced to keep track of and develop the various courses in theory of science and methods. The aim is to further develop the quality, design, and variety of the method courses that are offered to Graduate School students as well as many other master and PhD students. In addition, we have set about documenting all available theory and method courses at the Faculty of Social Sciences, providing a clearer overall picture of the state of theory and method courses at the faculty.

A New Growth Period

In 2018 two momentous decisions were rendered. First, Graduate School would become the new home of the *Middle Eastern Studies* programme from 2019, with Rola El-Husseini as the designated Programme Director.

Second, Graduate School was to develop a brand new master programme, labelled *MSc in Social Scientific Data Analysis (SSDA)*, slated to start in 2021. Chris Swader is the designated Programme Director for the SSDA.

Graduate School – Our House!

Graduate School is housed in what is now known as “the old surgery clinic” (Gamla Kirurgen). Our two lecture halls (236 & 240) used to be ten-bed wards with an observation room (238) and pantry (237) sandwiched in-between. From the observation room, nurses could keep a watchful eye on recovering patients through two windows that have since been removed. The Student Lounge still has a vaguely religious look to it, and was indeed used as a church room in the past.

In 1868, the house we now inhabit finally opened for business as Lund’s main open surgery clinic. The famous and prolific architect Helgo Zettervall designed the building’s late gothic style, and although it has undergone substantial renovations in 1905, 1928 and 1978, many of his original ideas remain intact. The most notable changes in the intervening years was probably the installation of many more windows than Zettervall had opted for, and the wing extensions to increase floorspace.

Inside, changes have been much more far-reaching. Among other things, what is now the stairwell in the third floor used to be the very heart of the building as it housed the central operation theatre.

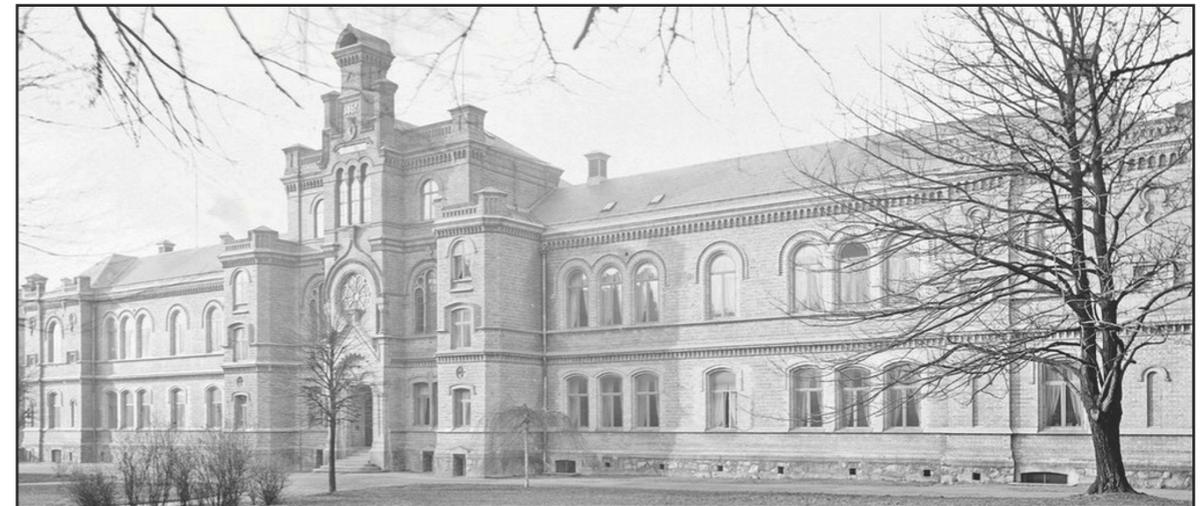
When the hospital moved to its current location in the 1970s, the old buildings were transferred to Lund University which urgently needed more space. The open surgery clinic itself was handed over in 1972, and was at that point listed as an architectural heritage structure to prevent potentially intrusive changes (this status was removed in 2005).



Helgo Zettervall (1831–1907)

Renowned architect who designed the open surgery clinic along with many other buildings around Lund, including the main university building

Over the years, the building has housed a range of University units, notably the “UB3” University Library branch on the top floor. Today it is predominantly a social science building, with the central Faculty Administration, the International Office, Graduate School and the School of Journalism as main anchors. The 150-year old is still going strong!



Picture of the surgical clinic by Per Bagge in 1906. Reproduction: University Library, Lund University.

