

University of Alberta
Department of Political Science

Fall 2015

POLS 477/571
Muslims/Islam, Modernity and Democracy

Instructor: Dr. Mojtaba Mahdavi
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Mondays: 13:00-15:50
Lecture room: T 10-4
Office hours: Mondays 10:30 AM – 12:00 Noon
or by appointments

❖ **Seminar Description**

This advanced seminar is designed to examine the complex relationship between Muslims/Islam, modernity and democracy both in theory and the real world of Muslim countries.

The course is divided into four sections. The first section will problematize orthodox and modern theories of 'Islam and politics'. We will historicize Muslims encounter with modernity by examining the way in which the traditional heritage has impinged on the development of modern ideas in the Muslim world. The second section will examine theoretical approaches to 'Islam and the challenge of modernity/modernities'. We will study issues such as Muslims and Human Rights, Muslims and gender politics, Islamization of modernity, modernization of Islam, and Muslims multiple responses to multiple modernities. We will specifically look at three distinct Muslim responses/approaches to modernity/modernities: traditional Islam, various forms of Islamism, and progressive reformist Islam. The third section will examine the complex nature of Islamist violent actions and resistant movement vis-à-vis the national states and the West. The fourth section will explore theoretical debates over the issue of Islam, secularism, public religion, and democracy. We will examine theories and practices of religion and democracy in general and Islam, secularism and democracy in particular. More specifically, we will problematize concepts/themes such as "Muslim Exceptionalism", "Islamic State", and "Islamic Democracy".

The major goal of this course is to introduce a critical perspective on the relationship between Islam, modernity and democracy. After completing this course, students will have developed their analytical skills and theoretical tools in critical understanding of Islam, Islamist movements and culture and politics of the Muslim World.

❖ **Seminar Requirements**

(a) Four reading-reflections and Seminar Participation	20%	
(b) Seminar Presentation	20%	
(c) Book review	20%	<i>Monday, Oct. 19</i>
(d) Term paper	40%	<i>Monday, Nov. 30</i>

(a) Students will read and reflect on the *required* readings at each seminar session; an informed and active participation in the seminar discussion is required. Moreover, each student will be expected to submit four reading-reflections. Each reading reflection is a three-page summary and critical reflection of the required readings and must be submitted in the same sessions we examine the readings. You may choose any 4 out of the 11 sessions.

(b) Each session the class takes up a specific theme, based on the required readings, and two students will lead the seminar.

(c) A book review of 5 typed, double-spaced page from One of the following books, due *Monday October 19*:

- * Jessica Stern and J. Berger, *ISIS: The State of Terror* (Ecco/Harper Collins Publishers, 2015)
- * Abdullahi An-Na'im, *Islam and the Secular State* (Cambridge: Harvard University Press, 2008)
- * A. Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (Oxford Univ. Press, 2013)
- * Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

(d) One term paper of 12-15 typed, double-spaced pages, due *Monday November 30*, on a topic of students' choice that is relevant to the themes of the seminar. You need to discuss the paper's topic with the instructor.

❖ Seminar Materials

a) Required:

1. Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013).
2. Mojtaba Mahdavi, ed., *Muslims and Modernities: Critical Reflection* (New York: Linus Publications, Inc., 2010).
3. Roxanne L. Euben and Muhammad Qasim Zaman, eds. *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009)
4. Abdullahi Ahmed An-Na'im, *Islam and the Secular State* (Cambridge: Harvard University Press, 2008).
5. Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015)
6. Univ. of Alberta E Class: <https://eclass.srv.ualberta.ca>

b) Recommended:

1. John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013).
2. Shireen T. Hunter, ed., *Reformist Voices of Islam: Mediating Islam and Modernity* (Armonk: M.E. Sharp, 2009)
3. Aziz Al-Azmeh, *Islams and Modernities*, 3rd ed. (London: Verso, 2009)
4. John L. Esposito, ed., *Voices of Resurgent Islam* (New York; Oxford: Oxford University Press, 1983)
5. John L. Esposito and John O. Voll, *Makers of Contemporary Islam* (Oxford: Oxford University Press, 2001)
6. Noah Feldman, *The Rise and Fall of the Islamic State* (Princeton University Press, 2008)

7. Mehran Kamrava, ed., *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader* (Berkeley: University of California Press, 2006)
8. Ibrahim M. Abu-Rabi, ed. *The Contemporary Arab Reader on Political Islam* (Pluto Press and U of Alberta Press, 2010)
9. Hamid Enayat, *Modern Islamic Political Thought*, new ed. (London; New York: I.B. Tauris, 2005)
10. Abdullahi Ahmed An-Na'im, *Muslims and Global Justice* (Philadelphia: University of Pennsylvania Press, 2011).
11. Shahrough Akhavi, *The Middle East: The Politics of Sacred and Secular* (London: Zed Books, 2009).
12. E. Mendieta and J. Vanantwerpen, eds. *The Power of Religion in the Public Sphere* (New York: Columbia University Press, 2011).
13. Leonard Lewisohn, *Hafiz and the Religion of Love in Classical Poetry* (I. B. Tauris, 2010)
14. John Freely, *Light From the East: How the Science of Medieval Islam Helped to Shape the Western World* (I. B. Tauris, 2011).
15. Sadik J. Al-Azm, *Critique of Religious Thought* (Berlin: Gerlach Press, 2015)
16. Hamid Dabashi, *Can Non-Europeans Think?* (London: Verso, 2015).

❖ Seminar Topics and Schedule:

Part I: Islam and Politics: Relevance of the Past?

1. Introduction: Historicizing/Contextualizing Islam and Islamology

(Mon. Sept. 14)

Required Readings:

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 1-23; 152-168; 185-201.

Zachary Lockman, *Contending Visions of the Middle East: The History and Politics of Orientalism* (Cambridge; New York: Cambridge University Press, 2004) in Mahdavi ed., *Muslims and Modernities*, pp. 46-98.

Recommended Readings/Sources:

* *Islam: Empire of Faith* (PBS Documentary): <https://www.youtube.com/watch?v=UHhbSvOcz4g>

Shahrough Akhavi, *The Middle East: The Politics of Sacred and Secular* (Zed Books, 2009), pp. 1-50.

Reza Aslan, *No god but God: The origins, Evaluation, and Future of Islam* (random House Trade, 2005)

Edward Said, *Orientalism* (New York: Pantheon Books, 1978)

Hamid Dabashi, *Post-Orientalism: Knowledge and Power in Time of Terror* (Transaction Publishers, 2008)

A.L. Macfie, *Orientalism* (Toronto: Pearson, 2002), in Mahdavi ed., *Muslims and Modernities*, pp. 1-45.

2. Islam and Politics: Traditional Views and Modern Theories

(Mon. Sept. 21)

Required Readings

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 25-47; 219-262.

Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization* (Harper San Francisco, 2003) in Mahdavi ed., *Muslims and Modernities*, pp. 99-156.

John L. Esposito, *Islam and Politics*, 4th ed. (Syracuse: Syracuse University Press, 1998) in Mahdavi ed., *Muslims and Modernities*, pp. 157-197.

Mojtaba Mahdavi, “Islam/Muslims and Political Leadership,” in J. Masciulli, M. Molchanov, and A. Knight, eds. *The Ashgate Research Companion to Political Leadership* (Ashgate, 2009), pp. 287-306.

Recommended Readings:

* Karen Armstrong, *Islam, A Short History* (New York: Modern Library Chronicles, 2002)

* Richard W. Bulliet, *Religion and State in Islam: From Medieval Caliphate to the Muslim Brotherhood*, Occasional Paper Series, no. 2 (University of Denver, 2011).

Ali Abd Al-razeq, “The Caliphate as a Political Institution”, in Anouar Abdel-Malek, ed. *Contemporary Arab Political Thought* (London: Zed Books Ltd., 1983), 41-44

Hassan al-Banna, “The Credo of the ‘Muslim Brotherhood’”, in Anouar Abdel-Malek, ed. *Contemporary Arab Political Thought* (London: Zed Books Ltd., 1983) pp. 45-47.

Ali Shariati, “Selection and/or Election,” <<http://www.shariati.com>>

Sh. Akhavi, *The Middle East: The Politics of Sacred and Secular* (Zed Books, 2009), pp. 51-73; 149-194.

Part II: Muslims and the Challenge of Modernity: Theoretical Debates

3. “Mapping Modernities”: Islamic and/or Western?

(Mon. Sept. 28)

Required Readings:

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 135-151.

S N Eisenstadt, “Multiple modernities,” *Daedalus*; winter 2000; 129, in Mahdavi ed., *Muslims and Modernities*, pp. 198-223.

Roxanne L. Euben, “Mapping Modernities, ‘Islamic’ and ‘Western’”, in Fred Dallmayr, ed., *Border Crossings: Toward a Comparative Political Theory* (New York: Lexington Books, 1999), in Mahdavi ed., *Muslims and Modernities*, pp. 227-246.

Fazlur Rahman, "Islam and Modernity" in *Liberal Islam: a source book*, Charles Kurzman, ed. (New York; Oxford Univ. Press, 1998), in Mahdavi ed., *Muslims and Modernities*, pp. 254-268.

Nasr Hamid Abu Zeid, "The modernization of Islam or the Islamization of modernity", Roel Meijer, ed. *Cosmopolitanism, Identity and Authenticity in the Middle East* (Surrey: Curzon, 1999) in Mahdavi ed., *Muslims and Modernities*, pp. 269-283.

Seyyed Hossein Nasr, *The Essential Seyyed Hossein Nasr*, William C. Chittick ed. (World Wisdom, 2007) in Mahdavi ed., *Muslims and Modernities*, pp. 286-310.

Recommended Readings:

* **Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)**

* **Hamid Dabashi, *Can Non-Europeans Think?* (London: Verso, 2015)**

* **Said Amir Arjomand and Elisa Reis, Eds. *World of Difference* (Sage Publications, 2013)**

* **Masoud Kamali, "Multiple Modernities and Islamism in Iran," *Social Compass*, 54(3), 2007, 373–387. <http://cafelitt.ca/download/Modernities.Iran.pdf>**

Amy B. Sajo, ed. *Muslim Modernities: Expressions of the civil imagination* (London: I.B. Tauris Publishers, 2008)

Masoud Kamali, *Multiple Modernities, civil society and Islam: The case of Iran and Turkey* (Liverpool University Press, 2006)

Fred Dallmayr, *Dialogue among Civilizations: Some Exemplary Voices* (New York: Palgrave, 2002) pp. 85-104.

Masoud Kamali, "Islam, Civil Society and Modernization," in Masoud Kamali, *Multiple Modernities, Civil Society and Islam: The Case of Iran and Turkey* (Liverpool: Liverpool University Press, 2006), pp. 27-48

Seyyed Hossein Nasr, *Traditional Islam in the Modern World* (London; New York: Routledge & Kegan Paul, 1987) pp. 11-25.

John L. Esposito and John O. Voll, *Makers of Contemporary Islam* (Oxford: Oxford University Press, 2001), pp. 3-22.

Hamid Enayat, *Modern Islamic Political Thought*, New ed. (London; New York: I.B. Tauris, 2005), pp. 111-159.

Ali Shariati, *Civilization and Modernization: Reflections of Humanity* <http://www.shariati.com/>>

4. Islamism: Concept and Pioneers?

(Mon. Oct. 05)

Required Readings:

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 48-67.

Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), pp. 1-46.

Bobby S. Sayyid, "Framin' fundamentalism," in Bobby S. Sayyid, *A Fundamental Fear: Eurocentrism and the emergence of Islamism* (London: Zed Books Ltd, 1997) in Mahdavi ed., *Muslims and Modernities*, pp. 311-340.

Samir Amin, "Political Islam in the Service of Imperialism," *Monthly Review*, December 2007, in Mahdavi ed., *Muslims and Modernities*, pp. 371-386.

Hasan al-Banna, "Toward the Light," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 49-78.

Sayyid Abu'l-A'la Mawdudi, "The Islamic Law," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), pp. 79-106.

Sayyid Qutb, "Signposts along the Road;" and "In the shade of the Quran," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* ((Princeton Univ. press, 2009), pp. 129-152.

Mojtaba Mahdavi, "Ayatollah Khomeini," in John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013), pp. 180-201.

Recommended Readings:

* John Esposito and Emad El-Din Shahin, Eds. *The Oxford handbook of Islam and Politics* (Oxford University Press, 2013).

* Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

*Karima Bennoune, "Your Fatwa Does Not Apply Here," *TEDxExeter*; Available at: <https://www.youtube.com/watch?v=XLi6YnnsGc>

Roxanne Euben, *Enemy in the Mirror: Islamic Fundamentalism and the Limits of Modern Rationalism --- A Work of Comparative Political Theory* (Princeton Univ. Press, 1999) in Mahdavi ed., *Muslims and Modernities*, pp. 342-370.

Susan Buck-Morss, "Critical Theory and Islamism," in *Thinking Past terror: Islamism and Critical Theory on the Left* (London: Verso, 2003), 41-56.

"Yahya Sadowski, "Political Islam: Asking the Wrong Question," *Annual Reviews*, 2006.

Fazlur Rahman, *Islam*, 2nd ed., (Chicago: University of Chicago Press, 1979) pp. 193-211.

John L. Esposito, "Contemporary Islam: Reformation or Revolution?" in *the Islamic Threat: Myth or Reality?* 3rd ed., John L. Esposito (New York: Oxford University Press, 1999), pp. 5-22.

Frederic Volpi, ed. *Political Islam: A Critical Reader* (new York; Routledge 2011)

Yvonne y. Haddad, "Sayyid Qutb: Ideologue of Islamic Revival," in *Voices of Resurgent Islam*, John L. Esposito, ed., (New York; Oxford: Oxford University Press, 1983), pp.67- 98.

Tamara Cofman Wittes, "Three kinds of movements," *Journal of Democracy* Volume 19, Number 3 July 2008, pp. 7-12

Fathi Osman, "Mawdudi's Contribution to the Development of Modern Islamic Thinking in the Arabic-Speaking World," *The Muslim World*, Vol. (93) July-October 2003, pp. 465-485

Vali Nasr, "International Relations of an Islamist Movement; The Case of the Jama'at-I Islami of Pakistan," *Councils of Foreign Relations*, 2000.

Aijaz Ahmad, "Islam, Islamism and the West," *Socialist Register* 2008

Ervand Abrahamian, *Khomeinism: Essays on the Islamic Republic* (Berkeley: University of California press, 1993), pp. 13-39.

Monday Oct. 12: No Class

5. Post-Islamism?

(Mon. Oct. 19)

Required Readings:

Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013), pp. 1-254.

Recommended Readings:

* Mojtaba Mahdavi, "Post-Islamist Trends in Postrevolutionary Iran," *Comparative Studies of South Asia, Africa and the Middle East*, Volume 31, Number 1 (2011), 94-109.

* Mojtaba Mahdavi, "Muslims and Modernities: From Islamism to Post-Islamism?" *Religious Studies and Theology*, Vol. 32, No. 1 (2013), 57-71.

Asef Bayat, ed. *Post-Islamism: The Changing Faces of Political Islam* (New York: Oxford University Press, 2013), pp. 257-341.

6. Who are the Liberal and/or Progressive Muslims?

(Mon. Oct. 26)

Required Readings:

Abdolkarim Soroush, "The changeable and the unchangeable," in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009), in Mahdavi ed., *Muslims and Modernities*, pp. 435-441.

Abdulaziz Sachedina, "Ali Shariati: Ideologue of the Iranian Revolution," in *Voices of Resurgent Islam*, John L. Esposito, ed., (New York; Oxford: Oxford University Press, 1983), in Mahdavi ed., *Muslims and Modernities*, pp. 411-432.

Mohamed Mahmoud, "Mahmud Muhammad Taha's Second Message of Islam and his Modernist project," in *Islam and Modernity; Muslim Intellectuals Respond*, John Cooper, Ronald Nettler, and Mohamed Mahmoud, eds. (London: I.B. Tauris, 2000) in Mahdavi ed., *Muslims and Modernities*.

Mohsen Kadivar, "Human Rights and intellectual Islam," in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009), in Mahdavi ed., *Muslims and Modernities*, pp. 442-468.

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 202-218.

Recommended Readings:

* Mojtaba Mahdavi, "One Bed and Two Dreams? Contentious Public Religion in the Discourses of Ayatollah Khomeini and Ali Shariati," *Studies in Religion/ Sciences Religieuses* (2014) 43:1: 25-52.

* Mahdavi, Mojtaba. "Post-Islamist Trends in Post-Revolutionary Iran," *Comparative Studies of South Asia, Africa, and the Middle East*, 31:1 2011, 94-109.

* Farzin Vahdat, *Islamic Ethos and the Specter of Modernity* (Anthem Press, 2015)

Shireen T. Hunter, *Reformist Voices of Islam: Mediating Islam and Modernity*; lecture available at: <http://www.youtube.com/watch?v=u5JxqHXBrEM>

Ali Rahnema, *An Islamic Utopian: A Political Biography of Ali Shariati* (London: I.B. Tauris, 2000)

Abbas Manoochehri, "Critical Religious Reason: Ali Shariati on Religion, Philosophy and Emancipation," *Polylog*, 2005.

Abdolkarim Soroush, "Reason, Freedom, and Democracy in Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 243-261.

Tariq Ramadan, "The Way (*Al-Sharia*) of Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), 65-97.

Ali Mirsepassi, *Intellectual Discourse and the Politics of Modernization: Negotiating Modernity in Iran* (Cambridge: Cambridge University Press, 2000), 114-118.

Mohsen Kadivar, "Freedom of Religion and Belief in Islam," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 119-142.

Mohsen Kadivar, "The Principles of Compatibility of Islam and Modernity", Presented to the International Symposium of 'Islam, Society, Modernity' at Interdisciplinary Center for the Study of Religion and Laicity, The Free University of Brussels, Belgium; 7-8 October 2004.
<<http://www.kadivar.com/Index.asp?DocId=831&AC=1&AF=1&ASB=1&AGM=1&AL=1&DT=dtv>>

Nasr Hamed Abu Zeid, "Heaven, Which Way?", *Al-Ahram Weekly*, 12-18 September 2002, No. 603, <www.ahram.org/weekly/2002/603/sc16-17.htm>

Robin Wright, "Two Visions of Reformation", in L. Diamond, M. Plattner, and D. Brumberg, *Islam and Democracy in the Middle East* (Baltimore: The Johns Hopkins University Press, 2003) pp. 220-231.

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 105-122.

7. Muslims and Islamism on Gender and Human Rights

(Mon. Nov. 02)

Required Readings:

Leila Ahmed, "Women and the Rise of Islam," in *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 490-512.

Fatima Mernissi, "Muslim Women and Fundamentalism," in *The New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 513-519.

Ziba Mir-Hosseini, "Classical *fiqh*, contemporary ethics and gender justice "in Lena Larsen & Christian Moe, eds., *New Directions in Islamic Thought: exploring reform and Muslim tradition* (London: I. B. Tauris, 2009) in Mahdavi ed., *Muslims and Modernities*, pp. 520-531.

Murtaza Mutahhari, "The Human Status of Women in the Quran," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 249-274.

Zaynab al-Ghazali, "An Islamist Activist," and "From Days of My Life," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 275-301.

Nadia Yassine, "Modernity, Muslim Women, and Politics in the Mediterranean," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 302-317.

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 123-134; 263-271.

Recommended Readings:

Abdullahi A. An-Na'im, *Muslims and Global Justice* (Philadelphia: Univ. of Pennsylvania Press, 2011).

Valentine M. Moghadam, "Islamic Feminism and its Discontents: Toward a Resolution of the Debate", *Signs: Journal of Women in Culture and Society*, Vol. 27, No. 4 (2002) in Mahdavi, ed. *Contemporary Middle East*, 403-430.

Ann Elizabeth Mayer, "Islamic Restrictions on Human Rights," in *Islam and Human Rights*, Ann Elizabeth Mayer, 4th ed. (Boulder: Westview, 2007), in Mahdavi ed., *Muslims and Modernities*, pp. 469-489.

Heiner Bielefeldt, "'Western' Versus 'Islamic' Human Rights Conceptions? A Critique of Cultural Essentialism in the Discussion on Human Rights," *Political Theory*, Vol. 28 No. 1, February 2000, 90-121.

Bassam Tibi, *The Challenge of Fundamentalism: Political Islam and the New World disorder* (Berkeley: University of California Press, 2002) pp. 199-214.

Monday Nov. 09: No Class

Part III. Muslims, Islamism, and Resistance

8. Islamism, Violence and Resistance

(Mon. Nov. 16)

Required Readings:

Talal Asad, *On Suicide Bombing* (New York: Columbia University Press, 2007), pp. 1-92.

Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 86-104.

M. Abd al-Salam Faraji, “The Neglected Duty,” in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 321-343.

Umar Abdl al-Rahman, “The Present Rulers and Islam: Are They Muslim or Not?” in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 344-355.

Hamas, “Charter of the Islamic Resistance Movement (Hamas) of Palestine,” in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 356-386.

Muhammad Husayn Fadlallah, “Islamic Unity and Political Change;” and “September 11th, terrorism, Islam, and the Intifada,” in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp.387-408.

The Taliban, “A new Layehah for the Mujahedin;” and “An Interview with a Taliban Commander,” in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 409-421.

Vijay Prashad, Interview with Amy Goodman. “How Islamic State Grew Out of U.S Invasion of Iraq, Destruction of Nation,” *Democracy Now*, August 25, 2014.

http://www.democracynow.org/2014/8/25/blowback_vijay_prashad_on_how_islamic_state

Martin Chulov, “ISIS: The Inside Story,” *The Guardian*, December 11, 2014.

http://www.theguardian.com/world/2014/dec/11/-sp-isis-the-inside-story?CMP=share_btn_tw

Alastair Crooke, “You Can't Understand ISIS If You Don't Know the History of Wahhabism in Saudi Arabia,” *The Huffington Post*, August 27, 2014. http://www.huffingtonpost.com/alastair-crooke/isis-wahhabism-saudi-arabia_b_5717157.html

Recommended Readings:

Jessica Stern and J. Berger, *ISIS: The State of Terror* (Ecco/Harper Collins Publishers, 2015).

Shadi Hamid, “The Roots of the Islamic State's Appeal” *The Atlantic*, 2/1/2015.

Slavoj Zizek, "ISIS Is a Disgrace to True Fundamentalism," *The New York Times*, Sept. 3, 2014.
http://opinionator.blogs.nytimes.com/2014/09/03/isis-is-a-disgrace-to-true-fundamentalism/?_php=true&_type=blogs&_php=true&_type=blogs&_php=true&_type=blogs&_r=2&

Tariq Ramadan, *ISIL is not Islamic*, Aljazeera, 2014; available at:
<http://www.aljazeera.com/programmes/talktojazeera/2014/10/tariq-ramadan-isil-not-islamic-2014101015462542487.html>

9. Muslims and the West? What is the Real Question?

(Mon. Nov. 23)

Required Readings:

Edward Said, "The Clash of Ignorance," *The Nation*, October 22, 2001, in Mahdavi ed., *Muslims and Modernities*, pp. 705-709.

Usama bin Laden, "Declaration of War against the Americans; occupying the land of the Two Holy Places," in R. L. Euben and M. Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 425-459.

Muhammad Ata al-Sayid, "Final Instructions," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 460-471.

Fatema Mernissi, "Palace Fundamentalism and Liberal Democracy," in Emran Qureshi and Michael A. Sells, eds. *The New Crusades: Constructing the Muslim Enemy* (New York: Columbia University Press, 2003) in Mahdavi ed., *Muslims and Modernities*, pp. 710-723.

Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide* (New York: Cambridge University Press, 2004) in Mahdavi ed., *Muslims and Modernities*, 727-749.

Fred Halliday, "West encountering Islam: Islamophobia reconsidered," in *Islam Encountering Globalization*, ed., Ali Mohammadi (Routledge: 2002), in Mahdavi ed., *Muslims and Modernities*, pp. 751-771.

Jocelyne Cesari, "Muslims in Liberal Democracies: Why the West Fears Islam," *Qantara*, 2013.
<http://en.qantara.de/content/muslims-in-liberal-democracies-why-the-west-fears-islam>

Recommended Readings:

* Mojtaba Mahdavi and W. Andy Knight, "Introduction: Towards 'the dignity of difference?' neither 'end of history' nor 'clash of civilizations'" in Mahdavi and Knight, eds., *Towards 'the dignity of difference?' neither 'end of history' nor 'clash of civilizations'* (Ashgate: 2012), pp. 1-23.
[http://www.ashgate.com/pdf/SamplePages/Towards the Dignity of Difference Intro.pdf](http://www.ashgate.com/pdf/SamplePages/Towards%20the%20Dignity%20of%20Difference%20Intro.pdf)

* Tariq Ramadan, *Western Muslims and the Future of Islam* (Oxford: Oxford University Press, 2004).

Roy P. Mottahedeh, "The Clash of Civilizations: An Islamicist's Critique", in Emran Qureshi and Michael A. Sells, eds. *The New Crusades: Constructing the Muslim Enemy* (Columbia Univ. Press, 2003) 131-151.

Mansoor Moaddel and Taqhi Azadarmaki, "The Worldview of Islamic Publics: The Cases of Egypt, Iran, and Jordan", in Ronald Inglehart, ed., *Human Values and Social Change: Findings from the Values Surveys* (Leiden: Brill, 2003) pp.69-89.

Mohammed Arkoun, "Present-Day Islam between Its Tradition and Globalization," in *the New Voices of Islam: Rethinking Politics and Modernity ---A Reader*, Mehran Kamrava, ed. (Berkeley: University of California Press, 2006), pp. 29-63.

Part IV. Muslims and the Challenge of Secularism, Democracy, and Public Religion

10. Secularism, Public Religion, and the Question of the Islamic State

(Mon. Nov. 30)

Required Readings:

Ayatollah Ruhollah Khomeini, "Islamic Government," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 155-180.

Hasan al-Turabi, "The Islamic State," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 207-223.

Sadik J. Al-Azam, "Is Islam Secularizable?" in *Civil Society, Democracy and the Muslim World*, Elisabeth Ozdalg and Sune Persson, eds. (Istanbul: Swedish Research Institute, 1997) in Mahdavi ed., *Muslims and Modernities*, pp. 532-537.

Abdolkarim Soroush, *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*, eds., Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 538-552.

Abdullah Ahmed An-Na'im, *Islam and the Secular State: Negotiating the future of Shari'a*, pp. 1-139, (optional: 267-293).

An Interview with Wael Hallaq on his new book: *The Impossible State: Islam, Politics, and Modernity's Moral Predicament*, *Jadaliyya* – September 18, 2013.

<http://www.jadaliyya.com/pages/index/14212/new-texts-out-now-wael-hallaq-the-impossible-state>

Recommended Readings:

* E. Mendieta and J. Vanantwerpen, eds. *The Power of Religion in the Public Sphere* (New York: Columbia Univ. Press, 2011). (Conversation with Butler, Habermas, Taylor, West)

* Mehrzad Boroujerdi, "Can Islam be Secularized?" *Transition: Essays on Culture and Identity in the Middle Eastern Society*, edited by M.R. Ghanoonparvar and Faridoun Farrokh (Laredo, TX: Texas A&M International University, 1994), pp. 55-64.

* Jurgen Habermas, "Religion in the public sphere", Lecture presented at the *Holberg Prize Seminar*, 29 Nov. 2005.

<http://www.holbergprize.no/downloads/diverse/hp/hp_2005/2005_hp_jurgenhabermas_religioninthepublicsphere.pdf>

* B. Ghamari-Tabrizi, "Contentious Public Religion: Two Concepts of Islam in Revolutionary Iran, Ali Shariati and Abdolkarim Soroush," *International Sociology*, December 2004 Vol. 19(4): 504-523.

* Gerhard Bowering, ed. *Islamic Political Thought – An Introduction* (Princeton University Press, 2015), pp. 68-85.

Wael Hallaq, *The Impossible State: Islam, Politics, and Modernity's Moral Predicament* (New York: Columbia University Press, 2013).

Abdullah Ahmed An-Na'im, *Islam and the Secular State: Negotiating the future of Shari'a*, pp. 140-267.

Muhammad Baqir al-Sadr, "The General Framework of the Islamic Economy," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 181-206.

Noah Feldman, *The Fall and Rise of the Islamic State*, 2008.

Nader Hashemi, *Islam, Liberalism and Democracy*, 2008

Asma Afsaruddin, "The Islamic State: Genealogy, Facts and Myths," *Journal of Church and State*.

Abdulaziz Sachedina, "The Role of Islam in Public Square: Guidance or Governance?" in *Islamic Democratic Discourse: Theory, Debates, and Philosophical Perspectives*, M.A. Muqtader Khan, ed. (Lanham: Lexington Books, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 553-569.

John L. Esposito, "Islam and Secularism in the Twenty-First Century," in *Islam and Secularism in the Middle East*, John Esposito and Azzam Tamimi, eds. (London: C. Hurst & Co. 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 572-583.

Alfred Stepan, "Religion, Democracy, and the 'Twin Tolerations'", *Journal of Democracy* 11.4 (2000) 37-57; available at: http://muse.jhu.edu/journals/journal_of_democracy/v011/11.4stepan.html

Jose Casanova, "Civil Society and Religion: Retrospective Reflections on Catholicism and Prospective Reflections on Islam," *Social Research* 68 (Winter 2001) 1041-1080.

Peter L. Berger, "Secularism in Retreat," in *Islam and Secularism in the Middle East*, John Esposito and Azzam Tamimi, eds. (London: C. Hurst & Co. 2000), pp. 38-51.

An-Na'im, "The Interdependence of religion, secularism and Human Rights, prospects for Islamic societies" *Common Knowledge* 11:1, 2005

11. "Islam and Democracy: What is the Real Question?" (Mon. Dec. 07)

Required Readings:

Asef Bayat, "Islam and Democracy: What is the Real Question?" *ISIM Papers* 8 (Amsterdam: Amsterdam University Press, 2007) in Mahdavi ed., *Muslims and Modernities*, pp. 585-601.

Vali Nasr, "The Rise of "Muslim Democracy", November 14th, 2008, in Mahdavi ed., *Muslims and Modernities*, pp. 602-616.

Yusuf al-Qaradawi, "Islam and Democracy," in Roxanne L. Euben and Muhammad Qasim Zaman, eds., *Princeton Readings in Islamic Thought: Texts and Contexts from al-Banna to Bin Laden* (Princeton Univ. press, 2009), pp. 224-245.

Abdolkarim Soroush, *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*, eds., Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000) in Mahdavi ed., *Muslims and Modernities*, pp. 632-640.

M.A. Muqtader Khan, "The Politics, Theory, and Philosophy of Islamic Democracy", in M.A. Muqtader Khan, ed., *Islamic Democratic Discourse: Theory, Debates, and Philosophical Perspectives* (Lexington Books, 2006) in Mahdavi ed., *Muslims and Modernities*, pp. 641-658.

John L. Esposito and John O. Voll, *Islam and Democracy* (New York; Oxford: Oxford University Press, 1996) in Mahdavi ed., *Muslims and Modernities*, pp. 664-704.

Amartya Sen, "Why Democratization is not the same as Westernization: Democracy and Its Global Roots", *The NEW Republic*, October 6, 2003.

Recommended Readings:

Khaled Abou El Fadl, "Islam and the Challenge of Democracy: Can individual rights and popular sovereignty take root in faith?" *Boston Review*, April/May 2003. <<http://bostonreview.net/BR28.2/abou.html>>

A. Filali-Ansari, "Muslims and Democracy", in Larry Diamond, Marc F. Plattner, and Daniel Brumberg, *Islam and Democracy in the Middle East* (Baltimore: The Johns Hopkins University Press, 2003), 193-207.

John Waterbury, "Democracy without Democrats? The potential for political liberalization in the Middle East", in Ghassan Salame, ed., *Democracy without Democrats? the Renewal of Politics in the Muslim World* (London; New York: I. B. Tauris, 1994) pp. 23-47.

Farzin Vahdat, "Religious Modernity in Iran: Dilemmas of Islamic Democracy in the Discourse of Mohammad Khatami", *Comparative Studies of South Asia, Africa and the Middle East* Vol. 25, No. 3, 2005, 650-664.

Larry Diamond, Marc F. Plattner, and Daniel Brumberg, *Islam and Democracy in the Middle East* (Baltimore; London: The Johns Hopkins University Press, 2003)

❖ **Seminar Requirements:**

1. Four reading-reflections and Seminar participation (20%)

- You need to submit four reading-reflections. Each reading-reflection is a three-page summary and critical reflection of the required readings and must be submitted in the same sessions we examine the readings. You may choose any 4 out of the 11 sessions.
- In addition to the reading-reflections, your input into class discussions, informed participation, and regular attendance will determine 20% of your grade.

2. Seminar Presentation (20%)

- You must sign up for one class presentation. Each session the class takes up a specific theme, based on the required readings, and one or two student(s) will lead the seminar.
- Presentations must critically examine the required readings and be focused on the main theme of the session. You are recommended to discuss your presentation plan in advance with the instructor.
- You are encouraged to consult materials outside of the required readings for your presentations. You may make your presentation interesting – include visual aides and have prepared discussion questions for the class.

3. Book review (20%) due Monday October 19

- One book review of 5 typed, double-spaced pages, due *Monday October 19*, from the list provided by the instructor.
- Please summarize the book's central argument and critically examine the strengths and weakness of the author's argument.
- You are not allowed to use "book reviews" published by others but you may use other books and/or journals to evaluate the author's argument.
- You must consistently use one appropriate system for citing references.
- Late book review will receive a penalty of 5% per day including weekends. Book review more than two weeks late will not be accepted.

4. Term paper (40%) due Monday November 30

One term paper of 12-15 typed, double-spaced pages, due *Monday November 30*, on a topic of students' choice that is relevant to the themes of the seminar.

- The paper's topic must be discussed in advance with the instructor.
- This assignment requires a critical evaluation of the themes discussed in the course. You need to incorporate the course materials into your paper.
- In your paper you could examine case studies, or theoretical concepts related to the course. In either case, you must write a critical term paper.
- Pay particular attention to the clear organization of your ideas. Ensure that you state your main argument/thesis in your introduction. In the body of the paper, you need to support your argument with evidence, cite any contrary views/evidence as relevant, and develop your own argument. In the conclusion summarize your findings and suggest what questions remain unanswered and require further research.
- You should consistently use one appropriate system for citing references.
- You must include a bibliography containing all items used in the preparation of the essay. Do not pad the bibliography with items you did not actually use.
- If you use another's words, you must enclose them in quotes and cite the source. If you use another's ideas, you must cite the source. Paraphrasing large sections of another's ideas without giving credit to that author is plagiarism.
- Your paper should make use of a minimum of six sources drawn from books, book chapters and/or academic journal articles. Additional material such as book reviews and online research can be used but do not substitute for these six sources.
- Late term paper will receive a penalty of 5% per day including weekends. Term papers more than two weeks late will not be accepted.

❖ **Grading Scheme:**

Grading scale and Equivalence

Letter Grade	Grade Point	Percentage	Explanation
A+	4.0	93-100	Excellent
A	4.0	89-92	Excellent
A-	3.7	84-88	Excellent
B+	3.3	79-83	Good
B	3.0	74-78	Good
B-	2.7	70-73	Good
C+	2.3	66-69	Satisfactory
C	2.0	63-65	Satisfactory
C-	1.7	59-62	Satisfactory
D+	1.3	54-58	Poor
D	1.0	50-53	Minimal Pass
F	0.0	Below-50	Failure

❖ **Seminar Prerequisite: POL S 380 or POLS 240 or consent of Department**

Students without the course prerequisite should speak with the instructor before registering. At the request of an instructor, the Department may cancel your registration if you do not have the required course prerequisites. *Policy about course outlines, grading and related matters can be found in Section 23.4(2) of the University Calendar.*

❖ **Feeling Overwhelmed? (In Need Of Student, Social, Financial Or Security Services?):**

The Student Distress Centre is there to listen, offer support, supply information and provide services:

- Call: 492-HELP (492-4357)/ Drop in: 030-N in the S.U.B.
- Visit: <www.su.ualberta.ca/sdc>; Chat: <<http://www.campuscrisischat.com>>

❖ **Specialized Support & Disability Services:**

Students with disabilities or special needs that might interfere with their performance should contact the professor at the beginning of the course with the appropriate documentation. Every effort will be made to accommodate such students, but in all cases prior arrangements must be made to ensure that any special needs can be met in a timely fashion and in such a way that the rest of the class is not put at an unfair disadvantage. Students requiring special support or services should be registered with the office of Specialized Support & Disability Services (SSDS): <http://www.uofaweb.ualberta.ca/SSDS/>. This is particularly important for students requiring special exam arrangements. Once you have registered with SSDS, it is your responsibility to provide the instructor with a "Letter of Introduction" and, if necessary, an "Exam Instruction & Authorization" form.

❖ **Plagiarism & Academic Honesty:**

Excerpts from the *Code of Student Behaviour* (Updated Effective May 12, 2006)

<p>30.3.2(1) Plagiarism No Student shall submit the words, ideas, images or data of another person as the Student's own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.</p> <p>30.3.2(2) Cheating 30.3.2(2) a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.</p> <p>30.3.2(2) b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6 (4).</p> <p>30.3.2(2) c No Student shall represent another's substantial editorial or compositional assistance on an assignment as the Student's own work.</p> <p>30.3.2(2) d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.</p>	<p>30.3.2(2) e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.</p> <p>30.3.6(4) Misrepresentation of Facts No Student shall misrepresent pertinent facts to any member of the University community for the purpose of obtaining academic or other advantage. See also 30.3.2(2) b, c, d and e.</p> <p>30.3.6(5) Participation in an Offence No Student shall counsel or encourage or knowingly aid or assist, directly or indirectly, another person in the commission of any offence under this Code.</p> <p>The Truth In Education (T*I*E) project is a campus wide educational campaign on Academic Honesty. This program was created to let people know the limits and consequences of inappropriate academic behavior. There are helpful tips for Instructors and Students.</p> <p>Please take the time to visit the website at: http://www.ualberta.ca/tie</p>
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Plagiarism & Academic Dishonesty:

The University of Alberta is committed to the highest standards of academic integrity and honesty. Students are expected to be familiar with these standards regarding academic honesty and to uphold the policies of the University in this respect. Students are particularly urged to familiarize themselves with the provisions of the Code of Student Behaviour (online at www.ualberta.ca/secretariat/appeals.htm) and avoid any behaviour which could potentially result in suspicions of cheating, plagiarism, misrepresentation of facts and/or participation in an offence. Academic dishonesty is a serious offence and can result in suspension or expulsion from the University. An important excerpt from the Code of Student Behaviour is appended at the end of this syllabus. Additional information and resources are available through the UofA's Truth in Education project: <http://www.uofaweb.ualberta.ca/TIE/> and resources are available through the UofA's Truth in Education project: <http://www.uofaweb.ualberta.ca/TIE/>.

❖ Additional Recommended Texts:

a) Background:

- * Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists* (Harper San Francis, 2005)
- * Reza Aslan, *No god but God: The origins, Evaluation, and Future of Islam* (random House Trade, 2005)
- * Fatima Mernissi, *Islam and Democracy: Fear of the Modern World* (Perseus Publishing, 2002)
- * L. Carl Brown, *Religion and State: The Muslim Approach to Politics* (Columbia University Press, 2001).
- * Fazlur Rahman, *Islam* (Chicago, University of Chicago Press, 1979).
- * John L. Esposito, *Unholy war: terror in the name of Islam* (Oxford: Oxford University Press, 2002)
- * Tariq Ali, *The Clash of Fundamentalisms: Crusades, Jihads and Modernity* (NYC, Verso, 2002).
- * N. Feldman, *After Jihad: America and the Struggle for Islamic Democracy* (Farrar Straus & Giroux, 2003)

b) Advanced studies:

- * Mohammed Arkoun, *The Unthought in Contemporary Islamic Thought* (London: Saqi Books, 2002)
- * K. Abou El Fadl, *Islam and the Challenge of Democracy* (Princeton Univ. Press, 2004)
- * John Esposito and John Voll, *Islam and Democracy* (New York: Oxford University Press, 1996)
- * John L. Esposito, ed., *Voices of resurgent Islam* (New York: Oxford University Press, 1983)
- * A. Moussalli, *The Islamic Quest for Democracy, Pluralism and Human Rights* (Uni Press. Florida, 2001)

- * Rajeev Bhargava, ed., *Secularism and its Critics* (New Delhi: Oxford University Press, 1998)
- * Jose Casanova, *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994)
- * John Esposito and Azzam Tamimi eds., *Islam and Secularism in the Middle East* (NY Univ Press, 2000)
- * Abdulaziz Sachedina, *The Islamic Roots of Democratic Pluralism* (New York: Oxford Univ. Press, 2001)
- * F. Jahanbakhsh, *Islam, democracy and religious modernism in Iran, 1953-2000: from Bazargan to Soroush* (Leiden Boston: Brill, 2001)
- * Seyyed Hossein Nasr, *Islamic philosophy from its origin to the present: philosophy in the land of prophecy* (Albany: State University of New York Press, 2006)
- * Charles Kurzman, ed., *Liberal Islam: a source book* (New York: Oxford University Press, 1998)
- * Hamid Dabashi, *Theology of Discontent: The Ideological Foundations of the Islamic Revolution in Iran* (New York: New York University Press, 1993)
- * Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Yale Univ. P 1968)
- * Ali Rahnema, *An Islamic Utopian: A Political Biography of Ali Shari'ati*. (London: I. B. Tauris, 1998)*
- Farzin Vahdat, *God and Juggernaut: Iran's Intellectual Encounter with Modernity* (Syracuse Univ. 2002).
- * J. Beinini and Stork, eds., *Political Islam: Essays From Middle East Report* (Univ. of California P, 1997).
- * Abdullahi An-Na'im, *Toward an Islamic Reformation: Civil Liberties, Human Rights and International Law* (Syracuse: Syracuse University Press, 1999).
- * Mernissi, Fatima, *Women and Islam: A Historical and Theological Inquiry*, Blackwell Publishers, 1993.
- * Aziz Al-Azmeh, *Islams and Modernities* (London, Verso, 1993)
- * Leila Ahmad, *Women and Gender in Islam* (New Haven, CT, Yale University Press, 1992)
- * Mahnaz Afkhami, ed., *Faith and Freedom: Women's Human Rights in the Muslim World* (Tauris, 1995).
- * Ann E. Mayer, *Islam and Human Rights: Tradition and Politics*, 4th ed. (Boulder: Westview, 2007).

❖ Some Recommended Websites and online journals:

Muslim World Journal of Human Rights <<http://www.bepress.com/mwjhr>>

Human Rights Quarterly <http://muse.jhu.edu/journals/human_rights_quarterly>

Human Rights Watch <<http://www.hrw.org>>

Ali Shariati Website <<http://www.shariati.com>>; < <http://drshariati.org>>

Mohsen Kadivar Website <<http://www.kadivar.com/index.asp>>

Abdolkarim Soroush Official Website <<http://www.dr.soroush.com/English.htm>>

Muhammad Iqbal website <<http://www.allamaiqbal.com>>

Amendments to the Code of Student Behaviour occur throughout the year. For the most recent version of the Code, visit <http://www.governance.ualberta.ca/>

NOTICE TO INSTRUCTORS REGARDING PLAGIARISM, CHEATING, MISREPRESENTATION OF FACTS

AND PARTICIPATION IN AN OFFENCE

The U of A considers plagiarism, cheating, misrepresentation of facts and participation in an offence to be serious academic offences. Plagiarism, cheating, misrepresentation of facts and participation in an offence can be avoided if students are told what these offences are and if possible sanctions are made clear at the outset. Instructors should understand that the principles embodied in the *Code* are essential to our academic purpose. For this reason, instructors will be fully supported by Departments, Faculties and the University in their endeavours to rightfully discover and pursue cases of academic dishonesty in accordance with the *Code*.

At the beginning of each term, we ask you to review with your students the definitions of plagiarism and cheating. We are now also asking you to review with your students the definition of Misrepresentation of Facts and Participation in an Offence. Your co-operation and assistance in this matter are much appreciated.

30.3.2(1) Plagiarism

No Student shall submit the words, ideas, images or data of another person as the Student's own in any academic writing, essay, thesis, project, assignment, presentation or poster in a course or program of study.

30.3.2(2) Cheating

30.3.2(2)a No Student shall in the course of an examination or other similar activity, obtain or attempt to obtain information from another Student or other unauthorized source, give or attempt to give information to another Student, or use, attempt to use or possess for the purposes of use any unauthorized material.

30.3.2(2)b No Student shall represent or attempt to represent him or herself as another or have or attempt to have himself or herself represented by another in the taking of an examination, preparation of a paper or other similar activity. See also misrepresentation in 30.3.6(4).

Cheating (Continued)

30.3.2(2)c No Student shall represent another's substantial editorial or compositional assistance on an assignment as the Student's own work.

30.3.2(2)d No Student shall submit in any course or program of study, without the written approval of the course Instructor, all or a substantial portion of any academic writing, essay, thesis, research report, project, assignment, presentation or poster for which credit has previously been obtained by the Student or which has been or is being submitted by the Student in another course or program of study in the University or elsewhere.

30.3.2(2)e No Student shall submit in any course or program of study any academic writing, essay, thesis, report, project, assignment, presentation or poster containing a statement of fact known by the Student to be false or a reference to a source the Student knows to contain fabricated claims (unless acknowledged by the Student), or a fabricated reference to a source.

30.3.6(4) Misrepresentation of Facts

No Student shall misrepresent pertinent facts to any member of the University community for the purpose of obtaining academic or other advantage. This includes such acts as the failure to provide pertinent information on an application for admission or the altering of an educational document/transcript.

30.3.6(5) Participation in an Offence

No Student shall counsel or encourage or knowingly aid or assist, directly or indirectly, another person in the commission of any offence under this Code.

More information can be found at: <http://www.osja.ualberta.ca/en.aspx>

EXCERPTS FROM THE CODE OF STUDENT BEHAVIOUR FOR REVIEW WITH EACH CLASS AT THE BEGINNING OF EVERY TERM

<p><i>Procedures for Instructors Regarding Plagiarism, Cheating, Misrepresentation of Facts and Participation in an Offence</i></p> <p>The following procedures are drawn from the <i>Code of Student Behaviour</i> as approved by GFC and the Board of Governors. The guidelines summarize what instructors must do when they have reason to believe that a student has plagiarized, cheated, misrepresented facts or participated in an offence. If you have questions about these guidelines, or about the policies, please talk with the senior administrator in your Faculty responsible for dealing with student discipline—usually an Associate Dean – or the Appeals and Compliance Officer (Appeals Coordinator), University Governance (2-2655).</p> <p>30.5.4 Procedures for Instructors in Cases Respecting Inappropriate Academic Behaviour</p> <p>30.5.4(1) When an Instructor believes that a Student may have committed an Inappropriate Academic Behaviour Offence [30.3.2] or that there has been Misrepresentation of Facts [30.3.6(4)] or Participation in an Offence [30.3.6(5)] in cases respecting Inappropriate Academic Behaviour in the course that he or she instructs, the Instructor will meet with the Student. Before such a meeting, the Instructor shall inform the Student of the purpose of the meeting. In the event that the Student refuses or fails to meet with the Instructor within a reasonable period of time specified by the Instructor, the Instructor shall, taking into account the available information, decide whether a report to the Dean is warranted.</p> <p>30.5.4(2) If the Instructor believes there has been a violation of the Code, the Instructor shall, as soon as possible after the event occurred, report that violation to the Dean and provide a written statement of the details of the case. The instructor may also include a recommendation for sanction.</p>	<p>Possible Sanctions</p> <p>One or more of the following sanctions given in 30.4.3 (2) and (3) of the Code are commonly used for plagiarism, cheating, participation in an offence, and misrepresentation of facts:</p> <ul style="list-style-type: none"> 30.4.3(2) a.i a mark reduction or a mark of 0 on any term work or examination for reason of Inappropriate Academic Behaviour 30.4.3(2) a.ii Reduction of a grade in a course 30.4.3(2) a.iii a grade of F for a course 30.4.3(2) a.iv a remark on a transcript of 8 (or 9 for failing graduate student grades), indicating Inappropriate Academic Behaviour, in addition to 30.4.3(2)a.i, 30.4.3(2)a.ii or 30.4.3(2)a.iii 30.4.3(3) b Expulsion 30.4.3(3) c Suspension <p>The following sanctions may be used in rare cases:</p> <ul style="list-style-type: none"> 30.4.3(3) e Suspension of a Degree already awarded 30.4.3(3) f Rescission of a Degree already awarded <p>30.6.1 Initiation of an Appeal</p> <p>30.6.1(1) When a Student has been found to have committed an offence under the Code of Student Behaviour or an Applicant is found to have committed an offence under the Code of Applicant Behaviour, whether or not that Student or Applicant has been given a sanction, the Student or Applicant may appeal that decision, except in the case of a decision of the Discipline Officer under 30.5.6(2)e.ii, which remains final and is not subject to appeal. In cases where a severe sanction has been recommended to the Discipline Officer, once the student receives the final decision of the Discipline Officer, the student can appeal the decisions of both Dean and the Discipline Officer at the same time. The written appeal must be presented to the Appeals Coordinator in University Governance within 15 Working Days of the deemed receipt of the decision by the Student or Applicant. The finding that an offence has been committed, the sanction imposed or both may form the basis of appeal. The written appeal must also state the full grounds of appeal and be signed by the Appellant. The appeal shall be heard by the UAB.</p>
<p style="text-align: center;">PROFESSOR STEVEN PENNEY CHAIR, CAMPUS LAW REVIEW COMMITTEE</p>	<p style="text-align: center;">DR STEVEN DEW PROVOST AND VICE-PRESIDENT (ACADEMIC)</p>

* The Campus Law Review Committee is a standing committee of General Faculties Council (GFC) responsible for the review of the *Code of Student Behaviour* and of student disciplinary procedures.

Updated: 27/08/2015