

ANTHROPOLOGY OF ISLAM

01:070:322 • Spring 2018 • Rutgers University • Tuesday-Thursday 3:55-5:15pm • RAB 208
Becky Schulthies, Ph.D. • Office: 312 RAB • Office Hours Tuesday 1-2 pm or by appointment
becky.schulthies@rutgers.edu

According to a Pew Research Center report conducted in 2009, Muslims make up more than 1/5th of the world's population, almost 1.6 billion people. Muslims are born, live, eat, work, study, play, worship and die on almost every continent and numerous island nations. Yet US discussions about Islam and Muslims often describe the faith as monolithic, unchanging, and the people as following the same practices. Muslim leaders and texts describe Muslims as belonging to a boundary-erasing nation (*'ummah*). Yet many recognize differences and divisions based in practices and beliefs, ascribing these to local cultures and global ideological influences. Islam and Muslim culture are discussed and used as rationale for events in US media and public talk daily.



What does it mean to argue that Islamic practices and Muslim culture are the reason for events that make the news (and even those that don't)? How do we make sense of these arguments about the relationships between belief, culture, and action? How do Muslims move through the world, engage the many opinions circulating around them, employ religious texts (or not), and interact with non-Muslims? Is there Muslim culture(s) or is this a concept used for political and social domination and/or discrimination? This course offers anthropological perspectives on these questions.

Some of the themes we will explore include:
Lived experiences of Islam
Politics of Muslim diaspora(s)
Social lives of Islamic texts and media Islam
Ethnicity, Race and Islam
Leisure, consumption and morality

INTENDED LEARNING OUTCOMES

- To gain a deeper knowledge of the human complexity and richness of Islam
- To enhance your understanding of ethnography as a writing genre and analytical method
- To learn how to critically engage theories and texts about Muslim communities and practices

This course will fulfill three of the [anthropology department's learning goals](#):

- Students are able to demonstrate proficiency in the use critical thinking skills.
- Students are able to demonstrate proficiency using current methods in their major fields, including library research skills.
- Students are able to express themselves knowledgably and proficiently in speaking about central issues in their major field.

COURSE ASSIGNMENTS

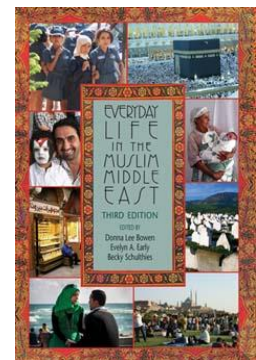
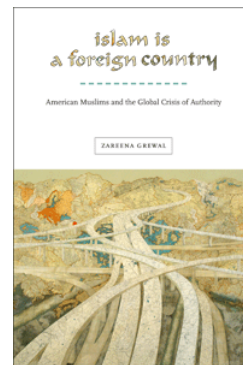
The course will involve a mix of readings, class discussion, films, guest speakers and the following assignments: reading question posts (20 points), field observation assignments (20 points), in-class activities (15 points); video essays (40 points each).

KEY TEXTS

- Bowen, Donna Lee, Evelyn Early and Becky Schulthies. 2014. *Everyday Life in the Muslim Middle East*, 3rd Edition. Bloomington, IN: Indiana University Press.
- Grewal, Zareena. 2013. *Islam is a Foreign Country: American Muslims and the Global Crisis of Authority*. New York: NYU Press.
- Readings on Sakai

COURSE EXPECTATIONS

Because this is an upper-level course, the **reading load is heavy**, and the expectations I have of your performance will be high. On average, you should expect to put in two to three hours of work outside of



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class for every hour of in-class time. You are expected to **complete the assigned readings before class**, to **attend all class meetings**, and to **come prepared to actively engage** with course material by thinking critically and creatively about the assigned texts and the issues they raise. **Regular attendance is required**, and you will be expected to come to class having completed all of the reading and ready to participate in class discussions whenever possible. In fact, class participation and attendance will comprise a significant portion of your grade. *If you expect to miss one or two classes, please use the University absence reporting website <https://sims.rutgers.edu/ssra/> to indicate the date and reason for your absence. An email is automatically sent to me.* In cases where you must miss class for periods longer than one week, you will as per university policy be directed to see a Dean of Students for assistance *to help verify these circumstances*. If you are a person who does not readily participate in large groups, I encourage you to come see me during my office hours, and we can devise other ways for you to have input into class discussions.

Since for many of you the material will be somewhat unfamiliar, it might appear quite difficult at first. In particular, you'll have to get used to a fair amount of technical terminology. We will go over definitions in class, and things should get easier as you become more accustomed to the language, style of argument, and intellectual issues in the readings. Please bring questions on material that you do not understand to class or to my office hours. **The only "bad" questions are the ones that you don't ask.**

On occasion, there will be films screened in class. If you miss the in-class screening, please make arrangements to view the materials in the library. All assignments must be completed in order to pass the course. The dates and material in this syllabus may be subject to change, so listen carefully to announcements in class, and check Sakai frequently for changes or cancellations.

Please note also the following policies:

- **Late submission is not accepted without prior permission of the instructor.**
- *Online Assignment Submission:* For ease of reference and grading, include your name in the beginning of your document title when you submit on Sakai. For example: Schulthies Observation ANTH 322.doc
- *Special arrangements* for students with documented needs or disabilities should be made well in advance of assignment due-dates. Follow the policies outlined here <http://disabilityservices.rutgers.edu/> and discuss this with me as soon as possible.

Rutgers Policies: Please make yourself aware of the student code of conduct, especially the academic code of conduct.
<http://studentconduct.rutgers.edu/university-code-of-student-conduct>

Plagiarism: In preparing assignments a student often needs or is required to employ outside sources of information or opinion. All such sources should be listed in the bibliography. *Citations and footnote references are required for all specific facts that are not common knowledge and about which there is not general agreement.* New discoveries or debatable opinions must be credited to the source, with specific references to edition and page even when the student restates the matter in his or her own words. Word-for-word inclusion of any part of someone else's written or oral sentence, even if only a phrase or sentence, requires citation in quotation marks and use of the appropriate conventions for attribution. Please follow the American Anthropological Association style guide in the bibliography and in-text referencing. Paraphrasing or summarizing the contents of another's work is not dishonest if the source or sources are clearly identified (author, title, edition, and page), but such paraphrasing does not constitute independent work and may be rejected by the instructor. Students who have questions about accurate and proper citation methods are expected to consult Rutgers' policies on plagiarism.

COURSE SCHEDULE

| | | | |
|------------------------|--|------------------------------------|--|
| Jan 16 Global Islam | <i>Readings:</i> Alyanak, Oguz 2017 What's in a Kiss? <i>Anthropology News</i> October 27, weblink Ahmed, Shahab. 2016. <i>What is Islam? The Importance of Being Islamic</i> . Princeton NJ: Princeton University Press, 3-4. (Sakai) | Jan 18 Anthropologies of Islam? | <i>Readings:</i> Marranci, Gabrielle. 2008. <i>The Anthropology of Islam</i> . New York: Berg, 12-30. (Sakai) AND Bowen, Donna Lee, Evelyn Early and Becky Schulthies. 2014. ELMME3, 4-5, 303-309. |
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| | <p>Sarah. 2011. On Muslim Ethnography. weblink</p> <p>Skim: Pew Research Center. 2009. Mapping the Global Muslim Population: A report on the size and distribution of the World's Muslim Population, 1-26 (it's all maps and charts). weblink</p> | | <p><i>Optional: Said, Edward 1997 Covering Islam. Pantheon Books, 3-32. (Sakai)</i></p> |
| Jan 23 Reason and Faith | <p>Hafez, Sherine. 2013. Will the Rational Religious Subject Please Stand Up? Muslim Subjects and the Analytics of Religion. In <i>Anthropology of the Middle East and North Africa: Into the Millennium</i>, Sherine Hafez and Susan Slyomovics, eds. Bloomington, IN: Indiana University Press, 187-201. (Sakai) AND Billaud, Julie. 2013. Hallal Dating in London. <i>Allegralab Fieldnotes</i>, December 9. weblink</p> | Jan 25 Piety and Practice: Prayer and Alms | <p>Bowen, John R. 2012. <i>A New Anthropology of Islam</i>. Malden MA: Cambridge University Press, 42-74. (Sakai) AND Bowen, Donna Lee. 2014. Abu Ilyya and Zakat. In <i>ELMME3</i>, 315-318</p> <p><i>Optional: Haeri, Nilofar. 2013. The Private Performance of Salat Prayers: Repetition, Time, and Meaning. Anthropological Quarterly 86(1):5-34 (Sakai)</i></p> |
| Jan 30 Soundscapes | <p>Nelson, Kristina. 2014. The Sound of the Divine in Daily Life. In <i>ELMME3</i>, 310-314. AND Eisenberg, Andrew. 2010. Toward an Acoustemology of Muslim Citizenship in Kenya. <i>Anthropology News (Sakai)</i> AND Curtis, Edward IV. 2014. Siddis and Habshis in South Asia. In <i>The Call of Bilal</i>. Chapel Hill: The University of North Carolina Press, 85-109</p> <p><i>Optional: Khan, Naveeda. 2011. The Acoustics of Muslim Striving: Loudspeaker Use in Ritual Practice in Pakistan. Comparative Studies in Society and History 53(3):571-594. (Sakai)</i></p> | Feb 1 Pilgrimage (Inside Mecca) 1st observation assignment due | <p>Betteridge, Anne. 2014. "Caught among the Unbelievers": How Pilgrimage Shapes Iranians' Understandings of Sectarian Difference. In <i>ELMME3</i>, 362-372. AND Bianchi, Robert. 2014. The Hajj in Everyday Life. In <i>ELMME3</i>, 319-328.</p> <p><i>Optional: Cooper, Barbara. 1999. The Strength in the Song: Muslim Personhood, Audible Capital, and Hausa Women's Performance of the Hajj. Social Text 60:87-109 (Sakai)</i></p> |
| Feb 6 'Eyad Rituals (Religious Holidays) | <p>Bowen, Donna Lee. 2014. Abdul Qadar and the Sheep of 'Aid al- Adha. In <i>ELMME3</i>, 329-330. AND Roberts, Sean R. 2007. Everyday Negotiations of Islam in Central Asia: Practicing Religion in the Uyghur Neighborhood of Zarya Vostoka in Almaty, Kazakhstan. In <i>Everyday Life in Central Asia</i>, Jeff Sahadeo and Russell Zanca, eds. Bloomington IN: Indiana University Press, 339-354. (Sakai)</p> <p><i>Optional: Schielke, Samuli, 2009. Being Good in Ramadan. The Journal of the Royal Anthropological Institute 15:S24-40. (Sakai)</i></p> | Feb 8 Eyad Rituals (Religious Holidays) (Hosay Trinidad) | <p>Bowen, John R. 2010. <i>Can Islam be French?</i> Princeton NJ: Princeton University Press, 28-29, 167-171. AND Korom, Frank and Peter Chelkowski. 1994. Community process and the performance of Muharram observances in Trinidad. <i>The Drama Review 38(2): 150-170. (Sakai)</i></p> <p><i>Optional: Tambar, Kabir. 2011. Iterations of lament: Anachronism and affect in a Shi'i Islamic revival in Turkey. American Ethnologist 38(3):484-500. (Sakai)</i></p> |
| Feb 13 | Silverstein, Brian. 2014. Sufism and Everyday | Feb 15 | O'Connor, Paul 2012. <i>Islam in Hong Kong:</i> |

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| <p>Ethics in Practice</p> | <p>Ethics in Turkey. In ELMME3, 351-361. AND Wiktorowicz, Quintan. 2014. Islamist Activism in Jordan. In ELMME3, 224-234. OR Shehata, Samer. 2014. Politics of Class on an Egyptian Factory Floor. In ELMME3, 245-263. OR Hawkins, Simon. 2014. "Madam You Drive a Hard Bargain": Selling to Tourists in Tunis' Medina. In ELMME3, 262-273.</p> | <p>Food and Faith</p> | <p><i>Muslims and Everyday Life in China's World City</i>. Hong Kong University Press, 97-113. (Sakai) AND one of the following: Ghassem-Fachandi, Parvis. 2012. <i>Pogrom in Gujarat: Hindu Nationalism and Anti-Muslim Violence in India</i>. Princeton University Press, 123-151. (Sakai) OR Alyanak, Oguz. 2016. Do Your Best and Allah Will Take Care of the Rest: Muslim Turks Negotiate Halal in Strasbourg. <i>International Review of Social Research</i> 6(1): 15-25 (Sakai) Optional: Rouse, Caroline and Janet Hoskins. 2004. Purity, Soul Food, and Sunni Islam: Explorations at the Intersection of Consumption and Resistance. <i>Cultural Anthropology</i> 19(2):226-249 (Sakai)</p> |
| <p>Feb 20 Material Culture 2nd observation assignment due</p> | <p>Khan, Naveeda. 2010. "Mosque Construction, Or the Violence of the Ordinary" In <i>Beyond Crisis: Reevaluating Pakistan</i>, Naveeda Khan, ed. Routledge, 482-512. (Sakai) OR Deeb, Lara and Mona Harb. 2013 <i>Leisurely Islam: Negotiating Geography and Morality in Shi'ite South Beirut</i>. Princeton NJ: Princeton University Press, 1-15, 24-29 (Read the opening vignette and the research methods section—the rest is pretty good too, but optional) (Sakai)</p> | <p>Feb 22 Applying Shari'a Law</p> | <p>Messick, B. 1996. Media muftis: Radio fatwas in Yemen. Islamic legal interpretation: muftis and their fatwas. In <i>Islamic Legal interpretation: Muftis and their Fatwas</i>, Muhammad Khalid Masud, Brinkley Messick and David S. Powers eds. Cambridge: Harvard University Press, 310-320. (Sakai) Optional: Agrama, Hussein Ali. 2010. Ethics, tradition, authority: Toward an anthropology of the fatwa. <i>American Ethnologist</i> 37(1): 2-18. (Sakai)</p> |
| <p>Feb 27 Applying Shari'a Law</p> | <p>Inhorn, Marcia. 2014. Middle Eastern Masculinities in the Age of Assisted Reproductive Technologies. In ELMME3, 143-150. OR Hamdy, Sherine. 2014. Kidneys, Kinship, and Muslim Ethics in Egypt. In ELMME3, 69-84. OR Ghannem, Farha. 2014. Contested Traditions: Gender and Mourning Practices in Egypt. In ELMME3, 85-95. OR Wynn, Lisa. 2013. Hymenoplasty and the relationship between doctors and muftis in Egypt. In <i>Islam in Practice</i>, Gabriele Marranci, ed. New York: Routledge, 34-48. (Sakai) OR Mir- Hosseini, Ziba. 2014. Tamkin: Stories from a Family Court in Iran. In ELMME3, 172-184.</p> | <p>Mar 1</p> | <p>First Video Essay Due Applying Sharia</p> |

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| Mar 6 | Rogozen-Soltar, Mikaela. 2012. Managing Muslim Visibility: Conversion, Immigration, and Spanish Imaginaries of Islam. <i>American Anthropologist</i> 114(4):611-623 (<i>Sakai</i>) | Mar 8 | Farzana, Kazi Fahmida. 2016. Voices of the Burmese Rohingya Refugees: Everyday Politics of Survival in Refugee Camps in Bangladesh <i>Pertanika Journal of Social Sciences & Humanities</i> 24 (1): 131 – 150 (<i>Sakai</i>) |
| Migration and Religion | | Migration and Religion | |
| Video Essay Paper Due | <i>Optional:</i> Eisenlohr, Patrick. 2012. Cosmopolitanism, Globalization, and Islamic Piety Movements in Mauritius. <i>City and Society</i> 24(1): 7-28 (<i>Sakai</i>) | Guest Lecture | <i>Optional:</i> Farzana, Kazi Fahmida. 2011. Music and Artistic Artefacts: Symbols of Rohingya Identity and Everyday Resistance in Borderlands. <i>ASEAS – Austrian Journal of South-East Asian Studies</i> , 4(2), 215-236. (<i>Sakai</i>) |
| Spring Break March 10-18 | | | |
| Mar 20 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 1-26 | Mar 22 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 31-78 |
| Traveling Islam | | Crisis of Authority | |
| Mar 27 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 79-124 | Mar 29 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 125-173 |
| Islam in America | | Making American Islam Sunni | |
| Apr 3 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 177-218 <i>Optional:</i> Early, Evelyn. 2014. Tele-Preachers and Talk Shows: Egyptian Religious Discourse, <i>ELMME3</i> , 331-350. | Apr 5 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 219-252 <i>Optional:</i> Adely, Fida. 2014. Pedagogy, Islamic Education, and Life Lessons in a Jordanian Secondary School for Girls. In <i>ELMME3</i> , 282-292. |
| Learning Islam | | Gendering Islamic Authority (Veiled Voices) | |
| Apr 10 | Grewal, Zareena. 2013. <i>Islam is a Foreign Country: American Muslims and the Global Crisis of Authority</i> . New York: NYU Press, 292-356 | Apr 12 | Video Essay Two Due Authority, Race, and Authenticity |
| Reforming Islam | | | |
| Apr 17 | Gaudio, Rudolf. 2009. <i>Allah Made us</i> . Malden MA: Wiley-Blackwell Publishers, 1-25. (<i>Sakai</i>) AND Beeman, William. 2014. Few “Gays” in the Middle East, but Significant Same- Sex Sexuality. In <i>ELMME3</i> , 151-158. <i>Optional:</i> Boellstorff, Tom. 2005. Between Religion and Desire: Being Muslim and Gay in Indonesia. <i>American Anthropologist</i> 107(4): 575-585 (<i>Sakai</i>) | April 19 | Abu-Lughod, Lila 2002 Do Muslim Women Really Need Saving? Anthropological Reflections on Cultural Relativism and Its Others. <i>American Anthropologist</i> 104 (3): 783–790 (<i>Sakai</i>) AND two of the following: Nutter El-Ouardani, Christine. 2014. Childhood and Development in Rural Morocco: Cultivating Reason and Strength. In <i>ELMME3</i> , 24-38. Chatty, Dawn. 2014. Harasiis Marriage, Divorce, and Companionship, In <i>ELMME3</i> , 49-54. White, Jenny. 2014. Two Weddings. In <i>ELMME3</i> , 55-68. |
| Gendering Islam | | Gendering Islam | |
| Video Essay Paper Due | | | |

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| | | | <p>Frield, Erika. 2014. A Thorny Side of Marriage in Iran. In ELMME3, 122-132.</p> <p>Jaschok, Maria and Hau Ming Vicky Chan. 2009. Education, Gender and Islam in China: The place of religious education in challenging and sustaining 'undisputed traditions' among Chinese Muslim women. International Journal of Educational Development 29:487-494</p> |
| <p>Apr 24</p> <p>Muslim Activism</p> | <p>Tsing, Anna. 2005. Friction: An Ethnography of Global Connection. Princeton: Princeton University Press, 213-238. (<i>Sakai</i>)</p> | <p>Apr 26</p> <p>Muslim Ecologies</p> | <p>Schulthies, Becky. Forthcoming. Plant Piety paper</p> |