Course Syllabus
EMT3608HS/EMT 6608HS Islamic Thought in the Modern Age
Emmanuel College
Toronto School of Theology
Fall 2018

Instructor Information

Instructor: Katherine Bullock, PhD, Lecturer
Office Location: EM005
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Office Hours: Wednesdays, 1:00 pm – 2.00 pm or by appointment

Course Identification

Course Number: EMT3608HS/EMT 6608HS
Course Format: In-class
Course Name: Islamic Thought in the Modern Age
Course Location: EM108
Class Times: Wednesdays, 11:00am – 1:00pm
Prerequisites: n/a

Course Description

The course deals with the Muslim communities in the contemporary world. It is primarily concerned with the study of Islamic tradition and its peoples in the last two centuries- the period of Islamic reform in the wake of Western hegemony and the efforts of the community to readjust under the challenges of the liberal and technical age. The course will attempt to answer a basic question: What is happening to the Muslim community in the technical age and how has it responded to the challenges posed by "Westernization" through "modernization" through "secularization?   Class Participation 10 %; Critical Review Essay 1(5 pp) 20 %; Critical Review Essay 2 (5 pp) 20 %; Research Proposal (1 p) 5%; Research Paper (15 pp) 45%.

Course Resources

Required Course Texts

The course is structured around a core text, with supplemental readings available as pdfs or online through the university catalogue.

Peter Mandaville, *Global Political Islam*, 2nd ed, New York: Routledge, 2014.

Course Website(s)

- Quercus: https://q.utoronto.ca/

This course uses Quercus for its course website. To access it, go to the UofT Quercus login page at https://q.utoronto.ca/ and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password, look for the **My Courses** module, where you'll find the link to the website for all your Quercus-based courses. (Your course registration with ACORN gives you access to the course website in Quercus.) Information for students about using Quercus can be found at: https://community.canvaslms.com/docs/DOC-10701 . Students who have trouble accessing Blackboard should ask ec.office@utoronto.ca for further help.]

Course Learning Objectives/Outcomes

College

Upon successful completion of the course, students are expected to:

(A) IN RESPECT OF GENERAL ACADEMIC SKILLS
- Demonstrate an ability to summarise an author's main argument
- Demonstrate an ability to find sources, and conduct and synthesise research for a research paper
- Demonstrate a basic familiarity with modern Islamic thought, its diversity and its most current manifestations.

(B) IN RESPECT OF PERSONAL AND SPIRITUAL FORMATION
- Identify and respect the diversity of theological and their related political viewpoints and practices within their religious tradition.
- Demonstrate knowledge of religious heritage, and articulate clearly their own theological and related political positions.
- Interpret scripture and religious-political texts using a variety of methods, sources, and norms.

(C) IN RESPECT OF MINISTERIAL AND PUBLIC LEADERSHIP
- Demonstrate critical understanding for one's area of specialization of the relationship between faith practices and cultural contexts.
- Employ diverse methods of analysis in relating to one's cultural contexts of one's specialization.
- Give evidence of critical self-awareness with regard to their own and—and others'--faith perspectives and practices of educational ministry.

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
EXPECTATIONS: *In this course students are expected to demonstrate the following:*		
1. Depth and Breadth of Knowledge is defined as a set of increasing levels of understanding within a student's area of specialization,	*Students in this course will learn, study, and discuss the politicised context of studying modern Islamic thought; the colonial and post-colonial context in which the*	*Lectures, readings, seminars, critical review essays, papers research essay.*

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
methodologies, primary & secondary sources, historical developments and inter-disciplinarity.	*thought is produced; and the various thinkers and their methodologies and perspectives so that they can compare and contrast Muslim thinkers; demonstrate an understanding of their main arguments; and assess their impact on the world in which they lived.*	
2. Research and Scholarship is defined as the ability to identify a new or unresolved question, to locate that question within a corpus of scholarly research & assess critically the relevant literature, to adopt a methodology(-ies), and to then formulate a thesis and reasoned argument(s) on the basis of the evidence.	Students will write two critical review essays which are a critical review of an assigned reading(s); a one page research proposal; and a 15 page research paper. The research paper will be on a topic of the student's own choosing and will demonstrate an ability to define a topic, find relevant sources and bring them together into a coherent argument.	Critical review essays; research proposal; research paper.
3. Level of Application of Knowledge is defined as the ability to engage in self-directed or assisted research, and the ability to produce innovative or original analysis within the context of graduate seminars and courses. In some cases this includes the application of a research language.	Sophisticated understanding of key thinkers; ability to discuss in class; deep analysis in essays.	Class participation and essays
4. Professional Capacity or Autonomy is defined as the ability to translate the knowledge gained in other research or professional settings, e.g., to undertake further studies in their area of concentration; or to enter or return to other professional vocations for which an advanced understanding of Theological		

GRADUATE "DEGREE LEVEL EXPECTATIONS"	CORRESPONDING COURSE GOALS AND OUTCOMES	CORRESPONDING COURSE ELEMENTS / ASSIGNMENTS
Studies is necessary or beneficial.		
5. Level of Communication Skills is defined as clear and effective communication in both oral and written forms; the construction of logical arguments; the making of informed judgments on complex issues; and facility with standard conventions of style for scholarly writing. Cohort formation is a component of all graduate programs.	Critical review essays; research proposal; research paper.	Critical review essays; research proposal; research paper.
6. Awareness of the Limits of Knowledge is defined as the recognition that Theological Studies is a complex discipline, comprising: a broad array of subject areas; methods and sources; various ecclesiastical traditions and social contexts; and, insights from other disciplines.		

Evaluation

Requirements

The final grade for the course will be based on evaluations in five areas:

 (1) *Participation (10%) – In addition to participating in the regular activity of the class, including the reading of the required texts, students are expected to contribute respectfully to class discussion.*

(2) and (3) Two Critical Review Essay s (5 pages each) 20 %: a critical review of an assigned reading(s), which will be distributed 4 weeks before the due date.

(4) Research Proposal (1 p) 5%: On a topic of one's own choosing relevant to the themes of the course. A one page proposal outlining the topic chosen, main question to be explored, and how it relates to the course themes.

(5) Final Research Paper (45%) A research paper as approved in proposal by Instructor, which demonstrates sophisticated exploration of a research question, showing synthesis of sources and coherent main argument.

Grading System

> A+ (90-100)
> A (85-89)
> A- (80-84)
> B+ (77-79)
> B (73-76)
> B- (70-72)
> Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work. All essays must be handed in on time. Penalty for late assignments is 2% reduction in mark per business day of lateness. Assignments will not be accepted after one week of the due date. Academic accommodation will only be considered when appropriate documentation (an official U of T medical certificate) is provided within one week of the due date.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (http://www.governingcouncil.utoronto.ca/policies/grading.htm) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at http://www.accessibility.utoronto.ca/. The sooner a student seeks accommodation, the quicker we can assist.

Attendance. Academic credit for a course requires regular class attendance, unless otherwise indicated in the course syllabus (e.g. for intensive courses, attendance is mandatory).

Attendance means being present in the class for the entire scheduled class meeting, not just part of it. In the event of absence for any reason, students are expected to inform the professor prior to class, and are responsible for course materials missed. If attendance is poor due to extenuating circumstances, students are recommended to drop the course before the last day to withdraw without academic penalty. For students who miss three regular classes, or 25% of an intensive course, this may result in a lower grade or even a failing grade for the course. If attendance is poor due to extenuating circumstances, students may petition the Basic Degree Committee to drop a course without academic or financial penalty.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from http://www.tst.edu/academic/resources-forms/handbooks and the University of Toronto *Code of Behaviour on Academic Matters* http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of *Behaviour on Academic Matters* http://www.governingcouncil.utoronto.ca/policies/behaveac.htm.

Back-up copies. Please make back-up copies of essays before handing them in.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Course Schedule

Week 1

Wednesday, September 12th　　The Politics of Interpretation I: Explaining "Islam" –
　　　　　　　　　　　　　　　　　　Culture Talk vs Socio-Political Context.

　　　Mandaville, Ch 1.

　　　Todd H Green, *The Fear of Islam: An Introduction to Islamophobia in the West*.
　　　Minneapolis: Fortress Press, 2015, Chapter 2.

　　　Mahmood Mamdani, "Good Muslim, Bad Muslim: A Political Perspective on Culture and
　　　Terrorism," in Frédéric Volpi (ed), *Political Islam: A Critical Reader*, New York: Routledge,
　　　2011.

Week 2

Wednesday, September 19th　　The Politics of Interpretation II:
　　　　　　　　　　　　　　　　　　Globalisation and the "Clash of Civilisations?"

　　　S Huntington, "The Clash of Civilizations," *Foreign Affairs*, 72: 3, 1993, 22-49, (available
　　　on-line through the library catalogue).

　　　Lozada, Carlos, "Samuel Huntington, a Prophet for the Trump Era," *The Washington Post*,
　　　July 18, 2017.

Week 3

Wednesday, September 26th　　The Politics of Interpretation III: Alternatives to Ideas of a
　　　　　　　　　　　　　　　　　　Clash – Global Interfaith Dialogue Initiatives.

　　　Turan Kayaoglu, "Constructing the Dialogue of Civilizations in World Politics: A Case of
　　　Global Islamic Activism," *Islam and Christian–Muslim Relations*, Vol. 23, No. 2, April 2012,
　　　129–147, (available on-line through the library catalogue).

　　　Joseph Lombard, "The Uncommonality of 'A Common Word'," in *A Common Word
　　　Between Us and You: 5-Year Anniversary Edition,* Amman: Jordan, The Royal Aal Al-Bayt
　　　Institute for Islamic Thought, 2012, (available on-line).

　　　Susan Thistlethwaite and Glen Stassen, (et al.), *Abrahamic Alternatives to War: Jewish,
　　　Christian, and Muslim Perspectives on Just Peacemaking,* Washington, DC: U.S. Institute
　　　of Peace, 2008 (available on-line).

Week 4

Wednesday,Oct 3rd　　Religion and Politics: Questions of Secularism in Comparative
　　　　　　　　　　　　　　　Perspective.

Mandaville, Chapter 2, pp. 28-53.

Craig Calhoun, Mark Juergensmeyer, Jonathan VanAntwerpen, "Introduction," *Rethinking Secularism*, New York: Oxford University Press, 2011.

Alfred Stepan, "The World's Religious Systems and Democracy: Crafting the 'Twin Tolerations'," in Alfred Stepan, *Arguing Comparative Politics*, New York: Oxford University Press, 2001, pp.213-253.

Week 5

Wednesday, October 10th   Islam and Democracy

Kamran Bokhari and Farid Senzai, *Political Islam in the Age of Democratization*, New York: Palgrave Macmillan, 2013, Ch 3, pp.31-47.

Edward Schneier, *Muslim Democracy*. New York: Routledge, 2015, Ch 3.

Nathan J. Brown, *When Victory is Not an Option: Islamist Movements in Arab Politics.* Ithaca: Cornell University Press, 2012. pp 1 – 82.

Week 6

 Wednesday, Oct 17th   Geo-political Dimensions: European Imperialism Until WWI.

Mohamad G Alkadry, "Reciting Colonial Scripts: Colonialism, Globalization and Democracy in the Decolonized Middle East," *Administrative Theory & Praxis*, 24:4, 2002, pp. 739 – 762.

James L Gelvin, *The Modern Middle East,* New York: Oxford University Press, 2011, Chs 5 and 6, pp. 71-99.

Peter Sluglett, "An improvement on colonialism? The 'A' mandates and their legacy in the Middle East," *International Affairs*, 90: 2, 2014, pp. 413 – 427.

Week 7

Wednesday, Oct 24th   Participatory Islamists I: Al-Afghani, Abduh and Islamic
                                                    Modernism.

Mandaville, Ch 2, pp. 58– 63.

Alexander Knysh, "Renewal and Reform in Islam: The Emergence of Islamic Modernism and Reformism," Ch 22 in *Islam in Historical Perspective*, Abingdon, Oxon: Routledge, 2016.

Roxanne L. Euben, 1999. "A View Across Time: Islam as the Religion of Reason," in *Enemy in the Mirror*, pp. 96-117.

Week 8

Wednesday, Oct 31st   Participatory Islamists II. Rashid Rida, Hasan al Banna and the Muslim Brotherhood, Khomeini and the Iranian Revolution

Mandaville, Ch 3, and pp. 111-115; 203-207; 245-269.

Mahmoud O. Haddad, "Muḥammad Rashīd Riḍā," in Islamic Legal Thought: A Compendium of Muslim Jurists," Oussama Arabi, David S. Powers and Susan A. Spectorsky (eds), Leiden: Brill, 2013.

Ahmad Moussalli, *Hassan Al-Banna*, The Oxford Handbook of Islam and Politics, John L. Esposito and Emad El-Din Shahin (eds), 2013

Roxanne L Euben and Muhammad Qasim Zaman, "Ruhollah Khomeini," in *Princeton Readings in Islamist Thought: Texts and Contexts from al-Banna to Bin Laden*," Princeton: Princeton University Press, 2009, pp. 155-180.

Week 9

Wednesday, Nov 7th Secular Nationalism: The Rise of Secular Authoritarianism.

Mandaville, pp. 69-74, and Ch 4.

Waleed Hazbun, "A History of Insecurity: From the Arab Uprisings to ISIS," *Middle East Polity* 22, no. 3 (2015), pp. 55-65.

Suna Kili "Kemalism in Contemporary Turkey," *International Political Science Review*, 1:3, 1980, pp.381-404.

Louay Safi, *Tensions and Transitions in the Muslim World*, University Press of America, 2003, ch 4, pp. 53-66.

Week 10

Wednesday, Nov 14th   The Rise of National and Transnational Militant Groups

Mandaville, Ch 7.

Asma Barlas, "Jihad, Holy War, and Terrorism: The Politics of Conflation and Denial," *The American Journal of Islamic Social Sciences*, 20: 1, 2003, pp. 46-62.

Cole Bunzel, *From Paper State to Islamic State: The Ideology of the Islamic State*, Brookings Paper #19, March 2015.

Fawaz Gerges, "Religious Nationalists and the Near Enemy," in *The Far Enemy: Why Jihad Went Global*, New York, NY: Cambridge University Press, 2005

Week 11
Wednesday, Nov 21st   Feminism and Discourses on the Veil

Margot Badran, "Between Secular and Islamic Feminism/s: Reflections on the Middle East and Beyond," *Journal of Middle East Women's Studies*, 1: 1, 2005, pp. 6 – 28.

Fatima Mernissi, *The Veil and the Male Elite*, pp. 85-101. (available on-line through the library catalogue)

Hoodfar, Homa, "The Veil in their Minds and on our Heads: The Persistence of Colonial Images of Muslim Women," *Resources for Feminist Research* 22. 3/4 (Fall1992/Winter1993): 5-18. (available on-line through the library catalogue)

Ruby, Tabassum F "Listening to the voices of hijab," *Women's Studies International Forum* 29, 1 (2006), pp. 54 – 66.

Week 12
Wednesday, Nov 28th   Post-Islamism? Muslim Liberalism and Muslim Democracy

Mandaville, pp. 121-134; 162-177; 191-202; and Chs 8 and 9.

Deina Abdelkader, "Rachid al-Ghannouchi: Minorities and Equality," in *Islamic Activists: The Anti-Enlightenment Democrats*, New York: Pluto Press, 2011.

Tariq Ramadan, "Ijtihad and Maslaha: The Foundations of Governance," in M. A. Muqtedar Khan (ed.), *Islamic Democratic Discourse: Theory, Debates and Philosophical Perspectives* (New York: Lexington Books, 2006), pp. 3-20.

Alfred Stepan, "Tunisia's Transition and the Twin Tolerations," *Journal of Democracy*, 23, 2, 2012, pp. 89 – 103.

Jeremy F. Walton, "Confessional Pluralism and the Civil Society Effect: Liberal Mediations of Islam and Secularism in Contemporary Turkey," *American Ethnologist*, 40: 1, February 2013, pp. 182-200.

Exam Week

TBD