Course Objectives:
This seminar aims to provide a general overview of the primary issues facing Muslim diaspora communities in Europe and North America, and of how such issues contribute to the (re)construction of Muslim diasporic identities. Although the historical and sociological backgrounds of these communities from their early establishment to the present will be delineated, a greater emphasis is placed on major developments in the past three decades, particularly since September 11, 2001. Each weekly session is structured to consist of two complementary segments: the first is intended to facilitate a broader understanding of the topic while the second will incorporate the public lecture of a guest speaker as specified below. Students are expected to become acquainted with the diverse theoretical perspectives across disciplines, as well as with the current trends and primary debates that characterize Muslim diasporic experiences, both on the individual and the communal levels.

Course Requirements:
♦ Attendance and participation (30%);
♦ A Simulation exercise (30%);
♦ A One page single-spaced simulation report (10%);
♦ A 12-15 page double-spaced reaction paper (30%).

Required Readings:
♦ Cesari, Jocelyne. When Islam and Democracy Meet: Muslims in Europe and in the United States, Palgrave 2004;
♦ Haddad, Yvonne Yazbeck and Jane I. Smith, eds. Muslim Minorities in the West: Visible and Invisible, Altamira 2002;
♦ Mandaville, Peter G. G. Transnational Muslim Politics: Re-Imagining the Umma, Taylor & Francis 2003;
♦ Thompson, Michael, Islam and the west: Critical Perspectives, Rowman and Littlefield 2003;

Lectures and Readings Sequence: {segment 1 is at 2:00-3:20pm and segment 2 is at 3:30-4:50}
W-1, 4/3
1) Introduction to the Course: Objectives and Expectations

2) Speaker: Samy Swayd, SDSU & UCLA
   “Diasporic Identities: A Theoretical Framework and a Typology”

   Readings:
   Smith, “Muslim Faith and Practice,” 1-21;
   Smith, “Contributors to the development of Islam,” 22-49;
   Haddad and Smith, “Introduction,” v-xviii;
   Mandaville, “Introduction,” 1-4;
   Thompson, “Introduction,” 1-4;

W-2, 4/10
1) Islam and the West: The Road to (Post)Modernity

2) Guest Speaker: Michael J. Thompson, William Paterson University
   “Islam and Political Modernity: Some Considerations”
Readings:
Er-Rashid in Thompson, “Muslims and the west: a paradigm for polarization,” 5-20;
Thompson in Thompson, “Islam, modernity, and the dialectic of dogmatism,” 21-38;
Mandaville, “Beyond Disciplinary Boundaries: Int’l Relations and Translocal Politics,” 5-52;
Çaha in Thompson, “The deficiency of democracy in the Islamic world,” 39-48;
de Tocqueville in Thompson, “Second letter on Algeria;” 139-151;

W-3, 4/17
1) American Islam and Islamic America

2) Rima Berns-McGown, University of Toronto
“Redefining Islam in the Post-9/11 West”

Readings:
Smith, “Islam Comes to America,” 50-75;
Smith, “Islam in the African American Community,” 76-103;
Dannin in Haddad and Smith, “The Greatest Migration,” 59-76;
Smith, “Women and the Muslim American Family,” 104-125;
Smith, “Living Muslim Life in American Society,” 126-149;
Mandaville, “Before, During, and After the West: Islam, Muslims and the Umma,” 53-82.

W-4, 4/24
1) Euro-Islam and Islamic Europe

2) Guest Speaker: Melissa A. Parker, University of Pittsburgh
“Symbolic Politics or the Europeanization of Islam? Lobbying for Muslim Interests in the European Union”

Readings:
Cesari, “The Numbers Debate,” 9-18;
Diouf in Haddad and Smith, “Invisible Muslims: The Sahelians in France,” 145-159;
Naguib in Haddad and Smith, “The Northern Way: Muslim Communities in Norway,” 161-174;
Halperin in Thompson, “Europe in the mirror of the contemporary Middle East: aspects of modern European history reconsidered,” 75-105;

W-5, May 1
1) Islamophobia and Westophobia

2) Guest Speaker: Anja van Heelsum, Universiteit van Amsterdam
“Anti-immigrant Sentiments in Holland”

Readings:
Cesari, “Islam as a Stigma,” 21-42;
Saeed in Haddad and Smith, “The American Muslim Paradox,” 39-58;
Langman and Morris in Thompson, “The roots of terror,” 49-74;

W-6, May 8
1) Networks and Networking: Social, Political, and Religious Mobilization

2) Guest Speaker: Peter P. Mandaville, George Mason University
“Islamic Education and the Madrasas in the UK and the US”
Readings:
Lotfi in Haddad and Smith, “Spreading the Word: Communicating Islam in America,” 3-24;
Moore in Haddad and Smith, “The Politics of Transfiguration: Constitutive Aspects of the
Griggs in Haddad and Smith, “Islamic Party in North America: A Quiet Storm of Political
Activism,” 77-106;
Mandaville, “Transnational Public Spheres: Information and Communication Technologies
in the Muslim World,” 152-177;
Cesari, “The Secularization of Individual Islamic Practice,” 43-64;
Cesari, “The Secularization of Islamic Institutions in Europe and the United States: Two
Approaches,” 65-88.

W-7, May 15
1) Integration and Assimilation (I)

2) Guest Speaker: Riva Kastoriano, Institut d'Etudes Politiques de Paris
   “Muslims in Europe”

Readings:
Schmidt in Haddad and Smith, “The Complexity of Belonging: Sunni Muslim Immigrants in
Chicago,” 107-123;
Riva Kastoryano, “Muslim Diaspora(s) in Western Europe,” The South Atlantic Quarterly,
Winter 1999, 191-202;
Mandaville, “Re-imagining the Umma,” 178-191;
Cesari, “The Absolutized Community,” 91-110;
Cesari, “The Virtual Community,” 111-122.

W-8, May 22
1) Integration and Assimilation (II)

2) Guest Speaker: Kathy P. Ewing, Duke University
   “Cultivating a Wholesome Body: Islam in the German Gym Class”

Readings:
Smith, “The Public Practice of Islam,” 150-176;
Helicke in Haddad and Smith, “Turks in Germany: Muslim Identity Between States,” 175-191.
David and Ayubi in Haddad and Smith, “Being Arab and Becoming Americanized: Forms of
Mediated Assimilation in Metropolitan Detroit,” 125-142;
Cesari, “Bureaucratic and Parochial Leaders,” 125-140;
Cesari, “Transnational Leaders and Charismatic Speakers,” 141-158.

W-9, May 29 Holiday

W-10, June 5
1) Muslim Diasporic Arts and Literatures

2) Guest Speaker: Mohja Kahf, University of Arkansas
   “Muslim American Literature”

Readings:
Cesari, “The Reformation of Islamic Thought,” 159-174;
Cesari, “Conclusion: Toward a Reconciliation of Islam and the West,” 175-182;

W-11, June 11 Simulating “Islam in the West” in the Classroom: A Group Exercise