
Laura Adams

Lecturer, Department of Sociology, Princeton University

Title:

“Ideology and Elites in Post-Soviet Central Asia”

Abstract:

In my paper, I will discuss three aspects of elite ideology in post-Soviet Central Asia. First I will provide an overview of Soviet legacies in contemporary ideology and outline the differences between post-Soviet Central Asia and other postcolonial parts of the Muslim world. Second, I will touch on the nature of Muslim identity in Central Asia and how Muslim elites view their religious identity as intertwined with their national identity. Third, I will discuss how elites in Central Asia view religious conflict, both within the Muslim community and among different religious communities. This discussion will be based on my analysis of in-depth interview data collected in 2005 with 40 elite opinion leaders in Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan.

Bio:

Dr. Laura L. Adams received her Ph.D. in sociology from the University of California, Berkeley. She is the author of articles on national identity and elite ideology in Uzbekistan, the performing arts, globalization, and culture policies in Central Asia, and is finishing a book entitled *The Spectacular State: Culture and National Identity in Uzbekistan*. Her recent research, in collaboration with various Central Asian colleagues, has focused on issues of religious and ethnic tolerance in Central Asia, and civil society in Uzbekistan. She is currently a lecturer in sociology at Princeton University.

Irfan Ahmad

University of Amsterdam

Title:

“Erosion of Secularism, Explosion of Jihad: Explaining Islamist Radicalization in India”

Abstract:

Too often, the radicalization of Islamists or jihad has been explained in terms of sacred beliefs or ‘culture’ of Islam. For instance, it has been argued that the mindset of Islamists stems directly from reading the Koranic verses on jihad. This paper calls such a line of reasoning into question. It instead pleads for an anthropological approach to jihad. My main argument is that to understand radicalization, we need to look at the concrete political events and processes in a relational, contextual and dialectical way rather than simply analyze religious beliefs in isolation. The radicalization of Student Islamic Movement of India (SIMI), a young breakaway group from the Jamaat-e-Islami Hind, was articulated in the twin calls for jihad and installation of caliphate. It is my contention that SIMI’s radicalization unfolded in direct response to the rise of virulent Hindu Nationalism or ‘Hindutva’ which sought to fashion a ‘Hindu nation’ (whose quintessential other were Muslims) by undermining the secular Constitution of the Indian Republic. As the assault on secularism by Hindutva –culminating into in the demolition of Babri mosque and accompanied with large-scale violence against Muslims –grew fiercer, so did SIMI’s call for jihad. In showing its radicalization, I also discuss the interpretation of Islam SIMI offered as a justification for its radical turn. The paper is based on 16-months of fieldwork, including the interviews with underground, arrested (later released) activists of SIMI, which was banned after 9/11. I also heavily draw on its organ, *Islamic Movement* .

Bio:

Irfan Ahmad recently defended his thesis, *From Islamism to Post-Islamism: The Transformation of the Jamaat-e-Islami in North India*, at the Department of Anthropology, University of Amsterdam. His articles have appeared in *Economic and Political Weekly*, *Global Networks: A Journal of Transnational Affairs* and in Peter Van der Veer and Shoma Munshi (eds) *Media, War and Terrorism: Responses from the Middle East and Asia*.

Schirin Amir-Moazemi

Assistant Professor, University of Frankfurt-Oder

Title:

“Feminism, Islam and liberal public spheres in Europe: A case study on secular-feminist intellectuals in France and Germany”

Abstract:

A growing number of women with immigrant backgrounds in European countries have currently adopted a liberal feminist rhetoric, in which woman's status is used as the proof of the backwardness of Islam. Movements like *Ni putes, ni soumises* in France, or individuals like *Necia Kelek* in Germany are largely applauded in the public sphere as the prototypes of 'liberated Muslim women', who favour of a version of Islam that is retreated from the public stage to the privacy of personal belief. The paper will take the success of these self-declared liberal feminist women in the public spheres of both countries, to the expense of other, more multi-levelled approaches as a starting point for discussing simultaneously flourishing normative notions of "Euro-Islam", promoted by both politicians and academics. Instead of merely focusing on the discourse of such contributions, I will show, on the one hand, that their wide public recognition is inscribed in a broader trend towards a re-emphasis of strict notions of secularity (in particular in France), a backlash against multiculturalism (most notably in Germany), and a re-emphasis of a normative (Western) standard of women's social identity, compared to which any other set of feminine cultural practices is rejected (in both countries). On the other hand, I will argue that the emergence of self-declared Muslim (women), who speak through the 'voice of the Other', while openly condemning 'Muslim' practices, or even Islam as such has added a new dimension to these discussions, which indicates the adjustment of a growing number of Muslims to predominating images of Islam, and even a re-articulation of the stigma of otherness, which reveals interesting analogies to the colonial past.

Bio:

Schirin Amir-Moazami studied Sociology, and Political Sciences in Frankfurt/Main, Berlin, Marseille and Paris. She received her PhD from the European University Institute in Florence in 2004. Schirin Amir-Moazami is currently teaching at Humboldt-University in Berlin and will start an assistant professorship in January 2006 at the Europa-Universität Viadrina in Frankfurt/Oder. Her research focuses, on the one hand, on the ways in which Islam is dealt with in European public spheres, concentrating mainly on the production and circulation of discourses. On the other hand, she has a strong interest in gender questions related to Islam both in the Muslim world and in the context of Europe.

Relevant Publications include: Amir-Moazami (2006): *Politisierter Religion. Der Kopftuchstreit in Deutschland und Frankreich*. Bielefeld, transcript (forthcoming); (2005): "Muslim challenges to the secular consensus: a German case study", in Frank Peter and Barbara Thériault (eds.): *Islam and the Dynamics of European National Societies* (forthcoming); Amir-Moazami, S. (2005): "Reaffirming and Shifting Boundaries: Muslim Perspectives on Gender and Citizenship in France and Germany" in *Yearbook of Sociology of Islam*, 6, Lit Verlag, New Brunswick and London (forthcoming). with Armando Salvatore (2003): "Gender, Generation, and the Reform of Tradition: From Muslim Majority Societies to Western Europe", in Joergen Nielson and Stefano Allievi (eds.) *Muslim Networks, Transnational Communities and New Media*. Leiden: Brill.

Asef Bayat

Director ISIM, works on Iran-Egypt Post Islamism and Social Movements

<http://www.isim.nl/>

Title:

“Does Islam Have No Fun?”

Abstract:

“Does Islam have no fun? So, why is that Islamists are so apprehensive of the expression of everyday pleasures-- singing, dancing, mundane festivities, private parties, bustling street corners, and secular celebrations? The paper attempts to explore the logic behind Islamists' fear of “fun”-- a metaphor for the articulation of individuality, spontaneity, joy and lightness. I argue that anti-fun sentiments are not necessarily rooted in Islamic doctrine, nor are they necessarily religious. Rather, they represent a particular regime of power.”

Bio:

Asef Bayat, Political Sociologist, is the Academic Director of the International Institute for the Study of Islam in the Modern World (ISIM) and the ISIM Chair at Leiden University, The Netherlands. He was a Professor of Sociology and the Middle Eastern Studies at the American University in Cairo before leaving for Leiden. His scholarly interests include social movements, international development and cities, with geographical focus on the Muslim Middle East. He is the author of *Workers and Revolution in Iran* (London, 1987); *Work, Politics and Power* (New York, 1991), and *Street Politics* (New York, 1998).

Moustafa Bayoumi

Associate Professor of Comp-Lit CUNY

Title:

"A Grammar of Motives, or how to read flags, keffiyas, and hijabs in Brooklyn New York."

Abstract:

Since 2001, the Arab Muslim community in Brooklyn New York has been organizing on many levels to promote a more united and powerful front to the outside world. Increased scrutiny by law enforcement and random citizen violence have made such efforts necessary. Brooklyn's youth, too, have taken the initiative at organizing, but often in differing ways. While the community emphasizes the common bonds that Arab Muslims have with the wider American public, often in the language of citizenship and human rights, the youth more often speak in terms of ethnic and (overseas) national identities that emphasize their differences to their peers in school. The Palestinian flag, among other symbols (including and especially the *hatta*), becomes a potent rallying symbol to Muslim youth. This paper will trace the discrepant experiences between ages and generations among Arab American Muslims in Brooklyn and will attempt to address the following questions: How exactly are citizenship, ethnicity, religiosity, and human rights signified, and for what purposes? What are the differences in this language for the community-minded adults and for the youth? Has this signifying language changed from past generations, and if so, how and why?

Bio:

Moustafa Bayoumi is an associate professor of English at Brooklyn College of the City University of New York. After receiving his Ph.D. from Columbia University, he co-edited *The Edward Said Reader* (Vintage, 2000). He has also published widely on topics ranging from jazz to architecture, and religion to literature, and his essays have appeared in *Transition*, *The Yale Journal of Criticism*, *Souls*, *Arab Studies Quarterly*, *Interventions*, *Amerasia*, *Middle East Report*, *The Village Voice*, the *London Review of Books*, *The Nation* (forthcoming), and many other journals and publications. He serves on the National Council of the American Studies Association, and is a member-elect of the editorial board of the Middle East Research and Information Project. He is also a regular columnist for the Progressive Media Project, and his op-eds have appeared in dozens of newspapers, both nationally and internationally. Currently, he is working on a book to be called *How Does it Feel to be a Problem: Dispatches from Arab America*.

Iftikhar Dadi

Assistant Professor, Art History, Cornell University

Title:

“Historicizing the Mughal Miniature in Contemporary Pakistani Art”

Abstract:

The paper analyzes the intellectual relationship between the artist Abdurrahman Chughtai (1894-1975) and his brother, the scholar Dr. Abdullah Chughtai in the context of Mughal, Persian, Central Asian and generally, “Oriental” nostalgia. Abdurrahman’s mannerist paintings utilize the formal language of the Bengal School of Painting, but his deep commitment to a reworking of Mughal aesthetics must also be conceived in relation to Abdullah’s scholarly researches into Mughal and Persian painting, calligraphy, architecture, and ornament. I will discuss how this reconstruction of the Indo-Muslim past influences the works of contemporary artists active today in the current “miniature revival.”

Lara Deeb

Assistant Professor, Women's Studies, UC Irvine.

Title:

“Pious Modern: Lebanese Shi'i Women and Transformations in Religiosity”

Abstract:

In the southern suburbs of Beirut, a Hizbullah-dominated area of the capital, “Islamist” Shi'i Muslims have forged a discourse of identity that includes particular forms of piety as necessary to modernity (as locally defined). This linking of piety and modernity has had particular ramifications for women in the community, as the stakes of being pious or seen as pious have been raised in recent decades. This paper will explore these ramifications, and the ways they are located at the intersection of religious reform, competing frameworks of temporality, a gendered linking of piety to modernity, women's public participation, and local engagements with transnational discourses about gender and Islam.

Bio:

Lara Deeb is a cultural anthropologist and Assistant Professor in Women's Studies at the University of California at Irvine. She is also an Academy Scholar at Harvard University's Academy for International and Area Studies (2003-04, 2006-07). She has published articles and chapters about gender, modernity, the public sphere, and piety in Shi'i Lebanese Islamism, as well as about the relationships between feminisms and Islams in Lebanon and the United States. Her book, *An Enchanted Modern: Gender and Public Piety in Shi'i Lebanon*, based on a MESA award-winning dissertation, is forthcoming from Princeton in May 2006.

Georgi Derluguian

Professor of Sociology, Northwestern University

Title:

“The Young Anarchists with Qurans in the Northern Caucasus.”

Abstract:

Islamic militancy attracts too much attention as a social movement within Islam. In reality, this is an inchoate revolutionary protest which bears striking resemblance to the nineteenth-century European

movements of displaced traditional middle classes, intellectuals and de-ruralized masses. back then, a large segment of these movements was captured by the generic term "anarchists" (of communal, syndicalist, rural populist as well as terroristic variety). Within this macro-sociological comparative perspective, I bring data on specific known personalities within the "Islamic terrorist" underground in the Northern Caucasus. The further question emerges as this: What conditions bring back the anarchist cells of a century earlier? Is this the extinction of Marxist alternative, or globalization understood as Polanyi's "market destruction of the substance of society", or still there is something specific within Islam and the peoples who were traditionally Muslim?

Bio:

Georgi Derluguian teaches sociology and international studies at Northwestern University in Chicago. He was born in 1961 in Krasnodar, then in the Soviet Union. He studied African history at Moscow State University and worked in Mozambique before switching to the study of post-communist politics in his native Caucasus and Central Asia. In 1990 Immanuel Wallerstein recruited him to work at the Fernand Braudel Center for the Study of Economies, Historical Systems, and Civilizations at Binghamton University in the state of New York. Derluguian's latest publication is *Bourdieu's Secret Admirer in the Caucasus: A World-System Biography* (University of Chicago Press, 2005). This monograph attempts a synthesis of micro- and macro- sociology in explaining the trajectory of state socialist developmentalism and the fortunes of an Islamic periphery in the twentieth-century world.

Faisal Devji

Assistant Professor, New School University

Title:

"Landscapes of Jihad"

Abstract:

The paper is about the role of militancy and morality in the globalization of Islam. It argues that Al-Qaeda and its jihad are only the most visible manifestations of much wider changes in the Muslim world. Such changes include the fragmentation of traditional as well as fundamentalist forms of authority, resulting in the dismantling of social and religious utopias from the past. Al-Qaeda represents a new way of organizing Muslim belief and practice within a global landscape. It does not require ideological or even institutional unity but puts together elements from previous forms of organization into fluid and temporary patterns. These new patterns of moral and political order are not peculiar to militant Islam, and it is their distance from such militancy that might account for the latter's endurance, providing it a link to the practice of everyday life. This paper shall suggest that by transforming the role of morality and politics in a global landscape, Al-Qaeda comes to join a host of other movements, such as those dedicated to the environment or social justice, all of which operate outside the parameters of the international order and on the frontlines of globalization.

Bio:

Faisal Devji is Assistant Professor of History at the New School University. He has held faculty positions at Yale University and the University of Chicago, from where he also received his PhD in Intellectual History. Devji was Junior Fellow at the Society of Fellows, Harvard University, and Head of Graduate Studies at the Institute of Ismaili Studies in London, from where he directed post-graduate courses in the Near East and Central Asia. Faisal Devji is interested in the political thought of modern Islam as well as in the transformation of liberal categories and democratic practice in South Asia. His broader concerns are with ethics and violence in a globalized world.

Najeeb Jan

University of Michigan

Title:

“Having a Party ‘Ulama Style: The Deoband and the Politics of Blasphemy”

Abstract:

This paper discusses the ways in which the Deoband ‘ulama in Pakistan have deployed a variety of political technologies that have enabled them, under the catalyst of state intervention, to transform the otherwise politically marginal communities of Islamic orthodoxy — traditionally focused on scholarship, piety and quiet social reform (*dawah* and *tableegh*) — into agents of jihad and brokers of increased socio-political power. I argue that an understanding of the radicalization of the ‘ulama, their turn towards violent forms of political activism, their militant policing of the boundaries of Islam, and the overall rise of clerical governmentality, are complex developments which must be understood along multiple intersecting historical and political registers. Here I outline two: the historical context of the decline of the role and uses of the ‘ulama under colonial and postcolonial modernity, and the imbrication of Islamist groups with the simultaneously repressive and enabling mechanisms of larger global and local State projects. Such background contextualizations are key to showing up a variety of political tactics, like the politics of blasphemy, as something other than an eruption of medievalism into liberal-secular space. Hence rather than seeing Deoband political ontology as a form of politics outside of time, as counter modern, the paper argues that religio-political groups like the Deoband have effectively negotiated the various spaces and networks of power to invigorate and empower their movements, thereby marking out a form of political, cultural and economic influence for a subaltern constituency whose cultural and political valency were otherwise dissolving under the weight of a modernizing postcolonial state. Finally the paper seeks to demonstrate the inadequacies of reductive approaches that privilege “Islam” as some kind of self-evident autonomous agent, and consequently the paper emphasizes the "secular" processes and forces (state actors, political-economy etc) that bear on the formation of Islamist politics and subjectivities.

Bio:

Najeeb A. Jan is currently lecturer in South Asian History at Santa Clara University. He has taught previously at the University of Michigan and Madison College (Michigan State University). As a PhD candidate in the Department of History at the University of Michigan Jan is currently in the final throes of his dissertation titled “Genealogies of Political & Cultural Islam: An Historical & Socio-Political Inquiry into Pakistan’s Islamic Societies (1947-2001).” He holds a BA in Philosophy and Physics/Computer Science from Rhodes College, and an MA in Islamic Studies from the University of Michigan.

Scott Kugle

Research Fellow, ISIM

Title:

“Queer Jihad: gay and lesbian Muslim activists between virtual and actual communities.”

Abstract:

This research project inquires into variations on sexuality and gender among contemporary Muslims. By variations, the project means specifically minority expressions of sexual orientation (primarily among female and male homosexuals) and gender ambivalence (primarily transgendered people). The project asks how Muslims who identify as queer (homosexual and/or transgendered) advocate for a supportive community within their religious tradition. The topic is highly controversial, in both devotional Muslim communities and also among academics. However, the topic is also very urgent and terribly interesting from an ethical and intellectual angle, for offers a lens for viewing how Islamic law, ethics, and social movements interact a fascinating way.

The project focuses on contemporary social movements among self-identified “queer Muslims.” The study collects life stories of queer Muslim activists, documents the work of activist organizations, and analyzes the theological reflections of participants, which are sometime overt and sometimes implicit. The study also accounts for the legal, journalistic and theological reaction against any movement that advocates for recognition of the existence or rights of queer Muslims.

Since the mid 1990s, queer Muslims are creating new networks of theological reflection, information flow, and community support outside of mainstream institutions. The internet, of course, has been the crucial tool in building these alternate communities: its transnational scope, its preservation of anonymity, and its rapidity of communication make new communities possible around ideals and identities that were formerly hidden. The tool of the internet has made it easier to publicize information and opinions that challenge conventions of religious loyalty in general and dominant interpretations of the shari`a in particular.

Queer Muslims are not just criticizing the shari`a as classically constructed or as currently implemented through social restrictions. Rather, they often seek to articulate their own interpretations of religion. They do this either organically through the decisions they make and life direction they chose, or reflexively through systematic discourse and establishing alternative community norms. Such activity borders on building their own alternative understanding of shari`a, rather than simply rejecting Islam entirely or its dominant interpretations. Queer Muslim have creative responses to issues in the shari`a that might come as a surprise to people outside their communities. Let me present some examples of issues they are confront. Can they justify praying in a single congregation that does not segregate by gender? Can they mobilize Qur'anic language from creation stories which suggests an originally non-gendered or dual-gendered primal human being to argue for the diversity of sexual orientation and gender identification in Muslim societies? Can the contractual nature of Islamic marriage (nikah) accommodate same-sex couples, despite the hierarchical and highly gendered roles of the contractual partners in nikah? Does legal provision in classical fiqh for concubines and temporary marriage (mut`a) open up avenues for creating contractual frameworks that legitimize sexual relations outside of standard definitions of marriage?

As creative critics who are exercising the agency of insisting the "the gates of ijthihad" were never closed, queer Muslims are following in the footsteps of feminist Muslims. Like feminist Muslims, they do not just criticize Islam but rather seek to recover Islamic values that were lost, hidden or suppressed beneath dominant constructions of the shari`a. This reformist potential makes the community-building activity of queer Muslims of urgent interest and great value, despite their small numbers and tentative public profile. Queer Muslim activists without scholarly or journalistic credentials are engaging in informal theological reflection and political action. In this way, queer Muslims are contributing to the Islamic feminist project to radically critique the patriarchal assumptions of classical interpretation, even as they search for alternative visions of what a non-patriarchal Islam might be.

Bio:

Dr. Scott Kugle (Ph.D. Duke University, 2000)

Scott Kugle is currently a research fellow at ISIM. His research focuses on the intersections of Islamic law and ethics, especially within Sufi communities in North Africa and South Asia. Past research has given rise to two book manuscripts, *The Book of Illumination* an English Translation of *Kitab al-Tanwir fi Isqat al-Tadbir* by Shaykh Ibn Ata Aillah al-Iskandari (Fons Vitae Press, 2005), and *Rebel Between Spirit and Law: Ahmad Zarruq and Juridical Sainthood in North Africa* (Indiana University Press, forthcoming 2006). In the past year, he has focused more intently on issues of ethics pertaining to the Progressive Muslim movement in the USA and Europe. His current research project at ISIM is "Queer Muslim Community: the challenge to Shari`a posed by gender and sexuality Minorities." The project explores how contemporary Muslims who identify as queer (primarily lesbian, gay and transgendered people) advocate for supportive communities within their religious tradition. The advent of the internet, human rights discourse and progressive Muslim movement have created a new space for queer Muslims to assert their self-identity. The study will ask how this new movement, based on organizations in Europe, North America and South Africa, looks for roots in the Islamic past, challenges the construction of shari`a that informs family law and organization, and offers novel strategies for interpreting the Qur'an.

Barbara Metcalf

Professor of History at U Michigan

Bio:

Barbara Metcalf is the Alice Freeman Palmer Professor of History and Director of the Center for South Asian Studies at the University of Michigan. A specialist in the history of South Asian Muslims, she is the author of Islamic Contestations: Essays on Muslims in India and Pakistan (Delhi: Oxford University Press, 2004), A Concise History of India (co-author, Cambridge: Cambridge University Press, 2002), Islamic Revival in British India: Deoband, 1860-1900 (Princeton: Princeton University Press, 1982 and 2nd edition, Delhi: Oxford University Press, 2002); translator and commentator on Perfecting Women: Maulana Ashraf 'Ali Thanawi's Bihishti Zewar (Berkeley: University of California Press, 1990); and editor and contributor to Making Muslim Space in North America and Europe. (University of California Press, 1996). Her work has been supported by numerous awards and fellowships, among them grants from the National Endowment for the Humanities, John Simon Guggenheim Foundation, National Humanities Center, and Fulbright Program. She is a past president of the Association for Asian Studies and past vice-president of the American Historical Association.

Nazif M. Shahrani

Professor of Anthropology, Central Asian and Middle Eastern Studies, Indiana University

Title:

“Reclaiming Islam in Uzbekistan: Soviet Legacies and Post-Soviet Realities”

Abstract:

The Soviet empire collapsed but its countless legacies (technological, institutional, modes of thought, policies and procedures, images and ideas) remain powerfully real. They do so more vividly in the newly independent states of Muslim Central Asia, especially Uzbekistan. A particularly potent component of these legacies is the *political culture of scientific atheism* strongly affecting the perceptions, attitudes, policies and practices of the ruling elites toward religion in general and Islam and Muslim religious activism in particular. Another element of these legacies is the apparent expectation (may be a willful production?) of the rise of Muslim militancy in post-Soviet Central Asia. In this paper, based on more than eight months of ethnographic research during the 1990s in Uzbekistan, I will discuss the processes of re-claiming Islam and Muslim beliefs and practices, by a group of reformist ulama and their followers during the 1990s. These Muslim reformist efforts were violently opposed and aborted by Uzbek government interventions but not without serious consequences. The rise (breeding?) of Muslim militancy in Uzbekistan will be assessed in light of these closely related factors: the re-presentation of Islam in Central Asia in Manichaeian and increasingly contradictory terms by former Saviotologists, media pundits, and government policy experts—e.g., antidote to Communism and a force for freedom and liberty in the Soviet era vs a threat to democracy, peace and stability in post-Soviet Central Asia; the presumption (charges) of Muslim *religious intolerance vs intolerance of religion* (especially Islam) by post-Soviet regimes in Central Asia; and the attempts by post-Soviet governments to exploit Islamic identity while deliberately undermining Muslim activists as a religious and political force and dehumanizing Islam through control of its content by official means.

Abdel Kader Tayob

Professor ISIM

Title:

“Shariah between law, religion and identity.”

Abstract:

Contemporary debates and discussions about the specific content and meaning of Shariah can only be appreciated in the light of a longer modern history. This paper recalls the legal framing of the Shariah in its modernization through colonialism and nation building. Within this historical perspective, it locates the crises of identity and the search for a new-found religious sensibility in the Shariah. The paper achieves this by locating and analyzing more recent intellectual projects that will presumably liberate the Shariah from its conservative and fundamentalist expressions. Religion and identity are the central themes of these projects.

Bio:

Abdul Kader Tayob is the ISIM chair at Radboud University in Nijmegen, Netherlands. He has published extensively on the history of religious movements and institutions in South Africa. He now works on Islam and public life in Africa, and contemporary intellectual trends in modern Islam. Some of his recent publications can be viewed on his personal page on the ISIM webpage (www.isim.nl)

Jenny B. White

Professor of Anthropology, Boston University

Title:

“The Sacred and the Profane: Turkish Islam in Transition”

Abstract:

Islamic clothing and practices are increasingly visible in contemporary Turkey in a highly politicized Islamicization of the public arena. Less visible but equally important is a desacralization of Islamic practices, particularly the veil that, as fashion, has increasingly taken on reference to Muslim middle class aspirations – the Muslim good life. This vision of the good life, while perceived to be in opposition to the secular Republican model, has in fact come to resemble it. The media and globalized markets in commodities and ideas have played a role, as have ideological developments -- the formulation of a specifically Turkish Islam.

Bio:

Jenny B. White is Associate Professor of anthropology at Boston University. She is president of the Turkish Studies Association, and president of the Middle East Section of the American Anthropological Association. She was Director of Women's Studies at Boston University in 2000-2001. Dr. White has

received numerous grants and fellowships from, among others, the Social Science Research Council, the MacArthur Foundation, the National Science Foundation, and Fulbright-Hays. Dr. White is author of two books: *Islamist Mobilization in Turkey: A Study in Vernacular Politics* (2002) (Winner of 2003 Douglass Prize for best book in Europeanist anthropology); and *Money Makes Us Relatives: Women's Labor in Urban Turkey* (1994; second edition: London: Routledge, 2004), which also has also been translated into

Turkish;). She is the author of numerous articles on Turkey and Turks in Germany and lectures internationally on topics ranging from political Islam, civil society, and human rights to ethnic identity and women's work. Dr. White also has written about the Turkish population of Germany and identity clashes between east and west after the fall of the Berlin Wall. She is currently working on a new book about recent developments in Islam in Turkey. She is also author of a forthcoming historical novel set in

Istanbul, *The Sultan's Seal* (New York: WW Norton, February 2006).
